



RESEARCH REVIEW

A DIGEST OF NEW SCIENTIFIC RESEARCH
CONCERNING RELIGION, BRAIN & BEHAVIOR

SEPTEMBER, 2010

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, ASFA Biological Sciences, ATLA Religion Database, General Science, PubMed, Psychology and Behavioral Sciences Collection, PsycARTICLES, PsycINFO, ScienceDirect, and Web of Science. The search terms were altruism, god, goddess, meditat*, prayer, relig*, 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 515 articles, 79 articles have been retained from 52 journals. There are 66 pre-publication citations from 40 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Ott, Ulrich, Jiri Wackermann, Carsten Allefeld, Helge Gebhardt, Bertram Walter & Dieter Vaitl. 2010. Global EEG descriptors and default-mode network during daydreaming and meditation. *International Journal of Psychophysiology* 77(3). 217.
doi:[10.1016/j.ijpsycho.2010.06.299](https://doi.org/10.1016/j.ijpsycho.2010.06.299).

Researchers took EEG and fMRI measurements simultaneously in order to investigate correlations between these descriptors and hemodynamic activity during two different conditions: daydreaming and mindfulness meditation. Times series of global EEG descriptors of 30 participants (15 female; mean age 45 years) were entered in a regression analysis to identify correlations with the fMRI signal. During daydreaming, a significant correlation with global EEG frequency was found in brain regions constituting the default-mode network. During mindfulness meditation, however, no such correlation was present. The researchers conclude that coupling between global frequency of electrical field changes and activity in the default-mode network depends on the particular state of consciousness. Part of a special issue: Proceedings of the 15th World Congress of Psychophysiology of the International Organization of Psychophysiology, held in Budapest, Hungary, September 1-4, 2010.

Prakash, Ravi, Indu Dubey, Priyadarshree Abhishek, Sanjeev Kumar Gupta, Priyanka Rastogi & Shazia Veqar Siddiqui. 2010. Long-term Vihangam Yoga meditation and scores on tests of attention. *Perceptual and Motor Skills* 110(3 Pt 2). 1139-1148.

This study was conducted to examine the differences in various domains of attention between long-term concentrative meditators versus matched controls (both n=15). Both groups were administered the Stroop, Trail-Making, and Digit Symbol Substitution tests as well as the Digit Forward and Digit Backward tests. The group of Vihangam Yogis had significantly better mean performance on all tests of attention.

Sharpe, L., K. Nicholson Perry, P. Rogers, B. F. Dear, M. K. Nicholas & K. Refshauge. 2010. A comparison of the effect of attention training and relaxation on responses to pain. *Pain* 150(3). 469-476.
doi:[10.1016/j.pain.2010.05.027](https://doi.org/10.1016/j.pain.2010.05.027).

This study aimed to investigate the efficacy of an attention training technique (ATT) on pain ratings, threshold and tolerance during the cold pressor task. One hundred and three undergraduate students were randomly assigned to receive either threat-alleviating or threat-inducing information about the task, then re-randomized to receive either ATT or progressive muscle relaxation (PMR). Results showed that, relative to relaxation training, those receiving ATT reported pain less quickly than those receiving relaxation, although there were no differences between the training groups for tolerance or pain ratings. The authors conclude that ATT changes the cognitive processes of internal/external focus and hypervigilance towards sensory pain words, but not difficulty disengaging or mindfulness.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Flannelly, Kevin J. & Kathleen Galek. 2010. Religion, Evolution, and Mental Health: Attachment Theory and ETAS Theory. *Journal of Religion and Health* 49(3). 337-350.
doi:[10.1007/s10943-009-9247-9](https://doi.org/10.1007/s10943-009-9247-9).

The authors review the historical origins of Attachment Theory and Evolutionary Threat Assessment Systems Theory (ETAS Theory), their evolutionary basis and their application in research on religion and mental health. Attachment Theory has been most commonly applied to religion and mental health in research on God as an

attachment figure, which has shown that secure attachment to God is positively associated with psychological well-being. ETAS Theory explains why certain religious beliefs—including beliefs about God and life-after-death—should have an adverse association, an advantageous association, or no association at all, with mental health, directly linking psychiatric symptoms and specific brain structures. Moreover, it makes specific predictions to this effect, which have been partially confirmed.

- Kirschner, Sebastian & Michael Tomasello. 2010. Joint music making promotes prosocial behavior in 4-year-old children. *Evolution and Human Behavior* 31(5). 354-364.
doi:[10.1016/j.evolhumbehav.2010.04.004](https://doi.org/10.1016/j.evolhumbehav.2010.04.004).

Researchers show that in a sample of 4-year-old children (n=96) joint music making increased subsequent spontaneous cooperative and helpful behavior, relative to a carefully matched control condition with the same level of social and linguistic interaction but no music. The authors propose that music making, including joint singing and dancing, encourages the participants to keep a constant audiovisual representation of the collective intention and shared goal of vocalizing and moving together in time, thereby effectively satisfying the intrinsic human desire to share emotions, experiences and activities with others. In the evolutionary past, this may have had the effect of fostering social bonding and group cohesion, ultimately increasing prosocial in-group behavior and cooperation.

- Lane, Jonathan D., Henry M. Wellman & E. Margaret Evans. 2010. Children's understanding of ordinary and extraordinary minds. *Child Development* 81(5). 1475-1489.
doi:[10.1111/j.1467-8624.2010.01486.x](https://doi.org/10.1111/j.1467-8624.2010.01486.x).

The current study tested 56 preschoolers on false-belief and knowledge-ignorance tasks about the mental states of contrasting agents; some agents were ordinary humans, some had exceptional perceptual capacities, and others possessed extraordinary mental capacities. Results indicated that, in contrast to younger and older peers, children within a specific age range reliably attributed fallible, human-like capacities to ordinary humans and to several special agents (including God) for both tasks. The researchers hold that these data lend critical support to an anthropomorphism hypothesis, which holds that children's understanding of extraordinary minds is derived from their everyday intuitive psychology.

- Meulemann, Heiner. 2010. Self-Concern, Self-Transcendence, and Well-Being. *European Sociological Review* 26(4). 385-399.
doi:[10.1093/esr/jcp027](https://doi.org/10.1093/esr/jcp027).

Using data from the European Social Survey 2002 and 2004, with 48 country time samples of 88,040 respondents, the author found that success has a strong, altruism a weak, and religiosity a marginal impact on personal well-being. On the country level, economic and democratic development affect mean well-being, but advances of the civil society and secularization do not.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND SOCIOLOGY

- Baker, Joseph O. & Scott Draper. 2010. Diverse Supernatural Portfolios: Certitude, Exclusivity, and the Curvilinear Relationship Between Religiosity and Paranormal Beliefs. *Journal for the Scientific Study of Religion* 49(3). 413-424.
doi:[10.1111/j.1468-5906.2010.01519.x](https://doi.org/10.1111/j.1468-5906.2010.01519.x).

In an effort to describe the relationship between conventional religious beliefs and less conventional paranormal beliefs, the authors identify a specific niche of believers who are particularly likely to dabble in unconventional supernatural beliefs. (Data is taken from the 2005 Baylor Religion Survey, n=1,721.) Strong believers in the paranormal tend to be characterized by a nonexclusive spiritualist worldview, as opposed to materialist or exclusive religious outlooks. Paranormal believers tend to be characterized by moderate levels of religious belief and

practice, and low levels of ideological exclusivity. In general, the relationship between more conventional religiosity and paranormal beliefs is best conceptualized as curvilinear.

- Bobkowski, Piotr S. & Sriram Kalyanaraman. 2010. Effects of Online Christian Self-Disclosure on Impression Formation. *Journal for the Scientific Study of Religion* 49(3). 456-476.
doi:[10.1111/j.1468-5906.2010.01522.x](https://doi.org/10.1111/j.1468-5906.2010.01522.x).

This experiment examined the effects of online Christian disclosure. Respondents (n=233) viewed a fictional social networking profile containing one of three levels of Christian disclosure frequency: none, nominal, and extensive. Respondents made few distinctions between nondisclosure and nominal disclosure. Most notably, respondent religiosity moderated impressions. Regardless of disclosure level, religious respondents rated profile owners as more likeable and less stereotypically negative than less religious respondents. The least religious respondents tended to rate the extensively disclosing Christian as least romantically desirable and with more negative stereotyping. The most religious respondents rated the extensively disclosing Christian as most likeable and as most romantically desirable.

- Brady, Loretta L. C. & Amanda Hapenny. 2010. Giving Back and Growing in Service: Investigating Spirituality, Religiosity, and Generativity in Young Adults. *Journal of Adult Development* 17(3). 162-167.
doi:[10.1007/s10804-010-9094-7](https://doi.org/10.1007/s10804-010-9094-7).

The current study examined the relationship between aspects of faith (religiosity and spirituality) and generativity (concern and action). A sample of 94 undergraduates from a religiously affiliated college were recruited through door-to-door invitation and were surveyed using a new measure of religiosity and two measures of generativity. Support was found for a relationship between spirituality and generative concern. These findings are discussed in relation to recent demographic shifts and are compared with earlier work investigating secular spiritual trends on generativity.

- Drydakis, Nick. 2010. Religious Affiliation and Employment Bias in the Labor Market. *Journal for the Scientific Study of Religion* 49(3). 477-493.
doi:[10.1111/j.1468-5906.2010.01523.x](https://doi.org/10.1111/j.1468-5906.2010.01523.x).

The author assessed labor market outcomes (occupation access, entry wage, and wait time for call back) for three religious minorities (Pentecostal, evangelical, and Jehovah's Witnesses) compared to the religious majority (Greek Orthodox), in Athens, Greece. Results indicate that religious minorities experience employment bias as measured by access to job interviews, entry wages, and wait time for call backs. Moreover, religious minorities face greater constraints on occupational access in more prestigious jobs compared to less prestigious jobs. Occupational access and entry wage bias is highest for religious minority women. In all cases, Jehovah's Witnesses face the greatest bias.

- Oth, Vilaythong T., Oth, Nicole M. Lindner & Brian A. Nosek. 2010. "Do Unto Others": Effects of Priming the Golden Rule on Buddhists' and Christians' Attitudes Toward Gay People. *Journal for the Scientific Study of Religion* 49(3). 494-506.
doi:[10.1111/j.1468-5906.2010.01524.x](https://doi.org/10.1111/j.1468-5906.2010.01524.x).

Researchers examined whether priming Golden Rule messages would influence Buddhists' and Christians' attitudes toward gay people and perceptions that homosexuality is a choice. In a priming task, participants filled in missing words for popular quotations including two Golden Rule messages that were attributed to either Buddha or Jesus. Christians (n=585) in the Buddha-attributed Golden Rule condition showed stronger explicit anti-gay attitudes and were more likely to agree that homosexuality is a choice than Christians in the Jesus-attributed or control conditions. Buddhists showed no variation in attitudes across priming conditions.

- Ovadia, Seth & Laura M Moore. 2010. Decomposing the Moral Community: Religious Contexts and Teen Childbearing. *City & Community* 9(3). 320-334.

doi:[10.1111/j.1540-6040.2010.01331.x](https://doi.org/10.1111/j.1540-6040.2010.01331.x).

Utilizing 2000 data from the Centers for Disease Control and Prevention, the United States Census Bureau, and the Religious Congregation and Membership Survey, researchers find that the total percentage of religious adherents in a county is not significantly correlated with the teen birth rate. However, they find that the percentage of evangelical Protestants in a county is positively associated with the teen birth rate while the percentage of Catholics is negatively associated with teen childbearing.

Schieman, Scott, Alex Bierman & Christopher G. Ellison. 2010. Religious Involvement, Beliefs About God, and the Sense of Mattering Among Older Adults. *Journal for the Scientific Study of Religion* 49(3). 517-535.

doi:[10.1111/j.1468-5906.2010.01526.x](https://doi.org/10.1111/j.1468-5906.2010.01526.x).

In a sample of adults aged 65 and older, researchers identify indirect effects of religious attendance on mattering (a key component of self-concept) through divine control beliefs and the frequency of social contact. Praying increases mattering indirectly only through divine control beliefs. Moreover, divine control beliefs are more strongly associated with mattering among women, African Americans, and individuals with less education.

Skarupski, Kimberly A., George Fitchett, Denis A. Evans & Carlos F. Mendes de Leon. 2010. Daily spiritual experiences in a biracial, community-based population of older adults. *Aging & Mental Health* 14(7). 779-789.

doi:[10.1080/13607861003713265](https://doi.org/10.1080/13607861003713265).

In a sample of 6,534 participants in the Chicago Health and Aging Project (65% African American) the majority of the participants reported having spiritual experiences at least daily. African Americans and women had higher Daily Spiritual Experiences Scale (DSES) scores than Whites and men, respectively. Prayer and worship were moderately associated with DSES scores. African American race, older age, female gender, better self-rated health, and greater social networks were associated with higher DSES scores, while higher levels of education and depressive symptoms were associated with lower DSES scores.

Vazsonyi, Alexander T. & Dusty D. Jenkins. 2010. Religiosity, Self-Control, and Virginity Status in College Students from the "Bible Belt": A Research Note. *Journal for the Scientific Study of Religion* 49(3). 561-568.

doi:[10.1111/j.1468-5906.2010.01529.x](https://doi.org/10.1111/j.1468-5906.2010.01529.x).

Using a sample of college students (n=904) from the "Bible Belt," researchers examined the effect of religiosity and self-control on late adolescents' delay in initiating sexual intercourse or oral sex. For each one unit increase in self-control (measured using Grasmick et al.'s Low Self-Control Scale), the odds of a male remaining a virgin or of delaying oral sex increased by a factor of 1.82 and 2.84, respectively, while for females, the odds of not engaging in oral sex increased by a factor of 1.67. In addition to the effect of self-control, a one unit increase in religiosity results in the odds of a male remaining a virgin by a factor of 3.86 and 3.30, respectively. For females the odds are increased by a factor of 4.13 and 2.60, respectively.

Wozniak, Kevin H. & Andrew R. Lewis. 2010. Reexamining the effect of Christian denominational affiliation on death penalty support. *Journal of Criminal Justice* 38(5). 1082-1089.

doi:[10.1016/j.jcrimjus.2010.07.011](https://doi.org/10.1016/j.jcrimjus.2010.07.011).

Using data from the General Social Survey, and controlling for religious beliefs, religious behaviors, and race, researchers find that affiliation with any Christian denomination increases the likelihood that an individual will support the death penalty compared to nonreligious individuals. In contrast, members of different Christian religious traditions are no more or less likely to favor capital punishment than other Christian affiliates.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Melkonyan, Tigran & Mark Pingle. 2010. Ambiguity, pessimism, and rational religious choice. *Theory and Decision* 69(3). 417-438.

doi:[10.1007/s11238-009-9164-0](https://doi.org/10.1007/s11238-009-9164-0).

The authors present a theory of religious choice, one that can resolve dilemmas, address the “many Gods objection,” and address the ambiguity inherent in religious choice. Parameterizing both the degree of ambiguity and the degree of pessimism allows a researcher to examine how the two interact to impact choice. The authors show that a change in either the degree of ambiguity or the degree of pessimism can lead a decision maker to “convert” from one religion to another.

Neyrinck, Bart, Willy Lens, Maarten Vansteenkiste & Bart Soenens. 2010. Updating Allport’s and Batson’s Framework of Religious Orientations: A Reevaluation from the Perspective of Self-Determination Theory and Wulff’s Social Cognitive Model. *Journal for the Scientific Study of Religion* 49(3). 425-438.

doi:[10.1111/j.1468-5906.2010.01520.x](https://doi.org/10.1111/j.1468-5906.2010.01520.x).

The authors evaluate Allport’s intrinsic-extrinsic and Batson’s quest religious orientations through the lens of self-determination theory (SDT) and Wulff’s social-cognitive model. They find that Allport’s intrinsic-extrinsic dichotomy fails to correspond empirically to the differentiation between intrinsic and extrinsic motivation within SDT. Furthermore, Batson’s quest orientation was unrelated to any of the SDT concepts but was positively related to symbolic disbelief. They conclude that Allport’s motivational orientations model needs both refinement and relabeling to better fit with recent theoretical evolutions in the field of motivational psychology.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Büssing, A., H-J Balzat & P. Heusser. 2010. Spiritual needs of patients with chronic pain diseases and cancer—validation of the spiritual needs questionnaire. *European Journal of Medical Research* 15(6). 266-273.

In an anonymous survey of 210 patients using the Spiritual Needs Questionnaire, researchers found that spiritual needs differ conceptually from life satisfaction, and can be interpreted as the patients' longing for spiritual well-being. Four factors, of the 19 items in the scale, explained 67% of the variance: Religious Needs, Need for Inner Peace, Existentialistic Needs (Reflection / Meaning), and Actively Giving. Regression analyses reveal that the underlying disease (i.e., cancer) was of outstanding relevance for the patients' spiritual needs.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Ando, Michiyo, Tatsuya Morita, Mitsunori Miyashita, Makiko Sanjo, Haruko Kira & Yasuo Shima. 2010. Effects of Bereavement Life Review on Spiritual Well-Being and Depression. *Journal of Pain and Symptom Management* 40(3). 453-459.
doi:[10.1016/j.jpainsymman.2009.12.028](https://doi.org/10.1016/j.jpainsymman.2009.12.028).

After completing a Bereavement Life Review, 21 bereaved family members who lost loved ones in various palliative care units in Japan showed increased scores on the Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being scale, and lower scores on the Beck Depression Inventory. The Bereavement Life Review consisted of two sessions for about 60 minutes each. In the first session, a bereaved family member reviewed memories with a clinical psychologist and answered some question. After the first session, the clinical psychologist made an album. In the second session, the family member and the clinical psychologist confirmed the accuracy of the contents of the album. The duration of the therapy was two weeks.

Birnie, Kathryn, Sheila N. Garland & Linda E. Carlson. 2010. Psychological benefits for cancer patients and their partners participating in mindfulness-based stress reduction (MBSR). *Psycho-Oncology* 19(9). 1004-1009.
doi:[10.1002/pon.1651](https://doi.org/10.1002/pon.1651).

This study examined the impact of an 8-week mindfulness-based stress reduction (MBSR) program for 21 couples. Following the intervention, significant reductions for both patients and partners in mood disturbance and the Calgary Symptoms of Stress Inventory subscales of muscle tension, neurological/GI, and upper respiratory symptoms were observed. Significant increases in mindfulness were also reported in both groups. No significant correlations were observed between patient and partner scores on any measures at baseline or on change scores pre- to post-intervention; however, after MBSR participation couple's scores on the Profile of Mood States and stress inventory were more highly correlated with one-another. Post-intervention, partners' mood disturbance scores were significantly positively correlated with patients' symptoms of stress and negatively correlated with patients' levels of mindfulness.

Braam, Arjan W., Agnes C. Schrier, Wilco C. Tuinebreijer, Aartjan T. F. Beekman, Jack J. M. Dekker & Matty A. S. de Wit. 2010. Religious coping and depression in multicultural Amsterdam: A comparison between native Dutch citizens and Turkish, Moroccan and Surinamese/Antillean migrants. *Journal of Affective Disorders* 125(1-3). 269-278.
doi:[10.1016/j.jad.2010.02.116](https://doi.org/10.1016/j.jad.2010.02.116).

Interview data were derived from the second phase of the Amsterdam Health Monitor, with stratification for ethnicity: native Dutch, n=309, Moroccan n=180, Turkish n=202, Surinamese/Antillean n=85. Across the ethnic groups, negative religious coping strategies had several positive associations with depressive symptoms, subthreshold depression, and major depressive disorder: the most robust association was found for the item 'wondered whether God has abandoned me'. Other significant associations were found for interpreting situations as punishment by God, questioning whether God exists, and expressing anger to God.

- Childs, Ellen. 2010. Religious Attendance and Happiness: Examining Gaps in the Current Literature: A Research Note. *Journal for the Scientific Study of Religion* 49(3). 550-560.
doi:[10.1111/j.1468-5906.2010.01528.x](https://doi.org/10.1111/j.1468-5906.2010.01528.x).

Using data from the General Social Survey, the author found that one's perceived relationship with God is more strongly associated with happiness than is social cohesion. Further, using two waves of data from a nationally representative panel study (National Survey of Families and Households), she finds that religious attendance has a greater effect on happiness than happiness has on religious attendance.

- Coates, Dominiek D. 2010. Post-Involvement Difficulties Experienced by Former Members of Charismatic Groups. *Journal of Religion and Health* 49(3). 296-310.
doi:[10.1007/s10943-009-9251-0](https://doi.org/10.1007/s10943-009-9251-0).

In-depth interviews with seven former members of four different charismatic groups indicate that the experiences of former members of charismatic groups may be comparable to others who have experienced extreme transitions and adjustments or relationships where significant power differentials exist.

- Cohen, Carl I, Carolina Jimenez & Sukriti Mittal. 2010. The role of religion in the well-being of older adults with schizophrenia. *Psychiatric Services (Washington, D.C.)* 61(9). 917-922.
doi:[10.1176/appi.ps.61.9.917](https://doi.org/10.1176/appi.ps.61.9.917).

Researchers found that persons with schizophrenia (n=198) had significantly lower levels of religiousness than their age peers, although this was due to less frequent religious attendance (four times a year versus once a month). Religiousness was not significantly associated with psychotic symptoms, nor did it have any buffering effects on the relationship between psychosis and quality of life. Religiousness had a significant, albeit modest, independent additive effect on quality of life, and it did not have any buffering effects on the four stressors that were significantly associated with quality of life.

- Crane, Catherine, Thorsten Barnhofer, Emily Hargus, Myanthy Amarasinghe & Rosie Winder. 2010. The relationship between dispositional mindfulness and conditional goal setting in depressed patients. *The British Journal of Clinical Psychology / the British Psychological Society* 49(Pt 3). 281-290.
doi:[10.1348/014466509X455209](https://doi.org/10.1348/014466509X455209).

In 31 depressed patients, a significant association was identified between increased dispositional mindfulness and reduced conditional goal setting (CGS; the tendency to view the achievement of high order goals for the self as conditional upon the achievement of lower order goals), which remained after controlling for severity of depressed mood.

- Delgado, Luis Carlos, Pedro Guerra, Pandelis Perakakis, María Nieves Vera, Gustavo Reyes del Paso & Jaime Vila. 2010. Treating chronic worry: Psychological and physiological effects of a training program based on mindfulness. *Behaviour Research and Therapy* 48(9). 873-882.
doi:[10.1016/j.brat.2010.05.012](https://doi.org/10.1016/j.brat.2010.05.012).

Researchers split 36 female non-clinical high worriers into two intervention groups: mindfulness (n=15) and progressive muscle relaxation (n=17). Following two weekly 1-h group sessions during a five-week period, both groups showed equal post-treatment improvement in the clinical and daily self-report measures. However,

mindfulness participants reported better emotional meta-cognition (emotional comprehension) and showed improved indices of somatic and autonomic regulation (reduced breathing pattern and increased vagal reactivity during evocation of cardiac defense).

- Friedman, Lois C, Catherine R Barber, Jenny Chang, Yee Lu Tham, Mamta Kalidas, Mothaffar F Rimawi, Mario F Dulay & Richard Elledge. 2010. Self-blame, self-forgiveness, and spirituality in breast cancer survivors in a public sector setting. *Journal of Cancer Education: The Official Journal of the American Association for Cancer Education* 25(3). 343-348.
doi:[10.1007/s13187-010-0048-3](https://doi.org/10.1007/s13187-010-0048-3).

One hundred and eight women with early breast cancers completed questionnaires assessing self-blame, self-forgiveness, spirituality, mood and quality of life (QoL) in an outpatient breast clinic. Women who were more self-forgiving and more spiritual reported less mood disturbance and better QoL. Women who blamed themselves reported more mood disturbance and poorer QoL. Interventions that reduce self-blame and facilitate self-forgiveness and spirituality could promote better adjustment to breast cancer.

- Godfrin, K. A. & C. van Heeringen. 2010. The effects of mindfulness-based cognitive therapy on recurrence of depressive episodes, mental health and quality of life: A randomized controlled study. *Behaviour Research and Therapy* 48(8). 738-746.
doi:[10.1016/j.brat.2010.04.006](https://doi.org/10.1016/j.brat.2010.04.006).

In this randomized controlled trial over 56 weeks, the authors investigated the effects of mindfulness-based cognitive therapy (MBCT) on the relapse in depression and the time to first relapse since study participation. 106 patients recovered depressed patients with a history of at least 3 depressive episodes continued either with their treatment as usual (TAU) or received MBCT in addition to TAU. At the end of the study period relapse/recurrence was significantly reduced and the time until first relapse increased in the MBCT plus TAU condition in comparison with TAU alone. The MBCT plus TAU group also showed a significant reduction in both short and longer-term depressive mood and better mood states and quality of the life.

- Hassankhani, Hadi, Fariba Taleghani, Jane Mills, Melanie Birks, Karen Francis & Fazlolah Ahmadi. 2010. Being Hopeful and Continuing to Move Ahead: Religious Coping in Iranian Chemical Warfare Poisoned Veterans, a Qualitative Study. *Journal of Religion and Health* 49(3). 311-321.
doi:[10.1007/s10943-009-9252-z](https://doi.org/10.1007/s10943-009-9252-z).

This study involved 17 Iranian war veterans who had been poisoned by sulfur mustard gas during the Iran-Iraq conflict. Analysis of data from interviews shows that "religious beliefs and practices" is a main category in explaining how these veterans cope with the consequences of the poisoning. Findings suggest that religious belief assists veterans to accept the impact of poisoning on their lives and adapt their lifestyles accordingly, to participate in religious social activities and feel socially supported, and to be hopeful about the future and live their lives as fully as possible.

- Hick, Steven F. & Charles Furlotte. 2010. An exploratory study of radical mindfulness training with severely economically disadvantaged people: Findings of a Canadian study. *Australian Social Work* 63(3). 281-298.
doi:[10.1080/0312407X.2010.496865](https://doi.org/10.1080/0312407X.2010.496865).

This article describes a two-phased research project that piloted a modified mindfulness-based stress reduction (MBSR) intervention developed specifically for a severely economically disadvantaged population (n=7). Following the intervention, an overall mean increase in self compassion and satisfaction with life was observed.

- Marks, Anthony D G, Donna J Sobanski & Donald W Hine. 2010. Do dispositional rumination and/or mindfulness moderate the relationship between life hassles and psychological dysfunction in adolescents? *The Australian and New Zealand Journal of Psychiatry* 44(9). 831-838.

doi:[10.3109/00048674.2010.487478](https://doi.org/10.3109/00048674.2010.487478).

Data collected from a sample of 317 Australian high school students indicates that an increased incidence of recent life hassles was reliably associated with increased depressive symptoms, anxiety and stress. However, moderation analyses revealed that dispositional rumination exacerbated the relationship between life hassles and symptoms of depression and anxiety, whereas dispositional mindfulness attenuated the relationship between life hassles and symptoms of depression, anxiety and stress.

McFarland, Michael J. 2010. Religion and mental health among older adults: do the effects of religious involvement vary by gender? *The Journals of Gerontology. Series B, Psychological Sciences and Social Sciences* 65(5). 621-630.

doi:[10.1093/geronb/gbp112](https://doi.org/10.1093/geronb/gbp112).

Analyzing data from two waves (2001 and 2004) of the Religion, Aging, and Health Survey, researchers found that (a) men obtain more mental health benefits from religious involvement than women, (b) women with higher levels of organizational religious involvement have similar levels of mental health as those with moderate and lower levels of organizational religious involvement, (c) men with very high levels of organizational religious involvement tend to have much higher levels of mental health than all other men.

Pritchard, Mary, Patt Elison-Bowers & Bobbie Birdsall. 2010. Impact of integrative restoration (iRest) meditation on perceived stress levels in multiple sclerosis and cancer outpatients. *Stress and Health* 26(3). 233-237.

doi:[10.1002/smi.1290](https://doi.org/10.1002/smi.1290).

Researchers examined the effects of a 6-week Yoga Nidra meditation program on perceived stress in multiple sclerosis and cancer patients. Overall stress was significantly reduced over the course of the program.

Terjestam, Yvonne, John Jouper & Caroline Johansson. 2010. Effects of scheduled qigong exercise on pupils' well-being, self-image, distress, and stress. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 16(9). 939-944.

doi:[10.1089/acm.2009.0405](https://doi.org/10.1089/acm.2009.0405).

Participants, aged 13-14 years, were assigned to either a qigong group or a control group. After 8 weeks, the control group had reduced well-being at school during the semester and the qigong group was stable. The qigong group reduced psychological distress and stress, and had a tendency to improved self-image, whereas no changes were found in the control group.

Thygeson, Megan V, Mary C Hooke, Jeanine Clapsaddle, Angela Robbins & Kristin Moquist. 2010. Peaceful play yoga: serenity and balance for children with cancer and their parents. *Journal of Pediatric Oncology Nursing: Official Journal of the Association of Pediatric Oncology Nurses* 27(5). 276-284.

doi:[10.1177/1043454210363478](https://doi.org/10.1177/1043454210363478).

On an inpatient hematology/oncology unit, 11 children aged 6 to 12 years, 5 adolescents aged 13 to 18 years, and 33 parents participated in a single yoga session tailored to the needs and abilities of the patients and parents. Children had normal anxiety scores preclass that did not change. Adolescents and parents experienced significant decreases in anxiety scores, and all cohorts gave positive feedback about the experience.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Berg, Gina M., Robin E. Crowe, Bryant Wong & Jane Siebert. 2010. Trends in Publication of Spirituality/Religiosity Articles in Critical Care Populations. *Journal of Religion and Health* 49(3). 333-336.

doi:[10.1007/s10943-009-9266-6](https://doi.org/10.1007/s10943-009-9266-6).

The authors explore publication trends of spirituality and religion articles in critical care. Findings indicated medically credentialed professionals, not chaplains and/or pastoral care staff, constituted the majority of authors in spirituality and religion articles in the field.

Bussing, Arndt. 2010. The SpREUK-SF10 questionnaire as a rapid measure of spiritual search and religious trust in patients with chronic diseases. *Journal of Chinese Integrative Medicine* 8(9). 832-841.

From questionnaires completed by 496 patients with chronic diseases, the author developed a short form of the already established SpREUK (acronym for the German "Spiritual and Religious Attitudes in Dealing with Illness") questionnaire, and tested it with respect to its factorial structure and conceptual validity.

Cavanna, A.E., S. Cavanna & A. Cavanna. 2010. Epileptic seizures and spirit possession in Haitian culture: Report of four cases and review of the literature. *Epilepsy & Behavior* 19(1). 89-91.

doi:[10.1016/j.yebeh.2010.07.002](https://doi.org/10.1016/j.yebeh.2010.07.002).

This article presents a case series of four Haitian patients with epilepsy whose seizures were initially attributed to Voodoo spirit possession. The authors review the existing literature on attitudes toward seizures within the Haitian culture and discuss the link between religion and epilepsy, highlighting the possible detrimental influence of specific traditional belief systems on the appropriate diagnosis and treatment of patients with epilepsy.

Clarke, Janice. 2010. Body and soul in mental health care. *Mental Health, Religion & Culture* 13(6). 649-657.

doi:[10.1080/13674676.2010.488416](https://doi.org/10.1080/13674676.2010.488416).

The author presents a model of the person as consisting of soul (which contains the mind), spirit and body. As all three are connected, that which affects the body can also affect the spirit and the soul. Seeing the person through the lens of this model could open the way for a more accessible model of spiritual care for mental health practitioners which suggests that physical touch and a better quality of relationship can affect the spirit in the same way as talk.

Costa, Waldecária, Conceição Nogueira & Teresa Freire. 2010. The Lack of Teaching/Study of Religiosity/Spirituality in Psychology Degree Courses in Brazil: The Need for Reflection. *Journal of Religion and Health* 49(3). 322-332.

doi:[10.1007/s10943-009-9255-9](https://doi.org/10.1007/s10943-009-9255-9).

The authors found that, using data from 301 (85%) of all psychology degree courses in Brazil, the subject of religiosity/spirituality is incorporated into 13% of public institutions and in 16% of private institutions. 84% of the individual courses do not have this subject incorporated into their curricula.

Gilbert, Peter. 2010. Seeking inspiration: the rediscovery of the spiritual dimension in health and social care in England. *Mental Health, Religion & Culture* 13(6). 533-546.

doi:[10.1080/13674676.2010.488422](https://doi.org/10.1080/13674676.2010.488422).

The author looks at the current state of health and social care, and identifies the need to bring a sense of the spiritual back to revivify the service.

Gillum, Frank & Derek M. Griffith. 2010. Prayer and Spiritual Practices for Health Reasons among American Adults: The Role of Race and Ethnicity. *Journal of Religion and Health* 49(3). 283-295.

doi:[10.1007/s10943-009-9249-7](https://doi.org/10.1007/s10943-009-9249-7).

From a national survey conducted in 2002 that collected data on 10 non-religious spiritual practices, as well as on prayer for health reasons, in 22,929 adults aged 18 years and over, the authors determine that greater proportions of African Americans and Hispanic Americans than European Americans reported prayer for health reasons. Among those who reported prayer, African Americans were more likely than European Americans to report being prayed for by others. However, African American women and Hispanic women and men were significantly

less likely than European Americans to use other spiritual practices such as meditation and Tai Chi. Surprisingly African American men were just as likely to report these practices as European American men.

Gostecnik, Christian, Tanja Repic, Mateja Cvetek & Robert Cvetek. 2010. Hidden Mission of the Psyche in Abuse and Addiction. *Journal of Religion and Health* 49(3). 361-376.
doi:[10.1007/s10943-009-9264-8](https://doi.org/10.1007/s10943-009-9264-8).

The authors demonstrate that recurring traumatic experiences and abuse, as well as addiction, represent a hidden mission of the psyche for resolution, and a great cry of longing for salvation.

Grant, Liz, Scott A Murray & Aziz Sheikh. 2010. Spiritual dimensions of dying in pluralist societies. *BMJ (Clinical Research Ed.)* 341. c4859.
doi:[10.1136/bmj.c4859](https://doi.org/10.1136/bmj.c4859).

The authors note that, despite the decline of formal religion, many people still regard the idea of spirituality as essential to their sense of self, especially at times of inner turbulence. They explore how the spiritual needs of dying patients can be understood and met in pluralist and secular societies.

Guarneri, Erminia, Bonnie J. Horrigan & Constance M. Pechura. 2010. The Efficacy and Cost Effectiveness of Integrative Medicine: A Review of the Medical and Corporate Literature. *EXPLORE: The Journal of Science and Healing* 6(5). 308-312.
doi:[10.1016/j.explore.2010.06.012](https://doi.org/10.1016/j.explore.2010.06.012).

The authors show that immediate and significant health benefits and cost savings could be realized throughout our healthcare system by utilizing three integrative strategies: (1) integrative lifestyle change programs for those with chronic disease, (2) integrative interventions for people experiencing depression, and (3) integrative preventive strategies to support wellness in all populations.

Jeswani, Mamta & Adrian Furnham. 2010. Are modern health worries, environmental concerns, or paranormal beliefs associated with perceptions of the effectiveness of complementary and alternative medicine? *British Journal of Health Psychology* 15(Pt 3). 599-609.
doi:[10.1348/135910709X477511](https://doi.org/10.1348/135910709X477511).

Questionnaires given to 150 participants show that older people, with more modern health worries, and who believe in the paranormal, are more likely to believe that complementary and alternative medicine works, possibly because of a more intuitive, 'holistic', thinking style.

Jurkowski, Janine M, Courtney Kurlanska & Blanca M Ramos. 2010. Latino Women's Spiritual Beliefs Related to Health. *American Journal of Health Promotion* 25(1). 19-25.
doi:[10.4278/ajhp.080923-QUAL-211](https://doi.org/10.4278/ajhp.080923-QUAL-211).

After a series of six 1.5 hour focus group sessions with 47 Latino women, researchers found that for the participants spirituality was expressed as a vital component of health, and the belief in a need for balance of physical, mental, and spiritual health was described. An active and a passive relationship between spirituality and health emerged, with active being most common. Asking God for help or faith as a coping strategy were subdomains of the active relationship, and God responsible for health fell under the passive domain.

Kaley-Isley, Lisa C, John Peterson, Colleen Fischer & Emily Peterson. 2010. Yoga as a complementary therapy for children and adolescents: a guide for clinicians. *Psychiatry* 7(8). 20-32.

In this article, the evidence evaluating yoga as an effective intervention for children and adolescents with health problems is reviewed and summarized. A brief overview of yoga and yoga therapy is presented along with yoga resources and practical strategies for clinical practitioners to use with their patients.

Kang, Chetna. 2010. Hinduism and Mental Health: engaging British Hindus. *Mental Health, Religion & Culture* 13(6). 587-593.
doi:[10.1080/13674676.2010.488427](https://doi.org/10.1080/13674676.2010.488427).

This paper looks at the teachings of Hinduism, and how they may influence Hindus suffering mental health problems, in particular, British Hindus.

LaBouff, Jordan P., Wade C. Rowatt, Megan K. Johnson, Michelle Thedford & Jo-Ann Tsang. 2010. Development and Initial Validation of an Implicit Measure of Religiousness-Spirituality. *Journal for the Scientific Study of Religion* 49(3). 439-455.
doi:[10.1111/j.1468-5906.2010.01521.x](https://doi.org/10.1111/j.1468-5906.2010.01521.x).

Findings from two studies demonstrate that an implicit measure of trait religiousness-spirituality (RS) explains some variability in attitudes that self-report measures do not. An implicit measure of RS could advance the scientific study of religion beyond what is known from self-report measures.

Lizardi, D. & R. E. Gearing. 2010. Religion and Suicide: Buddhism, Native American and African Religions, Atheism, and Agnosticism. *Journal of Religion and Health* 49(3). 377-384.
doi:[10.1007/s10943-009-9248-8](https://doi.org/10.1007/s10943-009-9248-8).

Following a literature review of articles focusing on suicidality across Buddhism, Native American and African religions, as well as on the relationship among Atheism, Agnosticism, and suicide, the authors make practice recommendations for conducting accurate assessment of religiosity as it relates to suicidality in these populations.

Morgan, Geoff. 2010. Independent advocacy and the “rise of spirituality”: views from advocates, service users and chaplains. *Mental Health, Religion & Culture* 13(6). 625-636.
doi:[10.1080/13674676.2010.488435](https://doi.org/10.1080/13674676.2010.488435).

After a literature review on the history of advocacy, and interviews with over 30 advocates, chaplains and service users, the author describes the current state of mental health care by advocates and chaplains. He notes that this is part of a growth in advocacy which coincides with an increase in literature on mental health and spirituality.

Mueller, Carolyn R. 2010. Spirituality in children: understanding and developing interventions. *Pediatric Nursing* 36(4). 197-203, 208.

The author asserts that children are born with “spiritual competence,” an inner quality or power for faith development. The article is described as a synthesis of faith development theory, effects of spirituality in children, spiritual assessment techniques, and intervention strategies for children.

Penzner, Julie B., Kevin V. Kelly & Michael H. Sacks. 2010. Religious Conversion in a Psychotic Individual. *Journal of Religion and Health* 49(3). 351-360.
doi:[10.1007/s10943-009-9245-y](https://doi.org/10.1007/s10943-009-9245-y).

The authors describe the case of a man who appeared to have psychotic symptoms, including self-injurious behavior, but who understood his own experience as a religious conversion. The symptoms, clinical course, and treatment response are described with reference to the works of Kurt Schneider and William James. Empirical studies of the attitudes of psychiatrists, psychiatric patients, and clergypersons about the relationship between religious belief and psychiatric illness are described, and various theoretical models used to understand this relationship are articulated.

Raffay, Julian. 2010. Training the workforce in spiritual healthcare. *Mental Health, Religion & Culture* 13(6). 605-614.
doi:[10.1080/13674676.2010.488439](https://doi.org/10.1080/13674676.2010.488439).

A systems approach to training staff in spiritual healthcare is advocated and six essential principles are suggested. Their underpinning theology is described and a relational approach to service users is advocated. Thirteen practical suggestions are subsequently offered and an outline of the training package is presented.

- Schwartz, Stephan A. & Larry Dossey. 2010. Nonlocality, Intention, and Observer Effects in Healing Studies: Laying a Foundation for the Future. *EXPLORE: The Journal of Science and Healing* 6(5). 295-307.
doi:[10.1016/j.explore.2010.06.011](https://doi.org/10.1016/j.explore.2010.06.011).

The authors advocate for a reassessment of epistemological assumptions, especially in the study of prayer and intention experiments. Using the STEP trial as a case study, it is argued that the dose-dependent model typical of drug trials, and adopted for use in the STEP and other studies, is not the optimal model for intention-healing research, and that the usual assumptions concerning blindness and randomization that prevail in studies using the pharmacological model must be reappraised.

- Skinner, Rasjid. 2010. An Islamic approach to psychology and mental health. *Mental Health, Religion & Culture* 13(6). 547-551.
doi:[10.1080/13674676.2010.488441](https://doi.org/10.1080/13674676.2010.488441).

The article argues that a deficiency in “Western” psychology and psychiatry has been the lack of attention paid by these disciplines to the spiritual component of the Self. The author presents the psychology that has developed within the Islamic tradition as one that integrates the spiritual into a more holistic understanding of mental health.

- Ungureanu, Ileana & Jonathan G. Sandberg. 2010. “Broken Together”: Spirituality and Religion as Coping Strategies for Couples Dealing with the Death of a Child: A Literature Review with Clinical Implications. *Contemporary Family Therapy* 32(3). 302-319.
doi:[10.1007/s10591-010-9120-8](https://doi.org/10.1007/s10591-010-9120-8).

Literature is reviewed that shows that religious/spiritual coping is a unique way of coping, and may be particularly important, for couples who have lost a child. When assessing the couples’ coping strategies, marital therapists would be wise to look for religious/spiritual mechanisms that can be employed in the therapeutic process.

- Walsh, Froma. 2010. Spiritual Diversity: Multifaith Perspectives in Family Therapy. *Family Process* 49(3). 330-348.
doi:[10.1111/j.1545-5300.2010.01326.x](https://doi.org/10.1111/j.1545-5300.2010.01326.x).

This paper addresses the growing diversity and complexity of spirituality in society and within families, examining challenges in multifaith families, particularly with marriage, childrearing, and the death of a loved one. Clinical guidelines, cautions, and case examples are offered to explore the role and significance of spiritual beliefs and practices in couple and family relationships; to identify spiritual sources of distress and relational conflict; and to draw potential spiritual resources for healing, well-being, and resilience, fitting client values and preferences.

PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Christianson, Eric, & Christopher Partridge (eds.). 2010. *Holy terror: understanding religion and violence in popular culture*. London; Oakville, Conn: Equinox Pub. Ltd.
- Lash, Scott. 2010. *Intensive culture: social theory, religion & contemporary capitalism*. London: Sage.
- Leeming, David, Kathryn Madden, & Stanton Marlan (eds.). 2010. *Encyclopedia of psychology and religion*. New York; London: Springer.
- McCutcheon, Russell. 2009. *Religious experience: a reader*. London: Equinox.
- Piedmont, Ralph, & Andrew Village (eds.). 2010. *Research in the social scientific study of religion*. Leiden: Brill.
- Pyysiäinen, Ilkka. 2010. *Religion, economy, and cooperation*. Berlin; New York: De Gruyter.
- Riis, Ole & Linda Woodhead. 2010. *A sociology of religious emotion*. Oxford; New York: Oxford University Press.
- Turner, Bryan (ed.). 2010. *Secularization*. 4 vols. London: Sage.
- Weddle, David. 2010. *Miracles: wonder and meaning in world religions*. New York: New York University Press.
- Wilkins, John (ed.). 2010. *Intelligent design and religion as a natural phenomenon*. (The International Library of Essays on Evolutionary Thought 5). Farnham, Mass.: Ashgate.

3.2 SPIRITUALITY & HEALTH RESEARCH

- Plante, Thomas. 2010. *Contemplative practices in action: spirituality, meditation, and health*. Santa Barbara, Calif.: Praeger.
- Smalley, Susan. 2010. *Fully present: the science, art, and practice of mindfulness*. Cambridge, Mass.: Da Capo Lifelong.
- Stahl, Bob. 2010. *A mindfulness-based stress reduction workbook*. Oakland, Calif.: New Harbinger Publications.

PART 4. ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

Benavides, Gustavo. Religious Experience Reconsidered as an example of theoretical assertiveness in the study of religion. *Religion* In Press, Corrected Proof.
doi:[10.1016/j.religion.2010.09.002](https://doi.org/10.1016/j.religion.2010.09.002).

Clune, Jeff, Heather J Goldsby, Charles Ofria & Robert T Pennock. 2010. Selective pressures for accurate altruism targeting: evidence from digital evolution for difficult-to-test aspects of inclusive fitness theory. *Proceedings. Biological Sciences / The Royal Society*.
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Curtis, Finbarr. Ann Taves's Religious Experience Reconsidered is a sign of a global apocalypse that will kill us all. *Religion* In Press, Corrected Proof.
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