



# RESEARCH REVIEW

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

OCTOBER, 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 523 articles, 61 articles have been retained from 46 journals. There are 47 pre-publication citations from 31 journals.

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## PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Colzato, Lorenza S., Ilja van Beest, Wery P. M. van den Wildenberg, Claudia Scorolli, Shirley Dorchin, Nachshon Meiran, Anna M. Borghi & Bernhard Hommel. 2010. God: Do I have your attention? *Cognition* 117(1). 87-94.  
doi:[10.1016/j.cognition.2010.07.003](https://doi.org/10.1016/j.cognition.2010.07.003).

*In a series of three experiments, researchers provide evidence that practice in following religious rules systematically changes the way people (n=272) attend to visual stimuli, as indicated by the individual sizes of the global precedence effect (better performance to global than to local features). They show that this effect is significantly reduced in members of a Calvinist church, a religion emphasizing individual responsibility, and increased in participants from Catholic and Jewish communities, which emphasize social solidarity. Further, they show that this effect on attentional processes is long-lasting (still affecting atheists who were baptized as infants) and that its size systematically varies as a function of the amount and strictness of religious practices. They conclude that religious practice induces particular cognitive-control styles that induce chronic, directional biases in the control of visual attention.*

### 1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Bruneau, Emile G & Rebecca Saxe. 2010. Attitudes towards the outgroup are predicted by activity in the precuneus in Arabs and Israelis. *NeuroImage* 52(4). 1704-1711.  
doi:[10.1016/j.neuroimage.2010.05.057](https://doi.org/10.1016/j.neuroimage.2010.05.057).

*In this study of the neural bases of biases towards racial outgroups, researchers presented Jewish Israeli (n=16), non-Israeli Arab (n=16) and control (n=13) individuals with 64 statements about the Middle East from the perspective of the ingroup or the outgroup. During fMRI imaging, subjects rated how "reasonable" each statement was. Increased activation in the precuneus while reading pro-outgroup vs. pro-ingroup statements correlated strongly with both explicit and implicit measures of negative attitudes towards the outgroup; other brain regions that were involved in reasoning about emotionally-laden information did not show this pattern.*

Lewis, Gary J. & Timothy C. Bates. 2010. Genetic evidence for multiple biological mechanisms underlying in-group favoritism. *Psychological Science* 21(11). 1623-1628.  
doi:[10.1177/0956797610387439](https://doi.org/10.1177/0956797610387439).

*The authors report on a study of the genetic and environmental structure of in-group favoritism in the religious, ethnic, and racial domains. They contrasted a model of favoritism based on a single domain-general "central affiliation mechanism" (CAM), with a model in which each domain was influenced by specific mechanisms. In a series of multivariate analyses, utilizing a large, representative sample of twins (n=957 pairs), models containing only the CAM or essentialist domains fit the data poorly. The best-fitting model revealed that a biological mechanism facilitates affiliation with arbitrary groups and exists alongside essentialist systems that evolved to process salient cues, such as shared beliefs and ancestry. Further, elements of the unique environment acting at the essentialist level exerted effects countervailing environmentally mediated religious favoritism, such that elevated levels of religious favoritism were associated with lowered levels of ethnic favoritism.*

Nencini, Paolo & Kathleen A. Grant. 2010. Psychobiology of Drug-Induced Religious Experience: From the Brain 'Locus of Religion' to Cognitive Unbinding. *Substance Use & Misuse* 45(13). 2130-2151.  
doi:[10.3109/10826081003713803](https://doi.org/10.3109/10826081003713803).

*The authors hold that psychobiological research proposing specific brain mechanisms involved in religious experience should consider anthropological and historical data to address alternative explanations for the fitness of religious thought. A psychobiological model of religious experience, based on the concept of cognitive unbinding, seems to accommodate these data better than that of a specific brain locus of religion. They explicate this model based on a literature review. They find that the strong influence of culture on the subjective effects of drugs, as well as religious thoughts, argue against the concept of a common pathway in the brain uniquely responsible for these experiences. Rather, the role of personal beliefs, expectations and experiences may interject bias into the interpretation of psychoactive drug action as a reflection of biologically based religious thought. Psychobiological theories may be congruent only within more modern religious and cultural settings and are not generalizable to all historical beliefs, as would be expected from an evolutionarily conserved biological mechanism.*

Olliges, S. 2010. Strengths and Weaknesses of McNamara's Evolutionary Psychological Model of Dreaming. *Evolutionary Psychology* 8(4). 545-560.

<http://www.epjournal.net/filestore/EP08545560.pdf>

*The author reviews McNamara's (2004) evolutionary model of dreaming. The strengths and weaknesses of this model are evaluated in terms of its consonance with measurable neurological and biological properties of dreaming, its fit within the tenets of evolutionary theories of dreams, and its alignment with evolutionary concepts of cooperation and spirituality. As McNamara's model focuses primarily on dreaming that occurs during rapid eye movement (REM) sleep, the article does as well.*

Stark, Rodney & Buster Smith. 2010. Conversion to Latin American Protestantism and the Case for Religious Motivation. *Interdisciplinary Journal of Research on Religion* 6.

[http://www.religjournal.com/articles/article\\_view.php?id=45](http://www.religjournal.com/articles/article_view.php?id=45).

*The authors point out that analysis of adherents to Pentecostal Protestantism in 18 Latin American nations fails to confirm the material deprivation hypothesis: that people will seek supernatural solutions to their thwarted social and material desires. This suggests that deprivation theory should be extended to include religious deprivation. According to this extended theory, people will pursue or initiate supernatural solutions to their thwarted existential and moral desires. This hypothesis is consistent with the fact that most religious movements have originated among the privileged and, in the case of Latin American Protestantism, also the fact that an effort by the Catholic Church to counter the Protestant threat by supporting Liberation Theology (which assumed the primacy of material deprivations) failed, while the Catholic Charismatic Renewal Movement (which is aimed at religious motives) has successfully generated a strong Catholic response to Protestantism in Latin America.*

### **1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND SOCIOLOGY**

Delamontagne, R. G. 2010. High religiosity and societal dysfunction in the United States during the first decade of the twenty-first century. *Evolutionary Psychology* 8(4). 617-657.

*The author provides independent empirical evidence for recently formulated hypotheses regarding reciprocal relationships between levels of religiosity and societal dysfunction. Specifically, the research of Gregory S. Paul, which shows that high degrees of theism are associated with high degrees of societal dysfunction among the prosperous democracies, is drawn upon, using national (U.S.) rather than international data. Further statistical analysis is minimally supportive of Paul's hypotheses regarding the contributions of high religiosity to societal dysfunction and to the effects of societal dysfunction upon religiosity, attesting also to the more substantial explanatory power of the social inequality variables of education, income, and race. Accordingly, it is argued that the coexistence of high levels of theism and high levels of societal dysfunction in the United States is best explained by its high degree of social inequality.*

DeMaris, Alfred, Annette Mahoney & Kenneth I. Pargament. 2010. Sanctification of marriage and general religiousness as buffers of the effects of marital inequity. *Journal of Family Issues* 31(10). 1255-1278.

doi:[10.1177/0192513X10363888](https://doi.org/10.1177/0192513X10363888).

*Using data from 178 married couples experiencing the third trimester of pregnancy of their first biological child, five outcome variables were assessed for each spouse: marital satisfaction, love, marital conflict, depression, and anxiety. Consistent with equity theory, perceived relative advantage was related in a nonmonotonic fashion to all outcomes, with increasing advantage predicting better outcomes up to the equity point, but worse outcomes afterwards. Sanctification of marriage appeared to be a more important moderator of inequity effects than general religiousness. In particular, relative advantage had weaker effects among higher sanctifiers. The influence of relative advantage was also conditioned by gender. Wives' psychological well-being appeared to be more adversely affected than men's because of considering oneself overbenefited in the relationship. Moreover, the interaction between sanctification and relative advantage was somewhat stronger for wives.*

Desmond, Scott, George Kikuchi & Kristen Budd. 2010. Does Change in Teenage Religiosity Predict Change in Marijuana Use Over Time? *Interdisciplinary Journal of Research on Religion* 6.

[http://www.religjournal.com/articles/article\\_view.php?id=44](http://www.religjournal.com/articles/article_view.php?id=44)

*Data from five waves of the National Youth survey suggest that religious youths use marijuana less often initially and, in contrast to nonreligious youths, exhibit smaller increases in marijuana use over time; in fact, highly religious adolescents are unlikely to experience any increase in marijuana use over time. When religiosity changes over time, the initial level of religiosity does not predict changes in marijuana use. However, changes in religiosity are significantly related to changes in marijuana use. When adolescent religiosity increases, marijuana use tends to decrease, and vice versa. Adolescents who maintain their high levels of religiosity over time are less likely to use marijuana, while consistently nonreligious youths are less likely to decrease their marijuana use.*

Fincham, Frank D., Nathaniel M. Lambert & Steven R. H. Beach. 2010. Faith and unfaithfulness: can praying for your partner reduce infidelity? *Journal of Personality and Social Psychology* 99(4). 649-659.

doi:[10.1037/a0019628](https://doi.org/10.1037/a0019628).

*Researchers undertook 3 studies on the role of prayer in romantic relationships. Study 1 (n=375) showed that prayer for the participant's partner predicted lower levels of extradyadic romantic behavior over a 6-week period, over and beyond relationship satisfaction, and initial levels of extradyadic romantic behavior. In Study 2 (n=83), participants assigned to pray each day for 4 weeks engaged in lower levels of extradyadic romantic behavior during that time, compared with those who engaged in daily positive thoughts about the partner or a neutral activity. Perception of the relationship as sacred mediated the relation between experimentally manipulated prayer and later infidelity. Study 3 (n=23) showed that objective observers rated participants who had been praying for their partner for 4 weeks as more committed to their romantic relationship than control participants.*

Gal, David & Derek D. Rucker. 2010. When in doubt, shout!: paradoxical influences of doubt on proselytizing. *Psychological Science: A Journal of the American Psychological Society / APS* 21(11). 1701-1707.

doi:[10.1177/0956797610385953](https://doi.org/10.1177/0956797610385953).

*Researchers investigated how shaken confidence in religious beliefs influenced the advocacy of those beliefs to others. Across three experiments, people whose confidence in closely held beliefs was undermined engaged in more advocacy of their beliefs (as measured by both advocacy effort and intention to advocate) than did people whose confidence was not undermined. The effect was attenuated when individuals affirmed their beliefs, and was moderated by both importance of the belief and open-mindedness of a message recipient.*

Hunter, Laura. 2010. Explaining Atheism: Testing the Secondary Compensator Model and Proposing an Alternative. *Interdisciplinary Journal of Research on Religion* 6(6).  
[http://www.religjournal.com/articles/article\\_view.php?id=45](http://www.religjournal.com/articles/article_view.php?id=45).

*Data from the 2001 American Religious Identification Survey are used to test several hypotheses relating to the theory that a lack of social obligations allows more freedom for individuals to espouse atheism. Overall, the results do not support the secondary compensator model. The author proposes an alternative theory to account for the development of atheism in individuals.*

Jang, Sung Joon & Bryon Johnson. 2010. Religion, Race, and Drug Use Among American Youth. *Interdisciplinary Journal of Research on Religion* 6.  
[http://www.religjournal.com/articles/article\\_view.php?id=40](http://www.religjournal.com/articles/article_view.php?id=40).

*Researchers employ nationally representative panel data and conclude that race differences in youth drug use (black youths use drugs less than white youths) are due partly to differences between black and white youths in exposure to parent and peer drug users, religious involvement, and, to a lesser extent, religious upbringing.*

LaMothe, Ryan Williams. 2010. The Transition from Object Faith to Personal Faith: Transitional Subjects. *Pastoral Psychology* 59(5). 617-630.  
doi:[10.1007/s11089-010-0276-9](https://doi.org/10.1007/s11089-010-0276-9).

*The author argues that human beings begin life with an object faith, which is conditioned by the personal faith of good enough parents. The infant initially uses transitional objects as faith objects to negotiate the vicissitudes of internal and external reality. The infant's use of transitional objects as faith objects is dependent on and supported by the parent's personal faith, which facilitates the infant's belief in and experience of existential aliveness. God representations may function as transitional subjects, serving to secure, maintain, and support forms of interpersonal relations. Later, the child makes use of transitional subjects in learning to subordinate object recognition to personal recognition, as well as to begin to handle the life-long challenges of interpersonal intimacy and vulnerability.*

Post, Jerrold M. 2010. "When hatred is bred in the bone": The social psychology of terrorism. *Annals of the New York Academy of Sciences* 1208. 15-23.  
doi:[10.1111/j.1749-6632.2010.05694.x](https://doi.org/10.1111/j.1749-6632.2010.05694.x).

*The author outlines a diverse spectrum of terrorist psychologies and motivations. In terms of generational provenance, nationalist-separatist terrorists are carrying on the mission of their parents; they are loyal to families who have been damaged by the regime. In contrast, social-revolutionary terrorists are disloyal to families who are loyal to the regime. Religious fundamentalist terrorists are "killing in the name of God." The new media, especially the Internet, have played an increasingly prominent role in radicalizing individuals, creating a virtual community of hatred.*

Stokes, Charles E. & Christopher G. Ellison. 2010. Religion and attitudes toward divorce laws among U.S. adults. *Journal of Family Issues* 31(10). 1279-1304.  
doi:[10.1177/0192513X10363887](https://doi.org/10.1177/0192513X10363887).

*Using pooled data from the 2000-2006 NORC General Social Surveys (n=5,683), researchers find that frequency of religious attendance and belief that the Bible is the Word of God are strong predictors of support for stricter laws governing divorce; these are more important than conservative affiliation. Conversely, those who do not attend religious services and consider the Bible only a book of fables and moral teachings are substantially less supportive of tightening existing divorce laws.*

Van Tongeren, Daryl R & Jeffrey D Green. 2010. Combating meaninglessness: On the automatic defense of meaning. *Personality and Social Psychology Bulletin* 36(10). 1372-1384.



doi:[10.1177/0146167210383043](https://doi.org/10.1177/0146167210383043).

*Three experiments examined the features of meaning and how individuals automatically defend against threats to meaning. In Experiment 1, individuals who subliminally processed meaninglessness-related words, relative to those in a control group, reported being more religious and having more meaningful lives. Experiment 2 extended these results, as individuals whose meaning was threatened bolstered alternative domains of meaning (termed fluid compensation) by reporting higher self-esteem, need for closure, symbolic immortality, and a reduced need to belong. Experiment 3 ruled out an alternative explanation and clarified the effects of threatened meaning on one's need to belong.*

#### **1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY**

Vance, Todd, Hermine H Maes & Kenneth S Kendler. 2010. Genetic and environmental influences on multiple dimensions of religiosity: a twin study. *The Journal of Nervous and Mental Disease* 198(10). 755-761.

doi:[10.1097/NMD.0b013e3181f4a07c](https://doi.org/10.1097/NMD.0b013e3181f4a07c).

*Researchers investigate genetic and environmental effects on 7 religiosity factors, and explore how genetic and environmental effects covary across these factors. Seven religiosity factors estimated from 78 items were examined in a sample of adult male and female twins. The 7 religiosity factors were largely influenced by additive genetic and unique environmental effects, with relatively little influence from common environmental effects. Multivariate genetic analyses found that the 7 religiosity factors were influenced by 1 common additive genetic factor, 3 common unique environmental factors, and unique environmental effects specific to each religiosity factor. The results suggest that for the population studied additive genetic and unique environmental effects largely account for the variance across the religiosity construct.*

Wildman, Wesley J. & Patrick McNamara. 2010. Evaluating Reliance on Narratives in the Psychological Study of Religious Experiences. *International Journal for the Psychology of Religion* 20(4). 223-254.

doi:[10.1080/10508619.2010.507666](https://doi.org/10.1080/10508619.2010.507666).

*The authors studied the use of narratives in researching religious and spiritual experiences (RSEs). Using the Phenomenology of Consciousness Inventory (PCI), the authors diagnosed basic features of RSEs as narrated by 39 participants. This information permitted comparison with third-party ratings of narratives of the same experiences using the PCI's phenomenological categories. Analyzing participant ratings against baseline happy and ordinary experiences showed that the RSEs in the sample possess distinctive phenomenological features. Analyzing participant ratings against third-party ratings of RSE narratives disclosed significant and intelligible differences. The authors conclude that psychologists of religion should rely on RSE narratives where they are effective at communicating experiential content and supplement them with other approaches where narratives are less effective.*

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

### 2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Abdel-Khalek, Ahmed M. 2010. Quality of life, subjective well-being, and religiosity in Muslim college students. *Quality of Life Research: An International Journal of Quality of Life Aspects of Treatment, Care and Rehabilitation* 19(8). 1133-1143.  
doi:[10.1007/s11136-010-9676-7](https://doi.org/10.1007/s11136-010-9676-7).

*Researchers explored the associations between quality of life (QOL), subjective well-being, and religiosity in an Arabic, Muslim, and understudied sample (n=224). They found that religiosity may be considered as a salient component of, and a contributing factor to, QOL among this sample.*

Ai, Amy L., Kenneth I. Pargament, Hoa B. Appel & Ziad Kronfol. 2010. Depression following open-heart surgery: a path model involving interleukin-6, spiritual struggle, and hope under preoperative distress. *Journal of Clinical Psychology* 66(10). 1057-1075.  
doi:[10.1002/jclp.20716](https://doi.org/10.1002/jclp.20716).

*This study's analysis estimated parallel psychophysiological pathways from preoperative distress to postoperative depression in patients undergoing open heart surgery. Plasma samples for interleukin(IL)-6 were obtained before surgery. The results showed that a link between spiritual struggle and IL-6 mediated the indirect effects of preoperative anxiety on postoperative depression. Avoidant coping also mediated the influence of anxiety on postoperative maladjustment. Further, hope played a protective mediating role to moderate the undesirable influences of the spiritual struggle-IL-6 link and maladaptive coping on postoperative mental health attributes.*

Bonaguidi, Franco, Claudio Michelassi, Franco Filippini & Daniele Rovai. 2010. Religiosity associated with prolonged survival in liver transplant recipients. *Liver Transplantation* 16(10). 1158-1163.  
doi:[10.1002/lt.22122](https://doi.org/10.1002/lt.22122).

*Researchers studied a group of 179 people who underwent liver transplantation, and found that religiosity and the post-transplant length of stay in the intensive care unit were independently associated with survival. Patients who did not present the searching for God factor were younger than those who did, but they had shorter survival times and a 3-fold increased relative risk of dying.*

Dhikav, Vikas, Girish Karmarkar, Myank Verma, Ruchi Gupta, Supriya Gupta, Deeksha Mittal & Kuljeet Anand. 2010. Yoga in male sexual functioning: a noncomparative pilot study. *The Journal of Sexual Medicine* 7(10). 3460-3466.  
doi:[10.1111/j.1743-6109.2010.01930.x](https://doi.org/10.1111/j.1743-6109.2010.01930.x).

*In a study of 65 males, average age of 40, who were enrolled in a yoga camp, it was found that after the completion of 12 weeks of yoga sessions, sexual functions scores were significantly improved from baseline. The improvement occurred in scores of all the domains of sexual functions as studied by the questionnaire (desire, intercourse satisfaction, performance, confidence, partner synchronization, erection, ejaculatory control, orgasm).*

Dissanayake, Rukmal Kumari & James V. Bertouch. 2010. Psychosocial interventions as adjunct therapy for patients with rheumatoid arthritis: a systematic review. *International Journal of Rheumatic Diseases* 13(4). 324-334.  
doi:[10.1111/j.1756-185X.2010.01563.x](https://doi.org/10.1111/j.1756-185X.2010.01563.x).

*From a literature review comprising 34 papers published between 1981 and 2009, researchers found consistent supportive evidence for the use of disclosure therapy for patients with rheumatoid arthritis (RA), and CBT with*

*maintenance therapy as adjunct therapies in patients with RA. Conflicting evidence was found for the benefits of mindfulness and meditation (two studies), and limited evidence regarding relaxation therapy (two studies).*

- Gold, Melanie A., Anya V. Sheftel, Laurel Chiappetta, Amanda J. Young, Allan Zuckoff, Carlo C. DiClemente & Brian A. Primack. 2010. Associations between religiosity and sexual and contraceptive behaviors. *Journal of Pediatric and Adolescent Gynecology* 23(5). 290-297.  
doi:[10.1016/j.jpag.2010.02.012](https://doi.org/10.1016/j.jpag.2010.02.012).

*In a study of 572 female adolescents aged 13 to 21, those adolescents with high religiosity were less likely to have had sexual intercourse compared with those with low religiosity. Among sexually active participants, those with high religiosity were less likely to have been pregnant, to have had an STD, or to have had multiple lifetime partners compared to those with low religiosity. Levels of religiosity were not significantly associated with frequency of intercourse, contraception use at last intercourse, or planned contraceptive use.*

- Krause, Neal. 2010. God-Mediated Control and Change in Self-Rated Health. *The International Journal for the Psychology of Religion* 20(4). 267-287.  
doi:[10.1080/10508619.2010.507695](https://doi.org/10.1080/10508619.2010.507695).

*Based on data from a longitudinal nationwide survey of older adults, the author found that (1) people who go to church more often tend to have stronger God-mediated control beliefs than individuals who do not attend worship services as often; (2) people with a strong sense of God-mediated control are more likely to find a sense of meaning in life and be more optimistic than individuals who do not have a strong sense of God-mediated control; (3) people who are optimistic and who have a strong sense of meaning in life will rate their health more favorably over time than individuals who are not optimistic, as well as individuals who have not found a sense of meaning in life.*

- van Laarhoven, Hanneke W M, Johannes Schilderman, Kris C Vissers, Constans A H H V M Verhagen & Judith Prins. 2010. Images of god in relation to coping strategies of palliative cancer patients. *Journal of Pain and Symptom Management* 40(4). 495-501.  
doi:[10.1016/j.jpainsymman.2010.02.021](https://doi.org/10.1016/j.jpainsymman.2010.02.021).

*A study of 68 palliative care patients revealed that a nonpersonal image of God was a significant positive predictor for the coping strategies seeking advice and information, seeking moral support, and denial, and a negative predictor for the coping strategy humor. A personal image of God was a significant positive predictor for the coping strategy turning to religion.*

- Liou, Chien-Hui, Chang-Wei Hsieh, Chao-Hsien Hsieh, Der-Yow Chen, Chi-Hong Wang, Jyh-Horng Chen & Si-Chen Lee. 2010. Detection of nighttime melatonin level in Chinese Original Quiet Sitting. *Journal of the Formosan Medical Association* 109(10). 694-701.  
doi:[10.1016/S0929-6646\(10\)60113-1](https://doi.org/10.1016/S0929-6646(10)60113-1).

*Researchers found that meditation might elevate the nighttime salivary melatonin levels. In a group of experienced meditators (n=20), the melatonin level was statistically elevated after nighttime meditation, and almost unchanged in the control group (n=20).*

## **2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH**

- Bergmark, Anders. 2010. Mindfulness training: Specific intervention or psychological panacea? *Addiction* 105(10). 1708-1709.  
doi:[10.1111/j.1360-0443.2010.03044.x](https://doi.org/10.1111/j.1360-0443.2010.03044.x).

*The author discusses the effects of practicing meditation technique mindfulness training (MT) for depressed people and substance use disorders. Based on neurobiological perspectives, it found that the depression of treatment as usual groups has no improvement due to extremely broad spectrum of health and behavioral problems. According*



*to neurologists, the brain activation maps cannot do straightforward tasks in the brain because of complex neuronal interconnection.*

- Feldman, Greg, Jeff Greeson & Joanna Senville. 2010. Differential effects of mindful breathing, progressive muscle relaxation, and loving-kindness meditation on decentering and negative reactions to repetitive thoughts. *Behaviour Research and Therapy* 48(10). 1002-1011.  
doi:[10.1016/j.brat.2010.06.006](https://doi.org/10.1016/j.brat.2010.06.006).

*Researchers compared the immediate effects of mindful breathing (MB) to two alternative stress-management techniques: progressive muscle relaxation (PMR) and loving-kindness meditation (LKM), to test whether decentering is unique to mindfulness meditation or common across approaches. Participants in the MB condition reported greater decentering relative to the other two conditions. The association between frequency of repetitive thought and negative reactions to thoughts was relatively weaker in the MB condition than in the PMR and LKM conditions.*

- Figley, Charles R, Paula L Chapman, Hadi Ashkanani, Fahad Al Naser & Elizabeth A Donnelly. 2010. Well-being in a deeply religious society in the shadows of war: results of a household survey of Kuwaitis. *The American Journal of Orthopsychiatry* 80(4). 593-600.  
doi:[10.1111/j.1939-0025.2010.01064.x](https://doi.org/10.1111/j.1939-0025.2010.01064.x).

*In a sample of 416 households in Kuwait who have lived either in the middle or in the shadows of war since 1990, level of well-being was not associated with either educational attainment or wealth. Rather, the results indicate that well-being is more associated with health and religion.*

- Hampton, Melvin C, Perry N Halkitis & Jacqueline S Mattis. 2010. Coping, drug use, and religiosity/spirituality in relation to HIV serostatus among gay and bisexual men. *AIDS Education and Prevention* 22(5). 417-429.  
doi:[10.1521/aeap.2010.22.5.417](https://doi.org/10.1521/aeap.2010.22.5.417).

*As compared with HIV-negative men, HIV-positive participants in this study of 259 gay and bisexual male-identified individuals indicated a greater likelihood of engaging in illicit substance use within the previous 3 months, as well as higher levels of both active and religious coping strategies.*

- Kuyken, Willem, Sarah Byford, Richard Byng, Tim Dalgleish, Glyn Lewis, Rod Taylor, Edward R Watkins et al. 2010. Study protocol for a randomized controlled trial comparing mindfulness-based cognitive therapy with maintenance anti-depressant treatment in the prevention of depressive relapse/recurrence: the PREVENT trial. *Trials* 11. 99.  
doi:[10.1186/1745-6215-11-99](https://doi.org/10.1186/1745-6215-11-99).

*The authors provide the study protocol for an upcoming research project examining whether mindfulness-based cognitive therapy (MBCT) is superior to maintenance anti-depressants (m-ADM) for preventing depression relapse. The design is a single blind, parallel RCT examining MBCT vs. m-ADM with an embedded process study. Four hundred and twenty patients with recurrent major depressive disorder in full or partial remission will be recruited through primary care.*

- Loa Zavala, Nashyiela. 2010. The expulsion of evil and its return: An unconscious fantasy associated with a case of mass hysteria in adolescents. *The International Journal of Psycho-Analysis* 91(5). 1157-1178.  
doi:[10.1111/j.1745-8315.2010.00322.x](https://doi.org/10.1111/j.1745-8315.2010.00322.x).

*The author describes an epidemic outbreak of hysteria that occurred between October 2006 and June 2007 in a Latin American Catholic boarding-school for adolescent girls, involving 512 adolescents, some administrators, and one lay teacher. The study aims to determine the psychoanalytic and sociocultural elements contributing to the*

*outbreak during which young girls were unable to walk normally and which led to a temporary cessation of routine activities at the boarding-school.*

Mann, Joshua R., Jana Mannan, Luis Antonio Quiñones, Allyson A. Palmer & Myriam Torres. 2010. Religion, spirituality, social support, and perceived stress in pregnant and postpartum Hispanic women. *Journal of Obstetric, Gynecologic, and Neonatal Nursing* 39(6). 645-657.

doi:[10.1111/j.1552-6909.2010.01188.x](https://doi.org/10.1111/j.1552-6909.2010.01188.x).

*In a sample of 248 pregnant and postpartum Hispanic women between age 18 and 45 years, researchers found that overall religiousness/spirituality was significantly associated with increased negative experiences of stress in women who selected English language surveys to answer; there was no such relationship in women who selected Spanish language surveys. Social support and greater relationship quality with a significant other were significantly associated with reduced perceived stress in Spanish reading and English reading women.*

Mathew, Kate L, Hayley S Whitford, Maura A Kenny & Linley A Denson. 2010. The long-term effects of mindfulness-based cognitive therapy as a relapse prevention treatment for major depressive disorder. *Behavioural and Cognitive Psychotherapy* 38(5). 561-576.

doi:[10.1017/S135246581000010X](https://doi.org/10.1017/S135246581000010X).

*An observational clinical audit of 39 participants found that Mindfulness-based Cognitive Therapy (MBCT) was associated with statistically significant reductions in depression from pre to post treatment, and that gains were maintained over time. There was a strong negative correlation between rumination and mindful attention ( $p < .001$ ), consistent with a proposed mechanism of metacognition in the efficacy of MBCT.*

Oken, Barry S, Irina Fonareva, Mitchell Haas, Helane Wahbeh, James B Lane, Daniel Zajdel & Alexandra Amen. 2010. Pilot controlled trial of mindfulness meditation and education for dementia caregivers. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 16(10). 1031-1038.

doi:[10.1089/acm.2009.0733](https://doi.org/10.1089/acm.2009.0733).

*Researchers provided Mindfulness-based Cognitive Therapy intervention to community-dwelling caregivers aged 45-85 years with close relatives with dementia; they also provided an education class ("Powerful Tools for Caregivers") and a respite-only control group. After 7 weeks, researchers found significant improvement in stress levels for both active interventions compared to the passive control.*

Rosmarin, David H., Kenneth I. Pargament, Steven Pirutinsky & Annette Mahoney. 2010. A randomized controlled evaluation of a spiritually integrated treatment for subclinical anxiety in the Jewish community, delivered via the Internet. *Journal of Anxiety Disorders* 24(7). 799-808.

doi:[10.1016/j.janxdis.2010.05.014](https://doi.org/10.1016/j.janxdis.2010.05.014).

*In a study comparing spiritually-integrated treatment (SIT) and progressive muscle relaxation (PMR), both delivered via the Internet to religious Jewish individuals with elevated levels of stress and worry, the SIT participants reported large improvements in primary (stress and worry) and secondary (depression and intolerance of uncertainty) outcomes, and moderate improvements in spiritual outcomes (positive/negative religious coping; trust/mistrust in God). SIT participants reported greater belief in treatment credibility, greater expectancies from treatment and greater treatment satisfaction than PMR participants.*

### **2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY**

Boyd-Franklin, Nancy. 2010. Incorporating spirituality and religion into the treatment of African American clients. *The Counseling Psychologist* 38(7). 976-1000.

doi:[10.1177/0011000010374881](https://doi.org/10.1177/0011000010374881).

*This article discusses the process of incorporating spirituality and religion into the treatment of African American clients. It addresses religious diversity within the African American community. The roles of spirituality and religion as survival and coping mechanisms for overcoming racism, adversity, and loss are emphasized. The cases presented discuss religious and spiritual issues of African American clients at different life cycle stages.*

- Brewer, Judson A, Sarah Bowen, Joseph T Smith, G Alan Marlatt & Marc N Potenza. 2010. Mindfulness-based treatments for co-occurring depression and substance use disorders: what can we learn from the brain? *Addiction* 105(10). 1698-1706.  
doi:[10.1111/j.1360-0443.2009.02890.x](https://doi.org/10.1111/j.1360-0443.2009.02890.x).

*The authors offer a theoretical, clinical and neurobiological perspective of the overlaps between depression and substance use disorders, highlight common neural pathways that play a role in both, and discuss how these commonalities may frame our conceptualization and treatment of co-occurring disorders. They discuss how advances in medical understanding of potential mechanisms of mindfulness training may offer not only unique effects on depression and substance use, but also offer promise for treatment of co-occurring disorders.*

- Capps, Donald. 2010. The Placebo Effect and the Molecules of Hope. *Pastoral Psychology* 59(5). 541-549.  
doi:[10.1007/s11089-009-0258-y](https://doi.org/10.1007/s11089-009-0258-y).

*Taking its point of departure from the author's theory that humor has a placebo effect, this article explores evidence that placebos have a positive biochemical effect, argues on the basis of this evidence that the placebo serves religious ends, and draws implications of this argument for physicians with religious convictions and for pastors who understand themselves to be agents of hope.*

- Carr, Tracy Jean. 2010. Facing existential realities: exploring barriers and challenges to spiritual nursing care. *Qualitative Health Research* 20(10). 1379-1392.  
doi:[10.1177/1049732310372377](https://doi.org/10.1177/1049732310372377).

*The author interviewed 29 individuals, including oncology nurses, patients and their families, chaplains, and hospital administrators, to understand why spiritual care dwells on the periphery of the medical profession, though nurses of the past and present recognize the importance of spiritual care to health and healing. Data reveal examples of how attitudes, beliefs, and practices of the larger organizational culture can shape the everyday lived experience of bedside nursing, creating formidable barriers to spiritual nursing care.*

- la Cour, Peter & Niels C. Hvidt. 2010. Research on meaning-making and health in secular society: Secular, spiritual and religious existential orientations. *Social Science & Medicine* 71(7). 1292-1299.  
doi:[10.1016/j.socscimed.2010.06.024](https://doi.org/10.1016/j.socscimed.2010.06.024).

*This article proposes a framework of concepts for the field of existential meaning-making in secular cultures such as those of Northern Europe. Seeking an operational approach, the authors narrowed the field's components down to a number of basic domains and dimensions that provide a more authentic cultural basis for research in secular society. Reviewing the literature, three main domains of existential meaning-making emerge: Secular, spiritual, and religious, and they couple them with the three dimensions of cognition (knowing), practice (doing), and importance (being). The proposed grid might contribute to clearer understanding of the multidimensional nature of existential meaning-making and as a guide for posing adequate research and clinical questions in the field.*

- Davis, Don E., Joshua N. Hook, Everett L. Worthington, Daryl R. Van Tongeren, Aubrey L. Gartner, David J. Jennings & Lucy Norton. 2010. Relational Spirituality and Dealing With Transgressions: Development of the Relational Engagement of the Sacred for a Transgression (REST) Scale. *International Journal for the Psychology of Religion* 20(4). 288-302.  
doi:[10.1080/10508619.2010.507699](https://doi.org/10.1080/10508619.2010.507699).

*In three studies, the authors develop the Relational Engagement of the Sacred for a Transgression (REST) Scale, which assesses the extent to which victims actively engage a relationship with the Sacred to deal with a specific transgression. In Study 1, exploratory factor analysis was used to determine the factor structure of the REST. In Study 2, the factor structure was replicated using confirmatory factor analysis. In Study 3, evidence supporting the scale's construct validity was adduced; REST scores were correlated with other appraisals of relational spirituality*

Diclemente, Carlo C. 2010. Mindfulness-specific or generic mechanisms of action. *Addiction* 105(10). 1707-1708.

doi:[10.1111/j.1360-0443.2010.03013.x](https://doi.org/10.1111/j.1360-0443.2010.03013.x).

*In this article, the author discusses the study which examines the effectiveness of transcendental meditation mindfulness training to treat patients with behavioral and emotional problems. It states that rumination and stress management are the key factors that help depression people and substance abuse disorders to respond brain activation using generic self-regulatory operations. Moreover, neurologists explained that approach would lower pain sensitivity in the brain.*

Fallahi Khoshknab, Masoud, Monir Mazaheri, Sadat Sb Maddah & Mehdi Rahgozar. 2010. Validation and reliability test of Persian version of The Spirituality and Spiritual Care Rating Scale (SSCRS). *Journal of Clinical Nursing* 19(19-20). 2939-2941.

doi:[10.1111/j.1365-2702.2010.03411.x](https://doi.org/10.1111/j.1365-2702.2010.03411.x).

*The authors validate a Persian version of The Spirituality and Spiritual Care Rating Scale (SSCRS), using it at a psychiatric center in Iran with 107 participants. They found that the SSCRs is a valid and reliable instrument for assessing spirituality and spiritual care among psychiatric nurses in Iran.*

Hodge, David R & Gordon E Limb. 2010. Native Americans and brief spiritual assessment: examining and operationalizing the Joint Commission's assessment framework. *Social Work* 55(4). 297-307.

*This mixed-method study asked recognized experts in Native American culture (N = 50) to identify the degree of cultural consistency, strengths, and limitations of a spiritual assessment framework and a culturally valid question protocol to operationalize the requirements. The results indicate that the framework is moderately consistent with Native American culture.*

Hagedorn, W. Bryce & Holly J. Hartwig Moorhead. 2010. The God-Shaped Hole: Addictive Disorders and the Search for Perfection. *Counseling & Values* 55(1). 63-78.

*The author holds that clients with addictive disorders who have an internalized need for perfection benefit from an integration of spirituality into counseling treatment. This article provides a review of the literature, offers a spiritual approach for working with clients who struggle with addiction and perfectionism, and provides a case study to demonstrate the effectiveness of the integration of spirituality and counseling.*

Kovess-Masfety, Viviane, Anne Dezetter, Ron de Graaf, Joseph Maria Haro, Ronny Bruffaerts, Xavier Briffault, Fabien Gilbert, Miquel Codony & Jordi Alonso. 2010. Religious advisors' role in mental health care in the European Study of the Epidemiology of Mental Disorders survey. *Social Psychiatry and Psychiatric Epidemiology* 45(10). 989-998.

doi:[10.1007/s00127-009-0143-0](https://doi.org/10.1007/s00127-009-0143-0).

*Using data from the European Study of the Epidemiology of Mental Disorders (n=21,425) and comparable data sources in the United States, the authors found that the seeking of help from religious advisors for mental health problems varies dramatically among ESEMeD countries. Being younger (less than 25 years old), being older (more than 64) and religiosity are associated with the use of religious advisors, whereas being a student is associated with a lower probability.*

Lyons, Geoffrey C. B., Frank P. Deane & Peter J. Kelly. 2010. Forgiveness and purpose in life as spiritual mechanisms of recovery from substance use disorders. *Addiction Research & Theory* 18(5). 528-543.

doi:[10.3109/16066351003660619](https://doi.org/10.3109/16066351003660619).

*The article describe some psychological dynamics that may explain how spirituality aids in the treatment of substance abuse and dependence. Forgiveness and purpose in life are proposed as "spiritual mechanisms" that partially mediate a spiritually directed recovery.*

Milstein, Glen, Amy Manierre & Ann Marie Yali. 2010. Psychological Care for Persons of Diverse Religions: A Collaborative Continuum. *Professional Psychology: Research and Practice* 41(5). 371-381.

doi:[10.1037/a0021074](https://doi.org/10.1037/a0021074).

*The purpose of this paper is to describe to psychologists and other clinicians a continuum of mental health care for persons of diverse religions. The continuum delineates boundaries between clinical care provided by mental health professionals and religious care provided by clergy, as well as describes pathways of collaboration across these boundaries. A prevention science based model of Clergy Outreach and Professional Engagement (COPE) is offered to guide this collaboration.*

Morrison, Marie & William A. Borgen. 2010. How Christian Spiritual and Religious Beliefs Help and Hinder Counselors' Empathy Toward Clients. *Counseling & Values* 55(1). 25-45.

*The critical incident technique was used to examine how counselors' religion and spirituality help and hinder counselor empathy toward clients. Twelve counselors holding Christian beliefs identified 242 helping and 25 hindering incidents that formed 14 helping and 3 hindering categories. Categories reflected counselors relying on a natural connection to their spirituality, drawing from empathic roots in their religion or spiritual experience, and using commonalities shared with clients as a means of empathizing. Implications for research, counselor education, and counseling practice are discussed.*

Paranjape, Anuradha & Nadine Kaslow. 2010. Family violence exposure and health outcomes among older African American women: do spirituality and social support play protective roles? *Journal of Women's Health* (2002) 19(10). 1899-1904.

doi:[10.1089/jwh.2009.1845](https://doi.org/10.1089/jwh.2009.1845).

*To assess the role of spirituality and social support as culturally relevant determinants of health status for older African American women independent of family violence (FV) levels, researchers interviewed 212 African American women. They found that higher spirituality levels were significantly associated with better physical health status after adjusting for FV levels and demographic factors, and that higher levels of spirituality and social support both significantly correlated with better mental health status in the multivariate model that controlled for lifetime FV levels and demographic factors.*

Richards, P. Scott & Everett L. Jr. Worthington. 2010. The need for evidence-based, spiritually oriented psychotherapies. *Professional Psychology: Research and Practice* 41(5). 363-370.

doi:[10.1037/a0019469](https://doi.org/10.1037/a0019469).

*A review of 6 published outcome reviews on spiritually oriented psychotherapies revealed that although there is general support for the efficacy of spiritually oriented treatment approaches, the data base is relatively small and has methodological limitations. Spiritually oriented cognitive approaches for religious clients with depression and anxiety meet evidence-based standards of efficacy. Several other spiritually oriented approaches are probably efficacious but need additional investigation.*

Robertson, Linda A. 2010. The Spiritual Competency Scale. *Counseling & Values* 55(1). 6-24.



*This study describes the development of the Spiritual Competency Scale, which was based on the Association for Spiritual, Ethical and Religious Values in Counseling's original Spiritual Competencies. Participants were 662 counseling students from religiously based and secular universities nationwide. Exploratory factor analysis revealed a 22-item, 6-factor solution with internal consistency. The data highlighted areas for remediation, suggested that a stand-alone spirituality in counseling course may be the most effective instructional strategy, and provided a template for revisions to the Spiritual Competencies.*

Saunders, Stephen M., Melissa L. Miller & Melissa M. Bright. 2010. Spiritually conscious psychological care. *Professional Psychology: Research and Practice* 41(5). 355-362.  
doi:[10.1037/a0020953](https://doi.org/10.1037/a0020953).

*The authors have organized into four categories the suggested approaches psychologists should take with patients regarding the patients' spiritual and religious beliefs and practices (SRBP), placed the categories on a continuum, and discussed the ethical concerns related to each. They suggest that psychologists should at least engage in spiritually conscious care, which they characterize as the explicit assessment of the general importance of SRBP to the patient, its influence on the presenting problem, and the potential of SRBP as a resource to help recovery.*

Swinton, John & Stephen Pattison. 2010. Moving beyond clarity: towards a thin, vague, and useful understanding of spirituality in nursing care. *Nursing Philosophy: An International Journal for Healthcare Professionals* 11(4). 226-237.  
doi:[10.1111/j.1466-769X.2010.00450.x](https://doi.org/10.1111/j.1466-769X.2010.00450.x).

*The authors offer a critique of the general apologetic that surrounds the use of the language of spirituality in nursing. They agree that the term 'spirituality' is used in endlessly different and loose ways, and that these varied definitions may not refer to constant essences or objects within people or in the world. However, they hold that the vagueness and lack of clarity around the term spirituality is actually a strength that has powerful political, social, and clinical implications. They develop an understanding of spirituality as a way of naming absences and recognizing gaps in healthcare provision as well as a prophetic challenge to some of the ways in which health care is practiced within a secular and sometimes secularizing context such as the National Health Service.*

Weber, B., F. Jermann, M. Gex-Fabry, A. Nallet, G. Bondolfi & J-M. Aubry. 2010. Mindfulness-based cognitive therapy for bipolar disorder: a feasibility trial. *European Psychiatry: The Journal of the Association of European Psychiatrists* 25(6). 334-337.  
doi:[10.1016/j.eurpsy.2010.03.007](https://doi.org/10.1016/j.eurpsy.2010.03.007).

*Researchers investigated the feasibility of Mindfulness-based cognitive therapy (MBCT) for groups of bipolar patients. Of 23 patients included in the study, 15 attended at least four MBCT sessions. Most participants reported having durably, moderately to very much benefited from the program, although mindfulness practice decreased over time. Whereas no significant increase of mindfulness skills was detected during the trial, change of mindfulness skills was significantly associated with change of depressive symptoms between pre- and post-MBCT assessments.*

Wehmer, Mary A, Mary T Quinn Griffin, Ann H White & Joyce J Fitzpatrick. 2010. An exploratory study of spiritual dimensions among nursing students. *International Journal of Nursing Education Scholarship* 7(1).  
doi:[10.2202/1548-923X.1915](https://doi.org/10.2202/1548-923X.1915).

*This exploratory descriptive study of spiritual experiences, well-being, and practices was conducted among 126 nursing students. Participants reported a higher level of spiritual well-being and life scheme than self-efficacy for well-being and life-scheme. Thus, students appeared to view the world and their role in it slightly more positively than their ability to affect their lives and make decisions. The students reported the most frequent spiritual*

*experiences as being thankful for blessings; the next most frequent spiritual experiences having a desire to be close to God, feeling a selfless caring for others, and finding comfort in one's religion and spirituality.*

## PART 3. BOOKS

### ***3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR***

Chicago Social Brain Network. 2010. *Invisible forces and powerful beliefs: Gravity, gods, and minds*. Upper Saddle River, N.J.: Financial Times/Prentice Hall.

Giordan, Giuseppe. 2010. *Annual review of the sociology of religion*. Leiden: Brill.

Hitlin, Steven. 2010. *Handbook of the sociology of morality*. New York: Springer.

Olson, Carl. *Religious studies: The key concepts*. London; New York: Routledge.

Ross, Jeffrey. *Religion and violence: an encyclopedia of faith and conflict from antiquity to the present*. Armonk, N.Y.: M.E. Sharpe.

### ***3.2 SPIRITUALITY & HEALTH RESEARCH***

[None]

## PART 4. ARTICLES IN PRESS

### 4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

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- Tanaka, Kimiko. Limitations for measuring religion in a different cultural context--The case of Japan. *The Social Science Journal* In Press, Corrected Proof. doi:[10.1016/j.sosci.2010.07.010](https://doi.org/10.1016/j.sosci.2010.07.010).
- Tu, Qin, Erwin Bulte & Shuhao Tan. Religiosity and economic performance: Micro-econometric evidence from Tibetan area. *China Economic Review* In Press, Corrected Proof. doi:[10.1016/j.chieco.2010.09.008](https://doi.org/10.1016/j.chieco.2010.09.008).

### 4.2 SPIRITUALITY & HEALTH RESEARCH

- Anandarajah, Gowri, Frederic Craigie, Robert Hatch, Stephen Kliewer, Lucille Marchand, Dana King, Richard Hobbs & Timothy P Daaleman. 2010. Toward Competency-Based Curricula in Patient-Centered Spiritual Care: Recommended Competencies for Family Medicine Resident Education. *Academic Medicine: Journal of the Association of American Medical Colleges*. doi:[10.1097/ACM.0b013e3181fa2dd1](https://doi.org/10.1097/ACM.0b013e3181fa2dd1).
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- Bell, David, Mark Harbinson, Gary Toman, Vivienne Crawford & Harold Cunningham. 2010. Wholeness of Healing: An Innovative Student-Selected Component Introducing United Kingdom Medical Students to the Spiritual Dimension in Healthcare. *Southern Medical Journal*.

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Callen, Bonnie L, Linda Mefford, Maureen Groër & Sandra P Thomas. 2010. Relationships Among Stress, Infectious Illness, and Religiousness/Spirituality in Community-Dwelling Older Adults. *Research in Gerontological Nursing*. 1-12.

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Cokley, Kevin, Daniel Garcia, Brittany Hall-Clark, Kimberly Tran & Azucena Rangel. 2010. The Moderating Role of Ethnicity in the Relation Between Religiousness and Mental Health Among Ethnically Diverse College Students. *Journal of Religion and Health*.

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Cotton, Sian, Jerren C Weekes, Meghan E McGrady, Susan L Rosenthal, Michael S Yi, Kenneth Pargament, Paul Succop, Yvonne Humenay Roberts & Joel Tsevat. 2010. Spirituality and Religiosity in Urban Adolescents with Asthma. *Journal of Religion and Health*.

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Derose, Kathryn Pitkin, Peter J Mendel, Kartika Palar, David E Kanouse, Ricky N Bluthenthal, Laura Werber Castaneda, Dennis E Corbin et al. 2010. Religious Congregations' Involvement in HIV: A Case Study Approach. *AIDS and Behavior*.

doi:[10.1007/s10461-010-9827-4](https://doi.org/10.1007/s10461-010-9827-4).

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Ellison, Christopher G., Anthony B. Walker, Norval D. Glenn & Elizabeth Marquardt. The Effects of Parental Marital Discord and Divorce on the Religious and Spiritual Lives of Young Adults. *Social Science Research* In Press, Accepted Manuscript.

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