



# RESEARCH REVIEW

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

NOVEMBER, 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 469 articles, 59 articles have been retained from 33 journals. There are 26 pre-publication citations from 23 journals.

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## CONTENTS

<b>Part 1: Articles in Religion, Brain, and Behavior .....</b>	<b>2</b>
1.1 Scientific Study of Religion: Cognitive Neuroscience .....	2
1.2 Scientific Study of Religion: Evolution .....	2
1.3 Scientific Study of Religion: Psychology and Sociology .....	3
1.4 Scientific Study of Religion: Method & Theory .....	5
<b>Part 2. Articles in Spirituality &amp; Health Research .....</b>	<b>6</b>
2.1 Spirituality & Health: General Health & Well-Being .....	6
2.2 Spirituality & Health: Mental Health .....	8
2.3 Spirituality & Health: Method and Theory .....	12
<b>Part 3. Books .....</b>	<b>17</b>
3.1 Scientific Study of Religion, Brain, and Behavior .....	17
3.2 Spirituality & Health Research .....	17
<b>Part 4. Articles in Press .....</b>	<b>19</b>
4.1 Scientific Study of Religion, Brain, and Behavior .....	19
4.2 Spirituality & Health Research .....	19

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

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

van den Hurk, Paul A.M., Barbara H. Janssen, Fabio Giommi, Henk P. Barendregt & Stan C. Gielen. 2010. Mindfulness meditation associated with alterations in bottom-up processing: Psychophysiological evidence for reduced reactivity. *International Journal of Psychophysiology* 78(2). 151-157.

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

*Mental training by meditation has been related to changes in high-level cognitive functions that involve top-down processing. This study was to investigate whether the practice of meditation is related to alterations in low-level, bottom-up processing. Therefore, intersensory facilitation (IF) effects in a group of mindfulness meditators (MM) (n=13) were compared to IF effects in an age- and gender-matched control group (n=13). Smaller and even absent IF effects were found in the MM group, which suggests that changes in bottom-up processing are associated with MM. Furthermore, reduced interference of a visual warning stimulus with the IF effects was found, which suggests an improved allocation of attentional resources in mindfulness meditators, even across modalities.*

### 1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Abu-Rayya, Hisham Motkal & Fiona Ann White. 2010. Acculturation orientations and religious identity as predictors of Anglo-Australians' attitudes towards Australian Muslims. *International Journal of Intercultural Relations* 34(6). 592-599.

doi:[10.1016/j.ijintrel.2010.02.006](https://doi.org/10.1016/j.ijintrel.2010.02.006).

*A total of 170 second year University students participated in this study, aimed at revealing differences within Anglo-Australians by examining the extent to which their acculturation orientations and religious identity play a*

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*role in differentiating the levels of positive and negative attitudes they hold towards Australian Muslims. No positive relationship between participants' religious identification and outgroup prejudice was found; results disclosed rather a significantly positive relationship between Anglo-Australians' religious identification and their positive attitudes towards Australian Muslims. The degree of Anglo-Australians' attachment to, and practice of their religion, did not predict their negative attitudes towards Australian Muslims.*

Peterson, Robert A., Gerald Albaum, Dwight Merunka, Jose Luis Munuera & Scott M. Smith. 2010. Effects of nationality, gender, and religiosity on business-related ethicality. *Journal of Business Ethics* 96(4). 573-587.  
doi:[10.1007/s10551-010-0485-2](https://doi.org/10.1007/s10551-010-0485-2).

*This article reports a study of the relationship between nationality and business-related ethicality based on survey responses from more than 6,300 business students attending 120 colleges and universities in 36 countries. Gender and religiosity were investigated as moderators of the nationality–business ethicality relationship. The major research finding is that, while statistically significant differences were found between the business-related ethicality of American survey participants and the business-related ethicality of the non-American survey participants, the magnitudes of the differences were not substantial. In general, both American and non-American survey participants reporting they were “very religious” possessed significantly higher Ethicality scores than survey participants reporting they were “somewhat religious” or “not very religious”. There was no significant difference in Ethicality score means between survey participants reporting they were “somewhat” or “not very” religious.*

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

Francis, Leslie J., Albert Jewell & Mandy Robbins. 2010. The relationship between religious orientation, personality, and purpose in life among an older Methodist sample. *Mental Health, Religion & Culture* 13(7/8). 777-791.  
doi:[10.1080/13674670802360907](https://doi.org/10.1080/13674670802360907).

*The authors investigated whether two new measures—the Purpose in Life Scale and the New Indices of Religious Orientation—would show a linkage between purpose of life and religiosity constructs. In a sample of 407 older Methodists, after controlling for individual differences in personality, results show that intrinsic religiosity is associated with a better sense of purpose in life, and both quest religiosity and extrinsic religiosity are unrelated to a sense of purpose in life.*

Francis, Leslie J., Mandy Robbins & Laura Murray. 2010. Psychological type and religious orientation: do introverts and extraverts go to church for different reasons? *Mental Health, Religion & Culture* 13(7/8). 821-827.  
doi:[10.1080/13674670802207496](https://doi.org/10.1080/13674670802207496).

*In a study of personality types of 65 members of an Anglican congregation in England, researchers found that the participants displayed clear preferences for judging (72%) over perceiving (28%) and for sensing (62%) over intuition (39%), slight preference for extraversion (54%) over introversion (46%) and a fairly close balance between feeling (51%) and thinking (49%), and included attenders who reflected all three religious orientations: intrinsic, extrinsic, and quest. Moreover, extraverts recorded significantly higher scores than introverts on the measure of extrinsic religiosity, while introverts recorded significantly higher scores than extraverts on the measure of intrinsic religiosity, demonstrating a link between psychological type and religious orientation.*

Jones, Harold, Adrian Furnham & Andrew J. Deile. 2010. Religious orientation and the Protestant Work Ethic. *Mental Health, Religion & Culture* 13(7/8). 697-706.  
doi:[10.1080/13674670802111862](https://doi.org/10.1080/13674670802111862).

*This study examined the relationship between the Intrinsic Religious Orientation (IRO) and the Protestant Work Ethic (PWE) in 360 adults. Researchers found a significant correlation between the IRO and PWE, even after partialling out their common correlation with the tendency to describe oneself as a political conservative. The authors conclude that these findings support Max Weber's argument for the religious foundations of capitalism.*

- Kay, Aaron C., Steven Shepherd, Craig W. Blatz, Sook Ning Chua & Adam D. Galinsky. 2010. For God (or) Country: The Hydraulic Relation Between Government Instability and Belief in Religious Sources of Control. *Journal of Personality and Social Psychology* 99(5). 725-739.  
doi:[10.1037/a0021140](https://doi.org/10.1037/a0021140).

*Using both experimental and longitudinal designs in Eastern and Western cultures, the authors demonstrate that experimental manipulations or naturally occurring events (e.g., electoral instability) that lower faith in one of these external systems (e.g., the government) lead to subsequent increases in faith in the other (e.g., God). In addition, mediation and moderation analyses suggest that specific concerns with order and structure underlie these hydraulic effects.*

- Riley, Sarah, James Thompson & Christine Griffin. 2010. Turn on, tune in, but don't drop out: The impact of neo-liberalism on magic mushroom users' (in)ability to imagine collectivist social worlds. *International Journal of Drug Policy* 21(6). 445-451.  
doi:[10.1016/j.drugpo.2010.07.001](https://doi.org/10.1016/j.drugpo.2010.07.001).

*Researchers administered focus groups from 20 users of "magic" mushrooms, a hallucinogenic drug legal in the United Kingdom from 2002 to 2005. The authors identify six interpretative repertoires in the participants' discourse, which were subsumed within two overarching discourses. The first discourse drew on neo-liberal rhetoric, constructing participants as rational risk managing subjects engaged in a form of calculated hedonism that was legitimated as an act of personal freedom and consumer choice. The second discourse, identified as "post-psychedelic", both celebrated and problematized a collective, connected "hippy" form of spirituality. They conclude that people's ability to imagine collectivist, spiritual or interconnected social worlds has been contained within neo-liberalism rhetoric.*

- Rutjens, Bastiaan T., Joop van der Pligt & Frenk van Harreveld. 2010. Deus or Darwin: Randomness and belief in theories about the origin of life. *Journal of Experimental Social Psychology* 46(6). 1078-1080.  
doi:[10.1016/j.jesp.2010.07.009](https://doi.org/10.1016/j.jesp.2010.07.009).

*In a study of 140 undergraduate students, researchers found that after priming with personal experiences where they lacked control, participants preferred theories of life that thwart randomness, either by stressing the role of a controlling God (Intelligent Design) or by presenting the Theory of Evolution in terms of predictable and orderly processes. Moreover, increased preference for Intelligent Design over evolutionary theory disappeared when the latter was framed in terms of an orderly process with inevitable outcomes. A simple reminder of the fact that individuals do not always control life's outcomes reduced people's belief in Darwin's Theory of Evolution. The authors conclude that psychological threat enhances belief in God, but only in the absence of other options that help to create order in the world.*

- Stefurak, Tres, Crystal Taylor & Sheila Mehta. 2010. Gender-specific models of homosexual prejudice: Religiosity, authoritarianism, and gender roles. *Psychology of Religion and Spirituality* 2(4). 247-261.  
doi:[10.1037/a0021538](https://doi.org/10.1037/a0021538).

*Findings of this study revealed that right wing authoritarianism (RWA) exhibited a consistently positive relationship with prejudice against homosexuals, which along with the Condemnation-Tolerance dimension of prejudice was stronger for men. Religious fundamentalism and general religiosity's relationship with prejudice was*

*consistently fully mediated by the presence of RWA. For females, general religiosity was a significant positive predictor for only the Condemnation-Tolerance and Neutral Contact Apprehension homosexual prejudice scales.*

Steger, Michael F., Natalie K. Pickering, Erica Adams, Jennifer Burnett, Joo Yeon Shin, Bryan J. Dik & Nick Stauner. 2010. The Quest for Meaning: Religious Affiliation Differences in the Correlates of Religious Quest and Search for Meaning in Life. *Psychology of Religion and Spirituality* 2(4). 206-226.  
doi:[10.1037/a0019122](https://doi.org/10.1037/a0019122).

*Researchers investigated whether the relations of two forms of existential seeking, secular (search for meaning in life) and sacred (religious quest), with several religious and psychological well-being measures, differed as a function of denomination. Catholic and Protestant young adults showed no denomination-based differences in any of the relations of search for meaning with any of the religiousness variables. Catholic young adults demonstrated a positive relation of search for meaning with religious quest, and negative relations of search for meaning with presence of meaning in life and overall religiousness.*

Todhunter, Robbin & John Deaton. 2010. The Relationship Between Religious and Spiritual Factors and the Perpetration of Intimate Personal Violence. *Journal of Family Violence* 25(8). 745-753.  
doi:[10.1007/s10896-010-9332-6](https://doi.org/10.1007/s10896-010-9332-6).

*Archival data from Wave III of the National Longitudinal Study of Adolescent Health (Add Health) were used to examine the impact of nine religious and spiritual factors on the probability of intimate partner violence (IPV) perpetration by males, aged 18 to 26, who nominally classified themselves as Catholic, Protestant, or Christian. Results indicated that IPV perpetration could not be adequately predicted from the religious and spiritual factors.*

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

[None]

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

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

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.  
doi:[10.3928/19404921-20101001-99](https://doi.org/10.3928/19404921-20101001-99).

*In this study of 82 older adults, a significant correlation was found between stress and scores on the Carr Infection Symptom Checklist; however, four dimensions of religiousness/spirituality moderated the relationship between stress and infection. Older adults who were unable to forgive themselves or forgive others, or feel forgiven by God, were more likely to have had an infection in the previous month. Increased infections also occurred when older participants did not feel they had religious support from their congregations.*

Carson, James W., Kimberly M. Carson, Kim D. Jones, Robert M. Bennett, Cheryl L. Wright & Scott D. Mist. 2010. A pilot randomized controlled trial of the Yoga of Awareness program in the management of fibromyalgia. *Pain* 151(2). 530-539.  
doi:[10.1016/j.pain.2010.08.020](https://doi.org/10.1016/j.pain.2010.08.020).

*In this randomized controlled trial, a sample of 53 female fibromyalgia (FM) patients were randomized to the 8-week Yoga of Awareness program or to wait-listed standard care. At post-treatment, women assigned to the yoga program showed significantly greater improvements on standardized measures of FM symptoms and functioning, including pain, fatigue, and mood, and in pain catastrophizing, acceptance, and other coping strategies.*

Chamratrithirong, Aphichat, Brenda A. Miller, Hilary F. Byrnes, Orratai Rhucharoenpornpanich, Pamela K. Cupp, Michael J. Rosati, Warunee Fongkaew, Katharine A. Atwood & Warunee Chookhare. 2010. Spirituality within the family and the prevention of health risk behavior among adolescents in Bangkok, Thailand. *Social Science & Medicine* 71(10). 1855-1863.  
doi:[10.1016/j.socscimed.2010.08.020](https://doi.org/10.1016/j.socscimed.2010.08.020).

*This study investigates the influences of a family's spiritual beliefs and practices on substance use and sexual risk behaviors among young adolescents 13-14 years old in Bangkok, Thailand. Independent predictor variables are the parents' and teens' spiritual beliefs and practices in Buddhism and parental monitoring behaviors. Using data from the 2007 Baseline Survey of the Thai Family Matters Project, researchers found that positive direct and indirect associations of the spirituality of parents and teens within a family and the prevention of adolescent risk behaviors are significant and consistent.*

Cox, Helen, Helen Tilbrook, John Aplin, Anna Semlyen, David Torgerson, Alison Trehwela & Ian Watt. 2010. A randomised controlled trial of yoga for the treatment of chronic low back pain: Results of a pilot study. *Complementary Therapies in Clinical Practice* 16(4). 187-193.  
doi:[10.1016/j.ctcp.2010.05.007](https://doi.org/10.1016/j.ctcp.2010.05.007).

*Twenty patients with chronic low back pain were randomized to either 12 weekly 75-min sessions of specialised yoga plus written advice, or usual care plus written advice. Allocation was 50/50. Following the 12 weeks, the yoga group reported significantly less pain on the Aberdeen back pain scale.*

Desai, Krupali, Marjorie A. Bowman, Mary Lou Galantino, Chanita Hughes-Halbert, Neha Vapiwala, Angela DeMichele & Jun J. Mao. Predictors of Yoga Use Among Patients With Breast Cancer. *EXPLORE* 6(6). 359-363.  
doi:[10.1016/j.explore.2010.08.002](https://doi.org/10.1016/j.explore.2010.08.002).

*Of 300 participants at an outpatient breast oncology clinic, 53 (17.7%) reported having used yoga following cancer diagnosis. White patients were significantly more likely to use yoga than nonwhite patients. Higher education level, lower BMI, part-time employment status, previous chemotherapy, and radiation therapy were all associated with greater yoga use. Controlling for other factors, greater yoga use was independently associated with higher education level and lower BMI.*

Golub, Sarit A., Ja'Nina J. Walker, Buffie Longmire-Avital, David S. Bimbi & Jeffrey T. Parsons. 2010. The role of religiosity, social support, and stress-related growth in protecting against HIV risk among transgender women. *Journal of Health Psychology* 15(8). 1135-1144.  
doi:[10.1177/1359105310364169](https://doi.org/10.1177/1359105310364169).

*In a sample of transgender women, both social support and religious stress-related growth were significant negative predictors of unprotected anal sex, but religious behaviors and beliefs emerged as a significant positive predictor. The interaction between religious behaviors and beliefs and social support was also significant, and post-hoc analyses indicated that high-risk sex was least likely among individuals with high-levels of social support but low levels of religious behaviors and beliefs.*

Ong, Jason & David Sholtes. 2010. A mindfulness-based approach to the treatment of insomnia. *Journal of Clinical Psychology* 66(11). 1175-1184.  
doi:[10.1002/jclp.20736](https://doi.org/10.1002/jclp.20736).

*The authors present a case study of a chronic insomnia sufferer who undertakes mindfulness-based therapy for insomnia, a meditation-based program for individuals suffering from chronic sleep disturbance. They demonstrate the application of mindfulness principles for developing adaptive ways of working with the nocturnal symptoms and waking consequences of chronic insomnia.*

Peressutti, Caroline, Juan M. Martín-González, Juan M. García-Manso & Denkô Mesa. 2010. Heart rate dynamics in different levels of Zen meditation. *International Journal of Cardiology* 145(1). 142-146.  
doi:[10.1016/j.ijcard.2009.06.058](https://doi.org/10.1016/j.ijcard.2009.06.058).

*Researchers analyzed heart rate variability in different levels of practice in experienced Zen meditators (n=19). They found that shifts in the respiratory modulation of heart rate, or respiratory sinus arrhythmia (RSA), reflect the different levels of practice among practitioners with variable experience in Zen meditation; in turn the modulation of the RSA may reflect changes in the breathing pattern as in the parasympathetic outflow related to the quality and focus of attention in each stage. Less experienced practitioners in this group have a higher and more stable respiratory rhythm, while for oldest practitioners it oscillates more, probably due to the opening of the attention focus.*

Samuelson, B.T., E.K. Fromme, T.L. McDonald, J.G. Waller, C.D. Fuller & C.R. Thomas. 2010. Spirituality and Quality of Life in Patients Receiving Radiation Therapy (RT) at a NCI-designated Cancer Center: Preliminary Report from the Knight Cancer Institute Patient-related Outcomes (PRO) Database. *International Journal of Radiation Oncology • Biology • Physics* 78(3, Supplement 1). S604-S605.  
doi:[10.1016/j.ijrobp.2010.07.1407](https://doi.org/10.1016/j.ijrobp.2010.07.1407).

*A retrospective review of the charts of 406 patients who had received radiation therapy (RT) for any cancer diagnosis between 2006 and 2008 showed that overall spirituality remained constant from before and after RT, including both the faith and meaning/peace subscales. In exploratory subgroup analyses, women's scores on the faith subscale increased significantly although their meaning/peace subscale increase was not significant.*

Vuckovic, Nancy, Jennifer Schneider, Louise A. Williams & Michelle Ramirez. Journey Into Healing: The Transformative Experience of Shamanic Healing on Women With Temporomandibular Joint Disorders. *EXPLORE: The Journal of Science and Healing* 6(6). 371-379.  
doi:[10.1016/j.explore.2010.08.005](https://doi.org/10.1016/j.explore.2010.08.005).

*Twenty female participants with temporomandibular joint disorders completed five visits with a randomly assigned shamanic practitioner and completed pretreatment and posttreatment in-depth interviews conducted by trained, qualitative researchers. Standardized measures administered at the end of treatment showed significant reductions in pain, functional impairment due to pain, and depression. Most participants also said the shamanic treatments had a beneficial effect on their TMD symptoms. Although participants described physical changes, three times as much text was devoted to changes in self-awareness, capacity for coping, improvement in relationships, and taking better care of themselves.*

Webb, Jon R. & Ken Brewer. 2010. Forgiveness, health, and problematic drinking among college students in southern Appalachia. *Journal of Health Psychology* 15(8). 1257-1266.  
doi:[10.1177/1359105310365177](https://doi.org/10.1177/1359105310365177).

*Associations between forgiveness and health were examined among college student problematic drinkers (n=126) in Southern Appalachia. Controlling for demographic variables (including religiosity), dimensions of forgiveness accounted for 7 to 33 percent of the variance in the health-related variables in a salutary fashion. Forgiveness of Self appears to be the most important dimension of forgiveness measured, yet the most difficult to develop.*

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

Bartz, Jeremy D., P. Scott Richards, Timothy B. Smith & Lane Fischer. 2010. A 17-year longitudinal study of religion and mental health in a Mormon sample. *Mental Health, Religion & Culture* 13(7/8). 683-695.  
doi:[10.1080/13674670801944966](https://doi.org/10.1080/13674670801944966).

*Analyzing data on 53 religious devout college students collected in 1984, 1987, and 2001, the authors found that (1) these religiously devout individuals have consistently fallen within the normal range on the clinical scales of the Minnesota Multiphasic Personality Inventory and have demonstrated continual reduction in their scores on those scales; (2) there were no correlations between scores of intrinsic religiosity and psychopathology; (3) these participants' religious motivations remained stable over the course of adulthood; and (4) most of the participants eventually manifested a continuous style of religious development.*

Brown, Jennifer Silva, Katie E. Cherry, Loren D. Marks, Erin M. Jackson, Julia Volaufova, Christina Lefante & S. Michal Jazwinski. 2010. After Hurricanes Katrina and Rita: Gender Differences in Health and Religiosity in Middle-Aged and Older Adults. *Health Care for Women International* 31(11). 997-1012.  
doi:[10.1080/07399332.2010.514085](https://doi.org/10.1080/07399332.2010.514085).

*Researchers examined health-related quality of life in adults in the Louisiana Health Aging Study after Hurricanes Katrina and Rita in 2005. Analyses of pre- and post-disaster SF-36 scores yielded changes in physical function and bodily pain. Mental health scores were lower for women than men. Gender differences were observed in religious beliefs and religious coping, favoring women. Religious beliefs and religious coping were negatively correlated with physical function, implying that stronger reliance on religiosity as a coping mechanism may be more likely among those who are less physically capable.*

Chen, Gila. 2010. The meaning of suffering in drug addiction and recovery from the perspective of existentialism, Buddhism and the 12-Step program. *Journal of Psychoactive Drugs* 42(3). 363-375.



*The author describes how the 12-Step program offers a practical way to cope with suffering through a process of surrender. The act of surrender sets in motion a conversion experience, which involves a self-change including reorganization of one's identity and meaning in life, avoiding the negative emotions that may cause primary suffering that can drive an individual toward substance abuse.*

- Field, Tiffany, Miguel Diego & Maria Hernandez-Reif. 2010. Tai chi/yoga effects on anxiety, heart rate, EEG and math computations. *Complementary Therapies in Clinical Practice* 16(4). 235-238. doi:[10.1016/j.ctcp.2010.05.014](https://doi.org/10.1016/j.ctcp.2010.05.014).

*A group of 38 adults participated in a 20-min Tai chi/yoga class. The session was comprised of standing Tai chi movements, balancing poses and a short Tai chi form and 10 min of standing, sitting and lying down yoga poses. Data collection showed that heart rate increased during the session, as would be expected for this moderate-intensity exercise. Changes from pre- to post-session assessments on the State Anxiety Inventory, and measurements using EKG and EEG suggested increased relaxation, including decreased anxiety and a trend for increased EEG theta activity.*

- Francis, Leslie J. 2010. Personality and religious orientation: shifting sands or firm foundations? *Mental Health, Religion & Culture* 13(7/8). 793-803. doi:[10.1080/13674670802187912](https://doi.org/10.1080/13674670802187912).

*Data from 517 undergraduate students in Wales demonstrated that in the sample as a whole intrinsic religious orientation was associated with low psychoticism scores, but independent of extraversion scores and neuroticism scores; that extrinsic religious orientation was associated with low psychoticism scores and high neuroticism scores, but independent of extraversion scores; and that quest religious orientation was associated with high neuroticism scores and low extraversion scores, but independent of psychoticism scores. The pattern of relationships changed, however, when separate analyses were conducted among weekly churchgoers and among individuals who never attended church. These data suggest that the pattern of relationship between personality and religion may vary both according to the form of religiosity assessed and according to the samples being studied.*

- Franco, Clemente, Israel Mañas, Adolfo J. Cangas, Emilio Moreno & José Gallego. 2010. Reducing teachers' psychological distress through a mindfulness training program. *The Spanish Journal of Psychology* 13(2). 655-666.

*In a sample of 34 teachers of secondary school students, analysis showed significant reduction of three general measures of psychological distress compared to the control group (n=34) after the completion of a mindfulness training program. Follow-up measures show that these results were maintained for four months after termination of the intervention in the experimental group.*

- Gallagher, Kathryn E., Adam D. Hudepohl & Dominic J. Parrott. 2010. Power of being present: the role of mindfulness on the relation between men's alcohol use and sexual aggression toward intimate partners. *Aggressive Behavior* 36(6). 405-413.

*Participants in this study were 167 heterosexual drinking males who completed self-report measures of mindfulness, frequency and quantity of alcohol consumption during the past 12 months and sexual aggression against intimate partners during the past 12 months. Results indicated that a history of consuming larger amounts when drinking was associated with more frequent sexual coercion/aggression among men who reported low, but not high, levels of mindfulness. However, drinking more frequently by itself was not associated with more frequent sexual coercion/aggression.*

- Huppert, Jonathan D. & Jedidiah Siev. 2010. Treating Scrupulosity in Religious Individuals Using Cognitive-Behavioral Therapy. *Cognitive and Behavioral Practice* 17(4). 382-392. doi:[10.1016/j.cbpra.2009.07.003](https://doi.org/10.1016/j.cbpra.2009.07.003).

*The authors address issues in the clinical treatment of scrupulosity in religious patients: how does one distinguish normal beliefs from pathological scrupulosity? How does one adapt exposures to a religious patient whose fears are related to sinning? How far should one go in exposures in such cases? How and when does one include clergy in treatment? A case study with an ultra-Orthodox Jewish woman is reported. Part of a special issue.*

- Maltby, John, Christopher Alan Lewis, Anna Freeman, Liza Day, Sharon Mary Cruise & Michael J. Breslin. 2010. Religion and health: the application of a cognitive-behavioural framework. *Mental Health, Religion & Culture* 13(7/8). 749-759.  
doi:[10.1080/13674670802596930](https://doi.org/10.1080/13674670802596930).

*This study examined the relationship between dimensions of religiosity and health with a community sample of 177 UK adults. Consistent with the cognitive-behavioural framework of religion, intrinsic religiosity and meditative prayer scores accounted for unique variance in both physical and mental health scores over a number of religious measures.*

- 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 survey of 248 pregnant and postpartum Hispanic women between age 18 and 45 years, researchers found that religiousness/spirituality was significantly associated with increased negative experiences of stress in women who selected English language instruments; there was no such relationship in women who selected Spanish language instruments. Ninety percent of women reported a religious affiliation, with more than one half (57.4%) listing their religious affiliation as "Catholic."*

- Martín-Asuero, Andrés & Gloria García-Banda. 2010. The mindfulness-based stress reduction program (MBSR) reduces stress-related psychological distress in healthcare professionals. *The Spanish Journal of Psychology* 13(2). 897-905.

*After an 8-week intervention, 29 professionals who undertook a class based on Mindfulness-based Stress Reduction showed a 35% reduction of distress combined with a 30% reduction in rumination and a 20% decrease in negative affect. These benefits lasted during the 3 months of the follow up period. The correlation analysis indicates that the decrease in distress is significantly related to the other two variables.*

- Mohr, Sylvia, Laurence Borrás, Isabelle Rieben, Carine Betrisey, Christiane Gillieron, Pierre-Yves Brandt, Nader Perroud & Philippe Huguelet. 2010. Evolution of spirituality and religiousness in chronic schizophrenia or schizo-affective disorders: A 3-years follow-up study. *Social Psychiatry and Psychiatric Epidemiology* 45(11). 1095-1103.  
doi:[10.1007/s00127-009-0151-0](https://doi.org/10.1007/s00127-009-0151-0).

*Data from hospital out-patients (n=92) with schizophrenia showed that religion was stable over the three-year study period for 63% of the patients; positive changes occurred for 20% (i.e., significant increase of religion as a resource or a transformation of negative religion to a positive one) and negative changes for 17% (i.e., decrease of religion as a resource or a transformation of positive religion to a negative one). Change in spirituality and/or religiousness was not associated with social or clinical status, but with reduced subjective quality of life and self-esteem.*

- Nielsen, Michael E. & Ryan T. Cragun. 2010. Religious orientation, religious affiliation, and boundary maintenance: The case of polygamy. *Mental Health, Religion & Culture* 13(7/8). 761-770.  
doi:[10.1080/13674670902832805](https://doi.org/10.1080/13674670902832805).

*A sample of 2,330 Protestants, Catholics, Mormons, Fundamentalist (polygamous) Mormons, and religious 'nones' responded to a series of questions regarding sexuality, polygamy, religious orientation, religious doubt, and whether Mormons are considered Christian. Attitudes regarding polygamy are predicted by attitudes toward alternative sexual practices for all groups except for Fundamentalist Mormons. Religious doubt, and considering Mormons to be Christian, were associated with relatively more favorable views toward polygamy. Intrinsic religious orientation was negatively correlated with polygamy attitudes, but this relationship reversed once conservative views toward sexuality were taken into account.*

- Robbins, Mandy, Leslie Francis, David McIlroy, Rachel Clarke & Lowri Pritchard. 2010. Three religious orientations and five personality factors: an exploratory study among adults in England. *Mental Health, Religion & Culture* 13(7/8). 771-775.  
doi:[10.1080/13674676.2010.519468](https://doi.org/10.1080/13674676.2010.519468).

*A sample of 198 adults in England completed established measures of the three religious orientations (intrinsic, extrinsic, and quest) and the big five personality factors (neuroticism, extraversion, openness, agreeableness, and conscientiousness). The data demonstrated that individual differences in the three religious orientations were largely independent of the five personality factors, apart from a significant positive correlation between intrinsic religiosity and agreeableness.*

- Roberts, Kimberly C. & Sharon Danoff-Burg. 2010. Mindfulness and Health Behaviors: Is Paying Attention Good for You? *Journal of American College Health* 59(3). 165-173.  
doi:[10.1080/07448481.2010.484452](https://doi.org/10.1080/07448481.2010.484452).

*An examination of the relationship between mindfulness and health behaviors in 553 undergraduates revealed that mindfulness is related to decreased stress, which in turn contributes to increased positive health perceptions and health behaviors such as binge eating, sleep quality, and physical activity.*

- Rosmarin, David H., Kenneth I. Pargament & Harold B. Robb. 2010. Spiritual and religious issues in behavior change: Introduction. *Cognitive and Behavioral Practice* 17(4). 343-347.  
doi:[10.1016/j.cbpra.2009.02.007](https://doi.org/10.1016/j.cbpra.2009.02.007).

*An introduction to a special series of the journal devoted to increasing the dissemination of spiritually sensitive, empirically supported clinical treatments for mental health professionals. This introductory paper presents a rationale for why it is important to address this topic, and provides an overview of recent research developments in the creation of spiritually integrated psychosocial treatments.*

- Ross, Christopher F. J. & Leslie J. Francis. 2010. The relationship of intrinsic, extrinsic, and quest religious orientations to Jungian psychological type among churchgoers in England and Wales. *Mental Health, Religion & Culture* 13(7/8). 805-819.  
doi:[10.1080/13674670802207462](https://doi.org/10.1080/13674670802207462).

*Data provided by 481 weekly churchgoing Christians who completed the Myers-Briggs Type Indicator and the New Indices of Religious Orientation demonstrated that quest religious orientation scores were higher among intuitives than among sensors, but were unrelated to introversion and extraversion, thinking and feeling, or judging and perceiving; that intrinsic religious orientation scores were higher among extraverts than introverts, higher among sensors than intuitives and higher among feelers than thinkers, but unrelated to judging and perceiving; and that extrinsic religious orientation scores were unrelated to any of the four components of psychological type.*

- Thompson, Nancy J., Elizabeth Reisinger Walker, Natasha Obolensky, Ashley Winning, Christina Barmon, Colleen DiIorio & Michael T. Compton. 2010. Distance delivery of mindfulness-based cognitive therapy for depression: Project UPLIFT. *Epilepsy & Behavior* 19(3). 247-254.  
doi:[10.1016/j.yebeh.2010.07.031](https://doi.org/10.1016/j.yebeh.2010.07.031).

*Forty people with epilepsy were assigned to either an eight-week depression intervention based on mindfulness-based cognitive therapy and designed for group delivery via the Internet or telephone, or a wait-list control group. Depressive symptoms and other outcomes were measured at baseline, after intervening in the intervention group (~ 8 weeks), and after intervening in the waitlist group (~ 16 weeks). Depressive symptoms decreased significantly more in the intervention group than the waitlist group; Internet and telephone did not differ. This effect persisted over the 8 weeks when those waitlisted received the intervention.*

Weisman de Mamani, Amy G., Naomi Tuchman & Eugenio A. Duarte. 2010. Incorporating Religion/Spirituality Into Treatment for Serious Mental Illness. *Cognitive and Behavioral Practice* 17(4). 348-357.

doi:[10.1016/j.cbpra.2009.05.003](https://doi.org/10.1016/j.cbpra.2009.05.003).

*Drawing from experiences in developing a family-focused Culturally-Informed Therapy for Schizophrenia (CIT-S), the authors highlight the importance of addressing spiritual issues within minority populations. They also present several case illustrations of how religion and spirituality issues were used in CIT-S to help patients make sense of adverse situations and obtain much-needed support and coping resources outside the treatment room. Part of a special issue.*

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

Evans, Dian Dowling, Michael Carter, Richard Panico, Laura Kimble, Jennifer T. Morlock & Manjula Judith Spears. 2010. Characteristics and Predictors of Short-Term Outcomes in Individuals Self-selecting Yoga or Physical Therapy for Treatment of Chronic Low Back Pain. *PM&R* 2(11). 1006-1015.

doi:[10.1016/j.pmrj.2010.07.006](https://doi.org/10.1016/j.pmrj.2010.07.006).

*Researchers investigated the characteristics of patients who self-selected yoga or physical therapy (PT) for treatment of chronic low back pain. At baseline, yoga participants (n=27) were significantly less disabled, had higher health status, greater pain self-efficacy and less average pain bothersomeness compared with PT participants (n=26). PT participants with low pain self-efficacy reported significantly greater disability than those with high pain self-efficacy. Yoga participants with low and high pain self-efficacy had similar disability outcomes.*

Kamble, Shanmukh V., Christopher Alan Lewis & Sharon Mary Cruise. 2010. Internal reliability and temporal stability of the New Indices of Religious Orientation among Indian undergraduates: test-retest data over 15 days. *Mental Health, Religion & Culture* 13(7/8). 833-839.

doi:[10.1080/13674676.2010.489390](https://doi.org/10.1080/13674676.2010.489390).

*The present study examined the internal reliability and temporal stability of the New Indices of Religious Orientation over a 15-day period among a sample of 100 Indian university students. Internal reliabilities for the long form of the measure at times 1 and 2 were acceptable for all subscales with the exception of the intrinsic subscale at time 2. Reliability estimates for the extrinsic and intrinsic subscales of the short form of the measure at both time 1 and time 2 were also less than satisfactory, though the alpha coefficients for the quest subscale were satisfactory. Data demonstrated that stability across the two administrations for both long- and short-form versions of the three dimensions of religious orientation were moderately high to high. Moreover, intra-class correlation coefficients were similar to those derived from the Pearson's correlation coefficients, thus confirming that there were no systematic errors between the time 1 and time 2 datasets. However, there were significant differences in mean scores between time 1 and time 2 for both long- and short-form versions of the intrinsic and quest religious orientation subscales.*

Kapuscinski, Afton N. & Kevin S. Masters. 2010. The Current Status of Measures of Spirituality: A Critical Review of Scale Development. *Psychology of Religion and Spirituality* 2(4). 191-205.

doi:[10.1037/a0020498](https://doi.org/10.1037/a0020498).

*Despite spirituality's growing popularity within psychology, measurement of the construct remains challenging. The difficulty largely arises from disagreement regarding the nature of spirituality per se and its relationship to religiousness. The present paper provides a critical review of scale development practices for 24 measures of spirituality including information pertaining to conceptualization, item generation and revision practices, format, sample characteristics, and psychometric properties. Findings raise theological and methodological concerns, which inform several recommendations for future development and validation of spirituality measures.*

Karekla, Maria & Marios Constantinou. 2010. Religious Coping and Cancer: Proposing an Acceptance and Commitment Therapy Approach. *Cognitive and Behavioral Practice* 17(4). 371-381. doi:[10.1016/j.cbpra.2009.08.003](https://doi.org/10.1016/j.cbpra.2009.08.003).

*This paper examines the area of religious coping, along with its dimensions and ways to assess it, as it relates to cancer. It presents a relatively new approach to the psychological treatment of individuals with cancer, the Acceptance and Commitment Therapy (ACT). It explores a person's values (including spiritual and religious values) to subsequently help the person accept any experience that the person has no control over in light of these values, and to then commit and take actions consistent with these values. Recent evidence providing initial support for this approach is discussed. Finally, a case example is presented to illustrate how ACT may be carried out to address religious coping in outpatient clinical practice with cancer patients.*

Kuyken, Willem, Ed Watkins, Emily Holden, Kat White, Rod S. Taylor, Sarah Byford, Alison Evans, Sholto Radford, John D. Teasdale & Tim Dalgleish. 2010. How does mindfulness-based cognitive therapy work? *Behaviour Research and Therapy* 48(11). 1105-1112. doi:[10.1016/j.brat.2010.08.003](https://doi.org/10.1016/j.brat.2010.08.003).

*One hundred and twenty-three patients with  $\geq 3$  prior depressive episodes, and successfully treated with antidepressants, were randomized either to maintenance antidepressants (mADM), or mindfulness-based cognitive therapy and cessation of antidepressant medication. After 15 months, researchers found that MBCT's effects were mediated by enhancement of mindfulness and self-compassion across treatment. MBCT also changed the nature of the relationship between post-treatment cognitive reactivity and outcome. Greater reactivity predicted worse outcome for mADM participants but this relationship was not evident in the MBCT group.*

Lavrič, Miran & Sergej Flere. 2010. Trait anxiety and measures of religiosity in four cultural settings. *Mental Health, Religion & Culture* 13(7/8). 667-682. doi:[10.1080/13674670701414961](https://doi.org/10.1080/13674670701414961).

*In this cross-cultural survey of undergraduate university students from five different cultural/religious environments (Slovenia, Bosnia and Herzegovina, Serbia, the United States of America, and Japan), researchers found that the strength and direction of the correlation between psychological well-being and a particular type of religious orientation proved to depend substantially upon culture. More importantly, the cultural environment plays a crucial role in shaping the relationship between general measures of religiosity and psychological well-being. According to the data, higher general levels of religiosity at the societal level are linked to more positive correlations between religiosity and psychological well-being. The overall picture leads to the conclusion that there is no culturally universal pattern in the relationship between measures of religiosity and psychological well-being and that the particular cultural and religious context should always be considered in studies dealing with this issue.*

Lorenc, Ava, Brenda Peace, Chandrika Vaghela & Nicola Robinson. 2010. The integration of healing into conventional cancer care in the UK. *Complementary Therapies in Clinical Practice* 16(4). 222-228. doi:[10.1016/j.ctcp.2010.03.001](https://doi.org/10.1016/j.ctcp.2010.03.001).

*In this study of current complementary care being practiced in conventional settings, 67 individuals at 38 cancer centers were identified who provided Reiki, therapeutic touch or healing touch, within conventional care facilities;*

16 were based in the National Health Service. Less than half were paid or had specialist cancer training. Self-referral was the usual route to healing, followed by hospital nurse referral. Healing was perceived as well accepted and useful by healers.

Masters, Kevin S. 2010. The role of religion in therapy: Time for psychologists to have a little faith? *Cognitive and Behavioral Practice* 17(4). 393-400.  
doi:[10.1016/j.cbpra.2009.11.003](https://doi.org/10.1016/j.cbpra.2009.11.003).

*This article offers a brief historical presentation on the growth of interest in religion and spirituality (R/S) in clinical psychology and behavioral medicine, with particular attention to the general issue of the role of values in therapy, and includes criticisms of integrating R/S in treatment. It also evaluates the four therapies presented in this special issue of the journal, finding that they offer sensitive and culturally relevant approaches to treating the various disorders, though areas of potential improvement or possible confusion are highlighted.*

Pesek, Todd, Ronald Reminick & Murali Nair. 2010. Secrets of long life: cross-cultural explorations in sustainably enhancing vitality and promoting longevity via elders' practice wisdom. *Explore (New York, N.Y.)* 6(6). 352-358.  
doi:[10.1016/j.explore.2010.08.003](https://doi.org/10.1016/j.explore.2010.08.003).

*Thirty-seven elders participated in this study, from Ethiopia, Belize, India, and the Appalachian Mountains in the United States. Participants are well-respected, representative elders and traditional healers of their regions. Data regarding the promotion of longevity collected from them were grouped into three major categories: (1) philosophy, attitudes, and outlook, (2) lifestyle practices, and (3) dietary and nutritional practices. Taken together, they promote propagation of healthful lifestyles by following traditional ways and taking care of body, mind, spirit and environment.*

Spangler, Diane L. 2010. Heavenly Bodies: Religious Issues in Cognitive Behavioral Treatment of Eating Disorders. *Cognitive and Behavioral Practice* 17(4). 358-370.  
doi:[10.1016/j.cbpra.2009.05.004](https://doi.org/10.1016/j.cbpra.2009.05.004).

*This paper describes pathways through which religious beliefs and practices may impact risk for and maintenance of eating disorders. Methods for integrating religious concepts, practices, and resources into standard cognitive-behavioral treatment for eating disorders are discussed, including interventions that address purported religiously oriented contributory and protective factors. Treatment of a religious client with an eating disorder is described to illustrate the incorporation of religiously oriented interventions in practice. Part of a special issue.*

Van Dam, Nicholas T., Mitch Earleywine & Ashley Borders. 2010. Measuring mindfulness? An Item Response Theory analysis of the Mindful Attention Awareness Scale. *Personality and Individual Differences* 49(7). 805-810.  
doi:[10.1016/j.paid.2010.07.020](https://doi.org/10.1016/j.paid.2010.07.020).

*The Mindful Attention Awareness Scale (MAAS) is one of the most popular measures of mindfulness, exhibiting promising psychometric properties and theoretically consistent relationships to brain activity, mindfulness-based intervention (MBI) outcomes, and mediation of MBI effects. The present study investigated the response patterns and scale properties in a large sample of undergraduate students (n=414) using Item Response Theory analyses. The findings suggest that general statements of "automatic inattentiveness" or "automatic pilot" confer greater statistical information about the underlying latent trait. Evidence of limited abilities to report on mindlessness and of response bias to "mindfulness-absent" items suggests challenges to the construct validity of the MAAS.*

Walker, Elizabeth Reisinger, Natasha Obolensky, Sheila Dini & Nancy J. Thompson. 2010. Formative and process evaluations of a cognitive-behavioral therapy and mindfulness intervention for people with epilepsy and depression. *Epilepsy & Behavior* 19(3). 239-246.

doi:[10.1016/j.yebeh.2010.07.032](https://doi.org/10.1016/j.yebeh.2010.07.032).

*This study describes the formative and process evaluations of Project UPLIFT; the purpose of these evaluations was to assess the acceptability and feasibility of the program, looking at both the program components and delivery methods. The formative evaluation, conducted prior to program implementation, included nine participants in three focus groups. The process evaluation included qualitative comments and responses to the Client Satisfaction Questionnaire from 38 Project UPLIFT pilot study participants. Overall, the results from both evaluations indicate that participants felt that Project UPLIFT was acceptable and perceived to be beneficial.*

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). Article40.

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. Students used both conventional and unconventional spiritual practices.*

Williams, Emyr. 2010. The internal consistency reliability and construct validity of the New Indices of Religious Orientation (NIRO) among cathedral worshippers in the United Kingdom. *Mental Health, Religion & Culture* 13(7/8). 829-832.

doi:[10.1080/13674670802113439](https://doi.org/10.1080/13674670802113439).

*Building on the work of Francis among a sample of students, this study examined the psychometric properties of The New Indices of Religious Orientation among 432 worshippers in five Anglican cathedrals in England and Wales. The data demonstrated that all the indices achieved satisfactory alpha coefficients for both the full scale and the short form. The construct validity of the New Indices of Religious Orientation was supported by examination against self-reported frequency of personal prayer.*

Williamson, W. Paul, Ralph Hood, Aneeq Ahmad, Mahmood Sadiq & Peter C. Hill. 2010. The Intratextual Fundamentalism Scale: cross-cultural application, validity evidence, and relationship with religious orientation and the Big 5 factor markers. *Mental Health, Religion & Culture* 13(7/8). 721-747.

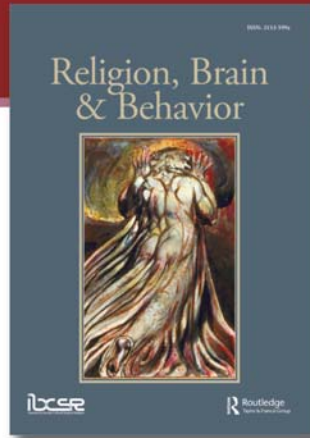
doi:[10.1080/13674670802643047](https://doi.org/10.1080/13674670802643047).

*This paper introduces a new five-item cross-cultural fundamentalism scale based on the principle of intratextuality, Intratextual Fundamentalism Scale (IFS). Free of belief content and concerns with militancy, each of the five items taps into a different facet of intratextuality that collectively assess the attitudes that fundamentalists maintain toward their sacred text; namely, a persuasion that it is divine in origin, inerrant, privileged above all other texts, authoritative, and unchanging as the embodiment of timeless truth. Findings of three studies undertaken by the authors in the United States and Pakistan suggest that the IFS is a psychometrically sound instrument that economically assesses religious fundamentalism without religious content bias or concern for aggression.*

Wong, Ka Fai & Sui Yu Yau. 2010. Nurses' experiences in spirituality and spiritual care in Hong Kong. *Applied Nursing Research: ANR* 23(4). 242-244.

doi:[10.1016/j.apnr.2008.10.002](https://doi.org/10.1016/j.apnr.2008.10.002).

*This descriptive phenomenological study investigated the experiences of spirituality and spiritual care in Hong Kong from the nurses' perspective. Ten nurses were invited for an unstructured interview, and three themes emerged: the meaning of spirituality, benefits of applying spiritual care, and difficulties in applying spiritual care.*



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## PART 3. BOOKS

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- Altglas, Véronique (ed.). 2010. *Religion and globalization*. 2 vols. (Critical Concepts in Social Studies). London: Routledge.
- Atran, Scott. 2010. *Talking to the enemy: faith, brotherhood, and the (un)making of terrorists*. New York NY: Ecco Press.
- Bauman, Whitney, Richard Bohannon, & Kevin O'Brien (eds.). *Grounding religion: a field guide to the study of religion and ecology*. New York: Routledge.
- Bering, Jesse. 2010. *The God instinct: the psychology of souls, destiny and the meaning of life*. London: Nicholas Brealey.
- Dawson, Andrew. *Summoning the spirits: possession and invocation in contemporary religion*. I.B. Tauris.
- Derosas, Renzo & Frans van Poppel. 2010. *Religion and the Decline of Fertility in the Western World*. Springer.
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- Goody, Jack. 2010. *Myth, ritual and the oral*. New York: Cambridge University Press.
- Gottlieb, Roger S. 2010. *The Oxford Handbook of Religion and Ecology*. (Oxford Handbooks). New York: Oxford University Press.
- Grassie, William. 2010. *The new sciences of religion: exploring spirituality from the outside in and bottom up*. New York: Palgrave Macmillan.
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- Kamppinen, Matti. 2010. *Intentional systems theory as a conceptual framework for religious studies: A scientific method for studying beliefs*. Lewiston, N.Y.: Edwin Mellen Press.
- Katznelson, Ira. 2010. *Religion and the political imagination*. Cambridge; N.Y.: Cambridge University Press.
- Nelson, James (ed.). 2010. *Psychology, Religion, and Spirituality*. New York: Springer.
- Ross, Jeffrey. *Religion and violence: an encyclopedia of faith and conflict from antiquity to the present*. Armonk, N.Y.: M.E. Sharpe.
- Roy, Olivier. 2010. *Holy ignorance: when religion and culture part ways*. New York: Columbia University Press.
- Vásquez, Manuel. *More than belief: a materialist theory of religion*. New York: Oxford University Press.

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

- Bowen, Sarah. 2010. *Mindfulness-based relapse prevention for addictive behaviors: a clinician's guide*. New York: Guilford Press.

- Clarke, Isabel (ed.). 2010. *Psychosis and Spirituality: Consolidating the New Paradigm*. 2nd ed. New York: John Wiley & Sons, Inc.
- Herbert, James. 2010. *Acceptance and mindfulness in cognitive behavior therapy: Understanding and applying the new therapies*. Hoboken, N.J.: John Wiley & Sons.
- Simpkins, Annellen. 2010. *Meditation and yoga in psychotherapy: techniques for clinical practice*. Hoboken, N.J.: John Wiley.

## PART 4. ARTICLES IN PRESS

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

- Hirschi, Andreas. 2010. Callings in career: A typological approach to essential and optional components. *Journal of Vocational Behavior*.  
doi:[10.1016/j.jvb.2010.11.002](https://doi.org/10.1016/j.jvb.2010.11.002).
- Hölzel, Britta K., James Carmody, Mark Vangel, Christina Congleton, Sita M. Yerramsetti, Tim Gard & Sara W. Lazar. Mindfulness practice leads to increases in regional brain gray matter density. *Psychiatry Research: Neuroimaging* In Press, Corrected Proof.  
doi:[10.1016/j.psychresns.2010.08.006](https://doi.org/10.1016/j.psychresns.2010.08.006).
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doi:[10.1016/j.jebo.2010.11.005](https://doi.org/10.1016/j.jebo.2010.11.005).
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doi:[10.1016/j.cub.2010.10.010](https://doi.org/10.1016/j.cub.2010.10.010).
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doi:[10.1037/a0020003](https://doi.org/10.1037/a0020003).

### ***4.2 SPIRITUALITY & HEALTH RESEARCH***

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