



# RESEARCH REVIEW

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

MARCH, 2011

## 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 688 articles, 89 articles have been retained from 63 journals. There are 51 pre-publication citations from 35 journals.

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

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Agrillo, Christian. 2011. Near-Death Experience: Out-of-Body and Out-of-Brain? *Review of General Psychology* 15(1). 1-10.  
doi:10.1037/a0021992.

*During the last decades, several clinical cases have been reported where patients described profound subjective experiences when near-death, a phenomenon called "near-death experience" (NDE). Recurring features in the accounts involving bright lights and tunnels have sometimes been interpreted as evidence of a new life after death; however the origin of such experiences is largely unknown, and both biological and psychological interpretations have been suggested. The study of NDEs represents one of the most important topics of cognitive neuroscience. In the present paper the current state of knowledge has been reviewed, with particular regard to the main features of NDE, scientific explanations and the theoretical debate surrounding this phenomenon.*

Mohan, Amit, Ratna Sharma & Ramesh L Bijlani. 2011. Effect of meditation on stress-induced changes in cognitive functions. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(3). 207-212.  
doi:10.1089/acm.2010.0142

*The objective of this study was to study the effects of meditation on stress-induced changes in cognitive functions. The study was conducted on 32 healthy adult male student volunteers who had never practiced meditation before the study. The study consisted of practicing 20 minutes of guided meditation and administration of psychologic stress to the subjects, in the form of playing a stressful computer game. The subjects were asked to meditate either before or after the administration of psychologic stress. For the control group measurements, the subjects were asked to wait quietly for an equivalent period of meditation time. Researchers found that computer game stress was*

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*associated with a significant increase in physiologic (including galvanic skin response, electromyography, heart rate, sympathetic reactivity) and psychologic (acute stress questionnaire scores) markers of stress. Meditation, on the other hand, was associated with relaxation and a decrease in markers of stress. Meditation, if practiced before the stressful event, reduced the adverse effects of stress. Memory quotient significantly increased, whereas cortisol level decreased after both stress and meditation. Visual-choice reaction time showed no significant change.*

## **1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION**

Button, Tanya M. M., Michael C. Stallings, Soo Hyun Rhee, Robin P. Corley & John K. Hewitt. 2011. The etiology of stability and change in religious values and religious attendance. *Behavior Genetics* 41(2). 201-210.  
doi:10.1007/s10519-010-9388-3

*Researchers examined the etiology of stability and change in religious values and religious attendance in males and females during adolescence and early adulthood. They found that the heritability of both religious values and religious attendance increased from adolescence to early adulthood, although the increase was greater for religious attendance. Both genetic and shared environmental influences contributed to the stability of religious values and religious attendance across adolescence and young adulthood. Change in religious values was due to both genetic and nonshared environmental influences specific to early adulthood, whereas change in religious attendance was due in similar proportions to genetic, shared environmental, and non-shared environmental influences.*

de Hooge, Ilona E., Rob M. A. Nelissen, Seger M. Breugelmans & Marcel Zeelenberg. 2011. What is moral about guilt? Acting “prosocially” at the disadvantage of others. *Journal of Personality and Social Psychology* 100(3). 462-473.  
doi:10.1037/a0021459.

*For centuries economists and psychologists have argued that the morality of moral emotions lies in the fact that they stimulate prosocial behavior and benefit others in a person’s social environment. Many studies have shown that guilt, arguably the most exemplary moral emotion, indeed motivates prosocial behavior in dyadic social dilemma situations. When multiple persons are involved, however, the moral and prosocial nature of this emotion can be questioned. The present article shows how guilt can have beneficial effects for the victim of one’s actions but also disadvantageous effects for other people in the social environment. A series of experiments, with various emotion inductions and dependent measures, all reveal that guilt motivates prosocial behavior toward the victim at the expense of others around – but not at the expense of oneself. These findings illustrate that a thorough understanding of the functioning of emotions is necessary to understand their moral nature.*

Marshall, James A. R. 2011. Ultimate causes and the evolution of altruism. *Behavioral Ecology and Sociobiology* 65(3). 503-512.  
doi:10.1007/s00265-010-1110-1.

*Reconciling the evolution of altruism with Darwinian natural selection is frequently presented as a fundamental problem in biology. In addition to an exponentially increasing literature on specific mechanisms that can permit altruism to evolve, there has been a recent trend to establish general principles to explain altruism in populations undergoing natural selection. This paper reviews and extends one approach to understanding the ultimate causes underlying the evolution of altruism and mechanisms that can realize them, based on the Price equation. From the Price equation, one can see that such ultimate causes equate to the different ways in which the frequency of an altruistic allele in a population can increase. Under this approach, the ultimate causes underlying the evolution of altruism, given some positive fitness costs and benefits, are positive assortment of altruistic alleles with the altruistic behavior of others, positive deviations from additive fitness effects when multiple altruists interact or bias in the inheritance of altruistic traits. In some cases, one cause can be interpreted in terms of another. The ultimate causes thus identified can be realized by a number of different mechanisms, and to demonstrate its general applicability,*

*the author uses the Price equation approach to analyze a number of classical mechanisms known to support the evolution of altruism (or cooperation): repeated interaction, 'greenbeard' traits, games played on graphs and payoff synergism. The author concludes that analyzing the evolution of altruism in terms of its ultimate causes is the logical way to approach the problem and that, despite some of its technical limitations, the Price equation approach is a particularly powerful way of doing so.*

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

Baer, Ruth A, Douglas B Samuel & Emily L B Lykins. 2011. Differential item functioning on the Five Facet Mindfulness Questionnaire is minimal in demographically matched meditators and nonmeditators. *Assessment* 18(1). 3-10.  
doi:10.1177/1073191110392498

*A recent study of the Five Facet Mindfulness Questionnaire reported high levels of differential item functioning (DIF) for 18 of its 39 items in meditating and nonmeditating samples that were not demographically matched. In particular, meditators were more likely to endorse positively worded items whereas nonmeditators were more likely to deny negatively worded (reverse-scored) items. The present study replicated these analyses in demographically matched samples of meditators and nonmeditators (n=115 each) and found that evidence for DIF was minimal. There was little or no evidence for differential relationships between positively and negatively worded items for meditators and nonmeditators. Findings suggest that DIF based on items' scoring direction is not problematic when the Five Facet Mindfulness Questionnaire is used to compare demographically similar meditators and nonmeditators.*

Bonds-Raacke, Jennifer M. & John Raacke. 2011. Examining the relationship between degree of religiousness and attitudes toward elderly sexual activity in undergraduate college students. *College Student Journal* 45(1). 134-142.

*Researchers compared college students' attitudes and knowledge of older adult sexuality to previous research findings with retirement home residents and the community of aged individuals, and examined the relationship between college students' attitudes and knowledge of older adult sexuality and their degree of religiosity. Results indicated that degree of religiosity influenced attitudes: the more times per day a participant felt a deep inner peace or harmony, felt a sense of responsibility toward the world, meditated, watched religious programs, or prayed, the less permissive their attitudes toward older adult sexuality.*

Chaudhary, Latika & Jared Rubin. 2011. Reading, writing, and religion: Institutions and human capital formation. *Journal of Comparative Economics* 39(1). 17-33.  
doi:10.1016/j.jce.2010.06.001

*Using a new data set on literacy in colonial India, researchers found that Muslim literacy is negatively correlated with the proportion of Muslims in the district, although there were no similar result for Hindu literacy. The researchers employed a theoretical model which suggests that districts which experienced a more recent collapse of Muslim political authority had more powerful and better funded religious authorities, who established religious schools which were less effective at promoting literacy on the margin than state schools. They found that the period of Muslim political collapse has a statistically significant effect on Muslim literacy while controlling for it eliminates the significance of the proportion of Muslims on Muslim literacy. They conclude that the "long hand of history" has played some role in subsequent differences in human capital formation through the persistence of institutions discouraging literacy.*

Eagle, David E. 2011. Changing Patterns of Attendance at Religious Services in Canada, 1986-2008. *Journal for the Scientific Study of Religion* 50(1). 187-200.  
doi:10.1111/j.1468-5906.2010.01559.x

*According to the General Social Survey, the combined rate of weekly and monthly attendance at religious services in Canada has declined by about 20 points from 1986 to 2008. Approximately half of this decline stems from the increase in the proportion of people reporting no religion, who, for the most part, do not attend religious services. The other portion of this decline is attributable to eroding attendance rates among Catholics, particularly older Catholics, and Protestants in Québec. Attendance rates for Protestants outside of Québec show signs of increase. The reported increase in weekly attendance in Canada by the Project Canada surveys and cited by Bibby as a possible indicator of a religious renaissance is revealed as an artifact in the data due to an oversample of Protestants. The author finds another weighting problem in the Canadian Survey of Giving, Volunteering and Participating that leads to underestimates of aggregate religious attendance rates.*

Eitle, David. 2011. Religion and Gambling Among Young Adults in the United States: Moral Communities and the Deterrence Hypothesis. *Journal for the Scientific Study of Religion* 50(1). 61-81. doi:10.1111/j.1468-5906.2010.01552.x.

*Despite voluminous research examining religion as an integrative force and a mechanism of social control, relatively few studies have examined the association between religion and proscribed or morally ambiguous behaviors beyond crime and drug use. The present exploratory study examines the role of religion, at both the individual and county levels, in predicting self-reported gambling problems. Hierarchical linear models are employed to examine religion and self-reported gambling problems using the restricted use data of the National Longitudinal Study of Adolescent Health. A negative association between religious attendance and problem gambling (at the individual level) is strongest when church adherents per capita is relatively high (measured at the county level). However, when the number of conservative Protestants per capita is relatively high, religious attendance (measured at the individual level) is associated with an increased risk of gambling problems. These countervailing findings are interpreted as supportive of the bonding and bridging capital thesis.*

Ellison, Christopher G., Gabriel A. Acevedo & Aida I. Ramos-Wada. 2011. Religion and Attitudes Toward Same-Sex Marriage Among U.S. Latinos. *Social Science Quarterly* 92(1). 35-56. doi:10.1111/j.1540-6237.2011.00756.x

*This study examines links between multiple aspects of religious involvement and attitudes toward same-sex marriage among U.S. Latinos. The primary focus is on variations by affiliation and participation, but the possible mediating roles of biblical beliefs, clergy cues, and the role of religion in shaping political views are also considered. After analyzing data from a large nationwide sample of U.S. Latinos conducted by the Pew Hispanic Forum in late 2006, findings highlight the strong opposition to same-sex marriage among Latino evangelical (or conservative) Protestants and members of sectarian groups (e.g., LDS), even compared with devout Catholics. Although each of the hypothesized mediators is significantly linked with attitudes toward same-sex marriage, for the most part controlling for them does not alter the massive affiliation/attendance differences in attitudes toward same-sex marriage.*

Ellison, Christopher G. & Michael J. McFarland. 2011. Religion and Gambling Among U.S. Adults: Exploring the Role of Traditions, Beliefs, Practices, and Networks. *Journal for the Scientific Study of Religion* 50(1). 82-102. doi:10.1111/j.1468-5906.2010.01553.x.

*This study develops a series of theoretical arguments linking multiple dimensions of religious involvement – traditions, beliefs, practices, and networks – with the frequency of gambling activity. Relevant hypotheses are then tested using data from the Panel Study of American Religion and Ethnicity, a recent nationwide probability sample of U.S. adults. Findings underscore the importance of co-religionist networks in deterring gambling. In addition, biblical inerrantists and members of conservative Protestant and sectarian groups are relatively disinclined to gamble. Religious attendance is also inversely associated with gambling frequency. Differences in gambling by religious tradition are amplified among persons with strong co-religionist networks.*

Gardner, Joby. 2011. Keeping Faith: Faith Talk by and for Incarcerated Youth. *Urban Review* 43(1). 22-42.

doi:10.1007/s11256-009-0149-7

*In the context of talk about changing their lives, incarcerated young men and their supervisors talk about faith as a force for positive change. Given the historical and contemporary significance of religion as a locus of organizing and collective struggle, the author argues that faith represents a potential asset in efforts to assist incarcerated young offenders pursuing education, legal work, and sobriety or diminished substance abuse. He draws on growing consensus among scholars of youth development that religious affiliation, and spirituality more generally, are protective and can promote other positive developmental outcomes. Further, faith talk by and for youth offers avenues for institutionally sanctioned agency and recognized genres of biographical reconstruction. He concludes by suggesting that critically exploring matters of faith and belief in public institutions might usefully inform curricular and programmatic interventions to assist young people avoid recidivism, school failure and substance abuse, and perhaps, find or imagine satisfying and meaningful adult lives.*

Hardy, Sam A., Michael W. Pratt, S. Mark Pancer, Joseph A. Olsen & Heather L. Lawford. 2011. Community and religious involvement as contexts of identity change across late adolescence and emerging adulthood. *International Journal of Behavioral Development* 35(2). 125-135.

doi:10.1177/0165025410375920.

*Latent growth curve modeling was used to describe longitudinal trends in community and religious involvement and Marcia's four identity statuses (diffusion, foreclosure, moratorium, and achievement), as well as to assess relations between involvement and identity change (n=418). Over four occasions, individuals on average showed decreases in community and religious involvement, identity diffusion, foreclosure, and moratorium, and no significant change in identity achievement. For religious involvement, rates of change correlated negatively with those for diffusion and moratorium, and positively with those for foreclosure. For community involvement, rates of change were related negatively to those for diffusion and positively to those for achievement. Cross-lagged models showed some effects in the expected direction (involvement to identity), as well as some reciprocal effects. All analyses were conducted for overall identity status as well as the three domains within each status (political, religious, and occupational).*

Hartman, H. & M. Hartman. 2011. Jewish Identity and the Secular Achievements of American Jewish Men and Women. *Journal for the Scientific Study of Religion* 50(1). 133-153.

doi:10.1111/j.1468-5906.2010.01556.x.

*Three questions are addressed concerning the relationship of Jewish identity to secular achievements. Are the secular achievements of American Jews related at all to the strength of their Jewish identity? Which has a stronger relationship to secular achievement, a religious or an ethnic Jewish identity? Do communal aspects or private, personal aspects of Jewish identity have the stronger relationship to secular achievements? Using the 2000-2001 National Jewish Population Survey, the authors find that educational attainment, labor force participation, and occupational achievements among American Jews are related to several expressions of Jewish identity, even after controlling for the traditional sources of variation (age, gender, education, family status). Jewish identity, as expressed in terms of religion, ethnicity, communal commitment, and private attitudes and practices, is related to contemporary Jewish secular achievement, albeit differently for men and women.*

Iannaccone, Laurence R., Colleen E. Haight & Jared Rubin. 2011. Lessons from Delphi: Religious markets and spiritual capitals. *Journal of Economic Behavior & Organization* 77(3). 326-338.

doi:10.1016/j.jebo.2010.11.005

*The authors develop a generalized theory of religious markets and apply its insights to archaic Greece, ancient Israel, and modern America. Their starting point is a simple game-theoretic model in which secular leaders enhance their power by influencing the location of sacred places. The model includes standard equilibria – such as*

*pure competition and state-sponsored monopoly – as well as a novel equilibrium, termed the “neutral nexus”, wherein a sacred place gains widespread authority precisely because it lies beyond the centers of secular power. The nexus can promote cooperation, innovation, and exchange, especially where markets are weak and power is fragmented. It can also sustain random divination - a surprisingly effective way to manage conflict and risk. The sanctuary of Delphi illustrates the real-world relevance of the neutral nexus, as does Israel’s tabernacle of Shiloh.*

Kneipp, Lee B., Kathryn E. Kelly & Cheryl Dubois. 2011. Religious orientation: the role of college environment and classification. *College Student Journal* 45(1). 143-150.

*This study examined the influence of college environment and classification on religious orientation. The current study compared private, religious versus public, nonreligious college students to determine if there was a difference over time and environment in religious orientation, as measured by the Religious Orientation Scale. The results indicated that there was a significant effect of environment on the intrinsic religious orientation score. No significant difference was found between classifications of students on the intrinsic religious orientation score. The interaction of classification and environment did not have a significant effect on the intrinsic religious orientation score.*

Martos, Tamás, Anikó Kézdy & Katalin Horváth-Szabó. 2011. Religious motivations for everyday goals: their religious context and potential consequences. *Motivation & Emotion* 35(1). 75-88.  
doi:10.1007/s11031-010-9198-1.

*The present studies explored different religious reasons for everyday goals. The authors proposed that religious reasons can include transcendental religious motivation (TRM, e.g. striving for spiritual communion with the transcendent) and normative religious motivation (NRM, e.g. following church norms). In the study, transcendental and normative religious motivation for personal projects was explored in three cross-sectional samples of Hungarian adults (Study 1, n=158 and 224; Study 2, n=512). In Study 1 TRM and NRM were found to be interrelated, however differently associated with constructs of religiosity (sanctification of projects, types of religious self-regulation, intrinsic-extrinsic religiosity, and basic religious attitudes). In Study 2, TRM was associated with autonomous regulation of personal projects while NRM was associated with controlled regulation. Moreover, path analysis showed that NRM predicted negatively and TRM predicted positively indices of well-being and that these links were partially mediated by regulation types. Results indicated that the description of religiosity on the level of everyday goals is a viable concept, although it cannot be treated as a uniform phenomenon.*

Pepper, Miriam, Tim Jackson & David Uzzell. 2011. An examination of Christianity and socially conscious and frugal consumer behaviors. *Environment and Behavior* 43(2). 274-290.  
doi:10.1177/0013916510361573

*This article provides an overview of research on Christianity and ecologically conscious, socially conscious, and frugal consumer behaviors. Previous research has focused mainly on ecologically conscious consumer behavior, reporting mixed findings, depending on the religion measures that are used. In an extension to this body of work, a U.K.-based survey examining religious influences on socially conscious and frugal consumer behaviors is reported. Weak positive relationships between general religion measures (dispositional religiousness, spirituality, religious service attendance, and Christian identification) and both types of consumer behavior were obtained, suggesting that religion does indeed foster sustainable consumer behaviors, albeit marginally. However, attempts to distinguish among consumer behaviors by means of God concepts were largely unfruitful. Future research needs to investigate the influence of specific religious beliefs about consumerism, wealth, and social justice on consumer behavior. An increased focus on action research would also be valuable.*

Raymond, Christopher. 2011. The continued salience of religious voting in the United States, Germany, and Great Britain. *Electoral Studies* 30(1). 125-135.  
doi:10.1016/j.electstud.2010.10.001

*Conventional wisdom on party systems in advanced industrial democracies holds that modern electorates are dealigned and that social cleavages no longer structure party politics. Recent work on class cleavages has challenged this stylized fact. The analysis performed here extends this criticism to the religious-secular cleavage. Using path analysis and comparing the current electorates of the United States, Germany, and Great Britain with the early 1960s, this paper demonstrates that the religious-secular cleavage remains or has become a significant predictor of conservative vote choice. While the effects of the religious-secular cleavage on vote choice have become largely indirect, the total of the direct and indirect effects is substantial and equivalent to the effects of class and status.*

- Scheitle, Christopher P. 2011. U.S. College Students' Perception of Religion and Science: Conflict, Collaboration, or Independence? A Research Note. *Journal for the Scientific Study of Religion* 50(1). 175-186.  
doi:10.1111/j.1468-5906.2010.01558.x.

*This research examines how undergraduates perceive the relationship between religion and science and the factors that shape those perceptions. Longitudinal data generated from the Spirituality in Higher Education Project representing a national sample of undergraduates is analyzed. The analysis finds that, despite the seeming predominance of a conflict-oriented narrative, the majority of undergraduates do not view the relationship between these two institutions as one of conflict. Undergraduate students are also more likely to move away from a conflict perspective than to adopt one during their college years. However, there are significant differences across fields of study and levels of religiosity. Students in the education and business fields, for example, are most likely to adopt a pro-religion conflict stance during college.*

- Tu, Qin, Erwin Bulte & S Tan. 2011. Religiosity and economic performance: Micro-econometric evidence from Tibetan area. *China Economic Review* 22(1). 55-63.  
doi:10.1016/j.chieco.2010.09.008

*The authors use results from a household survey to explore the relation between religiosity and our proxy for income among herders in rural Tibet. They conclude that, first, there exists a positive relation between the intensity of religious beliefs (the main "output" of the religious production process) and income – beliefs about the afterlife affect production and savings decisions today. Second, they find an inverted U-shaped relation between religious "inputs" (time and money spent in the temple) and income. While it is possible to use too much resources as religious inputs, the authors find that the great majority of the respondents is on the upward sloping part of the curve linking economic performance to religious inputs. They present tentative evidence that the positive impact of religiosity and income may be explained by status (reputation) and information effects associated with producing religiosity.*

- Uhlmann, Eric Luis, T. Andrew Poehlman, David Tannenbaum & John A. Bargh. 2011. Implicit Puritanism in American moral cognition. *Journal of Experimental Social Psychology* 47(2). 312-320.  
doi:10.1016/j.jesp.2010.10.013

*Three studies provide evidence that the judgments and behaviors of contemporary Americans are implicitly influenced by traditional Puritan-Protestant values regarding work and sex. American participants were less likely to display traditional values regarding sexuality when implicitly primed to deliberate, as opposed to intuition and neutral primes. British participants made judgments reflecting comparatively liberal sexual values regardless of prime condition (Study 1). Implicitly priming words related to divine salvation led Americans, but not Canadians, to work harder on an assigned task (Study 2). Moreover, work and sex values appear linked in an overarching American ethos. Asian-Americans responded to an implicit work prime by rejecting revealing clothing and sexually charged dancing, but only when their American cultural identity was first made salient (Study 3). These effects were observed not only among devout American Protestants, but also non-Protestant and less religious Americans.*



Vainio, Annukka. 2011. Religious conviction, morality and social convention among Finnish adolescents. *Journal of Moral Education* 40(1). 73-87.  
doi:10.1080/03057240.2010.521390.

*The authors compared the assumptions of Kohlberg, Turiel and Shweder regarding the features of moral reasoning. The moral reasoning of Finnish Evangelical Lutheran, Conservative Laestadian and non-religious adolescents was studied using Kohlberg's Moral Judgment Interview and Turiel Rule Transgression Interview methods. Religiosity and choice in moral dilemmas (orientation) were related to the structural stages of reasoning. The choice in moral dilemmas was related to the distinction between morality and social convention as separate domains. Religious participants made no distinction between morality and social convention, and their conception of morality was dependent on religious authorities. The implications of the results for moral education in schools are briefly discussed.*

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

Mavor, Kenneth I., Winnifred R. Louis & Brian Laythe. 2011. Religion, Prejudice, and Authoritarianism: Is RWA a Boon or Bane to the Psychology of Religion? *Journal for the Scientific Study of Religion* 50(1). 22-43.  
doi:10.1111/j.1468-5906.2010.01550.x.

*In research on religiosity and prejudice, right-wing authoritarianism (RWA) has been studied alongside variables such as fundamentalism and orthodoxy. Four concerns regarding research on the relationship between RWA and religiosity are identified: first, the overlap of religiosity and prejudice within the RWA scale; second, the inflation of relationships by correlating part-whole measures; third, covariation in the extremes of the construct hiding the possible independence of components within RWA; and fourth, statistical artifacts arising in multiple regression from the combination of these factors. The authors elaborate these four issues and then demonstrate how they can lead to different interpretations of some previously published data. The article concludes with suggestions for the management and resolution of these issues that may allow RWA to continue to be used in religiosity and prejudice research and how it might evolve to become the boon to researchers that they seek.*

Read, Jen'nan G. & David E. Eagle. 2011. Intersecting Identities as a Source of Religious Incongruence. *Journal for the Scientific Study of Religion* 50(1). 116-132.  
doi:10.1111/j.1468-5906.2010.01555.x.

*Chaves (2010) argues that much of the work in the sociology of religion is susceptible to the religious congruence fallacy – the tendency to assume consistency between religious beliefs and one's attitudes and behaviors across situations when they are in fact highly variable. The authors extend this argument by focusing on intersecting group identities as a mechanism for identifying such incongruence, not only within religious contexts, but also at the intersection of categories such as gender and race. To illustrate this argument, the analysis draws on data from the 2006 Panel Study of American Religion and Ethnicity to assess how race, gender, and religion interact to produce different levels of attitude and behavior incongruencies on key issues of the day, specifically conservative social values and voting behaviors. The results find marked differences and inconsistent relationships between attitudes and behaviors across racial-gender groups. The authors use the analysis to highlight the conditions that result in incongruence at the intersections of identity categories and pinpoint where social scientists are most vulnerable to committing the congruence fallacy.*

Wuthnow, Robert J. 2011. Taking Talk Seriously: Religious Discourse as Social Practice. *Journal for the Scientific Study of Religion* 50(1). 1-21.  
doi:10.1111/j.1468-5906.2010.01549.x.

*Talk is easily regarded as having lesser value in studies of social phenomena than action, interaction, and organization. Yet talk is an important way in which humans act, interact, and organize themselves. In this article, the author examines how talk has been used in recent decades in the study of religion and in related work on culture and institutions. He argues that careful empirical examination of talk has already significantly increased our understanding of both the micro and macro processes involved in the construction of social life, and discusses four objections to taking talk seriously and show that these objections should not deter investigations in which talk plays a central role. Finally, he offers examples of recent work that poses new conceptual and theoretical questions, complements quantitative studies, and provides insights about changing historical and contemporary social conditions.*

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

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

Banasik, Jacquelyn, Holly Williams, Mel Haberman, Sally E. Blank & Robert Bendel. 2011. Effect of Iyengar yoga practice on fatigue and diurnal salivary cortisol concentration in breast cancer survivors. *Journal of the American Academy of Nurse Practitioners* 23(3). 135-142.  
doi:10.1111/j.1745-7599.2010.00573.x

*In this study of the effect of regular Iyengar yoga practice on measures of self-perceived psychosocial function and diurnal salivary cortisol secretion in stage II-IV breast cancer survivors, women were randomly assigned to attend yoga practice for 90 min twice weekly for 8 weeks (n=9) or to a wait-listed, noninterventional control group (n=9). Traditional Iyengar yoga routines that progressively increased in difficulty as participants gained strength and flexibility were used. After 8 weeks, the yoga group had lower morning and 5 p.m. salivary cortisol and improved emotional well-being and fatigue scores.*

Chukumnerd, Prapaporn, Urai Hatthakit & Arphorn Chuaprapaisilp. 2011. The experience of persons with allergic respiratory symptoms: practicing yoga as a self-healing modality. *Holistic Nursing Practice* 25(2). 63-70.  
doi:10.1097/HNP.0b013e31820dbbae

*The purpose of this study was to describe the experience of persons with allergic respiratory symptoms who practice yoga as a self-healing modality. Fifteen participants were interviewed. Using the content analysis method, 5 themes emerged from the data: perceived positive effects, powerful and harmonious inner energy, mindfulness and self-awareness, understanding self and others, and promoting and achieving a state of balance and harmony. These findings foster the value of knowing the experience of persons who practice yoga as an intervention in holistic nursing.*

Dolgoff-Kaspar, Rima, Alan B. Ettinger, Sarit A. Golub, Kenneth Perrine, Cynthia Harden & Susan D. Croll. 2011. Numinous-like auras and spirituality in persons with partial seizures. *Epilepsia* 52(3). 640-644.  
doi:10.1111/j.1528-1167.2010.02957.x

*This study investigated hyperreligiosity in persons with partial epilepsy by exploring a relationship between aura symptoms and spirituality. The results provide preliminary evidence that epilepsy patients with frequent numinous-like auras have greater ictal and interictal spirituality of an experiential, personalized, and atypical form, which may be distinct from traditional, culturally based religiosity. This form of spirituality may be better described by the term cosmic spirituality than hyperreligiosity. It is speculated that this spirituality is due to an overactivation and subsequent potentiation of the limbic system, with frequent numinous-like auras indicating sufficient activation for this process to occur. It is likely that numinous-like experiences foster cosmic spirituality in a number of circumstances, including seizures, psychosis, near-death experiences, psychedelic drug use, high-elevation exposure, and also normal conditions.*

Fife, John E., Micah McCreary, Tashia Brewer & Adekunle A. Adegoke. 2011. Family Rituals, Religious Involvement, and Drug Attitudes among Recovering Substance Abusers. *North American Journal of Psychology* 13(1). 87-98.

*This study aims to examine the relationship between family rituals, religious involvement, mental health, and drug attitudes among 141 African-American women recovering from substance abuse. Results indicate a significant negative relationship between religious attendance and substance abuse. Mental health problems and mental health problem severity together were significant predictors of substance use, and church attendance with one's family*

*(religious ritual) accounted for a significant portion of the variance for substance abuse, above and beyond the variance accounted for by mental health problems and drug attitudes.*

Garlick, Max, K Wall, Diana Corwin & Cheryl Koopman. 2011. Psycho-spiritual integrative therapy for women with primary breast cancer. *Journal of Clinical Psychology in Medical Settings* 18(1). 78-90. doi:10.1007/s10880-011-9224-9

*Twenty-four women with breast cancer completed Psycho-Spiritual Integrative Therapy (PSIT) treatment, and completed assessments for post-traumatic growth and quality of life before, immediately following, and 1 month after treatment. They showed improvement on several different measurements of physical, emotional, and functional well-being, including spiritual health and personal strength.*

Huijts, Tim & Gerbert Kraaykamp. 2011. Religious involvement, religious context, and self-assessed health in Europe. *Journal of Health and Social Behavior* 52(1). 91-106. doi:10.1177/0022146510394950

*In the present study, the authors examine the extent to which effects of individual religious involvement on self-assessed health are influenced by the religious context (i.e., religious involvement at the country level). The authors test their expectations using individual level data (n=127,257) on 28 countries from the European Social Surveys (2002-2008). They find that individual religious attendance is positively related to self-assessed health in Europe. Protestants appear to feel healthier than Catholics. Religious denominations at the national level are influential: The health advantage of Protestants as compared to Catholics is greater as the percentage of Protestants in a country is higher, yet smaller as countries have a higher percentage of Catholics. The association between religious attendance and self-assessed health does not depend on the national level of religious attendance.*

Jeng, Chin-Ming, Tzu-Chieh Cheng, Ching-Huei Kung & Hue-Chen Hsu. 2011. Yoga and disc degenerative disease in cervical and lumbar spine: an MR imaging-based case control study. *European Spine Journal* 20(3). 408-413. doi:10.1007/s00586-010-1547-y

*In this study, magnetic resonance imaging showed that the group of long-term practitioners of yoga studied had significantly less degenerative disc disease than a matched control group. Participants were 18 yoga instructors with teaching experience of more than 10 years and 18 non-yoga practicing asymptomatic individuals randomly selected from a health checkup database. A validated grading scale was used to grade the condition of cervical and lumbar discs seen in magnetic resonance imaging of the spine. The overall (cervical and lumbar) disc scores of the yoga group were significantly lower (indicating less degenerative disc disease) than those of the control group.*

Landor, Antoinette, L.G. Simons, R.L. Simons, Gene H. Brody & Frederick X. Gibbons. 2011. The role of religiosity in the relationship between parents, peers, and adolescent risky sexual behavior. *Journal of Youth and Adolescence* 40(3). 296-309. doi:10.1007/s10964-010-9598-2

*Using longitudinal data from a sample of 612 African American adolescents (55% female), the present study develops and tests a model of various mechanisms whereby parental religiosity reduces the likelihood of adolescents' participation in risky sexual behavior (early sexual debut, multiple sexual partners, and inconsistent condom use). Results indicated that parental religiosity influenced adolescent risky sexual behavior through its impact on authoritative parenting, adolescent religiosity, and adolescent affiliation with less sexually permissive peers. Some mediating mechanisms differed by the gender of the respondent, suggesting a "double-standard" for daughters but not for sons. Findings also indicated the importance of messages about sexual behavior that are transmitted to adolescents by their peers.*

Lin, K-Y, Yu-Ting Hu, King-Jen Chang, H-F Lin & Jau-Yih Tsauo. 2011. Effects of yoga on psychological health, quality of life, and physical health of patients with cancer: a meta-analysis. *Evidence-Based Complementary and Alternative Medicine: eCAM* 2011. 659876.  
doi:10.1155/2011/659876

*In this meta-analysis to determine the effects of yoga on psychological health, quality of life, and physical health of patients with cancer, researchers identified 10 randomized controlled trials to study. The yoga groups compared to waitlist control groups or supportive therapy groups showed significantly greater improvements in psychological health: anxiety, depression, distress, and stress. However, due to the mixed and low to fair quality and small number of studies conducted, the findings are preliminary and limited and should be confirmed through higher-quality, randomized controlled trials.*

Matchim, Yaowarat, Jane M. Armer & Bob R. Stewart. 2011. Mindfulness-based stress reduction among breast cancer survivors: a literature review and discussion. *Oncology Nursing Forum* 38(2). E61-71.  
doi:10.1188/11.ONF.E61-E71

*In a review of 16 studies of mindfulness-based stress reduction (MBSR) among breast cancer survivors, the authors found that, overall, the studies had large effect sizes on perceived stress and state anxiety and medium effect sizes on symptoms of stress and mood disturbance. Four studies measured biologic outcomes and had small effect sizes, except cytokine production, which showed a large effect size at 6- and 12-month follow-ups.*

McFarland, Michael J., Jeremy E. Uecker & Mark D. Regnerus. 2011. The role of religion in shaping sexual frequency and satisfaction: evidence from married and unmarried older adults. *Journal of Sex Research* 48(2). 297-308.  
doi:10.1080/00224491003739993

*Using nationally representative data from the National Social Life, Health, and Aging Project, researchers find that, among married older adults, religion is largely unrelated with sexual frequency and satisfaction, although religious integration in daily life shares a weak, but positive, association with pleasure from sex. For unmarried adults, such religious integration exhibits a negative association with having had sex in the last year among women, but not among men.*

Narahari, Saravu R., Terence J. Ryan, Kuthaje S. Bose, Kodimoole S. Prasanna & Guruprasad M. Aggithaya. 2011. Integrating modern dermatology and Ayurveda in the treatment of vitiligo and lymphedema in India. *International Journal of Dermatology* 50(3). 310-334.  
doi:10.1111/j.1365-4632.2010.04744.x

*A team of doctors from modern dermatology, Ayurveda, yoga therapy, and homeopathy studied recruited patients to develop mutual orientation on each therapeutic system and a working knowledge of approach to their clinical diagnosis. Patients affected by lower limb lymphedema requiring skin care as a major part of treatment (n=638) were treated integrating modern dermatology and Ayurveda and vitiligo patients were examined and treated to understand the clinical presentations and treatment options in Ayurveda (n=381). The multisystem therapeutic team was able to effectively use medicines from more than one system of medicine and to develop guidelines for their prescription and a patient care algorithm: analysis showed average volume reductions of 23.4% and 39.7% on day 90 of treatment in small and large lymphedematous limbs. Inflammatory episodes before the onset on this treatment was reported by 79.5% of our lymphedema patients, and 9.4% reported this at the end of three months after our treatment.*

Oswal, Pragati, Raghuram Nagarathna, John Ebnezar & Hongasandra Ramarao Nagendra. 2011. The Effect of Add-On Yogic Prana Energization Technique (YPET) on Healing of Fresh

Fractures: A Randomized Control Study. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(3). 253-258.  
doi:10.1089/acm.2010.0001

*To study the effect of the add-on yogic prana energization technique (YPET) on the healing of fresh fractures, 30 patients with simple extra-articular fractures of long and short bones were selected from the outpatient department of a hospital in India and randomized into yoga (n=15) and control (n=15) groups. Both groups received conventional treatment, plus the yoga group practiced YPET twice a day for 2 weeks. Following the treatment, the intervention group showed better improvement than control in pain reduction, tenderness, swelling, fracture line density, and number of united cortices.*

Pillon, Sandra Cristina, Manoel Antônio Dos Santos, Angélica Martins de Souza Gonçalves & Keila Maria de Araújo. 2011. Alcohol use and spirituality among nursing students. *Revista Da Escola De Enfermagem Da U.S.P.* 45(1). 100-107.

*In this study of 191 nursing undergraduates, researchers found that students with low-risk alcohol use had lower levels of spirituality. Low levels of spirituality overall were found in the sample: on average, women had lower scores compared to men.*

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

Allen, G. E. Kawika & P. Paul Heppner. 2011. Religiosity, coping, and psychological well-being among Latter-Day Saint Polynesians in the U.S. *Asian American Journal of Psychology* 2(1). 13-24.  
doi:10.1037/a0023266.

*This study examined religiosity, collectivistic coping, and psychological well-being among 94 LDS Polynesians residing in the Midwest. As hypothesized, religiously committed LDS Polynesians were more likely to have a healthy psychological well-being and were also likely to use collectivistic coping styles, such that high helpfulness ratings on family support and religion-spirituality coping styles were significantly correlated with a positive psychological well-being. Family support also moderated the relationship between LDS Polynesians' religious commitment and psychological well-being.*

Berry, DM & Kate York. 2011. Depression and religiosity and/or spirituality in college: A longitudinal survey of students in the USA. *Nursing & Health Sciences* 13(1). 76-83.  
doi:10.1111/j.1442-2018.2011.00584.x

*After a survey was administered monthly to 214 students from religious and public colleges, researchers found a direct and protective effect over time between religiosity/spirituality (R/S) and depression, but a buffering effect on the relationship between stress and depression was not found. Although all aspects of R/S were demonstrated to protect the participants from depression, it did not appear that the relationship between R/S and stress or R/S and cognitive vulnerability explains this relationship.*

Bjorck, Jeffery P & Aryeh Lazar. 2011. Religious support, motives for having large families, and psychological functioning among religious Jewish mothers. *Journal of Religion and Health* 50(1). 177-194.  
doi:10.1007/s10943-009-9294-2

*The effects of religious support, maternal motivations for having large families, and their interactions on psychological functioning were assessed in a sample of 79 religious Israeli Jewish mothers of six or more children. Religious support from religious leaders, community, and God – as well as faith-focused maternal motivation – were all positively related to adaptive psychological functioning. In contrast, self-focused maternal motivation was*

*negatively related to adaptive functioning. Moreover, religious support and maternal motivation were both related to psychological functioning even after controlling for social support.*

- Borrill, Jo, Pauline Fox & Derek Roger. 2011. Religion, ethnicity, coping style, and self-reported self-harm in a diverse non-clinical UK population. *Mental Health, Religion & Culture* 14(3). 259-269.  
doi:10.1080/13674670903485629

*This study examined self-harm methods and self-injury across gender, religion and ethnic group in a non-clinical population (n=617). White participants and participants with no religious affiliation were more likely to report repeated incidents of self-harm, mainly scratching and cutting skin. Hindu religion was associated with lower levels of repeated self-harm. Asian males were less likely to report self-harm than both Asian females and other males. Black students were less likely to report cutting and scored highest on Rational coping style.*

- Boston, Patricia, Anne Bruce & Rita Schreiber. 2011. Existential suffering in the palliative care setting: an integrated literature review. *Journal of Pain and Symptom Management* 41(3). 604-618.  
doi:10.1016/j.jpainsymman.2010.05.010

*A review of literature related to existential suffering in palliative care identified emerging themes related to existential suffering, and undertook a critical review of those identified themes. The authors locate current gaps in the research literature, and make recommendations for future research. Findings from this comprehensive review reveal that existential suffering and deep personal anguish at the end of life are some of the most debilitating conditions that occur in patients who are dying, and yet the way such suffering is treated in the last days is not well understood.*

- Carlson, Thomas, Christi McGeorge & Amy Anderson. 2011. The Importance of Spirituality in Couple and Family Therapy: A Comparative Study of Therapists' and Educators' Beliefs. *Contemporary Family Therapy: An International Journal* 33(1). 3-16.  
doi:10.1007/s10591-010-9136-0.

*The purpose of this study was to explore the differences between the beliefs of couple and family therapists (CFTs) and CFT educators in accredited training programs regarding the importance of spirituality in their personal and professional lives. The results suggest a significant difference between the two populations, with clinicians reporting a higher level of agreement regarding the overall role of spirituality in their personal and professional identities compared to CFT faculty members. However, both therapists and educators reported similar levels of agreement in regard to the need for education related to integrating spirituality and its role in clinical practice.*

- Chlan, K. M., K. Zebracki & L. C. Vogel. 2011. Spirituality and life satisfaction in adults with pediatric-onset spinal cord injury. *Spinal Cord: The Official Journal of the International Medical Society of Paraplegia* 49(3). 371-375.  
doi:10.1038/sc.2010.80

*To examine the role of importance of religion and spiritual coping on life satisfaction in adults with pediatric-onset spinal cord injury (SCI), researchers interviewed 298 individuals who sustained an SCI before age 18. Approximately half (141) of the participants reported that religion is 'important to very important' to them and 55% (163) used spiritual coping. Importance of religion and spiritual coping was significantly associated with older age, longer duration of injury and higher satisfaction with life. Importance of religion was also related to higher mental health measurements. Spiritual coping emerged as a predictor of satisfaction with life, whereas importance of religion did not.*

- Crammer, Corinne, Chiewkwei Kaw, Ted Gansler & Kevin D Stein. 2011. Cancer survivors' spiritual well-being and use of complementary methods: a report from the American Cancer Society's Studies of Cancer Survivors. *Journal of Religion and Health* 50(1). 92-107.  
doi:10.1007/s10943-010-9327-x

*In a study of 4,139 cancer survivors, researchers found that measurements of spirituality, faith, peace, and meaning were associated with use of complementary and alternative medicine, but in different directions: Meaning and Faith were positively associated; Peace was negatively associated. Peace was negatively associated with religious/spiritual practices (R/S), but not non-R/S complementary methods. The prevalence of CAM use dropped from 79.3% to 64.8% when R/S items were excluded. The authors conclude that there is an association between spiritual well-being and CAM use.*

- Cutshall, Susanne M, Laura J Wentworth, Dietlind L Wahner-Roedler, Ann Vincent, John E Schmidt, Laura L Loehrer, Stephen S Cha & Brent A Bauer. 2011. Evaluation of a biofeedback-assisted meditation program as a stress management tool for hospital nurses: a pilot study. *Explore (New York, N.Y.)* 7(2). 110-112.  
doi:10.1016/j.explore.2010.12.004

*Researchers evaluated 8 participants after 15 sessions of a computer-guided meditation program, and found significant improvement from baseline in stress management after the four weeks. Participants were highly satisfied with the meditation program, rating it 8.6 out of 10.*

- Delaney, Colleen, Cynthia Barrere & Mary Helming. 2011. The influence of a spirituality-based intervention on quality of life, depression, and anxiety in community-dwelling adults with cardiovascular disease: a pilot study. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 29(1). 21-32.  
doi:10.1177/0898010110378356

*Researchers carried out a spirituality-based intervention with 27 community-dwelling cardiac patients. They found that patients who participated in the 1-month intervention demonstrated a significant modest increase in overall quality of life. There was a trend toward lower depression scores, but this was not significant; no significant changes were seen in anxiety scores. Content analysis of patients' perceptions of feasibility supports the acceptability of the intervention.*

- Ellison, Christopher G., Anthony B. Walker, Norval D. Glenn & Elizabeth Marquardt. 2011. The effects of parental marital discord and divorce on the religious and spiritual lives of young adults. *Social Science Research* 40(2). 538-551.  
doi:10.1016/j.ssresearch.2010.10.010

*Using data from a U.S. telephone survey of approximately 1500 young adults (ages 18-35) conducted in 2001, researchers found that persons raised by parents in intact, happy, low-conflict marriages tend to score higher on most religious and spiritual outcomes. However, offspring from divorced families and those from intact high-conflict families differ on some outcomes, but not others. Indicators of traditional institutional religious practices and beliefs appear more vulnerable to the effects of parental divorce and discord than personal spiritual beliefs and practices.*

- Gall, Terry Lynn, Claire Charbonneau & Peggy Florack. 2011. The relationship between religious/spiritual factors and perceived growth following a diagnosis of breast cancer. *Psychology & Health* 26(3). 287-305.  
doi:10.1080/08870440903411013

*Eighty-seven breast cancer patients were followed from pre-diagnosis up to 24 months post-surgery. The findings of this study provided limited support for the role of positive aspects of spirituality in relation to perceived growth. Religious involvement at pre-diagnosis was predictive of less growth at 24 months post-surgery while a positive image of God had no association with growth. While some forms of positive religious coping demonstrated positive associations, others evidenced no relationship or negative relationships with growth. Negative aspects of spirituality were more consistently related to growth with the nature of the association again depending on the type of negative spirituality being assessed.*



Ganzevoort, R. R., M. van der Laan & E. Olsman. 2011. Growing up gay and religious. Conflict, dialogue, and religious identity strategies. *Mental Health, Religion & Culture* 14(3). 209-222.  
doi:10.1080/13674670903452132

*This paper explores the identity strategies of religious communities as the background of individual identity struggles. Following a discussion of Bauman's grammars of identity/alterity, it describes four different discourses employed in conservative protestant and evangelical circles: holiness, subjectivity, obedience, and responsibility, and four modes of negotiation: Christian lifestyle, gay lifestyle, commuting (compartmentalisation), and integration. By combining an analysis of discourses on the community level with individual strategies, this narrative research helps to better understand the interactions of (group) culture and individual coping.*

Gearing, Robin Edward, Dana Alonzo, Alex Smolak, Katie McHugh, Sherelle Harmon & Susanna Baldwin. 2011. Association of religion with delusions and hallucinations in the context of schizophrenia: Implications for engagement and adherence. *Schizophrenia Research* 126(1-3). 150-163.  
doi:10.1016/j.schres.2010.11.005

*A systematic literature search was conducted using the terms schizophrenia, schizoaffective, schizopreniform, psychotic disorder not otherwise specified, and religion, religiosity, spirituality, or faith. Seventy original research studies were identified. The authors found that religion can act as both a risk and protective factor as it interacts with the schizophrenia symptoms of hallucination and delusions. Cultural influences tend to confound the association of religion and schizophrenia. Adherence to treatment has a mixed association with religiosity.*

Glomb, Teresa M., Devasheesh P. Bhave, Andrew G. Miner & M Wall. 2011. Doing good, feeling good: Examining the role of organizational citizenship behaviors in changing mood. *Personnel Psychology* 64(1). 191-223.  
doi:10.1111/j.1744-6570.2010.01206.x.

*Researchers captured mood states prior to and following the enactment of organizational citizenship behaviors (OCBs) using experience sampling methodology in a sample of managerial and professional employees over a 3-week period. Results suggest altruism shows a pattern consistent with mood regulation; negative moods during the prior time period are associated with altruism and positive moods in the subsequent time period. The pattern of results for courtesy behaviors is only partially consistent with a mood regulation explanation. Consistent with theories of behavioral concordance, interaction results suggest individuals higher on Extroversion have more intense positive mood reactions after engaging in altruistic behaviors. Interactions with courtesy were not significant.*

Gross, Cynthia R, Mary Jo Kreitzer, Maryanne Reilly-Spong, M. Wall, Nicole Y. Winbush, Robert Patterson, Mark Mahowald & Michel Cramer-Bornemann. 2011. Mindfulness-based stress reduction versus pharmacotherapy for chronic primary insomnia: a randomized controlled clinical trial. *Explore (New York, N.Y.)* 7(2). 76-87.  
doi:10.1016/j.explore.2010.12.003

*After a mindfulness-based stress reduction (weekly classes and a daylong retreat) or pharmacotherapy intervention (total n=30), both groups showed decreases in sleep onset latency and Insomnia Severity Index scores, and increases in total sleep time, quality of life, and sleep efficiency. Results were consistent at five-month follow up.*

Josefsson, Torbjörn & Anders Broberg. 2011. Meditators and non-meditators on sustained and executive attentional performance. *Mental Health, Religion & Culture* 14(3). 291-309.  
doi:10.1080/13674670903578621.

*In this study, Buddhist and Western mindfulness meditators were compared with non-meditators on tasks of sustained (SART) and executive (the Stroop Task) attention. No significant differences were found between meditators and non-meditators either in sustained or executive attention. High self-reported mindfulness scores*

*were related to fewer sustained attention task errors. Mindfulness meditators may have an increased awareness of internal processes and the ability to quickly attend to them but this type of refined attentional ability does not seem to be related to performance on attention tests requiring responses to external targets.*

- Joshanloo, Mohsen & Samaneh Afshari. 2011. Big Five Personality Traits and Self-Esteem as Predictors of Life Satisfaction in Iranian Muslim University Students. *Journal of Happiness Studies* 12(1). 105-113.  
doi:10.1007/s10902-009-9177-y.

*Big Five personality traits explained 25% of the variance in life satisfaction scores in a study of 235 Muslim university students at the University of Tehran. Extraversion and neuroticism were found to be the strongest predictors of life satisfaction. In addition, it was found that self-esteem significantly predicted life satisfaction over and above the Big Five personality traits. Findings also showed that self-esteem completely mediated the influence of conscientiousness and agreeableness on life satisfaction, while the influence of extraversion and neuroticism on life satisfaction was partially mediated by self-esteem. Furthermore, findings revealed that female students scored significantly higher than male students on life satisfaction. Sex also could moderate the relation between conscientiousness and life satisfaction. This relation was found to be significantly stronger for female students.*

- Karlsson, H., J. Hirvonen, J. K. Salminen & J. Hietala. 2011. No association between serotonin 5-HT<sub>1A</sub> receptors and spirituality among patients with major depressive disorders or healthy volunteers. *Molecular Psychiatry* 16(3). 282-285.  
doi:10.1038/mp.2009.126.

*An earlier study found an inverse correlation between [carbonyl-11C]WAY-100635 ligand binding to 5-HT<sub>1A</sub> receptors and scores for self-transcendence, but no other of the six dimensions of the Temperament and Character Inventory, in a group of healthy males. The aim of this study was to investigate if the finding of an inverse correlation between spirituality and 5-HT<sub>1A</sub> could be seen in patients suffering from major depressive disorder or replicated among healthy volunteers. A total of 23 patients with major depressive disorder and 20 healthy volunteers were examined with PET using [carbonyl-11C]WAY-100635 as the radioligand. The personality traits were measured using the Finnish version of the Temperament and Character Inventory and correlated with ligand binding (BP). No significant correlations were found between the different Temperament and Character Inventory subscales and BP in any of the studied brain regions. These results do not support the idea that the serotonin system forms the biological basis of spiritual experiences among patients suffering from major depressive disorder or among healthy volunteers.*

- Krause, Neal & Elena Bastida. 2011. Religion, suffering, and self-rated health among older Mexican Americans. *The Journals of Gerontology. Series B, Psychological Sciences and Social Sciences* 66(2). 207-216.  
doi:10.1093/geronb/gbq086

*In a sample of 1,005 older Mexican Americans, researchers found that those who use their faith to find something positive in the face of suffering tend to rate their health more favorably. In contrast, older Mexican Americans who believe that it is important to suffer in silence tend to rate their health less favorably.*

- Kwilecki, Susan. 2011. Ghosts, Meaning, and Faith: After-Death Communications in Bereavement Narratives. *Death Studies* 35(3). 219-243.  
doi:10.1080/07481187.2010.511424.

*This article analyzes 20 published book-length autobiographical stories of bereavement in which authors report after-death communications (ADCs). Two functional patterns are identified: instantaneous relief from painful grief symptoms, and reinforcement of a consoling religious worldview. The second dynamic links ADCs to meaning-making and religious coping within Christian and Spiritualist frameworks.*

Laird, RD, Loren D. Marks & Matthew D. Marrero. 2011. Religiosity, self-control, and antisocial behavior: Religiosity as a promotive and protective factor. *Journal of Applied Developmental Psychology* 32(2). 78-85.

doi:10.1016/j.appdev.2010.12.003

*Three hypotheses with the potential to provide information on the role of religiosity as a promotive and protective factor in early adolescence were tested. Adolescents (n=166) and mothers reported their own personal importance of religion and the frequency of their attendance of religious services. Greater mother importance and attendance was associated with greater adolescent importance and attendance. Mother importance was indirectly linked to adolescent antisocial behavior through adolescent importance. Less adolescent importance and attendance were associated with low self-control and low self-control was associated with more antisocial and rule-breaking behavior. Adolescent importance also moderated the links between low self-control and antisocial and rule-breaking behavior such that low levels of self-control were more strongly associated with more antisocial and rule-breaking behavior among adolescents reporting low religious importance compared to adolescents reporting high religious importance.*

Lin, W-C, Meei-Ling Gau, H-C Lin & H-R Lin. 2011. Spiritual well-being in patients with rheumatoid arthritis. *The Journal of Nursing Research: JNR* 19(1). 1-12.

doi:10.1097/JNR.0b013e31820b0f8c

*A total of 675 articles, published between 1995 and 2009, were located for this review; ten fit the inclusion requirements. This literature review revealed four consistent themes related to RA patients' spiritual well-being: living with the disease, reclaiming control, reframing the situation, and bolstering courage.*

Lucchetti, G., A.G. Lucchetti, Antonio M. Badan-Neto, P.T. Peres, M.F.P. Peres, Alexander Moreira-Almeida, Cláudio Gomes & Harold G. Koenig. 2011. Religiousness affects mental health, pain and quality of life in older people in an outpatient rehabilitation setting. *Journal of Rehabilitation Medicine* 43(4). 316-322.

doi:10.2340/16501977-0784

*A total of 110 patients aged 60 years or older were interviewed during attendance at an outpatient rehabilitation service, and were administered a standardized questionnaire that assessed socio-demographic data, religiousness, self-reported quality of life, anxiety, physical activity limitation, depression, pain and cognition. Limited depressive symptoms and greater self-reported quality of life were related to greater self-reported religiousness, as were scores on the Mini-Mental State Examination (less cognitive impairment), and lower ratings of pain.*

Ng, Tze Pin, Ma Shwe Zin Nyunt, Peak Chiang Chiam & Ee Heok Kua. 2011. Religion, health beliefs and the use of mental health services by the elderly. *Aging & Mental Health* 15(2). 143-149.

doi:10.1080/13607863.2010.508771.

*Analyzing data from the National Mental Survey of Elderly Singaporeans in 2004, the authors found that, compared to those with no religious affiliation, elderly people of all religious affiliations showed higher prevalence of mental health problems, yet reported less frequent treatment by healthcare professionals. Various religious affiliations differ from each other and from non-religious affiliation on some negative health beliefs, but they did not adequately explain why religious affiliates were less likely to seek treatment.*

Pagnini, Francesco, Christian Lunetta, Gabriella Rossi, Paolo Banfi, Ksenija Gorni, Nadia Cellotto, Gianluca Castelnovo, Enrico Molinari & Massimo Corbo. 2011. Existential well-being and spirituality of individuals with amyotrophic lateral sclerosis is related to psychological well-being of their caregivers. *Amyotrophic Lateral Sclerosis* 12(2). 105-108.

doi:10.3109/17482968.2010.502941

*Researchers performed a cross-sectional analysis aimed to investigate existential well-being (EWB) and spirituality issues in sporadic ALS (SALS) patients and the relations with caregivers' psychological features. Thirty-seven SALS patients, together with their caregivers were included in this study. Both EWBs and questions about spirituality of SALS patients showed a positive correlation with quality of life measurements and EWBs in their caregivers. Conversely, SALS patients' EWB and spirituality were negatively correlated with caregivers' well-being scores.*

Piwowarski, Troy, Andrew Christopher & Mark Walter. 2011. The effect of mortality salience and belief in afterlife on the manifestation of homonegativity. *Mental Health, Religion & Culture* 14(3). 271-279.  
doi:10.1080/13674670903487393.

*Two variables were presented in a 2 × 2 factorial to a population of primarily college students: a mortality salience (MS) variable and an afterlife variable, in which participants read "scientific" accounts that either supported or denied the existence of a literal afterlife. Homonegativity was utilized as a dependent measure of out-group derogation. In the predicted manner, mortality salience and afterlife variables interacted to predict significantly different levels of homonegativity. When participants were subconsciously primed with MS, their psychological need to derogate dissimilar others was significantly lowered if they were assured of an afterlife. These results demonstrate that the effects of MS can be attenuated by presenting existential relief through assurance of literal afterlife.*

Rasmussen, Michael K. & Aileen M. Pidgeon. 2011. The direct and indirect benefits of dispositional mindfulness on self-esteem and social anxiety. *Anxiety, Stress & Coping* 24(2). 227-233.  
doi:10.1080/10615806.2010.515681.

*The current study investigated relationships between dispositional mindfulness, self-esteem, and social anxiety using self-report measures. Correlational data were collected from 205 Australian undergraduate students. Mindfulness significantly predicted high levels of self-esteem and low levels of social anxiety. Mediation analysis supported the role of self-esteem as a partial mediator between mindfulness and social anxiety.*

Shahidi, Mahvash, A Mojtahed, Amirhossein Modabbernia, M Mojtahed, Abdollah Shafiabady, Ali Delavar & Habib Honari. 2011. Laughter yoga versus group exercise program in elderly depressed women: a randomized controlled trial. *International Journal of Geriatric Psychiatry* 26(3). 322-327.  
doi:10.1002/gps.2545

*Seventy depressed old women who were members of a cultural community of Tehran were randomized into three groups: laughter therapy, exercise therapy, and control. Subsequently, depression post-test and life satisfaction post-test were done for all three groups. Sixty subjects completed the study. The analysis revealed a significant difference in decrease in depression scores of both Laughter Yoga and exercise therapy group in comparison to control group. There was no significant difference between Laughter Yoga and exercise therapy groups. The increase in life satisfaction of Laughter Yoga group showed a significant difference in comparison with control group. No significant difference was found between exercise therapy and either control or Laughter Yoga group.*

Shapiro, Shauna L., Kirk Warren Brown, Carl Thoresen & Thomas G. Plante. 2011. The moderation of mindfulness-based stress reduction effects by trait mindfulness: Results from a randomized controlled trial. *Journal of Clinical Psychology* 67(3). 267-277.  
doi:10.1002/jclp.20761.

*In a randomized controlled trial, researchers explored whether individuals with higher levels of pretreatment trait mindfulness would benefit more from MBSR intervention. Results demonstrated that relative to a control condition (n=15), MBSR treatment (n=15) had significant effects on several outcomes, including increased trait*

*mindfulness, subjective well-being, and empathy measured at 2 and 12 months after treatment. However, relative to controls, MBSR participants with higher levels of pretreatment mindfulness showed a larger increase in mindfulness, subjective well-being, empathy, and hope, and larger declines in perceived stress up to 1 year after treatment.*

- Small, Jenny L. & Nicholas A. Bowman. 2011. Religious Commitment, Skepticism, and Struggle Among U.S. College Students: The Impact of Majority/Minority Religious Affiliation and Institutional Type. *Journal for the Scientific Study of Religion* 50(1). 154-174.  
doi:10.1111/j.1468-5906.2010.01557.x.

*Using a longitudinal sample of over 14,000 undergraduate students, this study explores whether and how students' religious transformations during the college years are associated with their religious affiliation, religious experiences, and the institutional characteristics of their college or university. Hierarchical linear modeling reveals that students from religious majority groups (i.e., mainline and evangelical Protestants) generally experience increased religious commitment and decreased religious skepticism as compared with students from religious minority groups. Interestingly, though, students from these majority groups also report greater levels of religious struggle compared to minority group students. Moreover, institutional religious affiliation and an inclusive campus religious climate often attenuate the relationship between students' religious affiliation and their religious transformation. Environments at both the macro (campus) and micro (friendship groups) levels contribute critically to young adults' religious commitment.*

- Victoroff, Jeff, Samir Quota, Janice R. Adelman, Barbara Celinska, Naftali Stern, Rand Wilcox & Robert M Sapolsky. 2011. Support for religio-political aggression among teenaged boys in Gaza: part II: neuroendocrinological findings. *Aggressive Behavior* 37(2). 121-132.  
doi:10.1002/ab.20376

*During the second intifada, researchers tested the hypothesis that morning salivary testosterone (T) and/or salivary cortisol levels might be associated with self-rated aggression or with support for religio-political aggression (RPA) among 14-year-old Palestinian boys living in Gaza. After obtaining and weekly 09:00 hr salivary measures of testosterone and cortisol for more than 1 month, morning T levels did not correlate with self-rated aggression, but were positively associated with agreement with the statement "religious ends justify any means," and marginally associated with a composite measure of support for RPA. Average cortisol levels were inversely correlated with self-rated aggression and with anger, but cortisol levels were not associated with support for RPA or with the statement "religious ends justify any means."*

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

- Abu-Ras, Wahiba & L Laird. 2011. How Muslim and non-Muslim chaplains serve Muslim patients? Does the interfaith chaplaincy model have room for Muslims' experiences? *Journal of Religion and Health* 50(1). 46-61.  
doi:10.1007/s10943-010-9357-4

*This study examined Muslim and non-Muslim chaplains' approaches to pastoral care used with Muslim patients in New York City hospitals. The study used in-depth interviews with 33 Muslim and non-Muslim chaplains. The results indicate areas of both convergence and divergence.*

- Ahmad, Farizah, Mazanah binti Muhammad & Amini Amir Abdullah. 2011. Religion and spirituality in coping with advanced breast cancer: perspectives from Malaysian Muslim women. *Journal of Religion and Health* 50(1). 36-45.  
doi:10.1007/s10943-010-9401-4

*The study described here seeks to reveal the experience of surviving breast cancer among Malaysian Muslim women, gathering data from in-depth interviews with three Muslim women. Researchers identified two themes: illness as an awakening, and hope and freedom comes from surrendering to God. The themes were discussed in the context of two broad questions: first, what are the new meanings these women discovered in their experiences with cancer; and second, how did the new meanings change their lives? The study suggests that cancer survivors' experiences with cancer and their learning processes must be understood within the appropriate cultural context. This is especially so for spirituality. The common emphasis of spirituality on relationship with God, self and others, may significantly influence how people learn to live with cancer.*

- Alves, R. & H. N. Alves. 2011. The faunal drugstore: Animal-based remedies used in traditional medicines in Latin America. *Journal of Ethnobiology and Ethnomedicine* 7. 9.  
doi:10.1186/1746-4269-7-9

*Zootherapy is the treatment of human ailments with remedies made from animals and their products. Despite its prevalence in traditional medical practices worldwide, research on this phenomenon has often been neglected in comparison to medicinal plant research. This review discusses some related aspects of the use of animal-based remedies in Latin America, identifies those species used as folk remedies, and discusses the implications of zootherapy for public health and biological conservation. The review of literature revealed that at least 584 animal species, distributed in 13 taxonomic categories, have been used in traditional medicine in region. The number of medicinal species catalogued was quite expansive and demonstrates the importance of zootherapy as an alternative mode of therapy in Latin America.*

- Barnett, Jeffrey E. & W. Brad Johnson. 2011. Integrating Spirituality and Religion Into Psychotherapy: Persistent Dilemmas, Ethical Issues, and a Proposed Decision-Making Process. *Ethics & Behavior* 21(2). 147-164.  
doi:10.1080/10508422.2011.551471.

*This article reviews persistent ethical issues and dilemmas relevant to providing psychotherapy to clients for whom issues of religion and spirituality are clinically relevant. Ethical considerations include assessment, advertising and public statements, informed consent, competence, boundary issues and multiple relationships, cooperation with other professionals, and how to effectively integrate religious and spiritual interventions into ongoing psychotherapy. A decision-making process is presented to guide psychotherapists in their clinical work with clients for whom religious and spiritual issues are salient or clearly linked to their presenting problems.*

- Brenner, Philip S. 2011. Identity Importance and the Overreporting of Religious Service Attendance: Multiple Imputation of Religious Attendance Using the American Time Use Study and the General Social Survey. *Journal for the Scientific Study of Religion* 50(1). 103-115.  
doi:10.1111/j.1468-5906.2010.01554.x.

*The difference between religious service attendance measured using conventional surveys and time diaries has been attributed to identity processes; a high level of religious identity importance may prompt overreporting on a survey question. This article tests the hypothesized role of identity importance as an individual determinant of overreporting and the result of socially desirable behavior. A time diary measure of attendance (from the American Time Use Study 2003-2008) is imputed for conventional survey data (from the General Social Survey 2002-2008) using the multiple imputation for multiple studies procedure. Logistic regression models predicting self-reported attendance and overreported attendance are estimated using identity importance as a key covariate and controlling for demographic variables associated with attendance. Identity importance is a strong predictor of both self-reported and overreported attendance. Attendance, while a biased measure of actual behavior, may be a good indicator of religiosity.*

Bruce, Anne, Laurene Sheilds & Anita Molzahn. 2011. Language and the (Im)possibilities of Articulating Spirituality. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 29(1). 44-52.

doi:10.1177/0898010110381116

*Despite growing interest in spiritual matters throughout society, definitions and descriptions of spirituality seem incomplete or otherwise unsatisfactory. In this article, the authors consider the possibility that such incompleteness is perhaps necessary and welcomed in addressing spirituality. In particular, they investigate the challenges of using metaphor and metonymic approaches to "linguaging" spirituality. By exploring these figures of speech they hope to diversify how nurses articulate deeply personal and perhaps enigmatic human phenomena such as spirituality.*

Coates, Dominiek D. 2011. Counselling former members of charismatic groups: considering pre-involvement variables, reasons for joining the group and corresponding values. *Mental Health, Religion & Culture* 14(3). 191-207.

doi:10.1080/13674670903443404.

*This study explores reasons for joining a charismatic group from the perspective of former members through the use of qualitative methods. In-depth interviews were used to explore the participants' (n=7) accounts of why they joined a charismatic group. The findings of this study suggest that participants of this study joined charismatic groups because of the ability of such groups to provide "certainty" and meet needs of friendship, meaning, and belonging.*

Foster, Angel M, Amanda Dennis & Fiona Smith. 2011. Do religious restrictions influence ectopic pregnancy management? A national qualitative study. *Women's Health Issues: Official Publication of the Jacobs Institute of Women's Health* 21(2). 104-109.

doi:10.1016/j.whi.2010.11.006

*Researchers recruited participants at non-Catholic, longstanding Catholic, and recently merged medical facilities, and conducted focused interviews with 24 physicians at 16 hospitals in 10 U.S. states. Participants from three Catholic facilities reported that medical therapy with methotrexate was not offered because of their hospitals' religious affiliation. The lack of methotrexate resulted in changes in counseling and practice patterns, including managing ectopic pregnancies expectantly, providing the medication surreptitiously, and transferring patients to other facilities. Further, several physicians reported that, before initiating treatment, they were required to document nonviability through what they perceived as unnecessary paperwork, tests, and imaging studies.*

Galanter, Marc, Helen Dermatis, Nancy Talbot, Caitlin McMahon & Mary Jane Alexander. 2011. Introducing spirituality into psychiatric care. *Journal of Religion and Health* 50(1). 81-91.

doi:10.1007/s10943-009-9282-6

*Researchers present the results of integrating spirituality within a psychiatric treatment facility. They evaluated the differential attitudes of patients and psychiatric trainees toward the value of spirituality in the recovery process, then established a program of group meetings conducted by psychiatric residents and staff where patients can discuss how to draw on their spirituality in coping with their problems. Further, they established related training experiences for psychiatric residents.*

Good, Marie, Teena Willoughby & Michael A Busseri. 2011. Stability and change in adolescent spirituality/religiosity: A person-centered approach. *Developmental Psychology* 47(2). 538-550.

doi:10.1037/a0021270

*The authors identified configurations of multiple dimensions of spirituality/religiosity across 2 time points and assessed development in these configurations at the sample and individual level. Participants included 756 predominately Canadian-born adolescents who completed a survey in Grade 11 and Grade 12. Results revealed that a five cluster-solution was optimal at both grades. Clusters were identified as aspiritual/irreligious,*

*disconnected wonderers, high institutional and personal, primarily personal, and meditators. With the exception of the high institutional and personal cluster, the cluster structures were stable over time. There also was significant intraindividual stability in all clusters over time; however, a significant proportion of individuals classified as high institutional and personal in Grade 11 moved into the primarily personal cluster in Grade 12.*

- Gow, Alan J, Roger Watson, Martha Whiteman & Ian J Deary. 2011. A stairway to heaven? Structure of the religious involvement inventory and spiritual well-being scale. *Journal of Religion and Health* 50(1). 5-19.  
doi:10.1007/s10943-010-9375-2

*Two self-report measures of religiosity/spirituality were completed by a cohort of older adults: the Religious Involvement Inventory and the Spiritual Well-being Scale. The results across techniques were comparable and hierarchical structures were discovered in the scales. Analysis of the hierarchy in the RII items suggested the latent trait assesses the extent to which an individual's belief in God influences their life. Examining scales with a range of psychometric techniques may give a better indication of the latent construct being assessed, particularly the hierarchies within these which may be of interest to those investigating religiosity-health associations.*

- Greszta, Elżbieta & Maria J Siemińska. 2011. Patient-perceived changes in the system of values after cancer diagnosis. *Journal of Clinical Psychology in Medical Settings* 18(1). 55-64.  
doi:10.1007/s10880-011-9221-z

*A cross-sectional study investigated changes in patients' value systems following a diagnosis of cancer. Fifty patients at 1 to 6 months following cancer diagnosis were asked to compare their current values with their recollection of past values. Statistically significant results show that 27 out of 36 values changed their importance from the patients' perspective: 16 values significantly increased, while 11 values significantly decreased in importance. The authors identified clusters of values increasing in importance the most: Religious morality, Personal orientation, Self-constriction, Family security, and Delayed gratification. They also observed that the following value clusters decreased in importance: Immediate gratification; Self-expansion; and Competence.*

- Ho, Man Yee & Helene H. Fung. 2011. A dynamic process model of forgiveness: A cross-cultural perspective. *Review of General Psychology* 15(1). 77-84.  
doi:10.1037/a0022605.

*This paper discusses cultural similarities and differences in the processes of forgiveness, a complex construct without a consensual definition. Generally speaking, forgiveness is the process that involves a change in cognitions, emotions, motivations, and behaviors regarding the transgressor. Scientific interest in forgiveness has rapidly increased in the recent years, but whether the conceptualizations and underlying mechanisms of forgiveness are similar across cultures still remain unclear. A dynamic process model of forgiveness is proposed in this paper, which includes the sociocultural, cognitive, emotional, motivational, and behavioral aspects of forgiveness processes. Particular processes that are likely to differ across Eastern-Western cultures are identified.*

- Kuchan, Karen L. 2011. Prayer as therapeutic process toward transforming destructiveness within a spiritual direction relationship. *Journal of Religion and Health* 50(1). 120-131.  
doi:10.1007/s10943-009-9287-1

*Drawing on Winnicottian notions of transitional space, illusion, and co-creation of God images, the author describes an understanding of God as Objective Other interacting with a part of a person's self that has capacity for subjectivity and co-creation, of inner representations of God. She also expands on a notion of God as "Source of aliveness" by integrating an aspect of how Symington thinks about "the lifegiver," which he understands to be a mental object. After offering this theoretical expansion of the prayer practice/experience, one woman's inner representations of self and God are reflected upon in terms of a therapeutic process toward transforming destructiveness, utilizing ideas from Winnicott, Kobut, and Benjamin.*



Krause, Neal. 2011. Religion and health: making sense of a disheveled literature. *Journal of Religion and Health* 50(1). 20-35.  
doi:10.1007/s10943-010-9373-4

*A growing body of research suggests that religion may exert a beneficial effect on both physical and mental health. Unfortunately, the rapid growth of this literature has made it difficult to get a clear picture of what has been accomplished. This issue is addressed by presenting a conceptual model that focuses on the needs that are satisfied by religion. In the process, an effort is made to show how this conceptual scheme can be used to add greater coherence to the field.*

Manglos, Nicolette D & Jenny Trinitapoli. 2011. The third therapeutic system: faith healing strategies in the context of a generalized AIDS epidemic. *Journal of Health and Social Behavior* 52(1). 107-122.  
doi:10.1177/0022146510395025

*Using data from Malawi, a religiously diverse African country with high HIV prevalence, the authors find that faith healing is pervasive across multiple religious traditions. For individuals, attending a faith healing congregation is associated with lower levels of generalized worry about AIDS, and this association is driven by those who switched churches before AIDS became widespread in rural areas. Use of condoms and traditional medicine are, on the other hand, positively associated with worry about AIDS. The authors argue that faith healing can be understood as a third therapeutic system that coexists with the well-documented biomedical and traditional systems. The success of faith healing approaches lies in their unique ability to combine individual-pragmatic and communal-ritualized aspects of healing to inform interpretations of the AIDS epidemic and its consequences.*

Obalum, D. C. & C. N. Ogo. 2011. Usage of Complementary and Alternative Medicine (CAM) among Osteoarthritis Patients Attending an Urban Multi-Specialist Hospital in Lagos, Nigeria. *The Nigerian Postgraduate Medical Journal* 18(1). 44-47.

*Consecutive patients with osteoarthritis (OA) attending an orthopedic clinic in Nigeria were interviewed over a 6-month period (n=164). Of them, 66 (40.2%) patients used complementary and alternative medicine (CAM); 35 (53.0%) had done so before presenting to the hospital. The most commonly used CAM were herbal products used by 50 (75.8%) of CAM users. Among herbal product users, 74.0% used non-specific local products, 30.0% used ginger, 36.0% used garlic and 28.0% used Aloe Vera. Among CAM users, 35 (53.0%) used local embrocation and massage, 10 (15.2%) used spiritual methods. There was no significant difference in demographics, clinical characteristics and pain control among CAM users and non-users.*

Pandikumar, P, M Chellappandian, S Mutheeswaran & S Ignacimuthu. 2011. Consensus of local knowledge on medicinal plants among traditional healers in Mayiladumparai block of Theni District, Tamil Nadu, India. *Journal of Ethnopharmacology* 134(2). 354-362.  
doi:10.1016/j.jep.2010.12.027

*Researchers interviewed 80 traditional healers in Tamil Nadu, India, and found record of the ethno-medicinal usage of 142 ethno-species belonging to 62 families that were used to prepare 504 formulations. The use of phyllanthus to treat jaundice was found most prevalently among participants. This was followed by Senna angustifolia and Terminalia chebula as laxatives. The authors conclude that the medicinal plants enumerated in this study with high number of citations and high  $F_{ic}$  values for illness categories might give some useful leads for further biomedical research.*

Rimes, Katharine A. & Janet Wingrove. 2011. Pilot study of Mindfulness-Based Cognitive Therapy for trainee clinical psychologists. *Behavioural and Cognitive Psychotherapy* 39(2). 235-241.  
doi:10.1017/S1352465810000731.

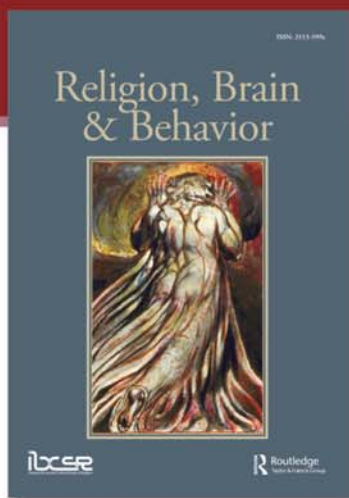
*After 20 MBCT trainees underwent MBCT, the authors found a significant decrease in rumination, and increases in self-compassion and mindfulness. More frequent home practice was associated with larger decreases in stress, anxiety and rumination, and larger increases in empathic concern. Only first-year trainees showed a significant decrease in stress. Content analysis of written responses indicated that the most commonly reported effects were increased acceptance of thoughts/feelings (70%), increased understanding of what it is like to be a client (60%), greater awareness of thoughts, feelings, behaviors, bodily sensations (55%) and increased understanding of oneself and one's patterns of responding (55%). Participants reported increased metacognitive awareness and decentering in relation to negative thoughts. Eighty-five percent reported an impact on their clinical work by the end of the course.*

Schnitzer, Gila, Gerrit Loots, Valentin Escudero & Isaac Schechter. 2011. Negotiating the pathways into care in a globalizing world: help-seeking behaviour of ultra-Orthodox Jewish parents. *The International Journal of Social Psychiatry* 57(2). 153-165.  
doi:10.1177/0020764008105291

*Analysis of 21 in-depth interviews explores the help-seeking behavior of ultra-Orthodox Jewish parents, describing which help-seeking pathways parents follow and how they make the decision to consult regular services for their child. Three help-seeking pathways are influenced by globalization dynamics and gender: parents draw on diverse parenting discourses and strategies, socio-religious frameworks and cultural realities. The authors suggest strategies to enhance the accessibility of services.*

Wardlaw, Margaret P. 2011. American medicine as religious practice: care of the sick as a sacred obligation and the unholy descent into secularization. *Journal of Religion and Health* 50(1). 62-74.  
doi:10.1007/s10943-010-9320-4

*The author asserts that modern medicine serves a religious function for modern Americans. The first half of the paper focuses on the theoretical foundations for viewing medicine as a religious practice, arguing that just as an authoritarian church historically mediated access to God, contemporary Western medicine provides a conduit by which the truths of science can be applied to the human being, thereby functioning as a new established religion. The rituals and symbols of medicine, especially the primacy placed on secret interior knowledge of the body, are analyzed. The paper ends by responding to the hope for a "secularization of American medicine," exploring some of the negative consequences of secularization, and arguing that, rather than seeking to secularize, American medicine should strive to use its religious features to offer hope and healing to the sick, in keeping with its historically religious legacy.*



## INVITATION TO SUBMIT

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## PART 3. BOOKS

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

- Anderson, Elijah. 2011. *The Cosmopolitan Canopy: Race and Civility in Everyday Life*. W. W. Norton & Company.
- Andresen, Jensine. 2011. *Religion in Mind: Cognitive Perspectives on Religious Belief, Ritual, and Experience*. Cambridge University Press.
- Grimes, Ronald L., Ute Hüsken, Udo Simon & Eric Venbrux. 2011. *Ritual, Media, and Conflict*. (Oxford Ritual Studies Series). Oxford University Press, USA.
- Snyder, Jack. 2011. *Religion and International Relations Theory*. Columbia University Press.

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

- Boyce, Barry, Jon Kabat-Zinn, Daniel Siegel, Thich Nhat Hanh & Jack Kornfield. 2011. *The Mindfulness Revolution: Leading Psychologists, Scientists, Artists, and Meditation Teachers on the Power of Mindfulness in Daily Life*. Shambhala.
- Eysenck, Michael, James Walsh & Jaroslav Gera. 2011. *The Psychology Of Mindfulness: An Integrated Approach*. Routledge.

## PART 4. ARTICLES IN PRESS

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

- Buck, Ross. 2011. Communicative Genes in the Evolution of Empathy and Altruism. *Behavior Genetics*.  
doi:10.1007/s10519-011-9456-3.
- Casey, David M, Robert J Williams, Annik M Mossière, Donald P Schopflocher, Nady El-Guebaly, David C Hodgins, Garry J Smith & Robert T Wood. 2011. The role of family, religiosity, and behavior in adolescent gambling. *Journal of Adolescence*.  
doi:10.1016/j.adolescence.2011.02.002.
- Fry, Louis W., Sean T. Hannah, Michael Noel & Fred O. Walumbwa. 00:04:13. Impact of spiritual leadership on unit performance. *The Leadership Quarterly* In Press, Corrected Proof.  
doi:10.1016/j.leaqua.2011.02.002.
- Gebauer, Jochen E & Gregory R Maio. 2011. The Need to Belong Can Motivate Belief in God. *Journal of Personality*.  
doi:10.1111/j.1467-6494.2011.00730.x.
- Geng, Liuna, Lei Zhang & Diheng Zhang. 00:04:16. Improving spatial abilities through mindfulness: Effects on the mental rotation task. *Consciousness and Cognition* In Press, Corrected Proof.  
doi:10.1016/j.concog.2011.02.004.
- Landtblom, A-M, H Lindehammar, H Karlsson & A D Bud Craig. 2011. Insular cortex activation in a patient with “sensed presence”/ecstatic seizures. *Epilepsy & Behavior: E&B*.  
doi:10.1016/j.yebeh.2011.01.031.
- Makowsky, Michael D. 00:04:20. Religion, Clubs, and Emergent Social Divides. *Journal of Economic Behavior & Organization* In Press, Accepted Manuscript.  
doi:10.1016/j.jebo.2011.02.012.
- Merli, Claudia. 2011. Patrescence in Southern Thailand: cosmological and social dimensions of fatherhood among the Malay-Muslims. *Culture, Health & Sexuality*.  
doi:10.1080/13691058.2011.558592

### 4.2 SPIRITUALITY & HEALTH RESEARCH

- Ai, Amy L, Paul Wink & Marshall Shearer. 2011. Secular reverence predicts shorter hospital length of stay among middle-aged and older patients following open-heart surgery. *Journal of Behavioral Medicine*.  
doi:10.1007/s10865-011-9334-8.
- Ben-Arye, Eran, Mohammed Saleem Ali-Shtayeh, Mati Nejmi, Elad Schiff, Esmat Hassan, Kamer Mutafoğlu, Fatma U Afifi, Rana Majed Jamous, Efraim Lev & Michael Silbermman. 2011. Integrative oncology research in the Middle East: weaving traditional and complementary medicine in supportive care. *Supportive Care in Cancer: Official Journal of the Multinational Association of Supportive Care in Cancer*.  
doi:10.1007/s00520-011-1121-0.

- Ben-Arye, Eran, Efraim Lev & Elad Schiff. 00:03:56. Complementary medicine oncology research in the Middle-East: Shifting from traditional to integrative cancer care. *European Journal of Integrative Medicine* In Press, Corrected Proof.  
doi:10.1016/j.eujim.2011.02.007.
- Bremner, Ryan H, Sander L Koole & Brad J Bushman. 2011. "Pray for Those Who Mistreat You": Effects of Prayer on Anger and Aggression. *Personality & Social Psychology Bulletin*.  
doi:10.1177/0146167211402215.
- Bryant, Louise D, Shenaz Ahmed, Mushtaq Ahmed, Hussain Jafri & Yasmin Raashid. 00:03:53. 'All is done by Allah'. Understandings of Down syndrome and prenatal testing in Pakistan. *Social Science & Medicine* In Press, Accepted Manuscript.  
doi:10.1016/j.socscimed.2011.02.036.
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