



RESEARCH REVIEW

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

APRIL, 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 427 articles, 65 articles have been retained from 46 journals. There are 36 pre-publication citations from 28 journals.

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

CONTENTS

| | |
|---|-----------|
| Part 1: Articles in Religion, Brain, and Behavior | 2 |
| 1.1 Scientific Study of Religion: Cognitive Neuroscience | 2 |
| 1.2 Scientific Study of Religion: Evolution | 2 |
| 1.3 Scientific Study of Religion: Psychology and Culture | 4 |
| 1.4 Scientific Study of Religion: Method & Theory | 7 |
| Part 2. Articles in Spirituality & Health Research | 8 |
| 2.1 Spirituality & Health: General Health & Well-Being | 8 |
| 2.2 Spirituality & Health: Mental Health | 10 |
| 2.3 Spirituality & Health: Method and Theory | 14 |
| Part 3. Books | 20 |
| 3.1 Scientific Study of Religion, Brain, and Behavior | 20 |
| 3.2 Spirituality & Health Research | 20 |
| Part 4. Articles in Press | 21 |
| 4.1 Scientific Study of Religion, Brain, and Behavior | 21 |
| 4.2 Spirituality & Health Research | 21 |

PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

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* 20(4). 714-718. doi:10.1016/j.yebeh.2011.01.031.

Researchers reanalyzed laboratory data from a patient with “sensed presence” epileptic seizures. Previous research had indicated hypoperfusion in both temporal lobes and a local ictal increase in the left frontoparietal area. Using a fusion of SPECT and MR images of the brain, which had not previously been available, and a close examination of the subdural ictal EEG registrations, researchers found that seizure activity occurred first at the most medial subtemporal electrode on the left side. From an anatomical point of view, this electrode position is close to the ventral aspect of the left anterior insula, and it is possible that the seizure activity was initiated there. Reexamination of the SPECT data after fusion with contemporary MR images clearly indicated that the region of strong hyperactivation overlies the left anterior insula. Hyperactive regions also appear on the midinsula bilaterally. Together with the neurophysiological ictal EEG, this evidence supports a reinterpretation that this aura of “sensed presence” can be attributed to hyperactivation of the left anterior insula. Research suggests that this region engenders a self-awareness associated with positive feelings.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Gribbins, Theta & Brian Vandenberg. 2011. Religious Fundamentalism, the Need for Cognitive Closure, and Helping. *International Journal for the Psychology of Religion* 21(2). 106-114. doi:10.1080/10508619.2011.556999.

In this study, with 99 participants meeting inclusion criteria, the authors investigated the relation of religious

The Institute for the Biocultural Study of Religion

Membership Benefits

Religion, Brain & Behavior

Discounted annual subscription to the flagship journal in the biocultural study of religion

Contribute to IBCSR.org

Submit events, links, news, and reviews to the leading site for the biocultural study of religion

Research Review Database

Search an online database with all articles ever published in the scientific study of religion

Receive IBCSR Newsletters

Research news in the scientific study of religion, as well as Institute news, delivered to your email inbox



Join today!
www.ibcsr.org

Calendar year memberships US\$90
Discounts for retirees and students

fundamentalism (RF) and need for cognitive closure (NCC) on helping. Helping was assessed by two pairs of vignettes requesting funding allocations. One pair contrasted a religious, homogenous in-group with a religious, heterogeneous out-group; the other pair contrasted a nonreligious, homogeneous in-group with a nonreligious, heterogeneous out-group. RF was significantly positively related to helping religious in-groups, and there was a significant interaction with NCC. No significant effects were found for nonreligious group contrasts. The results indicate that context influences helping and that both RF and NCC play a role when religious beliefs are activated.

Orbell, John & Tomonori Morikawa. 2011. An Evolutionary Account of Suicide Attacks: The Kamikaze Case. *Political Psychology* 32(2). 297-322.
doi:10.1111/j.1467-9221.2010.00808.x.

The authors draw on content analyses from materials written by Japanese Kamikaze pilots to propose an evolvable cognitive algorithm that (1) specifies environmental circumstances under which such 'heroic' behavior is likely; (2) is consistent at the proximate level with the Japanese data; and (3) is not inconsistent with many of the diverse proximate attitudes, values, and psychological mechanisms that dominate discussions of contemporary suicide campaigns. The evolutionary perspective is not an alternative to most of the proximate explanations offered in discussions of contemporary cases but is, rather, a paradigm around which diverse proximate explanations can be organized.

Shariff, Azim F. & Ara Norenzayan. 2011. Mean Gods Make Good People: Different Views of God Predict Cheating Behavior. *International Journal for the Psychology of Religion* 21(2). 85-96.
doi:10.1080/10508619.2011.556990.

Fear of supernatural punishment may serve as a deterrent to counternormative behavior, even in anonymous situations free from human social monitoring. The authors conducted two studies to test this hypothesis, examining the relationship between cheating behavior in an anonymous setting and views of God as loving and compassionate, or as an angry and punishing agent. Overall levels of religious devotion or belief in God did not directly predict cheating. However, viewing God as a more punishing, less loving figure was reliably associated with lower levels of cheating. This relationship remained after controlling for relevant personality dimensions, ethnicity, religious affiliation, and gender.

Tobler, M., Z. W. Culumber, M. Plath, K. O. Winemiller & G. G. Rosenthal. 2011. An indigenous religious ritual selects for resistance to a toxicant in a livebearing fish. *Biology Letters* 7(2). 229-232.
doi:10.1098/rsbl.2010.0663.

In Mexico, indigenous Zoque people annually introduce barbasco, a fish toxicant, into the Cueva del Azufre to harvest fish during a religious ceremony. Here, researchers investigated tolerance to barbasco in fish from sites exposed and unexposed to the ritual. They found that barbasco tolerance increases with body size and differs between the sexes. Furthermore, fish from sites exposed to the ceremony had a significantly higher tolerance. Consequently, the annual ceremony may not only affect population structure and gene flow among habitat types, but the increased tolerance in exposed fish may indicate adaptation to human cultural practices in a natural population on a very small spatial scale.

Valdesolo, Piercarlo & David Desteno. 2011. Synchrony and the social tuning of compassion. *Emotion* 11(2). 262-266.
doi:10.1037/a0021302.

Although evidence has suggested that synchronized movement can foster cooperation, the ability of synchrony to increase costly altruism and to operate as a function of emotional mechanisms remains unexplored. The authors predicted that synchrony, due to an ability to elicit low-level appraisals of similarity, would enhance a basic compassionate response toward victims of moral transgressions and thereby increase subsequent costly helping

behavior on their behalf. Using a manipulation of rhythmic synchrony, researchers show that synchronous others are not only perceived to be more similar to oneself but also evoke more compassion and altruistic behavior than asynchronous others experiencing the same plight. These findings both support the view that a primary function of synchrony is to mark others as similar to the self and provide the first empirical demonstration that synchrony-induced affiliation modulates emotional responding and altruism.

- Wojtkowiak, Joanna & Bastiaan T. Rutjens. 2011. The Postself and Terror Management Theory: Reflecting on After Death Identity Buffers Existential Threat. *International Journal for the Psychology of Religion* 21(2). 137-144.
doi:10.1080/10508619.2011.557008.

In contemporary secular societies, ideas of an afterlife have become quite diverse, ranging from secular to religious and spiritual conceptions. In this article, an experimental study is reported in which the "postself", a person's imagination of an after-death reputation, is tested as a protective buffer against mortality salience effects within a largely secular sample of participants. Before inducing mortality salience, the postself was affirmed or not affirmed. Results show that this reflection on personal continuity after death eliminates the effects of mortality salience on the accessibility of death-related thoughts. The discussion focuses on how the postself (the self will succeed death) relates to the more general concept of symbolic immortality (the self is part of a cultural worldview that will succeed death). Moreover, the relation between the postself and religiosity is discussed, and suggestions for future research are provided.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

- Abes, Elisa S. 2011. Exploring the Relationship between Sexual Orientation and Religious Identities for Jewish Lesbian College Students. *Journal of Lesbian Studies* 15(2). 205-225.
doi:10.1080/10894160.2010.510773.

This exploratory study examined how two Jewish lesbian college students perceived the relationship between their religious and sexual orientation identities over a five-year time span. Based on data from a constructivist, longitudinal qualitative study, these women's stories reveal possibilities and challenges associated with making sense of these two identities individually and in relationship to each other during a time of rapid identity development and changing contexts.

- Akresh, Ilana Redstone. 2011. Immigrants' religious participation in the United States. *Ethnic and Racial Studies* 34(4). 643-661.
doi:10.1080/01419870.2010.526719.

Using New Immigrant Survey 2003 data, the author examines immigrants' religious participation once in the United States. Results indicate that, after accounting for participation before coming to the US, time in the US exhibits a robust, positive association with an increase in religious participation, suggesting the continuing importance of religion in immigrants' adjustment, in spite of the disruptive event of migration. This is the first large-scale study to consider this question quantitatively and to compare across origin groups.

- Brelsford, Gina M., Raffy Luquis & Nichole A. Murray-Swank. 2011. College Students' Permissive Sexual Attitudes: Links to Religiousness and Spirituality. *International Journal for the Psychology of Religion* 21(2). 127-136.
doi:10.1080/10508619.2011.557005.

In this study, the authors examined the link between 297 male and 642 female college students' reports on sexual attitudes coupled with multidimensional measures of intrapersonal and interpersonal aspects of spirituality and religiousness. Results indicated significant links between private religious practices, daily spiritual experiences, and conservative sexual attitudes for all respondents. However, for male but not female participants, self-reported

spirituality had significant inverse correlation with permissive sexual attitudes. Further, spiritual disclosure and self-reported extent of religiousness were related to female participants' reports of more conservative sexual attitudes. Finally, hierarchical regression analyses found that spirituality provided unique variance toward conservative sexual attitudes for male but not female participants.

- Chiesa, Alberto, Raffaella Calati & Alessandro Serretti. 2011. Does mindfulness training improve cognitive abilities? A systematic review of neuropsychological findings. *Clinical Psychology Review* 31(3). 449-464.
doi:10.1016/j.cpr.2010.11.003.

The present literature review examines current evidence about the effects of mindfulness meditation practices (MMPs) on objective measures of cognitive functions. Twenty three studies providing measures of attention, memory, executive functions and further miscellaneous measures of cognition were included. Fifteen were controlled or randomized controlled studies and 8 were case-control studies. Overall, reviewed studies suggested that early phases of mindfulness training, which are more concerned with the development of focused attention, could be associated with significant improvements in selective and executive attention whereas the following phases, which are characterized by an open monitoring of internal and external stimuli, could be mainly associated with improved unfocused sustained attention abilities. Additionally, MMPs could enhance working memory capacity and some executive functions. However, many of the included studies show methodological limitations and negative results have been reported as well, plausibly reflecting differences in study design, study duration and patients' populations. Accordingly, even though findings here reviewed provided preliminary evidence suggesting that MMPs could enhance cognitive functions, available evidence should be considered with caution and further high quality studies investigating more standardized mindfulness meditation programs are needed.

- Fry, Louis W., Sean T. Hannah, Michael Noel & Fred O. Walumbwa. 2011. Impact of spiritual leadership on unit performance. *The Leadership Quarterly* 22(2). 259-270.
doi:10.1016/j.leaqua.2011.02.002.

The purpose of this research was to test a dynamic relationship between spiritual leadership and spiritual well-being (i.e., a sense of calling and membership), and key organizational outcomes in a sample of emerging military leaders. Using structural equation modeling, results revealed a positive and significant relationship between spiritual leadership and several unit-level outcomes, including organizational commitment and four measures of performance. These relationships were explained or mediated by spiritual well-being.

- Gervais, Will M. 2011. Finding the faithless: perceived atheist prevalence reduces anti-atheist prejudice. *Personality & Social Psychology Bulletin* 37(4). 543-556.
doi:10.1177/0146167211399583.

Although prejudice is typically positively related to relative outgroup size, four studies found converging evidence that perceived atheist prevalence reduces anti-atheist prejudice. Study 1 demonstrated that anti-atheist prejudice among religious believers is reduced in countries in which atheists are especially prevalent. Study 2 demonstrated that perceived atheist prevalence is negatively associated with anti-atheist prejudice. Study 3 demonstrated a causal relationship: Reminders of atheist prevalence reduced explicit distrust of atheists. These results appeared distinct from intergroup contact effects. Study 4 demonstrated that prevalence information decreased implicit atheist distrust. The latter two experiments provide the first evidence that mere prevalence information can reduce prejudice against any outgroup.

- Hedlund-de Witt, Annick. 2011. The rising culture and worldview of contemporary spirituality: A sociological study of potentials and pitfalls for sustainable development. *Ecological Economics* 70(6). 1057-1065.
doi:10.1016/j.ecolecon.2011.01.020.

The aim of this study is to generate insight into the culture and worldview of contemporary spirituality and explore its potentials and pitfalls for sustainable development. An investigation of the sociological literature on the so-called "New Age" phenomenon results in a delineation and overview of these and shows that this culture is both a potentially promising force, as well as a phenomenon posing specific risks. A structural-developmental understanding is introduced in order to be able to distinguish between regressive and progressive tendencies in this culture, and comprehend the deeper logic behind the observed potentials and pitfalls. This may serve to facilitate the actualization of the culture's potentials while mitigating its pitfalls, and in that way contribute to the timely challenge of creating a more sustainable society.

- Hopkins, Nick. 2011. Dual Identities and Their Recognition: Minority Group Members' Perspectives. *Political Psychology* 32(2). 251-270.
doi:10.1111/j.1467-9221.2010.00804.x.

This paper investigates how members of a minority (Muslims in the UK) constructed their superordinate (national) and subgroup identities in such a way as to assert a commonality with British non-Muslims while asserting their religious subgroup's distinctiveness. Reporting qualitative data obtained through interviews (n=28), the analysis explores how British Muslims negotiated concerns over commonality and distinctiveness through describing themselves as being British in a Muslim way.

- Johnson, Megan K., Wade C. Rowatt, Lucy M. Barnard-Brak, Julie A. Patock-Peckham, Jordan P. LaBouff & Robert D. Carlisle. 2011. A mediational analysis of the role of right-wing authoritarianism and religious fundamentalism in the religiosity-prejudice link. *Personality and Individual Differences* 50(6). 851-856.
doi:10.1016/j.paid.2011.01.010.

This study examined whether rigid ideological beliefs associated with religion, such as right-wing authoritarianism (RWA) and religious fundamentalism (RF), mediate relationships between general religiosity and certain prejudices. Participants completed self-report measures of RWA, RF, homosexual prejudice, and racial prejudice. Analysis showed that components of RWA and RF fully mediated the relationship between religiosity and prejudice. RF was the strongest mediator of value-violating prejudice, and RWA aggression solely mediated the relationship between religiosity and subtle racism.

- Mercer, Joyce. 2011. Vampires, Desire, Girls and God: Twilight and the Spiritualities of Adolescent Girls. *Pastoral Psychology* 60(2). 263-278.
doi:10.1007/s11089-010-0322-7.

Fantasy fiction long has been read for its capacity to narrate religious meanings and themes for young readers. Since its publication in 2005, Stephenie Meyer's young adult series Twilight, in which an adolescent girl falls in love with a vampire, has become a pop culture phenomenon among U.S. teen girls. Although vampires usually represent dangerous desire, rarely have these creatures been treated as spiritually attractive figures. Using feminist perspectives on the psychology of gender and Christian feminist theology, this article offers a critical exploration of Twilight's constructions of intimate relationships, supernatural masculinities, and girlhood, arguing that Twilight's girl-appeal stems from its ability to tap into both the sexual and spiritual desires of girls.

- Van Cappellen, Patty, Olivier Corneille, Stéphanie Cols & Vassilis Saroglou. 2011. Beyond Mere Compliance to Authoritative Figures: Religious Priming Increases Conformity to Informational Influence Among Submissive People. *International Journal for the Psychology of Religion* 21(2). 97-105.
doi:10.1080/10508619.2011.556995.

Religious priming activates submissive thoughts and facilitates compliance to authority's request for revenge among individuals with high dispositional submissiveness. The present experiment examines another key social influence issue: the effect of religious priming on informational conformity. Participants primed with subtle religious or

control cues were asked to complete a numeric estimation task. In this task, they were left free to use or disregard numeric estimates allegedly provided by peers for reporting their own numeric decision. Results revealed that participants assimilated their estimates to that of their peers more after religious than control priming, at least for participants scoring higher on dispositional submissiveness.

Vassenden, Anders & Mette Andersson. 2011. Whiteness, non-whiteness and “faith information control”: Religion among young people in Grønland, Oslo. *Ethnic and Racial Studies* 34(4). 574-593.
doi:10.1080/01419870.2010.511239.

This article is based on a qualitative study of religion among young people in the inner-city multicultural Grønland area in Oslo. The authors use Goffman’s stigma analysis to explore the interplay of ethnicity, race and religion in this particular urban space and beyond. An important observation is that whiteness hides information about faith, or even signals ‘secular’, whereas non-whiteness signifies ‘religious’ across the racial boundary. We examine how visible stigma or prestige symbols connect with invisible ones to different degrees and with various consequences across space. ‘Faith information control’ is closely attached to the status of faith as a stigma symbol, and further to the ethnic and racial marking of the interaction context.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

None.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Dowshen, Nadia, Christine M. Forke, Amy K. Johnson, Lisa M. Kuhns, David Rubin & Robert Garofalo. 2011. Religiosity As a Protective Factor Against HIV Risk Among Young Transgender Women. *Journal of Adolescent Health* 48(4). 410-414.
doi:10.1016/j.jadohealth.2010.07.021.

The authors examined the role of religion in the lives of young transgender women (YTW) and its relationship to HIV risk. A convenience sample of YTW aged 16-25 years from Chicago were recruited consecutively and completed an audio computer-assisted self-interview (n=92). Logistic regression models were used to evaluate the relationship between sexual risk taking (sex work, multiple anal sex partners, unprotected receptive anal sex), alcohol use, formal religious practices (service attendance, reading/studying scripture), and God consciousness (prayer, thoughts about God). Alcohol use was significantly associated with sexual risk in both models. Controlling for alcohol use, it was found that Formal Practices was significantly associated with sexual risk, but God Consciousness was not.

Eldridge, Ronald C., Susan M. Orsillo, Christina C. Newton, Michael Goodman, Alpa V. Patel & Eric J. Jacobs. 2011. Jewish ethnicity and pancreatic cancer mortality in a large U.S. cohort. *Cancer Epidemiology, Biomarkers & Prevention* 20(4). 691-698.
doi:10.1158/1055-9965.EPI-10-1196.

Researchers examined the association between Jewish ethnicity and pancreatic cancer mortality among approximately 1 million participants in the Cancer Prevention Study II cohort. Participants completed a questionnaire at enrollment in 1982 which included information on religion, smoking, obesity, and diabetes. During follow-up through 2006, there were 6,727 pancreatic cancer deaths, including 480 among Jewish participants. After adjusting for age, sex, smoking, body mass index, and diabetes, pancreatic cancer mortality was higher among Jewish participants than among non-Jewish whites. This higher risk is not explained by established risk factors.

Hurlbut, Jene M., Leslie K. Robbins & Mary M. Hoke. 2011. Correlations between spirituality and health-promoting behaviors among sheltered homeless women. *Journal of Community Health Nursing* 28(2). 81-91.
doi:10.1080/07370016.2011.564064.

This study examined the relationship between spirituality and health-promoting behaviors in a convenience sample of 90 sheltered homeless women using the Health Promotion Lifestyle Profile II, the Spiritual Well-Being Scale, and a demographic questionnaire. A moderate positive correlation was found between spiritual well-being and overall health promoting lifestyle. Moderate to strong positive correlations were found between the Spiritual Well-Being Scale and the Health Promotion Lifestyle Profile II dimension subscales (physical activity, nutrition, spiritual growth, interpersonal relations, and stress management). The results support the importance of spirituality in relation to health-promoting behaviors among sheltered homeless women.

Lavallee, Christina F, Stanley A Koren & Michael A Persinger. 2011. A quantitative electroencephalographic study of meditation and binaural beat entrainment. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(4). 351-355.
doi:10.1089/acm.2009.0691.

Researchers found that participants who were experienced meditators have developed techniques over the course of their meditation practice to counter hindering environmental stimuli, whereas the novice meditators have not yet

developed those techniques. Experienced meditators displayed increased left temporal lobe δ power when facilitative binaural beats were applied, whereas the effect was not observed for the novice subjects in this condition. When the hindering binaural beats were introduced, the novice subjects consistently displayed more γ power than the experienced subjects over the course of their meditation, relative to baseline.

- Taibi, Diana M. & Michael V. Vitiello. 2011. A pilot study of gentle yoga for sleep disturbance in women with osteoarthritis. *Sleep Medicine* 12(5). 512-517.
doi:10.1016/j.sleep.2010.09.016.

In this study, 13 participants, who were women with osteoarthritis (OA) and symptoms consistent with insomnia, completed an 8-week yoga program that included 75-min weekly classes and 20min of nightly home practice. Symptom questionnaires and 1 week of wrist actigraphy and sleep diaries were completed for 1 week pre- and post-intervention. The Insomnia Severity Index and diary-reported sleep onset latency, sleep efficiency, and number of nights with insomnia were significantly improved at post-intervention versus pre-intervention. Other sleep outcomes showed improvement on mean scores at post-intervention, but these were not statistically significant. Actigraphic sleep outcomes were not significantly changed.

- Telles, Shirley, Kalkuni V. Naveen, Vaishali Gaur & Acharya Balkrishna. 2011. Effect of one week of yoga on function and severity in rheumatoid arthritis. *BMC Research Notes* 4. 118.
doi:10.1186/1756-0500-4-118.

Sixty-four participants with rheumatoid arthritis (RA) were assessed at the beginning and end of an intensive one week yoga program. All participants showed reduced disability scores and rheumatoid factor levels, with an increase in bilateral hand grip strength in male participants alone.

- Telles, Shirley, Nilkamal Singh & Acharya Balkrishna. 2011. Heart rate variability changes during high frequency yoga breathing and breath awareness. *BioPsychoSocial Medicine* 5. 4.
doi:10.1186/1751-0759-5-4.

Thirty-eight male volunteers were each assessed on two separate days in two sessions (i) high frequency yoga breathing (HFYB) and (ii) breath awareness. The results suggest that there was reduced parasympathetic modulation during and after HFYB and increased sympathetic modulation with reduced parasympathetic modulation during and after breath awareness. There was a significant decrease in NN50, pNN50 and the mean RR interval during and after HFYB, and after breath awareness, compared to the respective 'pre' values. The LF power increased and HF power decreased during and after breath awareness and LF/HF ratio increased after breath awareness.

- Yeh, Gloria Y., Ellen P. McCarthy, Peter M. Wayne, Lynne W. Stevenson, Malissa J. Wood, Daniel Forman, Roger B. Davis & Russell S. Phillips. 2011. Tai chi exercise in patients with chronic heart failure: a randomized clinical trial. *Archives of Internal Medicine* 171(8). 750-757.
doi:10.1001/archinternmed.2011.150.

A group-based 12-week tai chi exercise program (n=50) or time-matched education class (n=50) was conducted with participants with systolic heart failure. At completion of the study, there were no significant differences in change in 6-minute walk distance and peak oxygen uptake when comparing tai chi and control groups; however, patients in the tai chi group had greater improvements in quality of life. Improvements with tai chi were also seen in exercise self-efficacy and mood.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Ahmed, Sawssan R., Patrick J. Fowler & Paul A. Toro. 2011. Family, public and private religiousness and psychological well-being over time in at-risk adolescents. *Mental Health, Religion & Culture* 14(4). 393-408.
doi:10.1080/13674671003762685.

This study examined family, public and private religiousness and their protective influence on psychological at risk for poor psychological and behavioral outcomes. Participants include 186 urban teens divided between African Americans and European Americans. Structured interviews assessed religiousness, stress, as well as change in emotional distress and substance abuse problems over a one-year period. Greater private religiousness protects adolescents exposed to higher levels of stress from emotional and behavioral problems. In contrast, higher levels of family religiousness exacerbate emotional problems over time in adolescents exposed to greater stress.

Bediako, Shawn M., Lakshmi Lattimer, Carlton Haywood Jr., Neda Ratanawongsa, Sophie Lanzkron & Mary Catherine Beach. 2011. Religious coping and hospital admissions among adults with sickle cell disease. *Journal of Behavioral Medicine* 34(2). 120-127.
doi:10.1007/s10865-010-9290-8.

Researchers examined the relation between religious coping and hospital admissions among a cohort of 95 adults with sickle cell disease. Research indicated that positive religious coping uniquely accounted for variance in hospital admissions after adjusting for other demographic and diagnostic variables. Specifically, greater endorsement of positive religious coping was associated with significantly fewer hospital admissions.

Coleman, Peter G., Roxana O. Carare, Ignat Petrov, Elizabeth Forbes, Anita Saigal, John H. Spreadbury, Andrea Yap & Tony Kendrick. 2011. Spiritual belief, social support, physical functioning and depression among older people in Bulgaria and Romania. *Aging & Mental Health* 15(3). 327-333.
doi:10.1080/13607863.2010.519320.

Interviews with 160 persons of 60 years and over in villages of similar socio-economic status in Bulgaria and Romania were administered, with 58 follow-up interviews occurring one year later. Data show significantly lower levels of spiritual belief in the Bulgarian sample, as well as significantly higher levels of depression, the latter attributable in large part to higher morbidity and disability rates, but less evidently to differences in strength of belief. However, analyses do suggest that spiritual belief and practice may both influence and reflect physical and mental illness.

Danbolt, Lars J., Paul Møller, Lars Lien & Knut A. Hestad. 2011. The Personal Significance of Religiousness and Spirituality in Patients With Schizophrenia. *International Journal for the Psychology of Religion* 21(2). 145-158.
doi:10.1080/10508619.2011.557009.

Religiousness and spirituality were examined in patients with schizophrenia spectrum disorders. The majority of the patients reported that religiousness and spirituality serve a vital positive influence in their ability to cope with their disorder. This positive influence was observed less among those patients with more negative symptoms. The spiritual experience of a divine presence was a common part of spirituality for respondents, independent of psychopathology, whereas more extraordinary spiritual experiences were associated with certain psychopathological symptoms. Religious patients ruminated less than nonreligious patients did on existential issues, especially regarding the meaning of life, which, together with self-acceptance, was among the key existential issues for these patients.

Denney, Ryan M., Jamie D. Aten & Kari Leavell. 2011. Posttraumatic spiritual growth: a phenomenological study of cancer survivors. *Mental Health, Religion & Culture* 14(4). 371-391. doi:10.1080/13674671003758667.

The purpose of this qualitative study was to investigate how having cancer affects the spiritual growth of cancer survivors across a multidimensional conceptualization of spirituality. The researchers investigated posttraumatic spiritual growth by studying the lived experience of 13 cancer survivors. Participants reported experiencing spiritual growth across the following domains of spirituality: (a) general spirituality, (b) spiritual development, (c) spiritual social participation, (d) spiritual private practices, (e) spiritual support, (f) spiritual coping, (g) spirituality as motivating forces, (h) spiritual experiences, and (i) spiritual commitment. Growth was not endorsed by participants in the following three domains of spirituality outlined in the model: (a) spiritual history, (b) spiritual beliefs and values, and (c) spiritual techniques for regulating and reconciling relationships. Two additional domains of growth emerged beyond the theoretical model that was used to guide this study from participants' narratives, including evangelism and enhanced spirituality of family/friends.

Hansen, Jennifer E. & Serena M. Lambert. 2011. Grief and loss of religion: the experiences of four rural lesbians. *Journal of Lesbian Studies* 15(2). 187-196. doi:10.1080/10894160.2011.521103.

The purpose of this four-person study was to discover the grief and loss experiences of rural lesbians using a phenomenological approach. A prominent theme that emerged from the interview data was grief and loss related to religion and a lesbian identity. Participants identified the need to modify their beliefs, the experience of rejection by church members or the church itself, and seeking acceptance.

Harris, J. Irene, Christopher R. Erbes, Brian E. Engdahl, Paul Thuras, Nichole Murray-Swank, Dixie Grace, Henry Ogden., et al. 2011. The effectiveness of a trauma focused spiritually integrated intervention for veterans exposed to trauma. *Journal of Clinical Psychology* 67(4). 425-438. doi:10.1002/jclp.20777.

To assess the effectiveness of "Building Spiritual Strength" (BSS), an 8-session, spiritually integrated group intervention designed to address religious strain and enhance religious meaning making for military trauma survivors, veterans with histories of trauma were randomly assigned to a BSS group (n=26) or a wait-list control group (n=28). BSS participants showed statistically significant reductions in PTSD symptoms based on self-report measures as compared with those in a wait-list control condition.

Horning, Sheena M., Hasker P. Davis, Michael Stirrat & R. Elisabeth Cornwell. 2011. Atheistic, agnostic, and religious older adults on well-being and coping behaviors. *Journal of Aging Studies* 25(2). 177-188. doi:10.1016/j.jaging.2010.08.022.

Data were gathered from a sample of 134 religious and non-religious older adults who completed an online questionnaire assessing relationships between religiosity and well-being, social support, locus of control, and meaning in life. The religious groups did not significantly differ from atheists and agnostics on well-being, satisfaction with social support, or locus of control; however, the high religiosity group did endorse higher levels of presence of meaning in life than the atheists and a greater number of social supports compared to the non-religious groups. The groups significantly differed on their use of religious coping, and differences approached significance on the groups utilization of humor and substances as coping mechanisms. The religious groups endorsed religious-oriented coping at significantly greater rates, whereas the atheists endorsed a greater use of substances to cope than the other three groups. Additionally, atheists endorsed humor for coping more so than their low religiosity counterparts.

van der Jagt-Jelsma, Willeke, Margreet de Vries-Schot, Rint de Jong, Frank C Verhulst, Johan Ormel, René Veenstra, Sophie Swinkels & Jan Buitelaar. 2011. The relationship between parental religiosity and mental health of pre-adolescents in a community sample: the TRAILS study. *European Child & Adolescent Psychiatry* 20(5). 253-260.
doi:10.1007/s00787-011-0171-7.

In this study, mental health problems were assessed in a community-based sample of 2,230 pre-adolescents. Researchers found that the influence of maternal religiosity on internalizing symptoms depended on the religious harmony between parents. Higher levels of internalizing symptoms were associated with parental religious disharmony when combined with passive maternal religiosity. Boys scored themselves as having more externalizing symptoms in case of religiously disharmonious parents. The levels of internalizing and externalizing symptoms in pre-adolescents were not influenced by parental religiosity.

Jerome, Annette. 2011. Comforting children and families who grieve: Incorporating spiritual support. *School Psychology International* 32(2). 194-209.
doi:10.1177/0143034311400829.

Based on specific school and community tragedies, this article reviews difficult situations and how students' spiritual and religious beliefs were incorporated into school-based grief interventions. Suggestions are made to strengthen this often untapped resource, encouraging school-based mental health professionals to consult with community spiritual leaders and parents, exploring students' spiritual resources and more effectively blending spiritually-based interventions across settings.

Knapp, Caprice, Vanessa Madden, Hua Wang, Charlotte Curtis, Phyllis Sloyer & Elizabeth Shenkman. 2011. Spirituality of parents of children in palliative care. *Journal of Palliative Medicine* 14(4). 437-443.
doi:10.1089/jpm.2010.0387.

From a telephone survey of 129 parents whose children were enrolled in a pediatric palliative care program, researchers found that non-white parents have greater faith-based and overall spirituality than white parents. Analyses show that parental black non-Hispanic race, "other" race, being married, as well as children's higher vision and hearing health status were associated with higher spirituality. Two parent household and children's higher speech health status were associated with lower spirituality measurements.

Lopez, Jamie L, Shelley A Riggs, Sara E Pollard & Joshua N Hook. 2011. Religious commitment, adult attachment, and marital adjustment in newly married couples. *Journal of Family Psychology* 25(2). 301-309.
doi:10.1037/a0022943.

The current study examined the effects of religious commitment and insecure attachment on marital adjustment. Newly married couples who did not have children (n=92 couples, 184 individuals) completed measures of religious commitment, adult attachment, and marital functioning. There was a small positive association between religious commitment and marital adjustment. Religious commitment buffered the negative association between attachment avoidance and marital adjustment, but exacerbated the negative association between attachment anxiety and marital adjustment.

MacPherson, James S. & Steve W. Kelly. 2011. Creativity and positive schizotypy influence: the conflict between science and religion. *Personality and Individual Differences* 50(4). 446-450.
doi:10.1016/j.paid.2010.11.002.

Recent research suggests that evaluations of scientific and religious explanations compete for 'explanatory space'. This study examines whether a combination of positive schizotypy (PS) and creativity can partly explain why a scientist committed to empirical measurement and evidence could hold a concomitant faith-based view of the world.

Data were collected from 222 PhD level Scientists and a Control group of 193 non-scientists. Regression analyses found that PS and creativity accounted for a significant degree of variance in religiosity in the Scientist sample. This relationship was not demonstrated in the Control group, nor was it affected by the intrinsic/extrinsic religiosity dimension. These findings suggest that PS and creativity help afford religious beliefs when commitment to empiricism is high.

Mohr, Sylvia, Nader Perroud, Christiane Gillieron, Pierre-Yves Brandt, Isabelle Rieben, Laurence Borrás & Philippe Huguelet. 2011. Spirituality and religiousness as predictive factors of outcome in schizophrenia and schizo-affective disorders. *Psychiatry Research* 186(2-3). 177-182.
doi:10.1016/j.psychres.2010.08.012.

From an initial cohort of 115 outpatients, 80% were reassessed for positive, negative and general symptoms, clinical global impression, social adaptation and quality of life. For patients with helpful religion at baseline, the importance of spirituality was predictive of fewer negative symptoms, better clinical global impression, social functioning and quality of life. The frequencies of religious practices in community and support from religious community had no effect on outcome. For patients with harmful religion at baseline, no relationships were elicited. Researchers conclude that helpful use of spirituality is predictive of a better outcome. Spirituality may facilitate recovery by providing resources for coping with symptoms. In some cases, however, spirituality and religiousness are a source of suffering.

Neumark-Sztainer, Dianne, Marla E Eisenberg, Melanie Wall & Katie A Loth. 2011. Yoga and Pilates: associations with body image and disordered-eating behaviors in a population-based sample of young adults. *The International Journal of Eating Disorders* 44(3). 276-280.
doi:10.1002/eat.20858.

In a sample of 1,030 young men and 1,257 young women, researchers found that among women, disordered eating was prevalent in yoga/Pilates participants and nonparticipants, with no differences between the groups. Men participating in yoga/Pilates were more likely to use extreme weight control behaviors and binge eating, and marginally more likely to use unhealthy weight control behaviors, than nonparticipants after adjusting for sociodemographics, weight status, and overall physical activity.

Sahdra, Baljinder K, Katherine A Maclean, Emilio Ferrer, Phillip R Shaver, Erika L Rosenberg, Tonya L Jacobs, Anthony P Zanesco., et al. 2011. Enhanced response inhibition during intensive meditation training predicts improvements in self-reported adaptive socioemotional functioning. *Emotion* 11(2). 299-312.
doi:10.1037/a0022764.

Researchers examined the impact of training-induced improvements in self-regulation, operationalized in terms of response inhibition, on changes in adaptive socioemotional functioning. Data were collected from participants undergoing 3 months of intensive meditation training in an isolated retreat setting (Retreat 1) and a wait-list control group that later underwent identical training (Retreat 2). A 32-min response inhibition task (RIT) was designed to assess sustained self-regulatory control. Adaptive functioning (AF) was operationalized as a single latent factor underlying self-report measures of anxious and avoidant attachment, mindfulness, ego resilience, empathy, the five major personality traits (extroversion, agreeableness, conscientiousness, neuroticism, and openness to experience), difficulties in emotion regulation, depression, anxiety, and psychological well-being. Participants in Retreat 1 improved in RIT performance and AF over time whereas the controls did not. The control participants later also improved on both dimensions during their own retreat (Retreat 2). These improved levels of RIT performance and AF were sustained in follow-up assessments conducted approximately 5 months after the training.

Szymanski, Dawn M. & Oluwafunmilayo Obiri. 2011. Do religious coping styles moderate or mediate the external and internalized racism-distress links? *The Counseling Psychologist* 39(3). 438-462.

doi:10.1177/0011000010378895.

Results from web-based surveys completed by 269 African-Americans revealed that negative religious coping styles partially mediated the relationships between racist events and internalized racism and psychological distress. No support was found for the mediating role of positive religious coping or for the moderating roles of positive and negative religious coping in the links between racist events and internalized racism and psychological distress.

Unterrainer, Human-Friedrich, Karl Heinz Ladenhauf, Sandra Johanna Wallner-Liebmann & Andreas Fink. 2011. Different Types of Religious/Spiritual Well-Being in Relation to Personality and Subjective Well-Being. *International Journal for the Psychology of Religion* 21(2). 115-126.

doi:10.1080/10508619.2011.557003.

In this study the authors attempt to present different types of Religious/Spiritual Well-Being (RSWB) and discuss their relation to personality and psychological well-being. The Multidimensional Inventory for Religious/Spiritual Well-Being 48 is employed for this study, which consists of 6 subscales. To find different types of RSWB, an agglomerative cluster analysis on these subscales was performed based on the responses obtained in a nonclinical adult sample (n=463). A 4-cluster solution was accepted. The clusters were labeled as Religious/Spiritual High, Religiously Oriented, Existentially Oriented, and Religious/Spiritual Low, and were found to be substantially related to Sense of Coherence (n=263) and Six Factors of Personality (n=200) in two different subsamples.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Abbas, S. Q. & S. Dein. 2011. The difficulties assessing spiritual distress in palliative care patients: a qualitative study. *Mental Health, Religion & Culture* 14(4). 341-352.

doi:10.1080/13674671003716780.

Three focus groups regarding spiritual distress assessments were conducted in a hospice (n=15) with healthcare professionals working in the hospice in-patient unit. Analyses showed six emergent themes: lack of vocabulary around spiritual issues, personal issues surrounding death and dying, training issues, fear of being unable to resolve spiritual problems, time constraints and difficulty separating spiritual and religious needs.

Bryant, Louise D., Shenaz Ahmed, Mushtaq Ahmed, Hussain Jafri & Yasmin Raashid. 2011. "All is done by Allah". Understandings of Down syndrome and prenatal testing in Pakistan. *Social Science & Medicine* 72(8). 1393-1399.

doi:10.1016/j.socscimed.2011.02.036.

In this 2008 study of a sample of health professionals, researchers and parents of children with Down's syndrome (DS), carried out in Pakistan (in Urdu), two accounts identified the 'will of God' as central to an understanding of the existence of people with DS although perceptions about the value and quality of life of the affected individual differed significantly between these accounts as did views about the impact on the family. The third account privileged a more 'scientific worldview' of DS as a genetic abnormality but also a belief that society can further contribute to disabling those affected. Attitudes towards prenatal testing and termination of pregnancy demonstrated that a belief in the will of Allah was not necessarily associated with a rejection of these technologies.

Chiesa, Alberto & Peter Malinowski. 2011. Mindfulness-based approaches: are they all the same? *Journal of Clinical Psychology* 67(4). 404-424.

doi:10.1002/jclp.20776.

The authors review commonalities and differences of ancient Buddhist mindfulness meditations such as Vipassana and Zen meditations, modern group-based standardized meditations, such as mindfulness-based stress reduction and mindfulness-based cognitive therapy, and further psychological interventions, such as dialectical behavioral therapy and acceptance and commitment therapy. Philosophical background, main techniques, aims, outcomes, neurobiology and psychological mechanisms are described.

- Fawcett, Bruce, Leslie Francis & Mandy Robbins. 2011. The Scale Properties of the Adolescent Form of the Francis Psychological Type Scales (FPTSA) Among Canadian Baptist Youth. *Pastoral Psychology* 60(2). 201-216.
doi:10.1007/s11089-010-0324-5.

A sample of 755 religiously committed young people between the ages of 12 and 18 attending a weeklong youth mission and service event sponsored by the Convention of Atlantic Baptist Churches in Eastern Canada completed a trial 80-item form of the Francis Psychological Type Scales designed for use among adolescents. These data were employed to refine four ten-item forced-choice scales to distinguish between preferences for the two orientations (extraversion and introversion), the two perceiving processes (sensing and intuition), the two judging processes (thinking and feeling) and the two attitudes (judging and perceiving). The scale properties of the new instrument commend the 40-item Adolescent form of the Francis Psychological Type Scales (FPTSA) for future use.

- Flere, Sergej, Leslie Francis & Mandy Robbins. 2011. The Psychometric Properties of the Serbian Translation of the Francis Scale of Attitude toward Christianity: A Study among Eastern Orthodox Christians. *Pastoral Psychology* 60(2). 217-222.
doi:10.1007/s11089-010-0327-2.

The Serbian translation of the Francis Scale of Attitude toward Christianity was developed and tested among a sample of 222 students attending Niš University who self-identified as Eastern Orthodox. The data supported the internal consistency, reliability, and construct validity of this instrument, and commended it for further use in contributing to comparative empirical research within the psychology of religion.

- Hegarty, Meg M., Amy P. Abernethy, Ian Olver & David C. Currow. 2011. Former palliative caregivers who identify that additional spiritual support would have been helpful in a population survey. *Palliative Medicine* 25(3). 266-277.
doi:10.1177/0269216310389225.

Of 14,902 participants in this study, 31% (4665) had experienced the unexpected death of someone close to them in the previous five years, and 23% (1084) had provided active hands-on (day-to-day or intermittent) care. Fifty-one of the 1084 (4.7%) active caregivers identified that additional spiritual support would have been helpful. Predictors of this view were: other domains where additional support would have been helpful; and being female. 'Additional spiritual support being helpful' was strongly associated with higher rates where additional support in other domains would also have been helpful in: all bereaved people; and in active caregivers.

- Hsiao, Szu-Mei, Meei-Ling Gau, Christine Ingleton, Tony Ryan & Fu-Jin Shih. 2011. An exploration of spiritual needs of Taiwanese patients with advanced cancer during the therapeutic processes. *Journal of Clinical Nursing* 20(7-8). 950-959.
doi:10.1111/j.1365-2702.2010.03278.x.

Using interview data collected through participant observation and in-depth face-to-face interviews (n=33), researchers identified four spiritual needs expressed by ethnic-Chinese cancer patients: the need to foster hope for survival and obtain a peaceful mindset, to fulfill the meanings of life and preserve one's dignity, to experience more reciprocal human love and finally, to receive assistance in facing death peacefully.

Kale, Sachin S. 2011. Perspectives on spiritual care at Hospice Africa Uganda. *International Journal of Palliative Nursing* 17(4). 177-182.

Fifteen palliative care workers in Hospice Africa Uganda with experience in providing spiritual care were interviewed. The participants rarely saw a distinction between religion and spirituality. Although many were comfortable dealing with religious issues emanating from the major religious traditions, including those different from their own, they were less comfortable in handling issues arising from native Ugandan traditions and culture. Beliefs such as witchcraft and cursing in particular were considered harmful and not spiritual, and several participants reported feeling uncomfortable when providing spiritual care to patients with these beliefs. The interviewees also cited difficulties such as the lack of time, resources, and available religious leaders in the community, as well as language barriers.

Kemper, Kathi, Sally Bulla, Deborah Krueger, Mary Jane Ott, Jane A. McCool & Paula Gardiner. 2011. Nurses' experiences, expectations, and preferences for mind-body practices to reduce stress. *BMC Complementary and Alternative Medicine* 11. 26.
doi:10.1186/1472-6882-11-26.

The authors conducted an anonymous email survey between April and June, 2010 of North American nurses interested in mind-body training to reduce stress. Of the 342 respondents, researchers found that most nurses interested in mind-body training already engage in such practices. They have greater expectations about spiritual and emotional than physical benefits, but are willing to participate in studies and to collect biomarker data.

Kim, Suk-Sun, Pamela G. Reed, R David Hayward, Youngmi Kang & Harold G. Koenig. 2011. Spirituality and psychological well-being: Testing a theory of family interdependence among family caregivers and their elders. *Research in Nursing & Health* 34(2). 103-115.
doi:10.1002/nur.20425.

The family spirituality-psychological well-being model was developed and tested to explore how spirituality influences psychological well-being among elders and caregivers in the context of Korean family caregiving. The sample consisted of 157 Korean elder-family caregiver dyads in Seoul, Korea. There were significant correlations between elders' and caregivers' spirituality and between elders' and caregivers' psychological well-being. Elders' and caregivers' spirituality significantly influenced their own psychological well-being. The caregiver's spirituality significantly influenced the elder's psychological well-being, but the elder's spirituality did not significantly influence the caregiver's psychological well-being.

Knabb, Joshua & Kevin Newgren. 2011. The Craftsman and His Apprentice: A Kohutian Interpretation of the Gospel Narratives of Jesus Christ. *Pastoral Psychology* 60(2). 245-262.
doi:10.1007/s11089-010-0311-x.

Kohutian theory suggests that relationships play a central role in structuring and sustaining the psychological self. In this article, the authors apply self psychology to the Father-Son dyad found in the Synoptic and Johannine narratives in the Christian New Testament in order to understand the Jesus of the gospels in a new, psychologically informed manner. Conclusions are drawn related to how self psychology can help to elucidate the biblical relationship between God the Father and Son, or the craftsman and his apprentice, as well as how, conversely, the Father-Son dyad described in the gospels can inform self psychology.

Levin, Jeff, Robert Joseph Taylor & Linda M. Chatters. 2011. Prevalence and sociodemographic correlates of spiritual healer use: Findings from the National Survey of American Life. *Complementary Therapies in Medicine* 19(2). 63-70.
doi:10.1016/j.ctim.2011.02.001.

Using data from the National Survey of American Life: Coping with Stress in the 21st Century, a survey of 6082 adults, the authors found that lifetime utilization of a faith healer is more prevalent among respondents in

good health and less prevalent among Caribbean Blacks and never married persons. Users of a psychic healer are more likely to be educated, residents of the Northeast or West, and previously married, and less likely to report excellent health. The authors conclude that use of a spiritual healer is not due, on average, to poor education, marginal racial/ethnic or socioeconomic status, dire health straits, or lack of other healthcare options. To some extent, the opposite appears to be true. Use of a spiritual healer is not associated with fewer social and personal resources or limitations in health or healthcare.

Pak, Jung. 2011. The Anguish of the Korean Woman's Soul: Feminist Theologians on a Real-Life Issue. *Pastoral Psychology* 60(2). 291-303.
doi:10.1007/s11089-011-0337-8.

This paper explores the conflict between mothers-in-law and daughters-in-law in traditional Korean families, where mothers-in-law sometimes dominate and even denigrate their daughters-in-law. This situation may be caused by the accumulated frustrations of oppressed Korean women that are then vented against their daughters-in-law, intensifying the suffering of women in Korea. The authors assert that it is possible for a faith community to accept and heal these damaged souls, but some faith communities hurt the women even more in the name of God or sacred authority. This paper provides an analysis of the reality of women's predicament in Korea and suggests ways in which theology can be a creative and productive resource for these oppressed persons.

Ramondetta, Lois, Alaina Brown, Gwyn Richardson, Diana Urbauer, Premal H Thaker, Harold G Koenig, Jacalyn B Gano & Charlotte Sun. 2011. Religious and spiritual beliefs of gynecologic oncologists may influence medical decision making. *International Journal of Gynecological Cancer: Official Journal of the International Gynecological Cancer Society* 21(3). 573-581.
doi:10.1097/IGC.0b013e31820ba507.

Using an online survey tool, researchers surveyed 1,972 members of the International Gynecologic Oncologists Society and the Society of Gynecologic Oncologists. Two hundred seventy-three (14%) physicians responded. Sixty percent "agreed" or "somewhat agreed" that their R/S beliefs were a source of personal comfort. Forty-five percent reported that their R/S beliefs ("sometimes," "frequently," or "always") play a role in the medical options they offered patients, but only 34% "frequently" or "always" take a R/S history from patients. Interestingly, 90% reported that they consider patients' R/S beliefs when discussing end-of-life issues. Responses to case scenarios largely differed by years of experience, although age and R/S beliefs also had influence.

Rosenfeld, George W. 2011. Contributions From Ethics and Research That Guide Integrating Religion Into Psychotherapy. *Professional Psychology: Research and Practice* 42(2). 192-199.
doi:10.1037/a0022742.

This paper examines how professional codes of ethics and research on religion-friendly therapeutic interventions and on helpful and harmful religious beliefs and practices provide direction in dealing with religious matters in psychotherapy. Ethical codes emphasize self-determination, beneficence, and non-maleficence, which lead to different treatment decisions depending on how they are prioritized. The informed consent process and motivational interviewing have potential to ethically reduce harm and maximize benefits from the client's religious beliefs.

Selman, Lucy, Richard Harding, Marjolein Gysels, Peter Speck & Irene J Higginson. 2011. The measurement of spirituality in palliative care and the content of tools validated cross-culturally: a systematic review. *Journal of Pain and Symptom Management* 41(4). 728-753.
doi:10.1016/j.jpainsymman.2010.06.023.

Eight databases were searched to identify relevant validation and research studies. An extensive search strategy included search terms in three categories: palliative care, spirituality, and outcome measurement. One hundred ninety-one articles were identified, yielding 85 tools. Fifty different tools had been reported in research studies; however, 30 of these had not been validated in palliative care populations. Thirty-eight tools met Criterion 1:

general multidimensional measures (n=21), functional measures (n=11), and substantive measures (n=6). Nine measures met Criterion 2; these used spiritual concepts relating to six themes: Beliefs, practices, and experiences; Relationships; Spiritual resources; Outlook on life/self; Outlook on death/dying; and Indicators of spiritual well-being. A conceptual model of spirituality is presented on the basis of the content analysis.

Sibbritt, David, Jon Adams & Pamela van der Riet. 2011. The prevalence and characteristics of young and mid-age women who use yoga and meditation: Results of a nationally representative survey of 19,209 Australian women. *Complementary Therapies in Medicine* 19(2). 71-77.
doi:10.1016/j.ctim.2010.12.009.

The authors studied the younger (28-33 years) (n=8,885) and mid-aged (56-61 years) (n=10,324) cohorts of the Australian Longitudinal Study on Women's Health (ALSWH). They found that 35% of Australian women aged 28-33 and 27% of Australian women aged 56-61 use yoga or meditation. Younger women with back pain and allergies were more likely to use yoga or meditation, while younger women with migraines or headaches were less likely to use yoga or meditation. Mid-age women with low iron and bowel problems were more likely to use yoga or meditation, while mid age women with hypertension were less likely to use yoga or meditation.

Stang, Cecily Wellelr. 2011. Is intercessory prayer valid nursing intervention? *Journal of Christian Nursing* 28(2). 92-95.

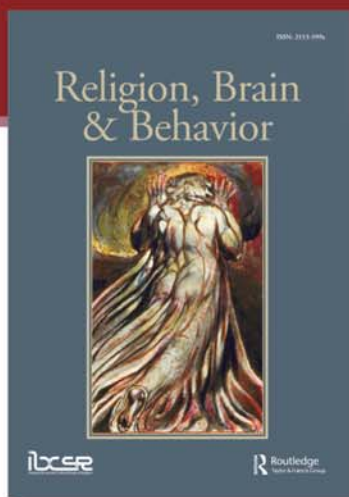
Is the use of intercessory prayer (IP) in modern nursing a valid practice? As discussed in current healthcare literature, IP is controversial, with authors offering support for and against the efficacy of the practice. This article reviews IP literature and research, concluding that IP is a valid intervention for Christian nurses.

Stanley, Melinda A, Amber L Bush, Mary E Camp, John P Jameson, Laura L Phillips, Catherine R Barber, Darrell Zeno, James W Lomax & Jeffrey A Cully. 2011. Older adults' preferences for religion/spirituality in treatment for anxiety and depression. *Aging & Mental Health* 15(3). 334-343.
doi:10.1080/13607863.2010.519326.

From a sample of 66 Christian adults, 55 years or older, researchers found that most participants (77-83%) preferred including religion and/or spirituality in therapy for anxiety and depression. Participants who thought it was important to include religion or spirituality in therapy reported more positive religious-based coping, greater strength of religious faith, and greater collaborative and less self-directed problem-solving styles than participants who did not think it was important.

Tarpley, Margaret J. & John L. Tarpley. 2011. Spiritual dimensions of surgical palliative care. *The Surgical Clinics of North America* 91(2). 305-315, vii.
doi:10.1016/j.suc.2010.12.007.

The authors find that the spiritual dimensions of surgical palliative care encompass recognition of mortality (physician and patient); knowledge of moral and ethical dilemmas of medical decision making; respect for each individual and for all belief systems; responsibility to remain physically and psychologically present for the patient and family; and knowledge of when chaplains, palliative care professionals, or social workers should be consulted. The authors conclude that certain aspects of surgical palliative care distinguish it from palliative care in other medical disciplines such as the 2 definitions (palliative procedure and palliative care), treating a disproportionate share of patients who suffer unforeseen tragic events, and the surgical system.



INVITATION TO SUBMIT

New to
Routledge
in 2011

Religion, Brain & Behavior

Published in association with the Institute for the Bio-Cultural Study of Religion www.ibcsr.org

Editors

Patrick McNamara, Boston University
Richard Sosis, University of Connecticut
Wesley J. Wildman, Boston University

Assistant Editor

James Haag, Suffolk University

International Editorial Board

Candace Alcorta, University of Connecticut
Nancy Ammerman, Boston University
Scott Atran, University of Michigan
Nina Azari, University of Hawaii
Justin Barrett, Oxford University
Jesse Bering, Queen's University, Belfast
Paul Bloom, Yale University
Pascal Boyer, Washington University in St. Louis
Warren Brown, Fuller Theological Seminary
Joseph Bulbulia, Victoria University
Philip Clayton, Claremont Graduate University
Adam B. Cohen, Arizona State University
Lee Cronk, Rutgers University
Daniel Dennett, Tufts University
Robin Dunbar, Oxford University
Robert Emmons, University of California, Davis
Ernst Fehr, University of Zurich
Daniel Fessler, University of California, Los Angeles
Armin Geertz, Aarhus University
William Scott Green, University of Miami
Marc Hauser, Harvard University
Joseph Henrich, University of British Columbia
William Irons, Northwestern University
Dominic Johnson, University of Edinburgh
Eric Kaufmann, University of London
Deborah Kelemen, Boston University
Lee Kirkpatrick, College of William and Mary
Pierre Liénard, University of Nevada, Las Vegas
Mike McCullough, University of Miami
Andrew Newberg, University of Pennsylvania
Ara Norenzayan, University of British Columbia
Kenneth Pargament, Bowling Green State University
Ilkka Pyysiäinen, University of Helsinki
Peter Richerson, University of California, Davis
Steven Schachter, Harvard University
Jeffrey Schloss, Westmont College
Todd Shackelford, Oakland University
Michael L. Spezio, Scripps College, Claremont
Ann Taves, University of California, Santa Barbara
Robert Trivers, Rutgers University
Fraser Watts, Cambridge University
Harvey Whitehouse, Oxford University
David Sloan Wilson, Binghamton University
Paul J. Zak, Claremont Graduate University

ibcsr

INSTITUTE FOR THE
BIO-CULTURAL STUDY
OF RELIGION

217 High Rock Street, Needham, MA 02492, USA
rbsubmit@ibcsr.org
www.ibcsr.org

The aim of *Religion, Brain & Behavior* (RBB) is to provide a vehicle for the advancement of current biological approaches to understanding religion at every level from brain to behavior. RBB unites multiple disciplinary perspectives that share these interests. The journal seeks empirical and theoretical studies that reflect rigorous scientific standards and a sophisticated appreciation of the academic study of religion.

RBB welcomes contributions from a wide array of biological and related disciplines, including:

- cognitive science
- evolutionary psychology
- evolutionary anthropology
- social neuroscience
- demography
- neuroeconomics
- developmental psychology
- moral psychology
- mimetics
- epidemiology
- cultural evolution
- cognitive neuroscience
- social psychology
- genetics
- neurology
- bioeconomics
- physiology
- psychology of religion
- archaeology
- behavioral ecology
- public health
- religious studies

In summary, RBB considers high quality papers in any aspect of the brain-behavior nexus related to religion.

Author Instructions

Papers for consideration should be sent to the Editors at:
<http://mc.manuscriptcentral.com/rbb>

Instructions for manuscript preparation:

- Authors should format articles using APA Style, being sure to submit a version suitable for blind refereeing.
- Target articles and review articles are maximum 10,000 words in length, including notes and references. Invited commentaries on target articles are at most 1,000 words in length, and author responses are 2,500 words. Research articles and case studies are no longer than 6,000 words in length, including notes and references.
- Use no more than two layers of headings. Use endnotes rather than footnotes.
- Include an abstract of no more than 200 words, furnishing a summary of background, methods, results, and conclusions, in that order, where applicable.
- Include 4-8 key words or phrases that will help would-be readers find your article using web searches.
- Authors are responsible for obtaining permission to reproduce copyright material from other sources.

Please visit the journal's website for more information:
www.tandf.co.uk/journals/rbb

Journal cover image: William Blake, *Web of Religion*, Lessing J. Rosenwald Collection, Library of Congress, Washington DC, USA

www.tandf.co.uk/journals/rbb

Routledge
Taylor & Francis Group

PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Adelman, Howard, & Pierre Anctil (eds.). 2011. *Religion, Culture, and the State: Reflections on the Bouchard-Taylor Report*. University of Toronto Press.
- Brosius, Christiane, & Karin M. Polit (eds.). 2011. *Ritual, Heritage and Identity: The Politics of Culture and Performance in a Globalised World*. Routledge India.
- Deshmukh, Vinod D. 2011. *The Astonishing Brain and Holistic Consciousness: Neuroscience and Vedanta Perspectives*. Nova Science Publishers.
- Edger, Kailla. 2011. *Losing the Bond with God: Sexual Addiction and Evangelical Men*. Praeger.
- Howard, Damian. 2011. *Being Human in Islam: The Impact of the Evolutionary Worldview*. Routledge.
- McNamara, Patrick. 2011. *Spirit Possession and Exorcism: History, Psychology, and Neurobiology*. 2 vols. (Brain, Behavior, and Evolution). Praeger.
- Snyder, Jack. 2011. *Religion and International Relations Theory*. Columbia University Press.

3.2 SPIRITUALITY & HEALTH RESEARCH

- Blaine, Tyler H., & Amy J. McCurty (eds.). 2011. *Religion and Psychology: New Developments*. Nova Science Publishers.
- Davies, Douglas J. 2011. *Emotion, Identity, and Religion: Hope, Reciprocity, and Otherness*. New York: Oxford University Press.
- Hood, Daniel E. 2011. *Addiction Treatment: Comparing Religion and Science in Application*. Transaction Publishers.
- Kazembe, Takawira. 2011. *Culture, Traditional Religion, and Primary Healthcare in Zimbabwe*. Lambert Academic Publishing.
- Zaidi, Ali. 2011. *Islam, Modernity, and the Human Sciences*. Palgrave Macmillan.

PART 4. ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Anna Wexler, Joel J Villanueva., et al. 2011. Effects of mindfulness meditation training on anticipatory alpha modulation in primary somatosensory cortex. *Brain Research Bulletin*. doi:10.1016/j.brainresbull.2011.03.026.
- Malka, Ariel & Christopher J Soto. 2011. The Conflicting Influences of Religiosity on Attitude Toward Torture. *Personality & Social Psychology Bulletin*. doi:10.1177/0146167211406508.
- Vaden, Victoria Cox & Jacqueline D Woolley. 2011. Does God Make It Real? Children's Belief in Religious Stories From the Judeo-Christian Tradition. *Child Development*. doi:10.1111/j.1467-8624.2011.01589.x.
- Village, Andrew. 2011. Outgroup prejudice, personality, and religiosity: Disentangling a complex web of relationships among adolescents in the UK. *Psychology of Religion and Spirituality*. doi:10.1037/a0022966.

4.2 SPIRITUALITY & HEALTH RESEARCH

- Brelsford, Gina M. 2011. Divine alliances to handle family conflict: Theistic mediation and triangulation in father-child relationships. *Psychology of Religion and Spirituality*. doi:10.1037/a0021602.
- Burkhart, Lisa, Lee Schmidt & Nancy Hogan. 2011. Development and psychometric testing of the Spiritual Care Inventory instrument. *Journal of Advanced Nursing*. doi:10.1111/j.1365-2648.2011.05654.x.
- Burris, Jessica L., Shannon E. Sauer & Charles R. Carlson. 2011. A test of religious commitment and spiritual transcendence as independent predictors of underage alcohol use and alcohol-related problems. *Psychology of Religion and Spirituality*. doi:10.1037/a0022204.
- Cotton, Sian, Christina M Luberto, Michael S Yi & Joel Tsevat. 2011. Complementary and Alternative Medicine Behaviors and Beliefs in Urban Adolescents with Asthma. *The Journal of Asthma: Official Journal of the Association for the Care of Asthma*. doi:10.3109/02770903.2011.570406.
- Dezutter, Jessie, Amy Wachholtz & Jozef Corveleyn. 2011. Prayer and pain: the mediating role of positive re-appraisal. *Journal of Behavioral Medicine*. doi:10.1007/s10865-011-9348-2.
- Edwards, Lisa M, Kristin Haglund, Richard J Fehring & Jessica Pruszynski. 2011. Religiosity and Sexual Risk Behaviors Among Latina Adolescents: Trends from 1995 to 2008. *Journal of Women's Health (2002)*. doi:10.1089/jwh.2010.1949.
- Eriksson, Elisabet, Gunilla Lindmark, Pia Axemo, Beverley Haddad & Beth Maina Ahlberg. 2011. Faith, Premarital Sex and Relationships: Are Church Messages in Accordance with the Perceived

- Realities of the Youth? A Qualitative Study in KwaZulu-Natal, South Africa. *Journal of Religion and Health*.
doi:10.1007/s10943-011-9491-7.
- Fitchett, George, Kathryn A Lyndes, Wendy Cadge, Nancy Berlinger, Erin Flanagan & Jennifer Misasi. 2011. The Role of Professional Chaplains on Pediatric Palliative Care Teams: Perspectives from Physicians and Chaplains. *Journal of Palliative Medicine*.
doi:10.1089/jpm.2010.0523.
- Fjorback, L O, M Arendt, E Ornbøl, P Fink & H Walach. 2011. Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy: A systematic review of randomized controlled trials. *Acta Psychiatrica Scandinavica*.
doi:10.1111/j.1600-0447.2011.01704.x.
- Garcia, Jonathan, Miguel Munoz-Laboy & Richard Parker. 2011. Vulnerable salvation: Evangelical Protestant leaders and institutions, drug use and HIV and AIDS in the urban periphery of Rio de Janeiro. *Global Public Health*. 1-14.
doi:10.1080/17441692.2011.562217
- Garrett, Robyne, Maarten A Immink & Susan Hillier. 2011. Becoming connected: the lived experience of yoga participation after stroke. *Disability and Rehabilitation*.
doi:10.3109/09638288.2011.573058.
- Gerber, Monica M., Adriel Boals & Darnell Schuettler. 2011. The unique contributions of positive and negative religious coping to posttraumatic growth and PTSD. *Psychology of Religion and Spirituality*.
doi:10.1037/a0023016.
- Green, Marquisha R, Charles F Emery, Elizabeth Kozora, Philip T Diaz & Barry Make. 2011. Religious/Spiritual Coping and Quality of Life Among Patients With Emphysema in the National Emphysema Treatment Trial (NETT). *Respiratory Care*.
doi:10.4187/respcare.01105.
- Holt, Cheryl L, Michele Shipp, Mohamad Eloubeidi, Mona N Fouad, Kristi Britt & Maria Norena. 2011. Your Body Is the Temple: Impact of a Spiritually Based Colorectal Cancer Educational Intervention Delivered Through Community Health Advisors. *Health Promotion Practice*.
doi:10.1177/1524839910370421.
- Holt-Lunstad, Julianne, Patrick R Steffen, Jonathan Sandberg & Bryan Jensen. 2011. Understanding the connection between spiritual well-being and physical health: an examination of ambulatory blood pressure, inflammation, blood lipids and fasting glucose. *Journal of Behavioral Medicine*.
doi:10.1007/s10865-011-9343-7.
- Huang, Chiung-Yu, Mei-Chi Hsu & Tai-Jui Chen. 2011. An exploratory study of religious involvement as a moderator between anxiety, depressive symptoms and quality of life outcomes of older adults. *Journal of Clinical Nursing*.
doi:10.1111/j.1365-2702.2010.03412.x.
- Ismail, Sohal Y, Emma K Massey, Annemarie E Luchtenburg, Lily Claassens, Willij C Zuidema, Jan J V Busschbach & Willem Weimar. 2011. Religious attitudes towards living kidney donation among Dutch renal patients. *Medicine, Health Care, and Philosophy*.
doi:10.1007/s11019-011-9326-z.

- Ivry, Tsipy, Elly Teman & Ayala Frumkin. 2011. God-sent ordeals and their discontents: Ultra-orthodox Jewish women negotiate prenatal testing. *Social Science & Medicine*. doi:10.1016/j.socscimed.2011.03.007.
- Levin, Jeff. 2011. Health Impact of Jewish Religious Observance in the USA: Findings from the 2000-01 National Jewish Population Survey. *Journal of Religion and Health*. doi:10.1007/s10943-011-9492-6.
- Magaldi-Dopman, Danielle, Jennie Park-Taylor & Joseph G Ponterotto. 2011. Psychotherapists' spiritual, religious, atheist or agnostic identity and their practice of psychotherapy: A grounded theory study. *Psychotherapy Research: Journal of the Society for Psychotherapy Research*. 1-18. doi:10.1080/10503307.2011.565488 (9 May, 2011).
- Marsiglia, Flavio Francisco, Stephanie L Ayers & Steven Hoffman. 2011. Religiosity and Adolescent Substance Use in Central Mexico: Exploring the Influence of Internal and External Religiosity on Cigarette and Alcohol Use. *American Journal of Community Psychology*. doi:10.1007/s10464-011-9439-9.
- Martinez, Nelda C & Valmi D Sousa. 2011. Cross-Cultural Validation and Psychometric Evaluation of the Spanish Brief Religious Coping Scale (S-BRCS). *Journal of Transcultural Nursing: Official Journal of the Transcultural Nursing Society / Transcultural Nursing Society*. doi:10.1177/1043659611404426.
- Miller, Ann Neville & Simone Teel. 2011. A Content Analysis of Research on Religion and Spirituality in General Communication and Health Communication Journals. *Health Communication*. 1-6. doi:10.1080/10410236.2011.560798 (9 May, 2011).
- Munoz-Laboy, Miguel, Laura Murray, Natalie Wittlin & Richard Parker. 2011. Beyond Faith-Based Organizations: Using Comparative Institutional Ethnography to Understand Religious Responses to HIV and AIDS in Brazil. *American Journal of Public Health*. doi:10.2105/AJPH.2010.300081.
- Naing, Aung, Saneese K Stephen, Moshe Frenkel, Chandtip Chandhasin, David S Hong, Xiudong Lei, Gerald Falchook, Jennifer J Wheler, Siqing Fu & Razelle Kurzrock. 2011. Prevalence of complementary medicine use in a phase 1 clinical trials program: The MD Anderson Cancer Center Experience. *Cancer*. doi:10.1002/cncr.26164.
- Offenbächer, Martin, Sebastian Sauer, Robin Hieblinger, David J Hufford, Harald Walach & Niko Kohls. 2011. Spirituality and the International Classification of Functioning, Disability and Health: content comparison of questionnaires measuring mindfulness based on the International Classification of Functioning. *Disability and Rehabilitation*. doi:10.3109/09638288.2011.573902.
- Pérez, John E, Amy Rex Smith, Rebecca L Norris, Katia M Canenguez, Elizabeth F Tracey & Susan B Decristofaro. 2011. Types of prayer and depressive symptoms among cancer patients: the mediating role of rumination and social support. *Journal of Behavioral Medicine*. doi:10.1007/s10865-011-9333-9.
- Posadzki, Paul. 2011. The qigong of 18 Luohan Hands and yoga for prevention of low back pain: A conceptual synthesis. *Chinese Journal of Integrative Medicine*. doi:10.1007/s11655-011-0695-1.

- Rakhshae, Zahra. 2011. Effect of Three Yoga Poses (Cobra, Cat and Fish Poses) in Women with Primary Dysmenorrhea: A Randomized Clinical Trial. *Journal of Pediatric and Adolescent Gynecology*. doi:10.1016/j.jpag.2011.01.059.
- Rosmarin, David H, Steven Pirutinsky, Randy P Auerbach, Thröstur Björgvinsson, Joseph Bigda-Peyton, Gerhard Andersson, Kenneth I Pargament & Elizabeth J Krumrei. 2011. Incorporating spiritual beliefs into a cognitive model of worry. *Journal of Clinical Psychology*. doi:10.1002/jclp.20798.
- Sahraian, Ali, Abdullah Gholami, Ali Javadpour & Benafsheh Omidvar. 2011. Association Between Religiosity and Happiness Among a Group of Muslim Undergraduate Students. *Journal of Religion and Health*. doi:10.1007/s10943-011-9484-6.
- Sheridan, Nicolette, Timothy Kenealy, Elizabeth Salmon, Harold Rea, Deborah Raphael & Jacqueline Schmidt-Busby. 2011. Helplessness, self blame and faith may impact on self management in COPD: a qualitative study. *Primary Care Respiratory Journal: Journal of the General Practice Airways Group*. doi:10.4104/pcrj.2011.00035.