



# RESEARCH REVIEW

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

MAY, 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 300 articles, 61 articles have been retained from 43 journals. There are 38 pre-publication citations from 27 journals.

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

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Bulkeley, Kelly. 2011. Dreaming and god concepts. *Religion* 41(1). 75.  
doi:10.1080/0048721X.2011.553124.

*The author reflects that McNamara's book draws on dream research to explain the generation of god concepts as 'minimally counter-intuitive' agents. The author examines the actual evidence McNamara presents to support that claim, and finds it lacking in several ways. Although the book does not provide a convincing argument that dreams are a source of god concepts, the author finds that McNamara's insightful idea opens up new possibilities for bridging dream research and the cognitive science of religion. A special issue of the journal: a review symposium on Patrick McNamara, The Neuroscience of Religious Experience (2009).*

Butler, Paul M, Patrick McNamara & Raymon Durso. 2011. Side of onset in Parkinson's disease and alterations in religiosity: Novel behavioral phenotypes. *Behavioural Neurology* 24(2). 133-141.  
doi:10.3233/BEN-2011-0282

*Behavioral neurologists have long been interested in changes in religiosity following circumscribed brain lesions. Advances in neuroimaging and cognitive experimental techniques have been added to these classical lesion-correlational approaches in attempt to understand changes in religiosity due to brain damage. In this paper researchers assess processing dynamics of religious cognition in patients with Parkinson's disease (PD). After administering a four-condition story-based priming procedure, they then covertly probed for changes in religious belief. Story-based priming emphasized mortality salience, religious ritual, and beauty in nature (Aesthetic). In neurologically intact controls, religious belief-scores significantly increased following the Aesthetic prime condition. When comparing effects of right (RO) versus left onset (LO) in PD patients, a double-dissociation in religious belief-scores emerged based on prime condition. RO patients exhibited a significant increase in belief following the*

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*Aesthetic prime condition and LO patients significantly increased belief in the religious ritual prime condition. Results covaried with executive function measures. This suggests lateral cerebral specialization for ritual-based (left frontal) versus aesthetic-based (right frontal) religious cognition.*

Kerr, Catherine E, Stephanie R Jones, Qian Wan, Dominique L Pritchett, Rachel H Wasserman, Anna Wexler, Joel J Villanueva, et al. 2011. Effects of mindfulness meditation training on anticipatory alpha modulation in primary somatosensory cortex. *Brain Research Bulletin* 85(3-4). 96-103.

doi:10.1016/j.brainresbull.2011.03.026

*During selective attention, ~7-14Hz alpha rhythms are modulated in early sensory cortices, suggesting a mechanistic role for these dynamics in perception. Here, researchers investigated whether alpha modulation can be enhanced by "mindfulness" meditation (MM), a program training practitioners in sustained attention to body and breath-related sensations. The authors hypothesized that participants in the MM group would exhibit enhanced alpha power modulation in a localized representation in the primary somatosensory neocortex in response to a cue, as compared to participants in the control group. Healthy subjects were randomized to 8-weeks of MM training or a control group. Using magnetoencephalographic recording of the SI finger representation, they found that meditators demonstrated enhanced alpha power modulation in response to a cue. This finding is the first to show enhanced local alpha modulation following sustained attentional training, and implicates this form of enhanced dynamic neural regulation in the behavioral effects of meditative practice.*

Kilpatrick, Lisa A, Brandall Y Suyenobu, Suzanne R Smith, Joshua A Bueller, Trudy Goodman, J David Creswell, Kirsten Tillisch, Emeran A Mayer & Bruce D Naliboff. 2011. Impact of Mindfulness-Based Stress Reduction training on intrinsic brain connectivity. *NeuroImage* 56(1). 290-298.

doi:10.1016/j.neuroimage.2011.02.034

*Researchers applied fMRI to determine if Mindfulness-Based Stress Reduction (MBSR) training is effective in altering intrinsic connectivity networks. Healthy women were randomly assigned to participate in an 8-week Mindfulness-Based Stress Reduction (MBSR) training course or an 8-week waiting period. After 8 weeks, fMRI data was acquired while subjects rested with eyes closed, with the instruction to pay attention to the sounds of the scanner environment. Group independent component analysis was performed to investigate training-related changes in functional connectivity. Significant MBSR-related differences in functional connectivity were found mainly in auditory/salience and medial visual networks. Relative to findings in the control group, MBSR subjects showed (1) increased functional connectivity within auditory and visual networks, (2) increased functional connectivity between auditory cortex and areas associated with attentional and self-referential processes, (3) stronger anticorrelation between auditory and visual cortex, and (4) stronger anticorrelation between visual cortex and areas associated with attentional and self-referential processes. The authors conclude that 8 weeks of mindfulness meditation training alters intrinsic functional connectivity in ways that may reflect a more consistent attentional focus, enhanced sensory processing, and reflective awareness of sensory experience.*

Lindahl, Jared & Travis Chilcott. 2011. Religious experiences, transformative paths and religious goals. *Religion* 41(1). 79.

doi:10.1080/0048721X.2011.553135.

*The authors raise questions about McNamara's focus on theistic forms of religious experience common in the West, and call for a consideration of data from traditions other than those that are the focus of his book. They hold that although the author is right to call attention to the processes through which religious traditions promote and religious practitioners cultivate experiential states, the approach is limited by a non-attributional conceptualization of religious experience as the culmination of one path toward one goal. A more nuanced approach would require attending more closely to: (1) the diversity of 'experiences' that religious traditions set*

*apart as being of particular importance; (2) the diversity of practices that are prescribed as being efficacious towards the attainment of those experiences; and (3) the dynamic relationship between individual practitioners and authorities of a religious tradition, wherein questions of authenticity arise and experiences are deemed 'religious' or not. Part of a review symposium on Patrick McNamara, 'The Neuroscience of Religious Experience (2009).*

Schjoedt, Uffe. 2011. The neural correlates of religious experience. *Religion* 41(1). 91.  
doi:10.1080/0048721X.2011.553132.

*The author of the article asserts that McNamara's claim that there is overlap between the brain sites implicated in religious experience and those implicated in the sense of self and self-consciousness rests on two postulates: (1) that the 'executive Self' can be identified as a neural entity in specific regions of the brain; and (2) that the neural correlates of religious experience can be identified as a consistent set of activations in these regions. He holds that McNamara fails to make a convincing argument for his first postulate regarding the existence of the self as a controlling entity at the neurological level, though his claim that religious experience decenters the self from its control over body and cognition in order to contemplate and optimize the self rests on this assumption. Furthermore, with respect to his second postulate, since the data currently available do not afford a description of religious experience as a uniform category, it is difficult to see how this evidence can support McNamara's general understanding of the nature and function of religious experience. McNamara may be right that some religious practices are intimately related to the transformative processes of the self, but only future studies can tell whether this idea can be supported by the neurosciences. Part of a review symposium on Patrick McNamara, 'The Neuroscience of Religious Experience (2009).*

Taves, Ann. 2011. McNamara's cognitive model of self-transformation. *Religion* 41(1). 85.  
doi:10.1080/0048721X.2011.553136.

*The author finds that, in choosing between theories of the self, McNamara selects from those that are limited to humans, rather than from multi-level conceptions that highlight that which we share with other animals. The ability of other animals to take goal-directed action without reflecting self-consciously on their choices suggests that the sense of division that interests McNamara emerges developmentally in tandem with the more complex human sense of Self. McNamara's model of self-transformation through decentering is based on cognitive models of pretend play, which is precisely the context in which some theorists believe these more complex capacities emerge. Although the process of decentering may have played a role in the cultural evolution of the executive Self, research on play suggests that it was the human capacity for pretend play that enabled the development of the more complex human self and not religious practices or institutions per se. Part of a review symposium on Patrick McNamara, 'The Neuroscience of Religious Experience (2009).*

Yu, Xinjun, Masaki Fumoto, Yasushi Nakatani, Tamami Sekiyama, Hiromi Kikuchi, Yoshinari Seki, Ikuko Sato-Suzuki & Hideho Arita. 2011. Activation of the anterior prefrontal cortex and serotonergic system is associated with improvements in mood and EEG changes induced by Zen meditation practice in novices. *International Journal of Psychophysiology* 80(2). 103-111.  
doi:10.1016/j.ijpsycho.2011.02.004

*To gain insight into the neurophysiological mechanisms involved in Zen meditation, researchers evaluated the effects of focused attention (FA) on breathing movements in the lower abdomen (Tanden) in novices. They investigated hemodynamic changes in the prefrontal cortex (PFC), an attention-related brain region, using 24-channel near-infrared spectroscopy during a 20-minute session of FA on Tanden breathing in 15 healthy volunteers. They found that the level of oxygenated hemoglobin in the anterior PFC was significantly increased during FA on Tanden breathing, accompanied by a reduction in feelings of negative mood compared to before the meditation session. Electroencephalography (EEG) revealed increased alpha band activity and decreased theta band activity during and after FA on Tanden breathing. EEG changes were correlated with a significant increase*

*in whole blood serotonin (5-HT) levels. These results suggest that activation of the anterior PFC and 5-HT system may be responsible for the improvement of negative mood and EEG signal changes observed during FA on Tanden breathing.*

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

Ahmed, Ali M. & Osvaldo Salas. 2011. Implicit influences of Christian religious representations on dictator and prisoner's dilemma game decisions. *Journal of Socio-Economics* 40(3). 242-246.  
doi:16/j.soccc.2010.12.013

*Researchers investigate how implicit influences of Christian religious representations affect prosociality. They examine the direct impact of religion as an independent variable on prosocial behavior. They do so by priming participants with religious words in a scrambled sentence task before they make a dictator game and a prisoner's dilemma game decision. Priming religious words significantly increased prosocial behavior in both games: participants in the treatment group were more generous and cooperative than participants in the control group. The priming effect was present regardless of participants' self-reported religiosity. Self-reported religiosity was not correlated with generosity or cooperation.*

Barrett, Nathaniel F. 2010. Toward an alternative evolutionary theory of religion: looking past computational evolutionary psychology to a wider field of possibilities. *Journal of the American Academy of Religion*. *American Academy of Religion* 78(3). 583-621.

*Cognitive science of the last half-century has been dominated by the computational theory of mind and its picture of thought as information processing. Taking this picture for granted, the most prominent evolutionary theories of religion of the last fifteen years have sought to understand human religiosity as the product or by-product of universal information processing mechanisms that were adaptive in our ancestral environment. The rigidity of such explanations is at odds with the highly context-sensitive nature of historical studies of religion, and thus contributes to the apparent tug-of-war between scientific and humanistic perspectives. This essay argues that this antagonism stems in part from a deep flaw of computational theory, namely its notion of information as pre-given and context-free. In contrast, non-computational theories that picture mind as an adaptive, interactive process in which information is jointly constructed by organism and environment offer an alternative approach to an evolutionary understanding of human religiosity, one that is compatible with historical studies and amenable to a wide range of inquiries, including some limited kinds of theological inquiry.*

Hakak, Yohai. 2011. Egalitarian Fundamentalism: Preventing Defection in the Israeli Haredi Community. *Journal of Contemporary Religion* 26(2). 291.  
doi:10.1080/13537903.2011.573343.

*Fundamentalist religious communities are usually portrayed as patriarchal in relation to women and authoritative towards children and young people. This article explores three cases in which a fundamentalist group, the Jewish Israeli Haredi (Ultra Orthodox) community uses egalitarian discourses and practices. The author claims that egalitarianism is a tool which the community uses to prevent members from defecting or to bring back members who have defected. Egalitarianism or equality between members can be increased or reduced, according to changing needs. While egalitarianism is emphasized among members, condescension is emphasized in relation to the 'outside', often portrayed as unequal and abusive. As part of these attempts, Western psychological, feminist, and democratic discourses, usually considered to be alien to the community, are incorporated.*

Koenig, Laura B. & Matt McGue. 2011. The Behavioral Genetics of Religiousness. *Theology and Science* 9(2). 199.  
doi:10.1080/14746700.2011.563585.

*Behavioral geneticists have sought to characterize the genetic and environmental contributions to individual differences in religiousness. In this article, behavioral genetic methodology is described and twin and adoption studies of religiousness are reviewed. It is concluded that familial resemblance for religiousness is due largely to shared environmental factors in childhood and adolescence, but to genetic factors in adulthood. Additional evidence shows that there is a genetic correlation between religiousness and antisocial and altruistic behavior. Claims for the discovery of a “God gene” are premature and unlikely, as any genetic influence is likely to represent the aggregate effect of many genetic factors.*

Oda, Ryo, Yuki Niwa, Atsushi Honma & Kai Hiraishi. 2011. An eye-like painting enhances the expectation of a good reputation. *Evolution and Human Behavior* 32(3). 166-171.  
doi:16/j.evolhumbehav.2010.11.002

*Researchers conducted the dictator game in the presence of, or without, a painting of stylized eyes. The participants were then asked to complete a post-experimental questionnaire designed to investigate what they were thinking when they decided the amount of money to offer the recipient and how they perceived the experimental situation. Participants in the eye condition allocated more money to the recipient than did those in the control condition. This effect was not mediated by fear of punishment but by the expectation of a reward. Moreover, the results suggested that the participants expected their actions would enhance their reputation in the eyes of a third party.*

Rachlin, Howard & Matthew Locey. 2011. A behavioral analysis of altruism. *Behavioural Processes* 87(1). 25-33.  
doi:10.1016/j.beproc.2010.12.004.

*The authors consider three potential explanations for altruism in multi-player, one-shot prisoner’s dilemma games, in which a significant number of players behave altruistically; their behavior benefits each of the other players but is costly to them. The first explanation, following a suggestion by the philosopher Derek Parfit, assumes that players devise a strategy to avoid being free-loaders, and that in the present case this strategy dictates cooperation. The second explanation says that cooperators reject the one-shot aspect of the game and behave so as to maximize reward over a series of choices extending beyond the present situation (even though reward is not maximized in the present case). This explanation assumes that people may learn to extend the boundaries of their selves socially (beyond their own skin) as well as temporally (beyond the present moment). The authors propose a learning mechanism for such behavior analogous to the biological, evolutionary mechanism of group selection. The third explanation assumes that people’s altruism is based on a straightforward balancing of undiscounted costs to themselves against discounted benefits to others (social discounting). The three proposed explanations of altruism complement each other.*

Schloss, Jeffrey P., Justin L. Barrett & Michael J. Murray. 2010. Looking Past vs. Overlooking Cognitive–Evolutionary Accounts of Religion: A Response to Nathaniel Barrett. *Journal of the American Academy of Religion* 78(3). 622 -628.  
doi:10.1093/jaarel/lfq049

*The authors find that, while emerging cognitive and evolutionary sciences of religion have generated important empirical findings and conceptual advances, Nathaniel Barrett (above) is quite right to pursue integration with historical and cultural studies and to challenge the reductionism that is, if not endemic to, at least popularly ascribed to these approaches. However, they argue that in proposing an alternative paradigm, Barrett mischaracterizes the breadth of the current research program in three ways: (1) it is not wedded to defining religion in terms of supernatural or fictive beliefs, (2) it does not construe the disposition to religious belief as “hard-wired” and context-insensitive, and (3) it does not presume an adaptationist, strongly modular account of mind. On each of these issues, the field displays a wide range of perspectives, and it is precisely the latitude of views that welcomes and indeed has spawned—from its founders to the present—interaction with cultural and historical scholars.*

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

Bryant, AN. 2011. Evangelical Christian students and the path to self-authorship. *Journal of Psychology and Theology* 39(1). 16-30.

*This narrative study adopts the lens and language of Baxter Magolda's self-authorship framework to explore the faith development of four evangelical Christian students from their first year of college through their third year. The findings suggest several common elements in the students' narratives earnest questions about "what is true?", the significant roles of family members and peers in the construction of perspectives on truth, and the centrality of various religious communities in propelling or encumbering self-authored faith development along with some important distinctions.*

Layton, Emily, David C. Dollahite & Sam A. Hardy. 2011. Anchors of religious commitment in adolescents. *Journal of Adolescent Research* 26(3). 381-413.  
doi:10.1177/0743558410391260.

*This study explores adolescent religious commitment using qualitative data from a religiously diverse (Jewish, Christian, Muslim) sample of 80 adolescents. A new construct, anchors of religious commitment, grounded in interview data, is proposed to describe what adolescents commit to as a part of their religious identity. Seven anchors of religious commitment are discussed: (a) religious traditions, rituals, and laws; (b) God; (c) faith traditions or denominations; (d) faith community members; (e) parents; (f) scriptures or sacred texts; and (g) religious leaders. The findings broaden the conceptual understanding of commitment as a relational construct and not just a behavioral or attitudinal construct. Implications for future research on adolescent religious commitment are discussed along with practical implications for parents and religious leaders.*

Lynn, Monty L., Michael J. Naughton & Steve VanderVeen. 2011. Connecting religion and work: Patterns and influences of work-faith integration. *Human Relations* 64(5). 675-701.  
doi:10.1177/0018726710386396.

*Religiosity can significantly impact human behavior yet little is known about how religious belief and practice integrate with work. Using the Faith at Work Scale, we surveyed Christian workers in the United States (n=374) and found that work-faith integration was positively associated with faith maturity, church attendance, age and denominational strictness, and negatively associated with organizational size. Denominational groups varied in their degree of integration but displayed similar patterns across dimensions of integration. Work-faith integration was manifest most strongly in integration related to the self, and somewhat less so in areas related to others and in transcendent aspects of work. Respondents attributed spiritual disciplines and workplace mentors as salient influences of work-faith integration.*

Permani, Risti. 2011. The presence of religious organisations, religious attendance and earnings: Evidence from Indonesia. *Journal of Socio-Economics* 40(3). 247-258.  
doi:16/j.soccc.2011.01.006

*This article examines the socio-economic significance of religious institutions in non-western communities using data from a survey of around 500 heads of households across nine Pesantren in Indonesia. It finds that local community benefits from more intense interaction with the local religious leaders of Islamic boarding schools (Pesantren) than does the external community. But the direct benefit of living close to Pesantren only matters for religious participation, not for earnings. However, the study finds that religiosity is more positively significant for earnings of the community surrounding the Pesantren, probably due to networking effects. Hence, community involvement of religious leaders can indirectly and positively affect earnings of the surrounding community. The overall results suggest that Pesantren contribute to the formation of social capital, particularly in the form of religiosity, which contribute to the improved welfare of the surrounding community.*

Sager, Rebecca Sager. 2011. Faith-based social services: saving the body or the soul? A research note. *Journal for the Scientific Study of Religion* 50(1). 201-210.

*Faith-based organizations might be ideal social service providers, claiming to transform clients' lives with holistic support while meeting immediate needs. While organizations have such goals, their success is impacted by constituencies with differing goals for the organization. Clients with goals not commensurate with an organization's may compromise its ability to attain its goals. Three questions are examined here: What are the goals of faith-based service providers? When asked what they think about the services, do clients share the organizational goals? Are organizations likely to meet either set of goals? Homeless persons patronizing faith-based soup kitchens were interviewed; service activities of organizations were observed. Clients' goals focused on survival in their current situation. Organizations' goals ranged from meeting clients' immediate needs to transforming clients through spiritual restoration. Congregations studied met clients' immediate needs. However, clients' accommodational goals were potentially problematic for organizations with spiritual goals.*

Veer, Ekant & Avi Shankar. 2011. Forgive me, Father, for I did not give full justification for my sins: How religious consumers justify the acquisition of material wealth. *Journal of Marketing Management* 27(5-6). 547-560.  
doi:10.1080/0267257X.2010.517707.

*This research shows how high religiosity consumers justify the purchase of highly materialistic goods. By drawing on the Justification-Suppression Model (JSM), it is shown that high religiosity consumers favor advertisements that suppress the materialistic aspects of goods and offer adequate justification for the purchase. However, these same consumers dislike advertisements that explicitly focus on the materialistic nature of goods. The results from the research offer insight into how high religiosity consumers are able to acquire material wealth despite a strong aversion to such practices within their doctrine.*

Vermeer, P. 2011. The impact of parental religiosity on parenting goals and parenting style: a Dutch perspective. *Journal Of Beliefs & Values-Studies In Religion & Education* 32(1). 69-84.  
doi:10.1080/13617672.2011.549311

*Several studies, conducted mainly in the United States, have revealed that parental religiosity influences the way parents raise their children. Against this background, the current study explores if such an effect is also discernible in the Netherlands. Data were gathered as part of a longitudinal study, in which 356 Dutch parents answered questions about their religious beliefs and practices, their parenting goals and parenting style. Analyses revealed that there is only a weak, ambiguous relation between parental religiosity and a preference for autonomy as a desirable value to be instilled in children. Parental church attendance is negatively associated with a preference for autonomy, but parents who are actively involved in a religious community tend to value children's autonomy more positively. Effects of other indices of parental religiosity were not found, nor was there an effect of parental religiosity on parenting style. As far as this sample is concerned, the conclusion is that religion is not an important factor when it comes to the way parents raise their children.*

Williams, Emyr. 2011. Research Note: The Relationship between Rejection of Christianity and Non-traditional Beliefs among Adolescents in Wales. *Journal of Contemporary Religion* 26(2). 261-268.  
doi:10.1080/13537903.2011.573340.

*It is a common conception that traditional religious beliefs are giving way to non-traditional religious beliefs. Drawing on a sample of 279 13-16-year-olds in North Wales, this research note explores the relationship between rejecting traditional religious beliefs and belief in non-traditional religious phenomena. The results demonstrate that there is a negative correlation between rejection of Christianity and paranormal beliefs, indicating that those who reject traditional religious beliefs are not necessarily more prone to embrace non-traditional religious beliefs.*



Ysseldyk, Renate, Kimberly Matheson & Hymie Anisman. 2011. Coping With Identity Threat: The Role of Religious Orientation and Implications for Emotions and Action Intentions. *Psychology of Religion and Spirituality* 3(2). 132-148.  
doi:37/a0021599

*The present investigation examined the role of appraisal-coping processes in the relations between religious orientations, emotions, and action intentions following identity threat. Study 1 (n=63) assessed associations with religious orientations (intrinsic and extrinsic) following a threat targeting one's religion. Although both orientations evoked a broad array of responses, those related to an intrinsic orientation were stronger and included more negative reactions (e.g., sadness, confrontation). Study 2 (n=59) evaluated the impact of a nonreligious identity threat, which elicited only adaptive responses (i.e., problem-focused coping, support seeking) that were associated with an intrinsic orientation. Appraisal-coping processes mediated relations between religiosity and responses to an identity threat in both studies but were most evident following religious threat. Taken together, these findings suggest that whereas an extrinsic religious orientation may function as a social identity in response to religious threats, the positive effects of an intrinsic religious orientation appear to be undermined by threats targeting the social group and belief system therein.*

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

McCallum, Richard. 2011. Micro Public Spheres and the Sociology of Religion: An Evangelical Illustration. *Journal of Contemporary Religion* 26(2). 173.  
doi:10.1080/13537903.2011.573331.

*Jürgen Habermas's seminal work on the public sphere has been much quoted and much criticized, not least for its failure to take religion into account. This article briefly examines the development of the notion of the public sphere in the sociological literature and in particular Hauser's concept of 'micro public spheres' as part of a 'montage of publics.' Using Evangelical Christian reactions to Islam as an illustration, the article proposes the existence of religious micro public spheres which contribute to the formation of public opinion in plural societies and concludes by discussing the utility of this concept as an analytical framework for both the sociology of religion and the faith communities.*

Richter, Philip. 2011. Different Lenses for Studying Local Churches: A Critical Study of the Uses of Photographic Research Methods. *Journal of Contemporary Religion* 26(2). 207.  
doi:10.1080/13537903.2011.573335.

*Surprisingly, photography has rarely been used as a research method by those studying local churches, in spite of the fact that large numbers of photographs are taken in and around churches. This article discusses, with examples, a range of ways in which photography might appropriately be used in this context. It concludes that photographic research methods can potentially be used to good effect in the study of local churches. Both researcher-driven and more collaborative approaches deserve a place in the normal repertoire of methods for studying the local church. While visual research methods of this kind are unlikely to replace other types of research method, photographic research methods have the potential significantly to complement other methods, not least by empowering research subjects and viewers of research to produce or interrogate visual data themselves and thereby see the local church from a new perspective.*

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

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

Calvo, Andrea, Cristina Moglia, Antonio Iardi, Stefania Cammarosano, Sara Gallo, Antonio Canosa, Enza Mastro, Anna Montuschi & Adriano Chiò. 2011. Religiousness is positively associated with quality of life of ALS caregivers. *Amyotrophic Lateral Sclerosis* 12(3). 168-171.  
doi:10.3109/17482968.2011.560947

*A total of 75 consecutive ALS patients and their informal caregivers were interviewed using tests evaluating religiousness, depression, anxiety, quality of life and satisfaction with life. Results showed that there was a significant correlation between patients and caregivers' public and total religiousness. Caregivers' private religiousness was related to their age and education level, while their public religiousness was related only to their education level. Caregivers' quality of life was related to their private religiousness and satisfaction with life with their total religiousness. The authors conclude that religiousness is positively associated with ALS caregivers' quality of life and satisfaction with life, in a measure similar to that observed in ALS patients.*

Fox, Sarah D, Ellen Flynn & Rebecca H Allen. 2011. Mindfulness meditation for women with chronic pelvic pain: a pilot study. *The Journal of Reproductive Medicine* 56(3-4). 158-162.

*In this study, women with Chronic pelvic pain (CPP) were enrolled in an 8-week mindfulness program. Following the intervention, 12 out of 22 enrolled subjects completed the program and had significant improvement in daily maximum pain scores, physical function, mental health and social function. The mindfulness scores improved significantly in all measures.*

Gryczynski, Jan & Brian W Ward. 2011. Social norms and the relationship between cigarette use and religiosity among adolescents in the United States. *Health Education & Behavior* 38(1). 39-48.  
doi:10.1177/1090198110372331

*Using data from the 2007 National Survey on Drug Use and Health, the authors used a theory-based conceptual model, vicarious learning networks (VLN), to examine the role that key reference group norms play in the religiosity-smoking relationship. This relationship is partially mediated by parents' and close friends' perceived disapproval for smoking. However, religiosity maintains a strong negative association with smoking. Consistent with the VLN model, cigarette use varied substantively based on reference group normative configurations. To the extent that the protective effects of religiosity arise from its influence in structuring the social milieu, some of religiosity's benefits could potentially be leveraged through interventions that promote healthy norms among reference groups within the social network.*

Matousek, Rose H., Jens C. Pruessner & Patricia L. Dobkin. 2011. Changes in the cortisol awakening response (CAR) following participation in Mindfulness-Based Stress Reduction in women who completed treatment for breast cancer. *Complementary Therapies in Clinical Practice* 17(2). 65-70.  
doi:16/j.ctcp.2010.10.005

*Changes in the cortisol awakening response (CAR) were studied in women participating in a Mindfulness-Based Stress Reduction (MBSR) program after completion of their medical treatment for breast cancer. Thirty-three women completed questionnaires pre- and post-MBSR pertaining to: stress, depressive symptomatology, and medical symptoms. The CAR was assessed 3 days pre- and 3 days post-MBSR, as a biological marker of stress. A significant effect on the CAR was found, with cortisol levels showing a prolonged increase after awakening at the post-MBSR assessment period. This was accompanied by significant improvements in self-reported stress levels, depressive symptomatology, and medical symptoms.*

McFadden, David, Ivana T. Croghan, Kathryn M. Piderman, Carl Lundstrom, Darrell R. Schroeder & J. Taylor Hays. 2011. Spirituality in tobacco dependence: a mayo clinic survey. *Explore (New York, N.Y.)* 7(3). 162-167.  
doi:10.1016/j.explore.2011.02.003

*Researchers conducted a survey of patients seen at the Mayo Clinic over a 14-week period. Among the 501 patients who participated, 370 were nonsmokers and 131 were smokers. Compared with smokers, nonsmokers more often participated in religious activities such as regular weekly church attendance (48% vs. 24%), daily prayer, and Bible study (49% vs. 24%). Current smoking was negatively correlated with religious activities. However, after adjustment for demographic factors, there was no significant difference in intrinsic spirituality (importance of religion) between the two groups. Nonsmokers are more likely to engage in religious activities such as prayer, Bible study, and regular church attendance.*

Messina, Giuseppina, Paolo Lissoni, Paolo Marchiori, Erio Bartolacelli, Fernando Brivio & Luciano Magotti. 2010. Enhancement of the efficacy of cancer chemotherapy by the pineal hormone melatonin and its relation with the psychospiritual status of cancer patients. *Journal of Research in Medical Sciences: The Official Journal of Isfahan University of Medical Sciences* 15(4). 225-228.

*Researchers studied an intervention group of 50 metastatic non-small cell lung cancer patients and a control group of 100 patients, both undergoing chemotherapy. The intervention group received melatonin at 20 mg/ day. Patients were subdivided into 5 psychic profiles, as follows: spiritual faith, rationale faith, anxiety, apathy, and accusation behavior. Tumor response rate was significantly higher in patients treated by chemotherapy plus melatonin than in those treated by chemotherapy alone. However, the percentage of objective tumor regressions obtained in patients with spiritual faith was significantly higher than that found in the overall other patients concomitantly treated by chemotherapy plus melatonin.*

Schreiber, Judith A. 2011. Image of god: effect on coping and psychospiritual outcomes in early breast cancer survivors. *Oncology Nursing Forum* 38(3). 293-301.  
doi:10.1188/11.ONF.293-301

*Self-report written survey packets were mailed to 130 early breast cancer practice-identified female survivors. Researchers found that women who viewed God as highly engaged used more coping strategies to promote spiritual conservation in proportion to coping strategies that reflect spiritual struggle. Women who viewed God as highly engaged maintained psychological well-being when either spiritual conservation or spiritual struggle coping styles were used. No differences in variables were noted for women who viewed God as more or less angry. The authors conclude that the belief in an engaged God is significantly related to increased psychological well-being, decreased psychological distress, and decreased concern about recurrence.*

Singh, Nirbhay N., Giulio E. Lancioni, Alan S. W. Winton, Ashvind N. A. Singh, Judy Singh & Angela D. A. Singh. 2011. Effects of a mindfulness-based smoking cessation program for an adult with mild intellectual disability. *Research in Developmental Disabilities* 32(3). 1180-1185.  
doi:10.1016/j.ridd.2011.01.003

*Researchers developed and used a mindfulness-based smoking cessation program with a 31-year-old man with mild intellectual disabilities who had been a smoker for 17 years. The mindfulness-based smoking cessation program consisted of three components: intention, mindful observation of thoughts, and Meditation on the Soles of the Feet. The man was able to fade his cigarette smoking from 12 at baseline to 0 within 3 months, and maintain this for a year. Follow-up data, collected every 3 months following the maintenance period, showed he was able to abstain from smoking for 3 years.*

Sullivan, Allison R. 2010. Mortality Differentials and Religion in the U.S.: Religious Affiliation and Attendance. *Journal for the Scientific Study of Religion* 49(4). 740-753.

doi:10.1111/j.1468-5906.2010.01543.x

*Using data from the Health and Retirement Study, the author examined the relationship between adult mortality and religious affiliation, testing whether mortality differences associated with religious affiliation can be attributed to differences in socioeconomic status (years of education and household wealth), attendance at religious services, or health behaviors, particularly cigarette and alcohol consumption. A baseline report of attendance at religious services is used to avoid confounding effects of deteriorating health. Results show that socioeconomic status explains some but not all of the mortality difference. While Catholics, Evangelical Protestants, and Black Protestants benefit from favorable attendance patterns, attendance (or lack of) at services explains much of the higher mortality of those with no religious preference. Health behaviors do not mediate the relationship between mortality and religion, except among Evangelical Protestants. The author concludes that not only does religion matter, but studies examining the effect of "religiosity" need to consider differences by religious affiliation.*

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

*Researchers administered an 8-week yoga program that included 75-min weekly classes and 20min of nightly home practice to older women with osteoarthritis (OA) and symptoms consistent with insomnia. Thirteen women completed the study. Results show that 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. Actigraphic sleep outcomes were not significantly changed.*

Udell, Wadiya, Geri Donenberg & Erin Emerson. 2011. The impact of mental health problems and religiosity on African-American girls' HIV-risk. *Cultural Diversity & Ethnic Minority Psychology* 17(2). 217-224.

doi:10.1037/a0023243

*Researchers investigated the relationship between religiosity, mental health problems, and two sexual risk behaviors: condom use and number of partners. Participants were 80 sexually active African American girls in psychiatric care and their caregivers. Results indicated differential relationships, depending on parent versus youth report. Mother's religiosity was positively related to girls' condom use and not to girls' number of partners. Controlling for other predictors in the models, mother's religiosity explained as much as 15% of the variance in girls' condom use. Whereas parent and adolescent reports of girls' depression/anxiety and rule-breaking were positively associated with number of partners, reports of aggression were associated with having fewer partners. Neither parent nor youth reports of girls' mental health problems were associated with condom use. Controlling for other predictors in the models, girls' mental health problems accounted for as much as 31% of the variance in number of partners.*

Waldron-Perrine, Brigid, Lisa J. Rapport, Robin A. Hanks, Mark Lumley, Sarah-Jane Meachen & Paul Hubbard. 2011. Religion and spirituality in rehabilitation outcomes among individuals with traumatic brain injury. *Rehabilitation Psychology* 56(2). 107-116.

doi:10.1037/a0023552.

*Participants in this study were 88 adults with brain injury from 1 to 20 years post injury and their knowledgeable significant others. The majority of the participants with brain injury were male (76%), African American (75%) and Christian (76%). Participants subjectively reported on their religious/spiritual beliefs and psychosocial resources as well as their current physical and psychological status. Significant others reported objective rehabilitation outcomes. The results indicate that religious well-being (a sense of connection to a higher power) was a unique and robust predictor for life satisfaction, distress and functional ability whereas public religious practice*

*and existential well-being were not. The authors conclude that specific facets of religious and spiritual belief systems play direct and unique roles in predicting rehabilitation outcomes whereas religious activity does not.*

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

Abdel-Khalek, Ahmed M. 2011. Subjective well-being and religiosity in Egyptian college students. *Psychological Reports* 108(1). 54-58.

*A sample of 224 Egyptian college students (101 men, 123 women) was recruited. They responded to the Arabic versions of the Oxford Happiness Inventory, the Love of Life Scale, and the Satisfaction with Life Scale, as well as five separate single-item self-rating scales assessing physical health, mental health, happiness, satisfaction, and religiosity. All correlations between the measures and rating scales of subjective well-being and religiosity were statistically significant and positive, the largest between satisfaction and religiosity. Only one factor was retained in principal components factor analysis of the correlation matrix and labeled "Well-being and religiosity." It was concluded that religious persons in the present sample reported higher subjective well-being.*

Chiesa, Alberto & Alessandro Serretti. 2011. Mindfulness based cognitive therapy for psychiatric disorders: a systematic review and meta-analysis. *Psychiatry Research* 187(3). 441-453.  
doi:10.1016/j.psychres.2010.08.011

*The authors conducted a meta-analysis of the current findings about the efficacy of Mindfulness based cognitive therapy (MBCT) for psychiatric patients. They found that: 1) MBCT in adjunct to usual care was significantly better than usual care alone for reducing major depression (MD) relapses in patients with three or more prior depressive episodes (4 studies); 2) MBCT plus gradual discontinuation of maintenance ADs was associated to similar relapse rates at 1 year as compared with continuation of maintenance antidepressants (1 study); 3) the augmentation of MBCT could be useful for reducing residual depressive symptoms in patients with MD (2 studies) and for reducing anxiety symptoms in patients with bipolar disorder in remission (1 study) and in patients with some anxiety disorders (2 studies). However, several methodological shortcomings including small sample sizes, non-randomized design of some studies and the absence of studies comparing MBCT to control groups designed to distinguish specific from non-specific effects of such practice underscore the necessity for further research.*

Chong, Cecilia S M, Megumi Tsunaka, Hector W H Tsang, Edward P Chan & Wai Ming Cheung. 2011. Effects of yoga on stress management in healthy adults: A systematic review. *Alternative Therapies in Health and Medicine* 17(1). 32-38.

*In a literature review, the authors identified eight randomized controlled trials (RCTs) and clinical controlled trials (CCTs) that indicated a positive effect of yoga in reducing stress levels or stress symptoms in healthy adults. However, most of the studies had methodological problems in that the intervention duration was short and limited follow-up data was available.*

Gravitt, Wendy Jones. 2011. God's Ruthless Embrace: Religious Belief in Three Women with Borderline Personality Disorder. *Issues in Mental Health Nursing* 32(5). 301-317.  
doi:10.3109/01612840.2010.558234

*This exploratory study was designed to determine if three people with the diagnosis of Borderline Personality Disorder (BPD) viewed religion in characteristic and unique ways. The author concluded that the participants shared a faith style that resulted from an early developmental failure and that their image and response to God and the moral universe were a re-enactment of the dysfunctional mother/infant dyad. Specifically, God's character was seen as (1) self-evident and inescapable and (2) stationary and large. God was envisioned (3) as a person who is (4) magical; (5) inexplicable, and therefore, unreliable. Participants believed that (6) God's task was to provide and that (7) God created a moral universe. Their responses had an intense and desperate quality, were typified by*

*ambivalence, and emphasized a power differential. Finally, the women's relationship with God took the form of a deal: if she was dependent, then God would provide.*

- Huang, Charles Lung-Cheng, Chi-Yung Shang, Ming-Shien Shieh, Hsin-Nan Lin & Jin Chung-Jen Su. 2011. The interactions between religion, religiosity, religious delusion/hallucination, and treatment-seeking behavior among schizophrenic patients in Taiwan. *Psychiatry Research* 187(3). 347-353.  
doi:10.1016/j.psychres.2010.07.014

*The current study recruited 55 schizophrenic patients in Han-Chinese society to explore the relationship between religion, psychopathology with religious content, treatment-seeking behavior, and outcome. Subjects with religious delusions/hallucinations had lower scores on functioning and higher scores on religiosity. The higher religiosity scores were correlated with older age, longer duration of illness, religious affiliation, lower preference of psychiatric treatment, lower functioning score, and delusion/hallucination. Patients with religious affiliation showed less preference toward psychiatric treatment. Individuals with religious delusion/hallucination were more likely to receive magico-religious healing and not to be satisfied with psychiatric treatment. A more positive view of psychiatric treatment was predicted by lower religiosity score, higher satisfaction with psychiatric treatment, and lower years of education. The religiosity level seems not directly related to clinical severity, but it seems to be a better predictor of religious delusions/hallucinations than religious affiliation status. Patients with religious delusions/hallucinations did not necessarily have more severe psychopathology.*

- Jackson, Brenda R. & C. S. Bergeman. 2011. How does religiosity enhance well-being? The role of perceived control. *Psychology of Religion and Spirituality* 3(2). 149-161.  
doi:10.1037/a0021597.

*Religiosity and spirituality (R/S) are consistently linked with positive indicators of well-being, but the mechanisms behind these associations remain largely unknown. We hypothesize that an individual's level of perceived control (PC) acts as a mediator of this relationship and that this effect is stronger in older adults. Participants were 529 adults, aged 31–88. Regression analyses tested both mediating and moderating functions of PC for three different R/S components (religious practices, daily spiritual experiences, and religious/spiritual coping); composite variables were used for PC and subjective well-being (SWB) in all analyses. These effects were tested using the full sample, as well as separately by age group. Results revealed differences by both R/S dimension and age group: PC partially mediated the religious practices-SWB relationship in the full sample and in the later life group; the effects of religious/spiritual coping and spiritual experiences on SWB were partially mediated by PC in the full sample, the late midlife group, and the later life group; and none of the R/S-SWB relationships were mediated in the early midlife group.*

- 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

*The purpose of this study is to examine the relationship between parental religiosity, parental harmony on the subject of religiosity, and the mental health of pre-adolescents. In a community-based sample of 2,230 pre-adolescents (10-12 years), mental health problems were assessed using self-report, parental report, as well as teacher report. Information about the religiosity of mother, the religiosity of father and religious harmony between the parents was obtained by parent report. 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. Religious disharmony between parents is a risk factor for internalizing problems when the mother is passive religious. Religious disharmony is a risk factor on its own for externalizing problems amongst boys. Parental religious activity and parental harmony play a role in the mental health of pre-adolescents.*

- Kerrigan, Deanna, Kelly Johnson, Miriam Stewart, Trish Magyari, Nancy Hutton, Jonathan M. Ellen & Erica M.S. Sibinga. 2011. Perceptions, experiences, and shifts in perspective occurring among urban youth participating in a mindfulness-based stress reduction program. *Complementary Therapies in Clinical Practice* 17(2). 96-101.  
doi:16/j.ctcp.2010.08.003

*This study utilized in-depth interviews to explore the context, perceptions, and experiences of a sub-set of participants engaged in an acceptability study of mindfulness-based stress reduction (MBSR) among urban youth. Content analysis revealed that all in-depth interview participants reported experiencing some form of positive benefit and enhanced self-awareness as a result of MBSR program participation. Significant variation in the types and intensity of changes occurring was identified, ranging from a reframing and reduction of daily stressors to transformational shifts in life orientation and well-being.*

- Sharplin, Greg R, Simeon B W Jones, Barbara Hancock, Vikki E Knott, Jacqueline A Bowden & Hayley S Whitford. 2010. Mindfulness-based cognitive therapy: an efficacious community-based group intervention for depression and anxiety in a sample of cancer patients. *The Medical Journal of Australia* 193(5 Suppl). S79-82.

*After an 8-week structured mindfulness-based cognitive therapy program on individuals experiencing distress as a consequence of cancer, 16 participants with a history of cancer and five carers of people with cancer showed significant reductions in depression, anxiety and mindfulness, and these effects were sustained at the 3-month follow-up. Reliable change indices further support these findings. Participants' scores on measures of depression and anxiety decreased as a function of increased mindfulness.*

- Szanton, Sarah L., Jennifer Wenzel, Amy B. Connolly & Rachel L. Piferi. 2011. Examining Mindfulness-Based Stress Reduction: Perceptions from Minority Older Adults Residing in a Low-income Housing Facility. *BMC Complementary and Alternative Medicine* 11(1). 44.  
doi:10.1186/1472-6882-11-44

*Researchers conducted three focus groups with 13 current members of an Mindfulness-based stress reduction (MBSR) program. Participants were African American women over the age of 60 in a low-income housing residence. Analysis of the focus group responses revealed three primary themes: stress management, applying mindfulness, and the social support of the group meditation. The stressors they cited using MBSR with included growing older with physical pain, medical tests, financial strain, and having grandchildren with significant mental, physical, financial or legal hardships. Participants particularly used their MBSR training for coping with medical procedures, and managing both depression and anger.*

- Thomas, M. J., G. L. Moriarty, E.B. Davis & E. L. Anderson. 2011. The effects of a manualized group-psychotherapy intervention on client God images and attachment to God: a pilot study. *Journal of Psychology and Theology* 39(1). 44-58.

*Twenty-six adults who reported a Christian religious affiliation and who sought religiously based, group-psychotherapy treatment for difficulties in their emotional experience of God (i.e., negative god images) participated in an 8-week outpatient group-psychotherapy intervention. Treatment chiefly included psychoeducational, dynamic-interpersonal, and cognitive interventions, although it also included allegorical-bibliotherapy and art/music interventions. Following the intervention, participants reported experiencing adaptive shifts in their god images and attachment to God. Specifically, when pre- and post-questionnaire ratings were compared, they reported*

*experiencing God emotionally as more accepting, intimate, and supportive and as less disapproving, distant, and harsh. In addition, they reported experiencing significantly both less attachment anxiety with God and less attachment avoidance with God. Furthermore, they reported experiencing more congruence between their emotional experience of God (god images) and their theological beliefs about God (god concepts). The interventions that were deemed the most therapeutically effective were the allegorical-bibliotherapy and the cognitive-restructuring interventions.*

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

Ballboni, Michael J., Amenah Babar, Jennifer Dillinger, Andrea C. Phelps, Emily George, Susan D. Block, Lisa Kachnic, et al. 2011. "It depends": viewpoints of patients, physicians, and nurses on patient-practitioner prayer in the setting of advanced cancer. *Journal of Pain and Symptom Management* 41(5). 836-847.

doi:10.1016/j.jpainsymman.2010.07.008

*From interviews with advanced cancer patients (n=70), oncology physicians (n=206), and oncology nurses (n=115), researchers found that most advanced cancer patients (71%), nurses (83%), and physicians (65%) reported that patient-initiated patient-practitioner prayer was at least occasionally appropriate. Furthermore, clinician prayer was viewed as at least occasionally appropriate by the majority of patients (64%), nurses (76%), and physicians (59%). Of those patients who could envision themselves asking their physician or nurse for prayer (61%), 86% would find this form of prayer spiritually supportive. Most patients (80%) viewed practitioner-initiated prayer as spiritually supportive. Open-ended responses regarding the appropriateness of patient-practitioner prayer in the advanced cancer setting revealed six themes shaping respondents' viewpoints: necessary conditions for prayer, potential benefits of prayer, critical attitudes toward prayer, positive attitudes toward prayer, potential negative consequences of prayer, and prayer alternatives.*

Butler, Denise C., Philip P. Haley, Margaret A. Ege & Rebecca S. Allen. 2011. Religious Leaders' Perceptions Regarding Benefits of and Barriers to Organized Religious Support in Providing Care to Older Adults with Chronic Illness. *Clinical Gerontologist* 34(3). 237-250.

doi:10.1080/07317115.2011.554344.

*Interviews with 12 religious leaders explored perceived barriers and potential benefits in partnering with a secular organization to provide such care. From the interviews, themes identified as barriers included difficulty identifying "chronic illness" and awareness of need, volunteer over-commitment, proselytizing concerns, and financial obligations. Themes identified as benefits included the possibility of partnering with a secular organization to broker services, community views of churches as centralized assistance "clearinghouses," a history of church collaboration, and creation of community cohesion.*

Cooper, Rhonda S. 2011. Case Study of a Chaplain's Spiritual Care for a Patient with Advanced Metastatic Breast Cancer. *Journal of Health Care Chaplaincy* 17(1). 19-37.

doi:10.1080/08854726.2011.559832

*The case study seeks to describe an oncology chaplain's pastoral relationship with a 64-year-old woman with advanced metastatic breast cancer. The patient's distress was complicated by a history of anxiety and other chronic medical conditions. Approximately 16 pastoral encounters occurred during the last year of the patient's life. The patient, chaplain, and the pastoral conversations are presented as well as a retrospective assessment of them. The author finds that the chaplain's interventions were appropriate for the patient's spiritual needs, particularly in regard to her fear of death, loneliness, grief that her life was "too short" and estrangement from her inherited faith tradition, with observable benefits for the patient. The author concludes that the oncology chaplain has a distinctive role in the healthcare team as one who can meet the patient at the point of their spiritual need, provide appropriate*



*interventions and, thereby, ameliorate the distress, particularly in regard to death anxiety, peace of mind, and issues of meaning.*

- Hawthorne, Dawn, JoAnne M Youngblut & Dorothy Brooten. 2011. Psychometric evaluation of the Spanish and English versions of the spiritual coping strategies scale. *Journal of Nursing Measurement* 19(1). 46-54.

*This study evaluated the psychometric properties of the newly translated Spanish version of the Spiritual Coping Strategies (SCS) Scale. A total of 51 bilingual adults completed the SCS in Spanish and English, with 25 completing them again 2-3 weeks later. Internal consistency reliability for the Spanish and English versions of the SCS in the total sample were good, as was test-retest reliability. Spanish and English responses to the SCS items and the resulting score for the subscales and the total scale were not significantly different. Scores on the English and Spanish versions were correlated as expected with time since the stressful event and happiness with family and with spouse or partner, supporting the validity of the Spanish SCS.*

- Hodge, David R. 2011. Using spiritual interventions in practice: developing some guidelines from evidence-based practice. *Social Work* 56(2). 149-158.

*This article develops some guidelines to assist practitioners in using spiritual interventions in an ethical, professional manner that fosters client well-being. These guidelines can be summarized under the following four rubrics: (1) client preference, (2) evaluation of relevant research, (3) clinical expertise, and (4) cultural competency. The article concludes by emphasizing that these overlapping guidelines should be considered concurrently, in a manner that privileges clients' needs and desires in the decision-making process.*

- Holeman, V. T., J. B. Dean, L. DeShea & J. D. Duba. 2011. The multidimensional nature of the quest construct forgiveness, spiritual perception, & differentiation of self. *Journal of Psychology and Theology* 39(1). 31-43.

*The study examined relationships between differentiation of self, sacred loss/desecration, and decisional or emotional forgiveness. A convenience sample (n=437) completed an on-line survey. After controlling for impact of the event, impression management, hurtfulness, and religiousness, sacred loss/desecration partially predicted forgiveness. Sacred loss significantly predicted one measure of emotional forgiveness, and desecration significantly predicted two measures of decisional forgiveness and one measure of emotional forgiveness. Four differentiation of self scales were examined in separate hierarchical regression analyses as predictors of forgiveness, controlling for impact of the event, impression management, and hurtfulness. Each differentiation of self scale significantly predicted reduction of negative emotion, and two differentiation of self scales significantly predicted inhibition of harmful intention. Differentiation of self partially mediated the relationship between sacred loss/desecration and emotional or decisional forgiveness.*

- Ivry, Tsipy, Elly Teman & Ayala Frumkin. 2011. God-sent ordeals and their discontents: Ultra-orthodox Jewish women negotiate prenatal testing. *Social Science & Medicine* (1982) 72(9). 1527-1533.

doi:10.1016/j.socscimed.2011.03.007

*Through narrative interviews with 20 pregnant ultra-orthodox (Haredi) Jewish women in Israel conducted between 2007 and 2009, the authors examine the implications for such women of prenatal testing, and of pregnancy as a gendered route of piety. They found that pregnancy signified both a divine mission and possible reproductive misfortunes. Bearing a child with a disability was taken as a test of faith and God's decree was to be accepted. Fetal anomaly created anxiety about the women's ability to fulfill their God-given task and about their position in an unwritten hierarchy of gendered righteousness. Challenging reproductive decisions were often assigned to rabbis, but this did not exempt women from viewing themselves as inadequate in their religious devotion.*

Jankowski, Peter J. & Steven J. Sandage. 2011. Meditative prayer, hope, adult attachment, and forgiveness: A proposed model. *Psychology of Religion and Spirituality* 3(2). 115-131.  
doi:10.1037/a0021601.

*The present study tested a theoretical model of the relationship between meditative prayer and interpersonal forgiveness with hope and adult attachment as mediator variables. Results supported the proposed multiple mediation model as determined by multiple measures of model fit with the data. Significant direct effects were observed between meditative prayer and hope, hope and adult attachment, and adult attachment and forgiveness. A significant total indirect effect was found between meditative prayer and forgiveness. A significant specific indirect effect was also observed between meditative prayer and adult attachment with hope as the mediator, and between hope and forgiveness with adult attachment as a mediator. The concept of affect regulation is proposed as a possible unifying mechanism of the variables in the proposed model.*

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* 21(3). 286-303.  
doi:10.1080/10503307.2011.565488

*In this present grounded theory study, 16 experienced psychologists explored their personal religious/spiritual/nonreligious identity development journeys, their experiences with clients' religious/spiritual content in psychotherapy sessions, and how their identity may have influenced the way they interacted with religious/spiritual material during sessions. Results revealed that psychologists' spiritual/religious/nonreligious identity is conflicted and complex and that their academic and clinical training did not provide sufficient opportunity to examine how this may affect their therapeutic work. A tentative grounded theory emerged suggesting that psychologists both identified with and were activated by clients' spiritual/religious conflicts and their internal experiences about the spiritual/religious content, both of which presented significant challenges to therapeutic work.*

Stranahan, Susan. 2011. The use of dreams in spiritual care. *Journal of Health Care Chaplaincy* 17(1). 87-94.  
doi:10.1080/08854726.2011.559862

*This paper explores the use of dreams in the context of pastoral care. Although many people dream and consider their dreams to hold some significant spiritual meaning, spiritual care providers have been reluctant to incorporate patients' dreams into the therapeutic conversation. Not every dream can be considered insightful, but probing the meaning of some dreams can enhance spiritual care practice. Hill's Cognitive-Experimental Dream Interpretation Model is applied in the current article as a useful framework for exploring dreams, gaining insight about spiritual problems, and developing a therapeutic plan of action. Bulkeley's criteria for dream interpretation were used to furnish safeguards against inappropriate application of dream interpretation to spiritual assessment and interventions.*

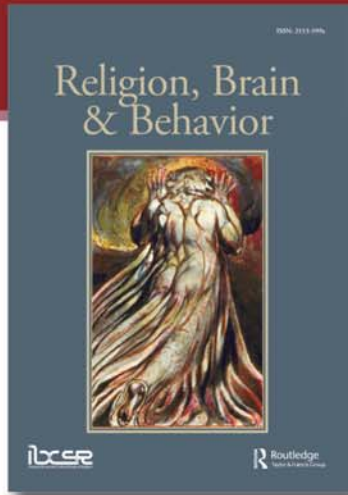
Wachholtz, Amy & Usha Sambamoorthi. 2011. National Trends in Prayer Use as a Coping Mechanism for Health Concerns: Changes From 2002 to 2007. *Psychology of Religion and Spirituality* 3(2). 67-77.  
doi:37/a0021598

*Researchers analyzed national trends in the use of prayer to cope with health concerns. Data are from the Alternative Medicine Supplement of the National Health Interview Survey 2002 (n=30,080) and 2007 (n=22,306). The authors categorized prayer use into 3 groups: never prayed, prayed in the past 12 months, and did not pray in the past 12 months. Recent use (within 12 months) of prayer for health concerns significantly increased from 43% in 2002 to 49% in 2007. After adjusting for demographic, socioeconomic status, health status, and lifestyle behaviors, prayer use was more likely in 2007 than 2002. Across time, individuals reporting*

*dental pain were more likely to use prayer to cope compared with those with no pain. Other predictors of prayer, including gender, race, psychological distress, changing health status, and functional limitations, remained consistent across both time periods. Overall, prayer use for health concerns increased between 2001 and 2007.*

Walker, Donald F., Everett L. Worthington Jr., Aubrey L. Gartner, Richard L. Gorsuch & Evalin Rhodes Hanshew. 2011. Religious Commitment and Expectations About Psychotherapy Among Christian Clients. *Psychology of Religion and Spirituality* 3(2). 98-114.  
doi:37/a0021604

*To assist psychotherapists in understanding client religiousness, Richards and Bergin (2005) have suggested assessing clients' religiousness at a broad level initially, using ecumenical measures, followed by a more detailed assessment that uses measures particular to the client's religious affiliation. In this study, the utility of this approach was tested in predicting expectations about psychotherapy of Christian clients (n=176). Their religious commitment was considered in comparison to religious beliefs, attitudes, values, and behaviors. Client religiousness was positively associated with ratings of therapist expertise and attractiveness, desire to discuss religious issues in psychotherapy, and desire to see a Christian therapist. The authors conclude that assessing religious commitment is important, and that measuring religious beliefs, attitudes, values, and behaviors add accuracy to assessment.*



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## PART 3. BOOKS

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

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