



RESEARCH REVIEW

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

JUNE, 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 536 articles, 80 articles have been retained from 53 journals. There are 50 pre-publication citations from 28 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Ives-Deliperi, Victoria L., Mark Solms & Ernesta M. Meintjes. 2011. The neural substrates of mindfulness: An fMRI investigation. *Social Neuroscience* 6(3). 231-242.
doi:10.1080/17470919.2010.513495.

This study employed functional magnetic resonance imaging (fMRI) to identify the brain regions involved in state mindfulness and to shed light on its mechanisms of action. Significant signal decreases were observed during mindfulness meditation in midline cortical structures associated with interoception, including bilateral anterior insula, left ventral anterior cingulate cortex, right medial prefrontal cortex, and bilateral precuneus. Significant signal increase was noted in the right posterior cingulate cortex. These findings lend support to the theory that mindfulness achieves its positive outcomes through a process of disidentification.

Kalyani, Bangalore G, Ganesan Venkatasubramanian, Rashmi Arasappa, Naren P Rao, Sunil V Kalmady, Rishikesh V Behere, Hariprasad Rao, Mandapati K Vasudev & Bangalore N Gangadhar. 2011. Neurohemodynamic correlates of “OM” chanting: A pilot functional magnetic resonance imaging study. *International Journal of Yoga* 4(1). 3-6.
doi:10.4103/0973-6131.78171.

Using functional Magnetic Resonance Imaging, the neurohemodynamic correlates of audible “OM” chanting were examined in right-handed healthy volunteers (n=12; nine men). The “OM” chanting condition was compared with pronunciation of “ssss” as well as a rest state. Significant deactivation was observed bilaterally during “OM” chanting in comparison to the resting brain state in bilateral orbitofrontal, anterior cingulate, parahippocampal gyri, thalami and hippocampi. The right amygdala also demonstrated significant deactivation. No significant activation was observed during “OM” chanting. In contrast, neither activation nor deactivation occurred in these

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brain regions during the comparative task – namely the ‘sss’ pronunciation condition. Researchers conclude that the neurohemodynamic correlates of “OM” chanting indicate limbic deactivation. As similar observations have been recorded with vagus nerve stimulation treatment used in depression and epilepsy, the study findings argue for a potential role of this “OM” chanting in clinical practice.

Mograbí, Gabriel José Corrêa. 2011. Meditation and the brain: attention, control and emotion. *Mens Sana Monographs* 9(1). 276-283.
doi:10.4103/0973-1229.77444.

The author analyses results from neuroimaging studies dealing with two types of meditation: “one-pointed concentration” and “compassion meditation”. Analyzing “one-pointed concentration”, he shows the differences between novice and expert meditation practitioners in terms of brain activity and connectivity, considering the relationship among increased attention and concentration and decreased activity in areas related to discursive thought and emotion. Analyzing “compassion meditation”, and comparing novice and expert practitioners, he reviews evidence for the importance of limbic circuitry in emotion sharing. The author concludes that there is a common structure to those different ways of dealing with emotion during meditation.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Barrett, Justin L. 2011. Cognitive Science of Religion: Looking Back, Looking Forward. *Journal for the Scientific Study of Religion* 50(2). 229-239.
doi:10.1111/j.1468-5906.2011.01564.x.

The cognitive science of religion (CSR) arose out of attempts to ‘science up’ religious studies and the anthropology of religion without eliminating interpretive approaches. While maintaining this historical orientation, CSR holds promise to help bridge to other areas within the scientific study of religion. Particularly fruitful areas of future collaboration and complementary study are evolutionary studies of religion, psychology of religion, sociology of religion, and archeology of religion. The author briefly summarizes CSR’s history and current state and then offer exemplary future directions that might bring CSR into fruitful connection with other areas in the greater scientific study of religion. A response to an invitation to explore the potential of CSR for the 50th anniversary of the journal.

Hodge, K. Mitch. 2011. Why immortality alone will not get me to the afterlife. *Philosophical Psychology* 24(3). 395-410.
doi:10.1080/09515089.2011.559620.

Recent research in the cognitive science of religion suggests that humans intuitively believe that others survive death. In response to this finding, three cognitive theories have been offered to explain this: the simulation constraint theory; the imaginative obstacle theory; and terror management theory. First, the author provides a critical analysis of each of these theories. Second, he argues that these theories, while perhaps explaining why one would believe in his own personal immortality, leave an explanatory gap in that they do not explain why one would intuitively attribute survival of death to others. To fill in the gap, he offers a cognitive theory based on offline social reasoning and social embodiment which provides for the belief in an eternal social realm in which the deceased survive: the afterlife.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Burchardt, Marian. 2011. Challenging Pentecostal moralism: erotic geographies, religion and sexual practices among township youth in Cape Town. *Culture, Health & Sexuality* 13(6). 669-683.
doi:10.1080/13691058.2011.566356.

Taking young Pentecostals operating in a space that is not explicitly religious as the methodological entrance to the field, this paper explores negotiations over sexuality, intimate relationships and love among Xhosa-speaking township youth. It introduces the notion of erotic geographies to consider how possible influences of religious discourses on sexuality are refracted by alternative cultural orientations and material contexts. Findings suggest that premarital abstinence appears as a highly exceptional ideal for youth. Even among Pentecostal youth, notions of sexuality are largely severed from religiosity and faithfulness and romanticism are dominant ideals.

- Burris, Christopher T. & Raluca Petrican. 2011. Hearts Strangely Warmed (and Cooled): Emotional Experience in Religious and Atheistic Individuals. *International Journal for the Psychology of Religion* 21(3). 183-197.
doi:10.1080/10508619.2011.581575.

In light of neurophysiological evidence suggesting a link between hemispheric dominance and religious preference, three studies tested whether atheists and religious individuals process emotions differently. Suggestive of right-hemispheric dominance, individuals who identified with religion reported more intense positive emotions associated with a recalled love experience (Study 1), greater sadness in immediate response to reading a tragic news story (Study 2), and more vivid recall of the subjective details of either their most recent birthday or an existential crisis (Study 3). They also reported greater alexithymia compared to atheists. Overall, agnostic/no religion individuals averaged in between these two groups. The results suggest that, relative to atheists, religious individuals have more accessible yet undifferentiated emotions, which may perhaps serve as raw materials for religious experience.

- Cetrez, Onver Andreas. 2011. The next generation of Assyrians in Sweden: religiosity as a functioning system of meaning within the process of acculturation. *Mental Health, Religion & Culture* 14(5). 473-487.
doi:10.1080/13674676.2010.484061.

For this study, three generations of the Assyrian population in a Swedish city have been studied concerning their acculturation processes in relation to religious values and practices. The quantitative questionnaire material shows that religious values and practices decline from the first to the third generation. The qualitative interview study with members of the third generation shows that religion has been a positive part of childhood. In adulthood, however, other systems of meaning also have become central at the same time as religious institutions and representatives are being criticized.

- James, Mtreacia S.L., Angela K. Miles & Terry Mullins. 2011. The interactive effects of spirituality and trait cynicism on citizenship and counterproductive work behaviors. *Journal of Management, Spirituality & Religion* 8(2). 165-182.
doi:10.1080/14766086.2011.581814.

The following study examined spirituality as a moderator between an employee personality trait (cynicism) and discretionary job performance dimensions (citizenship behavior and counterproductive work behavior). This exploration integrates the literature on spirituality, cynicism and performance by probing the relationship between negative personality traits and performance while considering the interactive effects of cynicism and spirituality. Specifically, trait cynicism was predicted to have a direct impact on performance. Results did not support this prediction. However, as expected, there was a significant interaction between cynicism and spirituality such that there were significant differences in the performance of highly spiritual cynics and those low in spirituality.

- Jankowski, Peter J., Andy J. Johnson, Jillian E. Holtz Damron & Tegan Smischney. 2011. Religiosity, Intolerant Attitudes, and Domestic Violence Myth Acceptance. *International Journal for the Psychology of Religion* 21(3). 163-182.
doi:10.1080/10508619.2011.581574.

The latent construct of religiosity comprised measures of external, internal, and quest religiosity and was examined in relation to the latent construct of intolerant attitudes in a sample of undergraduate and graduate students at a Christian-affiliated university. The latent construct of intolerance included the indicators of rape and domestic violence myth acceptance, social dominance, dogmatism, and negative attitudes toward women. Multivariate results revealed significant negative correlations between internal and quest religiosity and indicators of intolerant attitudes, including the interpersonal violence myth acceptance scales. Quest religiosity also demonstrated unique univariate quadratic effects with both rape myth acceptance and domestic violence myth acceptance. Moderate levels of questing were associated with highest levels of interpersonal violence myth acceptance.

Kashdan, Todd B., Alex Afram, Kirk W. Brown, Melissa Birnbeck & Maria Drvoshanov. 2011. Curiosity enhances the role of mindfulness in reducing defensive responses to existential threat. *Personality and Individual Differences* 50(8). 1227-1232.
doi:10.1016/j.paid.2011.02.015.

Using a terror management theory paradigm, the present research assessed whether people characterized by both an attitude of curiosity, as well as mindful attention, would exhibit non-defensive reactions to targets that threaten their worldview. Participants (n=118) were randomly assigned to an existential threat (mortality salience) condition or a control condition then asked to read an essay describing humans as just another animal or an essay describing the uniqueness of humans. Participants higher in both curiosity and mindful attention responded non-defensively, rating the humans as animals essay writer as likeable and intelligent, with a valid opinion. Participants who were high in mindfulness but low in curiosity responded defensively, with negative judgments of the essay writer. Mindlessness (endorsing low curiosity and mindful attention) also mitigated defensive responding. Results suggest that curiosity plays an important, understudied role in the benefits linked to mindfulness.

Khalifa, Najat, Tim Hardie, Shahid Latif, Imran Jamil & Dawn-Marie Walker. 2011. Beliefs about Jinn, black magic and the evil eye among Muslims: age, gender and first language influences. *International Journal of Culture and Mental Health* 4(1). 68-77.
doi:10.1080/17542863.2010.503051.

Researchers examined Muslims' beliefs about Jinn, black magic and the evil eye and whether believed affliction by these supernatural entities could cause physical or mental health problems, and also whether doctors, religious leaders, or both should treat this. A self-report questionnaire was given to a convenience sample of Muslims aged 18 years and over (n=111). The majority of the sample believed in the existence of Jinn, black magic and the evil eye and approximately half of them stated that these could cause physical and mental health problems and that these problems should be treated by both doctors and religious figures.

Muñoz-Laboy, Miguel, Laura R. Murray, Natalie Wittlin, Patrick A. Wilson, Veriano Terto & Richard Parker. 2011. Divine targets: youth at the centre of Catholic and Pentecostal responses to HIV and AIDS in Brazil. *Culture, Health & Sexuality* 13(6). 657-668.
doi:10.1080/13691058.2011.565519.

This study explored the focus on youth in Catholic and Evangelical Pentecostal discussions about and responses to HIV and AIDS in Brazil. Key informant, oral history and in-depth interviews revealed a disconnect between young people's views of themselves as leaders in their religious institutions' responses to HIV and other social problems, and adult religious leaders' views of young people as vulnerable and in need of being 'saved'. Religious leaders presented young people as institutional commodities, emphasizing their symbolic value as signs of the health and future of their churches.

Sheets, Penelope, David S. Domke & Anthony G. Greenwald. 2011. God and Country: The Partisan Psychology of the Presidency, Religion, and Nation. *Political Psychology* 32(3). 459-484.
doi:10.1111/j.1467-9221.2010.00820.x.

Researchers sought to examine (a) citizens' perceptions of candidates' ties to faith and nation and, (b) how these impressions may be related to electoral attitudes and intended vote. After measuring both explicit and implicit indicators of the Christian-ness and American-ness of Obama and McCain, the authors found that both explicit and implicit perceptions of these traits related to voters' overall candidate attitudes and intended vote choice, and that they were connected significantly more strongly for our sample of self-described Republicans than Democrats. Results illuminate these partisan differences and raise questions about their implications for U.S. presidential politics in years to come.

Solt, Frederick, Philip Habel & J. Tobin Grant. 2011. Economic Inequality, Relative Power, and Religiosity. *Social Science Quarterly* 92(2). 447-465.
doi:10.1111/j.1540-6237.2011.00777.x.

This article examines the relationship of economic inequality, power, and religiosity, using two complementary analyses of inequality and religiosity: a multilevel analysis of countries around the world over two decades and a time-series analysis of the United States over a half-century. Economic inequality has a strong positive effect on the religiosity of all members of a society regardless of income. These results support relative power theory, which maintains that greater inequality yields more religiosity by increasing the degree to which wealthy people are attracted to religion and have the power to shape the attitudes and beliefs of those with fewer means.

Stieger, Stefan, Cornelia K Kastner, Martin Voracek & Adrian Furnham. 2011. Association between just world beliefs and perceptions of counterproductive workplace behaviors. *Psychological Reports* 108(2). 606-616.

Researchers administered a questionnaire, and 320 adults rated 48 counterproductive workplace behaviors (CWBs) on a 9-point scale, from petty to serious offense, and also completed the Just World Beliefs scale. Ratings of the seriousness of the CWBs indicated considerable variability in perceptions, with theft and physical violence rated most strongly. A factor analysis yielded five interpretable factors. Older participants were more likely to rate as more serious all counterproductive workplace behaviors.

Van Tubergen, Frank & Jörunn Í. Sindradóttir. 2011. The Religiosity of Immigrants in Europe: A Cross-National Study. *Journal for the Scientific Study of Religion* 50(2). 272-288.
doi:10.1111/j.1468-5906.2011.01567.x.

This study examines cross-national differences in the religiosity of immigrants in Europe utilizing three different measures of religiosity: religious attendance, praying, and subjective religiosity. Hypotheses are formulated by drawing upon a variety of theories-scientific worldview, insecurity, religious markets, and social integration. The hypotheses are tested using European Social Survey data (2002-2008) from more than 10,000 first-generation immigrants living in 27 countries. Multilevel models show that, on the individual level, religiosity is higher among immigrants who are unemployed, less educated, and who have recently arrived in the host country. On the contextual level, the religiosity of natives positively affects immigrant religiosity. The models explain about 60 percent of the cross-national differences in religious attendance and praying of immigrants and about 20 percent of the cross-national differences in subjective religiosity.

Vaidyanathan, Brandon. 2011. Religious Resources or Differential Returns? Early Religious Socialization and Declining Attendance in Emerging Adulthood. *Journal for the Scientific Study of Religion* 50(2). 366-387.
doi:10.1111/j.1468-5906.2011.01573.x.

The transition from adolescence into emerging adulthood is usually accompanied by a decline in religious participation. This article examines why such decline occurs at different rates across major Christian traditions and whether this variation can be explained by early socialization factors. Using data from waves 1 and 3 of the National Study of Youth and Religion (n=1,879), the author examines the effects of parental religiosity, church

support, religious education, and youth group involvement on the decline in attendance five years later. Results show that these socialization processes adequately explain why attendance declines at different rates across religious traditions. However, these socialization factors do not have the same effect across traditions and often yield differential returns for attendance outcomes. These findings also suggest that comparisons across religious traditions can resolve the 'channeling hypothesis' debate about whether parental influence on an offspring's future religiosity is primarily direct or indirect.

Zarzycka, Beata & Elzbieta Rydz. 2011. The selective relationship between religious dimensions and social desirability among Polish students. *Mental Health, Religion & Culture* 14(5). 411-422.
doi:10.1080/13674671003739170.

This study explores the effect of the position of the religious construct-system (central vs. subordinated vs. marginal) in personality on the relationship between social desirability and structure of religiosity, emotion to God and post-critical belief. The sample comprised Polish students (n=200) aged between 19 and 29 years. The Social Desirability Scale, The Structure-of-Religiosity Test and The Post-Critical Belief Scale were employed in the study. The results suggest that religiosity is not associated with social desirability.

Zhai, Jiexia Elisa & Robert D. Woodberry. 2011. Religion and Educational Ideals in Contemporary Taiwan. *Journal for the Scientific Study of Religion* 50(2). 307-327.
doi:10.1111/j.1468-5906.2011.01569.x.

The relationship between religion and educational ideals in Taiwan is explored using the Taiwan Social Change Survey (1990, 1995, 2000, and 2005). Religion seems to influence the overall level of educational ideals. Both before and after controls, Taiwanese Protestants have the highest educational ideals for both boys and girls; the nonreligious have the second highest ideals. Members of the new religious movement Yi-Guan-Dao and Catholics have the lowest ideals, while folk religionists/Taoists and Buddhists are in the middle and not significantly different from each other.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Artson, Bradley Shavit. 2011. Co-evolving: Judaism and biology. *Zygon: Journal of Religion & Science* 46(2). 429-445.

Biology has been able to systematize and order its vast information through the theory of evolution, offering the possibility of a more engaged dialogue and possible integration with religious insights and emotions. Using Judaism as a focus, this essay examines ways that contemporary evolutionary theory offers room for balancing freedom and constraint, serendipity and intentionality in ways fruitful to Jewish thought and expression. This essay then looks at a productive integration of Judaism and biology in the examples of co-evolution, environmental ethics, the place of humans within nature, the relationship of mind and brains, and the ways that individual and group identity blur.

Chen, Zhuo, Jr Hood, Lijun Yang & P. J. Watson. 2011. Mystical Experience Among Tibetan Buddhists: The Common Core Thesis Revisited. *Journal for the Scientific Study of Religion* 50(2). 328-338.
doi:10.1111/j.1468-5906.2011.01570.x.

In the study of mysticism the debate has centered on whether a universal experiential core exists regardless of religious interpretation. The current investigation combines Jamesian empiricist and social constructivist perspectives to argue that stable experiential facets load variously on factors to construct local interpretations. Local interpretations reflect a family resemblance-a mystical common core experienced across cultures. Results of confirmatory factor analyses, based on data from 240 Tibetan Buddhist adults, suggest statistical model fit and

superiority for the three-factor model compared to the unidimensional model. Pure experience can be distinguished explicitly from its context-specific hermeneutical construal.

- González, Alessandra L. 2011. Measuring Religiosity in a Majority Muslim Context: Gender, Religious Salience, and Religious Experience Among Kuwaiti College Students-A Research Note. *Journal for the Scientific Study of Religion* 50(2). 339-350.
doi:10.1111/j.1468-5906.2011.01571.x.

The meaning of traditional and alternative measures of religiosity in a majority Muslim context is examined using the Islamic Social Attitudes Survey. Specifically, this article reports a test of whether traditional religiosity measures are useful in a majority Muslim context. Differences between men and women are explored as well as the extent to which demographics, schools of thought, and religious socialization are significantly correlated to religious salience and religious experience. Results suggest the need to use alternative measures of Islamic religiosity and to take gender difference into account. Islamist political affiliation and religious socialization are positively associated with religious salience and experience for women, while more traditional measures such as mosque attendance and Qur'anic reading are associated with religious salience and experience for men, even after controlling for religious sect.

- Hakak, Y. 2011. Psychology and democracy in the name of God? The invocation of modern and secular discourses on parenting in the service of conservative religious aims. *Mental Health, Religion & Culture* 14(5). 433-458.
doi:10.1080/13674671003793698.

Researchers used the Faith Development Scale (FDS) to examine the relationship between religious maturity and attitudes toward Muslims and toward gay men and lesbians in an Australian context using a sample of churchgoers from the Perth metropolitan area (n=139). Respondents who scored lower on the FDS were more prejudiced toward both target groups than were high scorers. Furthermore, participants who scored lower on the FDS were more prejudiced against gay men and lesbians than they were against Muslim Australians. The FDS was a better predictor of attitudes toward the two groups than was the Quest Scale. Contrary to overseas studies, the present study found that religious fundamentalists held more prejudiced attitudes toward gay men and lesbians than toward those of a different religion (Australian Muslims). Right-wing political orientation was also found to be predictive of prejudice against Australian Muslims and against gay men and lesbians independently of religious development. Results suggest that religious maturity, as well as fundamentalism and right-wing political views, plays an important role in the "making" or "unmaking" of prejudice against Australian Muslims and against gay men and lesbians. Evidence is presented that suggests that the Quest Scale and the FDS are measuring different aspects of religious development.

- Harrington, Anne. 2011. The placebo effect: what's interesting for scholars of religion? *Zygon: Journal of Religion & Science* 46(2). 265-280.
doi:10.1111/j.1467-9744.2010.01188.x.

The placebo effect has emerged as a complex reference point in a number of high-stakes conversations about the metaphysical significance of experiences of religious healing, the possible health benefits of being religious, and the feasibility of using double-blind placebo-controlled trials to investigate the efficacy of prayer. In each of these conversations, the placebo effect is always pointing toward some larger issue, serving some larger agenda. The agendas, though, tend to pull in different directions, leading to a situation that feels at once fractured and stalemated. This essay reviews the main areas of interest, and proposes some specific issues where humanistic scholars of religion in particular might be able to introduce constructive and creative new perspectives.

- Hjarvard, Stig. 2011. The mediatisation of religion: Theorising religion, media and social change. *Culture and Religion* 12(2). 119-135.

doi:10.1080/14755610.2011.579719.

Drawing on recent advances in mediatisation theory, the article presents a theoretical framework for understanding the increased interplay between religion and media. The media have become an important, if not primary, source of information about religious issues, and religious information and experiences become molded according to the demands of popular media genres. As a cultural and social environment, the media have taken over many of the cultural and social functions of the institutionalized religions and provide spiritual guidance, moral orientation, ritual passages and a sense of community and belonging. Furthermore, the article considers the relationship between mediatisation and secularization at three levels: society, organization and individual. At the level of society, mediatisation is an integral part of secularization. At the level of organization and the individual, mediatisation may both encourage secular practices and beliefs and invite religious imaginations typically of a more subjectivised nature.

Stratton, Nick. 2011. Spiritual prosperity and learning theory. *Research in Post-Compulsory Education* 16(2). 215-229.

doi:10.1080/13596748.2011.575294.

This article aims to provide an account of spiritual prosperity, whereby various related mental capacities may be developed through an expanded range of learning processes. This account will be secular and humanistic, thereby circumnavigating the theology of spirituality in favor of psychological models. As spirituality remains “a slippery concept,” the authors begins by referring to two contemporary philosophers who offer some metaphors and dimensions for modes of spirituality. A wide-ranging model of learning, based on the perspectives of four pioneer learning theorists, is introduced. This is based on lines of development and on learning episodes, where tension is resolved through play and metaphor. The result is to balance cognition with imagination and feeling, and to provide a motivational context of sociality imperatives. The author concludes by investigating whether this model has the potential to promote the growth of spiritual prosperity in its multiple forms.

Voelker, Paul. 2011. Materialist spirituality? *Zygon: Journal of Religion & Science* 46(2). 451-460.

doi:10.1111/j.1467-9744.2010.01190.x.

Contrary to proposals that seek a harmonious integration of ‘science and religion’ or ‘science and spirituality,’ the author argues that contemporary scientific and philosophical work at the mind-brain interface gives us reason to be skeptical of many of the claims found within religious spiritualities. Religious spiritualities typically presume commitment to strong versions of metaphysical dualism, while contemporary mind science gives us every reason to think that the mind is the brain. If materialism is true, what becomes of spirituality? While materialism or naturalism is widely understood to be an anti-religious position with corrosive effects on morality, the author argues that materialism offers a compelling account of moral objectivity and is fully compatible with an appreciation for many aspects of religion, suggesting that nothing precludes dialogue and conversation between naturalists and religious believers.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Ai, Amy L & Daniel E Hall. 2011. Divine love and deep connections: a long-term followup of patients surviving cardiac surgery. *Journal of Aging Research* 2011. 841061. doi:10.4061/2011/841061.

Researchers examined experiencing divine love as an indicator of affective spiritual growth in a prospective cohort of 200 patients surviving cardiac surgery. Participants had previously completed two-wave preoperative interviews when standardized cardiac surgery data were also collected. Researchers measured divine love at 900 days postoperatively. Analysis indicated the direct effect of positive religious coping on experiences of divine love. Postoperatively perceived spiritual support was entered at the final step as an explanatory factor, which appeared to mediate the coping effect. None of the other faith factors predicted divine love.

Baruth, Meghan, Sara Wilcox & Margaret D. Condrasky. 2011. Perceived Environmental Church Support Is Associated with Dietary Practices among African-American Adults. *Journal of the American Dietetic Association* 111(6). 889-893. doi:16/j.jada.2011.03.014.

This study examined the relationship between perceived environmental church support for healthy eating and intake of fruit and vegetables and fat- and fiber-related behaviors. Participants were 1,136 African-American church members from four geographically defined districts in South Carolina. Perceived total church support and perceived written and spoken informational church support were associated with considerably higher fruit and vegetable intake and more favorable fiber-related behaviors, whereas only perceived total and perceived written informational support were associated with more low-fat dietary behaviors. Perceived instrumental church support was not associated with fruit and vegetable consumption. No sex differences were found.

Boyd-Starke, Kimberly, Oliver W Hill, John Fife & Marcina Whittington. 2011. Religiosity and HIV risk behaviors in African-American students. *Psychological Reports* 108(2). 528-536.

The purpose of this study was to see how dimensions of religiosity and spirituality influenced the HIV risk behavior in African-American college students (n=256). Survey data confirmed a relationship between religiosity/spirituality and one's tendency to engage in HIV risk behaviors in the population of African-American college students. This study was able to reveal that traditional indicators of religiosity, such as association and church attendance, were not predictors of any of the risky sexual behaviors or attitudes. The portions of religiosity with the greatest impact on these behaviors were the Experiential/Phenomenological, the Existential Well-being, and the Cognitive dimensions, with high scores on each indicative of less likelihood of engaging in risky sexual behaviors.

Boyle, Michael P. 2011. Mindfulness training in stuttering therapy: A tutorial for speech-language pathologists. *Journal of Fluency Disorders* 36(2). 122-129. doi:16/j.jfludis.2011.04.005.

A literature review indicates that there is a substantial overlap between what is required for effective stuttering management and the benefits provided by mindfulness practices. Mindfulness practice results in decreased avoidance, increased emotional regulation, and acceptance in addition to improved sensory-perceptual processing and attentional regulation skills. These skills are important for successful long-term stuttering management on both psychosocial and sensory-motor levels. It is concluded that the integration of mindfulness training and stuttering treatment appears practical and worthy of exploration.

Brands, Marion M.M.G., Helen Purperhart & Judith M. Deckers-Kocken. 2011. A pilot study of yoga treatment in children with functional abdominal pain and irritable bowel syndrome. *Complementary Therapies in Medicine* 19(3). 109-114.
doi:16/j.ctim.2011.05.004.

Researchers enrolled 20 children, aged 8-18 years, with irritable bowel syndrome or functional abdominal pain in 10 yoga lessons. Following the intervention, in the 8-11 year old group and the 11-18 year old group pain frequency was significantly decreased at the end of therapy compared to baseline. In the 8-11 year group pain intensity was also significantly decreased at this time point. After 3 months there still was a significant decrease in pain frequency in the younger patient group and a borderline significant decrease in pain frequency in the total group. Parents reported a significantly higher quality of life score for their children after yoga treatment.

Chiesa, Alberto & Alessandro Serretti. 2011. Mindfulness-based interventions for chronic pain: a systematic review of the evidence. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(1). 83-93.
doi:10.1089/acm.2009.0546.

A literature search for studies investigating mindfulness-based interventions (MBIs) for pain found 10 studies for review. Current studies showed that MBIs could have nonspecific effects for the reduction of pain symptoms and the improvement of depressive symptoms in patients with chronic pain, while there is only limited evidence suggesting specific effects of such interventions. Further findings evidenced some improvements in psychologic measures related to chronic pain such as coping with pain following MBIs as well. The authors conclude that there is not yet sufficient evidence to determine the magnitude of the effects of MBIs for patients with chronic pain. Main limitations of reviewed studies include small sample size, absence of randomization, the use of a waiting list control group that does not allow distinguishing of specific from nonspecific effects of MBI as well as differences among interventions.

Dalmida, Safiya George, Marcia McDonnell Holstad, Colleen Diorio & Gary Laderman. 2011. Spiritual Well-Being and Health-Related Quality of Life Among African-American Women with HIV/AIDS. *Applied Research in Quality of Life* 6(2). 139-157.
doi:10.1007/s11482-010-9122-6.

This descriptive, cross-sectional study examined associations between spiritual well-being (SWB) and dimensions of HRQOL among a non-random sample of 118 African American HIV-positive women, along with analysis of data from two similar studies. Existential well-being was significantly positively associated with the physical composite of HRQOL and accounted for a significant amount of unique variance (10.0%) beyond that explained by socio-demographic variables, religious well-being, HIV medication adherence, CD4 cell count and percentage, HIV viral load, and depressive symptoms. Existential well-being was also significantly positively associated with the mental health composite of HRQOL.

Defrin, Ruth, Ilana Eli & Dorit Pud. 2011. Interactions Among Sex, Ethnicity, Religion, and Gender Role Expectations of Pain. *Gender Medicine* 8(3). 172-183.
doi:16/j.genm.2011.04.001.

Researchers studied the interaction among gender role expectations of pain (GREP), sex, and ethno-religious belonging with 548 healthy men and women of 3 different ethno-religious groups (341 Jews, 105 Muslim-Arabs, 102 Christian-Arabs). Participants completed the GREP questionnaire and evaluations of pain sensitivity, pain endurance, and willingness to report pain. Men of all 3 ethno-religious groups perceived themselves and other men as less sensitive and less willing to report pain than typical women. Women of all 3 ethno-religious groups perceived themselves and other women as more sensitive and more willing to report pain than men. Ethno-religious

differences were observed in the attitudes towards typical men and women, with Christian men and women exhibiting stronger stereotypical views regarding pain sensitivity and pain endurance.

- Delgado-Guay, Marvin O., David Hui, Henrique A. Parsons, Kathy Govan, Maxine De la Cruz, Steven Thorney & Eduardo Bruera. 2011. Spirituality, Religiosity, and Spiritual Pain in Advanced Cancer Patients. *Journal of Pain and Symptom Management* 41(6). 986-994.

doi:10.1016/j.jpainsymman.2010.09.017.

From interviews with 100 advanced cancer patients at a palliative care outpatient clinic in Houston, Texas, researchers found that a vast majority of advanced cancer patients receiving palliative care considered themselves spiritual (98%) and religious (98%). Spiritual pain was common (44%) and was associated with lower self-perceived religiosity and spiritual quality of life. Spiritual pain was significantly associated with lower self-perceived religiosity and spiritual quality of life. Patients with spiritual pain reported that it contributed adversely to their physical/emotional symptoms.

- Dickson-Gomez, Julia, Gloria Bodnar, Carmen Eugenia Guevara, Karla Rodriguez, Lorena Rivas De Mendoza & A Michelle Corbett. 2011. With God's help I can do it: crack users' formal and informal recovery experiences in El Salvador. *Substance Use & Misuse* 46(4). 426-439.

doi:10.3109/10826084.2010.495762.

This paper uses qualitative and quantitative data gathered from active crack users to explore their formal and informal strategies to reduce or abstain from drugs, and compares these with components of informal and formal treatment in developed countries.

- 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* (15409996) 20(6). 871-877.

doi:10.1089/jwh.2010.1949.

The purpose of this study was to determine trends in the influence of religiosity on sexual activity of Latina adolescents in the United States from 1995 to 2008 and to determine if differences existed between the Mexican American and other Latina groups. Data was taken from the National Survey of Family Growth datasets from 1995, 2002, and 2006-2008. Less than one half of Latinas in 1995 (44%) and in 2006-2008 (44%) reported that religion was very important to them, whereas in 2002, 50% reported it was important. Only in 1995 did Latinas who viewed religion as very important have a significantly lower level of sexual initiation. In 1995 and in 2006-2008, Latinas who held religion as very important had significantly fewer partners. In all three cohorts, the higher religious importance group had higher virgin survival rates. Across cohorts, approximately one third of respondents reported frequent religious attendance. In all cohorts, frequent attendees were less likely to have had sex, had fewer partners, and had older age at sexual debut.

- Good, Marie & Teena Willoughby. 2011. Evaluating the direction of effects in the relationship between religious versus non-religious activities, academic success, and substance use. *Journal of Youth and Adolescence* 40(6). 680-693.

doi:10.1007/s10964-010-9581-y.

In the sample of 3,993 Canadian adolescents (49.4% girls), surveyed each year from grades 9–12, researchers found that more frequent religious attendance (but not non-religious club involvement) in one grade predicted lower levels of substance use in the next grade. Higher levels of non-religious club involvement (but not religious service attendance) in one grade predicted higher academic achievement in the next grade, and higher academic achievement in one grade predicted more frequent non-religious club involvement in the next grade. The effects were invariant across grade and significant after controlling for individual, peer, and family characteristics. The authors conclude that in religious activities different developmental assets may be fostered as compared to non-religious activities.

- Gopal, Aravind, Sunita Mondal, Asha Gandhi, Sarika Arora & Jayashree Bhattacharjee. 2011. Effect of integrated yoga practices on immune responses in examination stress - A preliminary study. *International Journal of Yoga* 4(1). 26-32.
doi:10.4103/0973-6131.78178.

Researchers administered a 12-week yoga program to 30 medical school students. In the intervention group, no significant difference in physiological parameters indicative of increased stress was observed during the end-of-term examination period, whereas in the control group (n=30), a significant increase was observed. During the examination, the increase in serum cortisol and decrease in serum IFN- γ in yoga group was less significant than in the control group. The authors conclude that yoga resists the autonomic changes and impairment of cellular immunity seen in examination stress.

- Jacobs, Tonya L., Elissa S. Epel, Jue Lin, Elizabeth H. Blackburn, Owen M. Wolkowitz, David A. Bridwell, Anthony P. Zanesco, et al. 2011. Intensive meditation training, immune cell telomerase activity, and psychological mediators. *Psychoneuroendocrinology* 36(5). 664-681.
doi:10.1016/j.psyneuen.2010.09.010.

Researchers investigated the effects of a 3-month meditation retreat on telomerase activity and two major contributors to the experience of stress: Perceived Control (associated with decreased stress) and Neuroticism (associated with increased subjective distress). After the retreat, telomerase activity was significantly greater in retreat participants (n=30) than in controls (n=30). Increases in Perceived Control, decreases in Neuroticism, and increases in both Mindfulness and Purpose in Life were greater in the retreat group. Mediation analyses indicated that the effect of the retreat on telomerase was mediated by increased Perceived Control and decreased Neuroticism. In turn, changes in Perceived Control and Neuroticism were both partially mediated by increased Mindfulness and Purpose in Life. Additionally, increases in Purpose in Life directly mediated the telomerase group difference, whereas increases in Mindfulness did not.

- van Laarhoven, Hanneke W.M., Johannes Schilderman, Constans A.H.H.V.M. Verhagen, Kris C. Vissers & Judith Prins. 2011. Perspectives on Death and an Afterlife in Relation to Quality of Life, Depression, and Hopelessness in Cancer Patients Without Evidence of Disease and Advanced Cancer Patients. *Journal of Pain and Symptom Management* 41(6). 1048-1059.
doi:16/j.jpainsymman.2010.08.015.

In 91 cancer patients without evidence of disease and 57 advanced cancer patients, researchers found that average scores on attitudes and emotions toward death and an afterlife were not significantly different between the two groups. However, in the no-evidence-of-disease group, a negative association between negative emotions and social functioning was observed, which was not present in the advanced cancer group. In the advanced cancer group, associations were observed that were not present in the no evidence of disease group: positive associations between an explicitly religious attitude and global health status and between reincarnation belief and role and cognitive functioning, and a negative association between other-directed emotions and social functioning.

- Li, Jin, Jing Hu, Yinhong Zhang & Xiaofeng Zhang. 2011. Dynamical complexity changes during two forms of meditation. *Physica A: Statistical Mechanics and its Applications* 390(12). 2381-2387.
doi:10.1016/j.physa.2011.02.003.

Researchers analyzed dynamical complexity changes for heart rate variability (HRV) series during traditional forms of Chinese Chi and Kundalini Yoga meditation in healthy young adults. Results indicate that dynamical complexity decreases in meditation states for these two forms of meditation. Further, they detected changes in probability distribution of m-words during meditation and explained this change using probability distribution of sine function.

Lucchetti, Giancarlo, Alessandra L Granero Lucchetti, Rodrigo M Bassi & Marlene Rossi Severino Nobre. 2011. Complementary spiritist therapy: systematic review of scientific evidence. *Evidence-Based Complementary and Alternative Medicine: eCAM* 2011. 835945.
doi:10.1155/2011/835945.

This paper presents a systematic review of the current literature on the relationship among health outcomes and 6 predictors: prayer, laying on of hands, magnetized/fluidic water, charity/volunteering, spirit education (virtuous life and positive affect), and spirit release therapy. At present, there is moderate to strong evidence that volunteering and positive affect are linked to better health outcomes. Furthermore, laying on of hands, virtuous life, and praying for oneself also seem to be associated to positive findings. There is a lack of studies on magnetized water and spirit release therapy.

Ogland, Curtis P., Xiaohe Xu, John P. Bartkowski & Emmanuelle G. Ogland. 2011. The Association of Religion and Virginity Status Among Brazilian Adolescents. *Journal of Adolescent Health* 48(6). 651-653.
doi:16/j.jadohealth.2010.09.018.

Data from the 2006 Brazilian National Demographic and Health Survey reveal that unmarried Brazilian female adolescents aged 15-19 years (n=2,364) affiliated with Protestant faiths, particularly Pentecostalism, and those who attend worship services, often have significantly higher odds of remaining a virgin because of a commitment to not have sex until marriage. This premarital chastity rationale for virginity is most strongly evidenced among frequently attending teens who are affiliated with Protestant and Pentecostal faiths.

Pal, Ajay, Neena Srivastava, Sunita Tiwari, N.S. Verma, V.S. Narain, G.G. Agrawal, S.M. Natu & Kamakhya Kumar. 2011. Effect of yogic practices on lipid profile and body fat composition in patients of coronary artery disease. *Complementary Therapies in Medicine* 19(3). 122-127.
doi:10.1016/j.ctim.2011.05.001.

In this study of 170 subjects with coronary artery disease, the 85 participants who underwent a six month yogic intervention showed a significant reduction in blood pressure, heart rate, body fat%, total cholesterol, triglycerides and LDL cholesterol.

Stulhofer, Aleksandar, Damir Soh, Nika Jelaska, Valerio Bacak & Ivan Landripet. 2011. Religiosity and Sexual Risk Behavior among Croatian College Students, 1998-2008. *Journal of Sex Research* 48(4). 360-371.
doi:10.1080/00224499.2010.494257.

This article examined the impact of religious upbringing and personal religiosity (religiousness) on sexual risks among University of Zagreb first-year students. Religiousness was negatively correlated with basic knowledge of human sexuality, but only among women. No significant associations were found between religious upbringing or religiousness and condom use. Both measures of religiosity, however, were related to decreased odds of sexual debut among young women. In the case of male participants, the impact of religiosity was marginal. Religious upbringing was associated (negatively) with sexual literacy and sexual debut, but only at the beginning of the observed period. Overall, religiosity does not seem to substantially reduce STI- and HIV-related risk-taking, particularly among men.

Vaze, Nirmala & Sulabha Joshi. 2010. Yoga and menopausal transition. *Journal of Mid-Life Health* 1(2). 56-58.
doi:10.4103/0976-7800.76212.

The authors explore the use of yoga for the management of menopausal symptoms. From existing research they conclude that, though the mechanisms for how yoga works aren't completely understood, yoga is fairly effective in managing menopausal symptoms.

Walulu, Rosemary N. 2011. Role of Spirituality in HIV-Infected Mothers. *Issues in Mental Health Nursing* 32(6). 382-384.
doi:10.3109/01612840.2011.568160.

From a discussion with 15 mothers infected with HIV, the author found that the idea of Leaning on God was an important tool in managing mothering and self-care.

Wutoh, Anthony K, Gloria Nichols English, Marlon Daniel, Karima A Kendall, Ewan K Cobran, Veronica Clarke Tasker, Glenda Hodges, Ashanta P Brady & Annet Mbulaiteye. 2011. Pilot study to assess HIV knowledge, spirituality, and risk behaviors among older African Americans. *Journal of the National Medical Association* 103(3). 265-268.

In a survey of 33 African Americans aged more than 50 years, the authors found that there was relatively high knowledge regarding HIV, with female participants scoring significantly higher compared to male participants. An association between higher levels of spirituality and lower levels of HIV sexual risk behaviors was also found.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Crosby, Jesse, Scott Bates & Michael Twohig. 2011. Examination of the Relationship Between Perfectionism and Religiosity as Mediated by Psychological Inflexibility. *Current Psychology* 30(2). 117-129.
doi:10.1007/s12144-011-9104-3.

This investigation examined the relationship of perfectionism and religiosity in 376 college students. Adaptive perfectionism (high standards) was found to be significantly correlated with adaptive religiosity (intrinsic orientation). Maladaptive perfectionism (discrepancy) was found to be significantly correlated with maladaptive religiosity (extrinsic orientation). Psychological inflexibility was found to be significantly correlated with the maladaptive dimensions of both perfectionism and religiosity. It was also shown to mediate the relationship between maladaptive (extrinsic) religiosity and maladaptive (discrepancy) perfectionism.

Darwin, Hannah, Nick Neave & Joni Holmes. 2011. Belief in conspiracy theories. The role of paranormal belief, paranoid ideation and schizotypy. *Personality and Individual Differences* 50(8). 1289-1293.
doi:10.1016/j.paid.2011.02.027.

The current study investigated the relationship between conspiracy theory beliefs, paranormal belief, paranoid ideation, and schizotypy, in a study involving 60 females and 60 males aged 18–50. Sex differences were found in paranormal belief, with females scoring significantly higher than males in spiritualism, precognition, psi, and overall paranormal belief. Partial correlations controlling for sex showed that conspiracy beliefs were significantly and positively correlated with paranormal beliefs, paranoid ideation and schizotypy. Confirmatory analysis revealed a best fit model to explain conspiracy beliefs that included schizotypy and paranoid ideation, but not paranormal beliefs. These findings suggest that paranoid ideation and schizotypy are strongly associated with belief in conspiracy theories.

Elliot, Andrew J., Todd M. Thrash & Kou Murayama. 2011. A Longitudinal Analysis of Self-Regulation and Well-Being: Avoidance Personal Goals, Avoidance Coping, Stress Generation, and Subjective Well-Being. *Journal of Personality* 79(3). 643-674.
doi:10.1111/j.1467-6494.2011.00694.x.

Researchers conducted 2 longitudinal meditational studies to test an integrative model of goals, stress and coping, and well-being. Study 1 documented avoidance personal goals as an antecedent of life stressors and life stressors as a partial mediator of the relation between avoidance goals and longitudinal change in subjective well-being (SWB).

Study 2 fully replicated Study 1 and likewise validated avoidance goals as an antecedent of avoidance coping and avoidance coping as a partial mediator of the relation between avoidance goals and longitudinal change in SWB. It also showed that avoidance coping partially mediates the link between avoidance goals and life stressors and validated a sequential meditational model involving both avoidance coping and life stressors.

Fife, John, Adekunle Adegoke, Jamal McCoy & Tashia Brewer. 2011. Religious commitment, social support and life satisfaction among college students. *College Student Journal* 45(2). 393-400.

In a study of African American and Caucasian American college students, results revealed a significant relationship between life satisfaction and social support for both African American and Caucasian American but no significant relationship between religious commitment and life satisfaction for either group. Hierarchical regression indicated that religious commitment and social support were significant predictors of life satisfaction, above and beyond race and gender.

Grossoehme, Daniel H., C. Jeffrey Jacobson, Sian Cotton, Judith R. Ragsdale, Rhonda VanDyke & Michael Seid. 2011. Written prayers and religious coping in a paediatric hospital setting. *Mental Health, Religion & Culture* 14(5). 423-432.
doi:10.1080/13674671003762693.

A sample of prayers written in a pediatric hospital chapel was coded by styles of religious coping evident within them. Styles associated with coping to gain control of their situation and with coping by seeking comfort from God were present. Seeking to cope for gaining control of a situation was more common than seeking comfort from God during the event. Written prayers did not contain evidence of coping by making meaning. Regression analysis showed that the probability of writing a prayer to gain control decreased over time and a trend towards increasing probability of writing a prayer expressing coping by seeking God's comfort.

Gururaja, Derebail, Kaori Harano, Ikenaga Toyotake & Haruo Kobayashi. 2011. Effect of yoga on mental health: Comparative study between young and senior subjects in Japan. *International Journal of Yoga* 4(1). 7-12.
doi:10.4103/0973-6131.78173.

Researchers administered a month-long yoga program to 15 participants between 65 to 75 years, and 10 participants between 20 to 30 years. Following the intervention, salivary amylase activity, state anxiety scores, and trait anxiety scores decreased for both groups.

Hibberd, Rachel, Brian Vandenberg & Rachel Wamser. 2011. Assumptive Worldviews and Religious Coping With Bereavement and Type 2 Diabetes. *International Journal for the Psychology of Religion* 21(3). 198-211.
doi:10.1080/10508619.2011.581576.

This study explored the effects of deferring and self-directed religious coping on the assumptive worldviews of women following the death of a child, the death of another friend or family member, or diagnosis with type 2 diabetes mellitus (n=284). Women who had lost a child saw the world as least meaningful, followed by women otherwise bereaved, followed by women diagnosed with diabetes. Different religious coping styles offered different advantages in coping with these stressors. Across groups, deferring coping was associated with greater world meaning, whereas self-directed coping was associated with greater self-worth. The findings are discussed in the context of previous research finding inconsistent relationships between deferring and self-directed religious coping styles and adjustment.

Krause, Neal. 2010. Church-Based Emotional Support And Self-Forgiveness in Late Life. *Review of Religious Research* 52(1). 72-89.

The purpose of this study is to see whether emotional support from fellow church members is associated with self-forgiveness in late life. The findings suggest that older study participants who are more satisfied with the emotional

support they have received from the members of their church are more likely to forgive themselves than older people who are not satisfied with the emotional support they have received in church. In contrast, significant effects failed to emerge with the measure of the amount of received emotional support.

- Manocha, R, D Black, J Sarris & C Stough. 2011. A randomized, controlled trial of meditation for work stress, anxiety and depressed mood in full-time workers. *Evidence-Based Complementary and Alternative Medicine: eCAM* 2011. 960583.
doi:10.1155/2011/960583.

In this study, 178 adult workers participated in an 8-week, randomized controlled trial comparing a “mental silence” approach to Sahaja Yoga meditation (n=59) to a “relaxation” active control (n=56) and a wait-list control (n=63). Following the intervention, there was a significant improvement for the meditation group compared to both the relaxation control and the wait-list groups in scores on the Psychological Strain Questionnaire and the depression-dejection subscale of the Profile of Mood States.

- Moxey, Annette, Mark McEvoy, Steven Bowe & John Attia. 2011. Spirituality, religion, social support and health among older Australian adults. *Australasian Journal on Ageing* 30(2). 82-88.
doi:10.1111/j.1741-6612.2010.00453.x.

In a cross-sectional survey of 752 community-dwelling men and women aged 55-85 years, 51% of the participants felt spirituality or religion was important in their lives (ISR) and 24% attended religious services at least 2-3 times a month (RSA). Further analysis revealed that ISR and RSA were associated with increased levels of social support. However, ISR was also associated with more comorbidities. There were no statistically significant associations between ISR or RSA and other measures such as mental and physical health.

- Narasimhan, Lakshmi, R Nagarathna & Hr Nagendra. 2011. Effect of integrated yogic practices on positive and negative emotions in healthy adults. *International Journal of Yoga* 4(1). 13-19.
doi:10.4103/0973-6131.78174.

In this study 450 participants were taught an integrated yoga module during a one week camp. Post-camp evaluations indicated an increase in positive affect (13-17%) and decrease in negative affect (47-48%).

- Paukert, Amber L., Laura L. Phillips, Jeffrey A. Cully, Catherine Romero & Melinda A. Stanley. 2011. Systematic review of the effects of religion-accommodative psychotherapy for depression and anxiety. *Journal of Contemporary Psychotherapy* 41(2). 99-108.
doi:10.1007/s10879-010-9154-0.

This review systematically examines clinical trials of religion-accommodative psychotherapy for depression or anxiety. Results indicate that integrating religion into psychotherapy does not lead to significantly more improvements in depression or anxiety than equivalent therapy without religious components. However, when compared with less stringent control groups, such as supportive psychotherapy, religion-accommodative therapy may be more effective, at least immediately post-treatment. Results from the 11 studies reviewed indicate that psychotherapy integrating religion is at least as effective for treating depression and anxiety as other forms of psychotherapy. Conclusions were limited by lack of power, comparable control groups, focus on anxiety, and treatment manuals.

- Rani, Khushbu, Sc Tiwari, Uma Singh, Gg Agrawal, Archana Ghildiyal & Neena Srivastava. 2011. Impact of Yoga Nidra on psychological general wellbeing in patients with menstrual irregularities: A randomized controlled trial. *International Journal of Yoga* 4(1). 20-25.
doi:10.4103/0973-6131.78176.

In this study, a total of 150 female subjects with menstrual disorders were randomly divided into two groups: a group of 75 subjects to receive yogic intervention); and control group of 75 subjects. Following the intervention,

anxiety decreased significantly and depression decreased significantly in the Yoga group. Positive wellbeing and general health improved significantly, and vitality improved significantly after six months of Yoga therapy in the Yoga group compared with the control group.

- Rasic, Daniel, Jennifer A. Robinson, James Bolton, O. Joseph Bienvenu & Jitender Sareen. 2011. Longitudinal relationships of religious worship attendance and spirituality with major depression, anxiety disorders, and suicidal ideation and attempts: Findings from the Baltimore epidemiologic catchment area study. *Journal of Psychiatric Research* 45(6). 848-854.
doi:16/j.jpsychires.2010.11.014.

Respondents to Waves 3 and 4 of the Baltimore Epidemiologic Catchment Area Study (n=1091) who attended religious services at least once per year had decreased odds of subsequent suicide attempts compared with those who did not attend religious services. Seeking spiritual comfort at baseline was associated with decreased odds of suicidal ideation. These findings were independent of the effects of the presence of the suicidal ideation/attempts, comorbid mental disorders, social supports and chronic physical conditions at baseline. The authors conclude that religious attendance is possibly an independent protective factor against suicide attempts.

- Rosenthal, Joshua Z, Sarina Grosswald, Richard Ross & Norman Rosenthal. 2011. Effects of transcendental meditation in veterans of Operation Enduring Freedom and Operation Iraqi Freedom with posttraumatic stress disorder: a pilot study. *Military Medicine* 176(6). 626-630.

Five veterans were trained in transcendental meditation and followed for 12 weeks. All subjects improved on the primary outcome measure, the Clinician Administered PTSD Scale. Significant improvements were also observed for 3 secondary outcome measures: Clinician's Global Inventory-Severity, Quality of Life Enjoyment and Satisfaction Questionnaire, and the PTSD Checklist-Military Version. TM may have helped to alleviate symptoms of PTSD and improve quality of life in this small group of veterans.

- Stack, Steven & Augustine J. Kposowa. 2011. Religion and Suicide Acceptability: A Cross-National Analysis. *Journal for the Scientific Study of Religion* 50(2). 289-306.
doi:10.1111/j.1468-5906.2011.01568.x.

Data taken from the combined World Values/European Values Surveys for 2000 (50,547 individuals nested in 56 nations) show that persons residing in nations with relatively high levels of religiosity, who are affiliated with one of four major faiths, are religiously committed, and are engaged with a religious network are found to be lower in suicide acceptability. The religious integration perspective, in particular, is empirically supported; affiliation with Islam is associated with low suicide acceptability.

- Treanor, Michael. 2011. The potential impact of mindfulness on exposure and extinction learning in anxiety disorders. *Clinical Psychology Review* 31(4). 617-625.
doi:16/j.cpr.2011.02.003.

The author critically reviews the literature surrounding mindfulness and extinction learning in order to more fully explore the ways in which mindfulness-based treatments may positively impact exposure and extinction processes in the treatment of anxiety disorders.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

- Bazzano, Manu. 2011. The Buddha as a fully functioning person: toward a person-centered perspective on mindfulness. *Person-Centered & Experiential Psychotherapies* 10(2). 116-128.
doi:10.1080/14779757.2011.576560.

The paper explores links between the person-centered approach to psychotherapy (PCA) and meditation. The first part of the paper is a description of the author's experience of meditation and a discussion of other approaches

which similarly attempt the integration of meditation and psychotherapy: mindfulness-based cognitive therapy, transpersonal and psychodynamic models, and possibly an alternative paradigm based on phenomenological principles. The second part outlines interviews and findings of research conducted among person-centered therapists who regularly practice meditation.

- Bingaman, Kirk. 2011. The Art of Contemplative and Mindfulness Practice: Incorporating the Findings of Neuroscience into Pastoral Care and Counseling. *Pastoral Psychology* 60(3). 477-489. doi:10.1007/s11089-011-0328-9.

This article draws on recent neuroscientific research evidence that demonstrates the plasticity and malleability of the human brain to make the case for greater use of contemplative and mindfulness practices in pastoral care and counseling. It explores the negativity bias of the brain as it has evolved and argues that mindful awareness practices have the ability to work against this bias in favor of less fearful and anxious perspectives on life, including interpersonal relationships. Contending for a higher evaluation of Christian practices than beliefs, it specifically targets the doctrine of original sin as a contributor to this negativity bias, and advocates the use of Christian meditative practices, especially the Centering Prayer, as a means to foster brain resculpting that is integral to the experience of becoming aware of oneself as a new creation.

- Chaudhry, Saleha & Chieh Li. 2011. Is solution-focused brief therapy culturally appropriate for Muslim American counselees? *Journal of Contemporary Psychotherapy* 41(2). 109-113. doi:10.1007/s10879-010-9153-1.

The mental health needs of Muslims are considered in the context of their religious and family values, expectations of therapy, intra-group diversity and a hostile post-9/11 environment in the US. Solution-focused brief therapy (SFBT) is different from traditional modes of psychotherapy due to its emphasis on minimal self-disclosure, short-term treatment, empowerment and a positive orientation. The review of the available literature and examination of the cultural match between SFBT and Muslims and Muslim Americans provide support for the cultural sensitivity of SFBT and its potential efficacy with Muslims.

- Cottam, Steven. 2011. Self-control failure in Catholicism, Islam, and cognitive psychology. *Zygon: Journal of Religion & Science* 46(2). 491-499. doi:10.1111/j.1467-9744.2010.01187.x.

This paper explores various conceptions of one form of human fallibility: self-control failure. Self-control failure is examined through two conceptualizations, with each conceptualization observed through a corresponding theological and psychological lens: first, as the result of a divided, conflicted humanity, as understood by the Catholic Doctrine of Original Sin and psychological Dual-Process Theories of Cognition; and second, as the result of limited goal perception, as understood by Islamic conceptions of human memory and psychological Construal Level Theory. A concluding discussion considers two broader implications of the preceding analysis: first, that an appropriate understanding of human fallibility can help us to mitigate its effects, and second, that a conversation regarding overlapping concepts across academic disciplines and religious traditions can enrich understanding of said concepts.

- Davis, Daphne M. & Jeffrey A. Hayes. 2011. What Are the Benefits of Mindfulness? A Practice Review of Psychotherapy-Related Research. *Psychotherapy: Theory/Research/Practice/Training* 48(2). 198-208. doi:10.1002/ps.1002.

This paper provides psychotherapists with a synthesis of the empirically supported advantages of mindfulness. Definitions of mindfulness and evidence-based interpersonal, affective, and intrapersonal benefits of mindfulness are presented. Research on therapists who meditate and client outcomes of therapists who meditate are reviewed.

Dobmeier, Robert A. 2011. School Counselors Support Student Spirituality through Developmental Assets, Character Education, and ASCA Competency Indicators. *Professional School Counseling* 14(5). 317-327.

This article identifies the Search Institute's Developmental Assets, character education, and the ASCA National Model's Competency Indicators as education-based programs in which spirituality is accessed for children to enhance resiliency. The author presents school counselor interventions based on these three programs that mutually support spiritual with other developmental domains.

Fife, John E., Harlan R. Sayles, Adekunle A. Adegoke, Jamal McCoy, Mikeya Stovall & Claudia Verdant. 2011. Religious Typologies and Health Risk Behaviors of African American College Students. *North American Journal of Psychology* 13(2). 313-330.

The purpose of this study was to determine whether meaningful sets of individuals, similar to each other across multiple dimensions of spirituality, could be identified using a cluster analysis technique, and to determine if these classifications differed on health risk behaviors. Risky behaviors were assessed by measuring alcohol use, risky sexual behaviors, depression and suicidal ideation, dietary behaviors, and physical activity. The authors identified six clusters of adolescents from among the 510 participants. There were significant differences between clusters on six of the variables examined. The study indicates the significance of using multidimensional measures of religiosity and spirituality in research.

McKnight, Cynthia M & Stephanie Juillerat. 2011. Perceptions of clinical athletic trainers on the spiritual care of injured athletes. *Journal of Athletic Training* 46(3). 303-311.

In a survey of 564 athletic trainers, researchers found that 82.4% of respondents agreed that addressing spiritual concerns could result in more positive therapeutic outcomes for athletes; however, 64.3% disagreed that ATs are responsible for providing the spiritual care. Positive correlations were found between personal spirituality and items favoring implementing spiritual care.

Messina, Giuseppina, Stefania Anania, Claudia Bonomo, Laura Veneroni, Antonietta Andreoli, Francesca Mameli, Chiara Ortolina, et al. 2011. The importance of spirituality in supportive care. *International Journal of Yoga* 4(1). 33-38.
doi:10.4103/0973-6131.78181.

Researchers evaluated the impact of a spiritual approach consisting of Kriya Yoga program alone, or in association with melatonin (MLT), or low-dose IL-2 plus MLT, on the survival time in a group of metastatic cancer patients (n=240) with life expectancy less than 1 year. The best results in terms of increased survival time were obtained by the association between neuroimmunotherapy with MLT plus IL-2 and Yoga program (2 years), which was significantly longer with respect to that achieved by supportive care alone, Yoga alone, or IL-2 plus MLT alone (1 year).

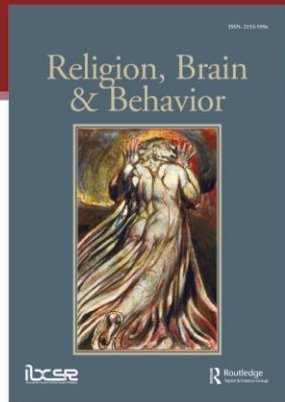
Pike, Joanne. 2011. Spirituality in nursing: a systematic review of the literature from 2006-10. *British Journal of Nursing (Mark Allen Publishing)* 20(12). 743-749.

The review was designed to investigate the current nursing evidence underpinning the concept of spirituality and its application. Four major themes emerged from the literature: concept clarification; spiritual care-giving; religion and spirituality; and nurse education. The author concludes that, until a common language of spirituality is developed, models of spiritual care developed through research involving mainly nursing staff will be difficult for nurses to apply.

Wamser, Rachel, Brian Vandenberg & Rachel Hibberd. 2011. Religious Fundamentalism, Religious Coping, and Preference for Psychological and Religious Treatment. *International Journal for the Psychology of Religion* 21(3). 228-236.

doi:10.1080/10508619.2011.581582.

The authors hold that religion may not be simply another variable in the assessment of treatment-seeking but an alternative worldview about the nature of suffering and its appropriate treatment. This study examines the relation of religious fundamentalism and religious coping on relative preference for psychological or religious help-seeking in 142 undergraduate students. Higher levels of religious fundamentalism and deferred religious coping were found to be associated with greater preference for religious rather than psychological help-seeking. The results suggest that religious issues need to be included in the investigation of help-seeking.



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