



RESEARCH REVIEW

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

JULY, 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 465 articles, 65 articles have been retained from 41 journals. There are 85 pre-publication citations from 64 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Al-Attas, Reem. 2011. The Qur'an and memory a (study of the effect of religiosity and memorizing Qur'an as a factor on memory). *Alzheimer's and Dementia* 7(4, Supplement 1). S641.
doi:16/j.jalz.2011.05.1838.

In a sample of 580 participants from both genders, half of whom had memorized the Qur'an, researchers found evidence that the memory of those who memorized the Qur'an is stronger than those who didn't, and their probability to have memory problems and disorders is less. The author assumes that the Qur'an is an influential factor on the strength of memory both in the effects of religiosity and spirituality, and as a result of the effects of repeated mental stimulation.

Baijal, Shruti, Amishi P. Jha, Anastasia Kiyonaga, Richa Singh & Narayanan Srinivasan. 2011. The Influence of Concentrative Meditation Training on the Development of Attention Networks during Early Adolescence. *Frontiers in Psychology* 2. 153.
doi:10.3389/fpsyg.2011.00153.

Researchers investigated if concentrative meditation training (CMT) offered during adolescent development benefits subsystems of attention using a quasi-experimental design. Attentional alerting, orienting, and conflict monitoring were examined using the Attention Network Test in 13-15 year old children who received CMT as part of their school curriculum (n=79) vs. those who received no such training (n=76). Analysis of data revealed that alerting and conflict monitoring, but not orienting, differed between the CMT and control group. Only conflict monitoring demonstrated age-related improvements, with smaller conflict effect scores in older vs. younger participants. The influence of CMT on this system was similar to the influence of developmental maturity, with smaller conflict effects in the CMT vs. control group. To examine if CMT might also bolster conflict-triggered upregulation of

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attentional control, conflict effects were evaluated as a function of previous trial conflict demands (high conflict vs. low conflict). Smaller current-trial conflict effects were observed when previous conflict was high vs. low, suggesting that similar to adults, when previous conflict was high (vs. low) children in this age-range proactively upregulated control so that subsequent trial performance was benefitted. The magnitude of conflict-triggered control upregulation was not bolstered by CMT but CMT did have an effect for current incongruent trials preceded by congruent trials. The authors conclude that CMT's influence on attention may be tractable and specific; it may bolster attentional alerting, conflict monitoring and reactive control, but does not appear to improve orienting.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Dein, Simon & Roland Littlewood. 2011. Religion and psychosis: A common evolutionary trajectory? *Transcultural Psychiatry* 48(3). 318-335.
doi:10.1177/1363461511402723.

The authors propose that schizophrenia and religious cognition engage cognate mental modules in the over-attribution of agency and the overextension of theory of mind. They argue similarities and differences between assumptions of ultrahuman agents with omniscient minds and certain "pathological" forms of thinking in schizophrenia: thought insertion, withdrawal and broadcasting, and delusions of reference. In everyday religious cognition agency detection and theory of mind modules function "normally," whereas in schizophrenia both modules are impaired. The authors suggest that religion and schizophrenia have perhaps had a related evolutionary trajectory.

Vaden, Victoria Cox & Jacqueline D. Woolley. 2011. Does God make it real? Children's belief in religious stories from the Judeo - Christian tradition. *Child Development* 82(4). 1120-1135.
doi:10.1111/j.1467-8624.2011.01589.x.

Children from four to six years old (n=131) heard religious or nonreligious stories and were questioned about their belief in the reality of the story characters and events. Children had low to moderate levels of belief in the characters and events. Children in the religious story condition had higher levels of belief in the reality of the characters and events than did children in the nonreligious condition; this relation strengthened with age. Children who used God as an explanation for the events showed higher levels of belief in the factuality of those events. Story familiarity and family religiosity also affected children's responses. The authors conclude that God's involvement in a story influences children's belief in the reality of the characters and events in that story.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Bielo, James S. 2011. "How Much of this is Promise?" God as Sincere Speaker in Evangelical Bible Reading. *Anthropological Quarterly* 84(3). 631-653.

The author examines how language ideology intersects with textual ideology, listening, and group identity in an American Evangelical context. The ethnographic focus is a men's Bible study group, their extended reading of the Old Testament book of Proverbs, a schism within the group involving a Pentecostal participant, and the tensions that surface when they read biblical texts as promises from God. The author argues that the model of the sincere speaker can be extended to scriptural authors, forming religious subjects as listeners. The religious listening that is created, when viewed against the backdrop of Evangelical textual assumptions and Western assumptions about the nature of promises, explains the struggles these men encounter through their collective reading of scripture.

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 authors conclude that, relative to atheists, religious individuals have more accessible yet undifferentiated emotions, which may perhaps serve as raw materials for religious experience.

James, Wesley, Brian Griffiths & Anne Pedersen. 2011. The “Making and Unmaking” of Prejudice Against Australian Muslims and Gay Men and Lesbians: The Role of Religious Development and Fundamentalism. *International Journal for the Psychology of Religion* 21(3). 212-227.
doi:10.1080/10508619.2011.581579.

Researchers used the Faith Development Scale (FDS) to examine the relation 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, we 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.

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. Implications for the existing literature are discussed within the framework of a relational conceptualization of religiosity.

Lewis, Denise C., Desiree M. Seponski & Thomas G. Camp. 2011. Religious and spiritual values transactions: A constant-comparison analysis of grandmothers and adult-granddaughters. *Journal of Religion, Spirituality & Aging* 23(3). 184-205.
doi:10.1080/15528030.2011.533407.

This article examines transactions between grandmothers and adult-granddaughters that influence both parties’ spiritual and religious values. Semi-structured interviews were conducted with eight grandmother/adult-granddaughter dyads. Data indicate that grandmothers and adult-granddaughters learn one another’s values

through multiple transactions including role-modeling, indirect communication, and “just knowing.” Yet, co-learning did not occur in every situation within these dynamic transactions.

- Lopez, Anna B., Virginia W. Huynh & Andrew J. Fuligni. 2011. A longitudinal study of religious identity and participation during adolescence. *Child Development* 82(4). 1297-1309.
doi:10.1111/j.1467-8624.2011.01609.x.

To examine the development of religious identity during the teenage years, adolescents (n=477) from Latin American, Asian, and European backgrounds completed questionnaires in the 10th, 11th, and 12th grades. Results indicated that religious identity remained stable across high school whereas religious participation declined. Even after controlling for ethnic differences in religious affiliation, socioeconomic background, and generational status, adolescents from Latin American and Asian backgrounds reported higher levels of religious identity and adolescents from Latin American backgrounds reported higher rates of religious participation. Within individual adolescents, changes in religious identity were associated with changes in ethnic and family identities, suggesting important linkages in the development of these social identities during adolescence.

- Steffen, Patrick & Ray Merrill. 2011. The association between religion and acculturation in Utah Mexican immigrants. *Mental Health, Religion & Culture* 14(6). 561-573.
doi:10.1080/13674676.2010.495747.

Researchers found that religious affiliation predicted level of acculturation among Mexican immigrants to Utah; membership in an organization that is dominant in the local community (e.g., the Latter-day Saint Church) contributes to the acculturation process, higher levels of spiritual well-being, and social support. Demographic information, measures of acculturation, spirituality, social support, and perceived social status were administered to 336 participants. Latter-day Saints compared with Catholics and those of other religious affiliation tended to score significantly higher on Anglo cultural orientation, spirituality, and social support. Latter-day Saint acculturation may have been partly due to greater interaction with the US culture prior to coming to this country. Latter-day Saints also rated their subjective social status higher. Overall, religious affiliation was the strongest predictor of Anglo cultural orientation except for age upon entering the United States.

- Sun, Ivan Y., Yuning Wu & Margarita Poteyeva. 2011. Arab Americans' opinion on counterterrorism measures: The impact of race, ethnicity, and religion. *Studies in Conflict & Terrorism* 34(7). 540-555.
doi:10.1080/1057610X.2011.578550.

Using survey data collected from 810 Arab Americans, this study reported the general pattern of support for antiterrorism measures, including surveillance, stop and search, and detention, and examined the effects of race, ethnicity, and religion on measures targeting the U.S. citizens generally and Arab Americans specifically. The results revealed that the majority of Arab Americans showed weak to modest support for aggressive law enforcement practice, especially those targeting Arab Americans. Arab Americans' attitudes toward antiterrorism measures were significantly related to their ethnic identities and religion with those who identified themselves as Arab Americans and Muslim showing less favorable attitudes toward counterterrorism measures. Arab Americans' confidence in the federal government was also found to be positively associated with support for antiterrorism practices.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

- Doering-Manteuffel, Sabine. 2011. Survival of occult practices and ideas in modern common sense. *Public Understanding of Science* 20(3). 292-302.

For a long time rationalism and materialism were the most important ideological undercurrents of the West. During the past few decades, the so-called New Age originated strong counter-movements that produced a huge

number of different new world-views. They are to be considered as part of the wide field of occultism, and run out in different directions. The belief in angels and the power of fate, communication with the dead, and the conviction of a life after death are all expressions of a desire to transcend and of a search for higher powers that watch over each person. Additionally, helpers and healers have created a marketplace to promote esoteric services. Media usage, the need to transcend and this new market interested in the magical signal a new era of consciousness in which reason and technology do not contradict mysticism and transmission of wisdom: they go hand in hand.

Gelman, Susan A. 2011. When Worlds Collide - Or Do They? Implications of Explanatory Coexistence for Conceptual Development and Change. *Human Development* 54(3). 185-190. doi:10.1159/000329139.

In this article, the author comments on various papers regarding the coexistence of scientific and magical beliefs. It states that the article of Woolley, Boerger, and Markman had shown the significance of support of culture in maintaining supernatural beliefs. It mentions that the paper of Harris stated that cognitive development is not a process of progressive enlightenment. It adds that the articles consider various kinds of supernatural beliefs such as religion, witchcraft, and magic. Part of a special issue of the journal.

Harris, Paul L. 2011. Conflicting Thoughts about Death. *Human Development* 54(3). 160-168. doi:10.1159/000329133.

Two recent empirical studies indicate that in the course of development, children supplement their biological conception of death with a religious conception wherein death marks the beginning of a new life. Depending on which of those two conceptions is primed, children as well as adults arrive at mutually inconsistent conclusions about whether death arrests various bodily and mental processes. The coexistence of these two conceptions within the same individual raises questions about the extent to which children and adults recognize that inconsistency and how they respond when it is brought to their attention. Part of a special issue of the journal.

Legare, Cristine H. & Aku Visala. 2011. Between Religion and Science: Integrating Psychological and Philosophical Accounts of Explanatory Coexistence. *Human Development* 54(3). 169-184. doi:10.1159/000329135.

The authors review psychological data from three core biological domains and provide an analysis of how philosophical and psychological accounts of how people reconcile natural and supernatural explanations are complementary. They propose that emerging psychological accounts of the coexistence of natural and supernatural explanations may be developed further by adopting the conceptual resources provided by philosophers, especially with respect to the topics of explanation and possible relationships between science and religion. Furthermore, psychological data can inform philosophical accounts by providing information concerning how people reason about topics of fundamental concern to humans. Part of a special issue of the journal.

Subbotsky, Eugene. 2011. The Ghost in the Machine: Why and How the Belief in Magic Survives in the Rational Mind. *Human Development* 54(3). 126-143. doi:10.1159/000329129.

Anthropological and psychological research has shown that magical beliefs are present in both children and adults in modern industrial cultures. How can a belief in magic coexist with a belief in science in the mind of a rational, educated adult? A possible explanation is that magical beliefs survive in the rational mind by going into the subconscious. In a series of studies, the authors shows that in modern industrial cultures, magical beliefs appear in preschool children as a legitimate, conscious form of belief that coexists with children's belief in physical causality and is supported by social environment. In older children and adults, under the pressure of scientific and religious education, magical beliefs descend into the domain of the subconscious. Theoretical and practical implications of the existence of subconscious magical beliefs in modern rational adults will be analyzed. Part of a special issue of the journal.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Adegbola, Maxine. 2011. Spirituality, Self-Efficacy, and Quality of Life among Adults with Sickle Cell Disease. *Southern Online Journal of Nursing Research* 11(1). 5.

This study explored the relationships among spirituality, self-efficacy, and quality of life (QOL) in adults with sickle cell disease. Individuals who reported high levels of spirituality and self-efficacy reported high levels of QOL. Self-efficacy and spirituality accounted for more than 50% of the variance in QOL.

Anderson, Joel G & Ann Gill Taylor. 2011. The metabolic syndrome and mind-body therapies: a systematic review. *Journal of Nutrition and Metabolism* 2011. 276419.
doi:10.1155/2011/276419.

A systematic literature review was conducted to evaluate the data from clinical trials examining the efficacy of mind-body therapies as supportive care modalities for management of the metabolic syndrome, which is comprised of a cluster of symptoms associated with increased risk of type 2 diabetes, cardiovascular disease, and other chronic conditions. Three clinical trials addressing the use of mind-body therapies for management of the metabolic syndrome were identified. Findings from the studies reviewed support the potential clinical effectiveness of mind-body practices in improving indices of the metabolic syndrome.

Cannon, Anthony J, Deborah L Darrington, Elizabeth C Reed & Fausto R Loberiza Jr. 2011. Spirituality, patients' worry, and follow-up health-care utilization among cancer survivors. *The Journal of Supportive Oncology* 9(4). 141-148.

Researchers examined the relationship between spirituality, patient-rated worry, and health-care utilization among 551 cancer survivors with different malignancies. Among the survivors, 271 (49%) reported low spirituality and 280 (51%) reported high spirituality. Of the cohort, 59% had some kind of worry regarding disease recurrence/progression, development of new cancers, and treatment complications. Highly spiritual survivors were less likely to have high levels of worries at both 6 and 12 months. Highly worried survivors were significantly more likely to place phone calls to their follow-up providers and had more frequent follow-up visits at 6 and 12 months. No interactions between spirituality and level of worry were noted to affect follow-up health-care utilization.

Cheema, Birinder S, Paul W Marshall, Dennis Chang, Ben Colagiuri & Bianca Machliss. 2011. Effect of an office worksite-based yoga program on heart rate variability: A randomized controlled trial. *BMC Public Health* 11. 578.
doi:10.1186/1471-2458-11-578.

The authors describe a study to determine if a 10-week, worksite-based yoga program delivered during lunch hour can improve resting heart rate variability (HRV) and related physical and psychological parameters in sedentary office workers. Participants randomized to the experimental condition will engage in a 10-week yoga program delivered at their place of work. The findings may assist in implementing practical interventions, such as yoga, into the workplace to mitigate stress, enhance health status and reduce the risk of cardiovascular and metabolic diseases.

Choi, Kyung-Eun, Thomas Rampp, Felix J. Saha, Gustav J. Dobos & Frauke Musial. 2011. Pain Modulation by Meditation and Electroacupuncture in Experimental Submaximum Effort Tourniquet Technique (SETT). *Explore* 7(4). 239-245.
doi:10.1016/j.explore.2011.04.004.

This feasibility study investigated whether electroacupuncture (EA) and meditation effectively relieve pain in a sample of eight experienced Vipassana meditators and 40 control subjects. At baseline, meditators exhibited significantly greater pain tolerance than the other two groups. During the second or treatment session, pain sensitivity did not change significantly in the nontreatment group, whereas pain tolerance significantly increased and pain ratings decreased to the level of meditation-induced analgesia in the EA group. Electroacupuncture induced no additional pain control benefit for meditators.

- Dalmida, Safiya George, Marcia McDonnell Holstad, Colleen Diiorio & 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.

Researchers examined associations between spiritual well-being (SWB) and its components, existential well-being (EWB) and religious well-being (RWB), and dimensions of health-related quality of life (HRQOL) among a non-random sample of 118 African American HIV-positive women. A secondary analysis of data from two similar studies was conducted. Baseline data on women from both studies were combined into one database and statistical analyses were conducted. Existential well-being was significantly positively associated with the physical composite of HRQOL and accounted for a significant amount of unique variance beyond that explained by other factors. EWB was also significantly positively associated with the mental health composite of HRQOL. Depressive symptomatology was also significantly inversely associated with mental HRQOL.

- Deary, Lauri, Joan Roche, Karen Plotkin & Rothlyn Zahourek. 2011. Intentionality and Hatha Yoga: An Exploration of the Theory of Intentionality, the Matrix of Healing – A Growth Model. *Holistic Nursing Practice* 25(5). 246-253.
doi:10.1097/HNP.0b013e31822a02e0.

This qualitative study explored intentionality during hatha yoga sessions using narrative analysis. The results supported and expanded Zahourek's theory of intentionality, the matrix of healing, and provide new insights into intentionality in healing.

- 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.

- Kim, Youngmee, Charles S. Carver, Rachel L. Spillers, Corinne Crammer & Eric S. Zhou. 2011. Individual and dyadic relations between spiritual well-being and quality of life among cancer survivors and their spousal caregivers. *Psycho-Oncology* 20(7). 762-770.
doi:10.1002/pon.1778.

This study examined individual and dyadic associations of spiritual well being with the QOL of couples dealing with cancer in a sample of 361 married survivor-caregiver dyads. Analyses revealed that each person's spiritual well being (SWB) was the strongest correlate of his or her own mental health (higher SWB, better mental health). Each person's SWB was also positively related to his or her partner's physical health. The authors conclude that

interventions designed to assist survivors and caregivers to enhance their ability to find meaning and peace in the cancer experience may help them improve mental health of their own and the physical health of partners when they are dealing with cancer beyond the initial phase of the illness trajectory.

- Kovacs, Eszter, Bettina Franciska Piko & Kevin Michael Fitzpatrick. 2011. Religiosity as a Protective Factor Against Substance Use Among Hungarian High School Students. *Substance Use & Misuse* 46(10). 1346-1357.
doi:10.3109/10826084.2011.581322.

Gender differences in the relationship between religiosity and substance use (lifetime prevalence and current use) were examined among high school students in Szeged, Hungary (n=881). Experimenting with and consuming tobacco and alcoholic beverages were characteristic in the sample to a great extent, whereas marijuana use was not as frequent. Logistic regression analyses were employed to test how variables of religiosity, that is, denominational affiliation, religiosity, and religious attendance, were related to substance use of youth by gender. Findings confirmed the importance of the protective role of religious involvement, particularly among females.

- Lavretsky, Helen. 2011. Meditation improves depressive symptoms, coping, cognition, and inflammation in family dementia caregivers in a randomized 8-week pilot study. *Alzheimer's and Dementia* 7(4, Supplement 1). S436.
doi:16/j.jalz.2011.05.1261.

This study examined the potential of daily brief meditation practice to improve depressive symptoms, distress, coping, quality of life, cognition, and inflammatory markers in 39 stressed family dementia caregivers in a randomized study of yogic Kirtan kriya compared to relaxation practice. After the intervention, the severity of depressive symptoms improved in both groups. However, improvement in the quality of life cognitive tests were greater among caregivers practicing meditation compared to the relaxation group and were accompanied by improvements in sleep, anxiety, and perceived burden.

- Lee, Kyoung Hag. 2011. The role of spiritual experience, forgiveness, and religious support on the general well-being of older adults. *Journal of Religion, Spirituality & Aging* 23(3). 206-223.
doi:10.1080/15528030.2011.533398.

This study explored the role of spiritual experience, forgiveness, and religious support on the general well-being of older adults by interviewing 143 persons 65 years old or older in Kansas. Hierarchical regression results show that higher spiritual experience is significantly associated with lower anxiety, higher positive well-being, and higher vitality of older adults. On the other hand, lack of driving capability and living alone are significantly related to a decrease in the well-being of older adults, but financial support is associated with an increase of well-being.

- Lucchetti, Giancarlo, Alessandra L G Lucchetti & Harold G Koenig. 2011. Impact of spirituality/religiosity on mortality: comparison with other health interventions. *Explore (New York, N.Y.)* 7(4). 234-238.
doi:10.1016/j.explore.2011.04.005.

The objective of this study is to compare the impact of spirituality and religiosity (S/R) with other health interventions on mortality. The authors selected 25 well-known health interventions. Then, a search of online medical databases was performed. Meta-analyses between 1994 and 2009 involving mortality were chosen. The same was done for religiosity and spirituality. The combined hazard ratio was obtained directly by the systematic reviews and the mortality reductions by S/R and other health interventions were compared. Twenty-eight meta-analyses with mortality outcomes were selected (25 health interventions and three dealing with S/R). From these three meta-analyses, considering those with the most conservative results, persons with higher S/R had an 18% reduction in mortality. This result is stronger than 60.0% of the 25 systematic reviews analyzed, similar to consumption of fruits and vegetables for cardiovascular events and stronger than statin therapy.

Panda, Ashok Kumar & S R Doddanagali. 2011. Clinical efficacy of herbal Padmapatradi yoga in bronchial asthma (Tamaka Swasa). *Journal of Ayurveda and Integrative Medicine* 2(2). 85-90.
doi:10.4103/0975-9476.82522.

A study was carried out in 40 patients of either sex in between the age of 15-65 years to assure the clinical response of Padmapatradi yoga in bronchial asthma. Padmapatradi yoga is effective in increased peak expiratory flow rate, breath holding time, and reduces the absolute eosinophil count of studied cases and also found statistically highly significant at $p < 0.001$ level. The drug is quite safe and acts as a bronchodilator, antihistaminic and anti-inflammatory.

Ray, Uday Sankar, Anjana Pathak & Omveer Singh Tomer. 2011. Hatha yoga practices: energy expenditure, respiratory changes and intensity of exercise. *Evidence-Based Complementary and Alternative Medicine: eCAM* 2011. 241294.
doi:10.1093/ecam/neq046.

The aim of this study was to critically observe the energy expenditure, exercise intensity and respiratory changes during a full yoga practice session ($n=20$, all male). Researchers found that although yogic practices are low intensity exercises within lactate threshold, physical performance improvement is possible owing to both better economy of breathing by breathing maneuvers and also by improvement in cardiovascular reserve. Other factors such as psycho-physiological and better relaxation may contribute.

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 undergraduate students, using data collected in 1998, 2003, and 2008. Female participants who reported strict religious upbringing were less knowledgeable about human sexuality than other women. Religiousness was negatively correlated with basic knowledge of human sexuality, but again only among women. Contrary to expectations, 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.

Thuné-Boyle, I. C. V., J. Stygall, M. R. S. Keshtgar, T. I. Davidson & S. P. Newman. 2011. Religious coping strategies in patients diagnosed with breast cancer in the UK. *Psycho-Oncology* 20(7). 771-782.
doi:10.1002/pon.1784.

In this study, researchers assessed religious coping strategies in patients newly diagnosed with breast cancer at the time of surgery and at 3 and 12 months post surgery. Of 202 patients recruited, 160 remained at 12 months. The use of religious coping strategies was overall common; up to 73% of patients used positive religious coping to some degree at surgery and up to 53% experienced various religious/spiritual struggles. The use of some religious coping strategies showed differing patterns of change across time while others remained stable.

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 advocate for the use of yoga practices for the management of menopausal symptoms.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Aleem, Sheema & Ulfat Jaan. 2011. Religiosity and depression among suicide ideators and non ideators. *Journal of the Indian Academy of Applied Psychology* 37(2). 291-297.

Researchers examined religiosity and depression among college going suicide ideators and non ideators in Kashmir. Most of the college students were found to be moderately or severely depressed. It was also found that males and females differ significantly in experiencing depression. Males scored higher than females on depression. Suicide ideators scored higher than non ideators on this dimension. Insignificant main effect of gender and group was found on religiosity. It is important to note that both suicide ideators and non ideators met the criteria for moderate to severe depression. The authors assert that the civil strife has installed fear, insecurity, and uncertainty leading to an intense feeling of frustration and despair among young people which in turn leads to depression and suicides.

Caplan, Susan, Manuel Paris, Robin Whittemore, Mayur Desai, Jane Dixon, Jennifer Alvidrez, Javier Escobar & Lawrence Scahill. 2011. Correlates of religious, supernatural and psychosocial causal beliefs about depression among Latino immigrants in primary care. *Mental Health, Religion & Culture* 14(6). 589-611.

doi:10.1080/13674676.2010.497810.

Researchers interviewed 177 Latino immigrants who were primary care patients to assess causal beliefs, depressive and somatic symptoms, ethnic identity and stigma. An exploratory factor analysis of the Causal Beliefs scale yielded three factors, 'Balance,' 'Psychosocial' and 'Malevolent Spirituality/Transgressions' that were used as dependent variables in multivariate analyses. Depressive symptoms, age, country of origin and religiosity were significantly associated with particular factors of causal beliefs. Those with higher education were most likely to endorse psychosocial causal beliefs. Stigma pertained to causal beliefs related to 'malevolent forces' and 'personal transgressions.' In conclusion, psychosocial and religious explanations of illness were strongly endorsed by these Latino immigrants, indicating a dual system of Western-medicine and traditional beliefs.

Corrêa, Alexandre Augusto Macêdo, Alexander Moreira-Almeida, Paulo R Menezes, Homero Vallada & Marcia Scazufca. 2011. Investigating the role played by social support in the association between religiosity and mental health in low income older adults: results from the São Paulo Ageing & Health Study (SPAH). *Revista Brasileira De Psiquiatria (São Paulo, Brazil: 1999)* 33(2). 157-164.

The aim of this study was to assess the association between the various dimensions of religiosity and the prevalence of common mental disorders among the elderly, and to verify whether social support can work as a mechanism that explains such mediation. The sample consisted of an elderly population living in a low income region of the city of São Paulo (n=1,980). Of the sample, 90.7% considered themselves to be religious, with 66.6% being Catholic. Forty-one per cent attended some kind of religious activity at least once or more times a week. The presence of common mental disorders was not associated with religious affiliation or subjective religiosity. The prevalence of common mental disorders in followers attending religious services was approximately half compared to those who never attend a religious service. Attending religious services was associated with higher levels of social support. The association between a higher attendance frequency and fewer common mental disorders did not change after the inclusion of relevant of social support variables.

Greenawalt, David S., Jack Y. Tsan, Nathan A. Kimbrel, Eric C. Meyer, Marc I. Kruse, David F. Tharp, Suzy Bird Gulliver & Sandra B. Morissette. 2011. Mental Health Treatment Involvement and Religious Coping among African American, Hispanic, and White Veterans of the Wars of Iraq and Afghanistan. *Depression Research and Treatment* 2011. 192186.

doi:10.1155/2011/192186.

This study examined racial/ethnic differences in the use of mental health services among 148 Operation Enduring/Iraqi Freedom Veterans with high levels of depression and posttraumatic stress disorder (PTSD) symptoms and evaluated whether religious coping affected service use. No differences between African American, Hispanic, and Non-Hispanic white Veterans were found in use of secular mental health services or religious counseling. Women Veterans were more likely than men to seek secular treatment. After controlling for PTSD symptoms, depression symptom level was a significant predictor of psychotherapy attendance but not medication treatment. African American Veterans reported higher levels of religious coping than whites. Religious coping was associated with participation in religious counseling, but not secular mental health services.

Ho, Lap, Patricia Bloom, Joan Vega, Shrishailam Yemul, Wei Zhao & Giulio Pasinetti. 2011. Mindfulness-based stress reduction for caregivers of patients with Alzheimer's disease. *Alzheimer's and Dementia* 7(4, Supplement 1). S431. doi:16/j.jalz.2011.05.1245.

The authors initiated a program to explore the effectiveness of MBSR for reducing caregiver stress, as measured by psychological and biological markers. The studies involved 20 participants of a Mindfulness for Caregivers training course in an academic medical center. Researchers found that MBSR intervention significantly improved the psychological status of the caregivers, though not all caregivers benefited from MBSR. Multiple biomarkers were identified whose contents in the circulating blood were correlated with indices of stress reduction following MBSR. The biomarkers provide a window into the mechanism of the health benefits of MBSR intervention and provide a logical basis for developing a personal medicine approach for applying MBSR intervention for a diverse population of caregivers.

Hofmann, Stefan G, Paul Grossman & Devon E Hinton. 2011. Loving-kindness and compassion meditation: Potential for psychological interventions. *Clinical Psychology Review* 31(7). 1126-1132. doi:10.1016/j.cpr.2011.07.003.

This article provides a review of the background, the techniques, and the empirical contemporary literature of loving-kindness meditation (LKM) and compassion meditation (CM). The literature suggests that LKM and CM are associated with an increase in positive affect and a decrease in negative affect. Preliminary findings from neuroendocrine studies indicate that CM may reduce stress-induced subjective distress and immune response. Neuroimaging studies suggest that LKM and CM may enhance activation of brain areas that are involved in emotional processing and empathy. Finally, preliminary intervention studies support application of these strategies in clinical populations. It is concluded that, when combined with empirically supported treatments, such as cognitive-behavioral therapy, LKM and CM may provide potentially useful strategies for targeting a variety of different psychological problems that involve interpersonal processes, such as depression, social anxiety, marital conflict, anger, and coping with the strains of long-term caregiving.

Hooda, Deepti, Nov Rattan Sharma & Amrita Yadava. 2011. Emotional intelligence and spiritual health among adults. *Journal of the Indian Academy of Applied Psychology* 37(2). 246-250.

The current study examined the relationship between spiritual domain of health and Emotional intelligence (EI) in a sample of 300 adults. Broadly speaking having meaning and direction in life are the indicators of Spiritual health. Spiritual health was assessed by a Spiritual health scale, whereas Emotional intelligence (EI) was assessed by an Emotional Intelligence Scale. Analysis showed significant positive association between Spiritual health and the two components of Emotional intelligence (appraisal of positive emotions and emotional facilitation and goal orientedness) and negatively correlated with one of the Emotional intelligence factor i.e. interpersonal conflict and difficulties. Further analysis revealed that out of five, two factors of Emotional intelligence, emotional facilitation and goal orientedness; and interpersonal conflict and difficulties significantly predicted Spiritual Health.

Janoff-Bulman, Ronnie & Sana Sheikh. 2011. Unintended consequences of moral “over-regulation”. *Emotion Review* 3(3). 325-327.
doi:10.1177/1754073911402379.

A proscriptive moral orientation, involving a focus on “should nots,” is used to resolve a contradiction in the moral socialization literature made evident by findings related to shame. The traditionally accepted view that underregulation of morality (i.e., absence of internalized moral standards) accounts for increased moral transgressions by children of highly restrictive parents is reconceptualized as a problem of overregulation of proscriptive morality, reflected in the internalized focus on prohibitions. Implications of a strong proscriptive orientation for hypocritical punitive responses towards others and for the ironic role of sin emphasized in some religions are briefly discussed.

Johnson, David P., David L. Penn, Barbara L. Fredrickson, Ann M. Kring, Piper S. Meyer, Lahnna I. Catalino & Mary Brantley. 2011. A pilot study of loving-kindness meditation for the negative symptoms of schizophrenia. *Schizophrenia Research* 129(2-3). 137-140.
doi:10.1016/j.schres.2011.02.015.

This pilot study examined loving-kindness meditation (LKM) with 18 participants with schizophrenia-spectrum disorders and significant negative symptoms. Findings indicate that the intervention was feasible and associated with decreased negative symptoms and increased positive emotions and psychological recovery.

Moritz, Sabine, Mary T Kelly, Tracy J Xu, John Toews & Badri Rickhi. 2011. A spirituality teaching program for depression: Qualitative findings on cognitive and emotional change. *Complementary Therapies in Medicine* 19(4). 201-207.
doi:10.1016/j.ctim.2011.05.006.

A total of 15 interviewees were purposefully sampled from an existing trial population evaluating an 8-week spirituality teaching program to treat unipolar major depression. The intervention consisted of audio CDs for home-based use that delivered lectures and stories about spirituality, suggested behavioral applications and included relaxation practices. In-depth, semi-structured interviews were conducted with each participant 6 months post program completion. Participants described an expanded spiritual awareness, characterized by a sense of connection with self, others, the world and universal energy. The primary influences participants reported occurred as a result of practicing forgiveness, compassion, gratitude and acceptance in their daily lives and included reduced negative thinking patterns, being less judgmental, reduced ego-centricity, and improved self-esteem. Concurrent with these shifts, participants experienced an improved mood characterized by reduced anxiety and/or depression, mental clarity, calmness and improved relationships.

Narayanan, Annalakshmi & Tony P. Jose. 2011. Spiritual intelligence and resilience among Christian youth in Kerala. *Journal of the Indian Academy of Applied Psychology* 37(2). 263-268.

The present study was an attempt to identify strong predictors of resilience from among a set of factors of spirituality using a sample of 220 adolescents studying in schools and colleges in Ernakulum, Kerala. Measurements were made using the Integrated Spiritual Intelligence Scale (ISIS) and the BU Resilience Scale (BURS). Truth, Equanimity, Joy, Synthesis, and Discernment emerged as strong predictors of resilience. Trust that things will work out for the best even during difficult situation, remaining aware of what is happening without getting lost in experience when things are chaotic, ability to bring a feeling of joy to one's activities, ability to integrate seemingly conflicting points of view, having one's actions aligned with his/her values and effortlessly standing firm in my inner truth are found to be predicting resilience.

Piet, Jacob & Esben Hougaard. 2011. The effect of mindfulness-based cognitive therapy for prevention of relapse in recurrent major depressive disorder: A systematic review and meta-analysis. *Clinical Psychology Review* 31(6). 1032-1040.

doi:10.1016/j.cpr.2011.05.002.

In this literature review, six randomized controlled trials with a total of 593 participants were included in the meta-analysis to evaluate the effect of Mindfulness-based cognitive therapy (MBCT) for prevention of relapse or recurrence among patients with recurrent major depressive disorder (MDD) in remission. MBCT significantly reduced the risk of relapse/recurrence compared to treatment as usual or placebo controls. In two studies, MBCT was at least as effective as maintenance antidepressant medication.

Rahul, A. G. & M. I. Joseph. 2011. Variations in the dimensions of free floating anxiety amongst university students who practice meditation. *Journal of the Indian Academy of Applied Psychology* 37(2). 283-290.

The study provides insight into the variations in the dimensions of free floating anxiety of persons who meditate as compared to persons who do not meditate. The importance of these dimensions is embedded in their ability to bring to the fore those very specific personality factors responsible for the variations in the free floating anxiety by using I PAT Anxiety Scale. The sample consisted of 30 each of male and female university students who were practicing meditation at least for 20 min daily for the past 3 years and matched group of 30 each of male and female students who do not meditate. The results showed the reflection of the low levels of free floating anxiety to all its dimensions only amongst male meditators; however amongst female meditators the significantly low anxiety levels did not reflect comprehensively to all its dimensions.

Singh, Nirbhay N., Giulio E. Lancioni, Ramasamy Manikam, Alan S. W. Winton, Ashvind N. A. Singh, Judy Singh & Angela D. A. Singh. 2011. A mindfulness-based strategy for self-management of aggressive behavior in adolescents with autism. *Research in Autism Spectrum Disorders* 5(3). 1153-1158.
doi:10.1016/j.rasd.2010.12.012.

Researchers evaluated the effectiveness of a mindfulness-based procedure, Meditation on the Soles of the Feet, in helping three adolescents with autism to manage their physical aggression. This procedure required the adolescents to rapidly shift the focus of their attention from the aggression-triggering event to a neutral place on their body, the soles of their feet. Incidents of aggression across the three adolescents ranged from a mean of 14-20 per week during baseline, 4-6 per week during mindfulness training, including zero rates during the last 4 weeks of intervention. Aggression occurred a rate of about 1 per year during a 3-year follow-up. Results suggest adolescents with autism can learn, and effectively use, a mindfulness-based procedure to self-manage their physical aggression over several years.

Tausch, Christina, Loren D. Marks, Jennifer Silva Brown, Katie E. Cherry, Tracey Frias, Zia McWilliams, Miranda Melancon & Diane D. Sasser. 2011. Religion and coping with trauma: Qualitative examples from Hurricanes Katrina and Rita. *Journal of Religion, Spirituality & Aging* 23(3). 236-253.
doi:10.1080/15528030.2011.563203.

The authors consider the intersection of religious coping and the experience of Hurricanes Katrina and Rita in a lifespan sample of adults living in south Louisiana during the 2005 storms. Participants were young, middle-age, older, and oldest-old adults who were interviewed during the post-disaster recovery period. Qualitative analyses confirmed that three dimensions of religion were represented across participants' responses. These dimensions included: (1) faith community, in relation to the significant relief effort and involvement of area churches; (2) religious practices, in the sense of participants' behavioral responses to the storms, such as prayer; and (3) spiritual beliefs, referring to faith as a mechanism underlying individual and family-level adjustment, acceptance, and personal growth in the post-disaster period.

Taylor, Robert Joseph, Linda M Chatters & Sean Joe. 2011. Religious involvement and suicidal behavior among African Americans and Black Caribbeans. *The Journal of Nervous and Mental Disease* 199(7). 478-486.

doi:10.1097/NMD.0b013e31822142c7.

This study explores the relationship between religious denomination, four dimensions of religious involvement, and suicidality (lifetime prevalence of suicide ideation and attempts) within a nationally representative sample of African American and Black Caribbean adults. For both groups, religious involvement was largely protective against suicidal ideation and attempts, although, in some instances, specific measures were associated with higher suicidality. Looking to God for strength, comfort, and guidance was protective against suicidal attempts and ideation, whereas stating that prayer is important in stressful situations was associated with higher levels of ideation for both groups and higher attempts among Black Caribbeans. For African Americans, reading religious materials was positively associated with suicidal ideation. Among Black Caribbeans, subjective religiosity was negatively associated with ideation, and being Catholic was inversely associated with attempts, whereas being Pentecostal was inversely associated with ideation.

Visceglia, Elizabeth & Stephen Lewis. 2011. Yoga therapy as an adjunctive treatment for schizophrenia: a randomized, controlled pilot study. *Journal of Alternative and Complementary Medicine* 17(7). 601-607.

doi:10.1089/acm.2010.0075.

In a randomized, controlled pilot study, 18 clinically stable patients (12 men and 6 women) with schizophrenia were randomized to an 8-week Yoga Therapy program (YT) and a Waitlist group (WL). After the intervention, the YT group obtained significant improvements in positive and negative symptoms of schizophrenia symptoms compared to WL.

Warber, Sara L, Sandra Ingerman, Vera L Moura, Jenna Wunder, Alyssa Northrop, Brenda W Gillespie, Kate Durda, Katherine Smith, Katherine S Rhodes & Melvyn Rubenfire. 2011. Healing the heart: a randomized pilot study of a spiritual retreat for depression in acute coronary syndrome patients. *Explore (New York, N.Y.)* 7(4). 222-233.

doi:10.1016/j.explore.2011.04.002.

The aim of this randomized controlled pilot study was to compare the effects of a four-day nondenominational spiritual retreat, Medicine for the Earth (MFTE), on depression and other measures of well-being six- to 18-months post acute coronary syndrome (ACS). Following the retreat, depression was not significantly different among groups. However, the MFTE group had the highest depression scores at baseline and had significantly lower scores at all post-intervention time points. Hope significantly improved among MFTE participants, an effect that persisted at three- and six-month follow-up. Although several measures showed improvement in all groups by six months, the MFTE group had immediate improvement post-retreat, which was maintained.

Wenger, Sabrina. 2011. Religiosity in relation to depression and well-being among adolescents - a comparison of findings among the Anglo-Saxon population and findings among Austrian high school students. *Mental Health, Religion & Culture* 14(6). 515-529.

doi:10.1080/13674676.2010.487481.

The aim of this study was to examine if the relationships between religiosity and less depression/greater well-being predominantly found in the Anglo-Saxon language regions can be replicated in the German-speaking region. With a sample of 201 high school students, religious practice was not found to be significantly correlated with any measure of depression/well-being as expected. Measurements of spiritual experience and religious well being were not significantly associated with the Depression-Happiness Scale, but they were with existential well-being. These

results differ from the Anglo-Saxon findings, except for the significant positive correlation between intrinsic religiousness and EWB.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Moghaddam, Jacqueline F & Sandra L Momper. 2011. Integrating spiritual and Western treatment modalities in a Native American substance user center: provider perspectives. *Substance Use & Misuse* 46(11). 1431-1437.
doi:10.3109/10826084.2011.592441.

Data are presented from a 2008 study of providers of integrated substance user treatment for Native Americans at an urban Western US center. Nineteen semistructured interviews were conducted to examine 10 providers' views of the integration of traditional and Western healing and the impact on recovery for clients. Researchers used a grounded theory approach to data analysis with manual and NVivo codes and themes developed. Limitations and implications for practice are discussed.

Nardi, Deena & Linda Rooda. 2011. Spirituality-based nursing practice by nursing students: an exploratory study. *Journal of Professional Nursing* 27(4). 255-263.
doi:10.1016/j.profnurs.2011.03.006.

This exploratory mixed-method study examines the nature of awareness and application of spirituality in senior nursing students in two separate nursing baccalaureate degree nursing programs. A comprehensive study of the literature yielded 45 statements on personal spirituality and its use in patient care, which were converted to a Likert-type scale questionnaire used as the instrument for this study. A purposive sample consisted of 86 senior-level nursing students in their final semester of study in both schools. Factor analysis extracted five dimensions of spirituality-based nursing, and results were used to support the development of a practice theory of spirituality-based nursing practice.

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

The review was designed to investigate the current nursing evidence underpinning the concept of spirituality and its application by means of a systematic review of the literature. Four major themes emerged from the literature: concept clarification; spiritual care-giving; religion and spirituality; and nurse education. Definitions of spiritual care vary, and the concept of spirituality in nursing is still under development.

Reese, Ashanté M. 2011. "But of Course He is Led by God": Pastoral Influence on an HIV/AIDS Ministry. *Journal of Homosexuality* 58(6-7). 919-931.
doi:10.1080/00918369.2011.581939.

HIV/AIDS is spreading more rapidly in black communities than any other in the United States, with black women being 23 times more likely to become infected than any other subgroup in the country. Some African-American churches are becoming involved by creating HIV/AIDS ministries that cater to various needs of local populations. Through an examination of deictic markers, this article analyzes ideologies surrounding HIV/AIDS and the pastor's influence on the HIV/AIDS ministry at College Street Baptist Church.

Rosmarin, David H., Steven Pirutinsky, Randy P. Auerbach, Thröstur Björgvinsson, Joseph Bigda-Peyton, Gerhard Andersson, Kenneth I. Pargament & Elizabeth J. Krumrei. 2011. Incorporating spiritual beliefs into a cognitive model of worry. *Journal of Clinical Psychology* 67(7). 691-700.
doi:10.1002/jclp.20798.

The authors propose a cognitive model of worry, in which positive/negative beliefs about the Divine affect symptoms through the mechanism of intolerance of uncertainty. Using mediation analyses, they found support for

the model across two studies, in particular, with regards to negative spiritual beliefs. These findings highlight the importance of assessing for spiritual alongside secular convictions when creating cognitive-behavioral case formulations in the treatment of religious individuals.

- Schoormans, Dounya & Ivan Nyklíček. 2011. Mindfulness and psychological well-being: are they related to type of meditation technique practiced? *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(7). 629-634.
doi:10.1089/acm.2010.0332.

This study examined whether practitioners of two meditation types, mindfulness meditation (MM; n=35) and transcendental meditation (TM; n=20), differ on self-reported mindfulness skills and psychological well-being. Analysis of questionnaires revealed no evident differences between meditation types regarding mindfulness or well-being. Days per week spent on meditation was the only multivariable predictor of both higher mindfulness and lower perceived stress. The results suggest that self-reported mindfulness and psychological well-being may be associated with meditation frequency rather than any potential differences when comparing MM and TM in this study.

- Stewart, Katie A. 2011. The spiritual framework of coping through the voices of cancer survivor narratives. *Omega* 63(1). 45-77.

Gall et al. (2005) developed a framework for spirituality by adapting and applying the transactional model of stress and coping, which is an interactive and fluid process spurred by a stressor involving spiritual appraisal, person factors, spiritual connections, spiritual coping behavior, and meaning-making impacting well-being. In this study, the components of the framework are examined through five cancer survivor narratives. The results showed that the components of the framework were experienced by the survivors. Meaning-making was common as they faced the life-threatening disease which often altered their worldview. The spirituality of the participants is reflected in the spiritual framework and the framework embraces these survivor experiences.

- Trinkaas, Mateya, Debika Burman, Niussha Barmala, Gary Rodin, Jennifer Jones, Christopher Lo & Camilla Zimmermann. 2011. Spirituality and use of complementary therapies for cure in advanced cancer. *Psycho-Oncology* 20(7). 746-754.
doi:10.1002/pon.1773.

A survey showed that of 123 patients with advanced cancer on a palliative care unit, 85% had used CAM, 42% with curative intent. More than 95% would consider future use of CAM, 48% for potential cure. Previous use for cure predicted current interest in using CAM for cure. Spiritual faith was associated with previous and interest in future use for cure. Poor existential well-being was associated with interest in future use of CAM for cure.

- Vance, David E, Mark Brennan, Comfort Enah, Glenda L Smith & Jaspreet Kaur. 2011. Religion, spirituality, and older adults with HIV: critical personal and social resources for an aging epidemic. *Clinical Interventions in Aging* 6. 101-109.
doi:10.2147/CIA.S16349.

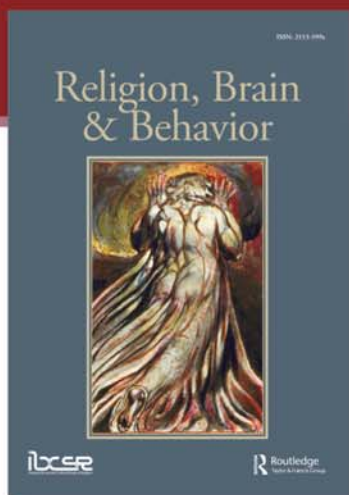
In this paper, the authors present a model of barriers, such as HIV stigma and ageism, that complicate successful aging with HIV, along with a discussion of how spirituality and religiousness may help people overcome these barriers.

- 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.

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.

Yang, Yang, Sharon Decelle, Mike Reed, Karl Rosengren, Robert Schlagal & Jennifer Greene. 2011. Subjective experiences of older adults practicing taiji and qigong. *Journal of Aging Research* 2011. 650210.
doi:10.4061/2011/650210.

This article presents a qualitative study following a 6-month Taiji (T'ai Chi)/Qigong (Ch'i Kung) intervention for older adults. The researchers conducted in-depth interviews of eight selected participants who elected to continue practicing Taiji after the intervention ended, in order to explore their subjective experiences of Taiji's effects and their motivations for continuing to practice. Participants not only reported simple benefits along five dimensions of experience (physical, mental, emotional, social and spiritual) but also described complex multidimensional experiences. Overall findings indicate that participants derived a very wide variety of perceived benefits, the most meaningful being a felt sense of body-mind-spirit integration.



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PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Blasi, Anthony J. 2011. *Toward a Sociological Theory of Religion and Health*. (Religion and the Social Order). Brill.
- Bossius, Thomas, Andreas Häger, & Keith Kahn-Harris (eds.). 2011. *Religion and Popular Music in Europe: New Expressions of Sacred and Secular Identity*. I. B. Tauris.
- Elisha, Omri. 2011. *Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches*. (The Anthropology of Christianity). University of California Press.
- Grab, Wilhelm, & Lars Charbonnier (eds.). 2011. *Secularisation Theories, Religious Identity and Practical Theology: Developing International Practical Theology for the 21st Century*. Lit Verlag.
- Koepping, Elizabeth. 2011. *Food, Friends and Funerals: On Lived Religion*. (Anthropology of Religion). Lit Verlag.
- Leeming, David A., Kathryn Madden & Stanton Marlan. 2011. *Encyclopedia of Psychology and Religion*. Springer.
- Piedmont, Ralph (ed.). 2011. *Research in the Social Scientific Study of Religion*. Vol. 22. Brill.
- Rennick, Joanne Benham. 2011. *Religion in the Ranks: Belief and Religious Experience in the Canadian Forces*. University of Toronto Press.
- Ziebertz, Hans-Georg, William Kay, & Ulrich Riegel (eds.). 2011. *Youth in Europe III: An International Empirical Study about the Impact of Religion on Life Orientation*. (International Practical Theology). Lit Verlag.

3.2 SPIRITUALITY & HEALTH RESEARCH

- Coleman, Peter G. 2011. *Belief and ageing: Spiritual pathways in later life*. The Policy Press.
- Klassen, Pamela E. 2011. *Spirits of Protestantism: Medicine, Healing, and Liberal Christianity*. University of California Press.

PART 4. ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Biebricher, Thomas. 2011. Faith-based initiatives and pastoral power. *Economy and Society*. 1-22.
doi:10.1080/03085147.2011.574423.
- Bischoff, Claire, Rebecca Richards Bullen, Molly Nemer & Rachel Quednau. 2011. In the Flow of Media, Religion, and Culture: A Case Study With TVbyGIRLS. *Religious Education* 106(4). 384-397.
doi:10.1080/00344087.2011.588110.
- Blanchard-Fields, Fredda, Christopher Hertzog & Michelle Horhota. 2011. Violate my beliefs? Then you're to blame! Belief content as an explanation for causal attribution biases. *Psychology and Aging*.
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