



## 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, 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 412 articles, 67 articles have been retained from 51 journals. There are 23 pre-publication citations from 18 journals.

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

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Hommel, Bernhard, Lorenza S. Colzato, Claudia Scorolli, Anna M. Borghi & Wery P.M. van den Wildenberg. 2011. Religion and action control: Faith-specific modulation of the Simon effect but not Stop-Signal performance. *Cognition* 120(2). 177-185.  
doi:10.1016/j.cognition.2011.04.003.

*Researchers show that religion affects action control in two experiments. Experiment 1 compared Dutch Calvinists and Dutch atheists, matched for age, sex, intelligence, education, and cultural and socio-economic background, and Experiment 2 compared Italian Catholics with matched Italian seculars. As expected, Calvinists showed a smaller and Catholics a larger Simon effect than nonbelievers, while performance of the groups was comparable in the Stop-Signal task. This pattern suggests that religions emphasizing individualism or collectivism affect action control in specific ways, presumably by inducing chronic biases towards a more exclusive or inclusive style of decision-making. Interestingly, there was no evidence that religious practice affects inhibitory skills.*

Luders, Eileen, Kristi Clark, Katherine L Narr & Arthur W Toga. 2011. Enhanced brain connectivity in long-term meditation practitioners. *NeuroImage* 57(4). 1308-1316.  
doi:10.1016/j.neuroimage.2011.05.075.

*In order to learn about the cerebral characteristics that underlie the complex processes of meditation, researchers acquired diffusion tensor imaging data of high angular and spatial resolution and used atlas-based tract mapping methods to investigate white matter fiber characteristics in a well-matched sample of long-term meditators (n=27) and controls (n=27). A broad field mapping approach estimated the fractional anisotropy (FA) for twenty different fiber tracts (i.e., nine tracts in each hemisphere and two inter-hemispheric tracts) that were subsequently used as dependent measures. Results showed pronounced structural connectivity in meditators compared to controls*

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*throughout the entire brain within major projection pathways, commissural pathways, and association pathways. The largest group differences were observed within the corticospinal tract, the temporal component of the superior longitudinal fasciculus, and the uncinate fasciculus. Larger FA values are generally interpreted as consistent with an enhanced connectivity; either achieved through the more numerous transmitting units and/or their superior efficiency as a result of axonal morphology and myelination. These negative correlations were evident both in meditators and in controls. In addition, it was found that FA and age were highly correlated, with smaller FA measures in older subjects. The authors hold that, while cross-sectional studies represent a good starting point for elucidating possible links between meditation and white matter fiber characteristics, longitudinal studies will be necessary to determine the relative contribution of nature and nurture to enhanced structural connectivity in long-term meditators.*

Taylor, Véronique A, Joshua Grant, Véronique Daneault, Geneviève Scavone, Estelle Breton, Sébastien Roffe-Vidal, Jérôme Courtemanche, Anaïs S Lavarenne & Mario Beauregard. 2011. Impact of mindfulness on the neural responses to emotional pictures in experienced and beginner meditators. *NeuroImage* 57(4). 1524-1533.  
doi:10.1016/j.neuroimage.2011.06.001.

*Researchers sought to investigate the effects of mindfulness on the neural responses to emotionally laden stimuli, and to examine the impact of the extent of mindfulness training on the brain mechanisms supporting the processing of emotional stimuli. Twelve experienced meditators (each with over 1000 hours of practice) and 10 beginner meditators were scanned using magnetic resonance imaging as they viewed negative, positive, and neutral pictures in a mindful state and a non-mindful state of awareness. Results indicated that the Mindful condition attenuated emotional intensity perceived from pictures, while brain imaging data suggested that this effect was achieved through distinct neural mechanisms for each group of participants. For experienced meditators compared with beginners, mindfulness induced a deactivation of default mode network areas (medial prefrontal and posterior cingulate cortices) across all valence categories and did not influence responses in brain regions involved in emotional reactivity during emotional processing. On the other hand, for beginners relative to experienced meditators, mindfulness induced a down-regulation of the left amygdala during emotional processing. These findings suggest that the long-term practice of mindfulness leads to emotional stability by promoting acceptance of emotional states and enhanced present-moment awareness, rather than by eliciting control over low-level affective cerebral systems from higher-order cortical brain regions.*

Xue, Shaowei, Yi-Yuan Tang & Michael I Posner. 2011. Short-term meditation increases network efficiency of the anterior cingulate cortex. *Neuroreport* 22(12). 570-574.  
doi:10.1097/WNR.0b013e328348c750.

*Previous studies have found that short-term integrative body-mind training (IBMT) has positive effects on the brain structure and function in the anterior cingulate cortex. Here, we determined whether 11 hours of IBMT alters topological properties of the anterior cingulate cortex in brain functional networks. We applied network analysis to resting-state functional connectivity between 90 cortical and subcortical regions before and after IBMT and relaxation training. The results demonstrated a significant increase in the network efficiency and connectivity of the anterior cingulate cortex after IBMT, but not after relaxation training. The authors conclude that the change in network topology might occur by altering the brain or psychological state.*

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

Barber, N. 2011. A Cross-National Test of the Uncertainty Hypothesis of Religious Belief. *Cross-Cultural Research* 45. 318-333.  
doi:10.1177/1069397111402465.

*According to the uncertainty hypothesis, religion helps people cope psychologically with dangerous or unpredictable situations. Conversely, with greater control over the external environment due to economic development and technological advances, religious belief is predicted to decline (the existential security hypothesis). The author predicts that religious belief would decline in economically developed countries where there is greater existential security, including income security (income equality and redistribution via welfare states) and improved health. These predictions are tested in regression analyses of 137 countries that took into account the fact that Communism and Islamic religion affect the incidence of reported nonbelief. Findings show that disbelief in God increased with economic development (measured by lower agricultural employment and third-level enrollment). Findings further show that disbelief also increased with income security (low Gini coefficient, high personal taxation tapping the welfare state) and with health security (low pathogen prevalence). The author concludes that religious belief declines as existential security increases, consistent with the uncertainty hypothesis.*

Lozada, Mariana, Paola D'Adamo & Miguel Angel Fuentes. 2011. Beneficial effects of human altruism. *Journal of Theoretical Biology* 289C. 12-16.  
doi:10.1016/j.jtbi.2011.08.016.

*Researchers review converging evidence from several lines of research which suggests that altruism in humans can be intrinsically rewarding. Various investigations illustrate how human altruism can have beneficial effects on health and wellbeing. The authors propose a model that includes the positive effects of altruism. These beneficial effects lead to significant changes in the dynamics of the system, favoring higher levels of altruism and facilitating abrupt changes towards cooperation. In the present model, social modulation occurs at both individual and collective levels. They conclude that the potential beneficial role of altruism proposed here may account for its occurrence among non-kin and beyond reciprocity.*

Morris, James A. 2011. The conscious mind and its emergent properties; an analysis based on decision theory. *Medical Hypotheses* 77(2). 253-257.  
doi:10.1016/j.mehy.2011.04.024.

*The process of conscious and unconscious decision making is analyzed using decision theory. An essential part of an optimum decision strategy is the assessment of values and costs associated with correct and incorrect decisions. In the case of unconscious decisions this involves an automatic process akin to computation using numerical values. But for conscious decisions the conscious mind must experience the outcome of the decision as pleasure or pain. It is suggested that the rules of behavior are programmed in our genes but modified by experience of the society in which we are reared. The human unconscious then uses the rules to reward or punish the conscious mind for the decisions it makes. This is relevant to concepts of altruism and religion in society, and is consistent with the observation that we prefer beauty to utility. The decision theory equations also explain the paradox that a single index of happiness can be applied in society. The symptoms of mental illness can be due to appropriate or inappropriate action by the unconscious. The former indicates a psychological conflict between conscious and unconscious decision making. Inappropriate action indicates that a pathological process has switched on genetic networks that should be switched off.*

Rowthorn, Robert. 2011. Religion, fertility and genes: a dual inheritance model. *Proceedings. Biological Sciences / The Royal Society* 278(1717). 2519-2527.  
doi:10.1098/rspb.2010.2504.

*Religious people nowadays have more children on average than their secular counterparts. This paper uses a simple model to explore the evolutionary implications of this difference. It assumes that fertility is determined entirely by culture, whereas subjective predisposition towards religion is influenced by genetic endowment. People who carry a certain 'religiosity' gene are more likely than average to become or remain religious. The paper considers the effect of religious defections and exogamy on the religious and genetic composition of society. Defections reduce the ultimate share of the population with religious allegiance and slow down the spread of the religiosity gene. However,*

*provided the fertility differential persists, and people with a religious allegiance mate mainly with people like themselves, the religiosity gene will eventually predominate despite a high rate of defection. This is an example of 'cultural hitch-hiking', whereby a gene spreads because it is able to hitch a ride with a high-fitness cultural practice. The theoretical arguments are supported by numerical simulations.*

Zaidel, D. W. & M. Nadal. 2011. Brain intersections of aesthetics and morals: perspectives from biology, neuroscience, and evolution. *Perspectives in Biology and Medicine* 54(3). 367-380.  
doi:10.1353/pbm.2011.0032.

*Recent neuroscientific studies have debated the relationship between aesthetics and ethics, as researchers have included the brain and an evolved neural underpinning linking aesthetic reactions and moral judgment. Biological survival emphasizes mate selection strategies, and the ritual displays have been linked to human aesthetics in the arts, in faces, and in various daily decision making. In parallel, cultural human practices have evolved to emphasize altruism and morality. This article explores the biological background and discusses the neuroscientific evidence for shared brain pathways for aesthetics and morals.*

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

Beach, Steven R. H., Tera R. Hurt, Frank D. Fincham, Kameron J. Franklin, Lily M. McNair & Scott M. Stanley. 2011. Enhancing marital enrichment through spirituality: Efficacy data for prayer focused relationship enhancement. *Psychology of Religion and Spirituality* 3(3). 201-216.  
doi:10.1037/a0022207.

*Researchers examined 393 African American married couples assigned to (a) a culturally sensitive version of a widely disseminated relationship enhancement program (CS-PREP); (b) a similar version of the same program that also included a focus on prayer (PFP condition); or (c) an information-only control condition in which couples received a self-help version of the same program. Data revealed a significant interaction between intervention and time of assessment, reflecting group differences in linear trends for the three conditions, with the two intervention conditions performing better than the control condition, and PFP producing superior outcomes to CS-PREP only for wives at post and marginally better results at 12-month follow-up.*

Hardy, Sam A., Jennifer A. White, Zhiyong Zhang & Joshua Ruchty. 2011. Parenting and the Socialization of Religiousness and Spirituality. *Psychology of Religion and Spirituality* 3(3). 217-230.  
doi:10.1037/a0021600.

*This study examined parenting style dimensions as moderators of relations between family religiousness and individual religiousness and spirituality. Participants were 122 emerging adults ages 17-31; data were obtained through an online survey. Participants rated the frequency with which they engaged in various religious activities with their families when they were younger, the frequency with which they personally do those behaviors currently, their current spirituality, and the parenting styles used by their parents when they were younger. Family religiousness positively predicted individual religiousness and spirituality. Rejection and autonomy-support moderated the association between family religiousness and individual religiousness, while warmth, rejection, structure, chaos, and autonomy-support moderated the relationship between family religiousness and individual spirituality. The authors conclude that religious beliefs and practices, at whatever level, may be more readily appropriated by the next generation in families characterized by authoritative parenting.*

Malka, Ariel & Christopher J. Soto. 2011. The conflicting influences of religiosity on attitude toward torture. *Personality & Social Psychology Bulletin* 37(8). 1091-1103.  
doi:10.1177/0146167211406508.

*This research examines the thesis that religiosity has conflicting influences on Americans' attitudes about the use of torture on terrorism suspects: an organic influence favoring opposition to torture and a discursively driven influence*

*favoring support of torture. In each of two national samples (n=983 in 2004, and n=1,893 in 2008), religiosity had both a direct effect toward opposition to torture and an indirect effect, via conservative political alignment, toward support of torture. Multiple-group analyses revealed that the direct effect toward opposition to torture did not vary across Americans with differing levels of exposure to political discourse, whereas the indirect effect toward support of torture via conservative political alignment was much stronger among Americans highly exposed to political discourse. Among such individuals, the indirect effect was so strong that it completely counteracted the competing direct effect.*

- Malka, Ariel, Christopher J. Soto, Adam B. Cohen & Dale T. Miller. 2011. Religiosity and Social Welfare: Competing Influences of Cultural Conservatism and Prosocial Value Orientation. *Journal of Personality* 79(4). 763-792.  
doi:10.1111/j.1467-6494.2011.00705.x.

*This research examines the hypothesis that religiosity has two competing psychological influences on the social welfare attitudes of contemporary Americans. On the one hand, religiosity promotes a culturally based conservative identity, which in turn promotes opposition to federal social welfare provision. On the other hand, religiosity promotes a prosocial value orientation, which in turn promotes support of federal social welfare provision. Across two national samples (n=1,513 and n=320) and one sample of business employees (n=710), reliable support for this competing pathways model was obtained. The authors argue that research testing influences of nonpolitical individual differences on political preferences should consider the possibility of competing influences that are rooted in a combination of personality processes and contextual-discursive surroundings.*

- McCleary, Daniel F., Colin C. Quillivan, Lisa N. Foster & Robert L. Williams. 2011. Meta-Analysis of Correlational Relationships Between Perspectives of Truth in Religion and Major Psychological Constructs. *Psychology of Religion and Spirituality* 3(3). 163-180.  
doi:10.1037/a0022208.

*The current meta-analysis examined the empirical linkages between (a) absolute versus conditional views of religious truth and (b) widely researched psychological constructs. Measures of religious fundamentalism typically include the notion of absolute religious truth, whereas quest measures reflect the notion of conditional religious truth. The meta-analysis represented the overall relationship between each of these truth orientations and four psychological variables (i.e., authoritarianism, ethnocentrism, militarism, and prejudice) most frequently related to the truth orientations. Participants were from 5 countries and diverse backgrounds. Because of the relatively small number of studies (28) and the small samples used in many of those studies, a random effects model as the framework for calculating the average effect sizes was used. Overall, the psychological constructs tended to be more frequently and strongly related with religious fundamentalism than with religious quest, as well as related in opposite directions with the two perspectives of religious truth. The meta-analysis showed authoritarianism to be the psychological construct most strongly and consistently related to the religious truth orientations.*

- Sasaki, Joni Y & Heejung S Kim. 2011. At the intersection of culture and religion: a cultural analysis of religion's implications for secondary control and social affiliation. *Journal of Personality and Social Psychology* 101(2). 401-414.  
doi:10.1037/a0021849.

*The current research examined the interaction of culture and religion on secondary control and social affiliation, comparing people from individualistic cultures (e.g., European Americans), who tend to be more motivated toward personal agency, and people from collectivistic cultures (e.g., East Asians), who tend to be more motivated to maintain social relationships. In Study 1, an analysis of online church mission statements showed that U.S. websites contained more themes of secondary control than did Korean websites, whereas Korean websites contained more themes of social affiliation than did U.S. websites. Study 2 showed that experimental priming of religion led to acts of secondary control for European Americans but not Asian Americans. Using daily diary methodology,*

*Study 3 showed that religious coping predicted more secondary control for European Americans but not Koreans, and religious coping predicted more social affiliation for Koreans and European Americans. These findings suggest the importance of understanding sociocultural moderators for the effects of religion.*

Seguino, Stephanie. 2011. Help or Hindrance? Religion's Impact on Gender Inequality in Attitudes and Outcomes. *World Development* 39. 1308-1321.  
doi:10.1016/j.worlddev.2010.12.004.

*This paper investigates the effect of religiosity on attitudes toward gender equality using World Values Survey data. Results indicate that religiosity is strongly correlated with gender inequitable attitudes across countries. Further, regression estimates reveal that gender inequitable attitudes are associated with negative effects on seven measures of gender equality of well-being and public policy. No single religion stands out as more gender inequitable than others. The author theorizes that the impact of religiosity is likely transmitted via "stealth" effects on everyday behavior in economic transactions in labor markets, household resource allocation, and government spending.*

Young, M. J., M. W. Morris, J. Burrus, L. Krishnan & M. P. Regmi. 2011. Deity and Destiny: Patterns of Fatalistic Thinking in Christian and Hindu Cultures. *Journal of Cross-Cultural Psychology* 42. 1030-1053.  
doi:10.1177/0022022110381123.

*The current studies investigate whether different forms of fatalistic thinking follow from the Christian and Hindu cosmologies. The authors found that fatalistic interpretations of one's own life events center on deity influence for Christians, especially for those high in religiosity; however, Hindu interpretations of one's own life emphasized destiny as much as deity (Study 1). Also, the focus on fate over chance when explaining others' misfortunes depends on the presence of known misdeeds for Christians, but not for Hindus (Study 2). Finally, Christians prefer petitionary prayer over divination as a strategy for managing uncontrollable future risks (Studies 3a and 3c), and preference for these strategies can be primed in bicultural Hindu Americans by a Hindi-accented telephone interviewer (Study 3b).*

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

Hall, Ronald E & Alfiere Breland-Noble. 2011. Spirituality vis-a-vis Islam as prerequisite to Arab American well being: the implications of Eurocentrism for mainstream psychology. *American Journal of Psychotherapy* 65(2). 151-162.

*The authors assert that, due to the historical preponderance of racial and/or intellectual homogeneity in the field of psychology, Eurocentrism set the "gold standard" for its method of intervention. As such, it might be argued that psychology remains a bastion of Eurocentric thought despite the globalization of knowledge and the influx of racially and ethnically diverse scientists into the research endeavor. At the same time and the significant increase in the immigrant Arab population, Arab Americans remain a less familiar component of society. Among the various Arab populations, spirituality through Islam is fundamental. Thus, the authors conclude that psychologists would be remiss to exclude a critical aspect of Arab American life from intervention when it is essential to well-being.*

Iyadurai, Joshua. 2011. The Step Model of Transformative Religious Experiences: A Phenomenological Understanding of Religious Conversions in India. *Pastoral Psychology* 60(4). 505-521.  
doi:10.1007/s11089-010-0287-6.

*This phenomenological study investigated individual conversion experiences to Christianity from different religious traditions in India. The author collected 165 accounts of conversion experiences by using maximum variant*

*sampling and multiple methods of data collection. By using grounded theory, the author has generated a step model of transformative religious experiences. The step model incorporates the religious experience in conversion to which the converts attribute great significance. It accommodates both the role of religious practices and social psychological factors in the conversion process. This study also brings to light the hostilities to conversion in a multi-religious context.*

Marks, Loren D. & David C. Dollahite. 2011. Mining the meanings and pulling out the processes from psychology of religion's correlation mountain. *Psychology of Religion and Spirituality* 3(3). 181-193.  
doi:10.1037/a0022206.

*This article illustrates how rigorous quantitative studies in three distinct and promising areas opened the door to additional related qualitative work. Using qualitative narratives from a landmark sample of 184 diverse religious families, the authors discuss and illustrate two research methods and that have been useful to them: triangulating data in the context of family, and seeking truth through progressive questioning. Next, consistent with the paper's primary purpose, the authors highlight three areas where the strong, correlation-based research foundation provided by quantitative social scientists of religion has created some prime, complementary opportunities for follow-up work by qualitative researchers. The specific areas illustrated include the following: (1) the case of religiosity and African American mortality, (2) the case of parent-adolescent communication, and (3) how shared religion helps marriages last.*

Yakushko, Oksana. 2011. Preliminary validation of the Women's Spirituality Instrument: Development of a measure to assess feminist religious and spiritual attitudes. *Psychology of Religion and Spirituality* 3(3). 194-200.  
doi:10.1037/a0022965.

*This manuscript provides information on the development of a new measure of feminist-oriented spirituality among women, the Women's Spirituality Instrument (WSI). Participants in this study included 428 women, ages 18 to 83. The results of the exploratory and confirmatory factor analyses, as well as the validity examination, highlight that the new measure has psychometric strengths. The Cronbach's alpha internal consistency estimate for the final 15-item WSI was .90. Validation of the scale was conducted utilizing a general spirituality measure and a feminist self-identification measure.*



## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

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

Agardh, Anette, Gilbert Tumwine & Per-Olof Ostergren. 2011. The Impact of Socio-Demographic and Religious Factors upon Sexual Behavior among Ugandan University Students. *PloS One* 6(8). e23670.  
doi:10.1371/journal.pone.0023670.

*This study found that religion was an important determinant of sexual behavior among Ugandan university students (n=980). Findings indicated that 37% of the male and 49% of the female students had not previously had sex. For those who rated religion as less important in their family, the probability of early sexual activity and having had a high number of lifetime partners increased by a statistically significant amount. However, the role of religion seemed to have no impact on condom use. Being of Protestant faith interacted with gender: among those who had debuted sexually, Protestant female students were more likely to have had three or more lifetime partners; the opposite was true for Protestant male students.*

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 review was conducted to critically evaluate the data from clinical trials examining the efficacy of mind-body therapies as supportive care modalities for management of the metabolic syndrome. 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.*

Burris, Jessica L., Shannon E. Sauer & Charles R. Carlson. 2011. A Test of Religious Commitment and Spiritual Transcendence as Independent Predictors of Underage Alcohol Use and Alcohol-Related Problems. *Psychology of Religion and Spirituality* 3(3). 231-240.  
doi:10.1037/a0022204.

*The current study examined whether facets of religiousness and spirituality religious commitment and spiritual transcendence were differentially related to alcohol use and alcohol-related problems among an underage sample of young adults. Despite being underage, most participants (n=344) reported having an alcoholic drink at least once a month and having at least two to three drinks per occasion. Positive alcohol expectancies, and impulsivity found unique associations between religious commitment and spiritual transcendence and alcohol use. Specifically, religious commitment operated as a protective factor, while spiritual transcendence operated as a risk factor for alcohol use. Neither religious commitment nor spiritual transcendence predicted alcohol-related problems.*

Calder, Andy, Andrew Badcoe & Louise Harms. 2011. Broken bodies, healing spirits: road trauma survivor's perceptions of pastoral care during inpatient orthopaedic rehabilitation. *Disability & Rehabilitation* 33(15/16). 1358-1366.  
doi:10.3109/09638288.2010.532280.

*In this study of road trauma survivors' perceptions of spirituality, XXX participants who had experienced severe orthopedic injury were interviewed and administered surveys. A thematic analysis of both quantitative and qualitative data identified nine core themes of supportive pastoral care. Pastoral care was seen as a valued and supportive intervention.*

Dyo, Melissa & Cheryl Westlake. 2011. Suffering and Spiritual Transformation in Heart Failure. *Journal of Cardiac Failure* 17(8, Supplement). S104.  
doi:10.1016/j.cardfail.2011.06.349.

*In this study of 50 patients recently hospitalized for heart failure, researchers found that patients face significant suffering (e.g., fatigue, dyspnea) associated with heart failure, and physical suffering affected non-physical suffering (e.g., disruption of social relationships) and spiritual growth (e.g., changes in world view, priorities, sense of self, and faith-based relationships).*

Hall, Emma, Geert Verheyden & Ann Ashburn. 2011. Effect of a yoga programme on an individual with Parkinson's disease: a single-subject design. *Disability & Rehabilitation* 33(15/16). 1483-1489.  
doi:10.3109/09638288.2010.529233.

*After an 8-week period of weekly 60-minute yoga classes, and a further 5 weeks of treatment withdrawal, no clinically significant improvements in functional activities were measured in a 69-year-old female with an 8-year history of Parkinson's Disease. However, subjectively, the participant gained much enjoyment and relaxation from the yoga classes. No change in quality of life was noted.*

Hu, Xiquan, Feng Chang, Ravi Prakash & Suprakash Chaudhury. 2011. A theoretical model of efficacy of concentrative meditation for cognitive rehabilitation of dementia. *Medical Hypotheses* 77(2). 266-269.  
doi:10.1016/j.mehy.2011.04.031.

*Researchers designed a model of the effects of concentrative meditation practice on various domains of attention in aging individuals, backed up with the evidences from literature> They present the results of studies conducted on the concentrative meditation of Vihangam Yoga to highlight the fact that with long-term meditation practice, attention can be improved in various domains. Finally they propose that the effects of meditation can be especially tried on minimal cognitive deficit patients to explore if it helps further deterioration in such patients.*

Plastaras, Christopher T, Seth Schran, Natasha Kim, Susan Sorosky, Deborah Darr, Mary Susan Chen & Rebecca Lansky. 2011. Complementary and Alternative Treatment for Neck Pain: Chiropractic, Acupuncture, TENS, Massage, Yoga, Tai Chi, and Feldenkrais. *Physical Medicine and Rehabilitation Clinics of North America* 22(3). 521-537.  
doi:10.1016/j.pmr.2011.02.011.

*Given that no obvious single treatment modality has been shown to be most efficacious for the management of neck pain, alternative treatment modalities recommended. Modalities explored in this article include chiropractic, acupuncture, TENS, massage, yoga, Tai Chi, and Feldenkrais.*

Posadzki, Paul & Edzard Ernst. 2011. Yoga for Asthma? A Systematic Review of Randomized Clinical Trials. *Journal of Asthma* 48(6). 632-639.  
doi:10.3109/02770903.2011.584358.

*The authors identified six randomized clinical trials and one non-randomized clinical trial as part of a review of the effectiveness of yoga as a treatment option for asthma. The studies' methodological quality was mostly poor. The studies suggested that yoga leads to a significantly greater reduction in spirometric measures, airway hyperresponsivity, dose of histamine needed to provoke a 20% reduction in forced expiratory volume in the first second, weekly number of asthma attacks, and need for drug treatment. Three RCTs showed no positive effects compared to various control interventions. The authors conclude that the belief that yoga alleviates asthma is not supported by sound evidence.*

- Rakhshae, Zahra. 2011. Effect of three yoga poses (cobra, cat and fish poses) in women with primary dysmenorrhea: a randomized clinical trial. *Journal of Pediatric and Adolescent Gynecology* 24(4). 192-196.  
doi:10.1016/j.jpag.2011.01.059.

*To determine the effectiveness of yoga in adolescents with primary dysmenorrhea, 92 female undergraduate students were randomly assigned to an experimental group (n=50) and a control group (n=42). After three cycles, researchers found a significant difference in the pain intensity and pain duration in the post-tests compared with the pretest in the yoga group; yoga practice reduced the severity and duration of primary dysmenorrhea.*

- Singh, Poonam, Bhupinder Singh, Rachna Dave & Rakhi Udainiya. 2011. The impact of yoga upon female patients suffering from hypothyroidism. *Complementary Therapies in Clinical Practice* 17(3). 132-134.  
doi:10.1016/j.ctcp.2010.11.004.

*Twenty female hypothyroid patients attended one hour yoga sessions daily for a period of one month. Following the intervention, patients' quality of life scores following the yoga program were greater than scores obtained prior to undertaking yoga. Patients also reported significant improvement in their perception of the overall quality of life and of their health post yoga intervention.*

- Thomas, Tami L & Arin Freeman. 2011. Project genesis: self-reported religiosity and spirituality and sexual risk-taking in young African-American women attending a historically African-American college. *Journal of National Black Nurses' Association: JNBNA* 22(1). 27-35.

*Anonymous surveys from a convenience sample of 100 female students attending a historically African-American college in the southern United States revealed that although these students reported a high degree of religiosity and spirituality, these characteristics did not predict a decrease in sexual risk-taking behavior. Although no predictive relationships were noted, self-reported spirituality or religiosity were not protective factors against high-risk sexual behavior.*

- Wayment, Heidi, Bill Wiist, Bruce Sullivan & Meghan Warren. 2011. Doing and Being: Mindfulness, Health, and Quiet Ego Characteristics Among Buddhist Practitioners. *Journal of Happiness Studies* 12(4). 575-589.  
doi:10.1007/s10902-010-9218-6.

*Practicing meditation on a regular basis, and greater experience with Buddhism, were related to higher psychological mindfulness scores in a sample of 117 adults. Psychological mindfulness was correlated with a latent variable called 'quiet ego characteristics' that reflected measure of wisdom, altruism, sense of interdependence with all living things, need for structure (reversed), anger/verbal aggression (reversed), and negative affectivity (reversed). In turn, quiet ego characteristics were positively related to self-reported health.*

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

- Alfonso, José, Alfonso Caracuel, Luis C. Delgado-Pastor & Antonio Verdejo-García. 2011. Combined goal management training and mindfulness meditation improve executive functions and decision-making performance in abstinent polysubstance abusers. *Drug and Alcohol Dependence* 117(1). 78-81.  
doi:10.1016/j.drugalcdep.2010.12.025.

*Researchers investigated the efficacy of a 7-week program including Goal Management Training: Mindfulness (GMT; n=18), as compared to standard treatment alone (n=16), for reducing executive and decision-making deficits in an outpatient sample of alcohol and polysubstance abusers. Results showed that the individuals enrolled*

*in GMT significantly improved their performance on neuropsychological measures of working memory, response inhibition and decision-making after the treatment; individuals enrolled in standard treatment alone failed to show significant changes.*

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.

*Among a group of 551 cancer 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.*

Eisenberg, Nancy, Valeria Castellani, Laura Panerai, Natalie D Eggum, Adam B Cohen, Concetta Pastorelli & Gian Vittorio Caprara. 2011. Trajectories of religious coping from adolescence into early adulthood: their form and relations to externalizing problems and prosocial behavior. *Journal of Personality* 79(4). 841-873.

doi:10.1111/j.1467-6494.2011.00703.x.

*In 686 Italian youths, trajectories of religious coping were identified from age 16-17 years to age 22-23 years. Four trajectories of religious coping were identified: decreasing, low stable, high stable, and increasing. A decline in religious coping was associated with high levels of externalizing problems at age 16-17, whereas an increase in religious coping was associated with higher externalizing problems at ages 18-19 and 20-21 years and with relatively high involvement with deviant peers. High stable religious copers were high in prosocial behavior at three ages; low stable religious copers were higher than people undergoing change in their religious coping from mid-adolescence into early adulthood.*

Eisendrath, Stuart, Maggie Chartier & Maura McLane. 2011. Adapting Mindfulness-Based Cognitive Therapy for Treatment-Resistant Depression. *Cognitive and Behavioral Practice* 18(3). 362-370.

doi:10.1016/j.cbpra.2010.05.004.

*The authors describe a modified version of Mindfulness-Based Cognitive Therapy (MBCT) as it is used clinically with a woman with long-standing treatment-resistant depression. A brief review of current MBCT literature and future directions for the treatment of treatment-resistant depression are discussed.*

Fjorback, L. O., M. Arendt, E. Ørnbøl, P. Fink & H. Walach. 2011. Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy - a systematic review of randomized controlled trials. *Acta Psychiatrica Scandinavica* 124(2). 102-119.

doi:10.1111/j.1600-0447.2011.01704.x.

*A literature review produced 21 articles that reported on randomized controlled trials of Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy. MBSR improved mental health in 11 studies compared to wait list control or treatment as usual (TAU) and was as efficacious as active control group in three studies. MBCT reduced the risk of depressive relapse in two studies compared to TAU and was equally efficacious to TAU or an active control group in two studies. Overall, studies showed medium effect sizes. Among other limitations are lack of active control group and long-term follow-up in several studies.*

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, techniques, and contemporary literature of loving-kindness meditation (LKM) and compassion meditation (CM). Published research suggests that these practices 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 they 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.*

Hunter, Lauren, Jill Bormann, Wendy Belding, Elisa J Sobo, Linnea Axman, Brenda K Reseter, Suzanne M Hanson & Veronica Miranda Anderson. 2011. Satisfaction and use of a spiritually based mantram intervention for childbirth-related fears in couples. *Applied Nursing Research: ANR* 24(3). 138-146.

doi:10.1016/j.apnr.2009.06.002.

*This study assessed patient satisfaction with the use of a spiritually based (mantram/sacred word) intervention in expecting couples. A mixed-methods design, experimental repeated measures with interviews at 6-month follow-up was conducted. Satisfaction was moderate to high. Mantram was used for labor pains and uncertainty. Implications include scheduling flexible classes earlier in pregnancy.*

Kang, Piljoo P. & Laura F. Romo. 2011. The role of religious involvement on depression, risky behavior, and academic performance among Korean American adolescents. *Journal of Adolescence* 34(4). 767-778.

doi:10.1016/j.adolescence.2010.08.003.

*A survey of 248 Korean American adolescents in grades 7 through 12 revealed that high levels of church engagement predicted deeper personal spirituality and better mentoring relationships. Personal spirituality, as measured by one's daily religious experiences, beliefs, and private spiritual practices, was a mediator of the relationship between church engagement and adolescent outcomes. Specifically, higher levels of church engagement was linked to stronger personal spirituality, which in turn predicted less depressive symptoms for girls and higher grades for boys.*

Keng, Shian-Ling, Moria J. Smoski & Clive J. Robins. 2011. Effects of mindfulness on psychological health: A review of empirical studies. *Clinical Psychology Review* 31(6). 1041-1056.

doi:10.1016/j.cpr.2011.04.006.

*The authors review three areas of empirical research on mindfulness: cross-sectional, correlational research on the associations between mindfulness and various indicators of psychological health; intervention research on the effects of mindfulness-oriented interventions on psychological health; and laboratory-based, experimental research on the immediate effects of mindfulness inductions on emotional and behavioral functioning. They find that mindfulness brings about various positive psychological effects, including increased subjective well-being, reduced psychological symptoms and emotional reactivity, and improved behavioral regulation.*

Kim, Sangwon & Giselle B. Esquivel. 2011. Adolescent spirituality and resilience: Theory, research, and educational practices. *Psychology in the Schools* 48(7). 755-765.

doi:10.1002/pits.20582.

*The article presents an overview of education research about the connection between resilience and spirituality in adolescents. The study examined research about teenagers and spirituality and religious practices in the home, in the community such as churches, and in school settings. Spirituality in teens is correlated with better mental health, well-being, and academic success. It is suggested that spirituality in teenagers should be developed with spiritual education, within family practices, and in community organizations to promote resilience.*

Krause, Neal. 2011. Reported Contact with the Dead, Religious Involvement, and Death Anxiety in Late Life. *Review of Religious Research* 52(4). 347-364.

*This study examines the relationship between contact with the dead and death anxiety. The data come from an ongoing nationwide survey of older adults. A conceptual model is developed that contains the following theoretical linkages: (1) making contact with the dead instills a deeper appreciation of the connection that exists among all people; (2) this fundamental sense of connectedness with others fosters a deeper sense of religious meaning in life; and (3) individuals with a deeper sense of religious meaning in life are less likely to experience feelings of death anxiety than people who have not been able to find meaning in life through religion. The findings from this study provide support for each of these relationships.*

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.

*Participants (n=15) from a trial evaluating an 8-week spirituality teaching program to treat unipolar major depression were interviewed following an intervention consisting of audio CDs for home-based use that delivered lectures and stories about spirituality, suggested behavioral applications and included relaxation practices. Participants described an expanded spiritual awareness, characterized by a sense of connection with self, others, the world and universal energy. Participants experienced an improved mood characterized by reduced anxiety and/or depression, mental clarity, calmness and improved relationships.*

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.

*The authors performed a meta-analysis to evaluate the effects of mindfulness-based cognitive therapy (MBCT) for prevention of relapse or recurrence among patients with recurrent major depressive disorder (MDD) in remission. Six randomized controlled trials with a total of 593 participants were included. Analysis showed that MBCT significantly reduced the risk of relapse/recurrence compared to treatment as usual or placebo controls. The relative risk reduction was 43% for participants with three or more previous episodes, while no risk reduction was found for participants with only two episodes. In two studies, MBCT was at least as effective as maintenance antidepressant medication.*

Pirutinsky, Steven, David H. Rosmarin, Kenneth I. Pargament & Elizabeth Midlarsky. 2011. Does negative religious coping accompany, precede, or follow depression among Orthodox Jews? *Journal of Affective Disorders* 132(3). 401-405.  
doi:10.1016/j.jad.2011.03.015.

*Researchers examined longitudinal relationships between negative coping and depressive symptoms among Orthodox Jews (n=80), and found that negative religious coping and depressive symptoms were linearly related. Furthermore, a model including negative coping as a predictor of future depression fit the data best and did not significantly differ from a saturated model. The authors conclude that negative religious coping appears to precede and perhaps cause future depression among Orthodox Jews.*

Rasic, Daniel, Steve Kisely & Donald B. Langille. 2011. Protective associations of importance of religion and frequency of service attendance with depression risk, suicidal behaviours and substance use in adolescents in Nova Scotia, Canada. *Journal of Affective Disorders* 132(3). 389-395.  
doi:10.1016/j.jad.2011.03.007.

*From self-report surveys of adolescents aged 15-19 (n=1615), researchers found that among females, higher personal importance of religion was associated with decreased odds of depression, suicidal ideation, drinking and marijuana use, while more religious attendance was protective for substance use behaviors and suicidal ideation. In males, both measures of religiosity were associated with decreased substance use. In multivariate models, religious importance had weak protective effects for depression and suicidal thinking in females, which were respectively modified by social trust and substance use. Attendance was protective for suicidal thinking in females, and was modified by depression. Attendance was consistently associated with less substance use in females, while importance was not. Importance was consistently protective for marijuana use and attendance was protective for binge drinking in males.*

Telles, Shirley, Kanchan Maharana, Budhi Balrana & Acharya Balkrishna. 2011. Effects of high-frequency yoga breathing called kapalabhati compared with breath awareness on the degree of optical illusion perceived. *Perceptual and Motor Skills* 112(3). 981-990.

*Prior research has shown that methods of meditation, breath control, and different kinds of yoga breathing affect attention and visual perception, including decreasing the size of certain optical illusions. In the present study, the degree of optical illusion was assessed before and immediately after two different kinds of practice: a high frequency yoga breathing called kapalabhati, and breath awareness. A nonyoga control session tested for practice effects. Thirty participants practiced the two techniques for 18 minutes on two separate days. The control group had 15 nonyoga practitioners assessed before and after 18 min. in which they did not perform any specific activity but were seated and relaxed. After both kapalabhati and breath awareness there was a significant decrease in the degree of optical illusion. Fifteen nonyoga practitioners showed no change in the degree of illusion when retested after 18 minutes.*

Unterrainer, H.F., H.P. Huber, I.M. Sorgo, J. Collicutt & A. Fink. 2011. Dimensions of religious/spiritual well-being and schizotypal personality. *Personality and Individual Differences* 51(3). 360-364.  
doi:10.1016/j.paid.2011.04.007.

*The aim of the present study was to investigate the association between different dimensions of religious/spiritual well-being (RSWB), magical thinking as an indicator of schizotypy and the three personality factors of psychoticism, extraversion, neuroticism. Questionnaires were completed by 102 undergraduate students. Results indicate that facets of RSWB based on magical thinking could also be understood as neurotic symptoms, supporting the hypothesis that there might be pathogenetic as well as salutogenetic aspects of religiosity/spirituality associated with personality and subjective well-being.*

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

Büssing, Arndt, Thomas Ostermann, Peter Heusser & Peter F Matthiessen. 2011. Usage of alternative medical systems, acupuncture, homeopathy and anthroposophic medicine, by older German adults. *Zhong Xi Yi Jie He Xue Bao / Journal of Chinese Integrative Medicine* 9(8). 847-856.

*Data of 5,830 older individuals who participated in an anonymous cross sectional survey among German insurance beneficiaries were analyzed with respect to usage of complementary and alternative medicine (CAM) treatments applied by medical doctors or non-medical practitioners within the last 5 years. The most frequently used approaches were acupuncture/traditional Chinese medicine (21%), homeopathy (21%), movement therapies/physical exercises (19%), osteopathy/chiropractic (12%), herbs/phytotherapy (7%), diets/specific food recommendations (6%) and foot reflexology (5%). Anthroposophic medicine was used only to a minor degree. Acupuncture and homeopathy users were likely to choose more than one CAM treatment simultaneously, particularly the combination of homeopathy and acupuncture. Significant differences were apparent between women and men in the use of the main relevant CAM interventions.*

Chaves, Erika de Cássia Lopes, Emilia Campos de Carvalho, Luiz Alberto Beijo, Sueli Leiko Takamasu Goyatá & Sandra Cristina Pillon. 2011. Efficacy of different instruments for the identification of the nursing diagnosis spiritual distress. *Revista Latino-Americana De Enfermagem* 19(4). 902-910.

*A study of 120 patients with Chronic Renal Insufficiency by means of different instruments and direct questioning found that 25.8% to 35.8% of the patients could be diagnosed with Spiritual distress. Substantial concordance was found between the opinion of the patient, the nurses, and the Existential well-being sub-scale and the Pinto e Pais-Ribeiro's Spirituality Scale.*

Hasanović, Mevludin, Osman Sinanović, Izet Pajević & Mark Agius. 2011. The Spiritual Approach to Group Psychotherapy: Treatment of Psychotraumatized Persons in Post-War Bosnia and Herzegovina. *Religions* 2(3). 330-344.  
doi:10.3390/rel2030330 (17 September, 2011).

*Researchers offer a series of case reports in which they describe and assess the impact of a session of group psychotherapy, with spiritual topics and content, which was offered to patients with PTSD who needed to reestablish religious beliefs. The authors describe the conceptualization and development of such a group and present some self-reported views of clients who took part in these groups. The supportive and empathetic presence of such group in the community helps to prevent withdrawal and isolation, alienation and deviation of traumatized persons. The presence of such a group facilitates the rehabilitation process of the victims.*

Hodge, David R & Gordon E. Limb. 2011. Spiritual assessment and Native Americans: establishing the social validity of a complementary set of assessment tools. *Social Work* 56(3). 213-223.

*This mixed-method study validates a complementary set of spiritual assessment instruments for use with Native American clients. Drawing on the social validity literature, a sample of experts in Native culture (n=50) evaluated the instruments' cultural consistency, strengths, limitations, and areas needing improvement. Regarding the degree of congruence with Native American culture, verbally based spiritual histories ranked highest and diagrammatically oriented spiritual genograms ranked lowest, although all instruments demonstrated at least moderate levels of consistency with Native culture. The results also suggest that practitioners' level of spiritual competence plays a crucial role in ensuring the instruments are operationalized in a culturally appropriate manner.*

Morris, Brian. 2011. Medical herbalism in Malawi. *Anthropology & Medicine* 18(2). 245-255.  
doi:10.1080/13648470.2011.591200.

*Medical herbalism is the most widespread and the most ancient form of medicine. This paper offers an account of medical herbalism in Malawi, and discusses the role of medicines - both plant and animal substances - in the social life of the matrilineal peoples of Malawi. It aims to counter the widespread tendency to interpret medical practices in Africa solely in terms of a spiritual or religious metaphysic. The paper discusses the nature and role of medicines in Malawi, the main forms of therapy, and the relation of medicine to the ancestral shrines.*

Oksana, Yakushko. 2011. Preliminary Validation of the Women's Spirituality Instrument: Development of a Measure to Assess Feminist Religious and Spiritual Attitudes. *Psychology of Religion and Spirituality* 3(3). 194-200.  
doi:10.1037/a0022965.

*This article describes the development of a new measure of feminist-oriented spirituality among women, the Women's Spirituality Instrument (WSI). Participants in this study included 428 women, ages 18 to 83. The results of the exploratory and confirmatory factor analyses, as well as the validity examination, highlight that the new measure has psychometric strengths. Validation of the scale was conducted utilizing a general spirituality measure and a feminist self-identification measure.*



Sansi, Roger. 2011. Shrines, substances, and miracles in Afro-Brazilian Candomblé. *Anthropology & Medicine* 18(2). 271-283.  
doi:10.1080/13648470.2011.591202.

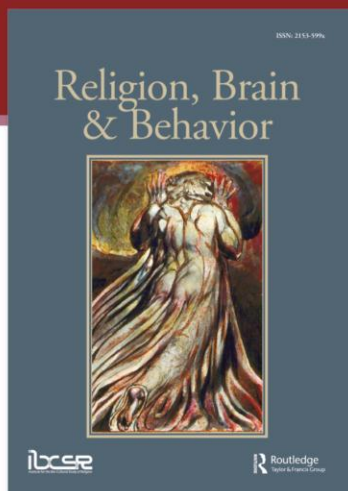
*This paper discusses the relationship between people and shrines in the Afro-Brazilian religion Candomblé. One of its main points is that shrines cannot be described solely as a particular instance or token of a general formula or type. The power of the shrine is also partially the result of extraordinary and unexpected events of cure and personal formation and transformation, often defined as 'miracles' that bond together shrines and their caretakers. Through these events, new places, objects and substances are recognized as or incorporated into shrines. In other words, the power of the Candomblé shrine is also a result of its historicity.*

Smyth, Therese & Sonia Allen. 2011. Nurses' experiences assessing the spirituality of terminally ill patients in acute clinical practice. *International Journal of Palliative Nursing* 17(7). 337-343.

*Sixteen nurses working in an acute medical ward completed a purpose-designed questionnaire, followed by focus group interviews, regarding spiritual care. Four themes were identified: understanding spirituality, assessment of spirituality, difficulties in meeting spiritual needs, and education. The exploration of the nurses' experiences showed that they did not clearly define or recognize the concept of spirituality, but they did recognize an aspect of patient care that required a transition away from a technical to a humane response.*

Tran, Thanh V, Keith Chan & Thuc-Nhi Nguyen. 2011. Reliability and validity of a bilingual measure of religiosity in English and Vietnamese: preliminary results from a pilot study. *Psychological Reports* 108(3). 756-762.

*This study reports preliminary psychometric findings for a seven-item religiosity scale in a community-based sample of Vietnamese Americans ages 18 to 83 years (n=119). A bilingual survey was distributed to Vietnamese who were evacuated during Hurricane Katrina and had returned after the disaster. Internal consistency, factorial structure validity, and criterion validity were evaluated on the scale items. The bilingual scale had good internal consistency. While exploratory and confirmatory factor analysis results provided support for a two-factor structure which captured Religious Involvement and Religious Coping, a one-factor model had slightly better fit. Individuals who scored high on the religiosity scale reported a significantly lower score on their stressful experiences during the hurricane, providing evidence of criterion validity.*



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## PART 3. BOOKS

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

- Bauman, Whitney A., Richard R. Bohannon II & Kevin J. O'Brien. 2011. *Inherited Land: The Changing Grounds of Religion and Ecology*. Pickwick Publications.
- Beaumont, Justin. 2011. *Postsecular Cities: Space, Theory and Practice*. Continuum.
- Buell, John. 2011. *Politics, Religion, and Culture in an Anxious Age*. Palgrave Macmillan.
- Calhoun, Craig, Mark Juergensmeyer, & Jonathan VanAntwerpen (eds.). 2011. *Rethinking Secularism*. Oxford University Press, USA.
- Landes, Richard. 2011. *Heaven on Earth: The Varieties of the Millennial Experience*. Oxford University Press.
- Mack, Burton L. 2011. *Christian Mentality: The Entanglements of Power, Violence and Fear*. Equinox Publishing.
- Martensson, Ulrika, Jennifer Bailey, Priscilla Ringrose, & Asbjorn Dyrendal (eds.). 2011. *Fundamentalism in the Modern World Volume 2: Fundamentalism and Communication: Culture, Media and the Public Sphere*. (International Library of Political Studies). Tauris Academic Studies.
- Samuel, Lawrence R. 2011. *Supernatural America: A Cultural History*. Praeger.
- Sharma, Arvind. 2011. *Problematizing Religious Freedom*. Springer.
- Snarr, C. 2011. *All You That Labor: Religion and Ethics in the Living Wage Movement*. NYU Press.
- Stan, Lavinia & Lucian Turcescu. 2011. *Church, State, and Democracy in Expanding Europe*. (Religion and Global Politics). Oxford University Press.
- Tucker-Worgs, Tamelyn N. 2011. *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*. Baylor University Press.
- Wilson, David Sloan. 2011. *The Neighborhood Project: Using Evolution to Improve My City, One Block at a Time*. Little, Brown and Company.

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

- Sears, Richard W., Dennis D. Tirsch & Robert B. Denton. 2011. *Mindfulness in Clinical Practice*. Professional Resource Exchange.
- Semple, Randy J. & Jennifer Lee. 2011. *Mindfulness-Based Cognitive Therapy for Anxious Children: A Manual for Treating Childhood Anxiety*. New Harbinger Publications.

## PART 4. ARTICLES IN PRESS

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

- Abrams, Daniel, Haley Yaple & Richard Wiener. 2011. Dynamics of Social Group Competition: Modeling the Decline of Religious Affiliation. *Physical Review Letters* 107.  
doi:10.1103/PhysRevLett.107.088701.
- Bar-Yosef, O. & A. Belfer-Cohen. Following Pleistocene Road Signs of Human Dispersals across Eurasia. *Quaternary International*(0).  
doi:10.1016/j.quaint.2011.07.043.
- Diener, Ed, Louis Tay & David G Myers. 2011. The religion paradox: If religion makes people happy, why are so many dropping out? *Journal of Personality and Social Psychology*.  
doi:10.1037/a0024402.
- Hernandez, Krystal M, Annette Mahoney & Kenneth I Pargament. 2011. Sanctification of sexuality: Implications for newlyweds' marital and sexual quality. *Journal of Family Psychology: JFP: Journal of the Division of Family Psychology of the American Psychological Association (Division 43)*.  
doi:10.1037/a0025103.
- Johnson, Megan K., Wade C. Rowatt & Jordan P. LaBouff. 2011. Religiosity and prejudice revisited: In-group favoritism, out-group derogation, or both? *Psychology of Religion and Spirituality*.  
doi:10.1037/a0025107.
- Shaw, Moira, Stephanie A. Quezada & Michael A. Zárate. 2011. Violence with a conscience: Religiosity and moral certainty as predictors of support for violent warfare. *Psychology of Violence*.  
doi:10.1037/a0025346.
- Todd, Nathan R. & Katherine S. Ong. 2011. Political and theological orientation as moderators for the association between religious attendance and attitudes toward gay marriage for White Christians. *Psychology of Religion and Spirituality*.  
doi:10.1037/a0025142.

### 4.2 SPIRITUALITY & HEALTH RESEARCH

- Alzahrani, Hasan Ali & Mohammad Gamal Sehlo. 2011. The Impact of Religious Connectedness on Health-Related Quality of Life in Patients with Diabetic Foot Ulcers. *Journal of Religion and Health*.  
doi:10.1007/s10943-011-9529-x.
- Bormann, Jill E, Lin Liu, Steven R Thorp & Ariel J Lang. 2011. Spiritual Wellbeing Mediates PTSD Change in Veterans with Military-Related PTSD. *International Journal of Behavioral Medicine*.  
doi:10.1007/s12529-011-9186-1.
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