



# RESEARCH REVIEW

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

NOVEMBER, 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, ATLA Religion Database, General Science, PubMed, EBSCO Psychology and Behavioral Sciences Collection, PsycARTICLES, PsycINFO, ScienceDirect, and Web of Science. The search terms were altruism, god, goddess, meditat\*, prayer, relig\*, ritual, 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 543 articles, 78 articles have been retained from 52 journals. There are 32 pre-publication citations from 25 journals.

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

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Hölzel, Britta K., Sara W. Lazar, Tim Gard, Zev Schuman-Olivier, David R. Vago & Ulrich Ott. 2011. How does mindfulness meditation work? Proposing mechanisms of action from a conceptual and neural perspective. *Perspectives on Psychological Science* 6(6). 537-559. doi:10.1177/1745691611419671.

*The authors analyze and synthesize recent literature in the cognitive study of mindfulness in order to propose the mechanisms responsible for its widely-observed beneficial effects on well-being and the amelioration of psychiatric and stress-related symptoms. They find that mindfulness practice is associated with neuroplastic changes in the anterior cingulate cortex, insula, temporo-parietal junction, fronto-limbic network, and default mode network structures. They suggest that the mechanisms described here work synergistically, establishing a process of enhanced self-regulation. Differentiating between these components seems useful to guide future basic research and to specifically target areas of development in the treatment of psychological disorders. Further, they identify several components through which mindfulness meditation exerts its effects: (a) attention regulation, (b) body awareness, (c) emotion regulation (including reappraisal and exposure, extinction, and reconsolidation), and (d) change in perspective on the self.*

Le, Christine & Daniel H. S. Silverman. 2011. Neuroimaging and EEG-based explorations of cerebral substrates for suprapentastory perception: A critical appraisal of recent experimental literature. *Psychiatry Research* 194(2). 105-110. doi:10.1016/j.psychresns.2011.05.002

*Researchers examine published investigations aimed at identifying the neurological substrates of suprapentastory experiences, in which individuals claim to receive sensory input from means other than the usual senses. In*

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*addition, the authors critically review recently published literature covering EEG studies of reported perceptions of “sensed presence” and ganzfeld-induced imagery, neuronuclear imaging studies of experimentally-induced experiences considered to be explicitly “religious” or “spiritual,” and brain imaging studies that seek to understand neurologic correlates of individuals’ proneness to reporting such experiences.*

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

Boudry, Maarten & Johan De Smedt. 2011. In mysterious ways: On petitionary prayer and subtle forms of supernatural causation. *Religion* 41(3). 449-469.  
doi:10.1080/0048721X.2011.600464.

*This paper discusses implicit belief patterns about the causal mechanisms by which God acts. The authors offer a psychological account of belief in supernatural causation based on the existing empirical literature on petitionary prayer, incorporating mechanisms of psychological self-correction and rationalization, confirmation bias and folk physics. They propose that religious believers “prefer” modes of divine action that are subtle and indistinguishable from the natural course of events: given that the causal structure of the world is partly inscrutable, beliefs in subtle and unascertainable modes of supernatural causation will be compelling and cognitively appealing because they are more susceptible to occasional confirmation and less vulnerable to repeated disconfirmation; thus, they will have a better chance of finding themselves in a situation in which they can attribute the events in question to God answering their prayers. The authors argue that such individual psychological factors play a role in the cultural transmission of prayer practices as well, leading to culturally widespread beliefs in subtle forms of supernatural causation.*

Bulbulia, Joseph & Richard Sosis. 2011. Signalling theory and the evolution of religious cooperation. *Religion* 41(3). 363-388.  
doi:10.1080/0048721X.2011.604508.

*The authors address the means by which religions motivate cooperation, and how the associated genetic and cultural factors have evolved. They describe cooperative-signaling theories of religion, which generalize from well-supported principles and research in the life sciences. Cooperative-signaling theories explain existing puzzles in the data about religions, and lead to testable hypotheses. This article discusses how signaling theory has been applied to explain the evolution and conservation of religiously motivated cooperation at small and large social scales, and reviews evidence relevant to evaluating these applications.*

Gervais, Will M., Aiyana K. Willard, Ara Norenzayan & Joseph Henrich. 2011. The Cultural Transmission Of Faith: Why innate intuitions are necessary, but insufficient, to explain religious belief. *Religion* 41(3). 389-410.  
doi:10.1080/0048721X.2011.604510.

*Four studies indicate that anti-atheist prejudice is particularly motivated by distrust. In Study 1, a broad sample of American adults revealed that distrust characterized anti-atheist prejudice but not anti-gay prejudice. In subsequent studies, distrust of atheists generalized even to participants from more liberal, secular populations. A description of a criminally untrustworthy individual was seen as comparably representative of atheists and rapists but not representative of Christians, Muslims, Jewish people, feminists, or homosexuals (Studies 2-4). The relationship between belief in God and atheist distrust was fully mediated by the belief that people behave better if they feel that God is watching them (Study 4). In implicit measures, participants strongly associated atheists with distrust, and belief in God was more strongly associated with implicit distrust of atheists than with implicit dislike of atheists (Study 5). Finally, atheists were systematically socially excluded only in high-trust domains; belief in God, but not authoritarianism, predicted this discriminatory decision-making against atheists in high trust domains (Study 6).*

Kirkpatrick, Lee A. 2011. The role of evolutionary psychology within an interdisciplinary science of religion. *Religion* 41(3). 329-339.  
doi:10.1080/0048721X.2011.604511.

*This article reviews arguments for an evolutionary approach to psychology that is consistent with, and founded upon, evolutionary biology; it then argues that in the same manner an evolutionary approach to anthropology must be consistent with, and founded upon, evolutionary psychology. The author suggests that ongoing debates in the evolutionary study of religion, such as whether religion is an adaptation or a byproduct, often conflate biological, psychological, and cultural levels of analysis, and often fail to appreciate the indispensable role of the psychological level of analysis between biological and cultural levels. In the final section, the author attempts to articulate this role in an effort to promote true vertical integration of psychological and anthropological evolutionary approaches to religion.*

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

*Researchers review evidence that suggests that altruism in humans can have beneficial effects on health and wellbeing, and propose a model that includes 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. The potential beneficial role of altruism proposed here may account for its occurrence among non-kin and beyond reciprocity.*

McVittie, Chris, Andy McKinlay & Rahul Sambaraju. 2011. Social Psychology, Religion and Inter-Group Relations: Hamas Leaders' Media Talk about their Vision for the Future. *Journal of Community & Applied Social Psychology* 21(6). 515-527.  
doi:10.1002/casp.1122

*Researchers examine media interviews with leaders of the Islamist Hamas movement about Islam and its application within the Gaza strip. The interviewees construct religion as being congruent with existing social practices within Gaza. This allows interviewees to make three claims: that the introduction of Islam will make no difference to existing society; that Islam will be tolerant of existing social practices; and that potentially criticisable political acts should be viewed in civic rather than religious terms. By so doing, the interviewees display sensitivity to potential distinctions between religious and civic practices and attend to inferences that might arise in respect of inter-group relations.*

Ritter, Ryan S. & Jesse Lee Preston. 2011. Gross gods and icky atheism: Disgust responses to rejected religious beliefs. *Journal of Experimental Social Psychology* 47(6). 1225-1230.  
doi:10.1016/j.jesp.2011.05.006

*Researchers predicted that disgust may be elicited by contact with outgroup religious beliefs, as these beliefs pose a threat to spiritual purity. Two experiments tested this prediction using a repeated taste-test paradigm in which participants tasted and rated a drink before and after copying a passage from an outgroup religion. In Experiment 1, Christian participants showed increased disgust after writing a passage from the Qur'an or Richard Dawkins' The God Delusion, but not a control text. Experiment 2 replicated this effect, and also showed that contact with an ingroup religious belief (Christians copying from the Bible) did not elicit disgust. Moreover, Experiment 2 showed that disgust to rejected beliefs was eliminated when participants were allowed to wash their hands after copying the passage, symbolically restoring spiritual cleanliness. Together, these results provide evidence that contact with rejected religious beliefs elicits disgust by symbolically violating spiritual purity. Implications for intergroup relations between religious groups is discussed, and the role of disgust in the protection of beliefs that hold moral value.*

Saroglou, Vassilis, Vincent Yzerbyt & Cécile Kaschten. 2011. Meta-stereotypes of Groups with Opposite Religious Views: Believers and Non-Believers. *Journal of Community & Applied Social Psychology* 21(6). 484-498.

doi:10.1002/casp.1123

*Researchers studied meta-stereotypes – ingroup members’ beliefs about how the outgroup sees them – using data from 100 participants who provided their stereotypes and meta-stereotypes on eight personality traits. Believers and non-believers tended to share the meta-stereotype that the outgroup members see them as respectively high versus low in prosociality and conservatism and low versus high in hedonism and impulsivity. In contrast, believers seemed to ignore that non-believers see them as dogmatic, and non-believers often exaggerated their meta-stereotypes in comparison to how believers actually saw them. Finally, highly-identified group members tended to deny the outgroup’s core characteristic: believers’ relative higher altruism and non-believers’ relative lower dogmatism. The authors discuss the importance of knowing commonalities and discrepancies between stereotypical and meta-stereotypical perceptions for understanding intergroup perceptions and relations between groups that hold conflicting religious positions.*

Slingerland, Edward & Joseph Bulbulia. 2011. Introductory essay: Evolutionary science and the study of religion. *Religion* 41(3). 307-328.

doi:10.1080/0048721X.2011.604513.

*The authors introduce the general rationale behind the evolutionary cognitive science of religion, answer some sensible humanistic objections to it, and defend the promise of a “consilient” approach to advance the academic study of religion.*

Sosis, Richard & Joseph Bulbulia. 2011. The behavioral ecology of religion: the benefits and costs of one evolutionary approach. *Religion* 41(3). 341-362.

doi:10.1080/0048721X.2011.604514.

*The authors describe the behavioral ecological approach to religion, explaining the theoretical motivations behind behavioral ecological research and discussing the methodologies employed to conduct this research. They argue that behavioral ecology can offer important benefits to religious scholarship by providing a coherent and powerful framework for generating, testing, and discarding hypotheses about specific aspects of religious behaviors and cultures.*

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

Basedau, Matthias, Georg Strüver, Johannes Vüllers & Tim Wegenast. 2011. Do Religious Factors Impact Armed Conflict? Empirical Evidence From Sub-Saharan Africa. *Terrorism and Political Violence* 23(5). 752-779.

doi:10.1080/09546553.2011.619240.

*Utilizing a unique data inventory of all sub-Saharan countries for the period 1990-2008, researchers found that religion plays a significant role in African armed conflicts. These findings are compatible with the mobilization hypothesis, which establishes a link between religion and conflict by arguing that particular religious structures are prone to mobilization; once politicized, escalation to violent conflict becomes more likely.*

Brelsford, Gina M. 2011. Divine alliances to handle family conflict: Theistic mediation and triangulation in father-child relationships. *Psychology of Religion and Spirituality* 3(4). 285-297.

doi:10.1037/a0021602.

*In a sample of 76 father/college student dyads, researchers found that fathers and college students who reported more frequent use of theistic mediation reported better relationship quality, whereas more frequent use of theistic*

*triangulation was associated with more frequent verbal aggression. Both fathers and students who reported higher levels of theistic mediation and triangulation also indicated greater importance of religion and spirituality in their lives. Further, college students', but not fathers', reports of theistic mediation provided unique variance toward parent-child relationship satisfaction after accounting for their own use of constructive conflict resolution strategies.*

Cheong, Pauline Hope. 2011. Religious Leaders, Mediated Authority, and Social Change. *Journal of Applied Communication Research* 39(4). 452-454.  
doi:10.1080/00909882.2011.577085.

*This essay discusses the relationships between mediated religious authority and social change, in terms of clergy's social media negotiation and multimodal communication competence, with implications for attracting attention and galvanizing active networks and resources for social initiatives.*

Fincham, Frank D., Christine Ajayi & Steven R.H. Beach. 2011. Spirituality and Marital Satisfaction in African American Couples. *Psychology of Religion and Spirituality* 3(4). 259-268.  
doi:10.1037/a0023909

*This study examined the relationship between spiritual experiences of African American couples (n=487) and their marital quality. Using the standard Quality Marriage Index, actor and partner effects were found for both spouses, and these remained when religiosity was controlled. Support was also obtained for two separate dimensions of marital quality comprising evaluations of positive and negative aspects of the relationship. Husbands' spirituality was strongly inversely related to own negative marital quality whereas actor effects for wives were almost equal in absolute magnitude for both dimensions. Taking overall marital quality into account, the spirituality-negative dimension association was significantly stronger for husbands than wives.*

Hopkins, Nick. Dec2011. Religion and Social Capital: Identity Matters. *Journal of Community & Applied Social Psychology* 21(6). 528-540.  
doi:10.1002/casp.1120.

*This paper considers how understanding of religious identifications may be enriched through social psychological theorizing on group identity. It reviews a range of work concerning Islam and Muslim identities and develops the case for viewing religious identities as constructed in and through argument. It then seeks to draw out the implications of such an approach for understanding group relations.*

Hull, Shawnika J, Michael Hennessy, Amy Bleakley, Martin Fishbein & Amy Jordan. 2011. Identifying the causal pathways from religiosity to delayed adolescent sexual behavior. *Journal of Sex Research* 48(6). 543-553.  
doi:10.1080/00224499.2010.521868

*Researchers examined whether religiosity delays onset of coitus among a longitudinal sample of virgins, and investigated the causal pathways of this relationship. Religiosity at baseline was negatively associated with sexual debut one year later. This relationship was mediated through attitudes toward personally engaging in sexual intercourse. Religiosity at baseline was also negatively associated with scores on the sexual behavior index one year later. These results suggest that religiosity offers protective effects for both coital and noncoital sexual behaviors.*

Krause, Neal. 2011. Do church-based social relationships influence social relationships in the secular world? *Mental Health, Religion & Culture* 14(9). 877-897.  
doi:10.1080/13674676.2010.534775.

*Data from a longitudinal nationwide survey found that social relationships in the church influence social relationships in the secular world. Second, analysis suggests that informal spiritual support is more likely than attendance at worship services to bolster social relationships in the church. Finally, data indicate that African Americans and Caucasian Americans get the same amount of support from secular social network members.*

*However, secular social ties among African Americans can be attributed to the social relationships they maintain in the church, but the same is not true for Caucasian Americans.*

- Levitt, Peggy, Kristen Lucken & Melissa Barnett. 2011. Beyond Home and Return: Negotiating Religious Identity across Time and Space through the Prism of the American Experience. *Mobilities* 6(4). 467-482.  
doi:10.1080/17450101.2011.603942.

*In this study of Gujarati-origin Indian American Hindus and Muslims, researchers found that respondents create religious selves by combining their imaginings of their parents' religious upbringing with their own real and imagined experiences of religious life in the US, India, and other salient places around the world. They also incorporate real and perceived understandings of US religious traditions in four broad patterns: American-centric, Indian-centric, global-secular and global-religious. The circulation of religious ideas, practices and objects is filtered through uniquely American cultural structures and traverses uniquely American organizational channels.*

- Lewis, Gary J., Stuart J. Ritchie & Timothy C. Bates. November. The relationship between intelligence and multiple domains of religious belief: Evidence from a large adult US sample. *Intelligence* 39(6). 468-472.  
doi:10.1016/j.intell.2011.08.002.

*In a large sample of US adults, researchers measured six dimensions of religiosity, along with a multi-scale instrument to assess general intelligence, controlling for the influence of the personality trait openness on facets of religious belief and practice. The results indicated that lower intelligence is most strongly associated with higher levels of fundamentalism, but also modestly predicts central components of religiosity such as a sense of religious identification and private religious practice. Secondly, a higher level of openness is weakly associated with reduced fundamentalism but with increased religious mindfulness, private religious practice, religious support, and spirituality.*

- O'Grady, Kari A & P Scott Richards. 2011. The role of inspiration in scientific scholarship and discovery: views of theistic scientists. *Explore (New York, N.Y.)* 7(6). 354-362.  
doi:10.1016/j.explore.2011.08.004

*This qualitative research study examined the ways those who identify themselves as theistic scientists and scholars (n=450) experience inspiration, as defined as divine guidance or influence, in their scientific scholarship and discovery. Themes extracted from open-ended surveys indicated that these scientists and scholars have experienced inspiration throughout all stages of the research process. They also believe that certain practices and virtues, such as openness to inspiration and nurturing a relationship with God, can help scientists and scholars be more prepared to receive inspiration in their work.*

- Stroope, Samuel. 2011. Education and religion: Individual, congregational, and cross-level interaction effects on biblical literalism. *Social Science Research* 40(6). 1478-1493.  
doi:10.1016/j.ssresearch.2011.05.001

*Using data from 387 congregations and 100,009 worshippers, the author finds that congregational education and individual educational attainment are the most significant factors correlating with biblical literalism. Further, regardless of an individual's own education, affirmations of biblical literalism are less likely when persons with higher education dominate a congregation. Additionally, congregational education amplifies the influence of individual education on biblical literalism such that the gap in belief between college/non-college education individuals widens in high education congregations.*

- Thatcher, Matthew S. 2011. Negotiating the Tension Between the Discourses of Christianity and Spiritual Pluralism in Alcoholics Anonymous. *Journal of Applied Communication Research* 39(4). 389-405.

doi:10.1080/00909882.2011.608694.

*Focus groups consisting of 32 Alcoholics Anonymous (AA) members revealed that participants negotiate the tensions between Christian discourse and spiritual pluralist discourse by employing four strategies: (a) centering and muting; (b) eliding tension through ambiguity; (c) inverting discourses; and (d) hybridity.*

Village, Andrew. 2011. Outgroup prejudice, personality, and religiosity: Disentangling a complex web of relationships among adolescents in the UK. *Psychology of Religion and Spirituality* 3(4). 269-284.

doi:10.1037/a0022966

*A questionnaire completed by 2,756 White adolescents from Northern England revealed that extraversion had no direct effect on outgroup prejudice, but was associated with greater outgroup contact, which in turn was associated with lower prejudice. Psychoticism was associated directly with higher levels of prejudice, and indirectly via religiosity because high psychoticism was associated with low religiosity, and low religiosity was associated with high prejudice. There was no direct relationship between age and prejudice but a decline in religiosity between early and mid-adolescence was associated with an increase in prejudice.*

Walker, Whitney L., Kristen A. Diliberto-Macaluso & Jeanette Altarriba. 2011. Priming and Assimilation Effects in the Automatic Activation of Religious Schema. *Psychology of Religion and Spirituality* 3(4). 308-319.

doi:10.1037/a0022960

*In an experiment examining priming and assimilation effects of stored mental representations of religious constructs, participants were first primed with a religious exemplar (Jesus) or a religious stereotype (Christian). Next, participants responded using a lexical-decision task to word and nonword targets that were positively valenced emotion-laden religious targets, negatively valenced emotion-laden religious targets, sacred religious targets, and neutral (nonreligious) targets preceded by either self-primers or control primers. Participants in the exemplar condition exhibited assimilation effects to self-primers whereas individuals in the stereotype condition exhibited contrast effects to self-primers. In the second experiment, individuals who were implicitly primed with negatively valenced targets exhibited higher levels of depression than individuals primed with the other target types. There were strong correlations between measures of religious orientation and religiosity; however, these variables did not correlate with either reaction time (Experiment 1) or mood state (Experiment 2).*

Widdicombe, Sue. 2011. "I am a Believer but not a Conformist": Negotiating Claims to being Religious among Syrian Christians and Muslims. *Journal of Community & Applied Social Psychology* 21(6). 468-483.

doi:10.1002/casp.1124.

*This paper identifies strategies used by Syrian Muslims and Christians (n=158) to affirm, reformulate or deny religiousness. In interviews, some speakers affirm that they are religious and treat this as a non-accountable matter, describing their own practices or a set of general criteria as the basis of their religiousness. Other speakers denied or modified 'being religious', using an 'x but not y' formulation to reject one meaning (for example, conformist) in favor of another (for example, believer). Some speakers' self-ascriptions were reinforced by characterizing their own views of religion as morals and good behavior. Thus speakers deploy multiple meanings of religion for different purposes.*

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

Bongseok Joo, Ryan. 2011. Countercurrents from the West: "blue-eyed" Zen masters, Vipassanā meditation, and Buddhist psychotherapy in contemporary Korea. *Journal of the American Academy of Religion* 79(3). 614-638.



*The author describes the significant influence of American and European Buddhism on contemporary Korean Buddhism. The new teachings from the West have inspired a sudden growth of interest in vipassanā meditation as an “alternative” to Kanhwa Sōn practice, and the emergence of a new academic field: Buddhist psychotherapy. This new wave of transnational influence from the West has changed not only the way Koreans practice Buddhism but also how they perceive Buddhist history and their own identities. In addition, the perceived “prestige” of Buddhism in the West has provided a new rhetorical strategy to defend Buddhism against other religions, particularly Korean evangelical Christianity.*

Coyle, Adrian & Evanthia Lyons. 2011. The Social Psychology of Religion: Current Research Themes. *Journal of Community & Applied Social Psychology* 21(6). 461-467.  
doi:10.1002/casp.1121

*An introduction is presented in which the editors discuss various reports within the issue on topics including the approach of Syrian Muslims and Christians to “being religious,” the meta-stereotypes held by religious believers and non-believers in Europe, and Muslim identities.*

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

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

Ankad, Roopa B, Anita Herur, Shailaja Patil, G V Shashikala & Surekharani Chinagudi. 2011. Effect of short-term pranayama and meditation on cardiovascular functions in healthy individuals. *Heart Views: The Official Journal of the Gulf Heart Association* 12(2). 58-62.  
doi:10.4103/1995-705X.86016

*After undergoing a two hours daily yoga program for 15 days, involving pranayama and meditation practice, 50 healthy subjects showed a significant reduction in resting pulse rate, systolic blood pressure, diastolic blood pressure, and mean arterial blood pressures.*

Elibero, Andrea, Kate Janse Van Rensburg & David J Drobos. 2011. Acute effects of aerobic exercise and Hatha yoga on craving to smoke. *Nicotine & Tobacco Research: Official Journal of the Society for Research on Nicotine and Tobacco* 13(11). 1140-1148.  
doi:10.1093/ntr/ntr163

*Following 1-hr nicotine abstinence, 76 daily smokers were randomly assigned to engage in a 30-min bout of cardiovascular exercise (CE; brisk walk on a treadmill), Hatha yoga (HY), or a nonactivity control condition. Following the intervention, participants in each of the physical activity groups reported a decrease in craving to smoke, an increase in positive affect, and a decrease in negative affect. In addition, craving in response to smoking cues was specifically reduced among those who engaged in CE, whereas those who engaged in HY reported a general decrease in cravings.*

Kelly, John F, Maria E Pagano, Robert L Stout & Shannon M Johnson. 2011. Influence of religiosity on 12-step participation and treatment response among substance-dependent adolescents. *Journal of Studies on Alcohol and Drugs* 72(6). 1000-1011.

*This study examined the relationships among lifetime religiosity, during-treatment 12-step participation, and outcomes among adolescents (n=195) court-referred to a 2-month residential treatment. Greater lifetime formal religious practices at intake were associated with increased step work and AA/NA-related helping during treatment, which in turn were linked to improved substance outcomes, global functioning, and reduced narcissistic entitlement. Increased step work mediated the effect of religious practices on increased abstinence, whereas AA/NA-related helping mediated the effect of religiosity on reduced craving and entitlement.*

Lorencova, Radmila. 2011. Religiosity and spirituality of alcohol and marijuana users. *Journal of Psychoactive Drugs* 43(3). 180-187.

*This study focuses on measuring the spirituality of alcohol and marijuana users, using the Prague Spiritual Questionnaire. Data from 155 respondents shows that users of both marijuana and alcohol scored significantly higher in the mysticism dimension of spirituality than those who only drank alcohol. People who mentioned that the specified spiritual feelings resulted from drug use are significantly more spiritual than those who do not associate their experiences with any drugs. Gender, age, education and professions of respondents show no significant effect on spirituality, while there is a significant difference between religious and nonreligious drug users in the specific dimensions of spirituality.*

Lowe, K.A., M.R. Andersen, E. Sweet, L. Standish, C. Drescher & B. Goff. 2011. The effects of regular exercise and yoga on health-related quality of life among ovarian cancer survivors. *Gynecologic Oncology* 123(2). 432.  
doi:10.1016/j.ygyno.2011.07.045

*This study sought to evaluate the effects of participating in regular exercise and/or yoga on quality of life after diagnosis among 219 ovarian cancer survivors. Women were categorized into three groups based on their self-reported participation in regular exercise and/or yoga: no exercise or yoga (n=93), regular exercise only (n=98), and both regular exercise and yoga (n=28). Results indicate that women who reported participating in both regular exercise and yoga tended to have higher scores than women who reported only participating in regular exercise on measures of physical functioning, and they also reported fewer limitations associated with physical health, fewer limitations associated with emotional health, and less pain.*

- Mirsaleh, Y. R., H. Rezai, M. Khabaz, I. Afkhami Ardekani & K. Abdi. 2011. Personality Dimensions, Religious Tendencies and Coping Strategies as Predictors of General Health in Iranian Mothers of Children With Intellectual Disability: A Comparison With Mothers of Typically Developing Children. *Journal of Applied Research in Intellectual Disabilities* 24(6). 573-582. doi:10.1111/j.1468-3148.2011.00639.x

*A total of 124 Iranian mothers who had a child with intellectual disability (ID) and 124 Iranian mothers of typically developing children were selected using random sampling. Religiosity and religious disorganization predicted the general health of mothers of children with ID and of mothers of typically developing children, respectively. Mothers of children with ID had lower general health than mothers of typically developing children. The authors conclude that compared to personality dimensions and coping strategies, religiosity seems to be a good predictor of general health of mothers with children with ID in Iran.*

- Park, Juyoung, Ruth McCaffrey, Dorothy Dunn & Rhonda Goodman. 2011. Managing osteoarthritis: comparisons of chair yoga, Reiki, and education (pilot study). *Holistic Nursing Practice* 25(6). 316-326. doi:10.1097/HNP.0b013e318232c5f9

*The aim of this pilot study was to determine whether chair yoga and Reiki affect pain, depressive mood, and physical function compared with an educational program for older adults with osteoarthritis. Findings showed significant relationships only between physical function and chair yoga. In focus group interviews, participants expressed feelings of improved health and well-being after the yoga intervention.*

- Peterson, Jennifer L. 2011. The Case for Connection: Spirituality and Social Support for Women Living with HIV/AIDS. *Journal of Applied Communication Research* 39(4). 352-369. doi:10.1080/00909882.2011.608700.

*Through an analysis of two data sets focused on the support experiences of women coping with HIV, researchers assert that the intersections between social support and spirituality provide useful theoretical explanations for the positive health outcomes associated with spirituality.*

- Rosenblatt, Lucy E., Sasikanth Gorantla, Jodi A. Torres, Rubin S. Yarmush, Surita Rao, Elyse R. Park, John W. Denninger, et al. 2011. Relaxation response-based yoga improves functioning in young children with autism: a pilot study. *Journal of Alternative and Complementary Medicine* 17(11). 1029-1035. doi:10.1089/acm.2010.0834

*The efficacy of an 8-week multimodal yoga, dance, and music therapy program based on the relaxation response was developed and examined for 24 children aged 3-16 years with a diagnosis of an autism-spectrum disorder. Following the intervention, robust changes were found on the Behavioral Assessment System for Children (BASC-2), primarily for 5-12-year-old children. Further, the post-treatment scores on the Atypicality scale of the BASC-2, which measures some of the core features of autism, changed significantly.*

Silverstein, R. Gina, Anne-Catharine H. Brown, Harold D. Roth & Willoughby B. Britton. 2011. Effects of mindfulness training on body awareness to sexual stimuli: implications for female sexual dysfunction. *Psychosomatic Medicine* 73(9). 817-825.  
doi:10.1097/PSY.0b013e318234e628

*This study explores the effect of mindfulness meditation training on interoceptive awareness and the three categories of known barriers to healthy sexual functioning: attention, self-judgment, and clinical symptoms. Forty-four college students (30 women) participated in either a 12-week course containing a "meditation laboratory" or an active control course with similar content or laboratory format. Women who participated in the meditation training became significantly faster at registering their physiological responses (interoceptive awareness) to sexual stimuli compared with active controls. Female meditators also improved their scores on attention, self-judgment, symptoms of anxiety, and depression. Improvements in interoceptive awareness were correlated with improvements in the psychological barriers to healthy sexual functioning.*

Tilbrook, Helen E, Helen Cox, Catherine E Hewitt, Arthur Ricky Kang'ombe, Ling-Hsiang Chuang, Shalmini Jayakody, John D Aplin, et al. 2011. Yoga for chronic low back pain: a randomized trial. *Annals of Internal Medicine* 155(9). 569-578.  
doi:10.1059/0003-4819-155-9-201111010-00003

*From a sample of 313 adults with chronic or recurrent low back pain, 156 were offered the opportunity to participate in a 12-class yoga program over 3 months. Following intervention, the yoga group had better back function at 3, 6, and 12 months than the usual care group. The yoga and usual care groups had similar back pain and general health scores at 3, 6, and 12 months, and the yoga group had higher pain self-efficacy scores at 3 and 6 months but not at 12 months. Two of the 157 usual care participants and 12 of the 156 yoga participants reported adverse events, mostly increased pain.*

Trevino, Kelly M, Elizabeth Archambault, Jennifer L Schuster, Michelle M Hilgeman & Jennifer Moyer. 2011. Religiosity and spirituality in military veteran cancer survivors: a qualitative perspective. *Journal of Psychosocial Oncology* 29(6). 619-635.  
doi:10.1080/07347332.2011.615380

*Fourteen military veteran cancer survivors participated in focus groups regarding religiosity/spirituality. Five primary themes emerged: impact of cancer on R/S, meaning-making, prayer, religious/spiritual role of others, and facing death. Consistency and individuality characterized the role of R/S in cancer survivorship across themes.*

Veerabhadrapa, Shashikala G., V. S. Baljoshi, Shashidhar Khanapure, Anita Herur, Shailaja Patil, Roopa B. Ankad & Surekharani Chinagudi. 2011. Effect of yogic bellows on cardiovascular autonomic reactivity. *Journal of Cardiovascular Disease Research* 2(4). 223-227.  
doi:10.4103/0975-3583.89806

*Fifty healthy male subjects ages 18 - 25 years underwent training for 12 weeks in Mukh Bhastrika, a type of fast pranayama breathing. Following the training, the group showed an increase in parasympathetic activity, i.e., reduced basal heart rate, increase in valsalva ratio and deep breathing difference in heart rate; and reduction in sympathetic activity i.e., reduction in fall of systolic blood pressure on posture variation.*

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

Andrews, Shiquina L., James Tres Stefurak & Sheila Mehta. 2011. Between a rock and a hard place? Locus of control, religious problem-solving and psychological help-seeking. *Mental Health, Religion & Culture* 14(9). 855-876.  
doi:10.1080/13674676.2010.533369

*In a college and community sample, God-centered locus of control was a positive predictor of psychological help-seeking, but only for older participants. Self-directing religious problem-solving style was a negative predictor, especially for individuals also endorsing a deferring religious problem-solving style. Chance locus of control was a negative predictor, but only for graduate degree holders.*

- Burke, Laurie A., Robert A. Neimeyer, Meghan E. McDevitt-Murphy, Maria R. Ippolito & J. Matthew Roberts. 2011. Faith in the Wake of Homicide: Religious Coping and Bereavement Distress in an African American Sample. *International Journal for the Psychology of Religion* 21(4). 289-307.  
doi:10.1080/10508619.2011.607416.

*A longitudinal study of 46 African American homicide survivors explored the relation of both positive religious coping (PRC) and negative religious coping (NRC) to complicated grief (CG). Results indicated that NRC was associated with CG, whereas PRC was substantially unrelated to bereavement outcome. Significantly, CG prospectively predicted high levels of spiritual struggle 6 months later, both in terms of CG and NRC composite scores and at the individual-item level.*

- Cabral, Patricia, Hilary B Meyer & Donna Ames. 2011. Effectiveness of yoga therapy as a complementary treatment for major psychiatric disorders: a meta-analysis. *The Primary Care Companion to CNS Disorders* 13(4).  
doi:10.4088/PCC.10r01068.

*In this review of 10 randomized, controlled trials of yoga for the treatment of mental illness, it was found that yoga-based interventions have a statistically significant effect as an adjunct treatment for major psychiatric disorders.*

- Camp, Mary E. 2011. Religion and spirituality in psychiatric practice. *Current Opinion in Psychiatry* 24(6). 507-513.  
doi:10.1097/YCO.0b013e32834bb8f4

*The author examines the recent findings in the literature that shape current dialogues on the role of religion and spirituality in psychiatric practice. An increasing body of evidence correlates certain aspects of religion/spirituality with mental and physical health outcomes, and researchers continue to explore how and when psychiatrists should intervene in matters of faith.*

- Gerber, Monica M., Adriel Boals & Darnell Schuettler. 2011. The Unique Contributions of Positive and Negative Religious Coping to Posttraumatic Growth and PTSD. *Psychology of Religion and Spirituality* 3(4). 298-307.  
doi:10.1037/a0023016

*A sample of 1,016 participants completed measures of religious coping, gender, posttraumatic stress disorder (PTSD) and posttraumatic growth (PTG). Researchers found that positive religious coping was more strongly related to PTG and negative religious coping was more strongly related to PTSD. These relationships remained significant after controlling for traditional coping methods, gender, and race. In addition, positive religious coping partially mediated the relationship between gender and PTG. Positive correlations were also observed between negative religious coping and PTG and between positive religious coping and PTSD.*

- Greenstein, E., D. Shmulewitz & D. Hasin. 2011. Religiosity and substance use disorders in an adult Israeli household sample. *Comprehensive Psychiatry* 52(6). e6-e7.  
doi:10.1016/j.comppsy.2011.04.024.

*Household residents selected from the Israeli Population Registry (n=1,349) were interviewed to investigate the association between religiosity and 2 types of outcomes: current substance use and current substance use disorders.*

*Self-reported level of religiosity was inversely related to current nicotine, alcohol, and drug use. Secular individuals were more likely than religious individuals to have current nicotine dependence and alcohol use disorders. Among alcohol users, alcohol use disorders remained significantly associated with religiosity; however, this did not occur for nicotine or drugs.*

- Himle, Joseph A., Linda M. Chatters, Robert Joseph Taylor & Ann Nguyen. 2011. The Relationship Between Obsessive-Compulsive Disorder and Religious Faith: Clinical Characteristics and Implications for Treatment. *Psychology of Religion and Spirituality* 3(4). 241-258.  
doi:10.1037/a0023478

*This paper explores the relationship between religion and obsessive-compulsive disorder (OCD), with particular interest in religion's possible influence in the development of OCD and its impact on treatment outcome. The authors provide a review of theoretical and research literatures concerning religious involvement, research evidence linking religious involvement and physical and mental health, and theoretical linkages supporting both positive and negative religious effects on health. In addition, there is a general overview and description of OCD and information concerning the prevalence and incidence of religiously based OCD, and a review of the extant research linking religion and OCD.*

- 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.*

- Móro, Levente, Katalin Simon, Imre Bárd & József Rácz. 2011. Voice of the psychonauts: coping, life purpose, and spirituality in psychedelic drug users. *Journal of Psychoactive Drugs* 43(3). 188-198.

*Researchers assessed a total of 667 psychedelic drug users, other drug users, and drug nonusers by online questionnaires. Results indicate that the use of psychedelic drugs with a purpose to enhance self-knowledge is less associated with problems, and correlates positively with coping and spirituality. It seems that a spiritually-inclined attitude in drug use may act as a protective factor against drug-related problems. The autognostic use of psychedelic drugs may be thus hypothesized as a "training situation" that promotes self-enhancement by rehearsing personal coping strategies and by gaining self-knowledge.*

- Nager, Alaan L., Sarah M. Nager, Priya G. Lalani & Jeffrey I. Gold. 2011. Holocaust student tour: the impact on spirituality and health. *The Israel Journal of Psychiatry and Related Sciences* 48(3). 186-194.

*Following a 2-week excursion to Poland and Israel for 134 high school students to learn and experience sites of Holocaust destruction, most facets of spirituality significantly increased between pre- and immediately post-trip, and varied from post-trip to 3-4 month follow-up, while strength and hope remained elevated. Fear of dying rose immediately following the trip, decreasing significantly by 3-4 months later. A positive correlation between spirituality and Jewishness' was found.*

Singh, Nirbhay N., Giulio E. Lancioni, Alan S. W. Winton, Judy Singh, Ashvind N. A. Singh & Angela D. A. Singh. 2011. Peer with intellectual disabilities as a mindfulness-based anger and aggression management therapist. *Research in Developmental Disabilities* 32(6). 2690-2696.  
doi:10.1016/j.ridd.2011.06.003

*The authors report on a young man with intellectual disabilities and mental illness, who had previously been taught to successfully manage his aggressive behavior by using Meditation on the Soles of the Feet, reported that he shared his mindfulness practice with his peers with intellectual disabilities. When requested by his peers, and without any training as a therapist, he began to teach this procedure to three peers for controlling their anger and aggressive behavior. According to self and staff reports, anger and aggressive behavior of the three individuals decreased to very low levels within five months of initiating training and remained at very low levels for the two years during which informal data were collected. The fidelity of his teaching the procedure was high, if one allows for his idiosyncratic teaching methods.*

Spinazzola, Joseph, Alison M. Rhodes, David Emerson, Ellen Earle & Kathryn Monroe. 2011. Application of yoga in residential treatment of traumatized youth. *Journal of the American Psychiatric Nurses Association* 17(6). 431-444.  
doi:10.1177/1078390311418359

*Anecdotal data and clinical observation underscore the promise of Hatha yoga as a viable approach to build self-regulatory capacity of traumatized youth (aged 12-21 years) in the Trauma Center at Justice Resource Institute. A review of the literature on the somatic impact of trauma exposure provides a rationale for the use of yoga with this population and highlights an emerging evidence base in support of this practice. Case vignettes illustrate the integration of structured, gentle yoga practices into residential programming for youth with severe emotional and behavioral problems.*

Srivastava, Malini, Uddip Talukdar & Vivek Lahan. 2011. Meditation for the management of adjustment disorder anxiety and depression. *Complementary Therapies in Clinical Practice* 17(4). 241-245.  
doi:10.1016/j.ctcp.2011.04.007

*Following 28 weeks of meditation training, patients (n=30) with adjustment disorder, mixed anxiety, and depression showed a significant decrease in depression scores.*

Ward, David J. 2011. The lived experience of spiritual abuse. *Mental Health, Religion & Culture* 14(9). 899-915.  
doi:10.1080/13674676.2010.536206.

*This study reports on the lived experiences of 6 individuals who left 5 different religious groups that were essentially Judeo-Christian in their orientation. An Interpretative Phenomenological Analysis (IPA) revealed six core themes throughout the participant narratives. They consist of "Leadership representing God," "Spiritual bullying," "Acceptance via performance," "Spiritual neglect," "Manifestation of internal states," and "Expanding external/internal tension." The findings suggest that spiritual abuse is a multi-faceted and multi-layered experience that is both process and event, affecting the bio/psycho/social and spiritual domains of an individual.*

Yazar, Menekse Sila, Evrim Erbek, Nezih Eradamlar & Latif Alpkan. 2011. The Seven Sleepers: A folie a deux case originating from a religious-cultural belief. *Transcultural Psychiatry* 48(5). 684-692.  
doi:10.1177/1363461511420751

*The authors present a case of folie à deux, an uncommon psychiatric entity characterized by the transfer of delusional ideas and/or abnormal behavior from one person to another, involving a married couple who suffered from a shared psychotic disorder with delusional interpretations of specific suras of the Koran. These mystical*

*delusions were derived from the Anatolian legend of The Seven Sleepers. The case resulted in the death of the wife. This study illustrates the role of cultural and religious factors in folie à deux.*

- de Zoysa, Piyanjali. 2011. The use of Buddhist mindfulness meditation in psychotherapy: A case report from Sri Lanka. *Transcultural Psychiatry* 48(5). 675-683.  
doi:10.1177/1363461511418394

*This paper presents a case study in which Theravadan Buddhist mindfulness meditation and cognitive therapy practices were used in the treatment of a client in Sri Lanka with depressive disorder. The paper also summarizes the influence of Buddhist concepts and mindfulness meditation on psychotherapy and illustrate how Buddhist doctrine and practices can be considered a psychotherapeutic method.*

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

- Anderson, Jenn. 2011. Vanity vs. Gluttony: Competing Christian Discourses on Personal Health. *Journal of Applied Communication Research* 39(4). 370-388.  
doi:10.1080/00909882.2011.608699.

*Three focus groups with adult Christians explored the ways that Christians give religious meaning to their physical health experiences through communication. Participants spoke about both personal beliefs and interpersonal interactions. Personal beliefs were characterized by a sense that God calls one to be healthy; a response to this call, particularly through exercise, can demonstrate personal values of obedience and self-discipline. Interpersonally, failure to respond to this call and express these values was addressed through confession or confrontation. Discursive tensions arose concerning how to discern the spiritual motives or character of a person given their health behaviors or appearance.*

- Burkhart, Lisa, Lee Schmidt & Nancy Hogan. 2011. Development and psychometric testing of the Spiritual Care Inventory instrument. *Journal of Advanced Nursing* 67(11). 2463-2472.  
doi:10.1111/j.1365-2648.2011.05654.x

*A convenience sample of 298 adult and pediatric acute care, ambulatory, home health, hospice staff and rehab nurses at two hospitals (n=248) and graduate students at a school of nursing (n=50) completed a 48-item initial version of the Spiritual Care Inventory. In study 2, 78 staff nurses at one hospital (n=30) and a different cohort of graduate students at a school of nursing (n=48) completed the 18-item second version of the Spiritual Care Inventory. Exploratory factor analysis in study 1 supported a 3-factor solution (spiritual care interventions, meaning making and faith rituals) with high internal consistency measures for the subscales in both studies.*

- Handzo, George. 2011. Spiritual care for palliative patients. *Current Problems in Cancer* 35(6). 365-371.  
doi:10.1016/j.currprobcancer.2011.10.011

*The author presents the case for spiritual care, models and processes of spiritual care, and the role of chaplains.*

- Hayden, Deborah. 2011. Spirituality in end-of-life care: attending the person on their journey. *British Journal of Community Nursing* 16(11). 546, 548-551.

*This article explores the relevancy of spirituality to end-of-life practice, the challenge of defining spirituality and the attributes and skills required for the practice of spiritual care.*

- Hui, C. Harry, Eddie Chi Wai Ng, Doris Shui Ying Mok, Esther Yuet Ying Lau & Shu-Fai Cheung. 2011. "Faith Maturity Scale" for Chinese: A Revision and Construct Validation. *International Journal for the Psychology of Religion* 21(4). 308-322.  
doi:10.1080/10508619.2011.607417.



*Researchers examined the internal structure, reliability, and validity of the Faith Maturity Scale (FMS) using a large sample of Chinese Christians (n=2,196). The FMS was shown to have validity among non-Western, non-mainline Protestants. There is convergent validity with self-reported religious practices and a belief measure of religiosity. Analyses confirmed good construct validity with the Big Five personality dimensions, social axioms, attributional style, and quality of life, and the FMS remained associated with religious practices and high quality of life after personality was statistically controlled.*

- Leak, Gary K. 2011. Confirmatory Factor Analysis of the Quest Religious Orientation Scale. *Social Behavior and Personality: an international journal* 39(9). 1289-1290.  
doi:10.2224/sbp.2011.39.9.1289

*The article looks at the 12-item Religion as Quest Scale (Q Scale). A confirmatory factor analysis of the scale is discussed, noting how it supports the theory that the Q Scale has three separate dimensions. The author comments on a study which suggests the Q Scale has two psychometrically weak items and a superior two-factor model can be used by removing these items.*

- McIlwraith, Fairlie, Stuart A. Kinner & Jake M. Najman. 2011. AOD treatment agencies: Does religious affiliation influence service delivery? *Drug and Alcohol Review* 30(6). 664-670.  
doi:10.1111/j.1465-3362.2010.00273.x

*A national, cross-sectional survey of non-government agencies offering alcohol and other drug treatment services was undertaken using a mailed questionnaire. Results indicate a high degree of uniformity in treatment orientations, with religiously affiliated agencies having similar goals and activities to non-religiously affiliated agencies. Cognitive behavioral therapy was most commonly provided and 12-step the least provided. Religiously affiliated agencies were significantly more likely to favor the 12-step orientation in both goals and activities.*

- Mitchell, David. 2011. Spiritual and cultural issues at the end of life. *Medicine* 39(11). 678-679.  
doi:10.1016/j.mpmed.2011.08.009

*The author describes spirituality as a sense of meaning in life; it is often influenced by, and regularly confused with, religion and culture. While it can be suggested that society is becoming more secular and less religious, it can also be argued that it is the structure and practice of religion rather than the faith itself that is being rejected, with people picking and choosing the elements from different religions and cultures on which to base their sense of meaning. Identifying and assessing spiritual and cultural issues require healthcare professionals to engage on a human level with patients and their families. Each patient is unique and individual, and while manuals and guidelines on spiritual, religious and cultural care are a guide, the only true approach is to "ask the patient." As with all end-of-life issues, spiritual and cultural issues can be complex, and healthcare chaplains should be consulted for advice or the patient referred for intervention.*

- Monod, Stéfanie, Mark Brennan, Etienne Rochat, Estelle Martin, Stéphane Rochat & Christophe J Büla. 2011. Instruments measuring spirituality in clinical research: a systematic review. *Journal of General Internal Medicine* 26(11). 1345-1357.  
doi:10.1007/s11606-011-1769-7

*A systematic literature search retrieved 35 instruments that have been developed to assess spirituality and measure its association with health outcomes. They were classified into measures of general spirituality (n=22), spiritual well-being (n=5), spiritual coping (n=4), and spiritual needs (n=4). Instruments most frequently used in clinical research were the FACIT-Sp and the Spiritual Well-Being Scale. Data on psychometric properties were mostly limited to content validity and inter-item reliability. According to the functional classification, 16 instruments were identified that included at least one item measuring a current spiritual state, but only three of those appeared suitable to address the need for spiritual intervention. The researchers conclude that the findings underscore the scarcity of instruments specifically designed to measure a patient's current spiritual state.*

Naing, Aung, Saneese K. Stephen, Moshe Frenkel, Chandtip Chandhasin, David S. Hong, Xiudong Lei, Gerald Falchook, Jennifer J. Wheler, Siqing Fu & Razelle Kurzrock. 2011. Prevalence of complementary medicine use in a phase 1 clinical trials program: The MD Anderson Cancer Center Experience. *Cancer* 117(22). 5142-5150.  
doi:10.1002/cncr.26164

*An investigator-designed survey was anonymously completed by patients seen in the phase 1 Anderson Cancer Center clinic. Of the 404 patients, 309 returned surveys. Of those 309 patients, 162 used 1 or more CAM. Of the 162 CAM users, 77% utilized pharmacologic CAM, 71% used nonpharmacologic CAM, and 48% used both modalities. The most frequent CAM used were vitamins (70%), prayer (57%), and herbal products (26%). CAM utilization was not significantly associated with race, age, level of education, employment, or income level but was used more by women than men. There was no statistically significant association between the use of CAM and quality of life as perceived by patients. Of the CAM users, 43% of patients had been using CAM for >5 years. Only 5% reported having side effects from using CAM, whereas 23% did not fully disclose their CAM use to their physicians.*

Oman, Doug. 2011. Compassionate love: accomplishments and challenges in an emerging scientific/spiritual research field. *Mental Health, Religion & Culture* 14(9). 945-981.  
doi:10.1080/13674676.2010.541430.

*The author reviews findings and impacts from 55 peer-reviewed publications generated by 31 projects funded since 2001 regarding the psychological qualities of central interest to religion and spirituality. Major findings, the role in each study of spirituality/religion, and whether the article cited previous compassionate love (CL) literature or used CL terminology is examined. Studies varied greatly in how they operationalized CL. Evidence supported numerous antecedents and consequences of CL. Trend analyses indicated that CL terms are increasingly cited in scientific literature. The author suggests future directions for CL research, and identifies challenges and opportunities likely to generalize to scientific research initiatives in other fields related to religious/spiritual qualities.*

Ozbasaran, Ferda, Safak Ergul, Ayla Bayik Temel, Gulsah Gurol Aslan & Ayden Coban. 2011. Turkish nurses' perceptions of spirituality and spiritual care. *Journal of Clinical Nursing* 20(21-22). 3102-3110.  
doi:10.1111/j.1365-2702.2011.03778.x

*In a convenience sample of 348 staff nurses from the public hospitals in the west of Turkey, researchers found that nurses' perceptions concerning spirituality and spiritual care were indecisive and inconclusive. Significant differences were found between nurses' perceptions of spirituality and spiritual care and their ages, marital status, and education levels.*

Planalp, Sally, Melanie R. Trost & Patricia H. Berry. 2011. Spiritual Feasts: Meaningful Conversations between Hospice Volunteers and Patients. *The American Journal of Hospice & Palliative Care* 28(7). 483-486.  
doi:10.1177/1049909111398238

*Through questionnaires and interviews, hospice volunteers were asked to describe a meaningful conversation with a patient. Many volunteers stated that all conversations were meaningful. Most, however, were able to describe one specific conversation, though they noted that meaningful conversations cannot be forced and often arise after many interactions. Prominent themes were the meaning of life, experiences and life stories, talk about death and spirituality, discussions of families and relationships, and shared interests. Volunteers expressed appreciation for the opportunity to learn about patients' lives and to gain life lessons. They also indicated the need to listen and respond without judgment.*

Rosmarin, David H., Steven Pirutinsky & Kenneth I. Pargament. 2011. A brief measure of core religious beliefs for use in psychiatric settings. *International Journal of Psychiatry in Medicine* 41(3). 253-261.

*While national studies have shown the prevalence and efficacy of religious beliefs and practices for mental health, existing protocols that assess for salient religious themes in psychiatric settings are time-consuming to administer, relevant only to specific populations (e.g., Christians), and have poor psychometric properties. Researchers therefore, developed a brief self-report measure of positive and negative core beliefs about God which is uniquely suited for use with a broad range of religious patients. Evaluative studies provide support for its psychometric properties and ability to predict symptoms of anxiety and depression.*

Stroink, Mirella & Teresa DeCicco. 2011. Culture, religion, and the underlying value dimensions of the metapersonal self-construal. *Mental Health, Religion & Culture* 14(9). 917-934.

doi:10.1080/13674676.2010.536979

*Using three studies, the authors describe metapersonal self-construal (MPS), an understanding of the self as profoundly interconnected with all humanity and nature. Study 1 indicated that while the independent and interdependent self-construals marked each end of a continuum, the MPS was associated with a unique cluster of values centered around universalism. Studies 2 and 3 found support for the predicted effects of membership in Buddhist groups and identification with Aboriginal culture on MPS. These results support the MPS as a unique understanding of the self that reflects surrounding beliefs and values.*

Ulrich, Anita, Lotte Evron & Ann Ostensfeld-Rosenthal. 2011. Patients' views of CAM as spiritual practice. *Complementary Therapies in Clinical Practice* 17(4). 221-225.

doi:10.1016/j.ctcp.2010.12.001

*This paper explores Danish cancer patients' narratives on spiritual beliefs, practices and the relationship these practices may have to complementary and alternative medicine (CAM). Thirty-two cancer patients, family, friends and alternative practitioners were followed up over a two year period by face to face interview, telephone and focus groups. Although religious and spiritual issues were not manifestly expressed by many of the subjects, these issues were significantly elaborated upon in narratives by four female participants to warrant more detailed consideration and analysis. For some individuals a belief in the 'spiritual' role of CAM per se may be analogous to religious belief.*

Vermandere, Mieke, Jan De Leppeire, Liesbeth Smeets, Karin Hannes, Wouter Van Mechelen, Franca Warmenhoven, Eric van Rijswijk & Bert Aertgeerts. 2011. Spirituality in general practice: a qualitative evidence synthesis. *The British Journal of General Practice: The Journal of the Royal College of General Practitioners* 61(592). 749-760.

doi:10.3399/bjgp11X606663

*In this literature review, qualitative studies that described the views of general practitioners (GPs) on their role in providing spiritual care, or that described the barriers and facilitating factors they experience in doing so, were reviewed. Results indicate that most GPs see it as their role to identify and assess patients' spiritual needs, despite perceived barriers such as lack of time and specific training. However, they struggle with spiritual language and experience feelings of discomfort and fear that patients will refuse to engage in the discussion.*

Vlasblom, Jan P., Jenny T. van der Steen, Dirk L. Knol & H. Jochemsen. 2011. Effects of a spiritual care training for nurses. *Nurse Education Today* 31(8). 790-796.

doi:10.1016/j.nedt.2010.11.010

*In a trial a pre-tested "spirituality and nursing care" training was provided to nurses from four different nursing wards in a non-academic, urban hospital. Prior to the training and six weeks after the training, nurses and all patients were asked to fill up a questionnaire. In addition, the number of referrals from nurses to the chaplaincy*

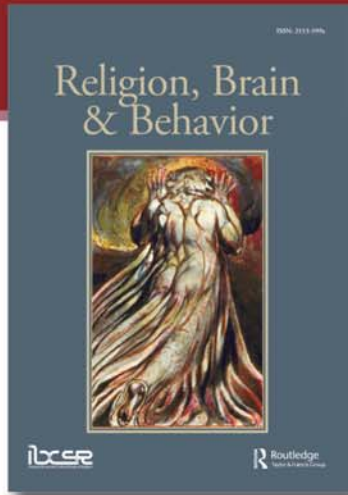
*was examined. Compared to before (n=44 patients), after the training (n=31), the patients from the intervention wards experienced more receptiveness and support when asking questions about illness and meaning. There were also specific changes in nurses' attitudes and knowledge, changes in clinical practice such as documenting spiritual needs and the number of referrals to the chaplains was higher. The results indicate that a training in spiritual care for nurses may have positive effects on health care that patients can experience.*

Williams, Joshua A, David Meltzer, Vineet Arora, Grace Chung & Farr A Curlin. 2011. Attention to inpatients' religious and spiritual concerns: predictors and association with patient satisfaction. *Journal of General Internal Medicine* 26(11). 1265-1271.  
doi:10.1007/s11606-011-1781-y

*Researchers examined data from the University of Chicago Hospitalist Study, which gathers sociodemographic and clinical information from all consenting general internal medicine patients at the University of Chicago Medical Center. Forty-one percent of inpatients desired a discussion of religious/spiritual (R/S) concerns while hospitalized, but only half of those reported having such a discussion. Overall, 32% of inpatients reported having a discussion of their R/S concerns. Religious patients and those experiencing more severe pain were more likely both to desire and to have discussions of spiritual concerns. Patients who had discussions of R/S concerns were more likely to rate their care at the highest level on four different measures of patient satisfaction, regardless of whether or not they said they had desired such a discussion.*

Yousefi, Hojjatollah & Heidar Ali Abedi. 2011. Spiritual care in hospitalized patients. *Iranian Journal of Nursing and Midwifery Research* 16(1). 125-132.

*In this qualitative study, data were collected from 16 patients hospitalized in internal medicine-surgery wards and 6 nurses in the respective wards using open-ended interview. Analysis revealed 10 sub-themes total, 3 themes including formation of mutual relation with patient, encouraging the patient, and providing the necessary conditions for patient's connection with God, and 1 constitutive pattern, namely spiritual need of hospitalized patients.*



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## PART 3. BOOKS

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