



RESEARCH REVIEW

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

DECEMBER, 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 545 articles, 119 articles have been retained from 64 journals. There are 35 pre-publication citations from 29 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Brewer, Judson A, Patrick D Worhunsky, Jeremy R Gray, Yi-Yuan Tang, Jochen Weber & Hedy Kober. 2011. Meditation experience is associated with differences in default mode network activity and connectivity. *Proceedings of the National Academy of Sciences of the United States of America* 108(50). 20254-20259.
doi:10.1073/pnas.1112029108.

Researchers investigated brain activity in experienced meditators and matched meditation-naïve controls as they performed several different meditations: Concentration, Loving-Kindness, and Choiceless Awareness. They found that the main nodes of the default-mode network (medial prefrontal and posterior cingulate cortices) were relatively deactivated in experienced meditators across all meditation types. Furthermore, functional connectivity analysis revealed stronger coupling in experienced meditators between the posterior cingulate, dorsal anterior cingulate, and dorsolateral prefrontal cortices (regions implicated in self-monitoring and cognitive control), both at baseline and during meditation. The authors conclude that the findings demonstrate differences in the default-mode network that are consistent with decreased mind-wandering and provide a unique understanding of possible neural mechanisms of meditation.

Hinterberger, Thilo, Tsutomu Kamei & Harald Walach. 2011. Psychophysiological classification and staging of mental states during meditative practice. *Biomedizinische Technik. Biomedical Engineering* 56(6). 341-350.
doi:10.1515/BMT.2011.021.

The authors present a classification paradigm that can be used for the staging of individual meditation sessions into a variety of predefined mental states. After measuring 64 channels of the electroencephalogram (EEG) plus

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peripheral physiological measures in 49 participants with varying experiences in meditation practice, data recorded in a meditation session of seven meditative tasks were analyzed with respect to EEG power spectral density measures plus peripheral measures. A multiclass linear discriminant analysis classifier was trained for classification of data epochs of the seven standard tasks. The classification results were verified using random partitions of the data. As an overall result, about 83% of the epochs could be correctly classified to their originating task. The best classification method was then applied to individual meditation sessions, which allowed for staging of meditation states similar to the staging possibility of sleep states. The authors conclude that the study demonstrates the possibility of developing an automatized staging tool that can be used for monitoring changes in the states of consciousness for training or therapeutic purpose.

Keune, Philipp M, Vladimir Bostanov, Martin Hautzinger & Boris Kotchoubey. 2011. Mindfulness-based cognitive therapy (MBCT), cognitive style, and the temporal dynamics of frontal EEG alpha asymmetry in recurrently depressed patients. *Biological Psychology* 88(2-3). 243-252. doi:10.1016/j.biopsycho.2011.08.008.

Researchers examined the effects of Mindfulness-based cognitive therapy (MBCT), a meditation-based maintenance therapy, on trait rumination and mindfulness, as indicators of global cognitive style, as well as on residual depressive symptoms in a group of recurrently depressed patients (n=78) in remission. Additionally, alpha asymmetry in resting-state electroencephalogram was assessed. Alpha asymmetry has been found to be predictive of affective style, and a pattern indicative of stronger relative right-hemispheric anterior cortical activity may represent a trait marker for the vulnerability to develop major depressive disorder. In line with previous findings, residual depressive symptoms and trait rumination decreased, whereas trait mindfulness increased, following MBCT, while no such changes took place in a wait-list control group. Mean values of alpha asymmetry, on the other hand, remained unaffected by training, and shifted systematically toward a pattern indicative of stronger relative right-hemispheric anterior cortical activity in the whole sample. Researchers conclude that these findings provide further support for the protective effect of MBCT. In the examined patients who were at an extremely high risk for relapse, however, this effect did not manifest itself on a neurophysiological level in terms of alpha asymmetry, where a shift, putatively indicative of increased vulnerability, was observed.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Alexander, Marcus & Fotini Christia. 2011. Context Modularity Of Human Altruism. *Science* 334(6061). 1392-1394. doi:10.1126/science.1202599.

Researchers conducted experiments in Mostar, Bosnia-Herzegovina with Catholic Croats and Muslim Bosniaks at a critical historic moment in the city's postwar history. Using a public goods game, scientists found that the ability to sanction is key to achieving cooperation in ethno-religiously diverse groups, but that sanctions succeed only in integrated institutional environments and fail in segregated ones. Hence, it is shown experimentally for the first time in a real-life setting that institutions of integration can unleash human altruism and restore cooperation in the presence of diversity.

Berggren, Niclas & Christian Bjørnskov. 2011. Is the importance of religion in daily life related to social trust? Cross-country and cross-state comparisons. *Journal of Economic Behavior & Organization* 80(3). 459-480. doi:10.1016/j.jebo.2011.05.002.

Using new data from the Gallup World Poll for 109 countries and 43 U.S. states, the authors look at the effect on social trust (the share of a population that thinks that people in general can be trusted) of the importance of religion in daily life. Empirical results indicate a robust, negative relationship between this measure of religiosity

and trust, both internationally and within the U.S. The size of this association increases with the degree of religious diversity.

Ellis, Thomas B. 2011. Disgusting Bodies, Disgusting Religion: The Biology Of Tantra. *Journal of the American Academy of Religion* 79(4). 879-927.

Scholarly interpretations of the “disgusting” nature of some Tantric practices tend to follow the lead of Mary Douglas, in suggesting that what disgusts is ultimately a reflection of social-historical concerns with borders and boundaries. Such interpretations fail to take seriously the Tantric consumption of feces, menstrual blood, urine, semen, and phlegm, as well as the particular sexual act involved: intercourse with a menstruating, riding-astride, out-of-caste, mother-substitute. Consulting contemporary disgust research, the author suggests that hard-core Tantra is literally disgusting because it is maladaptive from an evolutionary point of view; disgust was naturally selected to deter the ingestion of bio-toxic pathogens as well as the practice of suboptimal sexual intercourse. Disgust maintains the species’ viability, while Tantra confounds disgust, and thus disgusts. Tantra engages antibiological behaviors in its characteristically religious war against the body.

Gervais, Will M., Azim F. Shariff & Ara Norenzayan. 2011. Do you believe in atheists? Distrust is central to anti-atheist prejudice. *Journal of Personality and Social Psychology* 101(6). 1189-1206. doi:10.1037/a0025882.

Recent polls indicate that atheists are among the least liked people in areas with religious majorities (i.e., most of the world). The sociofunctional approach to prejudice, combined with a cultural evolutionary theory of religion’s effects on cooperation, suggest that anti-atheist prejudice is particularly motivated by distrust. Consistent with this theoretical framework, a broad sample of American adults revealed that distrust characterized anti-atheist prejudice but not anti-gay prejudice (Study 1). 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). In addition, results were consistent with the hypothesis that 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).

LaBouff, Jordan P., Wade C. Rowatt, Megan K. Johnson & Callie Finkle. 2011. Differences in Attitudes Toward Outgroups in Religious and Nonreligious Contexts in a Multinational Sample: A Situational Context Priming Study. *International Journal for the Psychology of Religion* 22(1). 1-9. doi:10.1080/10508619.2012.634778.

Researchers in the psychology of religion have begun utilizing priming methods to investigate the effects of the salience of religious concepts. These tightly controlled laboratory studies have demonstrated that priming religion may increase intergroup bias in both religious and nonreligious persons. The present study examined this possibility in a religiously and culturally diverse population using ecologically valid methods. Participants were recruited as they passed by either a religious or nonreligious structure in Western Europe. Participants in the religious context self-reported more negative attitudes toward non-Christian groups, more conservative political attitudes, and more personal religiousness and spirituality regardless of their personal belief in God. Results are discussed in terms of intergroup bias and salience of religious norms and stereotypes across cultures.

Lou, Hans C., Morten Joensson & Morten L. Kringelbach. 2011. Yoga Lessons For Consciousness Research: A Paralimbic Network Balancing Brain Resource Allocation. *Frontiers in Psychology* 2. 366.

doi:10.3389/fpsyg.2011.00366.

The authors hypothesize that the paralimbic network, consisting primarily of regions located on the midline of the human brain, serves a crucial role in balancing and regulating brain resource allocation, in order to predict and optimize behavior for evolutionary advantage. They discuss how the paralimbic network can be thought of as a link between current theories of so-called “default mode,” “resting state networks,” and “global workspace.” Further, they show how major developmental disorders of self-awareness and self-control can arise from problems in the paralimbic network, as demonstrated by the example of Asperger syndrome. They conclude that attention, awareness, and emotion are integrated by a paralimbic network that helps to efficiently allocate brain resources to optimize behavior and help survival.

Mayer, Jennifer & Thomas Mussweiler. 2011. Suspicious Spirits, Flexible Minds: When Distrust Enhances Creativity. *Journal of Personality and Social Psychology* 101(6). 1262-1277.

doi:10.1037/a0024407.

The authors suggest that the social versus cognitive consequences of distrust have diverging implications for creativity. Experimental evidence indicates that subliminal distrust (vs. trust) priming had detrimental effects on creative generation presumed to be public (Study 1); however, a beneficial effect of distrust on private creative generation was also observed with a different priming method and pointed to cognitive flexibility as the mediating process (Study 2). Studies 3 and 4 showed increased category inclusiveness versus increased remote semantic spread after distrust priming, consistent with enhanced cognitive flexibility as a consequence of distrust. Taken together, these results provide evidence for the creativity-enhancing potential of distrust and suggest cognitive flexibility as its underlying mechanism.

Morton, Thomas A. & Tom Postmes. 2011. What does it mean to be human? How salience of the human category affects responses to intergroup harm. *European Journal of Social Psychology* 41(7). 866-873.

doi:10.1002/ejsp.831.

Two studies explore how salience of the human category influences responses to intergroup harm and how different images of humanity modify these effects. In Study 1, British participants (n=86) contemplated acts of terrorism against their group. When the human category (versus intergroup distinctions) was salient and when the prevailing image of humanity was malevolent (versus benevolent), participants were not only more understanding of terrorism and blamed this less on religious group memberships, but also more strongly endorsed the use of extreme force by countries to defend their borders, preserve the peace and prevent future attacks. In Study 2, British participants (n=83) contemplated the torture of Iraqi prisoners by British soldiers. When the human category was salient and the prevailing image of humanity was malevolent, participants experienced less guilt and justified torture more. The authors conclude that, when human nature is perceived negatively, thinking in terms of the human category can normalize intergroup harm regardless of whether the outgroup or the in-group is the perpetrator.

Nordin, Andreas. 2011. The Cognition of Hardship Experience in Himalayan Pilgrimage. *Numen* 58(5/6). 632-673.

doi:10.1163/156852711X593287.

Cognitive theories and the selectionist approach of ‘cultural epidemiology’ are adopted to offer explanations for the formation of religious beliefs and values associated with travelling experience, hardship and danger during the Hindu pilgrimage in the Nepalese and Tibetan Himalayas. Specifically, it is argued that the experience of salient emotional events such as hardship are likely to draw upon evolved social exchange intuitions that impose a selective

pressure in the cultural formation and recurrence of beliefs regarding religious merits in pilgrimage. It is further argued that social exchange intuitions are a likely source of beliefs in boons and merits, since pilgrimage is already conceptualized as an interaction with 'supernatural agents.' These accounts modify and elaborate former suggestions regarding hardship and sacrificial notions in pilgrimage studies. Thus the presented arguments may be relevant to understanding some of the features of pilgrimage that also seem to recur cross-culturally.

Tremlett, Paul-François. 2011. Re-cognizing the Mind in the Anthropology of Religion. *Numen* 58(4). 545-565.
doi:10.1163/156852711X577078.

The author discusses "cognitivism" in the anthropology of religion, an approach to religion that appeals to the mind and to processes of cognition as universals from which theories of, and explanations for, religion can be generated. The essay engages in a detailed analysis of three cognitive theories of religion, drawing from the writings of E. B. Tylor, Claude Lévi-Strauss and Harvey Whitehouse. Each theory takes the mind to be an enduring and stable foundation upon which an explanation for religion can be erected. Yet the mind is disclosed through each theory as unstable; it actually changes under different kinds of enquiry into religion. The author then sketches two possible alternative theories of the mind before concluding by arguing that the cognizing mind might productively be treated not as a given and natural fact but rather as the product of discourse.

Yang, Chulguen, Stephen M. Colarelli, Kyunghee Han & Robert Page. 2011. Start-Up And Hiring Practices Of Immigrant Entrepreneurs: An Empirical Study From An Evolutionary Psychological Perspective. *International Business Review* 20(6). 636-645.
doi:10.1016/j.ibusrev.2011.02.016.

Researchers applied a neo-Darwinian evolutionary theory of kinship to examine adaptive functions of kin and ethnic altruism in business start-up and hiring practices of Korean immigrant entrepreneurs in the United States. They confirmed that the patterns of help received by Korean entrepreneurs for business start-ups were congruent with an evolutionary perspective on altruism. However, the results for hiring patterns suggested that customer ethnicity trumped kin and co-ethnic interests.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Alper, Becka A. & Daniel V. A. Olson. 2011. Do Jews Feel Like Outsiders in America? The Impact

of Anti-Semitism, Friendships, and Religious Geography. *Journal for the Scientific Study of Religion*

50(4). 822-830.

doi:10.1111/j.1468-5906.2011.01599.x.

Using data from the 2001 National Jewish Population Survey, the authors find that feeling like an outsider for Jews in America is largely associated with having experienced anti-Semitism, the number of Jews living nearby, the proportion of a respondent's friends' that are Jewish, and whether Jews identify with a particular branch of Judaism versus those who identify as ethnic Jews. Jews feel less like outsiders when they live in places where they can and do have more contact with other Jews. The increased within-group ties that are possible in areas of greater Jewish concentration appear to facilitate psychological integration into the larger community.

Andrews, Rhys. 2011. Religious Communities, Immigration, and Social Cohesion in Rural Areas: Evidence from England. *Rural Sociology* 76(4). 535-561.
doi:10.1111/j.1549-0831.2011.00057.x.

This article explores the relationship between mainline and evangelical religious communities, immigration, and residents' perceptions of social cohesion in rural areas in England. Analysis suggests that mainline Protestant communities enhance social cohesion in rural England, while evangelical communities do not. The social integration of immigrants appears to be more likely where mainline Protestant and Catholic communities are strong, but is unaffected by the strength of evangelical ones.

Beyerlein, Kraig, Jenny Trinitapoli & Gary Adler. 2011. The Effect of Religious Short-Term Mission

Trips on Youth Civic Engagement. *Journal for the Scientific Study of Religion* 50(4). 780-795.
doi:10.1111/j.1468-5906.2011.01607.x.

This article investigates whether going on a religious short-term mission trip significantly differentiates youth who engage in civic actions from those who do not. Data from Wave I of the National Survey of Youth Religion reveals that, controlling for other important factors, taking a mission trip significantly increases the likelihood of adolescents participating in various forms of civic activity, particularly religious-based volunteer work. The authors outline several theoretical mechanisms that likely explain the link between taking a mission trip and civic engagement.

Bibby, Reginald W. 2011. Continuing the Conversation on Canada: Changing Patterns of Religious Service Attendance. *Journal for the Scientific Study of Religion* 50(4). 831-837.
doi:10.1111/j.1468-5906.2011.01596_1.x.

The author comments on recent articles regarding changing patterns of religious service attendance. He cautions scholars to be mindful of important methodological differences across samples, and offers his own analysis of trends in religious service attendance.

Bobkowski, Piotr S.Pearce. 2011. Baring Their Souls in Online Profiles or Not? Religious Self-Disclosure in Social Media. *Journal for the Scientific Study of Religion* 50(4). 744-762.
doi:10.1111/j.1468-5906.2011.01597.x.

In a study of 560 youth and their public MySpace profiles, researchers found that a majority (62%) of profile owners identified their religious affiliations online, although relatively few profile owners (30%) said anything about religion outside the religion-designated field. Most affiliation reports (80%) were consistent with the profile owner's reported affiliation on the survey. Religious profile owners disclosed more about religion when they also believed that religion is a public matter, or if they evaluated organized religion positively. Evangelical Protestants said more about religion than other respondents. Religiosity, believing that religion is a public matter, and the religiosity of profile owners' friendship group were all positively associated with religious identification and self-disclosure.

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* 101(6). 1278-1290.
doi:10.1037/a0024402.

Though prior research has indicated that religiosity is associated with slightly higher subjective well-being (SWB) across four major world religions, the authors found that the association of religion and SWB is conditional on societal circumstances. Nations and states with more difficult life conditions (e.g., widespread hunger and low life expectancy) were much more likely to be highly religious. In these nations, religiosity was associated with greater social support, respect, purpose or meaning, and all three types of SWB. In societies with more favorable

circumstances, religiosity is less prevalent, and religious and nonreligious individuals experience similar levels of SWB. Further, religious people had higher SWB in religious nations but not in nonreligious nations.

- Ecklund, Elaine Howard & Kristen Schultz Lee. 2011. Atheists and Agnostics Negotiate Religion and Family. *Journal for the Scientific Study of Religion* 50(4). 728-743.
doi:10.1111/j.1468-5906.2011.01604.x.

Through in-depth interviews with scientists at elite academic institutions, who are statistically particularly likely to have no firm belief in God, researchers provide insight into the motives scientists who are not religious have for joining a religious group, and the struggle faced by these individuals in reconciling personal beliefs with what they consider the best interests of their families. Narratives stress the use of resources from identities as scientists to provide their children with religious choices consistent with science and in negotiating spousal influence and a desire for community.

- Evans, John H. 2011. Epistemological and Moral Conflict Between Religion and Science. *Journal for the Scientific Study of Religion* 50(4). 707-727.
doi:10.1111/j.1468-5906.2011.01603.x.

Using the science module of the 2006 General Social Survey, researchers found that no religious group differs from the nonreligious comparison group in its propensity to seek out scientific knowledge, contrary to common opinion. Findings indicate that Protestants and Catholics differ from the comparison group only on the very few issues where religion and science make competing claims. Conflict also derives from opposition to what is understood as the public moral agenda of scientists. Findings indicate that conservative Protestants are opposed to scientific influence in public affairs due to opposition to the scientists' moral agenda.

- Fleischmann, Fenella, Karen Phalet & Olivier Klein. 2011. Religious Identification And Politicization In The Face Of Discrimination: Support For Political Islam And Political Action Among The Turkish And Moroccan Second Generation In Europe. *The British Journal of Social Psychology* 50(4). 628-648.
doi:10.1111/j.2044-8309.2011.02072.x.

Researchers investigate when and how perceived discrimination is associated with religious identification and politicization among the second generation of Turkish and Moroccan Muslims. Study 1 found that Muslims who perceived more discrimination identified even more strongly as Muslims, and high Muslim identifiers were most ready to support political Islam. In support of a competing social stigma hypothesis, however, negative direct and total effects of perceived discrimination suggest predominant depoliticization. In Study 2, it was shown that Muslims who perceived more discrimination were more wary of supporting political Islam, yet more ready to engage in political action to defend Islamic values. Taken together, the studies reveal that some Muslim citizens will politicize and others will depoliticize in the face of discrimination as a function of their religious identification and of prevailing forms of politicization.

- French, Doran C, Urip Purwono & Airin Triwahyuni. 2011. Friendship And The Religiosity Of Indonesian Muslim Adolescents. *Journal of Youth and Adolescence* 40(12). 1623-1633.
doi:10.1007/s10964-011-9645-7.

This longitudinal study assessed changes in adolescent religiosity over 1 year. The first year sample included 1,010 Muslim 13 and 15 year old Indonesian adolescents; 890 of these were assessed 1 year later. Adolescents were similar to their friends in religiosity. Changes in religiosity from year 1 to 2 were associated with friends' religiosity such that adolescents with religious friends were more religious at year 2 than those with less religious friends. Reductions in religiosity were also associated with the presence of problem behavior, consistent with the inverse relationship between these.

Harald, Wiese. 2011. Moderation, Contentment, Work, And Alms: A Buddhist Household Theory. *Journal of Socio-Economics* 40(6). 909-918.
doi:10.1016/j.socec.2011.08.016.

The paper deals with household theory from the angle of Buddhist thought, building on the Buddhist terms of tanha versus chanda to express Buddhist preferences and Buddhist household theory in terms of textbook microeconomic terms. The authors find that preferences of Buddhist (enlightened) people may differ from those of non-Buddhist people in a systematic manner: Buddhists work harder than non-Buddhists if meditation time is controlled for. The authors argue that any full-grown Buddhist economics (if it is to exist) needs to build on Buddhist preference and household theory, either as presented here or in a different form.

Joshanloo, Mohsen. 2011. Investigation of the Contribution of Spirituality and Religiousness to Hedonic and Eudaimonic Well-Being in Iranian Young Adults. *Journal of Happiness Studies* 12(6). 915-930.
doi:10.1007/s10902-010-9236-4.

This study examined the relation between spirituality, religiousness in a sample of 292 Iranian Muslim undergraduates at the University of Tehran. Analysis showed that all aspects of hedonic and eudaimonic well-being were positively correlated with all aspects of spirituality and religiousness. Spirituality was a stronger predictor of well-being than religiousness. While spirituality was a significant predictor of well-being after controlling for the effects of gender and religiousness, religiousness did not add significantly to the prediction of well-being over and above the contribution of gender and spirituality.

Kakhnovets, Regina & Lily Wolf. 2011. An Investigation of Jewish Ethnic Identity and Jewish Affiliation for American Jews. *North American Journal of Psychology* 13(3). 501-508.

Findings from a survey of Jewish individuals (n=300) indicate that Jewish ethnic identity is related to measures of well-being, global spirituality, and religiosity. Jewish affiliation is related to Jewish ethnic identity, but the constructs appear to be separate variables.

Kerley, Kent R, Heith Copes, Richard Tewksbury & Dean A Dabney. 2011. Examining The Relationship Between Religiosity And Self-Control As Predictors Of Prison Deviance. *International Journal of Offender Therapy and Comparative Criminology* 55(8). 1251-1271.
doi:10.1177/0306624X11387523.

Using survey data from a sample of 208 recently paroled male inmates, researchers found that participation in religious services was the only reliable predictor of prison deviance after accounting for demographic factors, criminal history, and self-control. Two other measures of religiosity were found to be spurious predictors of prison deviance after accounting for self-control.

Krause, Neal. 2011. Assessing the Prayer Lives of Older Whites, Older Blacks, and Older Mexican Americans: A Descriptive Analysis. *International Journal for the Psychology of Religion* 22(1). 60-78.
doi:10.1080/10508619.2012.635060.

Data from two nationwide surveys of older adults suggest that with respect to four dimensions of prayer – the social context of prayer, interpersonal aspects of prayer, beliefs about how prayer operates, and the content or focus of prayers – the prayer lives of older Whites appear to be less developed than the prayer lives of older Blacks and older Mexican Americans. In contrast, relatively few differences were found in the prayer lives of older African Americans and older Mexican Americans.

Kumar, Alok, Jeremy K. Page & Oliver G. Spalt. 2011. Religious Beliefs, Gambling Attitudes, And Financial Market Outcomes. *Journal of Financial Economics* 102(3). 671-708.
doi:10.1016/j.jfineco.2011.07.001.

Research indicates that in regions with higher Catholic-Protestant ratios, investors exhibit a stronger propensity to hold lottery-type stocks, broad-based employee stock option plans are more popular, the initial day return following an initial public offering is higher, and the magnitude of the negative lottery-stock premium is larger. The authors conclude that religion-induced gambling attitudes impact investors' portfolio choices, corporate decisions, and stock returns.

- Offutt, Stephen. 2011. The Role of Short-Term Mission Teams in the New Centers of Global Christianity. *Journal for the Scientific Study of Religion* 50(4). 796-811.
doi:10.1111/j.1468-5906.2011.01600.x.

Drawing on ethnographic and interview data collected in El Salvador and South Africa over a four-year period, this article uses a social constructionist approach to describe two types of interaction between short-term mission teams and their hosts. First, hosts encounter the flow of teams as foreign social products, eventually seeking to recruit and control teams. They also mimic the practice of short-term missions, sending their own teams to remote locations. Second, hosts interact directly with visitors, engaging in world-building activities that create transnational religious ties. Short-term missions thus make residents of the new centers of Christianity more mobile in Christianity's global civil society and increase the number of ties between Christians across borders.

- Ogland, Curtis P. & Ana Paula Verona. 2011. Religion and Attitudes Toward Abortion and Abortion Policy in Brazil. *Journal for the Scientific Study of Religion* 50(4). 812-821.
doi:10.1111/j.1468-5906.2011.01602.x.

Drawing upon data from the 2002 Brazilian Social Research Survey (BSRS), researchers find that frequently-attending Pentecostals demonstrate the strongest opposition to the practice of abortion, and both frequently attending Pentecostals and Catholics demonstrate the strongest opposition to its legalization. Additional religious factors, such as a commitment to biblical literalism, were also found to be significantly associated with opposition to both abortion issues.

- de Regt, Sabrina. 2011. Religiosity as a Moderator of the Relationship Between Authoritarianism and Social Dominance Orientation: A Cross-Cultural Comparison. *International Journal for the Psychology of Religion* 22(1). 31-41.
doi:10.1080/10508619.2012.635045.

In Italy, Finland, and Estonia, religious people from the studied sample were found to be more authoritarian, and less socially dominant, than non-religious people. In Italy and Finland, the author found little relation between authoritarianism and social dominance orientation (SDO) at high levels of religiosity; moderate relations were found at moderate levels of religiosity, and strong associations were found amongst nonreligious respondents. The association between authoritarianism and SDO was not influenced by religiosity in Estonia, a country with a history of communism and a high secularization rate.

- Reimer, Sam. 2011. Orthodoxy Niches: Diversity in Congregational Orthodoxy Among Three Protestant Denominations in the United States. *Journal for the Scientific Study of Religion* 50(4). 763-779.
doi:10.1111/j.1468-5906.2011.01598.x.

The author posits that congregations diversify along a conservative-to-liberal continuum, which lessens niche overlap with nearby congregations in their denomination. Pastors and priests in United Methodist and Episcopal congregations in three U.S. regions were able to locate their congregations (and other congregations in their denomination in close proximity) along this conservative-to-liberal continuum, an indication that orthodoxy distinctions were important to congregational identity. In comparison, Assemblies of God congregations showed little intra-denominational diversity in orthodoxy, since sectarian boundaries narrow their niche.

Robbins, Mandy, Keith Littler & Leslie J. Francis. 2011. The Personality Characteristics of Anglican Clergymen and Clergywomen: The Search for Sex Differences. *Pastoral Psychology* 60(6). 877-881. doi:10.1007/s11089-011-0385-0.

Data provided by 235 clergymen and 54 clergywomen serving in the Church in Wales demonstrated that the usual sex differences found in the population as a whole were not reproduced among the clergy, since there were no significant differences between clergymen and clergywomen in terms of extraversion, neuroticism, psychoticism and the lie scale. Compared with the population norms, the two key differences were that clergymen recorded significantly lower psychoticism scores (closer to the female norms) and clergywomen recorded significantly lower neuroticism scores (closer to the male norms).

Smith, Aaron C. T. & Bob Stewart. 2011. Becoming Believers: Studying the Conversion Process from Within. *Zygon* 46(4). 806-834. doi:10.1111/j.1467-9744.2011.01226.x.

Employing an extended case method ethnography, the researcher joined 5 new members forming a spiritualist's group under the leadership of an experienced advocate. Over a period of eighteen months, the researcher attended all the group's activities and events. The data revealed conversion to be a multifaceted and dynamic process of cognitive change, mediated by structural, and contextual forces. The paper details the composition of the "Interaction-Commitment" mechanism of conversion, operationalized within four submechanisms emanating from Rambo's roles, rituals, rhetoric, and relationships. This longitudinal study shows that most of the hard work toward conversion occurs before any formal interaction with a conversion advocate. Conversion operates most effectively under conditions of cognitive economy wherein the belief path follows a path of least cognitive expenditure.

Soenens, Bart, Bart Neyrinck, Maarten Vansteenkiste, Jessie Dezutter, Dirk Hutsebaut & Bart Duriez. 2011. How Do Perceptions of God as Autonomy Supportive or Controlling Relate to Individuals' Social-Cognitive Processing of Religious Contents? The Role of Motives for Religious Behavior. *International Journal for the Psychology of Religion* 22(1). 10-30. doi:10.1080/10508619.2012.634781.

In a sample of 267 religiously active participants, researchers found that perceptions of God as either autonomy supportive or controlling were positively related to belief in transcendence, but were differentially related to a symbolic approach to religious concepts. Specifically, a perception of God as autonomy supportive related positively, and a perception of God as controlling related negatively, to a symbolic approach. Some evidence was obtained for a mediating role of motives for religious behavior in these associations.

Spein, Anna Rita, Marita Melhus, Roald E Kristiansen & Siv E Kvernmo. 2011. The Influence Of Religious Factors On Drinking Behavior Among Young Indigenous Sami And Non-Sami Peers In Northern Norway. *Journal of Religion and Health* 50(4). 1024-1039. doi:10.1007/s10943-010-9335-x.

This paper investigates the protective influence of Sami ethnicity on youth drinking behavior. Controlling for the influence of religious revival movements (Laestadianism or evangelic) and religious importance (being personally Christian), in addition to socio-demographics and parental factors, cross-sectional data from a sample of 2,950 (675 Sami) 15-19 year-old Norwegian high school students was used. Sami ethnicity was statistically significant for two out of six alcohol outcome measures, after adjustment for religiosity and other covariates, indicating less current drinking and party drinking. Religiosity was associated with higher youth and parental abstinence across ethnicities. Generally, stronger protective influences on drinking behavior were found for religious importance (being personally Christian) than religious affiliation (Laestadianism).

Stroope, Samuel. 2011. How Culture Shapes Community: Bible Belief, Theological Unity, And A Sense Of Belonging In Religious Congregations. *The Sociological Quarterly* 52(4). 568-592.

This study finds that church members' traditional beliefs, group-level belief unity, and their interaction associate positively with members' sense of belonging. In fact, belief unity can be thought of as a "sacred canopy" under which the relationship between traditional beliefs and feelings of belonging thrives.

Todd, Nathan R & Nicole E Allen. 2011. Religious Congregations As Mediating Structures For Social Justice: A Multilevel Examination. *American Journal of Community Psychology* 48(3-4). 222-237. doi:10.1007/s10464-010-9388-8.

The current study offers a multilevel examination of religious individuals (n=5,123) nested within religious congregations (n=62) with a focus on how individual and congregational level variables (i.e. theological orientation, frequency of religious attendance, bonding and bridging social capital) predict individual prioritization of and participation in congregational social justice activities. Findings indicated that individual level theological orientation was associated with prioritization, and demographics and social capital bonding were associated with prioritization and participation. Further, congregational bridging social capital was associated with the prioritization of justice, whereas congregational theological orientation moderated the associations between frequency of religious participation for both prioritization of and participation in congregational justice activities.

Uecker, Jeremy E & Glenn Lucke. 2011. Protestant Clergy and the Culture Wars: An Empirical Test of Hunter's Thesis. *Journal for the Scientific Study of Religion* 50(4). 692-706. doi:10.1111/j.1468-5906.2011.01601.x.

Using data from a large random sample of Protestant clergy, researchers find a substantial amount of engagement in culture wars by all types of Protestant clergy. The amount of polarization is more attributable to views of religious authority (i.e., biblical inerrancy) than to religious tradition. Moreover, polarization among clergy is somewhat more evident on culture war issues than on other social and political issues. The authors conclude that study of the culture wars should focus on where they were originally theorized to be waged: among religious elites.

Vermeer, Paul, Jacques Janssen & Peer Scheepers. 2011. Authoritative Parenting and the Transmission of Religion in the Netherlands: A Panel Study. *International Journal for the Psychology of Religion* 22(1). 42-59. doi:10.1080/10508619.2012.635055.

Data collected as part of a panel study in which 474 Dutch respondents were questioned in 1983 as youths, and in 2007 as adults, revealed that juvenile church attendance depends mainly on parental and more specifically on maternal church attendance, whereas adult church attendance is largely an outcome of juvenile church attendance. No effects of an authoritative parenting style, which involves a simultaneous effect of responsiveness, strict control, and the granting of psychological autonomy, were observed. Only the dimension of strict control turned out to be a negative determinant of adult church attendance.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Bauman, Whitney. 2011. Religion, Science, and Nature: Shifts in Meaning on a Changing Planet. *Zygon* 46(4). 777-792. doi:10.1111/j.1467-9744.2011.01217.x.

This article explores how religion and science are changed by the processes of globalization and global climate change. Two primary methods of meaning-making are emerging: the logic of globalization and planetary assemblages. The former operates out of the same logic as extant axial age religions, the Enlightenment, and Modernity, and is caught up in the process of universalizing meanings, objective truth, and a single reality. The latter suggests that the processes of globalization and climate change break open any universalizing attempt at meaning onto a proliferation of different, evolving planetary contexts. Both science and religion are affected by these

changes, and the ways in which they shape understandings of and relationship to the rest of the natural world are similarly changed.

Berry, Devon M, Colleen P Bass, Wadida Forawi, Michelle Neuman & Nagah Abdallah. 2011. Measuring Religiosity/Spirituality In Diverse Religious Groups: A Consideration Of Methods. *Journal of Religion and Health* 50(4). 841-851.

doi:10.1007/s10943-011-9457-9.

This paper details the methodology of the measure adaptation and psychometric phase of an ongoing study that is designed to describe the relationship between religiosity/spirituality, emotional extremes, and risk behaviors in American Christian, Jewish, and Muslim high school students as they transition to college. Unique challenges associated with measurement, recruitment, and research team dynamics were encountered. These challenges and possible solutions are discussed in the context of conducting research that focuses on religious minority groups.

Chen, ZhuoQi. 2011. Common Core Thesis and Qualitative and Quantitative Analysis of Mysticism in Chinese Buddhist Monks and Nuns. *Journal for the Scientific Study of Religion* 50(4). 654-670.

doi:10.1111/j.1468-5906.2011.01606.x.

This study explores the phenomenological structure of mystical experience among 139 Chinese Pure Land and Chan Buddhist monks and nuns. Analysis of interviews with participants revealed that Stace's common facets of mysticism as measured by Hood's Mysticism Scale (M Scale) successfully described Buddhist experience as modified by Buddhist doctrines. Confirmatory factor analysis (CFA) revealed that these facets could be formed into Stace's three-factor structure. A mystical introvertive unity hypothesized to be separate from an extrovertive unity instead converged in the Chinese Buddhist context. The author concludes that the phenomenology of mystical experience reveals a common experiential core that can be discerned across religious and spiritual traditions and explored using mixed methods.

Hayward, R. David, Joanna Maselko & Keith G. Meador. 2011. Recollections of Childhood Religious Identity and Behavior as a Function of Adult Religiousness. *International Journal for the Psychology of Religion* 22(1). 79-88.

doi:10.1080/10508619.2012.635064.

This study examined changes between early and middle adulthood in retrospective perceptions of religious behavior and identity in childhood. Data from a population-based birth cohort sample were matched with data from individuals who participated in at least 2 of 3 adult follow-up studies, at intervals of approximately 10 years. Consistent with the predictions of temporal self-appraisal theory, participants' perception of their religious identity as children tended to change over time to match their adult religious identity. Recollections of childhood religious behavior were more stable than recollections of religious identity, and change was unrelated to adult behavior.

Olson, Laura R. 2011. The Essentiality of "Culture" in the Study of Religion and Politics. *Journal for the Scientific Study of Religion* 50(4). 639-653.

doi:10.1111/j.1468-5906.2011.01608.x.

This article reviews various theoretical approaches political scientists employ in the analysis of religion and politics, and posits culture as a conceptual bridge between competing approaches. The author emphasizes how the concept of religion-based subculture is inherent in psychological, social psychological, social movement, and contextual approaches to religion and politics scholarship, and explores these theoretical connections using the example of religion-based "us versus them" discourses in contemporary American politics.

Watts, Graeme. 2011. Intellectual Disability And Spiritual Development. *Journal of Intellectual & Developmental Disability* 36(4). 234-241.

doi:10.3109/13668250.2011.617731.

The author holds that linking the concepts of intellectual disability and spiritual development creates a challenging mixture of sociological and theological issues. Formal definitions of the concepts can be less than conclusive but there may be some minimal level of intellectual competence below which it is not feasible to anticipate a spiritual awareness. This issue is particularly challenging in the context of those with a profound level of intellectual disability. The acknowledgement of an inner spiritual state, which some call soul, is pivotal to addressing this challenge. It is then proposed that through reference to the language of symbols, to the openness of a child-like mindset, and to the influence of close personal relationships, spiritual awareness may be stimulated and developed.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

- Ai, Amy L, Paul Wink & Marshall Shearer. 2011. Secular Reverence Predicts Shorter Hospital Length Of Stay Among Middle-Aged And Older Patients Following Open-Heart Surgery. *Journal of Behavioral Medicine* 34(6). 532-541.
doi:10.1007/s10865-011-9334-8.

This study explored the role of both traditional religiousness and of experiencing reverence in religious and secular (e.g., naturalistic, moralistic) contexts in postoperative hospital length of stay among middle-aged and older patients undergoing open-heart surgery. Reverence was broadly defined as "feeling or attitude of deep respect, love, and awe, as for something sacred." From interviews with over 400 patients around 2 weeks before surgery, researchers found that reverence in secular contexts predicted shorter hospitalization, after controlling for key demographics, medical indices, depression, and psychosocial protectors. Other hospital length of stay predictors included female gender, older age, more medical comorbidities, low left ventricular ejection fraction, long perfusion time, and coronary bypass graft surgery. The authors conclude that secular reverence exerts a protective impact on physical health. Part of a special issue on spirituality and health.

- Allahbakhshian, Maryam, Mahshid Jafarpour & Soroor Parvizi. 2011. Spiritual Well-Being Of Patients With Multiple Sclerosis. *Iranian Journal of Nursing and Midwifery Research* 16(3). 202-206.

This study performed to determine the level of spiritual health and its dimensions in 236 Iranian patients with multiple sclerosis. The majority of patients (97.9%) showed moderate spiritual well-being, although Existential well-being was higher than religious well-being. A significant relationship was seen between economic status and spiritual well-being.

- Dezutter, Jessie, Amy Wachholtz & Jozef Corveleyn. 2011. Prayer And Pain: The Mediating Role Of Positive Re-Appraisal. *Journal of Behavioral Medicine* 34(6). 542-549.
doi:10.1007/s10865-011-9348-2.

Analysis of questionnaires completed by 202 Flemish chronic pain patients revealed that prayer was significantly related with pain tolerance, but not with pain severity. However, religious affiliation moderated the relationship between prayer and pain severity as well as pain tolerance. Further, cognitive positive re-appraisal was indeed an underlying mechanism in the relationship between prayer and pain tolerance. The author affirms the transactional theory of stress and coping, as the results indicate that positive re-appraisal might be an important underlying mechanism in the association between prayer and pain. Part of a special issue on spirituality and health.

- Drerup, Michelle L., Thomas J. Johnson & Stephen Bindl. 2011. Mediators Of The Relationship Between Religiousness/Spirituality And Alcohol Problems In An Adult Community Sample. *Addictive Behaviors* 36(12). 1317-1320.
doi:10.1016/j.addbeh.2011.07.013.

In a sample of community dwelling adults (n=211), the effect of Religious/Spiritual Involvement was mediated by Negative Beliefs about Alcohol, Social Modeling, and Spiritual-Well-Being. However, Social Modeling had stronger relationships with motives for drinking and alcohol consumption than the other two mediators. The effect of Religious Struggle on Alcohol Problems was mediated by Spiritual Well-Being and coping motives for drinking. Results provide further support for the motivational model of alcohol use and suggest plausible mechanisms by which religiousness could causally impact alcohol use and problems. Religious struggle may be a clinically significant correlate of alcohol problems.

Garrett, RobyneImmink. 2011. Becoming Connected: The Lived Experience Of Yoga Participation After Stroke. *Disability & Rehabilitation* 33(25/26). 2404-2415.
doi:10.3109/09638288.2011.573058.

This article reports on a preliminary study using qualitative methods to investigate the personal experiences and perceived outcomes of a yoga program for 9 individuals who had experienced a stroke and subsequently participated in a 10-week yoga program involving movement, breathing and meditation practices. Interpretative themes evolving from the data were organized around a bio-psychosocial model of health benefits from yoga. Emergent themes from the analysis included: greater sensation, feeling calmer, and becoming connected. These themes respectively revealed perceived physical improvements in terms of strength, range of movement or walking ability, an improved sense of calmness and the possibility for reconnecting and accepting a different body.

Greeson, Jeffrey M, Daniel M Webber, Moria J Smoski, Jeffrey G Brantley, Andrew G Ekblad, Edward C Suarez & Ruth Quillian Wolever. 2011. Changes In Spirituality Partly Explain Health-Related Quality Of Life Outcomes After Mindfulness-Based Stress Reduction. *Journal of Behavioral Medicine* 34(6). 508-518.
doi:10.1007/s10865-011-9332-x.

Participants (n=279) completed an online survey before and after an 8-week Mindfulness-Based Stress Reduction program, and enhanced mindfulness partly mediated the association between increased daily spiritual experiences and improved mental health-related quality of life. Effects on physical health-related quality of life were not significant. Findings suggest a novel mechanism by which increased daily spiritual experiences following Mindfulness-Based Stress Reduction may partially explain improved mental health as a function of greater mindfulness. Part of a special issue on spirituality and health.

Haber, Jon Randolph, Laura B Koenig & Theodore Jacob. 2011. Alcoholism, personality, and religion/spirituality: an integrative review. *Current Drug Abuse Reviews* 4(4). 250-260.

A review of the literature on the relationships between alcoholism, personality, and religion identified patterns that may help explain the inverse association between alcoholism and religion/spirituality (R/S). Personality plays a central role in two etiological models of alcoholism. The personality traits of high behavioral undercontrol (low Agreeableness and low Conscientiousness) and high negative affect (high Neuroticism) are both significantly related to higher alcohol use. Religiosity is also correlated with these traits, but in the opposite direction (e.g., with low behavioral undercontrol and low negative affect). Thus, the personality profiles associated with alcoholism and religion are the inverse of one another.

Holt, Cheryl L, Min Qi Wang, Lee Caplan, Emily Schulz, Victor Blake & Vivian L Southward. 2011. Role of religious involvement and spirituality in functioning among African Americans with cancer: testing a mediational model. *Journal of Behavioral Medicine* 34(6). 437-448.
doi:10.1007/s10865-010-9310-8.

The present study tested a mediational model of the role of religious involvement, spirituality, and physical/emotional functioning in a sample of African American men and women with cancer. One hundred patients were recruited through oncologist offices, key community leaders, and community organizations, and interviewed by telephone. Positive affect completely mediated the relationship between religious behaviors and emotional functioning. Mediational models were not significant for the physical functioning outcome, nor were there significant main effects of religious involvement or spirituality for this outcome. Part of a special issue on spirituality and health.

Holt-Lunstad, Julianne, Patrick R Steffen, Jonathan Sandberg & Bryan Jensen. 2011. Understanding the connection between spiritual well-being and physical health: an examination of ambulatory

blood pressure, inflammation, blood lipids and fasting glucose. *Journal of Behavioral Medicine* 34(6). 477-488.

doi:10.1007/s10865-011-9343-7.

In a sample of highly religious healthy male and female adults (n=100) ages 19-59, researchers found that higher levels of spiritual-wellness was significantly related to lower systolic ambulatory blood pressure (BP), diastolic ambulatory BP, hs-C-reactive protein, fasting glucose, and marginally lower triglycerides and very-low-density lipoprotein cholesterol, controlling for age, gender, and church attendance. Results remained generally consistent across the Meaning, Peace, Faith and Additional Spiritual Concerns subscales of the FACIT-Sp-Ex. Part of a special issue on spirituality and health.

Ironson, Gail, Rick Stuetzle, Dale Ironson, Elizabeth Balbin, Heidemarie Kremer, Annie George, Neil Schneiderman & Mary Ann Fletcher. 2011. View Of God As Benevolent And Forgiving Or Punishing And Judgmental Predicts HIV Disease Progression. *Journal of Behavioral Medicine* 34(6). 414-425.

doi:10.1007/s10865-011-9314-z.

In a diverse sample of HIV-seropositive participants (n=101) undergoing comprehensive psychological assessment and blood draws over the course of 4 years, and adjusting for initial disease status, age, gender, ethnicity, education, and antiretroviral medication (at every 6-month visit), a Positive View of God predicted significantly slower disease-progression (better preservation of CD4-cells, better control of visceral leishmaniasis), whereas a Negative View of God predicted faster disease-progression over 4 years. Effect sizes were greater than other variables such as depression and coping. Results remained significant even after adjusting for church attendance and psychosocial variables (health behaviors, mood, and coping). Part of a special issue on spirituality and health.

Kristeller, Jean L, Virgil Sheets, Tom Johnson & Betsy Frank. 2011. Understanding religious and spiritual influences on adjustment to cancer: individual patterns and differences. *Journal of Behavioral Medicine* 34(6). 550-561.

doi:10.1007/s10865-011-9335-7.

In looking at combinations of Religion and Spirituality (R/S), four subgroups within a sample of 114 individuals under care for cancer were identified: High R/S (45%), with the lowest depression; Low R/High S (25%), also with good adjustment; Negative Religious Copers (14%), with the highest depression; and Low R/S (16%), with the poorest adjustment to cancer. The results support the value of differentiating patterns of religious and spiritual engagement in relation to well-being, with implications for matching psycho-social interventions with individuals. Part of a special issue on spirituality and health.

Levin, Jeff. 2011. Health Impact Of Jewish Religious Observance In The USA: Findings From The 2000-01 National Jewish Population Survey. *Journal of Religion and Health* 50(4). 852-868.

doi:10.1007/s10943-011-9492-6.

Using data from the 2000-01 National Jewish Population Survey (n=5,148), the author found that seven measure of religiosity were associated with positive health outcomes. Following two-step OLS regression of each health indicator onto all of the religious measures, adjusting for age and other sociodemographic correlates, two measures of synagogue involvement remained statistically significant. Follow-up analysis revealed a net health impact of religious observance, primarily limited to Orthodox and Conservative Jews.

Mason, W. Alex & Richard L. Spoth. 2011. Thrill Seeking And Religiosity In Relation To Adolescent Substance Use: Tests Of Joint, Interactive, And Indirect Influences. *Psychology of Addictive Behaviors* 25(4). 683-696.

doi:10.1037/a0023793.

In data collected from 667 rural youths and their families via self-report surveys at six time points across 7 years, spanning ages 11 through 18, both religious salience and religious attendance growth factors were associated negatively with late adolescent substance use, while adjusting for thrill seeking and selected covariates. Although the link between thrill seeking and substance use was not moderated by religiosity, there was a statistically significant indirect effect of thrill seeking on the outcome through a faster rate of downturn in religious attendance. Family intervention also predicted a slower rate of downturn in religious attendance and was associated negatively with substance use in late adolescence. Early adolescent substance use predicted a faster rate of decrease in religious salience throughout the teen years.

- Masters, Kevin S. & Andrea Knestel. 2011. Religious Motivation And Cardiovascular Reactivity Among Middle Aged Adults: Is Being Pro-Religious Really That Good For You? *Journal of Behavioral Medicine* 34(6). 449-461.
doi:10.1007/s10865-011-9352-6.

Among a sample of middle aged community dwelling individuals, the Pro-religious group demonstrated laboratory cardiovascular reactivity (blood pressure, heart rate) to psychological stress, compared to the other research groups. However, the Pro-religious also demonstrated a less positive psychological profile (e.g., greater cynicism, aggression, and neuroticism; less compassion and sense of coherence) and poorer self-reported health compared with the Intrinsic group, and behavioral observations demonstrated that the Pro-religious were unreliable in keeping appointments and appeared rushed during the experiment. Part of a special issue on spirituality and health.

- Mazzotti, Eva, Federica Mazzuca, Claudia Sebastiani, Alessandro Scoppola & Paolo Marchetti. 2011. Predictors Of Existential And Religious Well-Being Among Cancer Patients. *Supportive Care in Cancer* 19(12). 1931-1937.
doi:10.1007/s00520-010-1033-4.

In this study, 250 out and in-patients with cancer diagnoses were interviewed with standardized instruments to measure two aspects of spirituality, existential and religious well-being, coping strategies, psychological state, and quality of life. Coping strategies characterized by acceptance and positive reinterpretation of the stressor, and the absence of anxiety disorder, independently increased the likelihood of the existential well-being, whereas religious well-being was not significantly associated with these variables. The authors conclude that existential and religious well-being may be very different, and a spirituality-based intervention could be differently utilized by patients with different beliefs, cognitive and behavior characteristics.

- Morse, Melvin L. & Lance W. Beem. 2011. Benefits Of Reiki Therapy For A Severely Neutropenic Patient With Associated Influences On A True Random Number Generator. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(12). 1181-1190.
doi:10.1089/acm.2010.0238.

In this case study, a 54-year-old severely ill man with hepatitis C, who also suffered from obesity, the metabolic syndrome, asthma, and hypertension, was treated with experimental high-dose interferon/riboviron therapy with resultant profound anemia and neutropenia. Energetic healing and Reiki therapy was administered initially to enhance the patient's sense of well-being and to relieve anxiety. Statistically significant relationships were documented between Reiki therapy, a quieting of the electronically created white noise of the random number generator during healing sessions, and improvement in the patient's absolute neutrophil count. The immediate clinical result was that the patient could tolerate the high-dose interferon regimen without missing doses because of absolute neutropenia. The patient was initially a late responder to interferon and had been given a 5% chance of clearing the virus. He remains clear of the virus 1 year after treatment.

Nabolsi, Manar M. & Alexander M. Carson. 2011. Spirituality, Illness And Personal Responsibility: The Experience Of Jordanian Muslim Men With Coronary Artery Disease. *Scandinavian Journal of Caring Sciences* 25(4). 716-724.

doi:10.1111/j.1471-6712.2011.00882.x.

This qualitative study explores the meaning of spirituality as experienced by 19 Jordanian Muslim men living with coronary artery disease. The findings suggest that patients' faith plays a central role in if the choices they make are either healthy or unhealthy, or accepting or rejecting their personal responsibility in promoting their future health and well-being.

Park, Crystal L., Jennifer H. Wortmann & Donald Edmondson. 2011. Religious Struggle As A Predictor Of Subsequent Mental And Physical Well-Being In Advanced Heart Failure Patients. *Journal of Behavioral Medicine* 34(6). 426-436.

doi:10.1007/s10865-011-9315-y.

Researchers examined associations of religious struggle and subsequent mental and physical well-being in 101 endstage congestive heart failure patients who completed questionnaires twice over 3 months. Religious struggle predicted higher number of nights subsequently hospitalized, higher depression, and marginally lower life satisfaction, especially in those endorsing greater religious identification. When controlling for baseline levels of well-being, effectively assessing change in those outcomes, religious struggle remained a significant predictor of hospitalization and also emerged as a marginally significant predictor of lower physical functioning. Struggle was unrelated to health-related quality of life. Part of a special issue on spirituality and health.

Sherman, Karen J., Daniel C. Cherkin, Robert D. Wellman, Andrea J. Cook, Rene J. Hawkes, Kristin Delaney & Richard A. Deyo. 2011. A Randomized Trial Comparing Yoga, Stretching, and a Self-care Book for Chronic Low Back Pain. *Archives of Internal Medicine* 171(22). 2019-2026.

doi:10.1001/archinternmed.2011.524.

A total of 228 adults with chronic low back pain were randomized to 12 weekly classes of yoga (92 patients) or conventional stretching exercises (91 patients) or a self-care book (45 patients). After adjustment for baseline values, 12-week outcomes for the yoga group were superior to those for the self-care group. At 26 weeks, function for the yoga group remained superior. Yoga was not superior to conventional stretching exercises at any time point.

Smith, Caroline A., Kate M. Levett, Carmel T. Collins & Caroline A. Crowther. 2011. Relaxation Techniques For Pain Management In Labour. *Cochrane Database of Systematic Reviews (Online)* 12. CD009514.

doi:10.1002/14651858.CD009514.

In this literature review of 11 studies fitting selection criteria, the author found that relaxation was associated with a reduction in pain intensity during the latent phase and active phase of labor. There was evidence of improved outcomes from relaxation instruction with increased satisfaction with pain relief and lower assisted vaginal delivery. Yoga was associated with reduced pain, increased satisfaction with pain relief, satisfaction with the childbirth experience, and reduced length of labor when compared to usual care and when compared with supine position. Trials evaluating music and audio analgesia found no difference between groups in the primary outcomes: pain intensity, satisfaction with pain relief, and caesarean delivery.

Tate, Johnetta D. 2011. The Role Of Spirituality In The Breast Cancer Experiences Of African-American Women. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 29(4). 249-255.

doi:10.1177/0898010111398655.

This integrative review seeks to explore the importance of spirituality to African American women throughout the breast cancer experience. Thirteen qualitative and quantitative studies that discussed how spirituality was used to

cope with breast cancer from initial diagnosis to survivorship were reviewed. Spirituality was found to be the main coping mechanism used during all phases of the cancer experience.

- Vago, David R. & Yoshio Nakamura. 2011. Selective Attentional Bias Towards Pain-Related Threat in Fibromyalgia: Preliminary Evidence for Effects of Mindfulness Meditation Training. *Cognitive Therapy and Research* 35(6). 581-594.
doi:10.1007/s10608-011-9391-x.

The current study investigated the effects of an 8-week mindfulness-based meditation training (MMT) intervention on attentional bias, engagement and disengagement of pain-related threat in fibromyalgia patients as compared to an age-matched control group. The enduring effects of MMT were assessed 6-months after completion. Preliminary results suggest that MMT reduces avoidance of pain-related threat at early levels of processing, and facilitates disengagement from threat at later stages of processing. Furthermore, it appears that effects of MMT on early attentional threat processing do not remain stable after long-term follow-up.

- Ward, Lesley, Gareth J. Treharne & Simon Stebbings. 2011. The Suitability Of Yoga As A Potential Therapeutic Intervention For Rheumatoid Arthritis: A Focus Group Approach. *Musculoskeletal Care* 9(4). 211-221.
doi:10.1002/msc.217.

Twenty-two participants with rheumatoid arthritis (RA) were divided into four focus groups. First, participants described their experience of symptoms related to their RA in three independent but linked categories of physical, mental and social well-being. Second, participants perceived the management of their RA to be prescriptive, medicalized and failing to address their wider health concerns. Third, participants perceived yoga as a safe, adaptable therapy that may allow self-management of their RA. However, there was some concern that functional limitations may inhibit ability to practice the physical aspects of yoga. Fourth, requirements for a yoga intervention that would be feasible for people with RA were presented by participants.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

- Armento, Maria E. A., James K. McNulty & Derek R. Hopko. 2011. Behavioral Activation Of Religious Behaviors (BARB): Randomized Trial With Depressed College Students. *Psychology of Religion and Spirituality*.
doi:10.1037/a0026405.

This randomized study investigated the efficacy of a single-session behavioral activation of religious behaviors (BARB) protocol relative to supportive therapy among mild to moderately depressed undergraduate students (n=50). Results indicated that BARB successfully increased religious behaviors, attitudes, and coping skills at post-treatment. The BARB group also had significantly greater decreases in depression and anxiety, and increased quality of life at post-treatment. At 1-month follow-up, these treatment gains were maintained and 84% of BARB participants reported continued religious activation. Analysis indicated that religious behaviors and attitudes were significant mediators of the relation between treatment condition and attenuation of depression.

- Brisbon, Nicholas M. & Glenn A. Lowery. 2011. Mindfulness And Levels Of Stress: A Comparison Of Beginner And Advanced Hatha Yoga Practitioners. *Journal of Religion and Health* 50(4). 931-941.
doi:10.1007/s10943-009-9305-3.

Hatha yoga practitioners (n=52) were recruited through Hatha Yoga schools. Beginner practitioners (n=24) were designated as those with under 5 years of experience, and advanced practitioners (n=28) as those with over 5 years of experience. Advanced participants scored significantly higher in mindfulness levels and significantly lower in stress levels when compared to beginner participants. Additionally, a significant negative correlation was found

between mindfulness and stress levels. No significant correlations were found between experience levels and mindfulness and stress levels.

- Cowchock, F. S., S. E. Ellestad, K. G. Meador, H. G. Koenig, E. G. Hooten & G. K. Swamy. 2011. Religiosity Is An Important Part Of Coping With Grief In Pregnancy After A Traumatic Second Trimester Loss. *Journal of Religion and Health* 50(4). 901-910.
doi:10.1007/s10943-011-9528-y.

Out of 15 women who were pregnant after a traumatic late pregnancy loss (termination because of fetal death or serious anomalies), seven recorded high levels of grief on the Perinatal Grief Scale (PGS) despite a mean elapsed time since the prior loss of 27 months. Intrinsic religiosity scores significantly and negatively correlated with scores on the Despair subscale of the PGS. The results from this pilot study suggest that high levels of grief and post-traumatic stress symptoms are significant problems for pregnant women who have suffered late loss of a wanted pregnancy, and that religiosity may play an important part in maternal coping during these stressful pregnancies.

- Eisendrath, Stuart, Maggie Chartier & Maura McLane. 2011. Adapting Mindfulness-Based Cognitive Therapy for Treatment-Resistant Depression: A Clinical Case Study. *Cognitive and Behavioral Practice* 18(3). 362-370.
doi:10.1016/j.cbpra.2010.05.004.

A modified version of Mindfulness-Based Cognitive Therapy, which includes the use of metaphor and adaptations of the original intervention will be discussed through the clinical case of a woman with long-standing Treatment-Resistant Depression.

- Eytan, Ariel. 2011. Religion and Mental Health During Incarceration: A Systematic Literature Review. *Psychiatric Quarterly* 82(4). 287-295.
doi:10.1007/s11126-011-9170-6.

This literature review examined the association between Religion and spirituality (RS) and the mental health of prison detainees. Twelve empirical studies including a total of 4,823 individuals met the inclusion criteria, and indicated that RS is associated with lower frequency and severity of depressive episodes. The strongest reported effect of RS on prison life is a reduction of incidents and disciplinary sanctions.

- Frewen, Paul, Erica Lundberg, Julia MacKinley & Andrew Wrath. 2011. Assessment Of Response To Mindfulness Meditation: Meditation Breath Attention Scores In Association With Subjective Measures Of State And Trait Mindfulness And Difficulty Letting Go Of Depressive Cognition. *Mindfulness* 2(4). 254-269.
doi:10.1007/s12671-011-0069-y.

Researchers examined undergraduates' self-reported ability to maintain their attention toward the process of their breathing during 10- and 15-min practices of mindful breath meditation, referred to as "Meditation Breath Attention Scores" (MBAS). MBAS were positively correlated with self-reported interest in and awareness of the breath during both 10- and 15-min meditations and negatively correlated with self-reported difficulties maintaining attention toward breathing (i.e., mind wandering) during the 15-min meditation. MBAS were not positively correlated with measures of mindful "decentering" and "curiosity." In study 2 but not study 1, MBAS were positively correlated with the five-factor mindfulness trait "Acting with Awareness."

- Hirschmann, Jo. 2011. Psychological and theological dynamics in an inpatient psychiatric chaplaincy group. *Journal of Religion and Health* 50(4). 964-974.
doi:10.1007/s10943-011-9500-x.

This article describes the structure and goals of chaplaincy groups in an inpatient psychiatric setting. The article explores their therapeutic benefits for patients and offers a theological framework for thinking about the

conversations that unfolded in these groups. The article focuses in particular on the value of discussion and reflection in a group setting, the significance of receiving and answering questions, and the experience of participating in a simple ritual to name hopes.

- Korn, Liat & Gil Zukerman. 2011. Affective And Behavioral Changes Following Exposure To Traumatic Events: The Moderating Effect Of Religiosity On Avoidance Behavior Among Students Studying Under A High Level Of Terror Event Exposure. *Journal of Religion and Health* 50(4). 911-921.
doi:10.1007/s10943-011-9502-8.

A questionnaire administered to 770 university students in Judea and Samaria showed that higher levels of terror exposure were associated with higher levels of avoidance behavior, subjective feelings of insecurity, and emotional distress. Higher religiosity moderated avoidance behavior, even when controlling for the level of objective exposure to terror events exposure, but had no influence on subjective sense of insecurity, or the level of emotional distress.

- Kovačič, Tine & Miha Kovačič. 2011. Impact Of Relaxation Training According To Yoga In Daily Life(®) System On Self-Esteem After Breast Cancer Surgery. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 17(12). 1157-1164.
doi:10.1089/acm.2010.0653.

A convenience sample of 32 patients with breast cancer were randomized to the experimental (n=16) and to the control group (n=16). Both groups received the same standard physiotherapy for 1 week, while the experimental group additionally received a group relaxation training sessions according to the Yoga in Daily Life(®) system. At discharge, the experimental group was issued with audiocassette recordings containing similar instructions for relaxation training to be practiced individually at home for an additional 3 weeks. There were statistically significant differences between the experimental and control group in all measuring self-esteem scores over the study period. The control group's scores remained unchanged over the study period.

- Krumrei, Elizabeth J., Annette Mahoney & Kenneth I. Pargament. 2011. Spiritual Stress And Coping Model Of Divorce: A Longitudinal Study. *Journal of Family Psychology* 25(6). 973-985.
doi:10.1037/a0025879.

A community sample of 89 participants completed measures at the time of their divorce and 1 year later. Though the sample endorsed slightly lower levels of religiosity than the general U.S. population, most reported spiritual appraisals and positive and negative religious coping tied to divorce. Analysis controlling for general religiousness and nonreligious forms of coping indicated that (a) appraising divorce as a sacred loss or desecration at the time it occurred predicted more depressive symptoms and dysfunctional conflict tactics with the ex-spouse 1 year later; (b) positive religious coping reported about the year following divorce predicted greater posttraumatic growth 1 year after divorce; and (c) negative religious coping reported about the year following divorce predicted more depressive symptoms 1 year after the divorce.

- Lewis, Christopher Alan, Mark Shevlin, Leslie J. Francis & Catherine F. Quigley. 2011. The Association Between Church Attendance And Psychological Health In Northern Ireland: A National Representative Survey Among Adults Allowing For Sex Differences And Denominational Difference. *Journal of Religion and Health* 50(4). 986-995.
doi:10.1007/s10943-010-9321-3.

Results from a 2 (sex) by 2 (denomination) analysis of covariance from a sample of 4,281 adults in Northern Ireland demonstrated that Catholics recorded significantly lower levels of psychological health compared to Protestants, and that females showed significantly lower levels of psychological health compared to males. In addition, females reported higher frequency of religious service attendance than males, and Catholics reported higher

attendance rates than Protestants. A significant positive association was found between frequency of religious attendance and psychological distress, and this association was moderated by sex and denomination.

- Malinski, Violet M. & Vidette Todaro-Franceschi. 2011. Exploring Co-Meditation As A Means Of Reducing Anxiety And Facilitating Relaxation In A Nursing School Setting. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 29(4). 242-248.
doi:10.1177/0898010111398334.

Quantitative data collected from a convenience sample of 26 students, faculty, and staff in a nursing school, and qualitative data from 14 participants, suggest that co-meditation may be useful in reducing anxiety, as measured by vital signs and the anxiety inventory forms. Participants reported feeling calmer and more relaxed, balanced, and centered following 1 month of co-meditation practice.

- McIntosh, Daniel N., Michael J. Poulin, Roxane Cohen Silver & E. Alison Holman. 2011. The Distinct Roles Of Spirituality And Religiosity In Physical And Mental Health After Collective Trauma: A National Longitudinal Study Of Responses To The 9/11 Attacks. *Journal of Behavioral Medicine* 34(6). 497-507.
doi:10.1007/s10865-011-9331-y.

Data was collected for a sample of 890 participants in the U.S. before the September 11, 2001 terrorist attacks, and health, religiosity, and spirituality were assessed longitudinally during six waves of data collection over the next 3 years. Researchers found that Religiosity (i.e., participation in religious social structures) predicted higher positive affect, fewer cognitive intrusions, and lower odds of new onset mental and musculoskeletal. Spirituality (i.e., subjective commitment to spiritual or religious beliefs) predicted higher positive affect, lower odds of new onset infectious ailments, more intrusions and a more rapid decline in intrusions over time. The authors conclude that religiosity and spirituality independently predict health after a collective trauma, controlling for pre-event health status; they are not interchangeable indices of religion. Part of a special issue on spirituality and health.

- Pérez, John E., Amy Rex Smith, Rebecca L. Norris, Katia M. Canenguez, Elizabeth F. Tracey & Susan B. Decristofaro. 2011. Types Of Prayer And Depressive Symptoms Among Cancer Patients: The Mediating Role Of Rumination And Social Support. *Journal of Behavioral Medicine* 34(6). 519-530.
doi:10.1007/s10865-011-9333-9.

In a study of 179 adult cancer outpatients, researchers found that depressive symptoms were negatively correlated with adoration prayer, reception prayer, thanksgiving prayer, and prayer for the well-being of others. Rumination fully mediated the link between thanksgiving prayer and depressive symptoms, whereas social support partially mediated the link between prayer for others and depressive symptoms. Part of a special issue on spirituality and health.

- Pirutinsky, Steven, David H. Rosmarin, Cheryl L. Holt, Robert H. Feldman, Lee S. Caplan, Elizabeth Midlarsky & Kenneth I. Pargament. 2011. Does Social Support Mediate The Moderating Effect Of Intrinsic Religiosity On The Relationship Between Physical Health And Depressive Symptoms Among Jews? *Journal of Behavioral Medicine* 34(6). 489-496.
doi:10.1007/s10865-011-9325-9.

The authors examined the relationship between intrinsic religiosity and physical health in a sample of 89 Orthodox and 123 non-Orthodox Jews, and found that the moderating effect of intrinsic religiosity was mediated by social support among non-Orthodox, but not Orthodox, Jews. The relationship between physical health and depression was moderated by intrinsic religiosity in the sample as a whole. Furthermore, this effect was mediated by social support among non-Orthodox Jews, but not among the Orthodox. The authors hold that this is because non-Orthodox Judaism values religious mental states (e.g., beliefs) less, and a collectivist social religiosity more, as

compared to Orthodox Judaism, as previous research has indicated. Part of a special issue on spirituality and health.

Prasad, Kavita, Dietlind L. Wahner-Roedler, Stephen S. Cha & Amit Sood. 2011. Effect Of A Single-Session Meditation Training To Reduce Stress And Improve Quality Of Life Among Health Care Professionals: A “Dose-Ranging” Feasibility Study. *Alternative Therapies in Health and Medicine* 17(3). 46-49.

A pilot study with 17 healthy clinic employees indicated the feasibility of teaching meditation in a single training session to health care employees. The study shows that 15 minutes once or twice a day is the most feasible duration of meditation practice. The study also provides promising preliminary efficacy data of this program for improving stress, anxiety, and QOL.

Rees, Brian. 2011. Overview Of Outcome Data Of Potential Meditation Training For Soldier Resilience. *Military Medicine* 176(11). 1232-1242.

The author reviewed literature regarding the effects of meditation on resilience, using physical, emotional, spiritual, social, and family life domains. The resulting order of merit is Transcendental Meditation, mindfulness, and progressive muscle relaxation; these show the most supporting data. They also represent a cross section of the domain of techniques regarded as meditation, stress management, or relaxation, with three very different mechanisms of action.

Rosmarin, David H., Randy P. Auerbach, Joseph S. Bigda-Peyton, Thröstur Björgvinsson & Philip G. Levensky. 2011. Integrating Spirituality Into Cognitive Behavioral Therapy in an Acute Psychiatric Setting: A Pilot Study. *Journal of Cognitive Psychotherapy* 25(4). 287-303.
doi:10.1891/0889-8391.25.4.287.

This article describes the development and implementation of a brief (50-minute), stand-alone spirituality and cognitive behavioral therapy (CBT) group piloted in an acute psychiatric setting. This novel treatment includes (a) psychoeducation about the relevance of spirituality to psychiatric symptoms, (b) the integration of spiritual beliefs into cognitive restructuring, and (c) the use of spiritual exercises in behavioral activation and self-care. The authors report results from a brief survey of 45 patients regarding the perceived relevance of spirituality to symptoms and treatment and their subjective experiences in the group.

Shah, Ruchita, Parmanand Kulhara, Sandeep Grover, Suresh Kumar, Rama Malhotra & Shikha Tyagi. 2011. Contribution Of Spirituality To Quality Of Life In Patients With Residual Schizophrenia. *Psychiatry Research* 190(2-3). 200-205.
doi:10.1016/j.psychres.2011.07.034.

This study explored the relationship between spirituality and quality of life (QOL) in 103 subjects with residual schizophrenia. Researchers found that the Spirituality, Religiousness and Personal Beliefs (SRPB) domain of the WHO Quality of Life scale correlated significantly with all other domains of QOL and overall QOL. Inner peace and spirituality facets explained 23 to 40% of the variance of the social relationships domain, the psychological domain and the level of independence domain of QOL. The authors conclude that spirituality and religiosity have an important influence on overall QOL of patients with schizophrenia.

Siev, Jedidiah, Lee Baer & William E Minichiello. 2011. Obsessive-compulsive disorder with predominantly scrupulous symptoms: clinical and religious characteristics. *Journal of Clinical Psychology* 67(12). 1188-1196.
doi:10.1002/jclp.20843.

In this study, 72 individuals with scrupulous obsessive-compulsive disorder (OCD) and 75 individuals with nonscrupulous OCD completed an internet-based survey. Analysis indicated that the scrupulous group was (a)

more religious, (b) more likely to seek pastoral counseling, (c) less likely to seek medication treatment, and (d) more likely to report that symptoms interfered with their religious experience, compared with the nonscrupulous group. Indeed, most scrupulous individuals endorsed that their symptoms interfered with their religious experience. Scrupulous individuals with a more negative concept of God experienced more severe symptoms, whereas a positive description of God was unrelated to severity of scrupulosity in this group. Nearly one in five scrupulous participants reported no religious affiliation.

Webb, Marcia, Anna M. Charbonneau, Russell A. McCann & Kristin R. Gayle. 2011. Struggling And Enduring With God, Religious Support, And Recovery From Severe Mental Illness. *Journal of Clinical Psychology* 67(12). 1161-1176.
doi:10.1002/jclp.20838.

In a sample of 81 participants with severe mental illness, the authors of this article found that measurements of religious support and enduring with faith were positively associated with recovery. Struggling was negatively associated with recovery, and that relationship was mediated by religious support.

Wortmann, Jennifer H., Crystal L. Park & Donald Edmondson. 2011. Trauma And PTSD Symptoms: Does Spiritual Struggle Mediate The Link? *Psychological Trauma: Theory, Research, Practice, and Policy* 3(4). 442-452.
doi:10.1037/a0021413.

This prospective study tested the role of spiritual struggle in the development and maintenance of PTSD symptoms following trauma. Spiritual struggle partially mediated the relationship between trauma and PTSD symptoms. Some individual subscales of spiritual struggle (specifically, Punishing God Reappraisal, Reappraisal of God's Powers, and Spiritual Discontent) partially mediated the relationship between trauma and PTSD symptoms; however, reappraisal of the event to evil forces did not relate to PTSD symptoms. These results suggest that spiritual struggle is an important cognitive mechanism for many trauma victims.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Baeke, Goedele, Jean-Pierre Wils & Bert Broeckeaert. 2011. "There is a time to be born and a time to die" (Ecclesiastes 3:2a): Jewish perspectives on euthanasia. *Journal of Religion and Health* 50(4). 778-795.
doi:10.1007/s10943-011-9465-9.

Reviewing the publications of prominent American rabbis who have (extensively) published on Jewish biomedical ethics, this article highlights Orthodox, Conservative and Reform opinions on euthanasia. Reviewing their opinions against the background of the halachic character of Jewish (biomedical) ethics, this article shows how from one traditional Jewish textual source diverse, even contradictory, opinions emerge through different interpretations. In this way, in the Jewish debate on euthanasia the specific methodology of Jewish (bio)ethical reasoning comes forward as well as a diversity of opinion within Judaism and its branches.

Balboni, Tracy, Michael Balboni, M Elizabeth Paulk, Andrea Phelps, Alexi Wright, John Peteet, Susan Block, Chris Lathan, Tyler Vanderweele & Holly Prigerson. 2011. Support of cancer patients' spiritual needs and associations with medical care costs at the end of life. *Cancer* 117(23). 5383-5391.
doi:10.1002/cncr.26221.

A prospective, multisite study of 339 advanced cancer patients accrued subjects from September 2002 to August 2007 from an outpatient setting and followed them until death. Patients reporting that their religious/spiritual needs were inadequately supported by clinic staff were less likely to receive a week or more of hospice and more likely to die in an intensive care unit (ICU). Among minorities and high religious coping patients, those reporting

poorly supported religious/spiritual needs received more ICU care, received less hospice, and had increased ICU deaths. End of life costs were higher when patients reported that their spiritual needs were inadequately supported (\$4,947 vs \$2,833), particularly among minorities and high religious copers.

Benjamins, Maureen R, Christopher G Ellison, Neal M Krause & John P Marcum. 2011. Religion and preventive service use: do congregational support and religious beliefs explain the relationship between attendance and utilization? *Journal of Behavioral Medicine* 34(6). 462-476. doi:10.1007/s10865-011-9318-8.

The current study examines the association between religious attendance, four aspects of congregational support, two health-related religious beliefs, and the use of preventive services (cholesterol screening, flu shot, and colonoscopy) among a national sample of Presbyterian adults (n=1,076). Two aspects of congregational support are relevant to these types of behavioral health. First, church-based health activities are significantly related to the use of cholesterol screenings and flu shots. Second, discussing health-related issues with fellow church members is also significantly associated with reporting a cholesterol screening, as well as moderately predictive of colonoscopy use. Neither of the religious beliefs related to health, such as the God locus of health control scale or beliefs about the sanctity of the body, are related to preventive service use in this population. Although attendance is predictive of service use in unadjusted models, the association appears to be explained by age rather than by the congregational or belief variables. Part of a special issue on spirituality and health.

Botosaneanu, Anda, Jeffrey A Alexander & Jane Banaszak-Holl. 2011. To test or not to test? The role of attitudes, knowledge, and religious involvement among U.S. adults on intent-to-obtain adult genetic testing. *Health Education & Behavior: The Official Publication of the Society for Public Health Education* 38(6). 617-628. doi:10.1177/1090198110389711.

This study tested the effects of religious involvement, attitudes, knowledge, and previous experience on intent-to-obtain genetic testing within a representative sample of 1,824 U.S. adults. A majority of respondents indicate willingness to test, especially for curable disorders. Religious involvement has an indirect effect, through its negative effect on attitudes, on intent-to-test. High religious involvement is associated with more negative attitudes toward genetic testing.

Cornish, Marilyn A., Nathaniel G. Wade & Brian C. Post. 2011. Attending to religion and spirituality in group counseling: Counselors' perceptions and practices. *Group Dynamics: Theory, Research, and Practice*. doi:10.1037/a0026663.

Online questionnaires regarding spirituality and group counseling were completed by 242 experienced group counselors. Interventions that were less active and less directly tied to religious or spiritual practices were viewed as the most appropriate. Spiritual interventions were seen as more appropriate and were used more frequently than corresponding religious interventions. Counselors reported infrequent use of religious and spiritual interventions, even when they were viewed as appropriate. Counselors' degree of religious commitment and spirituality were positively correlated with appropriateness and use of religious and spiritual interventions. Finally, open-ended comments revealed that many counselors saw therapeutic value in discussing religion and spirituality in group counseling, but also cautioned against the negative interactions and unproductive group work that might occur as a result of such discussions.

Crook-Lyon, Rachel E., Kari A. O'Grady, Timothy B. Smith, Dallas R. Jensen, Thomas Golightly & Kirti A. Potkar. 2011. Addressing religious and spiritual diversity in graduate training and multicultural education for professional psychologists. *Psychology of Religion and Spirituality*. doi:10.1037/a0026403.

In this study, 340 psychologists completed a survey indicating their attitudes toward the inclusion of spirituality and religion in graduate training, specifically within multicultural education. Most respondents took the position that spiritual and religious issues should be included in graduate training (65%), could be considered multicultural issues (77%), and could be included within existing multicultural training sequences (68%). Themes from a qualitative analysis of participants' responses included the significance of religion and spirituality in people's lives, the importance of addressing religion and spirituality in therapy, definitions of multiculturalism and opinions on which issues should be included in multiculturalism, and methods for including religion and spirituality within multicultural training. Reasons given for not including spirituality and religious issues in multicultural training focused on philosophical and practical reservations, such as the risk of superficiality of content and possible neglect of more crucial topics within multiculturalism, such as race and racism.

Dyess, Susan Macleod. 2011. Faith: a concept analysis. *Journal of Advanced Nursing* 67(12). 2723-2731. doi:10.1111/j.1365-2648.2011.05734.x.

The author used qualitative analysis to consider the concept of faith within the lens of Margaret Newman's health as expanding consciousness. A definition was identified from the analysis; faith is an evolving pattern of believing, that grounds and guides authentic living and gives meaning in the present moment of inter-relating. Four key attributes of faith were also identified as focusing on beliefs, foundational meaning for life, living authentically in accordance with beliefs, and interrelating with self, others and/or Divine. Although a seemingly universal concept, faith was defined individually. Faith appeared to be broader than spiritual practices and religious ritual and became the very foundation that enabled human beings to make sense of their world and circumstances.

Frenk, Steven M, Steven L Foy & Keith G Meador. 2011. "It's medically proven!": Assessing the dissemination of religion and health research. *Journal of Religion and Health* 50(4). 996-1006. doi:10.1007/s10943-010-9329-8.

The authors searched popular newspapers and magazines and determined that there has been substantial growth over time in media reporting on religion and health research. Second, in conversations with participants, researchers found that only a limited portion of religious persons cite such research in explaining their conceptualizations of the connection between religion and health.

Graves, Mark. 2011. Consciousness, Trauma, and Health: A Cognitive Systems Response to Payne, Walsh, and Oman. *Pastoral Psychology* 60(6). 907-920. doi:10.1007/s11089-011-0386-z.

The author asserts that religion and cognitive science contribute complementary understandings of the human person, and an integrated perspective can bridge clinical, spiritual, and philosophical resources to facilitate healing and growth. Drawing upon cognitive science and systems theory, he responds to Richard Payne, Mary Walsh, and Doug Oman's comments on his book Mind, Brain, and the Elusive Soul.

Gregg, Godfrey. 2011. I'm a Jesus girl: coping stories of Black American women diagnosed with breast cancer. *Journal of Religion and Health* 50(4). 1040-1053. doi:10.1007/s10943-010-9395-y.

This qualitative study examines how religiosity/spirituality was utilized as a coping mechanism by a group of Black American women following their diagnoses of breast cancer.

Griffiths, Roland R, Matthew W Johnson, William A Richards, Brian D Richards, Una McCann & Robert Jesse. 2011. Psilocybin occasioned mystical-type experiences: immediate and persisting dose-related effects. *Psychopharmacology* 218(4). 649-665. doi:10.1007/s00213-011-2358-5.

Under supportive conditions, the administration of psilocybin to 18 participants produced acute perceptual and subjective effects including extreme anxiety/fear (39% of volunteers) and/or mystical-type experience (72% of volunteers). One month after sessions at the two highest doses, volunteers rated the psilocybin experience as having substantial personal and spiritual significance, and attributed to the experience sustained positive changes in attitudes, mood, and behavior, with the ascending dose sequence showing greater positive effects. Both the acute and persisting effects of psilocybin were generally a monotonically increasing function of dose, with the lowest dose showing significant effects.

Kassab, Veronica A & Douglas A MacDonald. 2011. Examination of the psychometric properties of the Spiritual Fitness Assessment. *Journal of Religion and Health* 50(4). 975-985.
doi:10.1007/s10943-010-9325-z.

Using a sample of 196 undergraduate students, the present study investigated the psychometric properties of the Spiritual Fitness Assessment (SFA), a measure of spiritual fitness designed for use by health and fitness professionals, and found that the test may be useful for evaluations of spiritual fitness. Examination of inter-item consistency produced satisfactory alpha coefficients for the total test and its three subscales. Correlations of the SFA with measures of spirituality and spiritual well-being provide support for convergent validity.

Kligler, Benjamin, Peter Homel, Louis B Harrison, Hanniel D Levenson, Jeanne B Kenney & Woodson Merrell. 2011. Cost savings in inpatient oncology through an integrative medicine approach. *The American Journal of Managed Care* 17(12). 779-784.

Researchers compared inpatient oncology patients at Beth Israel Medical Center admitted to the medical oncology unit before implementation of the Urban Zen Initiative to those admitted after the Urban Zen Initiative was in place. The holistic initiative incorporated yoga therapy, holistic nursing techniques, and a "healing environment" into routine inpatient oncology care. The authors found no difference in length of stay between the 2 groups, but did find a significant decrease in use of antiemetic, anxiolytic, and hypnotic medication costs as well as a decrease in total medication costs in the Urban Zen sample compared with the baseline group.

Leighton, Alexander H. & Dorothea C. Leighton. 2011. Elements of Psychotherapy in Navaho Religion. *Psychiatry: Interpersonal and Biological Processes* 74(4). 283-292.
doi:10.1521/psyc.2011.74.4.283.

The authors address the place of psychotherapy in Navaho religion, as part of a larger discussion of the interaction of anthropology and psychiatry.

Levin, Jeff & Michele F Prince. 2011. Judaism and health: reflections on an emerging scholarly field. *Journal of Religion and Health* 50(4). 765-777.
doi:10.1007/s10943-010-9359-2.

This paper surveys the field of Judaism and health. The authors trace the history of discourse on health and healing within Judaism, from the biblical and rabbinic eras to contemporary research and writing on Jewish bioethics, pastoral care, communal services, and aging, including congregational and community programming related to health and illness and the emergence of the Jewish healing movement. The work of the Kalsman Institute on Judaism and Health is described, focusing on efforts to unite these various threads into a scholarly field emphasizing basic and applied research on the instrumental functions of Jewish religious life for health and well-being.

Masur, L. Charles. 2011. A review of the use of mercury in historic and current ritualistic and spiritual practices. *Alternative Medicine Review: A Journal of Clinical Therapeutic* 16(4). 314-320.

The author describes the ethno-medical and magico-religious roles played by mercury both historically and in the contemporary world. Though there is now public health and environmental concerns about mercury, the use of mercury in ritualistic and spiritual practices nonetheless continues.

- Mist, Scott D., Cheryl L. Wright, Kim Dupree Jones & James W. Carson. 2011. Traditional Chinese medicine diagnoses in a sample of women with fibromyalgia. *Acupuncture in Medicine: Journal of the British Medical Acupuncture Society* 29(4). 266-269.
doi:10.1136/acupmed-2011-010052.

A sample of women with fibromyalgia (n=56) received three different diagnoses from practitioners of traditional Chinese medicine (TCM): Qi and Blood Deficiency, Qi and Blood Stagnation, and Liver Qi Stagnation. This leads the authors to posit that previous studies of fibromyalgia were treating a heterogeneous study population where variable results might be expected. They conclude that future acupuncture studies should either control for TCM diagnosis or consider its usefulness as an inclusion/exclusion criterion.

- Mundle, Robert G. 2011. The spiritual strength story in end-of-life care: two case studies. *Palliative & Supportive Care* 9(4). 419-424.
doi:10.1017/S1478951511000447.

The author analyzes two case studies to propose that a "spiritual strength story" has five defining characteristics: it is brief, ontological, uses symbols and metaphors, has a "big story" or meta-narrative with a positive spiritual and/or religious focus that informs other narrative data, and, most conspicuously, it repeats. The author concludes that cultivating awareness of the "spiritual strength" narrative type can help to improve the quality of inter-professional patient-centered care teamwork and understanding, especially in regard to the reflexive, embodied, and relational aspects of palliative and end-of-life care.

- Oman, Doug. 2011. Spiritual Practice, Health Promotion, and the Elusive Soul: Perspectives from Public Health. *Pastoral Psychology* 60(6). 897-906.
doi:10.1007/s11089-011-0359-2.

This article comments on Mark Graves' synthesis of science and spirituality/religion from the perspective of a public health professional. The author reviews the sources, extent, and conceptual approaches of emerging scientific and health interest in spirituality/religion. Spiritual practices are identified as phenomena of central interest. Major concepts of Graves' synthesis are reviewed, and the soul's relevance to spiritual growth, popular culture, and scientific application is discussed. Several questions are posed as a stimulus to further extension and refinement of Graves' synthesis.

- de Pentheny O'Kelly, Clarissa, Catherine Urch & Edwina A. Brown. 2011. The impact of culture and religion on truth telling at the end of life. *Nephrology, Dialysis, Transplantation: Official Publication of the European Dialysis and Transplant Association - European Renal Association* 26(12). 3838-3842.
doi:10.1093/ndt/gfr630.

The authors compare different attitudes toward "truth telling" regarding terminal prognosis and diagnosis. While truth telling is a cardinal rule in Western medicine, it is not a globally shared moral stance. This diversity of opinion poses a challenge to, for example, the British National Health Service, which provides care to all cultures but is bound by the legal principles and framework of the UK and aims for equity of provision by working within the UK ethical framework with legal and ethical norms being explained to all patients and relatives.

- Rosmarin, David H., Amy Wachholtz & Amy Ai. 2011. Beyond Descriptive Research: Advancing The Study Of Spirituality And Health. *Journal of Behavioral Medicine* 34(6). 409-413.
doi:10.1007/s10865-011-9370-4.

While publications regarding spirituality and health have increased dramatically in the past three decades, the studies have primarily been descriptive, focusing on identifying associations between spirituality and health, rather than explanatory, focusing on identifying mechanisms underlying observed relationships. Earlier research is also limited by a failure to control for salient covariates, apply prospective design, and use sophisticated measurements with well-defined and empirically-validated factors. Recent research, however, is advancing the study of spirituality and health by examining not only whether religious factors are relevant to human health, but also how spirituality may functionally impact medical and psychological wellbeing and illness. This article introduces a special issue of the journal on spirituality and health, containing 12 full-length research reports to further this emerging field.

Rowold, Jens. 2011. Effects Of Spiritual Well-Being On Subsequent Happiness, Psychological Well-Being, And Stress. *Journal of Religion and Health* 50(4). 950-963.
doi:10.1007/s10943-009-9316-0.

This article presents a research effort that tested the validity of a German version of the Spiritual Well-Being Questionnaire (SWBQ-G). It was found that the SWBQ-G was factorially valid and that each of the four SWBQ-G scales (personal, communal, environmental, and transcendental spiritual well-being) was discriminant to mental, physical, and emotional well-being. Also, it was found that the SWBQ-G predicted levels of subsequent happiness, psychological well-being (positive relationship), and stress (negative relationship).

Seth, Sarah Guerra, Thomas Goka, Andrea Harbison, Lisa Hollier, Susan Peterson, Lois Ramondetta & Sarah Jane Noblin. 2011. Exploring the role of religiosity and spirituality in amniocentesis decision-making among Latinas. *Journal of Genetic Counseling* 20(6). 660-673.
doi:10.1007/s10897-011-9378-5.

To describe the role structured religion and spirituality plays in Latinas' daily lives, and to evaluate how religiosity and spirituality influences health care decisions, interviews were conducted with 11 women who were invited to describe their religious beliefs and thoughts while considering the option of amniocentesis. All participants acknowledged the influence of religious and/or spiritual beliefs in their everyday lives. Although the women sought comfort and found validation in their beliefs and in their faith in God's will during their amniocentesis decision-making process, results suggest the risk of procedure-related complications played more of a concrete role than their religious beliefs.

Smith, J. Andy, Tammy Greer, Timothy Sheets & Sheree Watson. 2011. Is There More To Yoga Than Exercise? *Alternative Therapies in Health and Medicine* 17(3). 22-29.

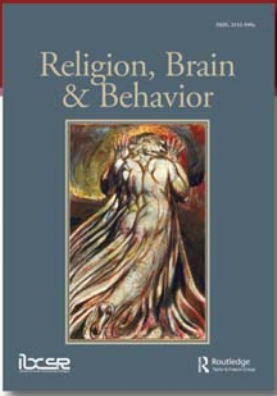
A total of 81 undergraduate students with mild to moderate depression, anxiety, or stress were assigned to one of three groups: integrated yoga, yoga as exercise, control. Over time, participants in both the integrated and exercise yoga groups experienced decreased depression and stress, an increased sense of hopefulness, and increased flexibility compared to the control group. However, only the integrated yoga group experienced decreased anxiety-related symptoms and decreased salivary cortisol from the beginning to the end of the study.

Stern, Robert M., Kenneth A. Rasinski & Farr A. Curlin. 2011. Jewish Physicians' Beliefs And Practices Regarding Religion/Spirituality In The Clinical Encounter. *Journal of Religion and Health* 50(4). 806-817.
doi:10.1007/s10943-011-9509-1.

Using data from a 2003 survey of US physicians, the authors examined the differences between Jewish and other religiously affiliated physicians on 4-D of physicians' beliefs and practices regarding religion and spirituality (R/S) in the clinical encounter. On each dimension, Jewish physicians ascribed less importance to the effect of R/S on health and a lesser role for physicians in addressing R/S issues. These effects were partially mediated by lower levels of religiosity among Jewish physicians and by differences in demographic and practice-level characteristics.

Wu, Li-Fen & Lih-Ying Lin. 2011. Exploration of clinical nurses' perceptions of spirituality and spiritual care. *The Journal of Nursing Research: JNR* 19(4). 250-256.
doi:10.1097/JNR.0b013e318236cf78.

The Chinese version of the Spirituality and Spiritual Care Rating Scale was developed and achieved a content validity index of .98. An appropriate descriptive survey administered to 350 clinical nurses revealed that slightly less than half professed no religious belief, and most were not involved in religious activities. This study found education to have a positive impact on participants' perception of spirituality and spiritual care. A higher education level and more spiritual care lessons or training courses were found to increase perception level.



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PART 3. BOOKS

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