



RESEARCH REVIEW

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

SEPTEMBER, 2012

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 552 articles, 105 articles have been retained from 65 journals. There are 24 pre-publication citations from 17 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Froeliger, Brett E, Eric L Garland, Leslie A Modlin & F Joseph McClernon. 2012. Neurocognitive correlates of the effects of yoga meditation practice on emotion and cognition: a pilot study. *Frontiers in Integrative Neuroscience* 6. 48.
doi:10.3389/fnint.2012.00048.

Relatively little is known regarding the neural substrates of meditation effects on emotion and cognition. The present study investigated the neurocognitive correlates of emotion interference on cognition in Yoga practitioners and a matched control group (CG) who underwent fMRI while performing an event-related affective Stroop task. The task includes image viewing trials and Stroop trials bracketed by neutral or negative emotional distractors. During image viewing trials, Yoga practitioners exhibited less reactivity in right dorsolateral prefrontal cortex (dlPFC) to negative as compared to neutral images; whereas the CG had the opposite pattern. A main effect of valence (negative > neutral) was observed in limbic regions (e.g., amygdala), of which the magnitude was inversely related to dlPFC activation. Exploratory analyses revealed that the magnitude of amygdala activation predicted decreased self-reported positive affect in the CG, but not among Yoga practitioners. During Stroop trials, Yoga practitioners had greater activation in ventrolateral prefrontal cortex (vlPFC) during Stroop trials when negative, compared to neutral, emotional distractor were presented; the CG exhibited the opposite pattern. Researchers conclude that, taken together, these data suggest that though Yoga practitioners exhibit limbic reactivity to negative emotional stimuli, such reactivity does not have downstream effects on later mood state. This uncoupling of viewing negative emotional images and affect among Yoga practitioners may be occasioned by their selective implementation of frontal executive-dependent strategies to reduce emotional interference during competing cognitive demands and not during emotional processing per se.

Guglietti, Crissa L., Zafiris J. Daskalakis, Natasha Radhu, Paul B. Fitzgerald & Paul Ritvo. 2012.

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Meditation-related increases in GABA_B modulated cortical inhibition. *Brain Stimulation*. doi:10.1016/j.brs.2012.08.005.

Recent reports suggest meditation practice improves attentional performance and emotional regulation. The process of meditation apparently increases activation in the prefrontal cortex (PFC) and stimulates the reticular nucleus of the thalamus, implicating the production and delivery of the inhibitory neurotransmitter gamma-aminobutyric acid (GABA). GABAergic inhibitory interneurons have a central role in cortical inhibition (CI), modulating cortical excitability and neural plasticity. In this study, changes in CI, after completion of a single meditation session, were investigated and compared to a non-meditating control activity. Transcranial magnetic stimulation (TMS), a non-invasive method of examining CI, was used to evaluate changes before and after a 60 min meditation session. Seventy right-handed healthy subjects (n = 35 meditators, n = 35 non-meditators) were assessed using TMS related measures of cortical silent period (CSP) and short intra cortical inhibition (SICI), with stimulation of the motor cortex coordinated with EMG recording of peripheral hand muscles. For the meditators, CSP and SICI were measured before and after meditation sessions while age-sex matched healthy control subjects were identically assessed after a non-meditating activity (television watching). The meditators showed a statistically significant increase in CSP after meditation compared to non-meditators after an equivalent period of television watching while no significant between-group differences were observed in the SICI.

Ravnik-Glavač, Metka, Sonja Hrašovec, Jure Bon, Jurij Dreu & Damjan Glavač. 2012. Genome-wide expression changes in a higher state of consciousness. *Consciousness and Cognition: An International Journal* 21(3). 1322–1344. doi:10.1016/j.concog.2012.06.003.

In this study researchers were interested in discovering the molecular transcriptional basis of higher states of consciousness. In addition to phenomenological reports of meditators who participated in this study the generated higher states of consciousness were also EEG recorded. The researchers assessed the whole genome gene expression analysis of long-term meditators in four separate trials and detected significant differential gene expression in association with higher states of consciousness. The number of differently expressed genes as well as high proportion of genes themselves differed between meditators. Despite this, gene ontology enrichment analysis found significant biological and molecular processes shared among meditators' higher state of consciousness.

Sagar, Manish, Brandon G King, Anthony P Zanesco, Katherine A Maclean, Stephen R Aichele, Tonya L Jacobs, David A Bridwell, et al. 2012. Intensive training induces longitudinal changes in meditation state-related EEG oscillatory activity. *Frontiers in Human Neuroscience* 6. 256. doi:10.3389/fnhum.2012.00256.

Researchers conducted a longitudinal wait-list controlled study of intensive meditation training. Retreat participants practiced focused attention (FA) meditation techniques for three months during an initial retreat. Wait-list participants later undertook formally identical training during a second retreat. Dense-array scalp-recorded electroencephalogram (EEG) data were collected during 6 min of mindfulness of breathing meditation at three assessment points during each retreat. Second-order blind source separation, along with a novel semi-automatic artifact removal tool (SMART), was used for data preprocessing. Researchers observed replicable reductions in meditative state-related beta-band power bilaterally over anteriorcentral and posterior scalp regions. In addition, individual alpha frequency (IAF) decreased across both retreats and in direct relation to the amount of meditative practice. These findings provide evidence for replicable longitudinal changes in brain oscillatory activity during meditation and increase our understanding of the cortical processes engaged during meditation that may support long-term improvements in cognition.

Strick, Madelijn, Tirza H J van Noorden, Rients R Ritskes, Jan R de Ruiter & Ap Dijksterhuis. 2012. Zen meditation and access to information in the unconscious. *Consciousness and Cognition* 21(3). 1476–1481.

doi:10.1016/j.concog.2012.02.010.

In two experiments and two different research paradigms, researchers tested the hypothesis that Zen meditation increases access to accessible but unconscious information. Zen practitioners who meditated in the lab performed better on the Remote Associate Test than Zen practitioners who did not meditate. In a new, second task, it was observed that Zen practitioners who meditated used subliminally primed words more than Zen practitioners who did not meditate.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Fondevila, Sabela, Manuel Martín-Loeches, Laura Jiménez-Ortega, Pilar Casado, Alejandra Sel, Anabel Fernández-Hernández & Werner Sommer. 2012. The sacred and the absurd—An electrophysiological study of counterintuitive ideas (at sentence level). *Social Neuroscience* 7(5). 445–457.

doi:10.1080/17470919.2011.641228.

Religious beliefs are both catchy and durable: they exhibit a high degree of adherence to our cognitive system, given their success of transmission and spreading throughout history. A prominent explanation for religion's cultural success comes from the "MCI hypothesis," according to which religious beliefs are both easy to recall and desirable to transmit because they are minimally counterintuitive (MCI). This hypothesis has been empirically tested at concept and narrative levels by recall measures. However, the neural correlates of MCI concepts remain poorly understood. Researchers used the N400 component of the event-related brain potential as a measure of counter-intuitiveness of violations comparing religious and non-religious sentences, both counterintuitive, when presented in isolation. Around 80% in either condition were core-knowledge violations. Results showed smaller N400 amplitudes for religious as compared to non-religious counterintuitive ideas, suggesting that religious ideas are less semantically anomalous. Moreover, behavioral measures revealed that religious ideas are not readily detected as unacceptable. Finally, systematic analyses of materials, according to conceptual features proposed in cognitive models of religion, did not reveal any outstanding variable significantly contributing to these differences. Refinements of cognitive models of religion should elucidate which combination of factors renders an anomaly less counterintuitive and thus more suitable for recall and transmission.

Galen, Luke W. 2012. The complex and elusive nature of religious prosociality: Reply to Myers (2012) and Saroglou (2012). *Psychological Bulletin* 138(5). 918–923.

doi:10.1037/a0029278.

Response to Myers and Saroglou, below, regarding whether religiosity has any influence on prosociality. Areas of contention include (a) the distinction between religious belief and other influences, mainly the socialization effects of group behavior; (b) whether behavior largely restricted to the ingroup is genuine prosociality; (c) methodological issues such as the validity of self-report and peer-reported data and effects of social desirability; (d) the often paradoxical relationships with different forms of religiosity; and (e) potential curvilinear effects. Recent work regarding these issues is highlighted, and future directions that may productively resolve these debates are suggested.

Galen, Luke W. 2012. Does religious belief promote prosociality? A critical examination. *Psychological Bulletin* 138(5). 876–906.

doi:10.1037/a0028251.

Numerous authors have suggested that religious belief has a positive association, possibly causal, with prosocial behavior. This article critiques evidence regarding this "religious prosociality" hypothesis from several areas of the literature. The extant literature on religious prosociality is reviewed including domains of charity, volunteering, morality, personality, and well-being. The experimental and quasi-experimental literature regarding controlled prosocial interactions (e.g., sharing and generosity) is reviewed and contrasted with results from naturalistic studies.

Conceptual problems in the interpretation of this literature include separating the effects of stereotypes and ingroup biases from impression formation as well as controlling for self-report biases in the measurement of religious prosociality. Many effects attributed to religious processes can be explained in terms of general nonreligious psychological effects. Methodological problems that limit the interpretation of religious prosociality studies include the use of inappropriate comparison groups and the presence of criterion contamination in measures yielding misleading conclusions. Specifically, it is common practice to compare high levels of religiosity with “low religiosity” (e.g., the absence of denominational membership, lack of church attendance, or the low importance of religion), which conflates indifferent or uncommitted believers with the completely nonreligious. Finally, aspects of religious stereotype endorsement and ingroup bias can contribute to nonprosocial effects. These factors necessitate a revision of the religious prosociality hypothesis and suggest that future research should incorporate more stringent controls in order to reach less ambiguous conclusions.

Myers, David G. 2012. Reflections on religious belief and prosociality: Comment on Galen (2012). *Psychological Bulletin* 138(5). 913–917.
doi:10.1037/a0029009.

Response to Galen, above. After identifying ten points of agreement, the author raises eight questions for further reflection and research: (1) Is ingroup giving and volunteerism not prosocial? (2) Are religion-related prosocial norms part of the religious factor? (3) Is social support also appropriately considered part of the religious factor? (4) Are self-report data from more and less religious people invalid? (5) How should we disentangle gender and religiosity? (6) How might we resolve “the religious engagement paradox”? (7) Does religion serve an adaptive, evolutionary function? And (8) Might research further explore religiosity, in its varieties, and prosociality?

Peoples, Hervey C & Frank W Marlowe. 2012. Subsistence and the evolution of religion. *Human Nature* 23(3). 253–269.
doi:10.1007/s12110-012-9148-6.

The authors present a cross-cultural analysis showing that the presence of an active or moral High God in societies varies generally along a continuum from lesser to greater technological complexity and subsistence productivity. Foragers are least likely to have High Gods. Horticulturalists and agriculturalists are more likely. Pastoralists are most likely, though they are less easily positioned along the productivity continuum. The authors suggest that belief in moral High Gods was fostered by emerging leaders in societies dependent on resources that were difficult to manage and defend without group cooperation. These leaders used the concept of a supernatural moral enforcer to manipulate others into cooperating, which resulted in greater productivity. Reproductive success would accrue most to such leaders, but the average reproductive success of all individuals in the society would also increase with greater productivity. Supernatural enforcement of moral codes maintained social cohesion and allowed for further population growth, giving one society an advantage in competition with others.

Saroglou, Vassilis. 2012. Is religion not prosocial at all? Comment on Galen (2012). *Psychological Bulletin* 138(5). 907–912.
doi:10.1037/a0028927.

Response to Galen, above. In his article, Galen, after critically reviewing recent research on religion and prosociality, concludes that the religious prosociality hypothesis is a (congruence) fallacy. The observed effects, he holds, are not real: They only reflect stereotypes and ingroup favoritism, are due to secular psychological effects, are inconsistent, and confound (e.g., by ignoring curvilinear relationships) those low in religiosity with nonbelievers. In this commentary, a distinction is first made between the already known limitations on the extent, context, and quality of the religion-prosociality link and the novel, more radical argument of Galen denying the validity and the plausibility of such a link. Second, careful examination of relevant studies shows that religious prosociality is not reduced to social desirability in self-reports, is confirmed through ratings by peers who are blind with regard to the religious status of the target, and is expressed through real prosocial behavior in controlled experiments and life

decisions with long-term effects. This behavior cannot be reduced to ingroup favoritism. Finally, Galen's opposition between religious versus "secular" psychological effects is criticized as psychologically problematic, and his insistence for examination of curvilinear relationships is relativized on the basis of research confirming the linear relationship. Alternative research questions for understanding prosociality of atheists are proposed.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Berger, Laurent. 2012. Learning Possession Trance and Evaluating Oracles' Truthfulness in Jinè Cults of Bèlèdugu (Mali). *Journal of Cognition & Culture* 12(3/4). 163–181.
doi:10.1163/15685373-12342071.

During the 1980s Islamization of Bèlèdugu in Mali, the local dismantling of secret societies was followed by an increase of spirit possession cults (jinèton). Their expansion was made possible by their therapeutic success and by their ability to use their initiatory worship apparatus to convert novice "possesseees" to a form of relationship with the jinn that was experienced and understood according to the "possession trance" and "executive possession" models. This text describes and analyses how afflicted villagers acquired the singular ability to experience the relinquishing of their own agency and the concomitant take-over of their body by this kind of invisible agent. It argues that these learning processes rely on the prior existence of a type of declarative and procedural religious knowledge regarding other ritualised forms of possession practised in the region. Moreover, it claims that these learning processes consist in the double triggering of an intuitive mind-body dualism and of neurocognitive modules connected to the Theory of Mind.

Błażek, Magdalena & Tomasz Besta. 2012. Self-concept clarity and religious orientations: prediction of purpose in life and self-esteem. *Journal of Religion and Health* 51(3). 947–960.
doi:10.1007/s10943-010-9407-y.

The present study concerns the relationship between self-concept clarity, religiosity, and well-being, as well as the mediating influence of religiosity on the relationship between self-concept clarity and sense of meaning in life and self-esteem. Self-concept clarity was found to be a significant predictor of sense of meaning in life and self-esteem; intrinsic religious orientation was found to be a predictor of sense of meaning in life, while the quest religious orientation was a predictor for self-esteem. The cross-products of self-concept clarity and intrinsic religious orientation were found to be related to the sense of purpose in life, which would point to religiosity being a mediator of the relationship between self-concept clarity and sense of purpose in life. The cross-products of self-concept clarity and quest religious orientation were found to be a predictor of self-esteem, which indicates a mediating effect of this religious orientation in the relationship of self-concept clarity and self-esteem.

Bruce, Steve. 2012. Patronage and secularization: social obligation and church support. *The British journal of sociology* 63(3). 533–552.
doi:10.1111/j.1468-4446.2012.01423.x.

As a contribution to an understanding of secularization in Britain, this paper examines the role of religious patronage. It illustrates nineteenth and early twentieth century support for the churches from rural landowners and major industrial employers, considers its benefits, and explains its rapid disappearance. The paper argues that the end of the expectation that high status individuals and major employers would actively promote organized religion is both significant evidence of secularization and a cause of further decline.

Cheadle, Jacob E & Philip Schwadel. 2012. The "friendship dynamics of religion," or the "religious dynamics of friendship"? A social network analysis of adolescents who attend small schools. *Social Science Research* 41(5). 1198–1212.
doi:10.1016/j.ssresearch.2012.03.014.

Longitudinal social network data on adolescents in seven schools are analyzed to reach a new understanding about how the personal and interpersonal social dimensions of adolescent religion intertwine together in small school settings. The authors primarily address two issues relevant to the sociology of religion and sociology in general: (1) social selection as a source of religious homophily and (2) friend socialization of religion. Analysis results are consistent with Collins' interaction ritual chain theory, which stresses the social dimensions of religion, since network–religion autocorrelations are relatively substantial in magnitude and both selection and socialization mechanisms play key roles in generating them. Results suggest that socialization plays a stronger role than social selection in four of six religious outcomes, and that more religious youth are more cliquish.

Choi, Mihwa. 2012. Extreme Asceticism: Confucian Practice and Riesebrodt's Religious Virtuoso. *Journal for the Scientific Study of Religion* 51(3). 456–467.
doi:10.1111/j.1468-5906.2012.01665.x.

The ascetic ideals initially established by Confucius are moderate and rational. Yet, virtuoso asceticism became a social phenomenon when the state desired to institute a more powerful channel to disseminate Confucian values in the broader populace beyond the literati. The reason that the cult of the virtuoso particularly served this purpose was that the enshrinement of virtuoso generated social power within a community. That social power, somewhat equivalent to charisma, derived from the enshrined spirit's connection with transcendence having official and public offerings from community. The social process in the formation of the ascetic virtuoso and its social function in the Confucian tradition follow a pattern similar to that laid out by Martin Riesebrodt: denial of the physical self, restructuring of social relations, and spiritual transformation. Ascetic virtuosos stemming from the tradition of "inner-worldly" asceticism closed a gap between a rationalized system of behavior-regulating practices and interventionist practice with reference to transcendence.

Chou, Hui-Tzu Grace & Dominique Uata. 2012. The impact of parental discipline on the image of God. *Mental Health, Religion & Culture* 15(7). 677–688.
doi:10.1080/13674676.2011.613371.

The purpose of this study was to examine the impact of parental discipline on people's image of God, especially the degree to which they report perceiving God as loving, forgiving, trustworthy, and available. It compares the four major different parenting styles—authoritative, authoritarian, permissive/indulgent, and neglectful/rejecting—that people received during childhood on their perceptions of God when they are in college. Based on questionnaires completed by undergraduate students at a state university in Utah, this study found that parental discipline styles are related to individuals' images of God to some extent. The results of a logistic regression show that parental discipline styles have differential impacts on the image of God between male and female respondents. For men, the image of God is significantly related to the parenting styles they received during their childhood, whereas for women, the relationship is not significant. Implications are discussed.

Corcoran, Katie E., David Pettinicchio & Blaine Robbins. 2012. Religion and the Acceptability of White-Collar Crime: A Cross-National Analysis. *Journal for the Scientific Study of Religion* 51(3). 542–567.
doi:10.1111/j.1468-5906.2012.01669.x.

This article examines whether shared religious beliefs and religious social relationships (Durkheim) and belief in a personal, moral God (Stark) negatively affect attitudes toward the acceptability of white-collar crime. In addition, using a large cross-national sample and estimating multilevel models, the authors test whether effects are conditional on modernization and religious contexts characterized by belief in an impersonal or amoral God. Shared religious beliefs and the importance of God in one's life are negatively related to the acceptability of white-collar crime. These effects, however, weaken in religious contexts characterized by belief in an impersonal or amoral God as do the effects of religious social relationships and belonging to a religious organization; modernization, on

the other hand, does not have a moderating effect. In short, religious belief is associated with lower acceptance of white-collar crime and certain types of religious contexts condition this relationship.

Delevoeye-Turrell, Yvonne Nathalie & Claudie Bobineau. 2012. Motor Consciousness during Intention-Based and Stimulus-Based Actions: Modulating Attention Resources through Mindfulness Meditation. *Frontiers in Psychology* 3. 290.

doi:10.3389/fpsyg.2012.00290.

Mindfulness-Based Stress Reduction meditation (MBSR) may offer optimal performance through heightened attention for increased body consciousness. To test this hypothesis, MBSR effects were assessed on the simple task of lifting an object. A dual task paradigm was included to assess the opposite effect of a limited amount of attention on motor consciousness. In a stimulus-based condition, the subjects' task was to lift an object that was befted with weights. In an intentional-based condition, subjects were required to lift a light object while imagining that the object was virtually heavier and thus, adjust their grip voluntarily. The degree of motor consciousness was evaluated by calculating correlation factors for each participant between the grip force level used during the lift trial ("lift the object") and that used during its associated reproduce trial ("without lifting, indicate the force you think you used in the previous trial"). Under dual task condition, motor consciousness decreased for intention- and stimulus-based actions, revealing the importance of top-down attention for building the motor representation that guides action planning. For MBSR-experts, heightened attention provided stronger levels of motor consciousness; this was true for both intention and stimulus-based actions. For controls, heightened attention decreased the capacity to reproduce force levels, suggesting that voluntary top-down attention interfered with the automatic bottom-up emergence of body sensations. The results provide strong arguments for involvement of two types of attention for the emergence of motor consciousness. Bottom-up attention would serve as an amplifier of motor-sensory afferences; top-down attention would help transfer the motor-sensory content from a preconscious to a conscious state of processing. The authors conclude that MBSR would be a specific state for which both types of attention are optimally combined to provide experts with total experiences of their body in movement.

Erickson, Lance D. & James W. Phillips. 2012. The Effect of Religious-Based Mentoring on Educational Attainment: More than Just a Spiritual High? *Journal for the Scientific Study of Religion* 51(3). 568–587.

doi:10.1111/j.1468-5906.2012.01661.x.

Although research has found a positive relationship between various forms of adolescent religious involvement and educational outcomes, little research has examined connections to educational attainment. Using a nationally representative sample of youth (the National Longitudinal Study of Adolescent Health—Add Health), we examine the extent to which adolescent religiosity facilitates educational attainment (i.e., high school completion and college enrollment) and whether informal mentorships formed during adolescence with religious and nonreligious adults can help explain the link between adolescent religious involvement and educational attainment. The findings confirm that, like academic outcomes, religious youth are more likely to complete high school and enroll in college even when controlling for other individual and interpersonal factors that affect educational attainment. Furthermore, informal mentorships, particularly those with adults who have official religious positions (e.g., priest, minister, rabbi) play an important role in college enrollment.

Fox, Kieran C R, Pierre Zakarauskas, Matt Dixon, Melissa Ellamil, Evan Thompson & Kalina Christoff. 2012. Meditation experience predicts introspective accuracy. *PloS One* 7(9). e45370.

doi:10.1371/journal.pone.0045370.

The accuracy of subjective reports, especially those involving introspection of one's own internal processes, remains unclear, and research has demonstrated large individual differences in introspective accuracy. It has been hypothesized that introspective accuracy may be heightened in persons who engage in meditation practices, due to the highly introspective nature of such practices. Researchers undertook a preliminary exploration of this

hypothesis, examining introspective accuracy in a cross-section of meditation practitioners (1-15,000 hrs experience). Introspective accuracy was assessed by comparing subjective reports of tactile sensitivity for each of 20 body regions during a 'body-scanning' meditation with averaged, objective measures of tactile sensitivity (mean size of body representation area in primary somatosensory cortex; two-point discrimination threshold) as reported in prior research. Expert meditators showed significantly better introspective accuracy than novices; overall meditation experience also significantly predicted individual introspective accuracy. These results suggest that long-term meditators provide more accurate introspective reports than novices.

- Gungor, D., M. H. Bornstein & K. Phaet. 2012. Religiosity, values, and acculturation: A study of Turkish, Turkish-Belgian, and Belgian adolescents. *International Journal of Behavioral Development* 36(5). 367–373.
doi:10.1177/0165025412448357.

In this study, the religiosity of 197 Turkish-Belgian adolescents was compared with that of 366 age-mates in Turkey (the heritage culture) and 203 in Belgium (the mainstream culture) and related to cultural values, acculturation orientations, and ethnic identification. Belgian adolescents showed lower and declining religiosity with age, whereas Turkish and Turkish-Belgian adolescents were more religious regardless of age. Acculturating adolescents reaffirmed religion as compared with mono-cultural adolescents in Turkey. Religious reaffirmation was related to cultural values of interdependence, heritage culture maintenance, and ethnic identification.

- Hempel, Lynn M., Todd Matthews & John Bartkowski. 2012. Trust in a “Fallen World”: The Case of Protestant Theological Conservatism. *Journal for the Scientific Study of Religion* 51(3). 522–541.
doi:10.1111/j.1468-5906.2012.01662.x.

Researchers examined Protestant theological conservatism as a moral framework reflected in personal convictions about scripture (the authoritativeness of the Bible), sin (beliefs in human depravity and the existence of hell), and salvation (the need for a born-again experience to be saved). Findings indicate that personal commitment to this framework is negatively related to the propensity to trust unknown others, net of other religious factors (religious affiliation and involvement). Commitment to this moral framework also suppresses the positive relationship between religious attendance and generalized trust among Christians. The findings highlight a considerable negative relationship between Protestant theological conservatism and generalized trust, while further underscoring the crucial importance of analyzing belief systems, when investigating complex linkages between religious participation, faith, and civic life.

- Inozu, Mujgan, A Nuray Karanci & David A Clark. 2012. Why are religious individuals more obsessive? The role of mental control beliefs and guilt in Muslims and Christians. *Journal of Behavior Therapy and Experimental Psychiatry* 43(3). 959–966.
doi:10.1016/j.jbtep.2012.02.004.

In the present study, high religious, low religious and religious school Canadian Christian and Turkish Muslim students were compared on measures of OCD symptoms, obsessive beliefs, guilt, religiosity, and negative affect. Analysis revealed that religiosity had a specific relationship with obsessive but not anxious or depressive symptoms in both samples, although the highly religious Muslim students reported more compulsive symptoms than highly religious Christians. In both samples the relationship between religiosity and OCD symptoms was mediated by importance/control of thoughts and responsibility/threat beliefs as well as generalized guilt.

- Kramp, Joseph M. 2012. A psychology of religious plurality: from intra-religious dialogue to intra-psychic reality. *Journal of Religion and Health* 51(3). 723–733.
doi:10.1007/s10943-010-9371-6.

In this study, the author highlights the achievements of Raimon Panikkar's principles of intra-religious dialogue, using works from a variety of disciplines, as well as critiquing Panikkar's work in the hope of finding categories of

understanding that can be profitably used to face the inter-personal crises of the contemporary world, namely religious terrorism.

- Krause, Neal. 2012. Studying Forgiveness Among Older Whites, Older Blacks, and Older Mexican Americans. *Journal of Religion, Spirituality & Aging* 24(4). 325–344.
doi:10.1080/15528030.2012.706738.

The purpose of this study is to assess race and ethnic differences in forgiveness among older whites, older blacks, and older Mexican Americans. The data suggest that older whites are less likely than older blacks or older Mexican Americans to forgive themselves, to forgive others, and to believe they have been forgiven by God. In addition, older whites are less likely to expect that acts of contrition should be performed and they are less likely to initiate the process of reconciliation. In contrast, fewer differences are found among older blacks and older Mexican Americans.

- Mythen, Gabe. 2012. Identities in the third space? Solidity, elasticity and resilience amongst young British Pakistani Muslims. *The British Journal of Sociology* 63(3). 393–411.
doi:10.1111/j.1468-4446.2012.01416.x.

The authors of this study report the findings of a qualitative study involving British Pakistanis living in the North-west of England. This demographic group has been subjected to intense public and institutional scrutiny and wider political concerns being expressed about the failure of multiculturalism. Young British Pakistanis have thus had to negotiate and maintain their identities in an environment in which they have been defined as a threat to national security whilst simultaneously being pressurized to align with 'core British values'. In presenting the experiences and perspectives of participants, three interconnected processes salient to the maintenance of identity are delineated: solidity, elasticity and resilience.

- Power, Leah & Cliff McKinney. 2012. Emerging Adult Perceptions of Parental Religiosity and Parenting Practices: Relationships With Emerging Adult Religiosity and Psychological Adjustment. *Psychology of Religion and Spirituality*.
doi:10.1037/a0030046.

The current study investigated the relationships among perceived parental religiosity, emerging adult religiosity, perceived parenting practices, and emerging adult psychological adjustment as reported by 486 emerging adults. Results demonstrated significant correlations among all of the constructs examined, and results of structural models demonstrated that the effect of perceived parental religiosity on emerging adult psychological adjustment was mediated by emerging adult religiosity and perceived positive parenting practices. Emerging adult religiosity maintained a significant relationship with emerging adult psychological adjustment when examined simultaneously with perceived positive parenting practices. Thus, perceived parental religiosity was related indirectly to emerging adult psychological adjustment through emerging adult religiosity and perceived positive parenting practices, and emerging adult religiosity and perceived positive parenting practices were related directly to emerging adult psychological adjustment.

- Segev, Michal, Yoav S. Bergman & Gil Diesendruck. 2012. Is Religion Essential? Beliefs about Religious Categories. *Journal of Cognition and Culture* 12(3-4). 323–337.
doi:10.1163/15685373-12342078.

The purpose of the present study was to assess whether presumed variations in people's values towards intergroup mobility modulate their essentialist beliefs about the groups. The target population of the study was orthodox Jews, who, on the one hand, value in-group preservation regarding religious affiliation (Jewish or Christian), but on the other, value uni-directional integration regarding religiosity (from secular to orthodox). This population was compared to secular Jews, who do not hold such differential values. Participants were given four different transformation scenarios, addressing both biological and genetic aspects of essentialism, and were asked to rate to

what extent the different transformations would change a person's social group membership. Results showed that orthodox participants were more likely than secular participants to respond that people cannot change their religious affiliation. Moreover, orthodox participants considered it more plausible that a secular Jew would become an orthodox Jew, than that an orthodox Jew would become a secular Jew. Secular participants did not manifest such an asymmetry.

Singleton, Andrew. 2012. Beyond Heaven? Young People and the Afterlife. *Journal of Contemporary Religion* 27(3). 453–468.
doi:10.1080/13537903.2012.722291

Drawing on both national survey data and qualitative interview material, this article explores patterns and understandings of afterlife belief among Australian teens and emerging adults. The analysis reveals that afterlife belief among Australian youth is idiosyncratic and self-directed, with few looking to an external authority for guidance in formulating belief. This is interpreted as further evidence of the increasingly eclectic approach young people take to spiritual matters.

Verkuyten, Maykel & Borja Martinovic. 2012. Social identity complexity and immigrants' attitude toward the host nation: The intersection of ethnic and religious group identification. *Personality & Social Psychology Bulletin* 38(9). 1165–1177.
doi:10.1177/0146167212446164.

Social identity complexity refers to individual differences in the interrelationships among multiple in-group identities. The present research conducted in the Netherlands examines social identity complexity in relation to Muslim immigrants' national identification and the attitude toward the host majority. Three studies are reported that focused on the interrelationship between ethnicity and religion and examined social identity complexity in different ways. Study 1 showed that lower social identity complexity is associated with lower national identification. Studies 2 and 3 examined the interaction between ethnic and religious group identification. For Muslim identifiers, higher ethnic identification was related to lower national identification and higher ingroup bias (Studies 2) and lower endorsement of national liberal practices (Study 3). In contrast, for those who did not strongly identify with Muslims, higher ethnic identification was associated with higher national identification, stronger endorsement of Dutch liberal practices, and more positive stereotypes about the Dutch outgroup

Verkuyten, Maykel, Jochem Thijs & Gonneke Stevens. 2012. Multiple identities and religious transmission: a study among moroccan-dutch muslim adolescents and their parents. *Child Development* 83(5). 1577–1590.
doi:10.1111/j.1467-8624.2012.01794.x.

This study investigates the relation between religious group identification and ethnic and national identity among Moroccan-Dutch Muslim adolescents (11–18 years) and their parents (n=369). Compared to their parents, adolescents showed higher national identification and lower religious and ethnic group identification. However, for adolescents and their parents, there were similar positive relations between Muslim and ethnic identifications, and both identifications were negatively related to Dutch identification. For early adolescents, parent's religious group identification was strongly related to their religious identification and ethnic and national identifications. These associations were not significant for middle adolescents. It is concluded that research on children from immigrant Muslim families should not only focus on ethnicity but on religious identity in particular.

Zubrzycki, Geneviève. 2012. Religion, Religious Tradition, and Nationalism: Jewish Revival in Poland and “Religious Heritage” in Québec. *Journal for the Scientific Study of Religion* 51(3). 442–455.
doi:10.1111/j.1468-5906.2012.01666.x.

This article uses and develops Martin Riesebrodt's distinction between religion and religious tradition to shed light on the making of various articulations of religious identities and political projects. Based on extensive research on

the Polish and Québécois cases, the author shows how social and state actors in these societies reactivate past religious traditions to respond to current social transformations and articulate societal projects and advance political agendas in the present. In both cases, religion and religious tradition are juxtaposed to articulate new national identities or fortify older ones, and to respond more specifically to the challenges posed by “pluralism.” It is suggested that sociologists who work at the intersection of religion and politics can contribute to an understanding of the various registers through which religion, religious action, and religious tradition are rendered meaningful to social actors, used for different goals (religious and not) and transformed in the process.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Augis, Erin. 2012. Religion, Religiousness, and Narrative: Decoding Women’s Practices in Senegalese Islamic Reform. *Journal for the Scientific Study of Religion* 51(3). 429–441. doi:10.1111/j.1468-5906.2012.01668.x.

The author addresses Martin Riesebrodt’s argument that his theory of religion can help explain religion’s enduring power in the contemporary globalizing and secularizing world. Although he emphasizes the necessity of objective categories for theorizing religion’s purpose, adherents’ narratives about their religious practices reveal lived relationships between ideal-typical liturgical texts (which help comprise religion) and their appropriations of them for navigating rapidly changing social contexts (religiousness). The validity of Riesebrodt’s approach for explaining religion in empirical settings is demonstrated by using ethnographic interviews of Muslim reformist women in Dakar, Senegal. These female adherents’ discourses on the practices of veiling, prayer, and preaching the uniqueness of God highlight the ways religion’s directives operate in a dialectical relationship with a religiousness that encompasses their dual efforts to achieve closeness to God and overtly critique other Muslim groups, contemporary urban life, and the state. Part of a special issue on Martin Riesebrodt’s recently published book, “The Promise of Salvation: A Theory of Religion.”

Eccles, Janet. 2012. The Religious and Non-Religious Commitments of Older Women in the UK: Towards a New Typology. *Journal of Contemporary Religion* 27(3). 469–484. doi:10.1080/13537903.2012.722296.

Recognizing that the use of older typologies to describe current religious and non-religious commitments is inadequate, this author describes some newer approaches while also proposing a new typology for older British women. The typology is based on in-depth interviews and participant observation, involving 70 women, aged over 40 and resident in the southern half of the English Lake District. Six ideal types are suggested: embedded believers, rehabilitated returners, reflexive switchers, implicit believers, holistic switchers, and forms of secularism. Commitments vary considerably, from long-standing churchgoing to long-standing forms of secularism, but most are voluntarily undertaken rather than stem from a sense of duty, as might have been the case in the earlier part of the twentieth century. What unites the women is their commitment to an ethic of care, regardless of their religious or non-religious stance.

Hichy, Zira, Noelia Rodríguez Espartal, Elena Trifiletti & Gian Antonio Di Bernardo. 2012. The Secularism of State Scale. *TPM-Testing, Psychometrics, Methodology in Applied Psychology* 19(3). 151–163.

The debate on the secularism of State returns whenever the regulation of certain issues, such as the display of religious symbols in public buildings, same-sex marriage, or embryonic stem cell research, arise. In order to improve the knowledge of attitude toward secularism of State, the Secularism of State Scale was developed. It is composed of eight items investigating attitude toward a secular State. The scale was tested on two university students’ samples (200 Italian and 200 Spanish). A confirmatory factor analysis showed that the single factor structure of the scale fitted the data well. In order to test the concurrent validity, the following correlates were used: conservatism, Catholic identity, political orientation, and desired status relation between State and Church. Results

showed that desire to have a secular State negatively correlated with conservation and Catholic identity; moreover, the higher the desire to have a secular State, the higher the desired status of the State with respect to the Church, and the more the political orientation was left-wing. Finally, no correlation was found between the scale and social desirability.

- Kollman, Paul. 2012. Generations of Catholics in Eastern Africa: A Practice-Centered Analysis of Religious Change. *Journal for the Scientific Study of Religion* 51(3). 412–428.
doi:10.1111/j.1468-5906.2012.01667.x.

This article considers how well Martin Riesebrodt's practice-centered theory of religion addresses religious change among Catholics in eastern Africa. Two arguments are advanced using a generational change scheme. First, Riesebrodt's focus on religious practices assists in understanding many changes that African Catholics and their communities have experienced over time. It acknowledges believers' perspectives and the impact of missionaries, and it generates comparative insights across different cases. However, Riesebrodt's approach has limitations when developing a comparative perspective on historical transformation in these communities. Therefore, his focus on the objective meaning of interventionist religious practices needs supplementing: (1) capturing religious change within a given religion requires attention both to practices and their subjective appropriation by believers, and (2) in the forging of collective identities, theological reflection by elites helped connect Catholic practices to preexisting worldviews and Catholic practices marked generational change by distinguishing Catholics from other African Christians. Part of a special issue on Martin Riesebrodt's recently published book, "The Promise of Salvation: A Theory of Religion."

- Konieczny, Mary Ellen, Loren D. Lybarger & Kelly H. Chong. 2012. Theory as a Tool in the Social Scientific Study of Religion and Martin Riesebrodt's *The Promise of Salvation*. *Journal for the Scientific Study of Religion* 51(3). 397–411.
doi:10.1111/j.1468-5906.2012.01663.x.

No single paradigm or debate currently orients the social scientific study of religion. Because of this, those engaged in the multidisciplinary study of religion find that a public conversation is often difficult. In this article and the Forum it introduces, the authors explore Martin Riesebrodt's recently published book, "The Promise of Salvation: A Theory of Religion." Responding to the inadequacies of secularization paradigms, rational choice models, and postmodern criticism, Riesebrodt proposes an approach that ideal-typically reconstructs the subjective meanings of institutionalized religious practices (liturgies). These subjective meanings center on the prevention and management of crises—social, natural, and bodily—through appeal and access to superhuman powers. This pragmatic emphasis on the superhuman defines religion as a distinct sphere of social action transhistorically and transculturally. Riesebrodt's theory creates new analytical possibilities, especially for understanding the modern resurgence of religion under conditions of secularization.

- Norberg, Catharina, Sture Eriksson, Berit Lundman, Astrid Norberg & Regina Santamäki Fischer. 2012. Intrinsic and Extrinsic Religious Orientation Among the Very Old. *Journal of Religion, Spirituality & Aging* 24(4). 314–324.
doi:10.1080/15528030.2012.714336.

This study tested a shortened version of the Swedish Religious Orientation Scale's (SROS) appropriateness, feasibility, and ability to distinguish between intrinsic and extrinsic religious orientation among very old people. The participants (n = 43) were Lutheran believers aged ≥85 years. They scored high on both the intrinsic and extrinsic sub-scales and a cluster analysis revealed three clusters of items, one measuring intrinsic religious orientation and two measuring extrinsic religious orientation. The shortened version of the SROS appears appropriate for distinguishing between intrinsic and extrinsic religious orientation among very old people.

Yang, Fenggang & Anning Hu. 2012. Mapping Chinese Folk Religion in Mainland China and Taiwan. *Journal for the Scientific Study of Religion* 51(3). 505–521.
doi:10.1111/j.1468-5906.2012.01660.x.

The revival of folk (popular) religion in China in the last three decades has been noted in many publications and documented in ethnographic studies. However, until now there has been no quantitative study that provides an overall picture of Chinese folk-religion practices. This article is a first attempt to draw the contours of Chinese folk religion based on three recent surveys conducted in mainland China and Taiwan. Three types of folk religion are conceptualized: communal, sectarian, and individual. Different types of folk religion may have different social functions and divergent trajectories of change in the modernization process. At present, in spite of the dramatic social, political, and cultural changes in modern times, the adherents of folk religion still substantially outnumber the believers of institutional religions in Chinese societies.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

- Au, Tsay-Yi, Jaclene A Zauszniewski & Tai-Ming King. 2012. Health-seeking behaviors and sexuality in rectal cancer survivors in Taiwan: Associations with spirituality and resourcefulness. *Oncology Nursing Forum* 39(5). E390–397.
doi:10.1188/12.onf.E390-E397.

After interviewing 120 adults with rectal cancer, researchers found that spirituality and resourcefulness were associated with sexual self-concept and sexual satisfaction in men and women. Spirituality was correlated with resourcefulness. Greater resourcefulness was found in women, as well as in men and women who had higher education and fewer comorbid conditions. Spirituality was not associated with gender, education, or number of comorbid conditions. Neither spirituality nor resourcefulness was associated with age, religion, stage of disease, time since surgery, type of cancer treatment, or sexual function.

- Bryan, Stephanie, Genevieve Pinto Zipp & Raju Parasher. 2012. The effects of yoga on psychosocial variables and exercise adherence: a randomized, controlled pilot study. *Alternative Therapies in Health and Medicine* 18(5). 50–59.

In this study, the research team designed a randomized controlled pilot trial with 27 adults who had been physically inactive for a period of at least 6 months prior to the study. The intervention group (yoga group) received hour-long hatha yoga classes that met twice a week for 10 weeks. The control group did not participate in classes during the research study; however, they were offered complimentary post research classes. Following the intervention, analysis showed that the yoga group's mean hours of physical activity at 10 weeks reflected a significant increase in exercise adherence from baseline and a significant difference from the control group. At 5 weeks post-intervention, no significant change had occurred in the yoga group's exercise adherence. The general wellbeing data demonstrated a significant interaction effect, resulting from an increase in general well-being in the intervention group and a decrease in general well-being in the control group.

- Büssing, Arndt, Andreas Michalsen, Sat Bir S Khalsa, Shirley Telles & Karen J Sherman. 2012. Effects of yoga on mental and physical health: a short summary of reviews. *Evidence-based Complementary and Alternative Medicine: eCAM* 2012. 165410.
doi:10.1155/2012/165410.

The authors studies review articles on the effects of yoga interventions on various components of mental and physical health. Collectively, these reviews suggest a number of areas where yoga may well be beneficial, but more research is required for virtually all of them to firmly establish such benefits. The heterogeneity among interventions and conditions studied has hampered the use of meta-analysis as an appropriate tool for summarizing the current literature. Nevertheless, there are some meta-analyses which indicate beneficial effects of yoga interventions, and there are several randomized clinical trials (RCT's) of relatively high quality indicating beneficial effects of yoga for pain-associated disability and mental health. Yoga may well be effective as a supportive adjunct to mitigate some medical conditions, but not yet a proven stand-alone, curative treatment. Larger-scale and more rigorous research with higher methodological quality and adequate control interventions is highly encouraged because yoga may have potential to be implemented as a beneficial supportive/adjunct treatment that is relatively cost-effective, may be practiced at least in part as a self-care behavioral treatment, provides a life-long behavioral skill, enhances self-efficacy and self-confidence and is often associated with additional positive side effects.

Chu, Doris C. 2012. The links between religiosity, childhood sexual abuse, and subsequent marijuana use: an empirical inquiry of a sample of female college students. *International Journal of Offender Therapy and Comparative Criminology* 56(6). 937–954.
doi:10.1177/0306624X11413560.

This study examined whether the strain caused by sexual victimization leads to a higher level of subsequent marijuana use and whether religiosity moderates the negative effects of childhood sexual abuse (CSA), in a sample of 1,569 females. Religiosity was found to moderate the effect of CSA on marijuana use in high school. Religiosity was negatively associated with marijuana use in high school as well as the second and fourth collegiate years.

Côté, Andréanne & Serge Daneault. 2012. Effect of yoga on patients with cancer: Our current understanding. *Canadian family physician Médecin de famille canadien* 58(9). e475–479.

The authors analyzed randomized controlled clinical studies to determine the effect of yoga on typical symptoms of patients with cancer in North America. They determined that the variety of benefits derived, the absence of side effects, and the cost-benefit ratio of therapeutic yoga make it an interesting alternative for family physicians to suggest to their patients with cancer. Certain methodological shortcomings, including the limited size of the samples and varying levels of attendance on the part of the subjects, might have reduced the statistical strength of the studies presented. It is also possible that the measurement scales used did not suit this type of situation and patient population, making it impossible to see a significant effect. However, favorable comments by participants during the studies and their level of appreciation and well-being suggest that further research is called for to fully understand the mechanisms of these effects.

Cramer, Holger, Silke Lange, Petra Klose, Anna Paul & Gustav Dobos. 2012. Yoga for breast cancer patients and survivors: a systematic review and meta-analysis. *BMC Cancer* 12(1). 412.
doi:10.1186/1471-2407-12-412.

The authors performed a meta-analysis of 12 RCTs comparing yoga interventions with control groups (total n=742) for patients with breast cancer, or who had survived breast cancer. Evidence was found for short-term effects of yoga in improving psychological health in breast cancer patients. The short-term effects on health-related quality of life could not be clearly distinguished from bias. They conclude that yoga can be recommended as an intervention to improve psychological health during breast cancer treatment.

Dolgoff-Kaspar, Rima, Ann Baldwin, M Scott Johnson, Nancy Edling & Gulshan K Sethi. 2012. Effect of laughter yoga on mood and heart rate variability in patients awaiting organ transplantation: a pilot study. *Alternative Therapies in Health and Medicine* 18(5). 61–66.

Researchers found that laughter yoga improved heart rate variability (HRV) and some aspects of mood in a sample of 6 patients, ages 51-69, who met for 10 yoga sessions over 4 weeks. Following intervention, participants showed improved immediate mood (vigor-activity and friendliness) and increased HRV after the laughter intervention. Both the laughter and control interventions appeared to improve longer-term anxiety.

Eberth, Juliane & Peter Sedlmeier. 2012. The effects of mindfulness meditation: A meta-analysis. *Mindfulness* 3(3). 174–189.
doi:10.1007/s12671-012-0101-x.

This meta-analysis studied the effects of mindfulness meditation on various psychological variables, for meditators in nonclinical settings. Included were 39 studies that met selection criteria. An effect size of $r=0.27$ was found, averaged across all studies and dependent variables, though the effects differed widely. Further, large differences were found between the effect sizes reported for complete Mindfulness-based Stress Reduction (MBSR) programs vs. “pure” meditation. MBSR seems to have its most powerful effect on attaining higher psychological well-being, whereas pure mindfulness meditation studies reported the largest effects on variables associated with the concept of

mindfulness. This raises the question if some effect sizes found for MBSR might be partly inflated by effects that are not attributable to its mindfulness meditation component.

Elsner, Frank, Johanna Schmidt, Mr Rajagopal, Lukas Radbruch & Martina Pestinger. 2012. Psychosocial and spiritual problems of terminally ill patients in Kerala, India. *Future Oncology (London, England)* 8(9). 1183–1191.
doi:10.2217/fon.12.97.

Interviews with 37 terminally ill patients in Kerala, India showed several problems regarding their emotional state, faith, knowledge about the disease, family life and the major impact of financial issues. The authors conclude that more effort should be focused on the reduction of the problems terminally ill patients have to face. While many of these problems are a result of financial troubles and could be eliminated if sufficient funds were available, others are a consequence of tradition and culture. Solutions for the improvement of patients' situations in accord with tradition and culture have to be found.

Krause, Neal. 2012. Religious Involvement, Humility, and Change in Self-Rated Health Over Time. *Journal of Psychology & Theology* 40(3). 199–210.

The present study has two goals. The first is to see if change in humility is associated with change in self-rated health over time. The second is to explore religious factors that are associated with humility. Spiritual support that study participants receive from fellow church members, as well as the nature of a study participant's relationship with God, figure prominently in this respect. The two study aims are accomplished by estimating a conceptual model that contains the following core relationships: (1) older people who go to church more often are more likely to receive spiritual support from fellow church members; (2) more spiritual support is associated with having a closer relationship with God; (3) older adults who have a closer relationship with God will feel more humble; and (4) older adults who are more humble will rate their health more favorably over time. Data from a nationwide survey of older adults provides support for each of these linkages.

Krause, Neal & R. David Hayward. 2012. Religion, Meaning in Life, and Change in Physical Functioning During Late Adulthood. *Journal of Adult Development* 19(3). 158–169.
doi:10.1007/s10804-012-9143-5.

This study has two primary goals. The first is to see whether select aspects of religion are associated with meaning in life. The second goal is to see whether change in meaning in life is associated with change in physical functioning. Data from a nationwide longitudinal survey of older people provide support for the following relationships: (1) older adults who attend church services more often tend to develop a closer relationship with God; (2) older people who have a closer relationship with God are more likely to provide emotional support to others; (3) elders who give emotional support to their social network members are more likely to have a stronger sense of meaning in life; and (4) older individuals who have a deeper sense of meaning in life are less likely to experience a decline in their physical functioning over time.

Krentzman, Amy R, Duwayne Battle, Maria E Pagano, Fernando H Andrade, Jaclyn C Bradley, Jorge Delva, Shannon M Johnson & Elizabeth A R Robinson. 2012. The Role of Religiousness on Substance-Use Disorder Treatment Outcomes: A Comparison of Black and White Adolescents. *Journal of the Society for Social Work and Research* 3(3). 113–128.
doi:10.5243/jsswr.2012.8.

This study compares 41 Black and 124 White adolescents at intake and discharge from a residential treatment program for substance dependence, examining the extent to which religious practices and behaviors at intake produce greater benefit to the sample of adolescents. High levels of religiousness at treatment intake were linked to greater of 12-Step work and greater 12-Step helping behaviors at discharge, but high levels of religiousness at intake were not related to drug use during treatment or to craving scores at discharge. The relationship between

intake levels of religiousness and treatment-related outcomes was similar for all youth, with no differences found in these relationships between Blacks and Whites.

- Kulis, Stephen, David R Hodge, Stephanie L Ayers, Eddie F Brown & Flavio F Marsiglia. 2012. Spirituality and Religion: Intertwined Protective Factors for Substance Use among Urban American Indian Youth. *American Journal of Drug & Alcohol Abuse* 38(5). 444–449.
doi:10.3109/00952990.2012.670338.

This article explores the aspects of spirituality and religious involvement that may be the protective factors against substance use among urban American Indian (AI) youth (n=123). Analyses indicated that following Christian beliefs and belonging to the Native American Church were associated with lower levels of substance use. Following AI traditional spiritual beliefs was associated with antidrug attitudes, norms, and expectancies. The authors posit that having a sense of belonging to traditions from both AI cultures and Christianity may foster integration of the two worlds in which urban AI youth live.

- Luquis, Raffy R, Gina M Breilsford & Liliana Rojas-Guyler. 2012. Religiosity, spirituality, sexual attitudes, and sexual behaviors among college students. *Journal of Religion and Health* 51(3). 601–614.
doi:10.1007/s10943-011-9527-z.

The purpose of this study was to determine whether religiosity, spirituality, and sexual attitudes accounted for differences in sexual behaviors among college students. The sample included 960 college students enrolled at four northeastern colleges. Results indicated differences in sexual attitudes, religiosity, and spirituality by gender. Moreover, sexual attitudes, religiosity, and spirituality were associated with sexual behaviors among college students. Sexual behaviors among males were influenced by their sexual attitudes, religiosity, and spirituality, while for females, their sexual behaviors were mostly influenced by their sexual attitudes.

- Mabena, Nthabiseng & Prevan Moodley. 2012. Spiritual meanings of illness in patients with cervical cancer. *South African Journal of Psychology* 42(3). 301–311.

To describe psychological understandings of chronic illness, 16 patients diagnosed with cervical cancer for six months or longer were interviewed at a South African hospital, and the qualitative data were subjected to thematic analysis. This paper reports on spiritual meanings as one component of these psychological understandings that get attached to living with cervical cancer.

- Maggi, L, P E Ferrara, I Aprile, G Ronconi, A Specchia, C Nigito, E Amabile, A Rabini, D B Piazzini & C Bertolini. 2012. Role of spiritual beliefs on disability and health-related quality of life in acute inpatient rehabilitation unit. *European Journal Of Physical And Rehabilitation Medicine* 48(3). 467–473.

In this study of 102 patients admitted to an inpatient acute rehabilitation ward, after a neurological or orthopedic disease, strength of spiritual belief seems to influence some aspects of quality of life of acute inpatient in the rehabilitation setting. It seems that patients with less spiritual belief showed more improvement in physical role, after acute rehabilitation.

- Maliski, Sally L, Majid Husain, Sarah E Connor & Mark S Litwin. 2012. Alliance of support for low-income Latino men with prostate cancer: God, doctor, and self. *Journal of Religion and Health* 51(3). 752–762.
doi:10.1007/s10943-010-9369-0.

Utilizing qualitative methods, this study describes the perceptions of and reliance on spirituality among indigent Latino men with prostate cancer. Sixty men were interviewed in Spanish. Transcripts were transcribed verbatim, translated, and analyzed using grounded theory techniques. Common across all men was a process involving the

formation of an alliance of support that included God, doctors, and self. From this alliance, men drew strength to manage their disease, maintained hope for the future, and found new existential meaning.

- Manning, Lydia K., Jessie A. Leek & M. Elise Radina. 2012. Making Sense of Extreme Longevity: Explorations Into the Spiritual Lives of Centenarians. *Journal of Religion, Spirituality & Aging* 24(4). 345–359.
doi:10.1080/15528030.2012.706737.

As older adults live into advanced age the oldest-old segment will continue to increase in size. In this study, researchers analyze data gathered using in-depth interviewing and explore spirituality for 16 centenarians. Results show the importance spirituality has for older adults, particularly those in advanced age. Findings indicate that spirituality is a key factor of support, an important resource in late life, and maintains continuity over the life course for the centenarians.

- Mundle, Robert G. 2012. Engaging religious experience in stroke rehabilitation. *Journal of Religion and Health* 51(3). 986–998.
doi:10.1007/s10943-010-9414-z.

In this article, the author responds to the problem of engaging with religious experience in health care environments, illuminating the relational aspects of religious experience in the context of stroke rehabilitation by providing a commentary on data gathered from existing qualitative research and personal narratives in the acute and rehabilitation phases of stroke recovery.

- Olver, Ian N & Andrew Dutney. 2012. A randomized, blinded study of the impact of intercessory prayer on spiritual well-being in patients with cancer. *Alternative Therapies in Health & Medicine* 18(5). 18–27.

The study intended to determine whether researchers could measure the impact of intercessory prayer on spiritual well-being. The research team conducted a randomized blinded trial of intercessory prayer added to normal cancer treatment with participants agreeing to complete quality of life (QOL) and spiritual well-being scales at baseline and 6 months later. Participants were 999 patients at the Royal Adelaide Hospital Cancer Centre, South Australia, Australia. The research team asked an external group offering Christian intercessory prayer to add the study's participants to their usual prayer lists. They received details about the participants, but this information was not sufficient to identify them. Following intervention, the experimental group showed significantly greater improvements over time for the primary endpoint of spiritual well-being as compared to the control group. The study found a similar result for emotional well-being and functional well-being.

- Samuelson, Bethany T., Erik K. Fromme & Charles R. Jr. Thomas. 2012. Changes in spirituality and quality of life in patients undergoing radiation therapy. *American Journal of Hospice & Palliative Medicine* 29(6). 449–454.
doi:10.1177/1049909111428607.

This study aimed to evaluate potential changes in spirituality over the course of radiation therapy (RT). Despite statistically significant declines in QOL measures such as physical well-being and overall well-being during RT, no significant changes were noted in spirituality for all comers. A significant increase in the Sp-12 spirituality measure was noted in patients with breast cancer, independent of age, gender, and purpose of treatment. Sp-12 scores were positively correlated with overall QOL scores.

- Schmid, Arlene A, Marieke Van Puymbroeck, Peter A Altenburger, Nancy L Schalk, Tracy A Dierks, Kristine K Miller, Teresa M Damush, Dawn M Bravata & Linda S Williams. 2012. Poststroke balance improves with yoga: a pilot study. *Stroke* 43(9). 2402–2407.
doi:10.1161/strokeaha.112.658211.

The purpose of this study was to assess the impact of a yoga-based rehabilitation intervention on balance, balance self-efficacy, fear of falling (FoF), and quality of life after stroke. Yoga sessions were taught by a registered yoga therapist, occurred twice per week for 8 weeks and included seated, standing, and floor postures with relaxation and meditation. Following intervention, using within-group comparisons, yoga group (n=37) data demonstrated significant improvement in balance and fear of falling over control group (n=10).

- Sojcher, Renee, Susan Gould Fogerite & Adam Perlman. 2012. Evidence and potential mechanisms for mindfulness practices and energy psychology for obesity and binge-eating disorder. *Explore (New York, N.Y.)* 8(5). 271–276.
doi:10.1016/j.explore.2012.06.003.

This manuscript suggests that mind–body interventions would be ideal for obesity patients. Two mind–body modalities, energy psychology and mindfulness meditation, are reviewed for their potential in treating weight loss, stress, and behavior modification related to binge-eating disorder. The authors conclude that, whereas mindfulness meditation and practices show more compelling evidence, energy psychology, in the infancy stages of elucidation, exhibits initially promising outcomes but requires further evidence-based trials.

- Tsang, Samuel Chi-Hung, Esther Suk-Bing Mok, Simon Ching Lam & Joseph Kok-Long Lee. 2012. The benefit of mindfulness-based stress reduction to patients with terminal cancer. *Journal of Clinical Nursing* 21(17-18). 2690–2696.
doi:10.1111/j.1365-2702.2012.04111.x.

This study investigated the beneficial effects of practising mindfulness-based stress reduction (MBSR) to general health of patients with terminal cancer. Twenty-eight participants in the experimental group were trained in meditation, and required to practice body scan meditation (BSM) of MBSR 45 minutes per session and at least 5 days a week. Weekly telephone calls were given to encourage their consistent home practice. No intervention was applied to the control group subjects. Results indicated that BSM had no effect on physical functioning, role physical, and general health measurements. However, from the view of group-by-time interaction effect, significance difference was demonstrated in Bodily Pain, which implied that practicing BSM could reduce overwhelming cancer pain of the subjects.

- Valcanti, Carolina Costa, Erika de Cássia Lopes Chaves, Ana Cláudia Mesquita, Denismar Alves Nogueira & Emília Campos de Carvalho. 2012. Religious/spiritual coping in people with chronic kidney disease undergoing hemodialysis. *Revista da Escola de Enfermagem da U S P* 46(4). 838–845.

The objective of the present study is to investigate the use of religious/spiritual coping mechanisms in patients with chronic kidney disease undergoing hemodialysis, by means of interviews using a sociodemographic questionnaire and the religious/spiritual coping scale. Data analysis was performed using descriptive statistics and multiple linear regression. A total of 123 individuals were interviewed, 79.6% of whom presented a high score for religious/spiritual coping and none of whom presented low or irrelevant scores. The variables that affected the religious/spiritual coping behavior were: gender, age group, treatment time, family income, and religious practice. In conclusion, the participants used religious/spiritual coping mechanisms as a strategy to cope with the disease, particularly women with a higher family income who attend church every week.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

- Bosson, Julia Vigna, Mary Lou Kelley & Glenn N. Jones. 2012. Deliberate cognitive processing mediates the relation between positive religious coping and posttraumatic growth. *Journal of Loss and Trauma* 17(5). 439–451.
doi:10.1080/15325024.2011.650131.

The current study attempted to establish deliberate cognitive processing (or rumination) as a mediator between religious coping and posttraumatic growth in a sample of hurricane-exposed women. Results suggested that deliberate cognitive processing fully mediated the relation between religious coping and posttraumatic growth.

- Büssing, Arndt, Anemone Hedtstück, Sebastian Sauer, Andreas Michalsen, Thomas Ostermann & Peter Heusser. 2012. Associations between mindfulness, lightheartedness, and inner correspondence in yoga practitioners. *Mindfulness* 3(3). 227–234.
doi:10.1007/s12671-012-0098-1.

In a cross-sectional survey among 191 yoga practitioners, researchers investigated associations of "Inner Correspondence and Peaceful Harmony" (ICPH) with mindfulness, spirituality, mental health, and well-being. Regression analyses indicated that ICPH can be predicted best by Religious Orientation and Lightheartedness/Relief (LHR), and weakly by positive mood and mindfulness. In contrast, the predictors of mindfulness exerted relatively weak influence (with life satisfaction and conscious interactions as the strongest influencing variables).

- Cokley, Kevin, Daniel Garcia, Brittany Hall-Clark, Kimberly Tran & Azucena Rangel. 2012. The moderating role of ethnicity in the relation between religiousness and mental health among ethnically diverse college students. *Journal of Religion and Health* 51(3). 890–907.
doi:10.1007/s10943-010-9406-z.

This study examined the contribution of dimensions of religiousness to the prediction of mental health in an ethnically diverse sample of 413 college students. Results indicated significant ethnic differences across dimensions of religiousness. African Americans were significantly higher on religious engagement and religious conservatism than the other ethnic groups and significantly lower on religious struggle than European Americans. Increases in religious struggle were associated with poorer mental health for African Americans and Latino Americans, while increases in religious engagement and ecumenical worldview were associated with better mental health for African Americans. The findings indicate that ethnicity is an important factor to consider when examining the link between religiousness and mental health.

- Flannelly, Kevin J, Christopher G Ellison, Kathleen Galek & Nava R Sifton. 2012. Belief in life-after-death, beliefs about the world, and psychiatric symptoms. *Journal of Religion and Health* 51(3). 651–662.
doi:10.1007/s10943-012-9608-7.

Analysis of data from the 2010 Baylor Religion Survey indicated that religious commitment was positively related to belief in life-after-death. In turn, belief in life-after-death was negatively associated with belief in a cynical world and positively associated with belief in an equitable world. Structural equation modeling confirmed that belief in a cynical world had a significant pernicious association with all five classes of psychiatric symptoms. Belief in an equitable world had a weaker and less consistent salubrious association with psychiatric symptoms.

- Levin, Jeff. 2012. Religion and positive well-being among Israeli and diaspora Jews: Findings from the World Values Survey. *Mental Health, Religion & Culture* 15(7). 709–720.
doi:10.1080/13674676.2011.617002.

This study investigates the impact of selected religious indicators on two measures of positive well-being among Jews. Using data from subsamples of Jewish respondents from Israel (N=1,023) and the diaspora (N=859) taken from the World Values Survey, single-item measures of happiness and life satisfaction were regressed onto six measures of religiousness in the diaspora sample and onto the one religious measure available in the Israeli sample, adjusting for effects of age, gender, marital status, education, employment, and social class. Among Israeli Jews, affirming the importance of God in one's life is modestly associated with greater life satisfaction, but not with

happiness. In the diaspora, the same measure is associated with greater happiness, as is more frequent attendance at synagogue services, but neither is associated with life satisfaction.

- Mihaljević, Sanea, Branka Aukst-Margetić, Bjanka Vuksan-Ćusa, Elvira Koić & Milan Milošević. 2012. Hopelessness, Suicidality and Religious Coping in Croatian War Veterans with PTSD. *Psychiatria Danubina* 24(3). 292–297.

Researchers present correlation between hopelessness and style of religious coping in 111 Croatian war veterans with PTSD and 39 healthy volunteers. Veterans with PTSD were more hopeless than healthy volunteers, and had greater usage of negative religious coping. In PTSD group, less hopeless veterans showed greater extent in use of positive religious coping strategies. These findings suggest that experts treating male combat veterans with PTSD should inquire about religious coping of the individual. Positive religious coping should be encouraged while negative religious coping should be addressed appropriately.

- Ryan, Matthew E & Andrew J P Francis. 2012. Locus of control beliefs mediate the relationship between religious functioning and psychological health. *Journal of Religion and Health* 51(3). 774–785.
doi:10.1007/s10943-010-9386-z.

Theistic and spiritually based beliefs and behaviors have been demonstrated to consistently predict physical and mental health, although the psychological processes underlying these relationships are unclear.

This study investigated associative relationships and pathways of mediation between religious functioning, locus of control (LOC) and health, in 122 Christians ranging in age from 18 to 80, recruited from churches in the Western suburbs of Melbourne, Australia. Results of an administered questionnaire indicated that awareness of God and internal LOC were associated with better health, whereas external LOC and instability were associated with poorer health. God LOC and impression management were not significantly associated with health. Sobel tests were used to analyse mediation hypotheses. Internal LOC was found to mediate the relationship between awareness of God and better psychological health, and external LOC was found to mediate the relationship between instability and poorer psychological health.

- Sandage, Steven J. & Sarah Crabtree. 2012. Spiritual pathology and religious coping as predictors of forgiveness. *Mental Health, Religion & Culture* 15(7). 689–707.
doi:10.1080/13674676.2011.613806.

Spiritual pathology, religious coping, and dispositional forgiveness were investigated in two studies with graduate students at a Christian university-based seminary. Spiritual pathology was operationalised using measures of spiritual instability and spiritual grandiosity. Study 1 (N=194) examined patterns of correlation between positive and negative religious coping items, spiritual pathology, and dispositional forgiveness. Spiritual instability correlated with numerous positive and negative religious coping items while spiritual grandiosity did not. Dispositional forgiveness correlated with more positive than negative religious coping items. Study 2 (N=214) tested regression models with these variables. Spiritual grandiosity showed a significant quadratic (concave down) effect in predicting dispositional forgiveness while the linear effect was not significant. A hierarchical regression model showed positive religious coping, spiritual instability, and the quadratic effect for spiritual grandiosity each predicted unique variance in dispositional forgiveness after controlling for spiritual impression management. Negative religious coping was not related to dispositional forgiveness when included with these variables.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

- Aist, Clark S. 2012. The recovery of religious and spiritual significance in American psychiatry. *Journal of Religion and Health* 51(3). 615–629.
doi:10.1007/s10943-012-9604-y.

This paper reviews a body of data that identifies underlying influences that have contributed to an evolving change in American Psychiatry toward a more positive and receptive stance toward religion and spirituality over the past three decades. This development, surprising in light of the re-medicalization of psychiatry and its predominantly neuro-biological orientation, is attributed to five foundational ideas that have helped to leverage this change. These are: significance of culture, creative power of ritual, psychic function of belief, neuro-biology of spirituality, and relevance of recovery narratives. The impact of these factors for psychiatric assessment and treatment is described, as well as the contribution of the Oskar Pfister legacy and award to the ongoing dialogue between religion and psychiatry. Adapted from the American Psychiatric Association's 2011 Oskar Pfister Lecture in Religion and Psychiatry.

- Ben-Arye, Eran, Elad Schiff, Haya Vintal, Olga Agour, Liora Preis & Mariana Steiner. 2012. Integrating complementary medicine and supportive care: Patients' perspectives toward complementary medicine and spirituality. *Journal of Alternative and Complementary Medicine (New York, N.Y.)* 18(9). 824–831.
doi:10.1089/acm.2011.0327.

The purpose of this study was to explore patients' perspectives regarding CAM and spirituality in order to address their needs in an integrative oncology program in a participant group of 509 respondents, 302 of whom were undergoing active oncological treatment and 146 of whom were doing follow-up surveillance. Current and/or previous year CAM use for oncology treatment was reported by 244 of 495 respondents (49%). CAM use was associated with younger age, Jewish religion, and higher cancer-related spiritual quest. Compared with patients with lower spiritual quest, CAM users with higher spiritual quest expressed more expectations of CAM counseling in the following themes: improving daily functioning and coping with disease, lessening chemotherapy side-effects, and supporting the patient and family emotionally and spiritually. In addition, they expected their social worker to be more involved in building the CAM treatment plan compared to patients with average spiritual quest. Higher degree of spiritual quest is associated with increased CAM use, and higher expectations from CAM providers and social workers in the context of CAM integration within cancer care.

- Besterman-Dahan, Karen, Susanne W Gibbons, Scott D Barnett & Edward J Hickling. 2012. The role of military chaplains in mental health care of the deployed service member. *Military Medicine* 177(9). 1028–1033.

This research utilized a cross-sectional design secondarily analyzing data from active duty military health care personnel who anonymously completed the "2005 Department of Defense Survey of Health Related Behaviors Among Active Duty Military Personnel." Religiosity/spirituality and psychological distress experienced by active duty military personnel who sought help from military mental health providers (MH), military chaplains (CHC) or both (CHC & MH) were explored and compared. Greater psychosocial distress seen in the CHC & MH group could be a reflection of a successful collaborative model for mental health care that is currently promoted by the military where chaplains are first line providers in an effort to provide services to those in greatest need and ultimately provide them with care from a trained mental health professional.

- Burkhart, Lisa & William Schmidt. 2012. Measuring effectiveness of a spiritual care pedagogy in nursing education. *Journal of Professional Nursing* 28(5). 315–321.
doi:10.1016/j.profnurs.2012.03.003.

This study developed and tested a spiritual care pedagogy. In phase I, researchers designed a spiritual care educational and reflective program based on the Burkhart/Hogan theory of spiritual care in nursing practice, incorporating face-to-face and on-line components. In phase 2, the effectiveness of this program was measured in a pre-post test, randomized controlled trial with senior nursing students during their capstone clinical immersion course (n=59). Findings revealed a statistically significant increase in students' perceived ability in providing

spiritual care, particularly in complex family clinical situations. Findings also indicated a significant increase in the student's use of reflective practices, which students found to help support them during stressful times.

- Büssing, Arndt, Anemone Hedtstück, Sat Bir S Khalsa, Thomas Ostermann & Peter Heusser. 2012. Development of Specific Aspects of Spirituality during a 6-Month Intensive Yoga Practice. *Evidence-based Complementary and Alternative Medicine: eCAM* 2012. 981523. doi:10.1155/2012/981523.

In this study, changes of specific aspects of spirituality were investigated among 160 individuals starting a 2-year yoga teacher training. At the start of the course, scores of the respective spirituality subscales for search for insight/wisdom, transcendence conviction, and conscious interactions/compassion were high, while those for religious orientation were low. Within the 6 month observation period, both conscious interactions/compassion, Religious orientation, Lightheartedness/Relief and mindfulness increased significantly. Particularly non-religious/non-spiritual individuals showed moderate effects for an increase of conscious interactions/compassion. The results from this study suggest that an intensive yoga practice (1) may significantly increase specific aspects of practitioners' spirituality, mindfulness, and mood, (2) that these changes are dependent in part on their original spiritual/religious self-perception, and (3) that there are strong correlations amongst these constructs (i.e., conscious interactions/compassion, and mindfulness).

- Casey, Bridget N. 2012. Pastoral Care Regarding Losses for Seniors: Creating Rituals, Personal Narratives, and Practices to Draw Seniors Closer to God. *Journal of Religion, Spirituality & Aging* 24(4). 289–300. doi:10.1080/15528030.2012.713801.

An increasing population of seniors provides pastoral caregivers the opportunity to affirm the seniors' value to family and society. The following reviews society's perspective of the elderly and the challenges they face. This article presents the concept of creating rituals and personal narratives, along with biblical stories and the lives of biblical characters, to help seniors who need to find closure for losses and to find meaning in their lives, both past and future. The techniques target Christian seniors; however, the techniques may be adapted for seniors of other faiths and those who do not believe in God.

- Chandler, Emily. 2012. Religious and Spiritual Issues in DSM-5: Matters of the Mind and Searching of the Soul. *Issues in Mental Health Nursing* 33(9). 577–582. doi:10.3109/01612840.2012.704130.

Religion, spirituality, and psychiatric illnesses share a complex relationship in the realm of diagnosis. Historically, however, these three constructs have existed in a very peripheral place in the diagnostic taxonomy for psychiatry in the United States. Given the important role that spirituality and religion play for many people in the experiences of coping with health and illness, it seems odd that such important elements are in the margins of the powerful and commanding nosology of the DSM. Explanations for understanding the glaring absence are complex and impacted by some very powerful political and sociological forces, including contributory elements from within the mental health disciplines. This article invites the reader to explore salient issues in the emergence of a broader recognition of religion, spirituality and psychiatric diagnosis in the DSM-5.

- Guz, Hatice, Bilge Gursel & Nilgun Ozbek. 2012. Religious and spiritual practices among patients with cancer. *Journal of Religion and Health* 51(3). 763–773. doi:10.1007/s10943-010-9377-0.

The aim of this study was to investigate the frequency with which cancer patients engage in religious and spiritual practices, the methods used, the reasons for such a search, and the levels of depression and hopelessness in patients who seek spiritual assistance. One hundred and ten radiation oncology patients, who gave voluntary informed consent were included in this study. Questionnaires about religious and spiritual practices were administered, along

with the Beck Depression and Beck Hopelessness scales. Twenty percent of the patients preferred spiritual practices. Female gender, lower education levels, and higher depression and hopelessness scores were associated with this preference. The frequency of depression was 18.2%, and the frequency of hopelessness was 20.9%. A significant number of cancer patients engaged in religious and spiritual practices.

- Dein, Simon & Kenneth Pargament. 2012. On not praying for the return of an amputated limb: Conserving a relationship with God as the primary function of prayer. *Bulletin of the Menninger Clinic* 76(3). 235–259.
doi:10.1521/bumc.2012.76.3.235.

Prayer is commonplace at times of illness. But what do people pray for? After reviewing recent work in the cognitive science of religion, the authors argue that people who engaged in prayer preferentially ask for psychological as opposed to physical outcomes because these are easier to accommodate God's intervention in the healing process. The authors exemplify this argument with recent studies of illness-related prayer. The findings from this study accord with other studies which demonstrate that those who follow spiritual pathways engage in efforts to conserve their understanding of and their relationship with the sacred. Thus, the authors argue that prayers to God are designed to enhance human health and well-being in ways that conserve the sacred. Unanswered prayers in a health-related context then may elicit spiritual struggles and significant distress to patients. The authors conclude by discussing the implications of unanswered prayer and theodicy for psychotherapy, emphasizing the seminal work of Anna-Maria Rizutto.

- Elliott, Barbara A, Charles E Gessert, Pamela Larson & Thomas E Russ. 2012. Religious beliefs and practices in end-stage renal disease: implications for clinicians. *Journal of Pain and Symptom Management* 44(3). 400–409.
doi:10.1016/j.jpainsymman.2011.09.019.

A prospective qualitative study interviewed 31 elderly dialysis patients and their family members; interviews lasted 30–90 minutes. Five themes pertaining to religious beliefs and practices emerged. Two themes were related to decision making: their faith-based beliefs and the meaning that emerges from these beliefs; two described how their coping is impacted: the participants' religious practices and their perceived support from the church community; and one described the participants' spiritual distress.

- Greenidge, Sonia & Martyn Baker. 2012. Why do committed Christian clients seek counselling with Christian therapists? *Counselling Psychology Quarterly* 25(3). 211–222.
doi:10.1080/09515070.2012.673273.

The authors observe that many religiously committed clients show concern to work on psychological problems with a professional who is similarly committed, and highly religious clients demonstrate resistance to engaging with professionals who are not. By exploring Christian clients' constructions of their counseling experiences, the present study's aim was to understand something of the complexity behind such insistence. Adopting the view that Christians comprise a socio-cultural group, researchers employed discourse analytic techniques to explore the interpretative repertoires evident in transcript data from interviews with six Christian clients who had sought and received professional counseling from a counselor who was a Christian. The 'client discourse' and the 'Christian discourse' and their component interpretative repertoires, are presented. They then discuss crucial issues for the Christian client by forming an intersection of the discourses and repertoires involved.

- Greggo, S. P. & K. L. Lawrence. 2012. Redemptive Validity and the Assessment of Depression: Singing Songs to Heavy Hearts. *Journal of Psychology & Theology* 40(3). 188–198.

Building upon standard psychometric review, this utility survey displays how mental health clinicians can explore measures through the theological notion of redemptive validity to serve both the mental health needs and spiritual formation interests of clients committed to growth in their Christian lives. Redemptive validity is defined as the

effectiveness of an assessment instrument that samples behavior or attitudes to provide insight into wise living in conformity with the reality and truth of Scripture as creatures growing in dependence on the Creator.

Houck-Loomis, Tiffany. 2012. Good god?!? Lamentations as a model for mourning the loss of the good god. *Journal of Religion and Health* 51(3). 701–708.
doi:10.1007/s10943-012-9581-1.

This article addresses the devastating psychological and social effects due to the loss of one's primary love-object, namely God in the case of faith communities and religious individuals. By using Melanie Klein's Object Relations Theory as a way to enter the text of Lamentations, the author articulates an alternative reading that can serve as a model for Pastors and Educators to use when walking with individuals and communities through unspeakable losses. The author argues that Lamentations may be used as a tool for naming confounding depression and anxiety that stems from a damaged introjected object (one's personal God). This tool may provide individuals and communities a framework for placing anger and contempt upon God in order to re-assimilate this loved yet hated object, eventually leading toward healing and restoration of the self.

Kazempour, Farahnaz, Salmiah Mohamad Amin & Bahram Pourseidi. 2012. Relationship between workplace spirituality and organizational citizenship behavior among nurses through mediation of affective organizational commitment. *Journal of Nursing Scholarship* 44(3). 302–310.
doi:10.1111/j.1547-5069.2012.01456.x.

This study aims to investigate the relationships between workplace spirituality, organizational citizenship behavior (OCB), and affective organizational commitment among nurses in Kerman, Iran (n=305). Analysis of surveys shows that workplace spirituality has a positive influence on nurses' OCB and affective commitment. Workplace spirituality explained 16% of the variation in OCB, while it explained 35% of the variation in affective commitment among nurses. Moreover, affective organizational commitment mediated the impact of workplace spirituality on OCB.

Khoury, Nayla M., Bonnie N. Kaiser, Hunter M. Keys, Aimee-Rika T. Brewster & Brandon A. Kohrt. 2012. Explanatory Models and Mental Health Treatment: Is Vodou an Obstacle to Psychiatric Treatment in Rural Haiti? *Culture, Medicine, and Psychiatry* 36(3). 514–534.
doi:10.1007/s11013-012-9270-2.

Drawing from 31 interviews with community leaders, traditional healers, religious leaders, and biomedical providers, 10 focus group discussions with community members, community health workers, health promoters, community leaders, and church members; and four in-depth case studies of individuals exhibiting mental illness symptoms conducted in Haiti's Central Plateau, this study investigates whether explanatory models of mental illness invoking supernatural causation result in care-seeking from folk practitioners and resistance to biomedical treatment. Respondents invoked multiple explanatory models for mental illness and expressed willingness to receive treatment from both traditional and biomedical practitioners. Folk practitioners expressed a desire to collaborate with biomedical providers and often referred patients to hospitals. At the same time, respondents perceived the biomedical system as largely ineffective for treating mental health problems. Explanatory models rooted in Vodou ethnopsychology were not primary barriers to pursuing psychiatric treatment. Rather, structural factors including scarcity of treatment resources and lack of psychiatric training among health practitioners created the greatest impediments to biomedical care for mental health concerns in rural Haiti.

Kim, Suk-Sun, R David Hayward & Youngmi Kang. 2012. Psychological, Physical, Social, and Spiritual Well-Being Similarities Between Korean Older Adults and Family Caregivers. *Geriatric Nursing (New York, N.Y.)*.
doi:10.1016/j.gerinurse.2012.07.010.

This study examined psychological, physical, social, and spiritual well-being similarities among 157 older adult-caregiver dyads in Seoul, Korea. There was a significant degree of similarities between older adults and their caregivers with respect to psychological, social, and spiritual well-being, but not to physical well-being. Present findings suggest that nurses and other health care professionals should be involved and collaborate with family caregivers to take care of older adults; to understand the dynamic, caring relationships between older adults and their family caregivers; and to improve the well-being of older adults as well as their family caregivers.

Knabb, Joshua J. 2012. Centering prayer as an alternative to mindfulness-based cognitive therapy for depression relapse prevention. *Journal of Religion and Health* 51(3). 908–924.
doi:10.1007/s10943-010-9404-1.

The purpose of this article is to present centering prayer, a form of Christian meditation that is rooted in Catholic mysticism, as an alternative treatment for preventing depression relapse in adults. The author argues that centering prayer overlaps considerably with mindfulness-based cognitive therapy (MBCT), which makes it a suitable treatment alternative for many Christians in remission from depressive episodes.

Konopásek, Zdeněk & Jan Paleček. 2012. Apparitions and possessions as boundary objects: An exploration into some tensions between mental health care and pastoral care. *Journal of Religion and Health* 51(3). 970–985.
doi:10.1007/s10943-010-9409-9.

Apparitions and possessions can be taken as genuine spiritual events or as symptoms of psychopathology. The authors focus upon occasions when the two seemingly conflicting “interpretations” co-exist in order to explore these phenomena as kinds of boundary objects—polymorphous realities stable and graspable enough, yet belonging to different worlds at once. Related diagnostic knowledge is often uncertain and always incomplete. Yet it enables authoritative and effective professional interventions. The authors conclude by discussing the relevance of such a view for contemporary efforts to validate patients’ spiritual experiences within mental health care.

Krause, Neal & Elena Bastida. 2012. Religion and health among older Mexican Americans: Exploring the influence of making mandas. *Journal of Religion and Health* 51(3). 812–824.
doi:10.1007/s10943-010-9389-9.

A manda is a religious quid pro quo whereby an older Mexican American promises to perform a religious act if the Virgin or one of the saints grants a request. The purpose of this study is to see if making mandas is associated with health among older Mexican Americans. Findings from the study model suggest that making mandas is associated with a greater sense of personal control, and more personal control is associated, in turn, with better health.

Meredith, Pamela, Judith Murray, Trish Wilson, Geoff Mitchell & Richard Hutch. 2012. Can Spirituality be Taught to Health Care Professionals? *Journal of Religion and Health* 51(3). 879–889.
doi:10.1007/s10943-010-9399-7.

This study reports on the longitudinal outcomes of four workshops designed to improve the spiritual knowledge and confidence of 120 palliative care staff in Australia. Findings revealed significant increases in Spirituality, Spiritual Care, Personalised Care, and Confidence in this field immediately following the workshops. Improvements in Spiritual Care and Confidence were maintained 3 month later, with Confidence continuing to grow. These findings suggest that attendance at a custom-designed workshop can significantly improve knowledge and confidence to provide spiritual care.

Pawlikowski, Jakub, Jaroslaw Jerzy Sak & Krzysztof Marczewski. 2012. Physicians’ religiosity and attitudes towards patients. *Annals of Agricultural and Environmental Medicine: AAEM* 19(3). 503–507.

The aim of the survey was to verify the hypothesis that a higher religiosity correlates with a more desirable ethical attitude towards patients by physicians (n=324). Analysis indicated that religiosity correlates positively with altruism, holistic approach, and empathy, but not with respect for autonomy. For the majority of physicians, religious faith is an important supportive factor, especially in making difficult decisions. Surgeons are less religious than non-surgeons. The authors conclude that physicians' religiosity is an essential factor shaping their attitude towards patients.

Penman, Stephen, Marc Cohen, Philip Stevens & Sue Jackson. 2012. Yoga in Australia: Results of a national survey. *International Journal of Yoga* 5(2). 92–101.
doi:10.4103/0973-6131.98217.

To investigate the practice of yoga in Australia, a national survey of yoga practitioners was conducted utilizing a comprehensive web-based questionnaire. The typical yoga survey respondent was a 41-year-old, tertiary educated, employed, health-conscious female (85% women). Asana (postures) and vinyasa (sequences of postures) represented 61% of the time spent practicing, with the other 39% devoted to the gentler practices of relaxation, pranayama (breathing techniques), meditation and instruction. Respondents commonly started practicing yoga for health and fitness but often continued practicing for stress management. One in five respondents practiced yoga for a specific health or medical reason which was seen to be improved by yoga practice. Of these, more people used yoga for stress management and anxiety than back, neck or shoulder problems, suggesting that mental health may be the primary health-related motivation for practicing yoga. Healthy lifestyle choices were seen to be more prevalent in respondents with more years of practice. Yoga-related injuries occurring under supervision in the previous 12 months were low at 2.4% of respondents.

Pesut, Barbara, Sheryl Reimer-Kirkham, Richard Sawatzky, Gloria Woodland & Perry Peverall. 2012. Hospitable hospitals in a diverse society: from chaplains to spiritual care providers. *Journal of Religion and Health* 51(3). 825–836.
doi:10.1007/s10943-010-9392-1.

The chaplain's role in health care services has changed profoundly within the contexts of managerial and fiscal constraints, and increasingly pluralistic and secularized societies. Drawing from a larger study that examined religious and spiritual plurality in health care, the authors present findings regarding the contributions of chaplains or spiritual care providers (SCPs) in Canadian institutional health care contexts. Qualitative analyses of interviews with 14 employed SCPs and 7 volunteers provided insights about legitimizing and crafting the role of SPCs, becoming part of the health care team, and brokering diversity.

Reimer-Kirkham, Sheryl, Sonya Sharma, Barb Pesut, Richard Sawatzky, Heather Meyerhoff & Marie Cochrane. 2012. Sacred spaces in public places: religious and spiritual plurality in health care. *Nursing inquiry* 19(3). 202–212.
doi:10.1111/j.1440-1800.2011.00571.x.

In this paper, the authors present selected findings from a 3-year study that examined the negotiation of religious and spiritual pluralism in Health care. Their focus is on the themes of 'sacred' and 'place', exploring how the sacred takes form in social and material spaces in hospitals.

Robins, Jo Lynne W, R K Elswick & Nancy L McCain. 2012. The story of the evolution of a unique tai chi form: Origins, philosophy, and research. *Journal of Holistic Nursing* 30(3). 134–146.
doi:10.1177/0898010111429850.

The purpose of this article is to introduce a unique tai chi form that has been successfully implemented in two large randomized clinical trials. The intervention is composed of a series of tai chi movements chosen for their particular meanings, thus adding a cognitive component to the practice of a moving meditation. Over the last decade, the intervention has continued to evolve as it has been used in different populations. Most recently, medical qigong has

been integrated to strengthen its potential impact on a variety of biobehavioral measures associated with cardiometabolic risk in women. Following an appraisal of the authors' process as well as the philosophy, practice, and research of tai chi and qigong, the authors share the story of their intervention to contribute to the evolving research of these safe, well-received, low-cost, and beneficial practices.

- Robinson, Bridget K. & Mona Newsome Wicks. 2012. Religiosity, self-efficacy for exercise, and African American women. *Journal of Religion and Health* 51(3). 854–864.
doi:10.1007/s10943-010-9397-9.

This exploratory pilot study assessed the psychometric properties and relevance of selected study instruments and relationships among the study variables in African American women recruited through a rural church. Findings indicated a trend toward significance among study variables and that the God Locus of Health Control and Physical Exercise Self-Efficacy Scales were reliable for capturing attitudes about ability to engage in physical activity and religiosity in this sample.

- Saguil, Aaron & Karen Phelps. 2012. The spiritual assessment. *American Family Physician* 86(6). 546–550.

The authors hold that the performance of a spiritual assessment allows physicians to support patients by stressing empathetic listening, documenting spiritual preferences for future visits, incorporating the precepts of patients' faith traditions into treatment plans, and encouraging patients to use the resources of their spiritual traditions and communities for overall wellness. Conducting the spiritual assessment also may help strengthen the physician-patient relationship and offer physicians opportunities for personal renewal, resiliency, and growth.

- Schaefer, Jessica, Sherri Stonecipher & Irene Kane. 2012. Finding room for spirituality in healthcare. *Nursing* 42(9). 14–16.
doi:10.1097/01.nurse.0000418624.06842.97.

This article describes a spiritual mindfulness quality initiative conducted in a University of Pittsburgh Medical Center cardiovascular ICU. The initiative identified and removed barriers to providing spiritual support, and helped nurses improve patient care by incorporating spiritual mindfulness into daily practice.

- Tiew, Lay Hwa & Vicki Drury. 2012. Singapore nursing students' perceptions and attitudes about spirituality and spiritual care in practice: a qualitative study. *Journal of Holistic Nursing* 30(3). 160–169.
doi:10.1177/0898010111435948.

This exploratory study investigated nursing students' perceptions and attitudes about spirituality and spiritual care in practice using data from interviews with 16 final-year preregistration nursing students from 3 different educational institutions offering a degree or diploma program in Singapore. Thematic analysis identified three themes: (a) students' perceptions of spirituality, (b) spiritual care, and (c) factors influencing spiritual care in practice. The study informed that though young, spirituality matters to the nursing students. Accordingly, nursing is perceived to play an integral role in spiritual care.

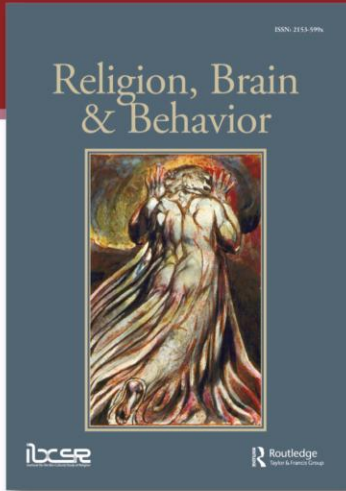
- Unterrainer, Human-Friedrich, Oliver Nelson, Joanna Collicutt & Andreas Fink. 2012. The English version of the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB-E): First results from British college students. *Religions* 3(3). 588–599.
doi:10.3390/rel3030588.

The authors of this article developed an English version of the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB-E). The MI-RSWB-E was tested and validated on a sample of British college-students (n=400). An in-depth analysis provided evidence in support of the psychometric quality of the tool, and the ability

of its proposed six-factor structure. The MI-RSWB-E dimensions were also found to be substantially related to personality factors as well as with indicators of subjective well-being and mental illness.

Wu, Li-Fen, Yu-Chen Liao & Dah-Cherng Yeh. 2012. Nursing student perceptions of spirituality and spiritual care. *The Journal of Nursing Research: JNR* 20(3). 219–227.
doi:10.1097/jnr.0b013e318263d956.

In a sample of 239 were senior nursing students of both genders in China, the authors found that education, experience, career interest in nursing, and career choice affects nursing student perceptions of spirituality and spiritual care, independent of gender. Participants' overall perception of spirituality and spiritual care was "clear." This runs contrary to the idea that only religious people are spiritual and that nonreligious nurses may be less able to tend to the spiritual needs of their patients. Participants who had taken spirituality or spiritual care courses had an interest in nursing and were willing to become nurses had, on average, significantly better spirituality knowledge and spiritual care attitudes than other participants.



INVITATION TO SUBMIT

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PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

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Evers, Dirk, Michael Fuller, Antje Jackelen & Taede Smedes (eds.). 2012. *Is Religion Natural? (Issues in Science and Theology)*. T&T Clark International.

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3.2 SPIRITUALITY & HEALTH RESEARCH

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PART 4. ARTICLES IN PRESS

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