



RESEARCH REVIEW

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

NOVEMBER, 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 498 articles, 68 articles have been retained from 49 journals. There are 47 pre-publication citations from 34 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Desbordes, Gaëlle, Lobsang T Negi, Thaddeus W W Pace, B Alan Wallace, Charles L Raison & Eric L Schwartz. 2012. Effects of Mindful-Attention and Compassion Meditation Training on Amygdala Response to Emotional Stimuli in an Ordinary, Non-Meditative State. *Frontiers in Human Neuroscience* 6. 292.
doi:10.3389/fnhum.2012.00292.

Researchers tested the effects of 8 weeks of training in meditation on amygdala responses to emotional stimuli in subjects when in a non-meditative state. Healthy adults with no prior meditation experience took part in 8 weeks of either Mindful Attention Training, Cognitively-Based Compassion Training (CBCT; a program based on Tibetan Buddhist compassion meditation practices), or an active control intervention. Before and after the intervention, participants underwent an fMRI experiment during which they were presented images with positive, negative, and neutral emotional valences while remaining in an ordinary, non-meditative state. Using a region-of-interest analysis, a longitudinal decrease in right amygdala activation in the Mindful Attention group was found in response to positive images, and in response to images of all valences overall. In the CBCT group, there was a trend increase in right amygdala response to negative images, which was significantly correlated with a decrease in depression score. No effects or trends were observed in the control group. This finding suggests that the effects of meditation training on emotional processing might transfer to non-meditative states. This is consistent with the hypothesis that meditation training may induce learning that is not stimulus- or task-specific, but process-specific, and thereby may result in enduring changes in mental function.

Goldin, Philippe, Michal Ziv, Hooria Jazaieri & James J. Gross. 2012. Randomized controlled trial of mindfulness-based stress reduction versus aerobic exercise: effects on the self-referential brain network in social anxiety disorder. *Frontiers in Human Neuroscience* 6.

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doi:10.3389/fnhum.2012.00295.

Fifth-six adults with social anxiety disorder (SAD) were randomly assigned to mindfulness-based stress reduction (MBSR) or a comparison aerobic exercise (AE) program. Following intervention, compared to AE, MBSR produced greater decreases in negative self-views, and equivalent increases in positive self-views. Neurologically, during negative self-versus case, compared to AE, MBSR led to increased brain responses in the posterior cingulate cortex (PCC). There were no differential changes for positive self-versus case. Secondary analyses showed that changes in endorsement of negative and positive self-views were associated with decreased social anxiety symptom severity for MBSR, but not AE. Additionally, MBSR-related increases in dorsomedial prefrontal cortex (DMPFC) activity during negative self-view versus case were associated with decreased social anxiety related disability and increased mindfulness. Analysis of neural temporal dynamics revealed MBSR-related changes in the timing of neural responses in the DMPFC and PCC for negative self-view versus case. The authors conclude that the findings suggest that MBSR attenuates maladaptive habitual self-views by facilitating automatic (i.e., uninstructed) recruitment of cognitive and attention regulation neural networks. This highlights potentially important links between self-referential and cognitive-attention regulation systems and suggests that MBSR may enhance more adaptive social self-referential processes in patients with SAD.

Jerath, Ravinder, Vernon A. Barnes, David Dillard-Wright, Shivani Jerath & Brittany Hamilton. 2012. Dynamic Change of Awareness during Meditation Techniques: Neural and Physiological Correlates. *Frontiers in Human Neuroscience* 6. 131.
doi:10.3389/fnhum.2012.00131.

Recent findings illustrate how changes in consciousness accommodated by neural correlates and plasticity of the brain advance a model of perceptual change as a function of meditative practice. During the mind-body response neural correlates of changing awareness illustrate how the autonomic nervous system shifts from a sympathetic dominant to a parasympathetic dominant state. Expansion of awareness during the practice of meditation techniques can be linked to the Default Mode Network (DMN), a network of brain regions that is active when the one is not focused on the outside world and the brain is restful yet awake. In this article, a model is presented illustrating the dynamic mind-body response before and after mindfulness meditation, and connections are made with prefrontal cortex activity, the cardiac and respiratory center, the thalamus and amygdala, the DMN and cortical function connectivity. The default status of the DMN changes corresponding to autonomic modulation resulting from meditation practice.

Peres, Julio Fernando, Alexander Moreira-Almeida, Leonardo Caixeta, Frederico Leao & Andrew Newberg. 2012. Neuroimaging during Trance State: A Contribution to the Study of Dissociation. *PloS one* 7(11). e49360.
doi:10.1371/journal.pone.0049360.

Despite increasing interest in pathological and non-pathological dissociation, few researchers have focused on the spiritual experiences involving dissociative states such as mediumship, in which an individual (the medium) claims to be in communication with, or under the control of, the mind of a deceased person. This preliminary study investigated psychography, in which allegedly "the spirit writes through the medium's hand," for potential associations with specific alterations in cerebral activity. Ten healthy psychographers were examined using single photon emission computed tomography while subjects were writing, in both dissociative trance and non-trance states. The experienced psychographers showed lower levels of activity in the left culmen, left hippocampus, left inferior occipital gyrus, left anterior cingulate, right superior temporal gyrus and right precentral gyrus during psychography compared to their normal (non-trance) writing. The average complexity scores for psychographed content were higher than those for control writing, for both the whole sample and for experienced mediums. The fact that subjects produced complex content in a trance dissociative state suggests they were not merely relaxed, and

relaxation seems an unlikely explanation for the underactivation of brain areas specifically related to the cognitive processing being carried out.

Vago, David R & David A Silbersweig. 2012. Self-awareness, self-regulation, and self-transcendence (S-ART): A framework for understanding the neurobiological mechanisms of mindfulness. *Frontiers in Human Neuroscience* 6. 296.
doi:10.3389/fnhum.2012.00296.

Mindfulness as a state, trait, process, type of meditation, and intervention has proven to be beneficial across a diverse group of psychological disorders as well as for general stress reduction. Yet, there remains a lack of clarity in the operationalization of this construct, and underlying mechanisms. In this article, the authors provide an integrative theoretical framework and systems-based neurobiological model that explains the mechanisms by which mindfulness reduces biases related to self-processing and creates a sustainable healthy mind. Mindfulness is described through systematic mental training that develops meta-awareness (self-awareness), an ability to effectively modulate one's behavior (self-regulation), and a positive relationship between self and other that transcends self-focused needs and increases prosocial characteristics (self-transcendence). This framework of self-awareness, -regulation, and -transcendence (S-ART) illustrates a method for becoming aware of the conditions that cause (and remove) distortions or biases. The development of S-ART through meditation is proposed to modulate self-specifying and narrative self-networks through an integrative fronto-parietal control network. Relevant perceptual, cognitive, emotional, and behavioral neuropsychological processes are highlighted as supporting mechanisms for S-ART, including intention and motivation, attention regulation, emotion regulation, extinction and reconsolidation, prosociality, non-attachment, and decentering. The S-ART framework and neurobiological model is based on our growing understanding of the mechanisms for neurocognition, empirical literature, and through dismantling the specific meditation practices thought to cultivate mindfulness. The proposed framework will inform future research in the contemplative sciences and target specific areas for development in the treatment of psychological disorders.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Petrican, Raluca & Christopher T. Burris. 2012. Am I the stone? Overattribution of agency and religious orientation. *Psychology of Religion and Spirituality* 4(4). 312–323.
doi:10.1037/a0027942.

Atran and Norenzayan (2004) proposed that an overactive agency detection module may contribute to the nearly ubiquitous recurrence of supernatural agents across religions. Based on this, 2 studies investigated whether individual differences in the tendency to attribute agency to inanimate objects in the physical environment (an index of overattribution of agency) differentially shape articulations of the religious sentiment (specifically, the intrinsic and immanence orientations) given the distinct conceptions of spiritual agency hypothesized to be associated with each. Study 1 documented a unique positive relationship between intrinsic orientation (devout commitment to traditional orthodoxy) and numinous spiritual experiences (typified by the sense of a powerful, directive Other who is distinct from self and the world), and between immanence orientation (religiously articulated motivation to transcend intra- and interpersonal boundaries) and unitive spiritual experiences (typified by a sense of connection between self, the world, and a spiritual Source). In Study 2, higher scores on a composite overattribution of agency measure, encompassing self-reported predisposition to anthropomorphize nonanimal entities and performance-based responsiveness to gaze cues embedded in inverted faces, predicted higher immanence (but not higher intrinsic) orientation scores. Results thus offer qualified support for the overactive agency detector hypothesis: Immanence religious orientation appears to be a motivational outcome of a perceptual world that is essentially pantheistic, that is, imbued with pervasive sense of agency without regard for the default distinction between animate and inanimate.

Wigger, J. Bradley, Katrina Paxson & Lacey Ryan. 2013. What Do Invisible Friends Know? Imaginary Companions, God, and Theory of Mind. *International Journal for the Psychology of Religion* 23(1). 2–14.

doi:10.1080/10508619.2013.739059.

Theory of mind (ToM) research has been carried out in relation to a variety of human and nonhuman agents such as parents, friends, God, Mayan forest spirits, and animals. The present study adds a new agent to the list: the imaginary/invisible friend. Three types of ToM tasks were administered to 36 children, ages 2 to 8, who had invisible friends at the time of the tasks: occluded picture, background knowledge, and surprising contents tasks. The knowledge attributed to imaginary companions was compared to the knowledge attributed to God, as well as to a human and to a dog. Results showed that younger children tended to attribute knowledge to all agents, including imaginary friends. Older children treated God differently from all other agents, but the invisible friend was also treated differently from the human and the dog. Implications regarding cognitive development and anthropomorphism are considered, as well as for the in-between character of invisible friends.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Baring, Rito. 2012. Children's Image of God and Their Parents: Explorations in Children's Spirituality. *International Journal of Children's Spirituality* 17(4). 277–289.

doi:10.1080/1364436X.2012.746935.

Exploring children's image of God and parents has invited interest among program preparers for children's spirituality in the Philippines. This research seeks to find out the fundamental orientation of children's image of God as well as their perceptions of father and mother from 241 fifth graders in three selected government primary schools in Manila. This study takes cue from the traditional theories that affirm the interaction between the environment and the individual and attempts to know how children's experiences with their parents are expressed together with their image of God. Through these objectives, the study hopes to bring fresh ideas into the current spirituality in children. Results of this study provide insights about the elements in children's spirituality in an Asian setting.

Boyd, Katharine A & Hyewon Chung. 2012. Opinions toward suicide: Cross-national Evaluation of Cultural and Religious Effects on Individuals. *Social Science Research* 41(6). 1565–1580.

doi:10.1016/j.ssresearch.2012.07.001.

This study evaluates the role that religious and cultural values have on individual opinions toward suicide worldwide. Using multilevel modeling with data from the fourth wave of the World Values Survey (42,299 individuals in 43 countries), the current study is designed to analyze the effect of individual (i.e., micro-level), and country (i.e., macro-level) characteristics on opinions toward suicide. Specifically, cultural values, religious affiliation, religious importance, and church attendance are analyzed at both the individual and country levels to evaluate the impact of individual and country level effects on opinions toward suicide. The results show that individual opinions toward suicide are influenced by individual belief as well as by the cultural and religious characteristics of their country. The results suggest that evaluation of individual opinions toward controversial behavior should account for the unique and cross-interaction effects of micro- and macro-level effects.

Carter, Evan C., Michael E. McCullough & Charles S. Carver. 2012. The Mediating Role of Monitoring in the Association of Religion with Self-control. *Social Psychological and Personality Science* 3(6). 691–697.

doi:10.1177/1948550612438925.

Religiosity is related to a variety of positive outcomes and the nature of this relationship has long been a topic of inquiry. Recently, it was proposed that an important piece of this puzzle may be the propensity for religious beliefs

to promote self-control, a trait that is linked to a range of benefits. How religion translates into self-control, however, remains unclear. We examined the extent to which religiosity's relationship with self-control is mediated by self-monitoring, perceived monitoring by God, and perceived monitoring by other people. Results revealed that more religious people tended to monitor their standing regarding their goals (self-monitoring) to a greater degree, which in turn related to more self-control. Also, religious people tended to believe that a higher power was watching them, which related to greater self-monitoring, which in turn was related to more self-control.

Cohen-Zada, Danny & Moshe Justman. 2012. Affinity and Tension Between Religious Denominations: Evidence from Private School Enrolment. *Regional Science and Urban Economics* 42(6). 950–960.
doi:10.1016/j.regsciurbeco.2012.04.003.

A religious group will typically regard other religious groups differentially, viewing some in a positive light, as close substitutes, and others in a negative light. The authors define and estimate a model of intergenerational cultural transmission through education that allows for such differentiation. Regressing private school enrolment shares, classified by religious affiliation, on the local distribution of adherents among denominations across counties, significant differences among pairs of denominations were found, which are generally in line with previous observations. Recognizing these differences allows a more nuanced understanding of demand for religious education and of the intergenerational transmission of religious identity.

Exline, Julie J., Kalman J. Kaplan & Joshua B. Grubbs. 2012. Anger, exit, and assertion: Do people see protest toward God as morally acceptable? *Psychology of Religion and Spirituality* 4(4). 264–277.
doi:10.1037/a0027667.

Do people believe that it is morally acceptable to protest against God? This question was examined in Internet studies with two samples: undergraduates (n=358) and a broad-based adult sample (n=471), both from the United States. Analyses were limited to participants who reported some belief in God. As predicted, seeing protest toward God as acceptable was associated with lower religiosity and more negative views of God (e.g., harsh, distant, cruel). Participants also made moral distinctions between various forms of protest toward God: Assertive responses (questioning and complaint) were rated more acceptable than anger and associated negative feelings (frustration, disappointment). Negative feelings, in turn, were rated more acceptable than exit responses (rebellion, holding on to anger; rejecting God; questioning God's authority; terminating the relationship). To the extent that participants saw protest toward God as acceptable, they reported more anger toward God. On the surface, zero-order correlations suggested that positive emotions and attitudes regarding God were associated with seeing anger toward God as wrong; however, this association disappeared when exit and assertion were taken into account via regression. These regressions revealed that positive emotions and attitudes toward God were strongly linked with seeing exit as wrong but also (modestly but consistently) with seeing assertion as acceptable. These findings suggest a parallel between perceived relationships with God and human relationships: When such bonds are close and resilient, they often allow room for some questioning and complaint, provided that there is a clear commitment to preserve (i.e., not exit) the relationship.

Francis, Leslie J., Mandy Robbins & Susan H. Jones. 2012. The psychological-type profile of clergywomen in ordained local ministry in the Church of England: pioneers or custodians? *Mental Health, Religion & Culture* 15(9). 919–932.
doi:10.1080/13674676.2012.698449.

This study employs psychological-type theory to compare the psychological profile of 144 clergywomen serving in ordained local ministry in the Church of England alongside the established profile of 237 professional mobile clergywomen serving in the Church of England published by Francis, Craig, Whinney, Tilley, and Slater. The data found no significant differences between these two groups of clergywomen in terms of orientations (introversion and extraversion) or in terms of the judging process (thinking and feeling). In terms of the perceiving process, there

was a significantly higher proportion of sensing types among those serving in ordained local ministry (70% compared with 35%). In terms of the attitudes, there was a significantly higher proportion of judging types among those serving in ordained local ministry (83% compared with 65%). The combined sensing judging (SJ) temperament accounted for 65% of the clergymen serving in ordained local ministry, compared with 29% of the clergymen serving in professional mobile ministry in the earlier study. It is argued that the SJ temperament characterizes a custodian style of ministry.

Francis, Leslie J., Keith Littler & Mandy Robbins. 2012. Mystical orientation and the perceiving process: A study among Anglican clergymen. *Mental Health, Religion & Culture* 15(9). 945–953.
doi:10.1080/13674676.2012.676257.

This study examines the hypothesized link between mystical orientation and the perceiving process within the Jungian model of psychological type. Data were provided by 232 Anglican clergymen serving in the Church in Wales who completed both the Francis-Louden Mystical Orientation Scale and the Francis Psychological Type Scales. The data demonstrated that intuitive types recorded significantly higher scores than sensing types on the index of mystical orientation, supporting the hypothesis based on Ross' thesis.

Granqvist, Pehr, Mario Mikulincer, Vered Gewirtz & Phillip R. Shaver. 2012. Experimental findings on God as an attachment figure: Normative processes and moderating effects of internal working models. *Journal of Personality and Social Psychology* 103(5). 804–818.
doi:10.1037/a0029344.

Four studies examined implications of attachment theory for psychological aspects of religion among Israeli Jews. Study 1 replicated previous correlational findings indicating correspondence among interpersonal attachment orientations, attachment to God, and image of God. Studies 2–4 were subliminal priming experiments, which documented both normative and individual-difference effects. Regarding normative effects, findings indicated that threat priming heightened cognitive access to God-related concepts in a lexical decision task (Study 2); priming with “God” heightened cognitive access to positive, secure base-related concepts in the same task (Study 3); and priming with a religious symbol caused neutral material to be better liked (Study 4). Regarding individual differences, interpersonal attachment-related avoidance reduced the normative effects (i.e., avoidant participants had lower implicit access to God as a safe haven and secure base). Findings were mostly independent of level of religiousness. The present experiments considerably extend the psychological literature on connections between attachment constructs and aspects of religion.

Güngör, Derya, Marc H Bornstein & Karen Phalet. 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.

The authors address the religious dimension of acculturation in acculturating adolescents who combine a religious Islamic heritage with a secularized Christian mainstream culture. The religiosity of 197 Turkish Belgian adolescents was compared with that of 366 members of their peer group 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 monocultural adolescents in Turkey. Religious reaffirmation was related to cultural values of interdependence, heritage culture maintenance, and ethnic identification.

Hall, Gill. 2012. Applying psychological-type theory to faith: spirituality, prayer, worship and scripture. *Mental Health, Religion & Culture* 15(9). 849–862.

Psychological type was developed by Carl Jung and expanded by Katherine Briggs and Isabel Myers into the Myers-Briggs-Type Indicator (MBTI). The MBTI is now frequently used by churches in several contexts. This article explores ways in which psychological-type theory might be applied to aspects of faith, including spirituality, prayer, worship and scripture. Each aspect of faith is considered separately and explored for those aspects which might be found valuable for those whose dominant function is sensing, intuition, thinking or feeling. These distinctive perspectives are discussed in light of the Christian doctrine of creation and the theology of individual differences.

Homan, Kristin J. 2012. Attachment to God mitigates negative effect of media exposure on women's body image. *Psychology of Religion and Spirituality* 4(4). 324–331.
doi:10.1037/a0029230.

Relationship with God can be understood as an attachment relationship and hence, should confer psychological benefits similar to a human attachment relationship. Secure adult attachment has been shown to alleviate psychological distress, but this aspect of God attachment has not been widely explored. This study tested the buffering effect of God-attachment style against exposure to media images in 92 undergraduate women. Following random assignment, participants completed a measure of attachment to God. Then they viewed a brief slideshow consisting of photographs of ultrathin or normal-weight models. Exposure to ultrathin models produced an increase in body dissatisfaction, but this effect was weaker for securely attached women. Results support the prediction that secure God attachment can buffer young women against the negative effects of thin-ideal media. Implications for prevention are discussed.

Krzystanek, Marek, Krzysztof Krysta, Adam Klasik & Irena Krupka-Matuszczyk. 2012. Religious content of hallucinations in paranoid schizophrenia. *Psychiatria Danubina* 24 Suppl 1. S65–69.

A random selection of 100 case histories from schizophrenic patients from the years 1932, 1952, 1972 and 1992 was selected. By reviewing the subject history and medical notes, information on the presence of religious hallucinations and/or delusions were collected and grouped. Religious topics were demonstrated in 46.8% of the test population. Whereas there was a clear diversity of religious-themed delusions, "God", "Christ", "Mary", "Satan/devil" and "hell" all figured prominently across all reviewed years. There is a progressive decrease in the number of religious topics in paranoid schizophrenia. The transfer of holiness from historical saints onto a subject was observed. Evil dominates over good in productive symptoms in paranoid schizophrenia. The phenomenon of apocalyptic subjects in paranoid hallucinations and delusions increased after the Second World War.

Lloyd, John B. 2012. Psychological type and the religious quest for wisdom and maturity. *Mental Health, Religion & Culture* 15(9). 837–847.

Self-knowledge is seen by many religious traditions as a key to growth in wisdom and maturity. It is also a key practical goal of all attempted taxonomies of the human personality. A distinctive feature of the MBTI psychological type approach is its affirmation of the intrinsic value of both polarities of the key preferences, for example extraversion and introversion. The absence of value judgment in MBTI psychological type is personally affirming, but could encourage complacency and narcissism. However, each type preference logically entails a weakness in using its polar opposite, and therefore preferences are also limitations, biases that cause and perpetuate blind spots and incapacities. Accepting this can lead individuals to recognize those situations in life where their type preferences are no guide or basis for behavior and to work on their less preferred attitudes and functions. Thus self-knowledge can generate the self-control that biblical writers see as integral to wisdom and maturity.

Powell, Ruth, Mandy Robbins & Leslie J. Francis. 2012. The psychological-type profile of lay church leaders in Australia. *Mental Health, Religion & Culture* 15(9). 905–918.
doi:10.1080/13674676.2012.686478.

A sample of 845 lay church leaders (444 women and 401 men) from a range of 24 different denominations and movements (including house churches and independent churches) completed the Francis Psychological-Type Scales within the context of the 2006 Australian National Church Life Survey. The psychological-type profiles of these lay church leaders were almost identical to the type profiles of 1527 Australian churchgoers (936 women and 591 men) published in an earlier study by Robbins and Francis. The predominant types among female lay church leaders were ISFJ (21%), ESFJ (21%), and ISTJ (18%). The predominant types among male lay church leaders were ISTJ (28%), ISFJ (17%), ESTJ (13%), and ESFJ (12%). The SJ temperament accounted for 67% of the female lay church leaders and for 70% of the male lay church leaders.

Preston, Jesse Lee & Ryan S. Ritter. 2012. Cleanliness and godliness: Mutual association between two kinds of personal purity. *Journal of Experimental Social Psychology* 48(6). 1365–1368.
doi:10.1016/j.jesp.2012.05.015.

Purity rituals (such as baptism, mikvah, and ablution) are an important component of many religious practices. These practices not only help protect the faithful from physical contaminants, but also bestow symbolic purity and maintain the sanctity of sacred objects. The present work examines the association between religion and cleanliness, as two representations of personal purity. Religious primes were found to activate cleanliness concepts in a word-stem completion task (Study 1), and increased the subjective value of cleaning products (Study 2). In a final study, cleaning primes increased ratings of religious value. These studies suggest a mutual association between religiousness and cleanliness, and that each may activate the other as goals for personal purity.

Ross, Christopher F.J. 2012. Religion and the sensation function. *Mental Health, Religion & Culture* 15(9). 823–835.

The sensation function, a form of perceiving contrasting to the intuitive function in Jung's personality typology, is explored in reference to Van der Hoop's description of its distinct phenomenology: (1) a perceptual field in which details show up clearly but separately; (2) its association with two-sided, subject and object, transcendence. Implications are examined for individuals' religious orientation when the sensation function is dominant or preferred, drawing on studies by pastoral theologians and spiritual directors, and the author's survey studies among Canadian Anglicans, Catholics and undergraduates in religious studies. Evidence is considered for the sensation function contributing to orientations to religion in the following forms: religion as (1) simplicity and presence, (2) providing direction, (3) practical service, (4) triggers to memory, (5) change avoidant, (6) preference for particular forms of prayer, and (7) a tendency to dichotomize. Conclusions focus upon the value of Jungian typology in providing an informed basis for differentiating a variety of religious pathways for psychological development, which may be useful to spiritually or religiously oriented individuals, and those who advise, guide, or teach them.

Sprung, Justin M., Michael T. Sliter & Steve M. Jex. 2012. Spirituality as a moderator of the relationship between workplace aggression and employee outcomes. *Personality and Individual Differences* 53(7). 930–934.
doi:10.1016/j.paid.2012.06.011.

This study was conducted to explore the role of spirituality in the workplace by examining relations between spirituality and a number of employee outcomes. Based on a sample of 854 participants from the General Social Survey (GSS), it was found that spirituality was associated with positive outcomes except when workplace aggression was present. In the presence of workplace aggression, spiritual employees tended to be more vulnerable to negative outcomes than less spiritual employees. This diverges from past research and our expectations; potential reasons for these counterintuitive moderator effects are discussed. Though limited by the brief and potentially inadequate measures used in the GSS (i.e., single-item measures), this exploratory study encourages future research to fully understand the role of spirituality in the workplace.

Subhi, Nasrudin & David Geelan. 2012. When Christianity and homosexuality collide: Understanding the potential intrapersonal conflict. *Journal of Homosexuality* 59(10). 1382–1402. doi:10.1080/00918369.2012.724638.

Reconciling sexual orientation with religious and spiritual beliefs can be challenging for Christian homosexuals, since many Christian churches teach that homosexual behavior is sinful. A qualitative study of 10 male and 10 female Christian homosexuals was conducted via semi-structured interviews. This article seeks to explore the potential conflict between Christianity and homosexuality faced by the respondents. Participants' life stories and experiences varied widely. A few respondents were unaffected by the potential conflict between Christianity and homosexuality, however, the majority were affected. Effects included depression, guilt, anxiety, suicidal ideation, and alienation. Implications of the findings for support personnel are included.

Village, Andrew. 2012. Biblical literalism among Anglican clergy: What is the role of psychological type? *Mental Health, Religion & Culture* 15(9). 955–968.

The SIFT method of preaching argues that preachers should attend to the different learning styles implied by psychological type theory when preparing and delivering sermons. The evidence to date that supports the theory behind the method has mainly been based on offering readers of known psychological type a range of interpretations specifically created to appeal to particular type preferences. This paper extends these studies by looking at how a more general interpretative strategy (literalism) is related to psychological type preferences. A sample of 1039 recently ordained Anglican clergy in the UK completed the Francis Psychological Type Scales and a 10-item Biblical Literalism Scale. There was a positive association between a preference for sensing and biblical literalism, after controlling for general biblical conservatism and church tradition.

Whitehead, Andrew L. & Joseph O. Baker. 2012. Homosexuality, religion, and science: Moral authority and the persistence of negative attitudes. *Sociological Inquiry* 82(4). 487–509. doi:10.1111/j.1475-682X.2012.00425.x.

The liberalization of attitudes toward homosexuality in the United States over the past 30 years is well documented. Despite these changes, substantial resistance to equality for gay men and lesbians remains. Previous studies indicate that beliefs about the etiology of homosexuality are central to this discussion. Those who believe homosexuality is innate are more favorable, while those who believe it is the result of a choice are more negative. Moreover, experimental research indicates that those with negative views actually become more opposed when a natural explanation is proposed. This study highlights the importance of perceived sources of epistemic and moral authority for understanding views of homosexuality. Using stances on culturally controversial issues involving “science and religion” as indicators of where individuals place authority, the authors outline the connection between perceptions of moral authority and attributions about homosexuality. Analyses of a national survey of American adults show that, net of controls, one’s stance on moral authority is the strongest predictor of attributions about whether homosexuality is chosen or innate.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Aghababaei, Naser. 2012. Religious, Honest and Humble: Looking for the Religious Person Within the HEXACO Model of Personality Structure. *Personality and Individual Differences* 53(7). 880–883. doi:10.1016/j.paid.2012.07.005.

The present study examined the relation of religiousness with personality dimensions of the HEXACO and the Big Five models. From the Big Five, Agreeableness and Conscientiousness were associated with higher religiosity, whereas from the HEXACO, Honesty–Humility was the strongest correlate of religiosity, followed by Agreeableness. The HEXACO model showed a moderately large advantage in predicting individual differences in

religiousness. This study provided some additional construct validity of the HEXACO Honesty–Humility factor as well as the religious orientation paradigm.

Facco, Enrico & Christian Agrillo. 2012. Near-Death-Like Experiences without Life-Threatening Conditions or Brain Disorders: A Hypothesis from a Case Report. *Frontiers in Psychology* 3. 490. doi:10.3389/fpsyg.2012.00490.

Near-death experiences (NDEs) are profound psychic experiences commonly occurring in life-threatening conditions. They include feeling a sense of peace, of seeing a bright light, encountering deceased relatives or religious figures, and of transcending space and time. To explain them, it has been suggested that they stem from brain disorders and/or psychological reactions to approaching death, a sort of wishful thinking in response to the perceived threat. This is a report on a case with most of the features typical of NDEs except that it occurred entirely without any life-threatening conditions. This evidence is theoretically incompatible with either of the above hypotheses, suggesting that a broader interpretation of the phenomenon is needed.

Pechey, Rachel & Peter Halligan. 2012. Using co-occurrence to evaluate belief coherence in a large non clinical sample. *PloS one* 7(11). e48446. doi:10.1371/journal.pone.0048446.

Much of the recent neuropsychological literature on false beliefs (delusions) has tended to focus on individual or single beliefs, with few studies actually investigating the relationship or co-occurrence between different types of co-existing beliefs. Quine and Ullian proposed the hypothesis that our beliefs form an interconnected web in which the beliefs that make up that system must somehow “cohere” with one another and avoid cognitive dissonance. As such beliefs are unlikely to be encapsulated (i.e., exist in isolation from other beliefs). The aim of this preliminary study was to empirically evaluate the probability of belief co-occurrence as one indicator of coherence in a large sample of subjects involving three different thematic sets of beliefs (delusion-like, paranormal & religious, and societal/cultural). Results showed that the degree of belief co-endorsement between beliefs within thematic groupings was greater than random occurrence, lending support to Quine and Ullian’s coherentist account. Some associations, however, were relatively weak, providing for well-established examples of cognitive dissonance.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

- Ai, Amy L, Paul Wink & Marshall Shearer. 2012. Fatigue of Survivors Following Cardiac Surgery: Positive Influences of Preoperative Prayer Coping. *British Journal of Health Psychology* 17(4). 724–742.
doi:10.1111/j.2044-8287.2012.02068.x.

This study examined the effect of preoperative factors, especially the use of prayer for coping, on long-term postoperative fatigue symptoms as one aspect of lack of vitality in middle-aged and older patients who survived cardiac surgery. The current participants completed a mailed survey 30 months after surgery. Results indicate that preoperative prayer coping, but not other religious factors, predicted less mental fatigue at the 30-month follow-up, after controlling for key demographics, medical comorbidities, cardiac function (previous cardiovascular intervention, congestive heart failure, left ventricular ejection fraction, New York Heart Association Classification), mental health (depression, anxiety), and protectors (optimism, hope, social support). Male gender, preoperative anxiety, and reverence in secular context predicted more mental fatigue. Physical fatigue increased with age, medical comorbidities, and preoperative anxiety. Including health control beliefs in the model did not eliminate this effect.

- Fakoya, I, AM Johnson, KA Fenton, J Anderson, N Nwokolo, AK Sullivan, P Munday & FM Burns. 2012. Religion and HIV diagnosis among Africans living in London. *HIV Medicine* 13(10). 617–622.
doi:10.1111/j.1468-1293.2012.01031.x.

The aim of the paper was to describe the association of religion with HIV outcomes in newly diagnosed Africans living in London. A total of 246 Black Africans were included in the analysis. Most participants were religious: non-Roman Catholic Christians (55.7%), Roman Catholics (35.2%) and Muslims (6.1%). Only 1.2% stated that they did not have a religion. Participants who attended religious services at least monthly were more likely to believe that 'faith alone can cure HIV' than those who attended less frequently (37.7% vs. 15.0%; P=0.002). A small proportion (5.2%) believed that taking antiretroviral therapy implied a lack of faith in God. Bivariate analysis found no relationship between religiousness (as measured using frequency of attendance at religious services and religious attitudes or beliefs) and late diagnosis, changes in CD4 count/viral load 6 months post diagnosis, or initiation of antiretroviral therapy. The authors conclude that strong religious beliefs about faith and healing are unlikely to act as a barrier to accessing HIV testing or antiretroviral treatment for Black Africans living in London.

- Himelstein, Samuel, Arthur Hastings, Shauna Shapiro & Myrtle Heery. 2012. A qualitative investigation of the experience of a mindfulness-based intervention with incarcerated adolescents. *Child and Adolescent Mental Health* 17(4). 231–237.
doi:10.1111/j.1475-3588.2011.00647.x.

This study investigated the experience of 23 incarcerated male adolescents who participated in an adapted 10-week mindfulness-based intervention. Following the final class of the treatment intervention, participants completed semi-structured interviews. Four major clusters of themes were identified: increase in subjective well-being, increase in self-regulation, increase in awareness, and accepting attitude toward the treatment intervention. Results suggest that adapted mindfulness-based interventions are feasible as treatments for incarcerated youth and have promising potential.

Kelly, John F., Maria E. Pagano, Robert L. Stout & Shannon M. Johnson. 2012. Influence of religiosity on 12-step participation and treatment response among substance-dependent adolescents? *Journal of Studies on Alcohol and Drugs* 73(6). 1000–1011.

Analysis of 195 adolescents court-referred to a 2-month, 12-step, residential treatment for substance dependency showed that greater lifetime formal religious practices at intake were associated with increased step work and AA/NA-related helping during treatment, which in turn were linked to improved substance outcomes, global functioning, and reduced narcissistic entitlement. Increased step work mediated the effect of religious practices on increased abstinence, whereas AA/NA-related helping mediated the effect of religiosity on reduced craving and entitlement.

Levin, Jeff. 2012. Religion and physical health among older Israeli Jews: Findings from the SHARE-Israel study. *The Israel Medical Association Journal: IMAJ* 14(10). 595–601.

The present paper is part of a series of studies using large-scale population data sources to map the impact of religiousness on the physical and mental health of Jews. Using data from the Israeli sample of the Survey of Health, Ageing and Retirement in Europe (n=1,287), a cross-national survey program involving nearly a dozen nations, the author found that recent synagogue attendance is a significant predictor of better health for six of seven health measures, even after adjusting for age and several other covariates and mediators, including measures of health-related behavior and social support. Prayer, by contrast, is inversely associated with health according to five measures, perhaps reflecting its use as a coping mechanism for individuals with health problems.

Levine, Alison S. & Judith L. Balk. 2012. Pilot study of yoga for breast cancer survivors with poor quality of life. *Complementary Therapies in Clinical Practice* 18(4). 241–245.
doi:10.1016/j.ctcp.2012.06.007.

This study addresses whether hatha yoga improves breast cancer survivors' quality of life (n=25). Following yoga intervention, significant improvement was found in physical, emotional, functional and breast cancer-specific well-being; no improvement was found in social well-being. Patients with below average pre-intervention index scores (n=13) showed greater improvement in emotional and functional well-being, while those with above average pre-intervention scores (n=9) showed greater improvement in physical well-being.

Liu, Wen, Laura Zahner, Molly Cornell, Tung Le, Jessica Ratner, Yunxia Wang, Mamatha Pasnoor, Mazen Dimachkie & Richard Barohn. 2012. Benefit of Qigong Exercise in Patients With Fibromyalgia: A Pilot Study. *International Journal of Neuroscience* 122(11). 657–664.
doi:10.3109/00207454.2012.707713.

In this study, a total of 14 subjects with fibromyalgia were randomly assigned into one of two groups. The experimental group went through a six-week Qigong exercise program. The control group took part in a sham Qigong exercise program using the same body movements also for six weeks. Following intervention, group mean scores of measurements in pain, fatigue, sleep quality, and fibromyalgia impact improved significantly in the intervention group, but not in the control group.

Michalsen, Andreas, Hermann Traitteur, Rainer Lüdtkke, Stefan Brunnhuber, Larissa Meier, Michael Jeitler, Arndt Büssing & Christian Kessler. 2012. Yoga for Chronic Neck Pain: A Pilot Randomized Controlled Clinical Trial. *The Journal of Pain* 13(11). 1122–1130.
doi:10.1016/j.jpain.2012.08.004.

Researchers evaluated the effectiveness of Iyengar yoga in chronic neck pain by means of a randomized clinical trial. Patients (n=77) were randomized to a 9-week Iyengar yoga program with weekly 90-minute classes (n=38) or to a self-care/exercise program (n=38). Significant treatment effects for the yoga group were found in pain relief and functional improvements.

Morton, Kelly R., Jerry W. Lee, Mark G. Haviland & Gary E. Fraser. 2012. Religious engagement in a risky family model predicting health in older Black and White Seventh-Day Adventists. *Psychology of Religion and Spirituality* 4(4). 298–311.
doi:10.1037/a0027553.

In this study, associations among latent variables (Child Poverty, Risky Family exposure, Religious Engagement, Negative Social Interactions, Negative Emotionality, and Perceived Physical Health) were evaluated in 6,753 Black and White adults aged 35–106 years who were members of the Seventh-day Adventist church. Child Poverty was positively associated with both Risky Family exposure and Religious Engagement. Risky Family was negatively associated with Religious Engagement and positively associated with both Negative Social Interactions and Negative Emotionality. Religious Engagement was negatively associated with Negative Emotionality and Negative Social Interactions. Negative Social Interactions was positively associated with Negative Emotionality, which had a direct, negative effect on Perceived Physical Health. All constructs had indirect effects on Perceived Physical Health through Negative Emotionality. The authors conclude that the effects of a risky family environment appear to be enduring, negatively affecting one's adult religious life, emotionality, social interactions, and perceived health. Religious engagement, however, may counteract the damaging effects of early life stress.

Orenstein, Ellen, Alexandra Basilakos & Rebecca Shisler Marshall. 2012. Effects of Mindfulness Meditation on three individuals with aphasia. *International Journal of Language & Communication Disorders / Royal College of Speech & Language Therapists* 47(6). 673–684.
doi:10.1111/j.1460-6984.2012.00173.x.

The purpose of this study was to determine if Mindfulness Meditation improves divided attention or language in people with aphasia (PWA; n=3) and if it affects the overall sense of effort. Following intervention, all three participants reported that Mindfulness Meditation was easy to learn and carry out on a daily basis, and reported feeling more 'relaxed' and 'peaceful' after Mindfulness Meditation training than before.

Reig-Ferrer, Abilio, M Dolores Arenas, Rosario Ferrer-Cascales, M Dolores Fernández-Pascual, Natalia Albaladejo-Blázquez, M Teresa Gil & Vanesa de la Fuente. 2012. Evaluation of spiritual well-being in haemodialysis patients. *Nefrologia: Publicacion Oficial de la Sociedad Espanola Nefrologia* 32(6). 731–742.
doi:10.3265/Nefrologia.pre2012.Apr.11384.

The authors report on the development and testing of an instrument for measuring spiritual well-being within a sample of 94 hemodialysis patients. The main instrument, a 21-item Meaning in Life Scale (MiLS), comprises four scales: Life Perspective, Purpose and Goals, Confusion and Lessened Meaning, Harmony and Peace, and Benefits of Spirituality. A total score for spiritual well-being is also produced. The study demonstrates that the MiLS-Sp is a psychometrically sound measure of spiritual well-being for dialysis patients (reliability, validity) as they manage the complex demands of a chronic illness. Spiritual well-being was significantly associated with various quality of life variables, health status, personal happiness, or religiosity in patients on dialysis. There was no relationship between spirituality scores and comorbidity, HD duration, gender, or age. Spiritual well-being is relatively low in dialysis patients.

Rosequist, Lisa, Kathleen Wall, Diana Corwin, Jeanne Achterberg & Cheryl Koopman. 2012. Surrender as a form of active acceptance among breast cancer survivors receiving Psycho-Spiritual Integrative Therapy. *Supportive Care In Cancer: Official Journal of the Multinational Association of Supportive Care in Cancer* 20(11). 2821–2827.
doi:10.1007/s00520-012-1406-y.

The purpose of this study was to describe a domain of spiritual coping known as "surrender" as experienced among 23 women diagnosed with breast cancer who participated in Psycho-Spiritual Integrative Therapy (PSIT).

Surrender is a concept similar to active acceptance, which has been studied extensively, but surrender in the context of spiritual supportive care has received little attention. Following the therapy, analysis of an open-ended questionnaire revealed the presence of four distinct themes: experience of surrender, facilitation of surrender, inhibition of surrender, and ease and completeness of surrender. Although the manifestations of surrender varied, women were consistent in describing these experiences positively.

- Schneider, Robert H, Clarence E Grim, Maxwell V Rainforth, Theodore Kotchen, Sanford I Nidich, Carolyn Gaylord-King, John W Salerno, Jane Morley Kotchen & Charles N Alexander. 2012. Stress reduction in the secondary prevention of cardiovascular disease: Randomized, controlled trial of transcendental meditation and health education in blacks. *Circulation. Cardiovascular Quality and Outcomes* 5(6). 750–758.
doi:10.1161/circoutcomes.112.967406.

This paper reports on a randomized, controlled trial of 201 black men and women with coronary heart disease who were randomized to the transcendent meditation (TM) program or health education. During an average follow-up of 5.4 years, it was found that the TM program significantly reduced risk for mortality, myocardial infarction, and stroke in coronary heart disease patients. These changes were associated with lower blood pressure and psychosocial stress factors.

- Senders, Angela, Helané Wahbeh, Rebecca Spain & Lynne Shinto. 2012. Mind-body medicine for multiple sclerosis: a systematic review. *Autoimmune Diseases* 2012. 567324.
doi:10.1155/2012/567324.

This literature survey reviewed 11 mind-body studies for patients with multiple sclerosis (MS). Four high quality trials (yoga, mindfulness, relaxation, and biofeedback) were found helpful for a variety of MS symptoms. The authors conclude that the evidence for mind-body medicine in MS is limited, yet mind-body therapies are relatively safe and may provide a non-pharmacological benefit for MS symptoms.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

- Chaudoir, Stephenie R, Wynne E Norton, Valerie A Earnshaw, Linda Moneyham, Michael J Mugavero & Kathie M Hiers. 2012. Coping with HIV Stigma: Do Proactive Coping and Spiritual Peace Buffer the Effect of Stigma on Depression? *AIDS and Behavior* 16(8). 2382–2391.
doi:10.1007/s10461-011-0039-3.

Researchers examined whether two coping-related factors (proactive coping and spiritual peace) modified the effect of HIV stigma on likelihood of depression among a sample of 465 people living with HIV/AIDS. Spiritual peace moderated the effect of HIV stigma on depression at high, but not low, levels of HIV stigma. No such effect was observed for proactive coping. Findings suggest that spiritual peace may help counteract the negative effect of HIV stigma on depression.

- Hazlett-Stevens, Holly. 2012. Mindfulness-based stress reduction for comorbid anxiety and depression: case report and clinical considerations. *The Journal of Nervous and Mental Disease* 200(11). 999–1003.
doi:10.1097/NMD.0b013e3182718a61.

This case report demonstrates how mindfulness-based stress reduction (MBSR) was associated with dramatic clinical improvement of an individual with symptoms of panic, generalized anxiety, and depression. Scores on clinical assessment measures suggested clinically severe levels of anxious arousal, generalized anxiety, worry, fear of negative evaluation, and depression at the beginning of the intervention. The scores on all these measures fell well within normal limits 7 weeks later at the end of the intervention, and no remaining symptoms were reported afterward. Increased life satisfaction and quality of life were documented as well.

Holmes, Khiela J. & John E. Lochman. 2012. The role of religiosity in African American preadolescent aggression. *Journal of Black Psychology* 38(4). 497–508.
doi:10.1177/0095798412443161.

In this study of 157 African American preadolescents with elevated levels of aggression, and their primary caregivers, analysis indicated that higher levels of parent church attendance and preadolescent intrinsic religiosity predicted lower preadolescent aggression. The relation between preadolescent private religious activities and aggression was moderated by socioeconomic status.

Krause, Neal & Elena Bastida. 2012. Contact with the Dead, Religion, and Death Anxiety among Older Mexican Americans. *Death Studies* 36(10). 932–948.

The purpose of this study is to see if contact with the dead is associated with lower death anxiety among older Mexican Americans. The data come from a nationwide survey of older Mexican Americans (n=1,005). The study model specifies that (a) older Mexican Americans who have experienced contact with the dead are more likely to see the connectedness that exists among all people; (b) seeing that all people are one promotes feelings of grateful to God; (c) gratitude toward God is, in turn, associated with lower death anxiety. The findings support each of these relationships.

Lang, Ariel J, Jennifer L Strauss, Jessica Bomyea, Jill E Bormann, Steven D Hickman, Raquel C Good & Michael Essex. 2012. The theoretical and empirical basis for meditation as an intervention for PTSD. *Behavior Modification* 36(6). 759–786.
doi:10.1177/0145445512441200.

This article reviews meditation as an intervention for PTSD, considering three major types of meditative practices: mindfulness, mantra, and compassion meditation. The mechanisms by which these approaches may effectively reduce PTSD symptoms and improve quality of life are presented. Empirical evidence of the efficacy of meditation for PTSD is very limited but holds some promise.

Muzik, Maria, Susan E. Hamilton, Katherine Lisa Rosenblum, Ellen Waxler & Zahra Hadi. 2012. Mindfulness yoga during pregnancy for psychiatrically at-risk women: Preliminary results from a pilot feasibility study. *Complementary Therapies in Clinical Practice* 18(4). 235–240.
doi:10.1016/j.ctcp.2012.06.006.

Researchers offered a 10-week mindfulness yoga (M-Yoga) intervention to psychiatrically high-risk pregnant women (n=18) as an alternative to pharmacological treatment. Following the yoga intervention, symptoms of depression were significantly reduced, while mindfulness and maternal-fetal attachment significantly increased.

Rady, Ahmed, Hoda Salama, Mervat Wagdy & Ahmed Ketat. 2012. Religious attitudes in adolescents with Obsessive Compulsive Symptoms OCS and disorder OCD. *Global Journal of Health Science* 4(6). 216–221.

In a study of 1,299 secondary school students, a high prevalence rate of obsessive symptoms was found. Religious attitude didn't show significant differences among adolescents showing only obsessive compulsive disorder or those showing only obsessive compulsive symptoms.

Robinson, Jennifer A, James M Bolton, Daniel Rasic & Jitender Sareen. 2012. Exploring the relationship between religious service attendance, mental disorders, and suicidality among different ethnic groups: results from a nationally representative survey. *Depression and Anxiety* 29(11). 983–990.
doi:10.1002/da.21978.

This study examined the relationship between religious attendance and mental health across ethnic groups using data from an ethnically diverse sample of 20,130 adult respondents. Infrequent religious attendance was associated

with substance use disorders in Whites and Africans only, and with anxiety and suicidal ideation in Whites and Hispanics only. Asians were the only group in which religious attendance was associated with mood disorders.

- Sedlmeier, Peter, Juliane Eberth, Marcus Schwarz, Doreen Zimmermann, Frederik Haerig, Sonia Jaeger & Sonja Kunze. 2012. The psychological effects of meditation: A meta-analysis. *Psychological Bulletin* 138(6). 1139–1171.
doi:10.1037/a0028168.

In this meta-analysis, the author give a comprehensive overview of the effects of meditation on psychological variables that can be extracted from empirical studies, concentrating on the effects of meditation on nonclinical groups of adult meditators. Because of methodological problems, almost ¾ of an initially identified 595 studies had to be excluded. In general, results were strongest (medium to large) for changes in emotionality and relationship issues, less strong (about medium) for measures of attention, and weakest (small to medium) for more cognitive measures. However, specific findings varied across different approaches to meditation (transcendental meditation, mindfulness meditation, and other meditation techniques). Surprisingly, meditation experience only partially covaried with long-term impact on the variables examined.

- Singh, Yogesh, Ratna Sharma & Anjana Talwar. 2012. Immediate and Long-term Effects of Meditation on Acute Stress Reactivity, Cognitive Functions, and Intelligence. *Alternative Therapies in Health & Medicine* 18(6). 46–53.

To study the effects of long-term meditation on stress levels, intelligence, emotional quotients, and cognitive functions 34 healthy male volunteer participants meditated daily for 1 month, between phases 1 and 2. To study the immediate effects of meditation on stress levels, participants meditated for 15 minutes after playing a computer game to induce stress. In the short term, meditation was associated with a physiological relaxation response (significant decrease in galvanic skin response (GSR)) and an improvement in scores on the Stroop test of reaction times. In the long term, meditation brought significant improvements in IQ and scores for cognitive functions, whereas participants' stress levels (GSR and acute stress) decreased. Emotional Quotient, salivary cortisol, and heart rate showed no significant changes.

- Steglitz, Jeremy, Reuben Ng, John S Mosha & Trace Kershaw. 2012. Divinity and Distress: The Impact of Religion and Spirituality on the Mental Health of HIV-Positive Adults in Tanzania. *AIDS and Behavior* 16(8). 2392–2398.
doi:10.1007/s10461-012-0261-7.

This study examined the relationship between religiosity, spirituality and mental health in the context of a stress-coping framework. Participants were 135 rural, low-income HIV-positive adults in Iringa, Tanzania. Religiosity was related to decreased avoidant coping and increased social support, which in turn were related to psychological distress. Spirituality was positively related to active coping and social support. Results suggest that coping strategies and social support may mediate the relationship between religiosity and spirituality and psychological distress.

- Williams, Alishia D, Gloria Lau & Jessica R Grisham. 2012. Thought-action fusion as a mediator of religiosity and obsessive-compulsive symptoms. *Journal of Behavior Therapy and Experimental Psychiatry* 44(2). 207–212.
doi:10.1016/j.jbtep.2012.09.004.

Researchers exposed 85 Christian, Jewish, and Atheist/Agnostic participants to an experimental thought-induction protocol and reported on their associated levels of distress, guilt, feelings of responsibility, and urge to suppress target intrusions experienced during a 5-min monitoring period. Analysis revealed that Christianity moderated the effects of religiosity on moral thought-action fusion (TAF) beliefs, which in turn mediated the relationship between religiosity and obsessive-compulsive symptoms. In the Christian group, moral TAF beliefs

mediated the relationship between religiosity and ratings of guilt and responsibility following the experimental protocol.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Amoako-Agyeman, Kofi Nyame. 2012. Adolescent Religiosity and Attitudes to HIV and AIDS in Ghana. *SAHARA J: Journal of Social Aspects of HIV/AIDS Research Alliance / SAHARA , Human Sciences Research Council* 9(4). 227–241.
doi:10.1080/17290376.2012.745665.

This study investigated the relationships between adolescent religiosity and attitudes to HIV/AIDS (n=488). Adolescents with very high private religiosity are more likely to abstain from sex but less likely to use condoms once they initiate: protection is inversely related to religiosity. Further, the results showed relatively high levels of religiosity and a preference for private religiosity as opposed to organizational religiosity.

Backes, Dirce Stein, Marli Stein Backes, Hilda Maria Freitas Medeiros, Daiana Foggiato de Siqueira, Simone Barbosa Pereira, Camila Biazus Dalcin & Irani Rupolo. 2012. Spirituality Workshops: Alternative Care For The Comprehensive Treatment Of Drug Addicts. *Revista da Escola de Enfermagem da U S P* 46(5). 1254–1259.

This is an experience report regarding crack users following detoxification treatment, which aimed to achieve a comprehensive treatment of human beings through spirituality workshops. Cultivated and created from the inspirations of the subjects themselves, the workshops are strategies capable of encouraging a revision of attitudes and behaviors, as well as to resume life based on new values and ideals. In abstract, the workshops aim to contribute towards broadening discussions on the theme, thus supporting the revision of nursing practice in regards to detoxification treatment, in addition to highlighting the need to conduct further studies in this field.

Edenfield, Teresa M & Sy Atezaz Saeed. 2012. An Update on Mindfulness Meditation as a Self-help Treatment for Anxiety and Depression. *Psychology Research And Behavior Management* 5. 131–141.
doi:10.2147/PRBM.S34937.

This review defines meditation and mindfulness, discusses the relationship between stress and health and how mindfulness meditation (MM) relates to therapeutically engaging the relaxation response, and reviews the empirical findings that are related to the efficacy of MM in the treatment of depression and anxiety symptoms.

Ellman, Matthew S, Dena Schulman-Green, Leslie Blatt, Susan Asher, Diane Viveiros, Joshua Clark & Margaret Bia. 2012. Using Online Learning and Interactive Simulation to Teach Spiritual and Cultural Aspects of Palliative Care to Interprofessional Students. *Journal of Palliative Medicine* 15(11). 1240–1247.
doi:10.1089/jpm.2012.0038.

The authors report on an education program that was created, implemented, and evaluated with students in medicine, nursing, chaplaincy, and social work. Five learning objectives emphasized spiritual, cultural, and interprofessional aspects of palliative care. Following the program, analysis of 217 students' free-text responses indicated that students of all professions recognized important issues beyond their own discipline, the roles of other professionals, and the value of team collaboration. Quantitative analysis of 309 questionnaires indicated that students of all professions perceived that the program met its five learning objectives, and highly rated the program and its two components for both educational quality and usefulness for future professional work.

Engelbreton, Joan & Diane Wind Wardell. 2012. Energy Therapies: Focus on Spirituality. *Explore (New York, N.Y.)* 8(6). 353–359.
doi:10.1016/j.explore.2012.08.004.

The authors explored how spiritual experiences are described by participants of an energy based healing session (n=56). The researchers developed a taxonomy of spiritual experiences (TSE) and evaluated it through analysis of existing data. They found that the components of the taxonomy were well represented and richly described as occurring during a healing session. Notable similarities between giving and receiving a healing were apparent in the descriptions of sensate experiences, ecstasy, and experiences of encounters with disincarnate guides. Healing activities are a rich context for spiritual experiences. They authors conclude that the taxonomy provides a useful linguistic and cognitive structure for exploring spiritual experiences.

- Evans, Bronwynne C. & Ebere Ume. 2012. Psychosocial, Cultural, and Spiritual Health Disparities in End-of-life and Palliative care: Where we are and where we need to go. *Nursing Outlook* 60(6). 370–375.
doi:10.1016/j.outlook.2012.08.008.

This article explores the psychosocial, cultural, and spiritual health disparities existing in palliative and end-of-life care with the goal of identifying future research needs. After reviewing existing studies, the authors conclude that future research should include a search for theoretical and causal mechanisms; prospective longitudinal investigations; diverse patients, conditions, contexts, and settings; methodological diversity and rigor; and interdisciplinary, culturally sensitive interventions.

- Harnett, Paul H. & Sharon Dawe. 2012. The contribution of mindfulness-based therapies for children and families and proposed conceptual integration. *Child and Adolescent Mental Health* 17(4). 195–208.
doi:10.1111/j.1475-3588.2011.00643.x.

The authors reviewed 24 studies as part of a literature review on mindfulness-based interventions targeting children, adolescents, and families. They conclude that mindfulness-based interventions are an important addition to the repertoire of existing therapeutic techniques. However, large-scale, methodologically rigorous studies are lacking. The interventions used in treatment evaluations vary in both content and dose, the outcomes targeted have varied, and no studies have employed methodology to investigate mechanisms of change.

- Hui, Victoria Ka-Ying & Peter G. Coleman. 2012. Do Reincarnation Beliefs Protect Older Adult Chinese Buddhists Against Personal Death Anxiety? *Death Studies* 36(10). 949–958.

The aim of this exploratory survey study was to develop and validate a Buddhist reincarnation beliefs scale and explore the relation between Buddhist reincarnation beliefs and personal death anxiety in 141 older adult Hong Kong Chinese Buddhists. Buddhist reincarnation beliefs were unrelated to personal death anxiety. This suggests that not all religious afterlife beliefs have death anxiety buffering power as proposed by Terror Management Theory, perhaps because Buddhists view reincarnation not as a solace but rather as a renewal of sufferings due to unwholesome karma.

- Kashdan, Todd B. & John B. Nezlek. 2012. Whether, when, and how is spirituality related to well-being? Moving beyond single occasion questionnaires to understanding daily process. *Personality and Social Psychology Bulletin* 38(11). 1523–1535.
doi:10.1177/0146167212454549.

The authors carried out a daily diary study with 87 participants who provided reports of their daily spirituality and well-being for a total of 1,239 days. They found that daily spirituality was positively related to meaning in life, self-esteem, and positive affect, and the link from daily spirituality to both self-esteem and positive affect was fully mediated by meaning in life. Moreover, within-person relationships between daily spirituality and self-esteem and meaning in life were stronger for people higher in trait spirituality. Lagged analyses found positive relationships between present day spirituality and next day's meaning in life; there was no evidence for meaning in

life as a predictor of the next day's spirituality. When focusing on affect, for people higher in trait spirituality, greater negative affect (and lower positive affect) predicted greater spirituality the next day.

- 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.

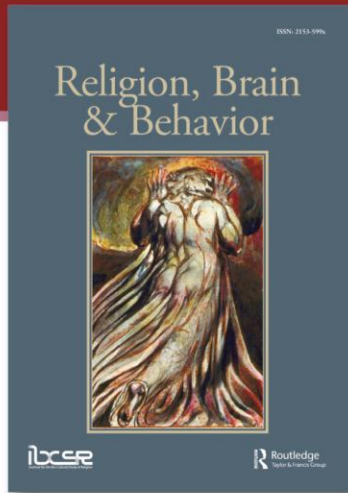
This qualitative study analyzes data gathered using in-depth interviewing and explores the spiritual saliency for sixteen centenarians. Results illustrate the importance spirituality has for older adults over the life course, particularly those in advanced age. Findings indicate that spirituality is key factor of support, an important resource in late life, and maintains continuity over the life course for the centenarians. Additionally, spirituality serves as critical component in the everyday lives of the participants and provides a framework for helping older adults make sense of having lived a very long life.

- Murray, Evan D, Miles G Cunningham & Bruce H Price. 2012. The role of psychotic disorders in religious history considered. *The Journal of Neuropsychiatry and Clinical Neurosciences* 24(4). 410–426.
doi:10.1176/appi.neuropsych.11090214.

The authors have analyzed the religious figures Abraham, Moses, Jesus, and St. Paul from a behavioral, neurologic, and neuropsychiatric perspective to determine whether new insights can be achieved about the nature of their revelations. Analysis reveals that these individuals had experiences that resemble those now defined as psychotic symptoms, suggesting that their experiences may have been manifestations of primary or mood disorder-associated psychotic disorders. Social models of psychopathology and group dynamics are proposed as explanations for how followers were attracted and new belief systems emerged and were perpetuated. The authors suggest a new DSM diagnostic subcategory as a way to distinguish this type of psychiatric presentation. These findings support the possibility that persons with primary and mood disorder-associated psychotic symptoms have had a monumental influence on the shaping of Western civilization. The authors therefore advocate for increased compassion and understanding for persons living with mental illness.

- Pajević, Izet. 2012. Secular and postsecular psychiatry. *Psychiatria Danubina* 24 Suppl 3. S262–266.

In this paper, the author offers a basic sketch of "postsecular psychiatry." The goal is to open a professional debate over the issue, which would contribute that psychiatry, despite the ongoing challenges and provocations, maintains its essence as a medical discipline and adequately respond to all the needs of its patients, including those related to spirituality and religion. Overcoming rigid secular framework, psychiatry becomes more human and more close to human. In this way, psychiatry does not lose its "scientific component" because the effects of spirituality, beliefs or religious practices on mental health can be scientifically investigated without crossing the boundaries between the natural and spiritual sciences.



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