



RESEARCH REVIEW

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

DECEMBER, 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 540 articles, 88 articles have been retained from 40 journals. There are 22 pre-publication citations from 20 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Froeliger, Brett, Eric L Garland & F Joseph McClernon. 2012. Yoga meditation practitioners exhibit greater gray matter volume and fewer reported cognitive failures: results of a preliminary voxel-based morphometric analysis. *Evidence-based Complementary and Alternative Medicine: eCAM* 2012. 821307.
doi:10.1155/2012/821307.

Hatha yoga techniques, including physical postures (asanas), breathing exercises (pranayama), and meditation, involve the practice of mindfulness. In turn, yoga meditation practices may induce the state of mindfulness, which, when evoked recurrently through repeated practice, may accrue into trait or dispositional mindfulness. Though prior studies have identified differences in gray matter volume (GMV) between long-term mindfulness practitioners and controls, no studies to date have reported on whether yoga meditation is associated with GMV differences. The present study investigated GMV differences between yoga meditation practitioners (YMP) and a matched control group (CG). The YMP group exhibited greater GM volume in frontal, limbic, temporal, occipital, and cerebellar regions; the CG had no greater regional greater GMV. In addition, the YMP group reported significantly fewer cognitive failures on the Cognitive Failures Questionnaire (CFQ), the magnitude of which was positively correlated with GMV in numerous regions identified in the primary analysis. Lastly, GMV was positively correlated with the duration of yoga practice. Results from this preliminary study suggest that hatha yoga practice may be associated with the promotion of neuroplastic changes in executive brain systems, which may confer therapeutic benefits that accrue with repeated practice.

Mascaro, Jennifer S, James K Rilling, Lobsang Tenzin Negi & Charles L Raison. 2012. Pre-existing brain function predicts subsequent practice of mindfulness and compassion meditation. *NeuroImage* 69C. 35–42.

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doi:10.1016/j.neuroimage.2012.12.021.

While a variety of meditation techniques are increasingly employed as health interventions, the fact that meditation requires a significant commitment of time and effort may limit its potential widespread utility. In the current study, researchers investigate whether baseline subjective reports or brain activity in response to a “Pain for Self and Others” paradigm predicts subsequent engagement in mindfulness and compassion meditation. The study also investigated whether compassion training would impact neural responses when compared to an active health education control group. Prior to training, activation of the left and right anterior insula, an area thought to be important for empathy, in response to the Other pain task was positively related to engagement with compassion meditation as measured by practice time (n=13). On the other hand, activity in the left amygdala during the Self pain task was negatively correlated with mindfulness practice time. Following the study intervention, there was no difference between the compassion group (n=13), and the control group (n=8), in brain responses to either the Self or Other task. These results are the first to indicate that baseline neural responses may predict engagement with meditation training and suggest that pre-existing neurobiological profiles differentially predispose individuals to engage with disparate meditation techniques.

Patterson, Richard, Jared Rothstein & Aron K Barbey. 2012. Reasoning, cognitive control, and moral intuition. *Frontiers in Integrative Neuroscience* 6. 114.
doi:10.3389/fnint.2012.00114.

Recent Social Intuitionist work suggests that moral judgments are intuitive (not based on conscious deliberation or any significant chain of inference), and that the reasons we produce to explain or justify our judgments and actions are for the most part post hoc rationalizations rather than the actual source of those judgments. This is consistent with work on judgment and explanation in other domains, and it correctly challenges one-sidedly rationalistic accounts. In this article, the researchers suggest that in fact reasoning has a great deal of influence on moral judgments and on intuitive judgments in general. This influence is not apparent from study of judgments simply in their immediate context, but it is crucial for the question of how cognition can help us avoid deleterious effects and enhance potentially beneficial effects of affect on judgment, action, and cognition itself. The authors begin with established work on several reactive strategies for cognitive control of affect (e.g., suppression, reappraisal), then give special attention to more complex sorts of conflict (“extended deliberation”) involving multiple interacting factors, both affective and reflective. These situations are especially difficult to study in a controlled way, but some possible experimental approaches are proposed. Proactive strategies for control, including avoidance of temptation and mindfulness meditation are reviewed, and special attention is given to the role of slow or “cool” cognitive processes (e.g., deliberation, planning, and executive control) in the inculcation of long-term dispositions, traits, intuitions, skills, or habits. The latter are critical because they in turn give rise to a great many of our fast, intuitive judgments. The reasoning processes involved here are distinct from post hoc rationalizations and have a very real impact on countless intuitive judgments in concrete situations. This calls for a substantial enlargement of research on cognitive control, drawing on work in developmental psychology, automatization, educational theory, and other fields.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Hawkins, Carlee Beth & Brian A Nosek. 2012. When Ingroups Aren’t “In”: Perceived Political Belief Similarity Moderates Religious Ingroup Favoritism. *PLoS one* 7(12). e50945.
doi:10.1371/journal.pone.0050945.

Motivated thinking leads people to perceive similarity between the self and ingroups, but under some conditions, people may recognize that personal beliefs are misaligned with the beliefs of ingroups. In two focal experiments and two replications, the authors find evidence that perceived belief similarity moderates ingroup favoritism. As part of a charity donation task, participants donated money to a community charity or a religious charity. Compared to

non-religious people, Christians favored religious charities, but, within Christians, conservative Christians favored religious charities more than liberal Christians did. Experiment 2 demonstrated that the perceived political beliefs of the charity accounted for the differences in ingroup favoritism between liberal and conservative Christians. While reporting little awareness of the influence of ideology, Christian conservatives favored religious charities because they perceived them as conservative and liberal Christians favored the community charity because they perceived it as liberal.

- Sibley, Chris G & Joseph Bulbulia. 2012. Faith after an Earthquake: A Longitudinal Study of Religion and Perceived Health before and after the 2011 Christchurch New Zealand Earthquake. *PLoS one* 7(12). e49648.
doi:10.1371/journal.pone.0049648.

On 22 February 2011, Christchurch New Zealand (population 367,700) experienced a devastating earthquake, causing extensive damage and killing one hundred and eighty-five people. The earthquake and aftershocks occurred between the 2009 and 2011 waves of a longitudinal probability sample conducted in New Zealand, enabling researchers to examine how a natural disaster of this magnitude affected deeply held commitments and global ratings of personal health, depending on earthquake exposure. The authors of this article first investigated whether the earthquake-affected were more likely to believe in God. Consistent with the Religious Comfort Hypothesis, religious faith increased among the earthquake-affected, despite an overall decline in religious faith elsewhere. This result offers the first population-level demonstration that secular people turn to religion at times of natural crisis. Religious affiliation was then examined, and it was associated with differences in subjective ratings of personal health. No evidence was found for superior buffering from having religious faith. Among those affected by the earthquake, however, a loss of faith was associated with significant subjective health declines. Those who lost faith elsewhere in the country did not experience similar health declines. The authors conclude that religious conversion after a natural disaster is unlikely to improve subjective well-being, yet upholding faith might be an important step on the road to recovery.

- Thompson, J. Robert. 2012. Implicit mindreading and embodied cognition. *Phenomenology and the Cognitive Sciences* 11(4). 449–466.
doi:10.1007/s11097-011-9213-3.

The author examines the plausibility of Embodied Accounts of Social Cognition by finding fault with the most detailed and convincing version of such an account, as articulated by Daniel Hutto (2008). It is argued that this account fails to offer a plausible ontogeny for folk psychological abilities due to its inability to address recent evidence from implicit false belief tasks that suggest a radically different timeline for the development of these abilities.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

- Aimaganbetova, O., A Aimaganbetov & M. Zholdassova. 2012. Features of Realization of Moral-Spiritual Formation in Post-Soviet Kazakhstan. *Procedia - Social and Behavioral Sciences* 69. 1383–1386.
doi:10.1016/j.sbspro.2012.12.076.

Modern Kazakhstan, the first of the post-Soviet territory countries, has started to develop a new concept of moral-spiritual formation. The new educational paradigm for high school students is realized through the discipline of “Self-knowledge,” based on principles of humanity, tolerance, and justice.

- Al-Aoufi, Hiam, Nawaf Al-Zyoud & Norbayah Shahminan. 2012. Islam and the cultural conceptualisation of disability. *International Journal of Adolescence and Youth* 17(4). 205–219.
doi:10.1080/02673843.2011.649565.

This paper aims to provide an analytical perspective of Islamic philosophy on disability by examining some texts from the Qur'an and Sunnah, as well as differentiating between cultural practice and real Islamic perspectives. Despite the fact that Muslims share the same beliefs and principles, people's attitudes and understanding regarding these concepts, and their reactions to individuals with a disability, may vary depending on the intensity of a person's faith, as well as their socio-economic status, level of education, awareness and, more importantly, their cultural context. Indeed, special emphasis will be given to cultural differences and their influence on Muslims' understanding and practice of Islamic philosophy within this context, where cultural perspectives play a crucial role in framing attitudes towards disadvantaged people.

Baker, Matthew J. & Mandy Robbins. 2012. American on-line atheists and psychological type. *Mental Health, Religion & Culture* 15(10). 1077–1084.
doi:10.1080/13674676.2012.707433.

A sample of 10,627 American atheists completed the Francis Psychological-Type Scales as part of the Personality and Belief in God Survey on-line. Compared with USA population norms, both male and female atheists displayed significantly higher levels of preference for introversion, thinking, and judging. The two predominant types among female atheists were ISTJ (40.8%) and INTJ (11.7%), compared with 6.9% and 0.8% respectively in the wider population. The two predominant types among male atheists were also ISTJ (41.4%) and INTJ (14.4%), compared with 16.4% and 3.3% respectively in the wider population. These large over-representations suggest that certain psychological types are much more likely to embrace atheism than others.

Balaji, Alexandra B, Alexandra M Oster, Abigail H Viall, James D Heffelfinger, Leandro A Mena & Carlos A Toledo. 2012. Role flexing: how community, religion, and family shape the experiences of young black men who have sex with men. *AIDS Patient Care and STDs* 26(12). 730–737.
doi:10.1089/apc.2012.0177.

While the disproportionate impact of HIV on young black men who have sex with men (MSM) is well documented, the reasons for this disparity remain less clear. Through in-depth interviews, researchers explored the role of familial, religious, and community influence on the experiences of young black MSM and identified strategies that these young men use to negotiate and manage their sexual minority status. Between February and April 2008, 16 interviews were conducted among HIV-infected and HIV-uninfected young (19- to 24-year-old) black MSM in the Jackson, Mississippi, area. Results suggest that, overall, homosexuality remains highly stigmatized by the men's families, religious community, and the African American community. To manage this stigma, many of the participants engaged in a process of "role flexing," in which individuals modified their behavior in order to adapt to a particular situation. The data also provided evidence of internalized homophobia among a number of the participants.

Bramer, Paul D.G. & Christopher F.J. Ross. 2012. Type patterns among evangelical Protestants in Ontario. *Mental Health, Religion & Culture* 15(10). 997–1007.
doi:10.1080/13674676.2012.678577.

In a survey of participants drawn from five southern Ontario evangelical churches and two related church organizations, evangelical women (n=93) were more J, F, FJ, IJ, SJ, and NJ compared to both Canadian and American women, and more I, SF, and IS than Canadian women. Evangelical men (n=84) were more S, J, SJ, IS, and included more ISFJs and ISTJs compared to Canadian men, but did not diverge from Consulting Psychologist Press American male norms, nor from Canadian Catholic men except for including more ISFJs. Compared to a combined female and male sample of Ontario Anglicans, the total evangelical sample was more E, S, T, J, ES, IS, SJ, ST, and SF. The study replicates for Anglophone Canadians findings from studies in Francophone Canada, the USA, England and Wales that established the association of sensing and judging type preferences with activity in, or affiliation to, evangelical Protestant Christian groups.

- Corwin, Anna I. 2012. Changing God, changing bodies: The impact of new prayer practices on elderly catholic nuns' embodied experience. *Ethos* 40(4). 390–410.
doi:10.1111/j.1548-1352.2012.01267.x.

This study focuses on changes in the prayer lives of U.S. Roman Catholic nuns following the changes of Vatican II that affected American religious. A phenomenological model of embodiment is combined with narrative analysis to show how institutional linguistic prayer practices transform elderly nuns' embodied experience as they age. Drawing on naturalistic video- and audio-recordings gathered over three years in a Catholic convent in the Midwestern United States, it is shown how changing communicative and embodied prayer practices following Vatican II have impacted U.S. Catholic nuns' (1) understanding of the divine, (2) relationship with the divine, (3) embodied experience of the divine, and (4) how these changes have impacted their experiences of and interpretation of physical states including illness and pain. Insight is offered into how changes in the nuns' linguistic practice of prayer impact the nuns' documented success in managing loneliness and chronic pain at the end of life.

- Dahl, Angie L. & Renee V. Galliher. 2012. LGBTQ adolescents and young adults raised within a Christian religious context: Positive and negative outcomes. *Journal of Adolescence* 35(6). 1611–1618.
doi:10.1016/j.adolescence.2012.07.003.

Religious contexts have traditionally been understood as protective for a variety of psychosocial health outcomes. However, the generalizability of these findings to youth who identify as lesbian, gay, bisexual, transgender or queer (LGBTQ) is questioned due to denominational teachings on same-sex attractions and sexual behavior. Eight adolescents (15–17 years) and 11 young adults (19–24 years) who identify as LGBTQ raised in Christian religious affiliations (16 participants raised in the Church of Jesus Christ of Latter Day Saints, 2 participants raised Catholic and 1 participant raised Presbyterian) participated in individual in-depth interviews, journal writings, and focus groups to provide greater insight into the lived experiences of LGBTQ individuals raised within a Christian religious environment. Findings suggest the religious context is related to both positive and negative outcomes. Eight themes are explored using participant's own words and experiences.

- Francis, Leslie J. & Fazle Abbas Datto. 2012. Inside the mosque: A study in psychological-type profiling. *Mental Health, Religion & Culture* 15(10). 1037–1046.
doi:10.1080/13674676.2012.709723.

Within a Christian context a series of studies has profiled religious participation as associated with introversion rather than extraversion and with feeling rather than thinking. The most frequently occurring type in church congregation is ISFJ. In the present study data provided by 48 participants in the mosque demonstrate that within a Muslim context religious participation is associated with extraversion rather than introversion and with thinking rather than feeling. The most frequently occurring types in the mosque are extraversion, sensing, thinking, and judging and ENTJ. These data caution against generalizing findings about the connection between personality and religion from one religious tradition to another.

- Francis, Leslie J. & Mandy Robbins. 2012. Not fitting in and getting out: Psychological type and congregational satisfaction among Anglican churchgoers in England. *Mental Health, Religion & Culture* 15(10). 1023–1035.
doi:10.1080/13674676.2012.676260.

The present study tested the hypothesis that church congregations have created type-alike communities within which individuals displaying the opposite type preferences are more likely to feel marginalized and to display lower levels of satisfaction with the congregations they attend. Data were provided by 1,867 churchgoers who completed a measure of psychological type, together with measures of frequency of attendance and congregational satisfaction.

These data confirmed that congregations were weighted towards preferences for introversion, sensing, feeling and judging, and that individuals displaying the opposite preferences (especially intuition, thinking and perceiving) recorded lower levels of congregational satisfaction.

Glasberg, Ronald. 2012. The dynamics of devaluation: The spiritual disease of civilization. *Journal of Religion and Health* 51(4). 1278–1292.

doi:10.1007/s10943-010-9440-x.

The presentation seeks to identify a major spiritual sickness that is not only widespread but also kept out of public discourse or seriously minimized in terms of its scope and destructive effects. Most religious traditions derive much of their power by giving “believers” a sense of personal and/or collective worth, where worth may be associated with a feeling of positive valuation. However, as religious traditions decline in the wake of a materialist science or as they become corrupted by developing false forms of valuation, Western, if not world, civilization becomes ever more threatened by the disease of devaluation. In this context, the study seeks: to identify the manifestations or symptoms of devaluation as a disease of the soul; to place these symptoms in a kind of historical context; and, to develop effective healing strategies that may serve to counter not only the symptoms but also the root causes of the disease of devaluation. In particular, it will be argued that false forms of valuation need to be identified so that public discourse can minimize the possibilities of these taking root and leading to one of the tragedies of our time: that is, the gaining of a kind of substitute value by the devaluing of some other group.

Ismail, Zainab Mahirah & Nik Suryani Nik Abdul Rahman. 2012. School Violence and Juvenile Delinquency in Malaysia: A Comparative Analysis between Western Perspectives and Islamic Perspectives. *Procedia - Social and Behavioral Sciences* 69. 1512–1521.

doi:10.1016/j.sbspro.2012.12.093.

The current study aims to discover the possible preventative methods in reducing school violence and juvenile delinquency among children in Malaysia from the Islamic perspective. A literature review revealed that modern psychologists focus more on the behavioral, biological, social, family, and cognitive as the preventative methods of school violence and juvenile delinquency without paying much attention to the human spirituality and the role of religion and faith as the predictor of adolescents’ behavior. Based on the analysis, it is suggested that religion and faith plays important role in prevention of aggressive behavior among adolescents.

Johnstone, Brick, Dong Pil Yoon, Daniel Cohen, Laura H. Schopp, Guy McCormack, James Campbell & Marian Smith. 2012. Relationships among spirituality, religious practices, personality factors, and health for five different faith traditions. *Journal of Religion and Health* 51(4). 1017–1041.

doi:10.1007/s10943-012-9615-8.

Statistical analysis of psychological measurements from 160 individuals from five different faith dimensions showed that there were no significant group differences in health status, but that there were group differences in spirituality and religiosity. Pearson’s correlations for the entire sample indicated that better mental health is significantly related to increased spirituality, increased positive personality traits (i.e., extraversion) and decreased personality traits (i.e., neuroticism and conscientiousness). In addition, spirituality is positively correlated with positive personality traits (i.e., extraversion) and negatively with negative personality traits (i.e., neuroticism). Hierarchical regressions indicated that personality predicted a greater proportion of unique variance in health outcomes than spiritual variables. Different faith traditions have similar health status, but differ in terms of spiritual, religious, and personality factors. For all faith traditions, the presence of positive and absence of negative personality traits are primary predictors of positive health (and primarily mental health). Spiritual variables, other than forgiveness, add little to the prediction of unique variance in physical or mental health after considering personality.

- Kim-Spoon, Jungmeen, Gregory S. Longo & Michael E. McCullough. 2012. Parent-adolescent relationship quality as a moderator for the influences of parents' religiousness on adolescents' religiousness and adjustment. *Journal of Youth and Adolescence* 41(12). 1576–1587.
doi:10.1007/s10964-012-9796-1.

This study examined the moderating roles of parent-adolescent attachment on the apparent effects of the intergenerational transmission of religiousness on adolescent internalizing and externalizing symptoms using data from 322 adolescents and their parents. Structural equation models indicated significant indirect effects suggesting that parents' organizational religiousness was positively to boys' organizational religiousness, the latter of which appeared to mediate the negative association of parents' organizational religiousness with boys' internalizing symptoms. Significant interaction effects suggested also that, for both boys and girls, parents' personal religiousness was associated positively with adolescent internalizing symptoms for parent-adolescent dyads with low attachment, whereas parents' personal religiousness was not associated with adolescent internalizing symptoms for parent-adolescent dyads with high attachment. The findings help to identify the family dynamics by which the interaction of parents' religiousness and adolescents' religiousness might differentially influence adolescent adjustment.

- Krause, Neal & R David Hayward. 2012. Humility, lifetime trauma, and change in religious doubt among older adults. *Journal of Religion and Health* 51(4). 1002–1016.
doi:10.1007/s10943-012-9576-y.

The purpose of this study is to examine a potentially negative part of leading a religious life: religious doubt. More specifically, the current study was designed to assess the relationships among humility, exposure to lifetime trauma, and change in religious doubt over time. Two hypotheses were developed to explore the relationships among these constructs. The first hypothesis predicts that greater exposure to traumatic events at any point in the life course will be associated with greater doubts about religion over time. The second hypothesis proposes that the potentially deleterious effects of exposure to lifetime trauma will be buffered or offset for individuals who are more humble. Findings from a nationwide, longitudinal survey of older adults provide support for both hypotheses. This appears to be the first time that the relationship among humility, lifetime trauma, and change in religious doubt has been evaluated empirically.

- Lee, Gang, Kisun Yim, Theodore Curry & S. Fernando Rodriguez. 2012. The relevance of social and cultural contexts: Religiosity, acculturation and delinquency among Korean Catholic adolescents in Southern California. *The Social Science Journal* 49(4). 537–544.
doi:10.1016/j.soscij.2012.06.001.

Although research shows an inverse relationship between religiosity and delinquency, this association is not well understood. Scholars have attempted to explicate these findings in a number of ways, including arguments that: the religiosity–delinquency relationship is limited to certain types of delinquency; other theoretical variables explain or interpret the relationship; and, the relationship is stronger in the context of what are termed moral communities. These issues are addressed using a sample of Korean-American adolescents attending Catholic Sunday school. Within this relatively homogeneous moral community, one religiosity measure demonstrates an initial inverse association with three different delinquency measures, but the inclusion of control variables renders this relationship spurious. Additional results show that acculturation increases delinquency as well as interacts with religiosity to influence delinquency.

- Lewis, Christopher Alan, George Varvatsoulis & Emyr Williams. 2012. The psychological type profile of practicing Greek Orthodox churchgoers in London. *Mental Health, Religion & Culture* 15(10). 979–986.
doi:10.1080/13674676.2012.720753.

The aim of the present study was to profile a sample of practicing Greek Orthodox Christians in London. A sample of 105 practicing Greek Orthodox churchgoers completed the Francis Psychological-Type Scales. The sample showed a preference for introversion over extraversion, for sensing over intuition, for thinking over feeling, and for judging over perceiving. Just under a third of the sample reported as being ISTJ (27% of men and 29% of women). While earlier research has revealed over-representation of feeling types among male Anglican churchgoers, the present study revealed over-representation of thinking types among female Orthodox churchgoers.

- Luhrmann, Tanya M. & Rachel Morgain. 2012. Prayer as inner sense cultivation: An attentional learning theory of spiritual experience. *Ethos* 40(4). 359–389.
doi:10.1111/j.1548-1352.2012.01266.x.

Results of a randomized controlled trial suggest that prayer which uses the imagination—the kind of prayer practiced in many U.S. evangelical congregations—cultivates the inner senses, and that this cultivation has consequences. Mental imagery grows sharper. Inner experience seems more significant to the person praying. Feelings and sensations grow more intense. The person praying reports more unusual sensory experience and more unusual and more intense spiritual experience. The authors explain in part why inner sense cultivation is found in so many spiritual traditions, illustrate the way spiritual practice affects spiritual experience, and contribute to the anthropology of religion by presenting an attentional learning theory of prayer.

- Mansor, Norwati & Nur Syahidah Khalid. 2012. Spiritual well-being of INSTED, IUM Students' and Its Relationship with College Adjustment. *Procedia - Social and Behavioral Sciences* 69. 1314–1323.
doi:10.1016/j.sbspro.2012.12.068.

This study attempts to discover spiritual well-being of INSTED, IUM students and its relationship between spiritual well-being and college adjustment among them. It tries to determine whether spiritual wellbeing is related to college adjustment in order to attain good academic achievement. The sample was derived from students in three fields of study in the Institute of Education at IUM.

- Robbins, Mandy, Leslie J. Francis & Ruth Powell. 2012. Congregational bonding social capital and psychological type: An empirical enquiry among Australian churchgoers. *Mental Health, Religion & Culture* 15(10). 1009–1022.
doi:10.1080/13674676.2012.676264.

This study explores the variation in levels of bonding social capital experienced by individual churchgoers, drawing on data generated by the Australian National Church Life Survey, and employing a five-item measure of church-related bonding social capital. Data provided by 2065 Australian churchgoers are used to test the thesis that individual differences in bonding social capital are related to a psychological model of psychological types (employing the Jungian distinctions). The data demonstrated that higher levels of bonding social capital were found among extraverts (compared with introverts), among intuitive types (compared with sensing types) and among feeling types (compared with thinking types), but no significant differences were found between judging types and perceiving types.

- Salas-Wright, Christopher P., Michael G. Vaughn, David R. Hodge & Brian E. Perron. 2012. Religiosity profiles of American youth in relation to substance use, violence, and delinquency. *Journal of Youth and Adolescence* 41(12). 1560–1575.
doi:10.1007/s10964-012-9761-z.

Using a diverse sample of 17,705 adolescents from the 2008 National Survey on Drug Use and Health, latent profile analysis and multinomial regression are employed to examine the relationships between latent religiosity classes and substance use, violence, and delinquency. Results revealed a five class solution. Classes were identified as religiously disengaged (10.76 %), religiously infrequent (23.59 %), privately religious (6.55 %), religious

regulars (40.85 %), and religiously devoted (18.25 %). Membership in the religiously devoted class was associated with the decreased likelihood of participation in a variety of substance use behaviors as well as decreases in the likelihood of fighting and theft. To a lesser extent, membership in the religious regulars class was also associated with the decreased likelihood of substance use and fighting. However, membership in the religiously infrequent and privately religious classes was only associated with the decreased likelihood of marijuana use. Findings suggest that private religiosity alone does not serve to buffer youth effectively against involvement in problem behavior, but rather that it is the combination of intrinsic and extrinsic adolescent religiosity factors that is associated with participation in fewer problem behaviors.

Silver, Christopher, Christopher F.J. Ross & Leslie J. Francis. 2012. New Kadampa Buddhists and Jungian psychological type. *Mental Health, Religion & Culture* 15(10). 1055–1064.
doi:10.1080/13674676.2012.678578.

Building on previous studies on Canadian Anglicans and Catholics, this study examines and discusses the psychological type profile of 31 adherents to New Kadampa Buddhism. Like Anglicans and Catholics, Buddhists preferred introversion (I). Like Anglicans who preferred intuition (N) and unlike Catholics who preferred sensing (S), Buddhists displayed a preference for intuition (N). Unlike Anglicans and Catholics who both preferred feeling (F), Buddhists displayed a balance between feeling (F) and thinking (T). Like Anglicans and unlike Catholics, Buddhists preferred the Apollonian temperament (NF) over the Epimethean temperament (SJ). These data are discussed to interpret the psychological appeal of New Kadampa Buddhism.

Thathong, Kongsak. 2012. A Spiritual Dimension and Environmental Education: Buddhism and Environmental Crisis. *Procedia - Social and Behavioral Sciences* 46. 5063–5068.
doi:10.1016/j.sbspro.2012.06.386.

Buddhists believe that a well-trained mind that is developed to its highest capacity of intuitive insight and wisdom can help resolve environmental problems through its adherence to the Five Precepts and pursuance of the Eightfold Path to the cessation of suffering, as well as through showing loving-kindness and good will to all. Buddhists also believe that selflessness and kindness are essential human characteristics which are needed for a peaceful society. It is argued in this paper that these beliefs represent a set of deeply-embedded cultural values that have shaped, as well as constrained, environmental education in schools and elsewhere in Buddhist countries.

Troyer, Jules A., Jeremy R. Tost, Mika Yoshimura, Sarah D. LaFontaine & Autumn R. Mabie. 2012. Teaching Students How to Meditate Can Improve Level of Consciousness and Problem Solving Ability. *Procedia - Social and Behavioral Sciences* 69. 153–161.
doi:10.1016/j.sbspro.2012.11.394.

The purpose of these studies was to analyze the effectiveness of meditation as a method of increasing level of consciousness in students and to investigate whether meditation and level of consciousness contribute to an individual's problem solving ability in a variety of domains. In the first study, participants (n=450) were recruited online and asked to complete a detailed demographics questionnaire, the Situational Self-Awareness Scale, the Mindful Awareness Scale, and the Troyer Level of Consciousness Inventory. Study two was administered in person to 45 university educational psychology students in which they were asked to complete the demographics questionnaire, the Troyer Level of Consciousness Inventory, and a set of problem solving questions. Results from both studies indicated that individuals who meditate/pray performed better on problem solving tasks and had a significantly higher level of consciousness than individuals who did not pray or meditate.

Village, Andrew. 2012. Psychological-type profiles of biblical scholars: An empirical enquiry among members of the Society of Biblical Literature. *Mental Health, Religion & Culture* 15(10). 1047–1053.
doi:10.1080/13674676.2012.681484.

Psychological type preferences of 333 biblical scholars (102 women and 231 men) were assessed using an on-line survey of members of the Society of Biblical Literature, who completed the Francis Psychological Type Scales. Women showed preferences for introversion (74%) over extraversion (26%), thinking (67%) over feeling (33%), and judging (83%) over perceiving (17%), but no preference between sensing (49%) and intuition (51%). The two most frequent types were ISTJ (21%) and INTJ (17%). Men showed preferences for introversion (80%) over extraversion (20%), thinking (73%) over feeling (27%), and judging (87%) over perceiving (13%), but no preference between sensing (46%) and intuition (54%). The two most frequent types were ISTJ (29%) and INTJ (24%). Compared with a sample of clergy and USA population norms, the biblical scholars showed stronger preferences for introversion, intuition, thinking and judging. The women scholars in particular showed an unusually strong preference for thinking over feeling.

Village, Andrew, Sylvia Baker & Sarah Howat. 2012. Psychological-type profiles of churchgoers in England. *Mental Health, Religion & Culture* 15(10). 969–978.
doi:10.1080/13674676.2012.686479.

A sample of 1156 churchgoers (651 women and 505 men) from a range of Christian denominations in England completed the Francis Psychological-Type Scales. Compared with psychological-type profiles published for the UK general population, both male and female churchgoers showed greater preferences for introversion over extraversion and judging over perceiving. Overall, there was a preference for sensing over intuition, but in both sexes this preference was less marked than in the general population. Female churchgoers showed a strong preference for feeling over thinking that mirrored that in the general population. Male churchgoers showed no preference for feeling or thinking, which was in marked contrast to the strong preference for thinking among men in the general population. The predominant types among female churchgoers were ISFJ (22%), ESFJ (15%) and ISTJ (12%), and among male churchgoers ISTJ (24%), ISFJ (14%), INTJ (8%) and ESTJ (7%). These results are compared with similar studies elsewhere in the UK and in Australia.

Walker, David S. 2012. O come all ye thinking types: The wider appeal of the cathedral carol service. *Mental Health, Religion & Culture* 15(10). 987–995.
doi:10.1080/13674676.2012.707436.

Psychological-type profiles of Anglican clergy and of Anglican congregations routinely direct attention to the over-representation of feeling types, and to the consequent under-representation of thinking types. The present study of 164 men and 239 women who completed the Francis Psychological-Types Scales in the context of a cathedral carol service found a higher proportion of thinking types in this congregation than in the regular Sunday congregations of parish churches.

Williams, Emyr, Leslie J. Francis, Ursula Billington & Mandy Robbins. 2012. The psychological-type profile of practicing British Druids compared with Anglican churchgoers. *Mental Health, Religion & Culture* 15(10). 1065–1075.
doi:10.1080/13674676.2012.681483.

This study employs psychological-type theory to profile practicing British Druids and to compare their profile with that of Anglican churchgoers. A sample of 75 participants at a camp organized by The Order of Bards, Ovates and Druids in celebration of the Mid-Summer Festival completed the Francis Psychological Type Scales. Compared with the profile of 327 Anglican churchgoers previously published by Francis, Duncan, Craig and Luffman, the Druids were significantly more likely to prefer intuition and less likely to prefer sensing. Overall the Druids prefer introversion (61%), intuition (64%), feeling (56%) and judging (68%).

Woo, Jane S. T., Negar Morshedian, Lori A. Brotto & Boris B. Gorzalka. 2012. Sex guilt mediates the relationship between religiosity and sexual desire in East Asian and Euro-Canadian college-aged women. *Archives of Sexual Behavior* 41(6). 1485–1495.

doi:10.1007/s10508-012-9918-6.

Research has examined the relationship between religiosity and sexuality but few studies have explored the mechanisms by which sexual variables are influenced by religiosity. The purpose of the present study was to investigate the role of sex guilt in the relationship between religiosity and sexual desire in women. Euro-Canadian (n=178) and East Asian (n=361) female university students completed a battery of questionnaires. Higher levels of religious fundamentalism, intrinsic religiosity and spirituality were associated with higher levels of sex guilt in both ethnic groups. Paranormal belief was not associated with sex guilt in either ethnic group. The Euro-Canadian women reported significantly higher levels of sexual desire and significantly less sex guilt than the East Asian women. Among the Euro-Canadian women, sex guilt mediated the relationships between spirituality and sexual desire, and fundamentalism and sexual desire; among the East Asian women, sex guilt mediated the relationships between spirituality and sexual desire, fundamentalism and sexual desire, and intrinsic religiosity and sexual desire. These findings suggest that sex guilt may be one mechanism by which religiosity affects sexual desire among women.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Holt, Cheryl L, Emily Schulz, Beverly Williams, Eddie M Clark, Min Qi Wang & Penny L Southward. 2012. Assessment of religious and spiritual capital in African American communities. *Journal of Religion and Health* 51(4). 1061–1074.
doi:10.1007/s10943-012-9635-4.

African American faith communities are an important source of social capital. The present study adapted a theory-based social capital instrument to result in religious (e.g., from organized worship) and spiritual (e.g., from relationship with higher power) capital measures. Data from a national sample of 803 African Americans suggest the instruments have high internal reliability and are distinct from general religiosity. Measurement models confirmed factor structures. Religious capital was positively associated with self-rated health status. Religious and spiritual capital were negatively associated with depressive symptoms, but these associations largely became non-significant in multivariate models that controlled for demographic characteristics. An exception is for spiritual capital in the form of community participation, which retained a negative association with depressive symptoms.

Hunt, Harry T. 2012. Toward an existential and transpersonal understanding of Christianity: Commonalities between phenomenologies of consciousness, psychologies of mysticism, and early gospel accounts, and their significance for the nature of religion. *Journal of Mind and Behavior* 33(1-2). 1–25.

The existential–phenomenological approach of the early Heidegger and Max Scheler to religion as an amplified empirical phenomenology of the human condition, combined with Heidegger’s specific derivation of his Daseins-analysis from the Christianity of Eckart, Paul, and Kierkegaard, is shown to be broadly congruent with the contemporary transpersonal psychology of higher states of consciousness, largely based on Eastern meditative traditions. This descriptive transpersonal psychology of a mystical core to all religions based on the direct experience of presence or Being, as developed by Rudolf Otto, and elaborated by Laski, Almaas, and others, is then applied to selected gospel narratives as a further step, past its beginnings in the early Heidegger and Rudolf Bultmann, toward a re-construction of specific numinous states in early Christianity. This derivation of facets of the numinous from their presumed doctrinal schematizations and/or amplifications places Christianity closer to the goals of the meditative traditions, and allows a more directly experiential understanding of doctrines of Christian redemption, loving compassion, and eternal life as amplifications of the phenomenology of the inner forms of ordinary here and now consciousness, within which they are already foreshadowed.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Ballew, Shoshana H, Susan M Hannum, Jean M Gaines, Katherine A Marx & John M Parrish. 2012. The role of spiritual experiences and activities in the relationship between chronic illness and psychological well-being. *Journal of Religion and Health* 51(4). 1386–1396.
doi:10.1007/s10943-011-9498-0.

This research explores the correlates of spiritual experiences over a 2-year period in a sample of older adults (n=164 living in a continuing care retirement community). Utilizing responses to the Daily Spiritual Experiences Scale, scores were analyzed for changes over time and for their hypothesized moderating effect in the relationship between chronic illness impact and markers of psychological well-being (as measured by the Geriatric Depression and Life Satisfaction scales). Analysis indicated a significant decline in the reported spiritual experiences over a 2-year period of time, and a significant difference by gender in years 1 and 2, with women reporting higher levels of spiritual experiences than men. Analyses found low spirituality scores associated with low life satisfaction in all years. Only weak associations were detected between low spirituality and the presence of depressive symptoms at baseline and year 2. Moderation effects of spirituality on the relationship between chronic illness impact and markers of psychological well-being were explored in all years, with a statistically significant effect found only for the presence of depressive symptoms in year 2. Higher impact of chronic illnesses is associated with more depressive symptoms under conditions of low spirituality.

Gyimah, Stephen Obeng, Jones K Adjei & Baffour K Takyi. 2012. Religion, contraception, and method choice of married women in Ghana. *Journal of Religion and Health* 51(4). 1359–1374.
doi:10.1007/s10943-011-9478-4.

Using pooled data from the 1998 and 2003 Demographic and Health Surveys, this paper investigates the association between religion and contraceptive behavior of married women in Ghana. Researchers found that while there were no differences between women of different Christian faiths, non-Christian women (Muslim and Traditional) were significantly more likely to have never used contraception compared with Christian women. Similar observations were made on current use of contraception, although the differences were greatly reduced in the multivariate models.

Kiecolt-Glaser, Janice K., Lisa M. Christian, Rebecca Andridge, Beom Seuk Hwang, William B. Malarkey, Martha A. Belury, Charles F. Emery & Ronald Glaser. 2012. Adiponectin, leptin, and yoga practice. *Physiology & Behavior* 107(5). 809–813.
doi:10.1016/j.physbeh.2012.01.016.

To address the mechanisms underlying hatha yoga's potential stress-reduction benefits, researchers compared adiponectin and leptin data from well-matched novice and expert yoga practitioners. These adipocytokines have counter-regulatory functions in inflammation; leptin plays a pro-inflammatory role, while adiponectin has anti-inflammatory properties. Fifty healthy women (25 novices and 25 experts) provided fasting blood samples during three separate visits. Leptin was 36% higher among novices compared to experts. Analysis of adiponectin revealed a borderline effect of yoga expertise; experts' average adiponectin levels were 28% higher than novices across the three visits. In contrast, experts' average adiponectin to leptin ratio was nearly twice that of novices. Frequency of self-reported yoga practice showed significant negative relationships with leptin; more weeks of yoga practice over the last year, more lifetime yoga sessions, and more years of yoga practice were all significantly associated with lower leptin, with similar findings for the adiponectin to leptin ratio. Novices and experts did not show even marginal differences on behavioral and physiological dimensions that might represent potential confounds, including BMI, central adiposity, cardiorespiratory fitness, and diet. Prospective studies addressing increased risk for type II

diabetes, hypertension, and cardiovascular disease have highlighted the importance of these adipocytokines in modulating inflammation. Although these health risks are clearly related to more extreme values than found in the present healthy sample, the data raise the possibility that longer-term and/or more intensive yoga practice could have beneficial health consequences by altering leptin and adiponectin production.

- Lazenby, Mark & Jamal Khatib. 2012. Associations among Patient Characteristics, Health-Related Quality of Life, and Spiritual Well-Being among Arab Muslim Cancer Patients. *Journal of Palliative Medicine* 15(12). 1321–1324.
doi:10.1089/jpm.2012.0208.

The study's aim was to determine whether spiritual well-being is correlated with health-related quality of life (HrQoL) and whether participants' age, sex, marital status, site of cancer, and stage of disease are related to spiritual well-being. Based on questionnaires from 159 Arabic-speaking cancer patients in Amman, Jordan, researchers found that physical well-being was negatively correlated with the FACIT-Sp for men, divorced, and stage IV disease. Social Well-being was positively correlated with the FACIT-Sp for ages 18–34 and 35–49 years; both sexes; married, never married, and divorced; breast, bone/sarcoma, and gastrointestinal cancers; and stages II–IV. Emotional Well-being was negatively correlated with the FACIT-Sp for ages 35–49; males; never married; and stages III and IV. Functional Well-being was positively correlated with the FACIT-Sp for ages 35–49 and 50–64; both sexes; married or never married; and stages II and III. Age and cancer site showed a positive relationship with spiritual well-being.

- Mason, Michael J, Christopher Schmidt & Jeremy Mennis. 2012. Dimensions of religiosity and access to religious social capital: Correlates with substance use among urban adolescents. *The Journal of Primary Prevention* 33(5-6). 229–237.
doi:10.1007/s10935-012-0283-y.

Although some evidence indicates that religiosity may be protective against substance use in the urban youth population, limited research has investigated the effects of multiple dimensions of religiosity on substance use in this population. In this study, a sample of 301 urban adolescents was used (a) to test the effects of three dimensions of religiosity (social religiosity, perceived religious support, and private religiosity) as well as proximity to religious institutions and (b) to determine their correlates with tobacco, alcohol, and marijuana use. It was hypothesized that all three dimensions of religiosity would act as protective factors against all types of substance use and that proximity to religious institutions from adolescents' routine locations would also serve as a protective factor against any type of substance use. Results of logistic regression analysis showed that social religiosity and perceived religious support were protective against marijuana and tobacco use, respectively. Private religiosity was not protective against any type of substance use. Proximity to religious institutions was protective against alcohol use.

- Merrill, Ray M., Patrick Steffen & Bradley D. Hunter. 2012. A comparison of religious orientation and health between Whites and Hispanics. *Journal of Religion and Health* 51(4). 1261–1277.
doi:10.1007/s10943-010-9432-x.

The study of religious orientation thus far has neglected the influence of race/ethnicity as well as all four religious orientations (intrinsic, extrinsic, pro-religious and nonreligious) in explaining differences in both physical and psychological health. A representative sample of 250 Hispanics and 236 non-Hispanic Whites in Utah was drawn and analyzed for differences in health (self-rated health, life satisfaction, exercise) according to race/ethnicity, religious orientation and religious attendance. Responses to the Religious Orientation Scale differed significantly by race/ethnicity. For both Whites and Hispanics, pro-religious individuals reported the highest life satisfaction scores, which highlight the utility of employing the fourfold religious orientation typology.

- Monti, Daniel A, Kathryn M Kash, Elisabeth J S Kunkel, George Brainard, Nancy Wintering, Aleezé S Moss, Hengyi Rao, Senhua Zhu & Andrew B Newberg. 2012. Changes in cerebral blood flow

and anxiety associated with an 8-week mindfulness programme in women with breast cancer. *Stress and Health: Journal of the International Society for the Investigation of Stress* 28(5). 397–407. doi:10.1002/smi.2470.

This study employed functional magnetic resonance imaging to evaluate changes in cerebral blood flow (CBF) associated with the Mindfulness-based Art Therapy (MBAT) program and correlate such changes to stress and anxiety in women with breast cancer. Eighteen breast cancer patients were randomized to the MBAT or education control group. The patients received the diagnosis of breast cancer between 6 months and 3 years prior to enrollment and were not in active treatment. The age of participants ranged from 52 to 77 years. A voxel-based analysis was performed to assess differences at rest, during meditation and during a stress task. The anxiety sub-scale of the Symptoms Checklist-90-Revised was compared with changes in resting CBF before and after the programs. Subjects in the MBAT arm demonstrated significant increases in CBF at rest and during meditation in multiple limbic regions, including the left insula, right amygdala, right hippocampus and bilateral caudate. Patients in the MBAT program also had a significant correlation between increased CBF in the left caudate and decreased anxiety scores. In the MBAT group, responses to a stressful cue resulted in reduced activation of the posterior cingulate. The results demonstrate that the MBAT program was associated with significant changes in CBF, which correlated with decreased anxiety over an 8-week period.

Mouch, Charles Adam & Amanda J Sonnega. 2012. Spirituality and recovery from cardiac surgery: A review. *Journal of Religion and Health* 51(4). 1042–1060. doi:10.1007/s10943-012-9612-y.

A large research literature attests to the positive influence of spirituality on a range of health outcomes. Recently, a growing literature links spirituality to improved recovery from cardiac surgery. Cardiac surgery has become an increasingly common procedure in the United States, so these results may provide a promising indication for improved treatment of patients undergoing surgery. This paper reviews the literature relevant to the influence of spirituality on recovery from cardiac surgery. In addition, it proposes a conceptual model that attempts to explicate relationships among the variables studied in the research on this topic. Finally, it discusses limitations, suggests directions for future research, and discusses implications for the treatment of patients undergoing cardiac surgery

Naghi, Jesse J, Kiran J Philip, Anita Phan, Laurent Cleenewerck & Ernst R Schwarz. 2012. The effects of spirituality and religion on outcomes in patients with chronic heart failure. *Journal of Religion and Health* 51(4). 1124–1136.

The authors propose a model of Heart Failure (HF) treatment that incorporates a multidisciplinary approach involving coordination between primary care, cardiology, palliative care, nursing, patients and, importantly, individuals providing psychosocial as well as spiritual support. Although difficult to study, spirituality has been evaluated and deemed to have a beneficial effect on multiple measures including global quality of life, depression and medical compliance in the treatment of patients with HF.

Park, Crystal L & Ellen Dornelas. 2012. Is religious coping related to better quality of life following acute myocardial infarction? *Journal of Religion and Health* 51(4). 1337–1346. doi:10.1007/s10943-010-9446-4.

To assess the relationship between positive and negative religious coping and depressive symptoms in patients with acute myocardial infarction (AMI), researchers collected data twice over a 1-month period from 56 patients hospitalized with a first AMI. Controlling for demographic variables and social support, both positive and negative religious coping were independently related to higher levels of depressive symptoms both in hospital and at a one-month follow-up. Further, even when controlling for baseline depressive symptoms, religious coping predicted higher subsequent depressive symptoms. These results suggest that religious coping appears to be maladaptive in dealing with acute MI, perhaps because this type of recovery requires more active forms of coping.

- Patil, N.J., R. Nagaratna, C. Garner, N.V. Raghuram & R. Crisan. 2012. Effect of integrated Yoga on neurogenic bladder dysfunction in patients with multiple sclerosis—A prospective observational case series. *Complementary Therapies in Medicine* 20(6). 424–430.
doi:10.1016/j.ctim.2012.08.003.

The authors sought to evaluate the effect of integrated Yoga for neurogenic bladder dysfunction (NBD) in patients with MS as an adjunct to standard medical care. Following a yoga intervention that was given for 2 hours per day for 21 days, measurements showed significant improvement in post void residual urine, scores on micturition frequency checklist, incontinence impact questionnaire and uro-genital distress inventory

- Pitel, Lukas, Andrea Madarasova Geckova, Peter Kolarcik, Peter Halama, Sijmen A Reijneveld & Jitse P van Dijk. 2012. Gender differences in the relationship between religiosity and health-related behaviour among adolescents. *Journal of Epidemiology and Community Health* 66(12). 1122–1128.
doi:10.1136/jech-2011-200914.

Data were collected in 2010 in Slovakia from 3,674 adolescents. Analysis revealed that religiosity was inversely associated with health-risk behavior in smoking, drunkenness, cannabis use, having breakfast, soft drinks consumption, screen-based activities and sexual intercourse among both genders and in truancy among girls only. This association was significantly stronger among girls than among boys in smoking, drunkenness and cannabis use. Religiosity was unrelated to the consumption of fruits, vegetables and sweets, physical inactivity, tooth brushing, fighting and bullying others in both genders.

- Puffer, Eve S., Linda M. Skalski & Christina S. Meade. 2012. Changes in religious coping and relapse to drug use among opioid-dependent patients following inpatient detoxification. *Journal of Religion and Health* 51(4). 1226–1238.
doi:10.1007/s10943-010-9418-8.

This study examined religious coping, opioid use, and 12-step participation among 45 participants receiving inpatient opioid detoxification at baseline and follow-up. At baseline, higher positive coping was related to less frequent opioid use pre-admission and history of 12-step participation. Decreases in negative coping after discharge predicted less opioid use, and increases in positive coping predicted more frequent 12-step program participation. The authors conclude that positive religious coping may be protective, while negative religious coping may be a barrier to treatment.

- Thomas, Claudie J & Thomas Alex Washington. 2012. Religiosity and social support: Implications for the health-related quality of life of African American hemodialysis patients. *Journal of Religion and Health* 51(4). 1375–1385.
doi:10.1007/s10943-011-9483-7.

This study examined relationships between religiosity, social support, and the health-related quality of life of African American hemodialysis patients (n=176). The investigators found that social support contributed to the emotional and physical health of African American hemodialysis patients in the sample, whereas religiosity was inversely related to the physical health of these patients.

- Thygesen, Lau Caspar, Niels Christian Hvidt, Helle Ploug Hansen, Andreas Hoff, Lone Ross & Christoffer Johansen. 2012. Cancer incidence among Danish Seventh-day Adventists and Baptists. *Cancer Epidemiology* 36(6). 513–518.
doi:10.1016/j.canep.2012.08.001.

In this study, researchers investigated whether the incidence of cancer in a large cohort of Danish Adventists and Baptists (n=11,580) was different compared to the general Danish population. Lower cancer incidences were observed for both Seventh-day Adventist men and women. The same result was observed for Baptists although not

as low. The differences were most pronounced for smoking-related cancers. The incidences of other lifestyle-related cancers, such as of stomach, rectum, liver and cervix, were also decreased.

Wigfall, Lisa, Anita Rawls, Neethu Sebastian, Amy Messersmith, Lucia Pirisi-Creek, Lisa Spiryda, Edith Marie Williams, Kim Creek & Saundra H Glover. 2012. HPV high risk and protective behaviors: The effects of religious affiliation. *Journal of Religion and Health* 51(4). 1325–1336.
doi:10.1007/s10943-010-9444-6.

This study examined associations between religious affiliation, risky sexual practices, substance use, and family structure among a sample of predominantly white college females attending a southeastern university. Given the high risk of acquiring genital human papillomavirus infection as a result of high risk sexual practices, gaining a better understanding of how religious affiliation can be used to promote healthy sexual behaviors is warranted.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Bränström, Richard, Pia Kvillemo & Judith Tedlie Moskowitz. 2012. A Randomized Study of the Effects of Mindfulness Training on Psychological Well-being and Symptoms of Stress in Patients Treated for Cancer at 6-month Follow-up. *International Journal of Behavioral Medicine* 19(4). 535–542.
doi:10.1007/s12529-011-9192-3.

This paper reports the 6-month follow-up effects of a mindfulness stress reduction training program among patients treated for cancer on perceived stress, depression, anxiety, post-traumatic stress symptoms, positive states of mind, coping self-efficacy, and mindfulness. Compared to participants in the control group, the intervention group showed a larger increase in mindfulness at 6-month follow-up. However, there were no differences on any of the other outcomes between the intervention and control groups. Continued meditation practice was associated with a significant reduction in post-traumatic stress symptoms of avoidance.

Chan, Celia H. Y., Cecilia L. W. Chan, Ernest H. Y. Ng, P. C. Ho, Timothy H. Y. Chan, G. L. Lee & W. H. C. Hui. 2012. Incorporating spirituality in psychosocial group intervention for women undergoing in vitro fertilization: A prospective randomized controlled study. *Psychology and Psychotherapy: Theory, Research and Practice* 85(4). 356–373.
doi:10.1111/j.2044-8341.2011.02040.x.

This study examined the efficacy of a group intervention, the Integrative Body-Mind-Spirit (I-BMS) intervention, which aims at improving the psychosocial and spiritual well-being of 339 Chinese women undergoing their first IVF treatment cycle. An intervention group (n=172) was compared with a no-intervention control. Assessments of anxiety, perceived importance of childbearing, and spiritual well-being were made at randomization (T0), on the day starting ovarian stimulations (T1), and on the day undertaking embryo transfer (T2). Comparing T0 and T2, interaction analyses showed women who had received the intervention reported lower levels of physical distress, anxiety, and disorientation. They reported being more tranquil and satisfied with their marriage, and saw childbearing as less important compared to women in the control group.

Dreyer, Lukas I & Sonja Dreyer. 2012. Religious involvement, psychosocial resourcefulness, and health. *Journal of Religion and Health* 51(4). 1172–1187.
doi:10.1007/s10943-010-9423-y.

A stratified randomized sample of 525 middle age (35–64 years old) men was used to study the relationships between self-reported level of church attendance (CA), self-reported religious faith (SRRF), religious well-being (RWB), existential well-being (EWB), self-actualization (SA), health, lifestyle, and participation in physical activity (PA). Religious measures (RWB, CA, and SRRF) were found to be dependent on psychosocial variables in terms of their relationships with PA, lifestyle, and health. On the other hand, psychosocial resourcefulness (SA,

EWB, social support, and stress management) showed independent relationships with lifestyle, PA, and health. These findings indicate that the positive associations of psychological and sociological constructs with health are not related to or dependent upon ego syntonic religious identity.

- Gostečnik, Christian, Mateja Cvetek, Saša Poljak, Tanja Repič & Robert Cvetek. 2012. Religion and addiction. *Journal of Religion and Health* 51(4). 1165–1171.
doi:10.1007/s10943-010-9424-x.

The authors hold that religion with its rituals can become an object of addiction, especially when a child while growing up experiences neglect and abuse. It is also very common that such individuals transfer their feelings of anger, rage and sometimes even true hatred to God. Then God becomes the substitute for their displaced vengeance (upon those who abused them as children).

- Grabbe, Linda, Scott T. Nguy & Melinda K. Higgins. 2012. Spirituality development for homeless youth: A mindfulness meditation feasibility pilot. *Journal of Child and Family Studies* 21(6). 925–937.
doi:10.1007/s10826-011-9552-2.

The authors test the feasibility of delivering a spirituality development class to homeless youth in a shelter in an urban center in the Southeastern United States. Seventy-one youth enrolled in the study; 39 of the youth attended at least four sessions of the class and completed the posttest. The spirituality development class was well received by the youth and, overall, participants demonstrated improvement on measures of spirituality, mental wellness, psychological symptoms, and resilience on the posttest. There were no statistically meaningful changes in impulsiveness scores.

- Harris, J. Irene, Christopher R. Erbes, Brian E. Engdahl, Henry Ogden, Raymond H. A. Olson, Ann Marie M. Winkowski, Kelsey Campion & Saari Mataas. 2012. Religious distress and coping with stressful life events: A longitudinal study. *Journal of Clinical Psychology* 68(12). 1276–1286.
doi:10.1002/jclp.21900.

Researchers hypothesized that religious strain would mediate the relationship between stress symptoms at baseline and stress symptoms 1 year later. Seventy-nine people with a history of stressful life events (55 women, 23 men, one unknown gender, average age 58 years) from community churches reported stressful life events, spiritual adjustment, and posttraumatic stress symptoms at initial assessment and 1-year follow-up. It was found that religious strain mediated the relationship between baseline and follow-up posttraumatic stress symptoms.

- Jahn, Danielle R, Erin K Poindexter, Ryan D Graham & Kelly C Cukrowicz. 2012. The Moderating Effect of the Negative Impact of Recent Life Events on the Relation between Intrinsic Religiosity and Death Ideation in Older Adults. *Suicide & Life-threatening Behavior* 42(6). 589–601.
doi:10.1111/j.1943-278X.2012.00114.x.

Researchers tested the hypothesis that the negative impact of recent life events would moderate the relationship between intrinsic religiosity and death ideation in older adults. Participants (n=272) completed assessments of death ideation, intrinsic religiosity, and negative impact of recent life events. The presence of concurrent moderation was found, as was the fact that older adults with greater negative impact of recent life events and high intrinsic religiosity reported greater death ideation. These relatively surprising findings may be due to reduced fear of death in intrinsically religious older adults, an explanation consistent with previous research.

- Lopez, J, R Romero-Moreno, M Marquez-González & A Losada. 2012. Spirituality and self-efficacy in dementia family caregiving: Trust in God and in yourself. *International Psychogeriatrics / IPA* 24(12). 1943–1952.
doi:10.1017/S1041610212001287.

For this study, dementia family caregivers (n=122) were assessed in relation to the following variables: stressors (time since caregiving began, daily hours caring, frequency of behavioral problems, patient's functional status); appraisal (caregiver's appraisal of behavioral problems), caregiver's personal resources (self-efficacy, spiritual meaning, social support), and outcomes (depression and anxiety). Caregivers in the "high self-efficacy and high spirituality" (HEHS) group had significantly less depression compared to the "low self-efficacy and high spirituality" group. Regression analysis showed that being a HEHS caregiver, low appraisal of behavioral problems and high social support were associated with low caregiver depression. Only high appraisal of behavioral problems was associated with high levels of anxiety.

Lotfi, Yaser, Ali Ayar & Simin Shams. 2012. The Relation Between Religious Practice and Committing Suicide: Common and Suicidal People in Darehshahr, Iran. *Procedia - Social and Behavioral Sciences* 50. 1051–1060.

doi:10.1016/j.sbspro.2012.08.105.

This article attempts to study the relationship between different dimensions of religiosity and committing suicide. The study tries to illustrate the relation between different aspects of religiosity and committing suicide in Darehshahr, Iran, 2009. Findings of the research indicate that different dimensions of religiosity among normal individuals (control group) are higher than that among the suicidal people.

Marashian, Fatemeh & Elahe Esmaili. 2012. Relationship Between Religious Beliefs of Students with Mental Health Disorders Among the Students of Islamic Azad University of Ahvaz. *Procedia - Social and Behavioral Sciences* 46. 1831–1833.

doi:10.1016/j.sbspro.2012.05.387.

The aim of this study was to determine the relationship between religious beliefs of students with mental health disorders in the Islamic Azad University of Ahvaz. The sample included 300 students. Results showed that there exists a significant negative relationship between religious beliefs with a mental health disorder.

Mohammadyari, Ghasem. 2012. Relationship between Parent's Spiritual Intelligence, Level of Education and Children's Mental Health. *Procedia - Social and Behavioral Sciences* 69. 2114–2118.

doi:10.1016/j.sbspro.2012.12.174.

The goals of this study are to survey the level of children's mental health based on their parent's spiritual intelligence, and to survey the relationship of parent's demographic characteristics with their spiritual intelligence and children's mental health. 185 children studying in the senior high school and also one of their parents from the city of Kboy, Iran participated in the present study. The study results showed that level of the children's mental health is different based of the parent's spiritual intelligence and when parents have a higher spiritual intelligence, their children's level of mental health is high than the children who have parents with lower spiritual intelligence. Also parent's spiritual intelligence is different based on their level of education. Parents who have a higher-education showed higher spiritual intelligence in comparison to the parents who have elementary and secondary education.

Pinniger, Rosa, Rhonda F Brown, Einar B Thorsteinsson & Patricia McKinley. 2012. Argentine tango dance compared to mindfulness meditation and a waiting-list control: A randomised trial for treating depression. *Complementary Therapies in Medicine* 20(6). 377–384.

doi:10.1016/j.ctim.2012.07.003.

To determine whether tango dancing is as effective as mindfulness meditation in reducing symptoms of psychological stress, anxiety and depression, and in promoting well-being, 97 people with self-declared depression were randomized into tango dance or mindfulness meditation classes, or to control/waiting-list. Sixty-six participants completed the program and were included in the statistical analysis. Depression levels were significantly reduced in

the tango and meditation groups relative to waiting-list controls. Stress levels were significantly reduced only in the tango group. Attending tango classes was a significant predictor for the increased levels of mindfulness.

Sezgin, Ufuk & Raija-Leena Punamäki. 2012. Earthquake trauma and causal explanation associating with PTSD and other psychiatric disorders among South East Anatolian women. *Journal of Affective Disorders* 141(2–3). 432–440.

doi:10.1016/j.jad.2012.03.005.

In this study, 1,253 women from South East Anatolian region who had been exposed to earthquake related traumatic events were interviewed in their homes for their psychosocial needs and mental health status. Results show relatively high prevalence of PTSD, 61%. About a half of the women explained the trauma as a will and guidance of the God, 41% as a natural event, and 9% blamed human irresponsibility. As hypothesized, women who blamed other humans for the disaster reported higher levels of depressive, somatization and paranoid symptoms than those explaining it as God's will or a natural event. Results refuted, however, the hypothesis about the protective role of religious explanation in the high exposure to earthquake related trauma.

Skolarus, Lesli E, Lynda D Lisabeth, Brisa N Sánchez, Melinda A Smith, Nelda M Garcia, Jan M H Risser & Lewis B Morgenstern. 2012. The prevalence of spirituality, optimism, depression, and fatalism in a bi-ethnic stroke population. *Journal of Religion and Health* 51(4). 1293–1305.

doi:10.1007/s10943-010-9438-4.

To provide insight into the reduced post-stroke all-cause mortality among Mexican Americans, the authors explored ethnic differences in the pre-stroke prevalence of spirituality, optimism, depression, and fatalism in a Mexican American and non-Hispanic white stroke population. Seven hundred ten stroke patients were queried. Mexican Americans reported significantly more spirituality than non-Hispanic whites. Among women, age modified the ethnic associations with pre-stroke depression and fatalism but not optimism. Mexican American women had more optimism than non-Hispanic white women. With age, Mexican American women had less depression and fatalism, while non-Hispanic white women had more fatalism and similar depression. Among men, after adjustment for education and age, there was no ethnic association with fatalism, depression, and optimism.

Tsai, Jack, Robert A Rosenheck, Wesley J Kasproff & James F McGuire. 2012. Do faith-based residential care services affect the religious faith and clinical outcomes of homeless veterans? *Community Mental Health Journal* 48(6). 682–691.

doi:10.1007/s10597-011-9456-z.

Data on 1,271 clients in three residential care services funded by the Department of Veterans Affairs was used to examine: (1) how religious-oriented programs differ in their social environment from secular programs, (2) how religious-oriented programs affect the religiosity of clients, and (3) how client religiosity is associated with outcomes. Programs were categorized as: secular, secular now but religious in the past, and currently religiously oriented. Results showed (1) participants in programs that were currently religious reported the greatest program clarity, but secular services reported the most supportive environments; (2) participants in programs that were currently religious did not report increases in religious faith or religious participation over time; nevertheless (3) greater religious participation was associated with greater improvement in housing, mental health, substance abuse, and quality of life. These findings suggest religious-oriented programs have little influence on clients' religious faith, but more religiously oriented clients have somewhat superior outcomes.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Astrow, Alan B, Rashmi K Sharma, Yiwu Huang, Yiquing Xu & Daniel P Sulmasy. 2012. A Chinese version of the spiritual needs assessment for patients survey instrument. *Journal of Palliative Medicine* 15(12). 1297–1315.
doi:10.1089/jpm.2012.0131.

In this article the authors develop an internally consistent and reliable Chinese version of the Spiritual Needs Assessment for Patients (SNAP). The Chinese SNAP was developed through a translation-back translation process followed by cognitive pre-testing. The instrument was then administered to a convenience sample of 30 ambulatory predominantly Mandarin speaking cancer patients in New York. Analysis indicates that the Chinese SNAP is an internally consistent and reliable instrument for measuring spiritual needs. The apparent lack of correlation between the SNAP score and a question on unmet spiritual needs may suggest that the SNAP captures patient needs considered by Westerners to be spiritual but that Chinese patients might not readily describe as spiritual.

Bragazzi, Nicola Luigi & Giovanni Del Puente. 2012. Panic attacks and possession by djinns: lessons from ethnopsychiatry. *Psychology Research and Behavior Management* 5. 185–190.
doi:10.2147/PRBM.S37714.

*This clinical case report describes the benefit of having a psychiatrist with a knowledge of the cultural and religious context of the patient. Patient D was a 19-year-old Muslim Italo-Tunisian girl, who consulted a psychiatrist for anxiety and panic attacks, and reported being possessed by djinns (i.e., “evil creatures,” as described in the *Qur’an*). A culturally informed interview was carried out, together with administration of psychometric scales. Based on her scores and the results of a multidimensional assessment, patient D was treated with transcultural psychotherapy and fluoxetine. After a year of follow-up, she reported no further episodes of panic disorder. For proper assessment and treatment, a combined anthropological, sociological, and psychopathological approach was necessary.*

Caixeta, Camila Roberto da Costa Borges, Lucila Castanheira Nascimento, Iara Cristina da Silva Pedro & Semiramis Melani Melo Rocha. 2012. Spiritual support for people living with HIV/AIDS: A Brazilian explorative, descriptive study. *Nursing & Health Sciences* 14(4). 514–519.
doi:10.1111/j.1442-2018.2012.00705.x.

In this exploratory and descriptive research, the authors identified the meaning of religion and spirituality in the experience of 8 patients at a public health service for treatment of HIV/AIDS in a Brazilian upcountry town. Data were collected through semi-structured interviews, and analyzed by means of qualitative content analysis. The emerging themes were religion: a path to support, and God is everything. Religion, as a path that leads patients to different sources of support, included exploration of different churches, acknowledgment of guilt, and finding strength to cope with the disease, rationalization of the disease process, meeting other churchgoers, and finding God and faith. God, an important source of support, was present in prayers, in the belief in healing through faith, and in the feeling of comfort and relief.

Chang, Bei-Hung, Nathan R. Stein, Kelly Trevino, Max Stewart, Ann Hendricks & Lara M. Skarf. 2012. Spiritual needs and spiritual care for veterans at end of life and their families. *American Journal of Hospice & Palliative Medicine* 29(8). 610–617.
doi:10.1177/1049909111434139.

This qualitative study assessed the spiritual needs, spiritual care received, and satisfaction with spiritual care of both U.S. military Veterans at the end of life and their families. Seventeen Veterans and 9 family members participated. They expressed a wide range of spiritual needs, including a wish of Veterans to have a better understanding of traumatic events that occurred during their combat experience. Some Veterans reported military

experience enhanced their spirituality. Generally, respondents reported satisfaction with the spiritual care received through the Veterans Affairs Healthcare System, but indicated that Veterans may benefit from greater access to VA chaplains and explicit discussion of the impact of their military experience on their spirituality.

- Costello, Margaret, Josephine Atinaja-Faller & Maria Hedberg. 2012. The use of simulation to instruct students on the provision of spiritual care: A pilot study. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 30(4). 277–281.
doi:10.1177/0898010112453330.

This pilot study was designed to determine if simulation is an effective method for instructing nursing students in the provision of spiritual care. Fifty-two students participated in a simulation exercise that introduced concepts of spiritual care. Simulation was successful in improving students' attitudes toward patient spirituality, assessment of spiritual needs, ability to refer patients to the appropriate spiritual caregivers, and communication skills.

- Falb, Melissa D. & Kenneth I. Pargament. 2012. Relational mindfulness, spirituality, and the therapeutic bond. *Asian Journal of Psychiatry* 5(4). 351–354.
doi:10.1016/j.ajp.2012.07.008.

The authors note that several elements of mindfulness practice which potentially contribute to its benefits have been largely neglected in scientific study. These include the connections between mindfulness, interpersonal relationships, spirituality, and the psychotherapeutic alliance. The emerging concept of "relational mindfulness" focuses attention on the oft-neglected interpersonal aspects of mindfulness practices. The authors suggest that focusing on these relational and spiritual practices have the potential to deepen the benefits of mindfulness practices, especially within the context of the psychotherapeutic relationship.

- Grossoehme, Daniel H, Judith R Ragsdale, Amy Snow & Michael Seid. 2012. We were chosen as a family: Parents' evolving use of religion when their child has cystic fibrosis. *Journal of Religion and Health* 51(4). 1347–1358.
doi:10.1007/s10943-011-9477-5.

Parental coping with new cystic fibrosis (CF) diagnoses often includes religion; however, little is known about how the use of religion changes over time. In this study, parents were interviewed twice in the 2 years after their child's diagnosis. Parents constructed the meaning that parenting a child with CF is their vocation, in accordance with "God's plan." A shift from isolation to an outward focus and reentry into the community was clear. The use of faith evolved over time and continues to be a source of support and hope for parents.

- Haugan, Gørrill, Toril Rannestad, Brith Hanssen & Geir A Espnes. 2012. Self-transcendence and nurse-patient interaction in cognitively intact nursing home patients. *Journal of Clinical Nursing* 21(23-24). 3429–3441.
doi:10.1111/j.1365-2702.2012.04217.x.

The aim of this study was to test whether nurse-patient interaction affects cognitively intact nursing home patients' (n=202) interpersonal and intrapersonal self-transcendence, as well as testing the psychometric properties of the Nurse-Patient Interaction Scale (NPIS). Analysis of data indicated that nurse-patient interaction significantly affected both interpersonal and intrapersonal self-transcendence among cognitively intact nursing home patients. Hence, facilitating caring interventions can be significantly beneficial to older patients' self-transcendence and thereby well-being, both emotional and physical.

- Hsiao, Ya-Chu, Hui-Ying Chiang, Hsiang-Chun Lee & Su-Hui Chen. 2012. The effects of a spiritual learning program on improving spiritual health and clinical practice stress among nursing students. *The Journal of Nursing Research: JNR* 20(4). 281–290.
doi:10.1097/jnr.0b013e318273642f.

This study examined the effects of a spiritual learning program (SLP) on nursing student-perceived spiritual health and clinical practice stress in a convenience sample of nursing students currently enrolled at a nursing school in northern Taiwan. Intervention and control groups were analyzed. Data indicates that the SLP may encourage participants to see stressors as meaningful events that are connected to individual life purposes. The program developed in this study may be used to improve spiritual health and reduce stress in nursing students' clinical practice. This SLP may be referenced when designing similar spirituality-related courses and applied to nursing student counseling.

Iranmanesh, Sedigheh, Batool Tirgari & Mohammad Ali Cheraghi. 2012. Developing and testing a spiritual care questionnaire in the Iranian context. *Journal of Religion and Health* 51(4). 1104–1116. doi:10.1007/s10943-011-9458-8.

A new survey instrument regarding nurses' perception of spiritual care was developed for the Iranian context. The study was conducted in two steps: (1) development and validation of items for perception scale and (2) distribution of the questionnaire among nursing students to determine scale reliability and construct validity. The preliminary scale consisted of 50 items designed to measure the participants' perception of spiritual care. Construct validity of the scale was examined on the remaining 33 items. On interpretation of the items, the following four components were identified: (1) meeting patient as a being in meaning and hope, (2) meeting patient as a being in relationship, (3) meeting patient as a religious being, and (4) meeting patients as a being with autonomy.

Kalra, Gurvinder, Kamaldeep S. Bhui & Dinesh Bhugra. 2012. Sikhism, spirituality and psychiatry. *Asian Journal of Psychiatry* 5(4). 339–343. doi:10.1016/j.ajp.2012.08.011.

In this paper the authors describe the history, development and the core values of the Sikh religion and review their role on psychiatric and mental health settings for managing Sikh patients. Using descriptions of the religion and its followers the authors attempted to understand the context of spirituality within this religion and attempt to apply it to clinical settings. In the context of history of the Sikhs, various descriptions related to mental well-being were identified. These descriptions are explored in the paper, and their importance explained.

Karches, Kyle E., Grace S. Chung, Vineet Arora, David O. Meltzer & Farr A. Curlin. 2012. Religiosity, Spirituality, and End-of-Life Planning: A Single-Site Survey of Medical Inpatients. *Journal of Pain and Symptom Management* 44(6). 843–851. doi:10.1016/j.jpainsymman.2011.12.277.

Researchers conducted a study to assess the relationship between general measures of patient religiosity and spirituality and patients' preferences for care at the end of life in a sample of 8,308 general internal medicine patients at the University of Chicago Medical Center. Patients reporting high intrinsic religiosity were more likely to have specified a decision maker than those reporting low intrinsic religiosity. The same was true for those with high compared with low spirituality. Religious characteristics were not significantly associated with having an advance directive or DNR order.

Krägeloh, Christian U, Penny Pei Minn Chai, Daniel Shepherd & Rex Billington. 2012. How religious coping is used relative to other coping strategies depends on the individual's level of religiosity and spirituality. *Journal of Religion and Health* 51(4). 1137–1151. doi:10.1007/s10943-010-9416-x.

The present study investigated whether level of religiosity and spirituality is related to the way in which religious coping is used relative to other coping strategies. A sample of 616 university undergraduate students completed the Brief COPE questionnaire and was classified into groups of participants with lower and higher levels of religiosity and spirituality. For participants with lower levels, religious coping tended to be associated with maladaptive or avoidant coping strategies, compared to participants with higher levels, where religious coping was more closely

related to problem-focused coping, which was also supported by multi-group confirmatory factor analysis. The results of the present study thus illustrate that investigating the role of religious coping requires more complex approaches than attempting to assign it to one higher order factor, such as problem- or emotion-focused coping, and that the variability of findings reported by previous studies on the function of religious coping may partly be due to variability in religiosity and spirituality across samples.

- Mirdal, Gretty M. 2012. Mevlana Jalāl-ad-Dīn Rumi and mindfulness. *Journal of Religion and Health* 51(4). 1202–1215.
doi:10.1007/s10943-010-9430-z.

The aim of the present article is to highlight the commonality of mindfulness-based therapies and the Sufi religious philosophy of Rumi. Introducing concepts, images and metaphors based on Rumi's universe can constitute a meaningful alternative to Buddhist-inspired practices in the transcultural clinic, especially in encounters with clients with Muslim background.

- Moreira-Almeida, Alexander. 2012. Assessing clinical implications of spiritual experiences. *Asian Journal of Psychiatry* 5(4). 344–346.
doi:10.1016/j.ajp.2012.09.018.

Since spiritual experiences (SE) very often resemble dissociative and psychotic symptoms, there is a risk of misdiagnosis in both directions: labeling a healthy SE as a mental disorder or taking a mental disorder as an SE. The paper provides a brief overview of studies on dissociative and psychotic experiences in the non-clinical population, especially those occurring in spiritual populations. At the end, some guidelines are proposed to help clinical reasoning when making the differential diagnosis between healthy SE with psychotic and dissociative experiences and mental disorders that may resemble SE.

- Park, Young-Jae & Young-Bae Park. 2012. Clinical utility of paced breathing as a concentration meditation practice. *Complementary Therapies in Medicine* 20(6). 393–399.
doi:10.1016/j.ctim.2012.07.008.

The present study examined changes in electroencephalogram (EEG) and heart rate variability (HRV) parameters during paced breathing (PB) and their relationships with self-reported personality traits in a sample of 58 meditation-naïve subjects. After a spontaneous breathing session, participants were asked to breathe in 6-s cycles, guided by an acoustic stimulus. EEG, HRV, and respiratory data were recorded during spontaneous and paced breathing. EEG and HRV parameters were calculated based on the most regular respiratory curve observed over a 5-min period. In terms of HRV parameters, the high-frequency power increased and the low frequency-to-high frequency ratio decreased during PB. The low-frequency power did not change. In terms of EEG parameters, low-frequency alpha power, a marker of internal attention, globally increased and theta power, a marker of an advanced meditative state, locally decreased. This indicates that parasympathetic activity and internal attention increased, whereas an advanced meditative state was inhibited during PB. Of the personality traits, harm avoidance, novelty seeking, persistence, self-directedness, and self-transcendence were related to changes in low- and high-frequency alpha powers.

- Puzek, Ivan, Aleksandar Štulhofer & Ivana Božičević. 2012. Is religiosity a barrier to sexual and reproductive health? Results from a population-based study of young Croatian adults. *Archives of Sexual Behavior* 41(6). 1497–1505.
doi:10.1007/s10508-012-9924-8.

This study explored associations between religiosity, assessed at three different levels (religious upbringing, personal religiosity, and social network religiosity), and sexual risks among young Croatian adults. In addition, researchers examined whether religiosity predicted chlamydial infection among women and men aged 18-25. The data were collected in a national probability survey carried out in 2010 (n=1,005). Overall, the effects of religiosity were

sporadic, present primarily among women, and of small size. This lack of a sizeable impact of religiosity on young adults' sexuality is likely related to a particular type of religiosity, characterized by individualized morality, found among young people in the country.

Rogers, Darrin L., Susan Troncoso Skidmore, Gary T. Montgomery, Mary Ann Reidhead & Van A. Reidhead. 2012. Spiritual integration predicts self-reported mental and physical health. *Journal of Religion and Health* 51(4). 1188–1201.
doi:10.1007/s10943-010-9425-9.

Data from 167 participants were used to establish the psychometric properties of the Reidhead spiritual integration scale, 31-item version (SI-31). Structural equation modeling was used to empirically evaluate influences on perceived health functioning, while accounting for possible confounds. The analyses showed that SI-31 predicted perceived mental and physical health while controlling for life satisfaction, religious variables, mood patterns, depression symptoms, and demographics. The importance of SI as a predictor of health-related outcomes is supported, as is the usefulness of the SI-31 in predicting these outcomes.

Salsman, John M, Sofia F Garcia, Jin-Shei Lai & David Cella. 2012. Have a little faith: Measuring the impact of illness on positive and negative aspects of faith. *Psycho-oncology* 21(12). 1357–1361.
doi:10.1002/pon.2051.

Researchers developed a measurement of Faith that distinguishes it from Meaning and Spirituality. This measurement model was tested on a heterogeneous group of 509 cancer survivors. Of 10 faith items, nine demonstrated higher local than general factor loadings, suggesting utility as a separate but related 'faith' factor. The same was true for only two of the remaining 63 items across the positive impact of illness (PII) and negative impact of illness (NII) item sets.

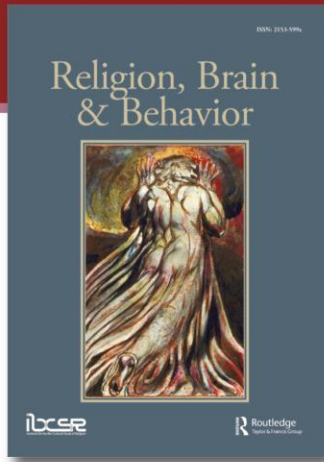
Szaflarski, Magdalena, Ian Kudel, Sian Cotton, Anthony C Leonard, Joel Tsevat & P Neal Ritchey. 2012. Multidimensional assessment of spirituality/religion in patients with HIV: Conceptual framework and empirical refinement. *Journal of Religion and Health* 51(4). 1239–1260.
doi:10.1007/s10943-010-9433-9.

A decade ago, an expert panel developed a framework for measuring spirituality/religion in health research (Brief Multidimensional Measure of Religiousness/Spirituality), but empirical testing of this framework has been limited. The purpose of this study was to determine whether responses to items across multiple measures assessing spirituality/religion by 450 patients with HIV replicate this model. The authors hypothesized a six-factor model underlying a collective of 56 items, but results of confirmatory factor analyses suggested eight dimensions: Meaning/Peace, Tangible Connection to the Divine, Positive Religious Coping, Love/Appreciation, Negative Religious Coping, Positive Congregational Support, Negative Congregational Support, and Cultural Practices. This study corroborates parts of the factor structure underlying the Brief Multidimensional Measure of Religiousness/Spirituality and some recent refinements of the original framework.

Timmons, Shirley M. 2012. A Christian faith-based recovery theory: Understanding God as sponsor. *Journal of Religion and Health* 51(4). 1152–1164.
doi:10.1007/s10943-010-9422-z.

This pilot study used grounded theory to explore and describe the essence of recovery of 10 former crack cocaine-addicted persons voluntarily enrolled in a Christian-based recovery (CR) program. Data were collected from in-depth interviews during 4 months of 2008. Audiotapes were transcribed verbatim, and the constant comparative method was used to analyze data resulting in the basic social process theory, understanding God as sponsor. The theory was determined through writing theoretical memos that generated key elements that allow persons to recover: acknowledging God-centered crises, communicating with God, and planning for the future. Findings from this

preliminary study identifies important factors that can help persons in recovery to sustain sobriety and program administrators to benefit from theory that guides the development of evidence-based addiction interventions.



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PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Dixon, Sandra, John Doody & Villanova University Kim Paffenroth (eds.). 2012. *Augustine and Psychology*. Lexington Books.
- Ferrari, Michel & Nic M. Weststrate (eds.). 2012. *The Scientific Study of Personal Wisdom: From Contemplative Traditions to Neuroscience*. Springer.
- Gross, Zehavit, Lynn Davies & Al-Khansaa Diab (eds.). 2012. *Gender, Religion and Education in a Chaotic Postmodern World*. Springer.
- Harcum, E. Rae. 2012. *Principles of Psychology in Religious Context: Psychological and Spiritual Origins of Human Behavior*. Hamilton Books.
- Juergensmeyer, Mark, Margo Kitts & Michael Jerryson (eds.). 2012. *The Oxford Handbook of Religion and Violence*. (Oxford Handbooks). Oxford University Press, USA.
- Levy, Gabriel. 2012. *Judaic Technologies of the Word: A Cognitive Analysis of Jewish Cultural Formation*. Acumen Publishing.
- Neal, Judi (ed.). 2012. *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*. Springer.

3.2 SPIRITUALITY & HEALTH RESEARCH

- Holeman, Virginia Todd. 2012. *Theology for Better Counseling: Trinitarian Reflections for Healing and Formation*. IVP Academic.
- Merkur, Daniel. 2004. *Psychoanalytic Approaches to Myth*. Routledge.
- Weaver, Natalie Kertes. 2012. *The Theology of Suffering and Death: An Introduction for Caregivers*. Routledge.

PART 4. ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

Boppart, Timo, Josef Falkinger, Volker Grossmann, Ulrich Woitek & Gabriela Wüthrich. Under which conditions does religion affect educational outcomes? *Explorations in Economic History*. doi:10.1016/j.eeh.2012.12.001.

Christensen, Julia F, Albert Flexas, Pedro de Miguel, Camilo J Cela-Conde & Enric Munar. 2012. Roman Catholic beliefs produce characteristic neural responses to moral dilemmas. *Social Cognitive and Affective Neuroscience*. doi:10.1093/scan/nss121.

Chui, Wing Hong, Kevin Kwok-yin Cheng & Lok Ping Wong. Spirituality and punitiveness: An exploration of Christian, Buddhist, and non-religious attitudes towards crime. *International Journal of Law, Crime and Justice*. doi:10.1016/j.ijlcj.2012.11.001.

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Grogan, Louise. Household formation rules, fertility and female labour supply: Evidence from post-communist countries. *Journal of Comparative Economics*. doi:10.1016/j.jce.2012.11.001.

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Kunst, Jonas R., David L. Sam & Pål Ulleberg. Perceived islamophobia: Scale development and validation. *International Journal of Intercultural Relations*. doi:10.1016/j.ijintrel.2012.11.001.

Rice, Stephen & Jessica Richardson. The effect of religious and sexual stigmas on programmers and trust in their work product. *The Social Science Journal*. doi:10.1016/j.sosci.2012.11.007.

4.2 SPIRITUALITY & HEALTH RESEARCH

Balboni, Michael J, Adam Sullivan, Adaugo Amobi, Andrea C Phelps, Daniel P Gorman, Angelika Zollfrank, John R Peteet, Holly G Prigerson, Tyler J Vanderweele & Tracy A Balboni. 2012. Why Is Spiritual Care Infrequent at the End of Life? Spiritual Care Perceptions Among Patients, Nurses, and Physicians and the Role of Training. *Journal of Clinical Oncology: Official Journal of the American Society of Clinical Oncology*. doi:10.1200/JCO.2012.44.6443.

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doi:10.1136/medethics-2012-100658.
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