



RESEARCH REVIEW

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

FEBRUARY, 2013

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 465 articles, 76 articles have been retained from 48 journals. There are 33 pre-publication citations from 22 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Goshvarpour, Ateke & Atefeh Goshvarpour. 2013. Comparison of higher order spectra in heart rate signals during two techniques of meditation: Chi and Kundalini meditation. *Cognitive Neurodynamics* 7(1). 39–46.
doi:10.1007/s11571-012-9215-z.

This study analyzed and compared the contribution of quadratic phase coupling of human heart rate variability during two forms of meditation: (1) Chinese Chi (or Qigong) meditation and (2) Kundalini Yoga meditation. The bispectrum of heart rate variability was estimated by using biased, parametric and the direct (FFT) method. The results show that the mean bispectrum magnitude of heart rate signals increased during Kundalini Yoga meditation, but it decreased significantly during Chi meditation. However, in both meditation techniques phase-coupled harmonics are shifted to the higher frequencies during meditation. In addition, it has shown that not only there are significant differences between rest and meditation states, but also heart rate patterns appear to be influenced by different types of meditation.

Kerr, Catherine E, Matthew D Sacchet, Sara W Lazar, Christopher I Moore & Stephanie R Jones. 2013. Mindfulness starts with the body: Somatosensory attention and top-down modulation of cortical alpha rhythms in mindfulness meditation. *Frontiers in Human Neuroscience* 7. 12.
doi:10.3389/fnhum.2013.00012.

The authors here offer a novel view of standardized mindfulness's (ST-Mindfulness) somatic focus as a form of training for optimizing attentional modulation of 7-14 Hz alpha rhythms that play a key role in filtering inputs to primary sensory neocortex and organizing the flow of sensory information in the brain. In support of the framework, the authors describe previous findings that ST-Mindfulness enhanced attentional regulation of alpha

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in primary somatosensory cortex (SI). Using this framework, they make several predictions. In chronic pain, it is predicted that somatic attention in ST-Mindfulness “de-biases” alpha in SI, freeing up pain-focused attentional resources. In depression relapse, it is predicted that ST-Mindfulness’s somatic attention competes with internally focused rumination, as internally focused cognitive processes (including working memory) rely on alpha filtering of sensory input. This computational model predicts that ST-Mindfulness enhances top-down modulation of alpha by facilitating precise alterations in timing and efficacy of SI thalamocortical inputs. The authors conclude by considering how the adopted framework aligns with Buddhist teachings that mindfulness starts with “mindfulness of the body.” Translating this theory into neurophysiology, the authors hypothesize that, with its somatic focus, mindfulness’ top-down alpha rhythm modulation in SI enhances gain control which, in turn, sensitizes practitioners to better detect and regulate when the mind wanders from its somatic focus. This enhanced regulation of somatic mind-wandering may be an important early stage of mindfulness training that leads to enhanced cognitive regulation and metacognition.

Keune, Philipp M, Vladimir Bostanov, Martin Hautzinger & Boris Kotchoubey. 2013. Approaching dysphoric mood: State-effects of mindfulness meditation on frontal brain asymmetry. *Biological psychology* 93(1). 105–113.
doi:10.1016/j.biopsycho.2013.01.016.

Meditation-based interventions reduce the relapse risk in recurrently depressed patients. Randomized trials utilizing neurophysiologic outcome measures, however, have yielded inconsistent results with regard to a prophylactic effect. Although frontal brain asymmetry, assessed through electroencephalographic (EEG) alpha activity (8-13Hz), is indicative of approach vs. withdrawal-related response dispositions and represents a vulnerability marker of depression, clinical trials have provided mixed results as to whether meditation has beneficial effects on alpha asymmetry. Inconsistencies might have arisen since such trials relied on resting-state recordings, instead of active paradigms under challenge, as suggested by contemporary notions of alpha asymmetry. In this study, researchers examined two groups of remitted, recurrently depressed females. In a “mindfulness support group”, EEG was recorded during neutral rest, and rest following a negative mood induction. Subsequently, participants received initial meditation instructions. EEG was then obtained during an active period of guided mindfulness meditation and rest following the active period. In a “rumination challenge group”, EEG was obtained during the same resting conditions, whereas in the active period, initial meditation instructions were followed by a rumination challenge. A significant shift in mid-frontal asymmetry, yielding a pattern indicative of approach motivation, was observed in the mindfulness support group, specifically during the meditation period. This indicates that mindfulness meditation may have a transient beneficial effect, which enables patients to take an approach-related motivational stance, particularly under circumstances of risk.

Malinowski, Peter. 2013. Neural mechanisms of attentional control in mindfulness meditation. *Frontiers in Neuroscience* 7. 8.
doi:10.3389/fnins.2013.00008.

The scientific interest in meditation and mindfulness practice has recently seen an unprecedented surge. After an initial phase of presenting beneficial effects of mindfulness practice in various domains, research is now seeking to unravel the underlying psychological and neurophysiological mechanisms. Advances in understanding these processes are required for improving and fine-tuning mindfulness-based interventions that target specific conditions such as eating disorders or attention deficit hyperactivity disorders. This review presents a theoretical framework that emphasizes the central role of attentional control mechanisms in the development of mindfulness skills. It discusses the phenomenological level of experience during meditation, the different attentional functions that are involved, and relates these to the brain networks that subserve these functions. On the basis of currently available empirical evidence specific processes as to how attention exerts its positive influence are considered and it is concluded that meditation practice appears to positively impact attentional functions by improving resource allocation processes. As a result, attentional resources are allocated more fully during early processing phases which

subsequently enhance further processing. Neural changes resulting from a pure form of mindfulness practice that is central to most mindfulness programs are considered from the perspective that they constitute a useful reference point for future research. Furthermore, possible interrelations between the improvement of attentional control and emotion regulation skills are discussed.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Baumard, Nicolas, Jean-Baptiste Andre & Dan Sperber. 2013. A mutualistic approach to morality: The evolution of fairness by partner choice. *Behavioral and Brain Sciences* 36(1). 59–122. doi:10.1017/S0140525X11002202.

What makes humans moral beings? This question can be understood either as a proximate “how” question or as an ultimate “why” question. The “how” question is about the mental and social mechanisms that produce moral judgments and interactions, and has been investigated by psychologists and social scientists. The “why” question is about the fitness consequences that explain why humans have morality, and has been discussed by evolutionary biologists in the context of the evolution of cooperation. The goal of this study is to contribute to a fruitful articulation of such proximate and ultimate explanations of human morality. The authors develop an approach to morality as an adaptation to an environment in which individuals were in competition to be chosen and recruited in mutually advantageous cooperative interactions. In this environment, the best strategy is to treat others with impartiality and to share the costs and benefits of cooperation equally. Those who offer less than others will be left out of cooperation; conversely, those who offer more will be exploited by their partners. In line with this mutualistic approach, the study of a range of economic games involving property rights, collective actions, mutual help and punishment shows that participants’ distributions aim at sharing the costs and benefits of interactions in an impartial way. In particular, the distribution of resources is influenced by effort and talent, and the perception of each participant’s rights on the resources to be distributed.

Johnson, Kathryn A., Yexin Jessica Li, Adam B. Cohen & Morris A. Okun. 2013. Friends in high places: The influence of authoritarian and benevolent god-concepts on social attitudes and behaviors. *Psychology of Religion and Spirituality* 5(1). 15–22. doi:10.1037/a0030138.

Religion is a powerful influence on social attitudes and behavior. Paradoxically, religion is correlated with both aggressive and prosocial tendencies. The authors argue that different concepts of God as authoritarian (controlling, commanding, punishing) or benevolent (helping, forgiving, protecting) play distinct, yet crucial, roles in leading people to behave either aggressively or prosocially. New evidence is provided among Catholics and non-Catholic Christians linking concepts of an authoritarian God with aggression and of a benevolent God with volunteerism and the willingness to aid religious outgroups. The researchers also experimentally manipulate concepts of God and show that for non-Catholic Christians, reminders of a benevolent God increased the willingness to forgive while reminders of an authoritarian God increased aggression and decreased forgiveness, the willingness to conserve water, intentions to volunteer, and the willingness to aid religious outgroups. The authors conclude with a discussion of how God-concepts affect both positive and negative social behaviors.

Kumar, Vikas. 2013. A model of secularism in the state of nature. *Quality & Quantity* 47(2). 1199–1212. doi:10.1007/s11135-012-9690-7.

The issue of secularization has been extensively discussed within the Economics of Religion. However, the related issue of secularism has received little, if any, attention. Moreover, social sciences have only debated secularism in the context of state. This paper disaggregates religion and secularism into a number of analytically tractable strands and explores the possibility of secularism in the state of nature from different perspectives. The incidence of secularism in the state of nature is shown to be contingent on the level of aggregation, the reference groups and the

dimensions of religion under consideration, and the cost of religious contest. It is also shown that the belief regarding the externalities of individual religious practice is the key determinant of the incidence of secularism, while the degree of exclusivity of religion moderates/ accentuates the effect of the aforesaid belief. Finally, it is argued that a class of stateless settings is inherently conducive to constitutionally secular states. But it is also shown that unconditionally secular individuals are not necessary for a secular society and, by implication, state.

- Sasaki, Joni Y., Heejung S. Kim, Taraneh Mojaverian, Lauren D. S. Kelley, In Young Park & Skirmantas Janusonis. 2013. Religion priming differentially increases prosocial behavior among variants of the dopamine D4 receptor (DRD4) gene. *Social Cognitive and Affective Neuroscience* 8(2). 209–215.
doi:10.1093/scan/nsr089.

Building on gene-environment interaction research, this study examines how the dopamine D4 receptor (DRD4) gene interacts with a situational prime of religion to influence prosocial behavior. Some DRD4 variants tend to be more susceptible to environmental influences, whereas other variants are less susceptible. Thus, certain life environments may be associated with acts of prosociality for some DRD4 variants but not others. Given that religion can act as an environmental influence that increases prosocial behavior, environmental input in the form of religion priming may have gene-environment interaction effects. Results showed that participants with DRD4 susceptibility variants were more prosocial when implicitly primed with religion than not primed with religion, whereas participants without DRD4 susceptibility variants were not impacted by priming. This research has implications for understanding why different people may behave prosocially for different reasons and also integrates gene-environment research with experimental psychology.

- Stubbersfield, Joseph & Jamshid Tehrani. 2013. Expect the Unexpected? Testing for Minimally Counterintuitive (MCI) Bias in the Transmission of Contemporary Legends: A Computational Phylogenetic Approach. *Social Science Computer Review* 31(1). 90–102.
doi:10.1177/0894439312453567.

In this study, the authors use computational methods for analyzing cultural transmission to examine the role of cognitive selection pressures on the evolution of narratives, the first use of computational phylogenetic analysis in the study of contemporary legends. It has been suggested that a number of biases in transmission may alter the content and structure of narrative so as to maximize how transmittable it is. One bias that has attracted much attention is Boyer's minimally counterintuitive (MCI) bias, which suggests that a cognitively optimal number of counterintuitive concepts increase the salience and, therefore, the transmission of a narrative. Previous research has used traditional folklore and religious texts to examine this bias and a cognitively optimum number of 1-2 or 2-3 counterintuitive concepts has been suggested. The present research uses the legend of "Bloody Mary," a contemporary (or urban) legend with MCI elements in a computational phylogenetic analysis to examine the influence of MCI on cultural transmission and evolution. Counterintuitive and intuitive concepts were found to be equally stable in transmission, suggesting that MCI bias may function on the narrative as a whole, rather than individual concepts within it.

- Yihong, Wang. 2013. Fairness Is a Virtue in Cooperation. *European Journal of Science and Theology* 9(1). 61–70.

The paper argues that fairness is an idealization in human cooperative behavior for exploring three kinds of cooperative behaviors that contain mutualism, altruism, and selfishness. The author argues that the role of fairness in the evolution of cooperation is ambiguous, because fair acts in human cooperative behavior must be constrained by psychological, social, political, and moral constraints. The process can be clarified by positing a hybrid model of fairness in evolution of cooperation. The author argues that fairness is a virtue in the evolution of cooperation from human morality, as it advances the development of human cooperative behavior.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Abdelsayed, Linda M., Joy M. Bustrum, Theresa Clement Tisdale, Kevin S. Reimer & Claire Allan Camp. 2013. The impact of personality on God image, religious coping, and religious motivation among Coptic Orthodox priests. *Mental Health, Religion & Culture* 16(2). 155–172.
doi:10.1080/13674676.2011.652604.

In this study, the personality types of Orthodox priests are explored and evaluated in terms of their association with different aspects of spirituality as defined by the God Image Inventory, the Intrinsic/Extrinsic - Revised, and the Religious Coping Activities Scale. The 16-Personality Factors is used to examine personality. Descriptive statistics reveal that no prototypical personality profile exists among Coptic Orthodox priests. Multiple regression analysis reveals that there are no significant relationships between personality and religious coping activities. However, the four personality constructs of anxiety, tough-mindedness, independence, and self-control do have a meaningful influence on one's God image and religious motivation. The study reveals five significant relationships between personality and spirituality.

Chamratrithirong, Aphichat, Brenda A. Miller, Hilary F. Byrnes, Orratai Rhucharoenpornpanich, Pamela K. Cupp, Michael J. Rosati, Warunee Fongkaew, Katharine A. Atwood & Michael Todd. 2013. Intergenerational transmission of religious beliefs and practices and the reduction of adolescent delinquency in urban Thailand. *Journal of Adolescence* 36(1). 79–89.
doi:10.1016/j.adolescence.2012.09.011.

This study examines the intergenerational transmission of family religion as measured by parent's and adolescent's beliefs and practices in Buddhism, and its relation to delinquent behaviors among early adolescents in Thailand. The data set is from the Thai Family Matters Project 2007, a representative sample of 420 pairs of parents and teens in Bangkok. The intergenerational transmission and the direct and indirect association between parents' and adolescents' beliefs and practices in Buddhism and adolescents' minor and serious delinquent behaviors are revealed to be significant, controlling for secular parental monitoring. Spirituality within the family can play an important role in preventing delinquency among early adolescents.

Day, Randal D. & Alan Acock. 2013. Marital well-being and religiousness as mediated by relational virtue and equality. *Journal of Marriage and Family* 75(1). 164–177.

This study investigated religiousness and couple well-being as mediated by relational virtue and equality. Relational spiritual framework theory posits that religiousness is associated with couple well-being through relational virtues (e.g., forgiveness, commitment, and sacrifice). Theories of relational inequality postulate that religion decreases couple well-being and indirectly lessens couple well-being. Data from a 3-year longitudinal community sample of 354 married couples were used. The authors found that religiousness's relationship to couple well-being was fully mediated by relational virtue but was not connected to relational inequality. They also found that relational inequality was associated with women's conflict, men's conflict, and marital instability. They did not find that higher religiousness benefits marital outcomes directly. Although these findings do not support the idea that religious activities are directly associated with stronger relationships, the data did show that religiousness can contribute to expressed relational virtue, and relational virtue in turn is associated with marital well-being.

Ellis, Lee, Eshah A. Wahab & Malini Ratnasingan. 2013. Religiosity and fear of death: a three-nation comparison. *Mental Health, Religion & Culture* 16(2). 179–19.
doi:10.1080/13674676.2011.652606.

Numerous studies have sought to determine if religiosity is correlated with fear of death. Findings have been anything but consistent, with reports of negative relationships, positive relationships, no relationship, and even curvilinear associations. To shed light on this still contentious issue, the present study was undertaken among college students in three countries: Malaysia, Turkey, and the United States. Overall, the patterns in all three

countries were similar. When linearity was assumed, there is a substantial positive correlation between most religiosity measures and fear of death. Assuming curvilinearity added slightly to the strength of the relationships in the US data and nothing to data from Malaysia or Turkey. Other findings were that on average females were more religious and feared death more than did males, and Muslims expressed considerably greater fear than did members of any other major religion. Results were discussed in the context of a new theory termed death apprehension theory. Among other things, it specifically predicts that death apprehension will be positively related to most religious beliefs and practices.

- Ghorbani, Nima, P.J. Watson, Zhuo Chen & Hanan Dover. 2013. Varieties of openness in Tehran and Qom: Psychological and religious parallels of faith and intellect-oriented Islamic religious reflection. *Mental Health, Religion & Culture* 16(2). 123–137.
doi:10.1080/13674676.2011.647809.

This study examined whether faith and intellect-oriented religious reflection would be polarized in Iranian Muslims as they appear to be in American Christians. Iranian students at a university in Tebran and at an Islamic seminary in Qom responded to Faith and Intellect-Oriented Islamic Religious Reflection measures along with scales recording various forms of religious commitment and psychological openness. Both types of religious reflection and the Intrinsic Religious Orientation predicted greater Integrative Self-Knowledge, Openness to Experience, and Need for Cognition and also interacted in ways suggesting complexity in Muslim thought. Comparisons between Tebran and Qom students supported the same conclusion. The Quest Religious Orientation had limited relevance for understanding Muslim commitments. The Extrinsic Personal Religious Orientation predicted greater and the Extrinsic Social Religious Orientation predicted lower psychological openness. These data contrasted with previous evidence of polarization in the religious reflection of American Christians. They also argued against any simple equation of Muslim commitments with cognitive and religious rigidity.

- Jacobson, Heather L., M. Elizabeth Lewis Hall & Tamara L. Anderson. 2013. Theology and the body: Sanctification and bodily experiences. *Psychology of Religion and Spirituality* 5(1). 41–50.
doi:10.1037/a0028042.

Previous research on religion and the body has tended to focus on the influence of religion in general on body image and behaviors. The present study, in contrast, examines the effects of a specific attitude toward the body, sanctification, derived from a particular religious system, and furthermore focuses on people's experiences of their body, rather than on behaviors. This view of sanctification sees the body as holy, worthy of respect, and integral to one's being. This study examined how sanctified views of the body relate to how people experience their bodies. Participants were 187 undergraduates from a private Christian liberal arts college. Using an online survey system and self-report measures, participants indicated the degree to which they hold sanctified views about their bodies as well as how they experience their bodies. Sanctification was found to be positively correlated with body satisfaction, negatively correlated with body objectification and depersonalization, and to account for variance in bodily experiences above and beyond religious commitment. Gender moderated the relationship between sanctification and body awareness.

- Leonard, Kathleen C., Kaye V. Cook, Chris J. Boyatzis, Cynthia Neal Kimball & Kelly S. Flanagan. 2013. Parent-child dynamics and emerging adult religiosity: Attachment, parental beliefs, and faith support. *Psychology of Religion and Spirituality* 5(1). 5–14.
doi:10.1037/a0029404.

Parental religiosity has been shown to predict child and adolescent religiosity, but the role of parents in emerging adult religiosity is largely unknown. The authors explored associations among emerging adult religiosity, perceived parental religiosity, perceived similarity to mother's and to father's religious beliefs, parental faith support, and parental attachment. Participants were 481 alumni of two Christian colleges and completed surveys online. Emerging adult religiosity (measured by Christian orthodoxy and intrinsic religiosity) was high and similar to

parents' religiosity. Perceived similarity to parents' religious beliefs, faith support, and attachment to fathers predicted emerging adult religiosity. However, parental religiosity alone was a weak predictor and functioned as a negative suppressor variable when combined with similarity to parents' beliefs and faith support. Findings underscore the importance of parental support and parent/child relationship dynamics more than the level of parental religiosity and point to possibly unique roles for mothers and fathers in emerging adult religiosity.

Niemyjska, Aleksandra & Krystyna Drat-Ruszczak. 2013. When there is Nobody, Angels Begin to Fly: Supernatural Imagery Elicited by a Loss of Social Connection. *Social Cognition* 31(1). 57–71. doi:10.1521/soco.2013.31.1.57.

Social connection is an important but unusual motivation. Unlike hunger or thirst, it can be satisfied with indirect strategies. Loss of social connection changes the way people usually view nonhuman objects, such as technological devices, personal keepsakes, and pets. Do imaginary creatures, inspired by religious beliefs, media, literature or art, also change their psychological significance as a result of social disconnection? Two experimental studies showed that social disconnection affected the way that imagined beings were created. Lonely people ascribed more supernatural and communal features to their imaginary companions. The images elicited by social disconnection retained significant long-term personal importance as they were persistently experienced as emotionally close. Drawing a link between theories of religious experience and research on anthropomorphism, the authors propose an integrative view on compensatory attachments.

Pennycook, Gordon, James Allan Cheyne, Derek J. Koehler & Jonathan A. Fugelsang. 2013. Belief bias during reasoning among religious believers and skeptics. *Psychonomic Bulletin & Review*. doi:10.3758/s13423-013-0394-3.

Researchers provide evidence that religious skeptics, as compared to believers, are both more reflective and effective in logical reasoning tasks. While recent studies have reported a negative association between an analytic cognitive style and religiosity, they focused exclusively on accuracy, making it difficult to specify potential underlying cognitive mechanisms. The present study extends the previous research by assessing both performance and response times on quintessential logical reasoning problems (syllogisms). Those reporting more religious skepticism made fewer reasoning errors than did believers. This finding remained significant after controlling for general cognitive ability, time spent on the problems, and various demographic variables. Crucial for the purpose of exploring underlying mechanisms, response times indicated that skeptics also spent more time reasoning than did believers. This novel finding suggests a possible role of response slowing during analytic problem solving as a component of cognitive style that promotes overriding intuitive first impressions. Implications for using additional processing measures, such as response time, to investigate individual differences in cognitive style are discussed.

Randall, G K & Alex J Bishop. 2013. Direct and Indirect Effects of Religiosity on Valuation of Life Through Forgiveness and Social Provisions Among Older Incarcerated Males. *Gerontologist* 53(1). 51–59. doi:10.1093/geront/gns070.

Few studies have investigated the influence of religiosity (REL), forgiveness, and social resources on incarcerated individuals' attachment to their lives, or valuation of life (VOL). In this article, researchers report on testing a model linking REL to VOL through 3 subscales of the Heartland Forgiveness Scale (Self, Others, and Situations) and social provisions (SPS). Cross-sectional data were collected from 261 male prison inmates, aged 45-82, incarcerated in 8 state-managed correctional facilities. Participants were sampled from the prison census database (Oklahoma Department of Corrections or DOC). The final model fit the data well, explaining 57% of the variance in VOL. Significant indirect effects of REL on VOL were present through Forgiveness of Others and SPS, and of REL on SPS through Forgiveness of Others.

Shen, Megan Johnson, Logan A. Yelderman, Megan C. Haggard & Wade C. Rowatt. 2013. Disentangling the belief in God and cognitive rigidity/flexibility components of religiosity to predict racial and value-violating prejudice: A Post-Critical Belief Scale analysis. *Personality and Individual Differences* 54(3). 389–395.
doi:10.1016/j.paid.2012.10.008.

Past research indicates that being religious is associated with prejudice toward racial and value-violating out-groups. However, this past research treated religiosity as a unidimensional construct without taking into account how different components of religiosity (belief in a higher power and the rigidity/flexibility of religious beliefs) are associated with measures of prejudice. Two studies examined the relationship between these two components of religiosity, as measured by the Post-Critical Beliefs Scale, and racial (African Americans, Arabs) and value-violating prejudices (atheists, gay men). As the flexibility of religious beliefs increased (literal vs. symbolic dimension), attitudes toward racial and value-violating out-groups became more positive (Study 1). As belief in God strengthened (exclusion vs. inclusion of transcendence dimension), attitudes toward value-violating out-groups became more negative. Study 2 demonstrated that these two components of religiosity fully mediated the relationship between general religiosity and prejudice toward African Americans, Arabs, and gay men and partially mediated the relationship between religiosity and prejudice toward atheists. Results are discussed in light of reexamining the conclusion that simply being religious is associated with prejudice.

Vasiliauskas, Sarah L. & Mark R. McMinn. 2013. The effects of a prayer intervention on the process of forgiveness. *Psychology of Religion and Spirituality* 5(1). 23–32.
doi:10.1037/a0029324.

A vast amount of research examining forgiveness has now been reported, as has a sizable amount of research on prayer, but these two constructs have rarely been examined together. This experimental intervention study investigated potential benefits of prayer among Christians seeking to forgive an interpersonal offense. Participants consisted of 411 undergraduate students from private Christian colleges across the United States, randomly assigned to a prayer group, a devotional attention group, or a no-contact control group. The prayer group participated in a 16-day devotional reading and prayer intervention focused on forgiveness, whereas those in the devotional attention group meditated on devotional readings not related to forgiveness. Those in the prayer and devotional attention groups showed significant changes in state forgiveness. Also, participants in the prayer intervention group showed significant changes in empathy toward their offender.

Welch, Marshall. 2013. Manifestation of the Spirit: An Investigation on the Impact of a Curriculum and Small Group Spiritual Direction on the Spiritual Formation of Protestant Men. *Pastoral Psychology* 62(1). 81–99.

This article describes the development and field-testing of a curriculum and small group spiritual direction designed to nurture the spiritual formation of Protestant men. The curriculum was designed as an interactive workbook that utilized and framed the Fruit of the Spirit (Galatians 5:22-23) as a 'tool kit' as its theological foundation. Participants completed five daily reading passages in the workbook over 4 weeks. Using a summary outline from the workbook, participants shared their reflections in small groups using the basic principles and format of small group spiritual direction. Results from a simple t-test of pre/post measures revealed statistically significant gains in participants' understanding of their spirituality and spiritual formation. Qualitative responses provide insights related to the effectiveness of the workbook and group format in fostering the spirituality of Protestant men.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Davis, Edward B., Glendon L. Moriarty & Joseph C. Mauch. 2013. God images and god concepts: Definitions, development, and dynamics. *Psychology of Religion and Spirituality* 5(1). 51–60.
doi:10.1037/a0029289.

Within the god-image literature, there is semantic ambiguity surrounding god-image-related terms. For example, some authors have written of the God image and the God concept (referring to the former as the emotional experience of divine attachment figures such as God, Allah, or Jesus, whereas others have written of God images and God concepts (referring to the former as affect-laden mental/neural representations of divine attachment figures). For the god-image literature to continue growing and maturing, definitional consensus and conceptual clarity are needed. Therefore, in this article, the authors present working definitions of the terms god images and god concepts, with proposed conceptual contrasts, and also summarize the four attachment-based conceptualizations of god-image development and dynamics, highlighting the implicit-relational-knowing correspondence hypothesis. Last, a model is proposed of the schematic activation of god images, based on Cognitive-Affective Processing System theory.

Kumar, Vikas. 2013. A Bayesian model of religious conversion. *Quality & Quantity* 47(2). 1163–1171. doi:10.1007/s11135-011-9615-x.

The Economics of Religion literature is of two minds on whether conversion is more likely to occur between close or distant religions. The religious capital model suggests that conversion should involve sufficiently close religions whereas cognitive considerations suggest that conversion should involve sufficiently distant religions. The author reconciles these seemingly contradictory insights about conversion for the class of non-instrumental, intrinsically motivated conversions within a Bayesian framework, showing that religious conversion should involve moderately distant religions.

Yablon, Yaacov B., Leslie J. Francis & Mandy Robbins. 2013. The Katz-Francis scale of attitude toward Judaism: Internal consistency reliability and construct validity among female undergraduate students in Israel. *Pastoral Psychology*. doi:10.1007/s11089-013-0523-y.

The Katz-Francis Scale of Attitude toward Judaism was developed to extend to the Jewish community a growing body of international research concerned to map the correlates, antecedents, and consequences of individual differences in attitude toward religion as assessed by the Francis Scale of Attitude toward Christianity. The internal consistency reliability and construct validity of the Katz-Francis Scale of Attitude toward Judaism were supported by data provided by 284 Hebrew-speaking female undergraduate students attending Bar-Ilan University.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Ahmedani, Brian K., Edward L. Peterson, Karen E. Wells, Cynthia S. Rand & L. Keoki Williams. 2013. Asthma medication adherence: The role of God and other health locus of control factors. *Annals of Allergy, Asthma & Immunology* 110(2). 75–79.e2.
doi:10.1016/j.anai.2012.11.006.

The purpose of this study was to examine the relationship between perceptions about “God’s” role in health and other locus of control factors with inhaled corticosteroid (ICS) adherence among asthma patients. Participants were from a clinical trial to improve ICS adherence and were 5-56 years old, had a diagnosis of asthma, and were receiving ICS medication. Results indicated that medication adherence was low (36%). Patients who had a stronger belief that God determined asthma control were less likely to be adherent. This relationship was stronger among African American compared to white patients, and among adults compared to children.

Alexander, Gina K., Kim E. Innes, Terry K. Selfe & Cynthia J. Brown. 2013. “More than I expected”: Perceived benefits of yoga practice among older adults at risk for cardiovascular disease. *Complementary Therapies in Medicine* 21(1). 14–28.
doi:10.1016/j.ctim.2012.11.001.

This study was conducted with participants from trials examining the effects of an Iyengar yoga program on cardiovascular disease risk. The objective was to evaluate the perceived benefits of yoga in a population of older, predominantly overweight adults (n=42) participating in a gentle 8-week yoga program. Participants completed weekly logs and an exit questionnaire at the end of the study. Four broad themes emerged from content analysis: practicing yoga improved overall physical function and capacity (for 83% of participants); practicing yoga reduced stress/anxiety and enhanced calmness (83% of participants); practicing yoga enriched the quality of sleep (21% of participants); and practicing yoga supported efforts toward dietary improvements (14% of participants). These results suggest that yoga may have ancillary benefits in terms of improved physical function, enhanced mental/emotional state, enriched sleep quality, and improved lifestyle choices, and may be useful as a health promotion strategy in the prevention and management of chronic disease.

Andersen, Signe R., Hanne Wurtzen, Marianne Steding-Jessen, Jane Christensen, Klaus K. Andersen, Henrik Flyger, Cathy Mitchelmore, Christoffer Johansen & Susanne O. Dalton. 2013. Effect of mindfulness-based stress reduction on sleep quality: Results of a randomized trial among Danish breast cancer patients. *Acta Oncologica* 52(2). 336–344.
doi:10.3109/0284186X.2012.745948.

The prevalence of sleep disturbance is high among cancer patients, and the sleep problems tend to last for years after the end of treatment. As part of a large randomized controlled clinical trial of the effect of mindfulness-based stress reduction (MBSR) on psychological and somatic symptoms among breast cancer patients, the aim of the current study was to evaluate the effect of MBSR on the secondary outcome, “sleep quality.” A total of 336 women operated on for breast cancer stage I-III 3-18 months previously were randomized to MBSR (n = 168) or treatment as usual (n = 168); both groups received standard clinical care. The intervention consisted of an eight-week MBSR program (psycho-education, meditation and gentle yoga). After the intervention, the mean sleep problem scores were significantly lower in the MBSR group than in controls. The effect was statistically significant only for the participants represented by the lower percentile of change between baseline and post-intervention, i.e. those who had more sleep problems; the MBSR group had a significantly smaller increase in sleep problems than the control group. After the 12-month follow-up, there was no significant between-group effect of MBSR on sleep

quality in intention-to-treat analyses. Researchers conclude that MBSR had a statistically significant effect on sleep quality just after the intervention but no long-term effect among breast cancer patients.

- Baldacchino, Donia, Kristina Torskenaes, Mary Kalfoss, Josette Borg, Aaron Tonna, Clifford Debattista, Neville Decelis & Rodianne Mifsud. 2013. Spiritual coping in rehabilitation: A comparative study: part 1. *British journal of nursing (Mark Allen Publishing)* 22(4). 228–232.

Chronic illness is defined as a long-term disease that challenges a person's physical, psychological and spiritual wellbeing. However, individuals may adapt to their condition by adopting spiritual coping strategies that may or may not include religiosity. Part 1 of this article presents the methodology of this cross-sectional comparative study, which explored the spiritual coping of patients with chronic illness receiving rehabilitation services in Malta (n=44: lower limb amputation n=10; chronic heart disease n=9; osteoarthritis-in an institution n=10 and in the community n=15); and in Norway (n=16: post-hip/shoulder surgery n=5; chronic heart disease n=5; chronic pain n=6). Data were collected from seven purposive samples during focus group sessions. The findings presented in Part 2 identify commonalities in the spiritual coping of patients irrespective of cultural differences between Malta and Norway.

- Davison, Sara N. & Gian S. Jhangri. 2013. The Relationship Between Spirituality, Psychosocial Adjustment to Illness, and Health-Related Quality of Life in Patients With Advanced Chronic Kidney Disease. *Journal of Pain and Symptom Management* 45(2). 170–178.
doi:10.1016/j.jpainsymman.2012.02.019.

Spirituality may promote psychosocial adjustment to illness, and this may be a mechanism by which patients with greater existential well-being (EWB) experience better health-related quality of life (HRQL) in the context of life-limiting illness. This study explored the relationship between psychosocial adjustment to illness, EWB, and HRQL in patients with advanced chronic kidney disease and sought to determine whether adjustment to illness mediates the relationship between EWB and HRQL. This was a cohort study of 253 prevalent Stage 4 or 5 chronic kidney disease and dialysis patients. Researchers found that psychosocial adjustment to illness was highly correlated with HRQL, accounting for 29% and 27% of the variance in physical and mental HRQL scores, respectively. Adjustment in the domains of psychological distress and extended family relationships did appear to mediate some of the relationship between EWB and HRQL.

- Griffin, Andrew. 2013. The Lived Spiritual Experiences of Patients Transitioning Through Major Outpatient Surgery. *AORN Journal* 97(2). 243–252.
doi:10.1016/j.aorn.2012.11.019.

This phenomenological study describes the meanings of the lived spiritual experiences of patients transitioning through major outpatient surgery. Analysis of interviews with participants resulted in four distinct themes: a point in time, holy other, vulnerability in the OR, and appraisals of uncertainty. Ways that health care providers can provide holistic care include developing an understanding of the patient's overall experience, understanding the patient's goals, and supporting the patient's own coping mechanisms and resources.

- Gryffin, Peter A. & William C. Chen. 2013. Implications of T'ai Chi for Smoking Cessation. *The Journal of Alternative and Complementary Medicine* 19(2). 141–145.
doi:10.1089/acm.2011.0094.

The objective of this study was to identify underlying mechanisms affecting smoking cessation among smokers taking t'ai chi classes. Participants were smokers from t'ai chi classes (n=3) had attributed t'ai chi practice as the primary reason for quitting smoking. A review of literature was conducted to clarify the role of enhanced awareness as a mediator in modifying destructive behavior and addiction. Two primary areas of behavior modification focusing on the role of enhanced self-awareness are identified from the review of literature: Mindfulness Meditation (MM), and traditional Zen practice. Zen and MM are identified as readily adaptable to using t'ai chi as a form

of moving meditation for dealing with addiction. The authors conclude that t'ai chi, as a more dynamic form of meditation, can be an effective method for enhancing mindfulness and awareness for breaking cycles of addiction and habit. Possible effects on physical cravings were also identified.

- Iqbal, Shahid, Riaz Ahmad & Nadia Ayub. 2013. Self-esteem: A comparative study of adolescents from mainstream and minority religious groups in Pakistan. *Journal of immigrant and minority health / Center for Minority Public Health* 15(1). 49–56.
doi:10.1007/s10903-012-9656-9.

The present study aimed to investigate the level of self-esteem among religious minority adolescents (Christians and Hindus) by making a comparison with their dominant counterparts (Muslims) in Pakistan. It was hypothesized that adolescents of religious minorities would have lower level of self-esteem than their dominant counterparts. In the present study 320 adolescents participated, in which 160 adolescents belonged to minority religious groups (i.e. 76 Christians and 84 Hindus) and 160 adolescents belonged to dominant religious group, i.e. Muslims. Analysis reveals that religious minority adolescents (Christians and Hindus) inclined to have lower self-esteem as compared to their dominant counterpart (Muslim adolescents).

- Nidhi, Ram, Venkatram Padmalatha, Raghuram Nagarathna & Ram Amritanshu. 2013. Effects of a Holistic Yoga Program on Endocrine Parameters in Adolescents with Polycystic Ovarian Syndrome: A Randomized Controlled Trial. *Journal of Alternative and Complementary Medicine* 19(2). 153–160.
doi:10.1089/acm.2011.0868.

The objectives of this trial were to compare the effects of a holistic yoga program with the conventional exercise program in adolescent polycystic ovarian syndrome (PCOS). Ninety adolescent (15-18 years) girls from a residential college in Andhra Pradesh who satisfied the Rotterdam criteria were randomized into two groups. The yoga group practiced a holistic yoga module, while the control group practiced a matching set of physical exercises. Following intervention, analysis revealed that the holistic yoga program for 12 weeks was significantly better than physical exercise in reducing anti-mullerian hormone (the primary outcome), luteinizing hormone, and testosterone, and improving menstrual frequency with non-significant changes in body weight, follicle-stimulating hormone, and prolactin in adolescent PCOS.

- Parkin, Lucy, Ruth Morgan, Anna Rosselli, Maxine Howard, Alicia Sheppard, Davy Evans, Amy Hawkins, et al. 2013. Exploring the relationship between mindfulness and cardiac perception. *Mindfulness*.
doi:10.1007/s12671-012-0181-7.

Four studies examined the relationship between mindfulness and interoception (measured via cardiac perception). Studies 1 and 2 compared participants undergoing week long practice (15 m daily) of an audiotaped body-scan, relative to a sound-scan and no-intervention control condition (n=20 per group). No significant differences in change in cardiac perception accuracy, confidence in cardiac accuracy judgments or the correlation between them (coherence) were found between conditions. Study 3 used an open design to examine the effects of a more intensive meditation training (completing an 8-week MBSR or MBCT course; n=19). Cardiac perception accuracy and coherence did not improve, but participants became significantly more confident. Study 4 examined the relationship between cardiac perception and trait mindfulness (n=165). Trait mindfulness did not relate to cardiac perception accuracy, but more mindful individuals were more confident. Mindful observation was associated with reduced, whereas other components of mindfulness predicted superior, coherence. These findings suggest that mindfulness practice does not simply work by improving cardiac perception accuracy but does increase confidence. However, it remains possible that mindfulness increases perceptual accuracy of other bodily systems.

Prem, Venkatesan, Ramesh Chandra Sahoo & Prabha Adhikari. 2013. Comparison of the effects of Buteyko and pranayama breathing techniques on quality of life in patients with asthma - a randomized controlled trial. *Clinical Rehabilitation* 27(2). 133–141.
doi:10.1177/0269215512450521.

This randomized control trial compared two breathing exercises (Buteyko and pranayama) with a control group in patients with asthma. One hundred and twenty subjects were randomized to three groups through block randomization. Subjects in the Buteyko and pranayama groups were trained for 3-5 days and instructed to practice the exercises for 15 minutes twice daily, and for three months duration. The control group underwent routine pharmacological management during the study period. Post intervention, the Buteyko group showed better trends of improvement in total Asthma Quality of Life Questionnaire score than the pranayama and control groups. In comparison between the pranayama and control groups, pranayama showed significant improvement in total Asthma Quality of Life Questionnaire score.

Saatcioglu, Fahri. 2013. Regulation of gene expression by yoga, meditation and related practices: A review of recent studies. *Asian Journal of Psychiatry* 6(1). 74–77.
doi:10.1016/j.ajp.2012.10.002.

The author describes three recent studies that provide information regarding the mechanisms involved in the positive psychological and physiological effects of integrative medicine through gene expression profiling in circulating immune cells. These studies support the hypothesis that yogic/meditative practices have a measurable effect at the molecular level.

Sukhwai, Mahima & L N Suman. 2013. Spirituality, religiosity and alcohol related beliefs among college students. *Asian Journal of Psychiatry* 6(1). 66–70.
doi:10.1016/j.ajp.2012.08.012.

The aim of the present study was to examine spirituality, religiosity, and alcohol-related beliefs among college students. The sample consisted of 236 college students. Higher spirituality, religiosity, and both components of religiosity (God Consciousness and Formal Practices), were all associated with less acceptance of drinking and alcoholism. Positive affect and higher spirituality were both associated with religiosity as well as its components. A positive correlation was found among religiosity and both its components. The results revealed gender differences in that the God Consciousness component of religiosity was found to be higher in women, but not men, who did not have exposure to alcohol through prior use or alcohol use in family.

Vale, Kayla, Isaac Siemens, Thomas W. Johnson & Richard J. Wassersug. 2013. Religiosity, Childhood Abuse, and Other Risk Factors Correlated With Voluntary Genital Ablation. *Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement*.
doi:10.1037/a0031122.

The authors explored the personal history of men who voluntarily seek genital ablation for reasons other than male-to-female transitioning, focusing on three groups: (a) men who have had voluntary genital ablation; (b) men who desire genital ablation and fantasize about it (self-described “wannabes”); and (c) those who claim to be merely interested in the subject of castration. An online survey was posted at eunuch.org that asked about religiosity, childhood abuse, sexual orientation, parental threats of castration, and whether the respondents had witnessed animal castrations in their youth. Data were collected on 301 men who had obtained genital ablations (mean age 45.4 years old), 1,385 wannabes (44.3 years old), and 1,242 individuals who were reportedly “just interested” in castration (41.8 years old). For men who had obtained genital ablations, “very devout” parental religiosity was 1.8 times more common than it was for wannabes and 1.3 times more common than it was for “just interested” individuals. Individuals who were raised by “very devout” parents and who were also sexually

abused had significantly greater odds and likelihood of reporting being voluntarily castrated and/or penectomized than respondents without those risk factors.

Wells, Carl. 2013. The Effects of Work-Related and Boundary-Related Stress on the Emotional and Physical Health Status of Ordained Clergy. *Pastoral Psychology* 62(1). 101–114.

This article is the second component of a three-part series that explores the relationship between stress and health in the clerical profession. This research determined that there is a positive association between the two sources of stress (work-related stress and boundary-related stress) and the two measures of health (physical health and emotional health). African-American and obese clergy exhibited lower levels of physical health as stress increased. Clergy with children and those with higher levels of education exhibited lower levels of emotional health as stress increased. African-American clergy consistently exhibited higher levels of emotional health than their White colleagues did. Finally, age and length of time in ministry are associated with higher levels of emotional health but lower physical health status.

Williams, Samantha & Martie P Thompson. 2013. Examining the prospective effects of making a virginity pledge among males across their 4 years of college. *Journal of American College Health* 61(2). 114–120.

doi:10.1080/07448481.2012.755188.

The authors examined prospective associations of making a virginity pledge on sexual behaviors among male college students (n=795). Males who made private virginity pledges were significantly more likely to remain abstinent across all 4 years of college and have fewer sexual partners at the end of their third and fourth years of college, even after controlling for age, race, high-risk drinking, impulsivity, and religiosity. Making a pledge was not related to condom use.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Binks, Eve & Neil Ferguson. 2013. Religion, trauma and non-pathological dissociation in Northern Ireland. *Mental Health, Religion & Culture* 16(2). 200–209.

doi:10.1080/13674676.2012.659241.

This study assessed the relationships between non-pathological dissociation, trauma and religion in members of the Northern Irish diaspora in England (n=179). Analysis of data indicated that non-pathological dissociative experiences were not significantly predicted by intrinsic religiosity, extrinsic religiosity, direct exposure to political violence or indirect exposure to political violence, but were significantly predicted by some specific religious practices.

Field, Tiffany, Miguel Diego, Jeannette Delgado & Lissette Medina. 2013. Tai chi/yoga reduces prenatal depression, anxiety and sleep disturbances. *Complementary Therapies in Clinical Practice* 19(1). 6–10.

doi:10.1016/j.ctcp.2012.10.001.

Ninety-two prenatally depressed pregnant women were randomly assigned to a tai chi/yoga or a waitlist control group at an average of 22 weeks gestation. The tai chi/yoga group participated in a 20-min group session per week for 12 weeks. At the end of the treatment period the tai chi/yoga group had lower summary depression (CES-D) scores, as well as lower negative affect and somatic/vegetative symptoms subscale scores on the CES-D, lower anxiety (STAI) scores and lower sleep disturbances scores.

Goeke-Morey, Marcie C., Ed Cairns, Christine E. Merrilees, Alice C. Schermerhorn, Peter Shirlow & E Mark Cummings. 2013. Maternal Religiosity, Family Resources and Stressors, and Parent-Child Attachment Security in Northern Ireland. *Social Development* 22(1). 19–37.

doi:10.1111/j.1467-9507.2012.00659.x.

This study explores the associations between mothers' religiosity, and families' and children's functioning in a stratified random sample of 695 Catholic and Protestant mother-child dyads in socially deprived areas in Belfast, Northern Ireland. Findings based on mother and child surveys indicated that even in this context of historical political violence associated with religious affiliation, mothers' religiosity played a consistently positive role, including associations with multiple indicators of better family functioning (i.e., more cohesion and behavioral control and less conflict, psychological distress, and adjustment problems) and greater parent-child attachment security. Mothers' religiosity also moderated the association between parent-child attachment security and family resources and family stressors, enhancing positive effects of cohesion and mother behavioral control on mother-child attachment security, and providing protection against risks associated with mothers' psychological distress.

Gordon, William, Edo Shonin, Alex Sumich, Eva C. Sundin & Mark D. Griffiths. 2013. Meditation awareness training (MAT) for psychological well-being in a sub-clinical sample of university students: A controlled pilot study. *Mindfulness*. doi:10.1007/s12671-012-0191-5.

Researchers report on a newly formed Meditation Awareness Training (MAT) program that focusses on the establishment of solid meditative foundations and integrates various support practices that are traditionally assumed to effectuate a more sustainable quality of well-being. The aim of this pilot study was to assess the feasibility and effectiveness of MAT for improving psychological well-being in a sub-clinical sample of higher education students with issues of stress, anxiety, and low mood. Utilizing a controlled design, participants of the study (n = 14) undertook an 8-week MAT program and comparisons were made with a control group (n = 11) on measures of self-assessed psychological well-being (emotional distress, positive affect, and negative affect) and dispositional mindfulness. Participants who received MAT showed significant improvements in psychological well-being and dispositional mindfulness over controls. MAT may increase emotion regulation ability in higher education students with issues of stress, anxiety, and low mood. Individuals receiving training in mindfulness meditation may benefit by engendering a broader, more ethically informed, and compassionate intention for their mindfulness practice.

Grant, Joshua A, Emma G Duerden, Jérôme Courtemanche, Mariya Cherkasova, Gary H Duncan & Pierre Rainville. 2013. Cortical thickness, mental absorption and meditative practice: Possible implications for disorders of attention. *Biological Psychology* 92(2). 275–281. doi:10.1016/j.biopsycho.2012.09.007.

Mental training techniques rooted in meditation are associated with attention improvement, increased activation and cortical thickening of attention/executive-related brain areas. Interestingly, attention-deficit/hyperactivity disorder (ADHD) is associated with behavioral deficits, hypo-activation and cortical thinning of similar networks. This study assessed the relationship between prior meditative training, attentional absorption, and cortical thickness. Grey matter thickness was measured in 18 meditators and 18 controls. Subjective reports of attentional absorption were modestly higher in meditators and across the entire sample correlated positively with cortical thickness in several regions corresponding to cingulo-fronto-parietal attention networks. Within these regions the meditation group had greater cortical thickness which was positively related to the extent of prior training. Evidence suggesting that meditative practice activates these cortical areas, improves attention and may ameliorate symptoms of ADHD by targeting vulnerable brain regions is discussed.

Hamilton, Jill B, Margarete Sandelowski, Angelo D Moore, Mansi Agarwal & Harold G Koenig. 2013. "You Need a Song to Bring You Through": The Use of Religious Songs to Manage Stressful Life Events. *Gerontologist* 53(1). 26–38. doi:10.1093/geront/gns064.

In this study, 65 African-American older adults residing in the Southeastern US participated in a qualitative descriptive study involving criterion sampling, open-ended semi-structured interviews, qualitative content analysis,

and descriptive statistics. Religion expressed through song was a coping strategy for participants experiencing stressful life events who described feelings of being comforted, strengthened, able to endure, uplifted, and able to find peace by turning to the types of religious songs described here. Five types of songs were used including those evoking Thanksgiving and Praise, Instructive, Memory of Forefathers, Communication with God, and Life after Death.

- Johannessen-Henry, Christine Tind, Isabelle Deltour, Pernille Envold Bidstrup, Susanne O. Dalton & Christoffer Johansen. 2013. Associations between faith, distress and mental adjustment: A Danish survivorship study. *Acta Oncologica* 52(2). 364–371.
doi:10.3109/0284186X.2012.744141.

Researchers examined the extent to which spiritual well-being, the faith dimension of spiritual well-being and aspects of performed faith are associated with distress and mental adjustment among cancer patients (n=1,043). Higher spiritual well-being was associated with less total distress and increased adjustment to cancer (fighting spirit, anxious preoccupation, helplessness-hopelessness). Specific aspects of faith were associated with high confusion-bewilderment and tension-anxiety, but also lower score on vigor-activity, and with higher anxious-preoccupation, both higher and lower cognitive avoidance, but also more fighting spirit.

- Kim, Sangwon, Eavan Miles-Mason, Choong Yuk Kim & Giselle B. Esquivel. 2013. Religiosity/spirituality and life satisfaction in Korean American adolescents. *Psychology of Religion and Spirituality* 5(1). 33–40.
doi:10.1037/a0030628.

The purpose of this paper was to investigate how multiple dimensions of religiosity/spirituality are related to life satisfaction in Korean American adolescents. The participants were 174 Korean American adolescents (91 boys, 83 girls) attending Korean Catholic churches in the Northeast Coast of the United States. The adolescents completed the Brief Multidimensional Measure of Religiosity/Spirituality and the Brief Multidimensional Students' Life Satisfaction Scale. Results showed that when analyzed individually, all the positive aspects of R/S except the frequency of attending organizational religious activities were significant in predicting life satisfaction, while the negative aspects of R/S were insignificant. Also, when analyzed simultaneously, the three R/S dimensions of Daily Spiritual Experiences, Forgiveness, and Congregational Support remained significant and explained 33.6% of the variance in life satisfaction.

- Rawdin, Blake, Carrie Evans & Michael W. Rabow. 2013. The Relationships among Hope, Pain, Psychological Distress, and Spiritual Well-Being in Oncology Outpatients. *Journal of Palliative Medicine* 16(2). 167–172.
doi:10.1089/jpm.2012.0223.

The aims of this study were to investigate the relationship between hope and cancer pain, after accounting for key psychological, demographic, and clinical characteristics in a convenience sample of 78 patients who were receiving concurrent oncologic and symptom-focused care in a comprehensive cancer center. Results indicate that levels of hope were not associated with age, gender, or the presence of metastatic disease. Herth Hope Index scores were negatively correlated with average pain intensity, worst pain intensity, pain interference with function, anxiety, and depression, and were positively correlated with spiritual well-being scores. However, after controlling for depression and spiritual wellbeing with regression analysis, the relationship between pain intensity and hope was no longer significant.

- Rote, Sunshine, Terrence D Hill & Christopher G Ellison. 2013. Religious attendance and loneliness in later life. *Gerontologist* 53(1). 39–50.
doi:10.1093/geront/gns063.

In this paper, the authors propose and test a theoretical model, which suggests that social integration and social support are key mechanisms that link religious attendance and loneliness, using data from the National Social

Life Health and Aging Project (2005/2006), a large national probability sample of older adults aged 57-85 years. Analysis found that religious attendance is associated with higher levels of social integration and social support and that social integration and social support are associated with lower levels of loneliness. Researchers conclude that involvement in religious institutions may protect against loneliness in later life by integrating older adults into larger and more supportive social networks.

Sansone, Randy A. & Michael W. Wiederman. 2013. Distancing oneself from God: relationships with borderline personality symptomatology. *Mental Health, Religion & Culture* 16(2). 210–214. doi:10.1080/13674676.2012.666518.

In this study, the authors examined the relationship between borderline personality symptomatology and intentionally distancing oneself from God as self-punishment, based on the assumption that such self-punishment may represent a form of self-harm behavior. Data from four previous samples of primary care outpatients collected over a two-year period were combined (n=1,511). Those who endorsed distancing oneself from God as punishment scored relatively higher on both the Personality Diagnostic Questionnaire (PDQ) and the Self-Harm Inventory (SHI). Similarly, when compared to respondents who denied ever having distanced themselves from God as punishment, those who did were more likely to exceed the clinical cut-off score on the PDQ and the SHI. Findings support the hypothesis that distancing oneself from God as punishment may be a form of self-harm behavior associated with borderline personality symptomatology.

Tiliopoulos, Niko & Annemieke Bikker. 2013. A thematic comparison of religiosity profiles between Christians with low and high schizotypy. *Mental Health, Religion & Culture* 16(2). 173–178. doi:10.1080/13674676.2011.652605.

This exploratory qualitative study aimed to identify themes relevant to the elements constituting a religiosity profile that, at least among Christians, appears to enhance both aspects of mental health and fundamental components of psychological well-being. Semi-structured interviews were conducted with eight participants, who were classified as having either high or low levels of schizotypy. Following an inductive thematic analysis approach, the results identified four interrelated, superordinate themes, which revealed a clear difference between the two groups. The main bottom-up elements of a well-being-enhancing religiosity appear to involve (a) a personal relationship with a loving God; (b) religious beliefs that act as guidance, providing meaningful purpose to life; (c) a conviction that religious beliefs are a result of choice or revelation; and (d) a relative absence of religious doubt.

Tsaousis, Ioannis, Evangelos Karademas & Dimitra Kalatzi. 2013. The role of core self-evaluations in the relationship between religious involvement and subjective well-being: A moderated mediation model. *Mental Health, Religion & Culture* 16(2). 138–154. doi:10.1080/13674676.2011.651716.

This study examined whether core self-evaluations (CSE), a personality-based construct, mediates the association between religious involvement and subjective well-being (i.e., physical and psychological). Furthermore, investigates whether the indirect relation of religious involvement to well-being through CSE is conditional on age group (elderly vs. adults). Two different samples were examined: an elderly (n=300) and an adult community sample (n=294). To determine whether the strength of these effects depend on (moderated by) age group, multiple regression analyses and bootstrapping framework were used to probe conditional indirect (i.e., moderated mediation) effects. The results showed that CSE mediates the relationship between religious involvement (i.e., religious attendance and intrinsic religiosity) and both aspects of subjective well-being. However, the moderated mediation models revealed that this mechanism exists only for elderly.

van der Valk, Renate, Susanna van de Waerdt, Carin J. Meijer, Ingrid van den Hout & Lieuwe de Haan. 2013. Feasibility of mindfulness-based therapy in patients recovering from a first psychotic episode: A pilot study. *Early Intervention in Psychiatry* 7(1). 64–70.

doi:10.1111/j.1751-7893.2012.00356.x.

This study examined the feasibility, adverse effects and possible favorable effects of mindfulness-based therapy (MBT) in people recently recovering from a first episode of psychosis (n=13). Following intervention, no significant increase in psychotic symptoms was found. Between two meetings, one participant initially misunderstood the mindfulness instructions, which led to an increase in distress. No increased awareness of intrusive thoughts or visual or auditory hallucinations was reported by participants. A decrease in agoraphobic symptoms and in psychoneuroticism was found. The MBT had no significant adverse effect on psychotic symptoms in patients in this small pilot study, neither did it raise the level of mindfulness in the participants.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

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. 2013. 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* 31(4). 461–467.
doi:10.1200/JCO.2012.44.6443.

Researchers assessed practical and operational dimensions of spiritual care (SC) in a survey of 75 patients with advanced cancer receiving palliative radiation therapy and 339 oncology nurses and doctors at four Boston academic centers. Analysis of surveys showed that most patients with advanced cancer had never received any form of spiritual care from their oncology nurses or physicians. Majorities of patients indicated that SC is an important component of cancer care from nurses and physicians. Most nurses and physicians thought that SC should at least occasionally be provided. The strongest predictor of SC provision by nurses and physicians was reception of SC training. Most nurses and physicians had not received SC training

Banin, Luciana Burgugi, Nadielle Brandani Suzart, Vanessa Burgugi Banin, Fernando Garcia Guimarães, Luis Langoni Mariotti & Giancarlo Lucchetti. 2013. Spirituality: Do teachers and students hold the same opinion? *The Clinical Teacher* 10(1). 3–8.
doi:10.1111/j.1743-498X.2012.00576.x.

Researchers compared the opinions of medical teachers (MTs; n=44) and medical students (MSs; n=475) regarding spirituality training in a Brazilian medical school. Results showed that MSs did not address spirituality as frequently as MTs, and that most participants did not feel prepared to address this issue, and believe that Brazilian medical schools are not giving all the required information in this field. Nevertheless, they believe MSs should be prepared to discuss these issues. Late-curriculum MSs believed that spirituality plays a more positive role in patient health, and were more prone to address this issue than early-curriculum MSs.

Beshai, Shadi, Cameron M. Clark & Keith S. Dobson. 2012. Conceptual and Pragmatic Considerations in the Use of Cognitive-Behavioral Therapy with Muslim Clients. *Cognitive Therapy and Research* 37(1). 197–206.
doi:10.1007/s10608-012-9450-y.

In this paper, some of the philosophical and theoretical tenets of both Islam and Cognitive-behavioral therapy are first discussed. Secondly, several points of concordance and dissonance between these systems are discussed and highlighted through an illustrative case study. Finally, the authors conclude by offering a number of suggestions for future research.

Chui, Wing Hong & Kevin Kwok-yin Cheng. 2013. Self-perceived role and function of Christian prison chaplains and Buddhist volunteers in Hong Kong prisons. *International journal of offender therapy and comparative criminology* 57(2). 154–168.
doi:10.1177/0306624X11432128.

This article reports on exploratory research examining the work of a selected group of religious workers in Hong Kong prisons. A total of 17 religious workers were interviewed: 10 prison chaplains and 7 Buddhist volunteers who paid regular prison visits. Qualitative findings generated from in-depth interviews present three themes: the range of religious activities performed, the importance of religion for the rehabilitation of inmates, and the hope of continued religious support to prisoners after discharge.

Greenberg, David & Eliezer Witztum. 2013. Challenges and conflicts in the delivery of mental health services to ultra-orthodox Jews. *Asian Journal of Psychiatry* 6(1). 71–73.
doi:10.1016/j.ajp.2012.10.008.

In this article, examples are presented of the challenges and conflicts that confront ultra-orthodox Jews and mental health service providers concerning seeking help, understanding idioms of distress, providing appropriate rehabilitation services and negotiating arranged matches for marriage (shidduchim).

Hunter, Jennifer, Katherine Corcoran, Stephen Leeder & Kerryn Phelps. 2013. Integrative medicine outcomes: What should we measure? *Complementary Therapies in Clinical Practice* 19(1). 20–26.
doi:10.1016/j.ctcp.2012.10.002.

Before commencing a research program in a primary care Integrative medicine (IM) clinic, the authors interviewed stakeholders about IM outcomes. Everyone thought Physical Health and Mental Health were important. Those with a more holistic view of health thought a broader range of topics should be measured. Less important topics were lifestyle; health-related aspects of life satisfaction and quality of life; and healthcare evaluation. However, no one thought these should be excluded. Spirituality was the most contentious. Some commended its inclusion. For others, once religiousness and God were removed, the remaining elements should be relocated to the domains of mental health and life satisfaction.

Khorami Markani, Abdollah, Farideh Yaghmaei & Mohammad Khodayari Fard. 2013. Spirituality as experienced by Muslim oncology nurses in Iran. *British Journal of Nursing* 22(4). S22–28.

Spirituality, as an essential part of holistic care, is concerned with faith and meaning, and is usually conceptualized as a 'higher' experience or a transcendence of oneself. A resurgence of interest in this area is evident in postmodern culture because of the effects that spirituality and religious beliefs may have on health. Up until the last two decades, spirituality and spiritual care, although vital, were invisible aspects of nursing. However, now that these concepts have made their way into the mainstream, literature in this area has burgeoned. In addition, modern nursing grew out of spiritual roots, and spiritual care is a component of holistic care. In the Islamic Republic of Iran, little information exists documenting the expressed spirituality of nurses in general and of oncology nurses in particular.

Liu, Eric Yang & Harold G. Koenig. 2013. Measuring Intrinsic Religiosity: scales for use in mental health studies in China – a research report. *Mental Health, Religion & Culture* 16(2). 215–224.
doi:10.1080/13674676.2012.672404.

While Hoge Intrinsic Religiosity Scale and the Duke University Religion Index have gained popularity in the field of religion and mental health, it remains unknown whether these scales are optimal measures of religiosity in the Chinese culture. This study is to provide some evidence to support the use of the Chinese versions of Hoge Intrinsic Religiosity Scale and the Duke University Religion Index. The data were from a community-based sample of 1039 Chinese women, 18–34 years old, in rural China. Reliability tests were performed on the two religiosity scales. Internal consistency analysis showed excellent correlation coefficients for most of the items. In addition, factor analysis produced two factors for the Hoge Intrinsic Religiosity Scale, a result consistent with previous findings in the Western, predominantly Christian cultures and societies. Moreover, findings showed statistically significant correlations between the two religiosity scales and mental health outcomes, even though the strength of correlation between the Hoge Intrinsic Religiosity Scale and mental health outcomes appeared to be

stronger. In sum, this study suggests that both the Hoge Intrinsic Religiosity Scale and the Duke University Religion Index should be appropriate instruments for detecting and measuring religiosity in the Chinese context.

- Moreno, Oswaldo & Esteban Cardemil. 2013. Religiosity and mental health services: An exploratory study of help seeking among Latinos. *Journal of Latina/o Psychology* 1(1). 53–67.
doi:10.1037/a0031376.

In this qualitative study, the authors examine religiosity, coping with adversity, and facilitators of seeking different types of mental health services in a sample of 17 religious Latino men and women. Thematic analysis revealed that participants tended to cope with methods that were consistent with their religious practices. Most participants, especially those older in age, identified organized and informal religious and spiritual practices as important and preferred religious and spiritual coping methods when handling adversity. Additionally, many participants indicated a preference for religious counseling services that was consistent with their religious beliefs and complemented their extant ways of coping with adversity. Finally, the study found that there were several commonly held ideas about circumstances under which participants would seek formal mental health services, including feeling understood, experiencing serious mental health problems, and encountering problems that were thought to be biological in origin. Importantly, two contextual factors emerged as relevant in understanding these reasons, with participants who shared these views tending to be more acculturated and have more formal education.

- Nixon, Aline Victoria, Aru Narayanasamy & Vivian Penny. 2013. An investigation into the spiritual needs of neuro-oncology patients from a nurse perspective. *BMC Nursing* 12. 2.
doi:10.1186/1472-6955-12-2.

The authors collected data through questionnaires using a Critical Incident Technique (CIT) from neurosurgical nurses, and findings were analyzed using thematic analysis. Nurses reported some awareness of their patients' spiritual needs during their stay on neurosurgical units although some used expressions approximating what could be described as spiritual needs. Patients' spiritual needs were identified as: need to talk about spiritual concerns, showing sensitivity to patients' emotions, responding to religious needs; and relatives' spiritual needs included: supporting them with end of life decisions, supporting them when feeling being lost and unbalanced, encouraging exploration of meaning of life, and providing space, time and privacy to talk. Participants appeared largely to be in tune with their patients' spiritual needs and reported that they recognized effective strategies to meet their patients' and relatives' spiritual needs. However, the findings also suggest that they don't always feel prepared to offer spiritual support for neuro-oncology patients.

- Penman, Joy, Mary Oliver & Ann Harrington. 2013. The relational model of spiritual engagement depicted by palliative care clients and caregivers. *International Journal of Nursing Practice* 19(1). 39–46.
doi:10.1111/ijn.12035.

This paper aims to explicate the essence of spiritual engagement from the perspective of palliative care clients and their caregivers. Van Manen's hermeneutic phenomenological approach guided this study. In-depth interviews of 14 rural Australian participants with experience of a life-limiting condition provided rich discourse of the lived experience of spiritual engagement. This research highlights spiritual engagement represented in a relational model developed from a creative synthesis of the emerging themes. Spiritual engagement is associated with 'personal transformation', 'human values of love, compassion and altruism', 'maintaining relationships', 'participating in religious practices' and 'culture'. The findings of this research are supported by Mayes' observations on spirituality, that is, the 'pursuit of a trans-personal and trans-temporal reality that serves as the ontological ground for an ethic of compassion and service'.

- Silton, Nava R., Kevin J. Flannelly, Kathleen Galek & David Fleenor. 2012. Pray Tell: The Who, What, Why, and How of Prayer Across Multiple Faiths. *Pastoral Psychology* 62(1). 41–52.

doi:10.1007/s11089-012-0481-9.

Although prayer is one of the most common chaplain interventions, there is a dearth of information pertaining to prayer in the chaplaincy literature. This study was therefore conducted to obtain basic information from professional chaplains about their use of prayer with patients. Eight professional chaplains participated in a 90-min focus group to discuss, among other things, the nature of chaplain prayers, the context in which they prayed, and who should initiate prayer. They also discussed differing religious perspectives about prayer, the strengths and limitations of different types of prayers, and praying with patients from concordant or discordant faiths.

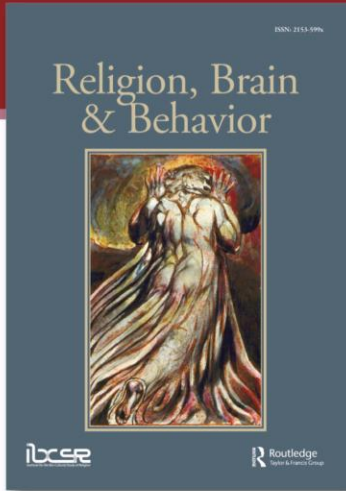
Sobczak, LaTanya Rucker & Lindsey M. West. 2013. Clinical Considerations in Using Mindfulness- and Acceptance-Based Approaches With Diverse Populations: Addressing Challenges in Service Delivery in Diverse Community Settings. *Cognitive and Behavioral Practice* 20(1). 13–22.

doi:10.1016/j.cbpra.2011.08.005.

In this article, the authors discuss recommendations for addressing challenges that have arisen while delivering mindfulness- and acceptance-based behavioral therapies to consumers of mental health services from underserved and underrepresented backgrounds (e.g., marginalized racial, religious, and socioeconomic groups). Specific case examples illustrate the challenges of promoting acceptance in the face of adversity, the acceptability of mindfulness, attending to differences in the therapist and client perspectives, and promoting the pursuit of values in the face of adversity.

Welch, Marshall. 2013. The Spiritual Formation of Walter: An Illustrated Meta-Model of Spiritual Formation Using the Film *The Visitor*. *Pastoral Psychology* 62(1). 115–123.

This article describes a meta-model of spiritual formation comprised of salient and consistent components from developmental psychology models. The model is comprised of six ‘spaces’ and is illustrated using the film ‘The Visitor.’ This article provides a brief overview of spirituality and differentiates it from religion. The meta-model presented here is intended to be used by pastoral counselors and spiritual directors as a heuristic framework for understanding and facilitating an individual’s spiritual formation.



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PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

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