



# RESEARCH REVIEW

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

MAY, 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 634 articles, 72 articles have been retained from 47 journals. There are 37 pre-publication citations from 30 journals.

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## PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

### 1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Guglietti, Crissa L, Zafiris J Daskalakis, Natasha Radhu, Paul B Fitzgerald & Paul Ritvo. 2013. Meditation-Related Increases in GABAB Modulated Cortical Inhibition. *Brain Stimulation* 6(3). 397–402.  
doi:10.1016/j.brs.2012.08.005.

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

Hagerty, Michael R, Julian Isaacs, Leigh Brasington, Larry Shupe, Eberhard E Fetz & Steven C Cramer. 2013. Case study of ecstatic meditation: fMRI and EEG evidence of self-stimulating a reward system. *Neural plasticity* 2013. 653572.

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doi:10.1155/2013/653572.

*In this article researchers report the first neural recording during ecstatic meditations called jhanas and test whether a brain reward system plays a role in the joy reported. Jhanas are Altered States of Consciousness (ASC) that imply major brain changes based on subjective reports: (1) external awareness dims, (2) internal verbalizations fade, (3) the sense of personal boundaries is altered, (4) attention is highly focused on the object of meditation, and (5) joy increases to high levels. The fMRI and EEG results from an experienced meditator show changes in brain activity in 11 regions shown to be associated with the subjective reports, and these changes occur promptly after jhana is entered. In particular, the extreme joy is associated not only with activation of cortical processes but also with activation of the nucleus accumbens in the dopamine/opioid reward system. The authors test three mechanisms by which the subject might stimulate his own reward system by external means, and reject all three. Taken together, these results demonstrate an apparently novel method of self-stimulating a brain reward system using only internal mental processes in a highly trained subject.*

Sood, Amit & David T. Jones. 2013. On Mind Wandering, Attention, Brain Networks, and Meditation. *EXPLORE: The Journal of Science and Healing* 9(3). 136–141.  
doi:10.1016/j.explore.2013.02.005.

*Human attention selectively focuses on aspects of experience that are threatening, pleasant, or novel. The physical threats of the ancient times have largely been replaced by chronic psychological worries and hurts. The mind gets drawn to these worries and hurts, mostly in the domain of the past and future, leading to mind wandering. In the brain, a network of neurons called the default mode network has been associated with mind wandering. Abnormal activity in the default mode network may predispose to depression, anxiety, attention deficit, and posttraumatic stress disorder. Several studies show that meditation can reverse some of these abnormalities, producing salutary functional and structural changes in the brain. This narrative review presents a mechanistic understanding of meditation in the context of recent advances in neurosciences about mind wandering, attention, and the brain networks.*

## **1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION**

Cho, Francisca. 2013. Unnatural comparisons: commentary on Robert McCauley's Why Religion is Natural and Science is Not. *Religion, Brain & Behavior* 3(2). 119–125.  
doi:10.1080/2153599X.2013.767034.

*The author questions the discourse of scientific exceptionalism engaged in by McCauley, finding that it exercises the same kind of myth-making that is ascribed to religion, and participates in the kind of binary and hierarchical thinking that is endemic to human thinking generally. Cho fears that it is the gratuitous mythologizing about what all of "science" means that motivates social opposition it, endangering its further success.*

Heiphetz, Larisa, Elizabeth S Spelke, Paul L Harris & Mahzarin R Banaji. 2013. The Development of Reasoning about Beliefs: Fact, Preference, and Ideology. *Journal of Experimental Social Psychology* 49(3). 559–565.  
doi:10.1016/j.jesp.2012.09.005.

*The beliefs people hold about the social and physical world are central to self-definition and social interaction. The current research analyzes reasoning about three kinds of beliefs: those that concern matters of fact (e.g., dinosaurs are extinct), preference (e.g., green is the prettiest color), and ideology (e.g., there is only one God). The domain of ideology is of unique interest because it is hypothesized to contain elements of both facts and preferences. If adults' distinct reasoning about ideological beliefs is the result of prolonged experience with the physical and social world, children and adults should reveal distinct patterns of differentiating kinds of beliefs, and this difference should be particularly pronounced with respect to ideological beliefs. On the other hand, if adults' reasoning about beliefs is a*

*basic component of social cognition, children and adults should demonstrate similar belief representations and patterns of belief differentiation. Two experiments demonstrate that 5-10 year old children and adults similarly judged religious beliefs to be intermediate between factual beliefs (where two disagreeing people cannot both be right) and preferences (where they can). From the age of 5 years and continuing into adulthood, individuals distinguished ideological beliefs from other types of mental states and demonstrated limited tolerance for belief-based disagreements.*

McCauley, Robert N. 2013. Why science is exceptional and religion is not: A response to commentators on Why Religion Is Natural and Science Is Not. *Religion, Brain & Behavior* 3(2). 165–182.  
doi:10.1080/2153599X.2012.762938.

*The author responds to participants in a book symposium focused on his recent text.*

McCorkle, William (Lee) W. 2013. The fragility of science: creating dialectical space for the naturalness of religiosity in the cognitive science of culture. *Religion, Brain & Behavior* 3(2). 125–128.  
doi:10.1080/2153599X.2013.767035.

*McCorkle suggests that McCauley's arguments about Religion and Science should be discussed from a diachronic, rather than synchronic, perspective, utilizing an historical and evolutionary viewpoint: science actually arises from theology-religion, theology-religion manifests from popular religiosity, and popular religiosity arises from common-sense explanation-based thinking by humans in regard to their environment. This cultural scaffolding is necessary for the production of Science as a cultural institution, as it now is.*

Mercier, Hugo & Christophe Heintz. 2013. The place of evolved cognition in scientific thinking. *Religion, Brain & Behavior* 3(2). 128–134.  
doi:10.1080/2153599X.2013.767036.

*In this response paper, the authors enrich McCauley's answer regarding scientific cognition by stressing the rich scaffolding of evolved cognitive abilities on which it rests. Scientific argumentation may often be recondite, scientific beliefs un- or non-intuitive, and scientific cognition effortful, but they are not divorced from human evolved cognitive endowments.*

Neville, Robert. 2013. How science is better understood than religion. *Religion, Brain & Behavior* 3(2). 134–141.  
doi:10.1080/2153599X.2013.767037.

*Writing as a philosopher with strong interests in religion and theology, Neville questions McCauley's definition of religion, which depends largely on a belief in divine supernatural agents. He suggests, instead, defining religion as the human engagement of ultimacy or ultimate reality. Further, McCauley doesn't address the problematic of symbolism; this results in an impoverished view of the topics of religious cognition.*

Peterson, Gregory R. 2013. McCauley, the maturational natural, and the current limits of the cognitive science of religion. *Religion, Brain & Behavior* 3(2). 141–151.  
doi:10.1080/2153599X.2013.767038.

*Peterson responds to McCauley's book and asks two questions: whether McCauley's conception of maturationally natural (MN) cognition is adequate to its task, and whether the model of cognitive science of religion that McCauley presents is as explanatorily strong as he claims it is.*

Slone, Jason. 2013. Science is unnatural in more ways than one. *Religion, Brain & Behavior* 3(2). 151–155.  
doi:10.1080/2153599X.2013.767039.

*Slone raises two issues in response to McCauley's book. The first has to do with education, and whether science continues to be rare because it is inherently unnatural or because science education as currently practiced is unnatural and therefore ineffective. He suggests improving science education by creating a science of teaching and learning that is based on how mind-brains learn best. Second, he raises the issue of sexual reproduction, and asks whether it's possible that religion is natural because it promotes reproduction whereas science is unnatural because it necessitates the delay of reproduction.*

Talmont-Kaminski, Konrad. 2013. Natural reasoning, truth and function. *Religion, Brain & Behavior* 3(2). 155–161.  
doi:10.1080/2153599X.2013.767042.

*The author of this response to McCauley's book focuses on three aspects of McCauley's position. The first aspect is the claim that science cannot threaten religion because religious beliefs are natural. The other two are drawn from the dimensions of the two-by-two table with which he compares science and religion: the kinds of thinking they rely upon and the use they make of agent-based explanations. In the first case Talmont-Kaminski argues that McCauley fails to consider the way science can undermine religion indirectly by altering the social environment. In the case of the dimensions of his table he argues that McCauley's table does not provide an adequate basis for a comparison of science and religion, although it does point to such a basis.*

Vasile, Cristian. 2013. Homo Religiosus - Culture, Cognition, Emotion. *Procedia - Social and Behavioral Sciences* 78. 658–661.  
doi:10.1016/j.sbspro.2013.04.370.

*This article notes that, according to data from Oxford encyclopedias, 84% of the world population belongs to an organized religion, which, at the end of 2009 represented 5.7 billion people belong to about 10,000 distinct religions. The author asks what happens in circumstances where two types of thinking (information/logical and religious) meet in a single person, and how this interaction influences the person. He finds that a number of paradoxes occur within human feelings and activities, one of which is represented by the contradiction between cognition and emotion, namely irrational thinking.*

Xygalatas, Dimitris. 2013a. Effects of religious setting on cooperative behavior: a case study from Mauritius. *Religion, Brain & Behavior* 3(2). 91–102.  
doi:10.1080/2153599X.2012.724547.

*Social scientists and folk wisdom have both claimed that there is an association between religiosity and prosocial behavior, but hard evidence for such a relationship is limited. Studies show that religiosity is correlated with self-reported prosociality; however, this relationship is not very clear when it comes to observed prosocial behaviors. Experimental studies reveal a link between religious priming and prosocial behaviors, and these effects are evident irrespective of the degree of religiosity of the participant. Building on and combining the strengths of previous field designs, this article reports on the results of a field experiment in Mauritius examining the effects of religious environments on cooperation in a naturalistic setting. These results were consistent with previous findings that religious cues increase cooperation. Importantly, this effect was not dependent on degrees of prior religiosity. Plausible interpretations of such effects are discussed.*

Xygalatas, Dimitris. 2013b. What is natural and unnatural about religion and science? *Religion, Brain & Behavior* 3(2). 161–164.  
doi:10.1080/2153599X.2013.767043.

*Xygalatas disputes McCauley's claim about the fragility of science. First, he questions whether there is indeed growing opposition to the scientific enterprise, and finds that ever since the Middle Ages, the position of science is becoming increasingly secure and is today in an extremely dominant position, at least in the Western world. Second, the concern about the expense of doing science ignores the fact that science generates, rather than consumes,*

*vast financial resources. Third, Xygalatas doubts the “unnaturalness” of science over against religion, which itself includes many counterintuitive notions.*

### **1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE**

Antonenko Young, Olga, Robb Willer & Dacher Keltner. 2013. “Thou shalt not kill”: Religious fundamentalism, conservatism, and rule-based moral processing. *Psychology of Religion and Spirituality* 5(2). 110–115. doi:10.1037/a0032262.

*The authors argue in this paper that both Christian fundamentalism and political conservatism are associated with rule-based moral processing. This style of moral processing involves solving moral problems through quick and unequivocal application of previously established moral codes. These hypotheses are tested by examining responses to abstract moral dilemmas that pit rule-based moral processing against more flexible consequentialist moral processing outside the political and religious arenas. Across five dilemmas, Christian fundamentalism and political conservatism were associated with the use of rule-based moral processing. Notably, both ideologies continued to predict the use of rule-based moral processing when the other was held constant, suggesting that, while correlated, each makes a unique contribution to the use of rule-based processing in solving moral dilemmas.*

Bergamaschi, Alessandro. 2013. Adolescents and prejudice: A comparative study of the attitudes of two European adolescent populations regarding the issues that are raised by increasing cultural and religious pluralism. *International Journal of Intercultural Relations* 37(3). 302–312. doi:10.1016/j.ijintrel.2013.02.003.

*This study illustrates the reaction toward the cultural and religious pluralism of two adolescent populations, from two different European countries. The goal in this study is to relate prejudices regarding immigration to the socio-cultural features that in a given context shape the issues surrounding this subject. The hypotheses proposed indicate that the socio-cultural factors represent interesting examples of variation of the stereotypes and attitudes toward the phenomenon of immigration. A survey has been conducted in Italy and France on 1277 high school students (mean age 17.2) to examine two different contexts concerning the issues that are raised by immigration phenomena. Consideration of the contextual factors will enable us to understand why young Italians express prejudices focused on economic and social issues, whereas young French people have a prejudice driven by identity issues. In order to explain such a typology of prejudice the authors have turned to the social and cultural characteristics that the question of immigration takes on in these two countries; they remind readers that for a more in-depth explanation of the factors that shape intergroup hostility, variables at the individual level need to be put alongside those at the contextual level. This way of working will lead to a better understanding of the social genesis of prejudices.*

Hardy, Sam A., Michael A. Steelman, Sarah M. Coyne & Robert D. Ridge. 2013. Adolescent religiousness as a protective factor against pornography use. *Journal of Applied Developmental Psychology* 34(3). 131–139. doi:10.1016/j.appdev.2012.12.002.

*This study examined mediators of relations between adolescent religiousness and pornography use. The sample consisted of 419 adolescents (ages 15–18 years; M age=15.68; 56% male). It was hypothesized that religiousness (religious internalization and involvement) would protect adolescents from pornography use (accidental and intentional viewing) by increasing self-regulation, conservative attitudes towards pornography, and social control against pornography. Path analyses revealed religious internalization and involvement were indirectly linked to intentional viewing through all three mediators. For accidental viewing, the only indirect effects were from religious internalization through self-regulation and social control, and from religious involvement through social control. Thus, religiousness may protect adolescents from intentional and accidental exposure to pornography.*

Hodges, Sara D., Carissa A. Sharp, Nicholas J. S. Gibson & Jessica M. Tipsord. 2013. Nearer My God to Thee: Self–God Overlap and Believers’ Relationships with God. *Self and Identity* 12(3). 337–356.

doi:10.1080/15298868.2012.674212.

*Three studies, using two community samples (ns=39 and 78) and a university student sample of Christian believers in God (n=76), found that more religious people report greater self–other overlap with God. Three measures of self–God overlap were used: the Inclusion of Other in Self (IOS) scale, a dynamic version of the IOS, and an adjective checklist that was used to compute the percentage of traits that were shared between self and God. Study 1 compared evangelicals and atheists; Studies 2 and 3 demonstrated that two components of religiosity, religious conservatism and awareness of God, independently predicted self–God overlap among Christian believers. The findings suggest that believers’ relationships with God parallel other close relationships with human others.*

Jaspal, Rusi. 2013. British Sikh Identity and the Struggle for Distinctiveness and Continuity. *Journal of Community & Applied Social Psychology* 23(3). 225–239.

doi:10.1002/casp.2115.

*The present study explores how a group of British-born Sikhs understood and defined their Sikh identities, focusing upon strategies for safeguarding the continuity and distinctiveness of this identity. Ten individuals were interviewed. Informed by identity process theory, the transcripts were subjected to thematic analysis. Three superordinate themes are reported, namely (i) Freedom and gender equality: the ‘essence’ of Sikh identity; (ii) Continuing the legacy of the Gurus; and (iii) Maintaining group continuity and distinctiveness in a threatening social context. Theoretical and practical implications of the research are discussed, particularly in relation to intergroup relations.*

Lytle, Megan C., Pamela F. Foley & Amanda M. Aster. 2013. Adult children of gay and lesbian parents: Religion and the parent-child relationship. *The Counseling Psychologist* 41(4). 530–567.

doi:10.1177/0011000012449658.

*Previous scholars have explored various challenges facing children of gay and lesbian individuals, and some have explored the impact of a parent’s sexual orientation on the parent-child relationship. However, the impact of religion on the parent-child relationships of adult children with a gay or lesbian parent has been overlooked. In this study, 10 adult children with both a gay or lesbian parent and a heterosexual parent were interviewed and asked to retrospectively explore how religion impacted their parent-child relationships. The following themes emerged from phenomenological analysis of the interviews: (a) family break-up more difficult than the parents’ coming out; (b) discovery that parent was gay or lesbian; (c) initial shame over having a gay or lesbian parent; (d) positive aspects of having a gay or lesbian parent; (e) redefined relationship with religion; and (f) impact of culture on how gay and lesbian individuals are viewed.*

Mayrl, Damon & Aliya Saperstein. 2013. When white people report racial discrimination: The role of region, religion, and politics. *Social Science Research* 42(3). 742–754.

doi:10.1016/j.ssresearch.2012.12.007.

*Scholarly interest in the correlates and consequences of perceived discrimination has grown exponentially in recent years, yet, despite increased legal and media attention to claims of “anti-white bias,” empirical studies predicting reports of racial discrimination by white Americans remain limited. Using data from the 2006 Portraits of American Life Study, the authors find that evangelical Protestantism increases the odds that whites will report experiencing racial discrimination, even after controlling for racial context and an array of social and psychological characteristics. However, this effect is limited to the South. Outside the South, political affiliation trumps religion, yielding distinct regional profiles of discrimination reporters. These findings suggest that institutions may function as regional “carriers” for whites inclined to report racial discrimination.*

Meagher, Benjamin R. & David A. Kenny. 2013. Judge, that ye shall be judged: Interpersonal judgments of religious characteristics within faith communities. *Psychology of Religion and Spirituality* 5(2). 116–128.

doi:10.1037/a0030438.

*Recent theorizing has begun to suggest that spirituality may be transmitted through the observation and imitation of spiritual exemplars. However, there has been little systematic research on how and with what criteria individuals identify such models. The current study evaluates how religious constructs are judged among members of faith communities and assesses the relationship of these judgments with the selection of spiritual models. Using a round-robin design, 85 laypersons across six mainline Protestant churches in the United States rated their fellow congregants. A Social Relations analysis revealed statistically significant levels of consensus for religious commitment, intrinsic orientation, and who among them are spiritual exemplars, indicating some community-wide agreement about members' respective religious characteristics. Nevertheless, identifying a fellow congregant as a spiritual model was found to be largely relational and highly reciprocal. These results suggest that spiritual modeling is in large part characterized by a mutually reinforcing process among peers.*

Moyano, Manuel, Francisca Exposito & Humberto M. Trujillo. 2013. Cognitive closure, sexism and religiosity: differences and similarities between teenagers with different culture. *Anales De Psicología* 29(2). 501–508.

doi:10.6018/analesps.29.2.135601.

*In the context of motivated social cognition, the need for cognitive closure emerges like a decisive factor for a better understanding of individual differences on psychosocial variables linked to culture. Besides, they are likely to be taken into account in intervention programs which objectives would aim to modify attitudes anchored in prejudice and discrimination. The goal of this research is to study this motivational construct and its relationship with sexism and religiosity with a sample of Christians and Muslims teenagers, all of them living in a multicultural context. According to the gathered data, there are not any significant differences between Muslims and Christians in need for cognitive closure and sexism. However, there are significant differences between girls and boys in hostile sexism. The need for cognitive closure was positively related, in a statistically significant way, with sexism (hostile and benevolent), and it is a significant predictor. Muslims got higher scores than Christians on indicators of religiosity in a statistically significant way.*

Power, Leah & Cliff McKinney. 2013. Emerging adult perceptions of parental religiosity and parenting practices: Relationships with emerging adult religiosity and psychological adjustment. *Psychology of Religion and Spirituality* 5(2). 99–109.

doi:10.1037/a0030046.

*The current study investigated the relationships among perceived parental religiosity, emerging adult religiosity, perceived parenting practices, and emerging adult psychological adjustment as reported by 486 emerging adults. Data were analyzed with a two-stage structural equation modeling approach. Results of measurement models demonstrated significant correlations among all of the constructs examined, and results of structural models demonstrated that the effect of perceived parental religiosity on emerging adult psychological adjustment was mediated by emerging adult religiosity and perceived positive parenting practices. Structural models further indicated that emerging adult religiosity maintained a significant relationship with emerging adult psychological adjustment when examined simultaneously with perceived positive parenting practices. Thus, perceived parental religiosity was related indirectly to emerging adult psychological adjustment through emerging adult religiosity and perceived positive parenting practices, and emerging adult religiosity and perceived positive parenting practices were related directly to emerging adult psychological adjustment.*



Sandage, Steven J. & Peter J. Jankowski. 2013. Spirituality, social justice, and intercultural competence: Mediator effects for differentiation of self. *International Journal of Intercultural Relations* 37(3). 366–374.

doi:10.1016/j.ijintrel.2012.11.003.

*The present study tested the relationships between spirituality, differentiation of self (DoS), social justice commitment, and intercultural competence among graduate trainees in the helping professions. The sample consisted of 139 graduate students at a Protestant-affiliated university. Results supported the hypotheses that DoS would mediate the relationships between spiritual well-being and both social justice commitment and intercultural competence. DoS also mediated the relationship between spiritual instability and intercultural competence, but this was not observed for the links between spiritual instability and social justice commitment.*

Simonič, Barbara, Tina Rahne Mandelj & Rachel Novsak. 2013. Religious-Related Abuse in the Family. *Journal of Family Violence* 28(4). 339–349.

doi:10.1007/s10896-013-9508-y.

*Religion provides directives for positive moral action and the promotion of human welfare, but religious beliefs can also foster and justify abusive behavior in the context of family life and child rearing. Parents, who are emotionally distraught and cannot control their responses to their child's needs or misbehavior, might wield religious ideas to intimidate and control their children. In this paper the authors set forth two fundamental types of religion-related emotional abuse and discuss the complex role that religion can play in perpetuating abusive family relationships. The paper addresses the emotional aspects of religion-related abuse and also its transgenerational transfer. A case illustration is presented focusing on how such abuse leads to dysfunctional patterns of behavior in family relationships and disruptions in emotion regulation processes. Applying a Relational Family Therapy model, select therapeutic implications are considered for addressing and overcoming religious abuse and restoring functional emotion regulation processes in families.*

Swift, Dylan & Paul R. Dokecki. 2013. The Construction of Politico-Religious Narratives: Steps Toward Intervention Promoting Human Development and Community. *Journal of Community Psychology* 41(4). 446–462.

doi:10.1002/jcop.21549.

*The authors of this article investigated one of the underlying contributors to America's current political deadlock and ideological controversy, namely, values as manifest in the politico-religious narratives people construct to help give meaning to their lives. The first author spent several months as a participant-observer in a rural southeastern community, intensely experiencing community life, and keeping extensive field notes. Semistructured in-depth and group interviews, analyzed using grounded theory and supplemented by theoretical accounts of morality/religion and politics, provided data for developing a theoretical model of narrative construction. It was found that (a) beliefs, (b) moral and religious values, and (c) emotional sentiments to be the major politico-religious narrative elements and discussed implications for community psychology intervention in pursuit of human development and community.*

Tubergen, Frank van. 2013. Religious change of new immigrants in the Netherlands: The event of migration. *Social Science Research* 42(3). 715–725.

doi:10.1016/j.ssresearch.2012.12.016.

*Using data on recently arrived immigrants in the Netherlands, the author studies the role of migration in religious attendance and praying. For the majority of immigrants, the frequency of religious attendance and praying remains the same after migration, but a substantial group shows religious decline. This drop of religiousness is observed for both attendance and praying, but the drop is much more pronounced for attendance. Whereas 40% participate less often in Holland than before migrating, frequency of praying dropped among 17% only. The degree of religious*

*continuity and decline differs dramatically across immigrant groups. Conditional upon pre-migration religiousness, “older”, well-established and numerically larger migrant groups of Turks, Moroccans, Surinamese and Antilleans more frequently attend religious meetings and pray than the “new” and smaller groups of Poles and Bulgarians. Religious continuity and decline seem less dependent on individual experiences.*

#### **1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY**

Bradford, David T. 2013. Emotion in mystical experience. *Religion, Brain & Behavior* 3(2). 103–118. doi:10.1080/2153599X.2012.703004.

*This study is a critique of three assumptions that have significantly shaped the neuropsychological study of mystical experience: (a) intense positive emotion, especially ecstasy, is the defining feature of mystical experience; (b) abnormal temporolimbic activity, particularly epileptiform activity, is the central mediating factor or cause of mystical experience; and (c) mystical experience resembles and is possibly the same as the emotional and perceptual phenomena associated with ecstatic seizures. The assumptions will be treated collectively as the “temporolimbic model” of mystical experience. The discrepancy in the prevalence of ecstatic seizures and of mystical experience is discussed. A theory exemplifying the temporolimbic model is critiqued. Emotion in mystical experience is compared with ictal affect and ictal pleasure. A phenomenological analysis of a mystical account written by Symeon the New Theologian (AD 949–1022) is presented as a counterexample to the temporolimbic model. The conclusion is that the temporolimbic model is inadequate for explaining the actual features of mystical experience, and particularly ill-suited for identifying and describing emotion in mystical experience. Future studies in the neuropsychology of mystical experience would benefit from adopting an interdisciplinary approach that incorporates the analysis of traditional mystical accounts.*

Brown, I. Tucker, Tianzhi Chen, Nathan C. Gehlert & Ralph L. Piedmont. 2013. Age and gender effects on the Assessment of Spirituality and Religious Sentiments (ASPIRES) scale: A cross-sectional analysis. *Psychology of Religion and Spirituality* 5(2). 90–98. doi:10.1037/a0030137.

*Research literature suggests that there are age and gender effects on numinous constructs, but little is known about how spirituality and religiousness evolve over time and differ between genders. The purpose of this study was to determine whether observed gender and age effects would be evidenced on the Assessment of Spirituality and Religious Sentiments (ASPIRES) and whether the underlying factor structure of the ASPIRES was consistent across age and gender groups. These sample data (n=1,534 women and 697 men) demonstrated that (a) there are significant age and gender effects on the ASPIRES scales, and (b) the underlying factor structure of the scales remains unchanged in all groups, suggesting that the groups appear to understand and experience spirituality and religiousness in a similar manner. The results of this study demonstrate that although the expression of spirituality and religious sentiments may vary across age and between genders, the fundamental meaning of these constructs remains the same.*

Francis, Leslie J, Adrian Brockett & Andrew Village. 2013. Measuring attitude toward theistic faith: assessing the Astley-Francis Scale among Christian, Muslim and secular youth in England. *Research in Education* 89(-1). 70–81. doi:10.7227/RIE.89.1.6.

*Alongside a family of instruments designed to measure the attitudinal dimension of religion within specific faith contexts (Christianity, Hinduism, Islam, and Judaism), the Astley-Francis Scale of Attitude toward Theistic Faith was designed to assess the attitudinal dimension of religion within a multi-faith context. Drawing on a sample of 4338 pupils attending schools in three areas of northern England, the present study supported the internal consistency reliability and construct validity of this instrument among four groups of pupils defined by self-assigned religious affiliation: No religion (n=1,367), Christian (n=1,984), Muslim (n=817), and other religion*

( $n=126$ ). On the basis of these data, the Astley-Francis Scale of Attitude toward Theistic Faith was commended for further use in such multifaith contexts.

Saucier, Gerard. 2013. Isms dimensions: Toward a more comprehensive and integrative model of belief-system components. *Journal of Personality and Social Psychology* 104(5). 921–939.  
doi:10.1037/a0031968.

*Psychological research on beliefs, values, worldview, and ideology has been limited by inadequate structural models to organize the plethora of constructs. The present studies investigate the potential of a dimensional model based on lexical, dictionary-represented -ism concepts to form an organizing structural model. Four “isms” factors found previously in college samples are shown to replicate in community-sample data with better controls for acquiescent responding. But analyses also reveal a 5th factor involving egalitarianism and inequality-aversion, increasing the comprehensiveness of the structural model. Relations of frequently used constructs (values, authoritarianism, social dominance orientation) to the isms dimensions are detailed, demonstrating both the integrative and value-adding potentials of the model. The possibility of potential additional nonlexical factors (Trust in Government, Ethnocentrism, Xenophobia, and Nativism) is evaluated. Factors identified in these studies are demonstrated to show interesting relations with political-party preference, subjective well-being, and change over time in the Big Five personality dimensions.*

## PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

### 2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Bhasin, Manoj K, Jeffery A Dusek, Bei-Hung Chang, Marie G Joseph, John W Denninger, Gregory L Fricchione, Herbert Benson & Towia A Libermann. 2013. Relaxation response induces temporal transcriptome changes in energy metabolism, insulin secretion and inflammatory pathways. *PLoS one* 8(5). e62817.  
doi:10.1371/journal.pone.0062817.

*While the relaxation response (RR) has proven to be an effective therapeutic intervention for many stress-induced disorders, the underlying molecular mechanisms that explain these clinical benefits remain undetermined. To assess rapid time-dependent (temporal) genomic changes during one session of RR practice among healthy practitioners with years of RR practice and also in novices before and after 8 weeks of RR training, researchers measured the transcriptome in peripheral blood prior to, immediately after, and 15 minutes after listening to an RR-eliciting or a health education CD. Both short-term and long-term practitioners evoked significant temporal gene expression changes with greater significance in the latter as compared to novices. RR practice enhanced expression of genes associated with energy metabolism, mitochondrial function, insulin secretion and telomere maintenance, and reduced expression of genes linked to inflammatory response and stress-related pathways. Interactive network analyses of RR-affected pathways identified mitochondrial ATP synthase and insulin (INS) as top upregulated critical molecules (focus hubs) and NF- $\kappa$ B pathway genes as top downregulated focus hubs. These results indicate that RR elicitation may evoke its downstream health benefits by improving mitochondrial energy production and utilization and thus promoting mitochondrial resiliency through upregulation of ATPase and insulin function. Mitochondrial resiliency might also be promoted by RR-induced downregulation of NF- $\kappa$ B-associated upstream and downstream targets that mitigates stress.*

Borders, Tyrone F. & Brenda M. Booth. 2013. Stimulant Use, Religiosity, and the Odds of Developing or Maintaining an Alcohol Use Disorder Over Time. *Journal of Studies on Alcohol and Drugs* 74(3). 369–377.

*This study examined how stimulant use and religiosity are associated longitudinally with the odds of an AUD among a rural population-based cohort of stimulant users. Recent stimulant users (n=710) were recruited via respondent-driven sampling and were interviewed every 6 months over a 3-year period. Concurrent and lagged generalized estimating equations analyses were conducted to estimate how past-30-day crack cocaine, powder cocaine, and methamphetamine use; religiosity; and other covariates were associated with the odds of an AUD. Findings suggest that greater frequency of church attendance may be related to lower odds of the development or maintenance of an AUD. Powder cocaine use and more frequent church attendance were concurrently associated with decreased odds of an AUD. The odds of an AUD declined significantly over time in the concurrent, but not the lagged, model. Crack cocaine use was associated with increased odds of an AUD in both models, although the strength of the concurrent association between an AUD and crack cocaine use declined over time.*

Cau, Boaventura M, Arusyak Sevoyan & Victor Agadjanian. 2013. Religious affiliation and under-five mortality in Mozambique. *Journal of biosocial science* 45(3). 415–429.  
doi:10.1017/S0021932012000454.

*This study examines the connection between the religious affiliation of the mother and under-five mortality in Mozambique. It uses unique retrospective survey data collected in a predominantly Christian area in Mozambique to compare under-five mortality between children of women affiliated to organized religion and children of non-affiliated women. It finds that mother's affiliation to any religious organization, as compared with non-affiliation, has a significant positive effect on child survival net of education and other socio-demographic*

*factors. When the effects of affiliation to specific denominational groups are examined, only affiliation to the Catholic or mainstream Protestant churches and affiliation to Apostolic churches are significantly associated with improved child survival. It is argued that the advantages of these groups may be achieved through different mechanisms: the favorable effect on child survival of having mothers affiliated to the Catholic or mainstream Protestant churches is probably due to these churches' stronger connections to the health sector, while the beneficial effect of having an Apostolic mother is probably related to strong social ties and mutual support in Apostolic congregations. The findings thus shed light on multiple pathways through which organized religion can affect child health and survival in sub-Saharan Africa and similar developing settings.*

Cramer, Holger, Romy Lauche, Heidemarie Haller & Gustav Dobos. 2013. A Systematic Review and Meta-analysis of Yoga for Low Back Pain. *Clinical Journal of Pain* 29(5). 450–460.  
doi:10.1097/AJP.0b013e31825e1492.

*Researchers conducted a literature review on studies about the effectiveness of yoga for low back pain. Ten randomized controlled trials with a total of 967 chronic low back pain patients were included. Eight studies had low risk of bias. There was strong evidence for short-term effects on pain, back-specific disability, and global improvement. There was strong evidence for a long-term effect on pain and moderate evidence for a long-term effect on back-specific disability. There was no evidence for either short-term or long-term effects on health-related quality of life. Yoga was not associated with serious adverse events.*

Desmond, Scott A., Jeffery T. Ulmer & Christopher D. Bader. 2013. Religion, self-control, and substance use. *Deviant Behavior* 34(5). 384–406.  
doi:10.1080/01639625.2012.726170.

*Previous research has examined a number of mechanisms through which religion might have an indirect influence on substance use. One potential intervening mechanism that has received little empirical attention is self-control. Using data from the National Longitudinal Study of Adolescent Health (Add Health) researchers (1) examine the association between religion and self-control, (2) determine if self-control mediates the effect of religiosity on substance use, and (3) determine if the effect of self-control on substance use varies depending on adolescents' religiosity. The results suggest that religious youth exhibit higher levels of self-control. Also, self-control partially mediates the effect of adolescents' religiosity on marijuana use and drinking. The only evidence found for an interaction between self-control and religiosity suggests self-control has a moderately greater effect on alcohol use among those of low, rather than medium or high, religiosity.*

Galanter, Marc, Helen Dermatis, Stephen Post & Cristal Sampson. 2013. Spirituality-based recovery from drug addiction in the twelve-step fellowship of narcotics anonymous. *Journal of Addiction Medicine* 7(3). 189–195.  
doi:10.1097/adm.0b013e31828a0265.

*For this study, responses of 527 American Narcotics Anonymous meeting attendees to a structured questionnaire were evaluated for the roles of cognitive and psychosocial aspects of spirituality in their recovery. These surveys showed that respondents had last used drugs or alcohol on average 6.1 years previously. They were found to be more oriented toward a spiritual than a formally religious orientation than probability samples of the general population. Aspects of membership such as affiliation toward other members and the experience of spiritual awakening were associated with lower rates of drug or alcohol craving, whereas scores on depression were associated with higher craving scores.*

Jafari, Najmeh, Ziba Farajzadegan, Ahmadreza Zamani, Fatemeh Bahrami, Hamid Emami & Amir Loghmani. 2013. Spiritual well-being and quality of life in Iranian women with breast cancer undergoing radiation therapy. *Supportive Care in Cancer* 21(5). 1219–1225.  
doi:10.1007/s00520-012-1650-1.

*The aim of this study was to investigate the association of QOL and spirituality among Iranian patients with breast cancer undergoing radiation therapy. In all, 68 patients fulfilled the study's inclusion criteria and were interviewed. There was a significant positive correlation between general QOL and total spiritual well-being scores. Also, spiritual well-being, social functioning, pain, and arm symptoms were significant predictors of global QOL. Results of this study provide evidence that breast cancer survivors in Iran experience a poor quality of life across a broad spectrum of health domains, particularly social, emotional, and spiritual, indicating that psychosocial-spiritual support should be considered in caring for patients with breast cancer.*

- Malboeuf-Hurtubise, Catherine, Marie Achille, Serge Sultan & Majorie Vadnais. 2013. Mindfulness-based intervention for teenagers with cancer: Study protocol for a randomized controlled trial. *Trials* 14. 135.  
doi:10.1186/1745-6215-14-135.

*This article presents the rationale and protocol development for a research project aimed at evaluating the effects of a mindfulness-based meditation intervention on quality of life, sleep, and mood in adolescents with cancer compared to a control group.*

- Nadarajah, Sheeba, Ann M Berger & Sue Ann Thomas. 2013. Current status of spirituality in cardiac rehabilitation programs: a review of literature. *Journal of Cardiopulmonary Rehabilitation and Prevention* 33(3). 135–143.  
doi:10.1097/HCR.0b013e318291381e.

*This literature review focuses on studies that measure spirituality in cardiac rehabilitation (CR) programs. Five quantitative studies and 1 qualitative study that enrolled a total of 1636 patients in phase 2 CR programs were reviewed. The spiritual interventions found were relaxation responses and spiritual classes. Two studies showed preliminary evidence that supports the further exploration of spiritual interventions in CR programs.*

- Neighbors, Clayton, Garrett A. Brown, Angelo M. Dibello, Lindsey M. Rodriguez & Dawn W. Foster. 2013. Reliance on God, Prayer, and Religion Reduces Influence of Perceived Norms on Drinking. *Journal of Studies on Alcohol and Drugs* 74(3). 361–368.

*The present research evaluates the extent to which reliance on God, prayer, and religion moderates the association between perceived social norms and drinking. Participants (n=1,124 undergraduate students) completed a cross-sectional survey online, which included measures of perceived norms, religious values, and drinking. Results indicated that religiousness and perceived norms had significant unique associations in opposite directions for all three drinking outcomes. Significant interactions were evident between religiousness and perceived norms in predicting drinks per week, frequency, and typical quantity. In each case, the interactions indicated weaker associations between norms and drinking among those who assigned greater importance to religiousness.*

- Park, Crystal L., Dalnim Cho & Jennifer H. Wortmann. 2013. The impact of Yoga upon young adult cancer survivors. *Complementary Therapies in Clinical Practice* 19(2). 77–82.  
doi:10.1016/j.ctcp.2012.12.005.

*This study explored the use of Yoga by using a cross-sectional analysis of 286 young adult cancer survivors. Ninety one participants (32.82%) reported practicing yoga from their initial diagnosis. Practitioners reported a relatively high intensity (mean: 7.46 h/month) and length (25.88 months) of practice. The most common reasons given for undertaking yoga were to maintain flexibility and promote relaxation. Sociodemographic predictors of yoga use included gender, higher education with increased yoga use generally related to enhanced feelings of well-being. Results suggest that yoga use is more commonly used by cancer survivors with greater resources.*

- Reynolds, Nina, Sylvie Mrug & Kimberly Guion. 2013. Spiritual Coping and Psychosocial Adjustment of Adolescents With Chronic Illness: The Role of Cognitive Attributions, Age, and Disease Group. *Journal of Adolescent Health* 52(5). 559–565.

doi:10.1016/j.jadohealth.2012.09.007.

*In this cross-sectional study, adolescents (n=128) diagnosed with cystic fibrosis or diabetes completed measures of spiritual coping and attributional style. Adolescents and their caregivers reported on adolescents' internalizing and externalizing problems. Overall, positive spiritual coping was associated with fewer internalizing and externalizing problems. Negative spiritual coping was related to more externalizing problems, and for adolescents with cystic fibrosis only, also internalizing problems. Optimistic attributions mediated the effects of positive spiritual coping among adolescents with diabetes. The results did not vary by age.*

Rioux, Jennifer & Cheryl Ritenbaugh. 2013. Narrative Review of Yoga Intervention Clinical Trials Including Weight-related Outcomes. *Alternative Therapies in Health and Medicine* 19(3). 32–46.

*This review evaluated the efficacy of yoga for weight loss via the current evidence base. Analysis of published studies shows that, overall, therapeutic yoga programs are frequently effective in promoting weight loss and/or improvements in body composition. The effectiveness of yoga for weight loss is related to the following key features: (1) an increased frequency of practice; (2) a longer intervention duration (3) a yogic dietary component; (4) a residential component; (5) the comprehensive inclusion of yogic components; (5) and a home-practice component. The authors conclude that yoga appears to be an appropriate and potentially successful intervention for weight maintenance, prevention of obesity, and risk reduction for diseases in which obesity plays a significant causal role.*

Salmoirago-Blotcher, Elena, George Fitchett, Kathleen M. Hovey, Eliezer Schnall, Cynthia Thomson, Christopher A. Andrews, Sybil Crawford, et al. 2013. Frequency of private spiritual activity and cardiovascular risk in postmenopausal women: the Women's Health Initiative. *Annals of Epidemiology* 23(5). 239–245.  
doi:10.1016/j.annepidem.2013.03.002.

*Researchers examined whether more frequent private spiritual activity was associated with reduced cardiovascular risk in postmenopausal women enrolled in the Women's Health Initiative Observational Study. Final models included 43,708 women free of cardiac disease through year 5 of follow-up. In age-adjusted models, private spiritual activity was associated with increased cardiovascular risk. In multivariate models adjusted for demographics, lifestyle, risk factors, and psychosocial factors, such association remained significant only in the group with daily activity. Subgroup analyses indicate this association may be driven by the presence of severe chronic diseases. Among aging women, higher frequency of private spiritual activity was associated with increased cardiovascular risk, likely reflecting a mobilization of spiritual resources to cope with aging and illness.*

Salome, G. M., V. R. Pereira & L. M. Ferreira. 2013. Spirituality and subjective wellbeing in patients with lower-limb ulceration. *Journal of Wound Care* 22(5). 230–236.

*Researchers assessed subjective wellbeing and spirituality in patients with either venous leg ulcers (VLUs) (n=40) or diabetic foot ulcers (DFUs) (n=40). They found that VLUs and DFUs had a negative impact on subjective wellbeing and spirituality, but patients with DFUs showed poorer subjective wellbeing and spirituality than those with VLUs.*

Sarvottam, Kumar, Dipti Magan, Raj Kumar Yadav, Nalin Mehta & Sushil C. Mahapatra. 2013. Adiponectin, Interleukin-6, and Cardiovascular Disease Risk Factors Are Modified by a Short-Term Yoga-Based Lifestyle Intervention in Overweight and Obese Men. *Journal of Alternative and Complementary Medicine* 19(5). 397–402.  
doi:10.1089/acm.2012.0086.

*Researchers investigated the effect of a short-term yoga-based lifestyle intervention on risk factors for cardiovascular disease (CVD) and markers of inflammation and endothelial function in 51 overweight and obese men. The intervention program included asanas (physical postures), pranayama (breathing exercises), group discussions, lectures, and individualized advice. Of 51 subjects, 30 completed the study. There was a significant reduction in*

*weight from Baseline to Day 10, BMI, and systolic BP. There was a significant reduction in plasma IL-6 from Baseline to Day 10. There was a significant increase in the plasma adiponectin from Baseline to Day 10. Plasma ET-1 level remained unchanged.*

- Sharpe, L., K. Nicholson Perry, P. Rogers, K. Refshauge & M. K. Nicholas. 2013. A comparison of the effect of mindfulness and relaxation on responses to acute experimental pain. *European Journal of Pain* 17(5). 742–752.  
doi:10.1002/j.1532-2149.2012.00241.x.

*This study aimed to investigate the efficacy of mindfulness training in comparison with relaxation training on pain, threshold and tolerance during the cold pressor task. Undergraduate psychology students (n=140) were randomly assigned to receive reassuring or threatening information about the cold pressor. Participants were then re-randomized to receive mindfulness or a control intervention: relaxation training. Analyses confirmed that the threat manipulation was effective in increasing worry, fear of harm and expectations of pain, and reducing coping efficacy. Interaction effects revealed that mindfulness was effective in increasing curiosity and reducing decentering under conditions of high threat but not low threat. Other interactions on cognitive variables (attentional bias to pain and self-focus) confirmed that mindfulness and relaxation appeared to exert influences under different conditions (i.e. mindfulness: high threat; and relaxation: low threat). Despite these cognitive effects being discerned under different conditions, there were no differences between mindfulness and relaxation on pain, tolerance or threshold in either threat group.*

- Yost, Terri L. & Ann Gill Taylor. 2013. Qigong as a Novel Intervention for Service Members With Mild Traumatic Brain Injury. *EXPLORE: The Journal of Science and Healing* 9(3). 142–149.  
doi:10.1016/j.explore.2013.02.002.

*In this article, the authors describe the experience of internal qigong practice in service members diagnosed with mild traumatic brain injury (mTBI). Six service members with mTBI receiving outpatient neurorehabilitation at the Defense and Veterans Brain Injury Center—Charlottesville Rehabilitation Center were interviewed about their experiences while learning qigong to determine their level of interest, benefits, and/or adverse effects; ease of learning/performing the routine; and any barriers to practice. Participants learned Reflective Exercise Qigong, a form of qigong developed specifically to require less complex movement and balance than most forms of qigong. Four themes emerged from the interview data: “the physical experience of qigong,” “regaining control,” “no pain, a lot of gain,” and “barriers to qigong practice.” Participants offered examples of how qigong enabled them to control refractory symptoms after mTBI while decreasing reliance on pharmacotherapy. All agreed that qigong was uniquely conducive to the disciplined mindset of military service members and that the simplicity of Reflective Exercise qigong, compared with similar modalities such as tai chi and yoga, was well suited to individuals with decreased balance, cognition, and memory related to mTBI.*

## ***2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH***

- Ai, Amy L., Bu Huang, Jeffrey Bjorck & Hoa B. Appel. 2013. Religious attendance and major depression among Asian Americans from a national database: The mediation of social support. *Psychology of Religion and Spirituality* 5(2). 78–89.  
doi:10.1037/a0030625.

*Using data from the National Latino and Asian American Study (NLAAS) database, the first national epidemiological household survey of Asian Americans in the United States, this article examines the effect of religious involvement on major depression among Asian Americans, above and beyond the effects of known predictors (e.g., demographics, discrimination, and acculturation factors). Years in the United States and discrimination were significantly associated with the greater likelihood of major depression. Conversely, employment status, English proficiency, and older age were related to the lesser likelihood of depression. Even after controlling*



*for these variables, more frequent religious attendance, but not religious coping, significantly predicted the reduced likelihood of major depression. Findings suggest that religious attendance might have the potential protection regarding Asian Americans' mental health.*

- Bormann, Jill E., Steven R. Thorp, Julie L. Wetherell, Shahrokh Golshan & Ariel J. Lang. 2013. Meditation-based mantram intervention for veterans with posttraumatic stress disorder: A randomized trial. *Psychological Trauma: Theory, Research, Practice, and Policy* 5(3). 259–267. doi:10.1037/a0027522.

*This study explored the efficacy of a portable, private meditation-based mantram (sacred word) intervention for veterans with chronic posttraumatic stress disorder. A prospective, single-blind randomized clinical trial was conducted with 146 outpatient veterans diagnosed with military-related PTSD. Subjects were randomly assigned to either (a) medication and case management alone (i.e., treatment-as-usual [TAU]), or (b) TAU augmented by a 6-week group mantram repetition program (MRP + TAU). A total of 136 veterans (66 in MRP + TAU; 70 in TAU) completed posttreatment assessments. An intent-to-treat analysis indicated significantly greater symptom reductions in self-reported and clinician-rated PTSD symptoms in the MRP + TAU compared with TAU alone. At posttreatment, 24% of MRP + TAU subjects, compared with 12% TAU subjects, had clinically meaningful improvements in PTSD symptom severity. MRP + TAU subjects also reported significant improvements in depression, mental health status, and existential spiritual well-being compared with TAU subjects.*

- Currier, Joseph M., Jesse Mallot, Tiffany E. Martinez, Charlotte Sandy & Robert A. Neimeyer. 2013. Bereavement, religion, and posttraumatic growth: A matched control group investigation. *Psychology of Religion and Spirituality* 5(2). 69–77. doi:10.1037/a0027708.

*This study examined the intersection between bereavement, religion, and posttraumatic growth (PTG). A total of 369 young adults completed the Brief Multidimensional Measure of Religiousness/Spirituality and the Posttraumatic Growth Inventory, divided equally into three groups: one bereaved by a violent loss (accident, suicide, or homicide) in the prior two years, one bereaved by a nonviolent death in the prior two years, and a third, nonbereaved group that experienced a general life stressor in the two years preceding the study. Individuals in the two bereaved groups generally endorsed greater religiousness when compared with persons in the nonbereaved group (as assessed by daily spiritual experiences, organizational religiousness, religious coping, forgiveness, and religious support). In addition, survivors who had lost loved ones to a violent death had higher scores across all domains of PTG and reported more distress symptomatology.*

- Feder, Adriana, Samoon Ahmad, Elisa J. Lee, Julia E. Morgan, Ritika Singh, Bruce W. Smith, Steven M. Southwick & Dennis S. Charney. 2013. Coping and PTSD symptoms in Pakistani earthquake survivors: Purpose in life, religious coping and social support. *Journal of Affective Disorders* 147(1–3). 156–163. doi:10.1016/j.jad.2012.10.027.

*In this study, adult earthquake survivors (n=200) were recruited from affected areas in Northwestern Pakistan and completed self-report questionnaires measuring PTSD and depressive symptoms, positive and negative affect, and four psychosocial variables (purpose in life, positive and negative religious coping, and social support). Purpose in life was associated with lower symptom levels and higher positive emotions. A form of negative religious coping (feeling punished by God for one's sins or lack of spirituality) was associated with higher symptom levels and negative emotions. Higher perceived social support was associated with higher positive emotions.*

Hamilton, Jill B., Angelo D. Moore, Khishaana A. Johnson & Harold G. Koenig. 2013. Reading The Bible for Guidance, Comfort, and Strength During Stressful Life Events. *Nursing Research* 62(3). 178–184.  
doi:10.1097/NNR.0b013e31828fc816.

*The aim of this study is to examine how African American women and men find comfort in using scripture passages from The Bible. Fifty-four African American adults participated in a qualitative descriptive study using open-ended semistructured interviews. Participants were asked to describe their use of scripture passages from The Bible and the personal meanings associated with these scriptures in the context of a family death or life-threatening illness. These participants used scripture passages categorized as God as Protector, God as Beneficent, Praise and Thanksgiving, God as Healer, Memory of Forefathers, Prayers to God, and Life after Death. Few gender differences were noted. However, women were more likely to use scripture passages of God as Protector and Life after Death, whereas men were more likely to use God as Beneficent and God as Healer.*

Haugan, Gørill, Toril Rannestad, Randi Hammervold, Helge Garåsen & Geir Arild Espnes. 2013. Self-transcendence in cognitively intact nursing-home patients: a resource for well-being. *Journal of advanced nursing* 69(5). 1147–1160.  
doi:10.1111/j.1365-2648.2012.06106.x.

*This article reports an empirical study of self-transcendence in 202 cognitively intact nursing-home patients. The aim was to investigate the interrelationships between self-transcendence and nursing-home patients' physical, social, emotional and functional well-being. A two-factor construct of self-transcendence showed that intrapersonal self-transcendence directly affected functional well-being and indirectly influenced physical, emotional and functional well-being. Interpersonal self-transcendence directly affected social and emotional well-being. Additionally important influences were disclosed from functional to emotional and from emotional to physical well-being.*

Kim, Young Sek. 2013. Ethnic Senior Schools, Religion, and Psychological Well-Being Among Older Korean Immigrants in the United States: A Qualitative Study. *Educational Gerontology* 39(5). 342–354.  
doi:10.1080/03601277.2012.700826.

*In a study of ten older Korean immigrants attending the same ethnic senior school, researchers found that the participants' religion enabled them to appreciate their current situations, to feel protected and guided, and to serve others voluntarily. The results highlight the importance of older immigrants' attending senior schools as well as the importance of their religion in dealing with the psychological distress associated with immigration.*

Rasic, Daniel, Mark Asbridge, Steve Kisely & Donald Langille. 2013. Longitudinal Associations of Importance of Religion and Frequency of Service Attendance With Depression Risk Among Adolescents in Nova Scotia. *Canadian Journal of Psychiatry-Revue Canadienne De Psychiatrie* 58(5). 291–299.

*In this study a cohort (n=976) of Canadian high school students were surveyed in Grade 10 (2000 to 2001) and 2 years later (2002 to 2003). Analysis showed that girls who were not depressed at baseline and who attended religious services had lower odds of later depression, which was accounted for by general self-efficacy. Boys who were depressed at baseline who attended religious services had lower odds of still being depressed at follow-up. Depression at baseline predicted lower attendance at follow-up among boys. Researchers conclude that religious attendance independently predicts lower depression at follow-up among girls, and may do so by increasing self-efficacy. Among boys with depression, religious attendance predicts a lower likelihood of still being depressed at follow-up. The relation between religious attendance and depression in boys is bidirectional.*

Shonin, Edo, William Van Gordon, Karen Slade & Mark D. Griffiths. 2013. Mindfulness and other Buddhist-derived interventions in correctional settings: A systematic review. *Aggression and Violent Behavior* 18(3). 365–372.  
doi:10.1016/j.avb.2013.01.002.

*The present paper systematically reviews the evidence for Buddhist-derived interventions (BDIs) in correctional settings. Five databases were systematically searched. Controlled intervention studies of BDIs that utilized incarcerated samples were included. Only eight studies met the inclusion criteria. The eight eligible studies comprised two mindfulness studies, four vipassana meditation studies, and two studies utilizing other BDIs. Intervention participants demonstrated significant improvements across five key criminogenic variables: (i) negative affect, (ii) substance use (and related attitudes), (iii) anger and hostility, (iv) relaxation capacity, and (v) self-esteem and optimism. There were a number of major quality issues. It is concluded that BDIs may be feasible and effective rehabilitative interventions for incarcerated populations.*

### **2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY**

Asgeirsdottir, Gudlaug Helga, Einar Sigurbjornsson, Rannveig Traustadottir, Valgerdur Sigurdardottir, Sigrídur Gunnarsdottir & Ewan Kelly. 2013. “To Cherish Each Day as it Comes”: a qualitative study of spirituality among persons receiving palliative care. *Supportive Care in Cancer* 21(5). 1445–1451.  
doi:10.1007/s00520-012-1690-6.

*The aim of this study was to explore spirituality from the perspective of persons receiving palliative care and examine their experience of spirituality and its influence on their lives and well-being. Qualitative interviews were conducted with ten persons receiving palliative care from Palliative Care Services in Iceland. The interviews were tape-recorded, transcribed and analyzed. Thematic analysis found that the spiritual dimension was of significance for the participants who understood it as a vital element connected to seeking meaning, purpose and transcendence in life. Religious and non-religious aspects of spirituality were expressed including strong spiritual components of family relationships, the meaning of God/a higher being and spiritual practices which served as a key factor in giving strength, activating inner resources and motivating hope. Nine of the participants expressed their spirituality as faith. Spirituality was experienced broadly as an important dimension of how participants lived with terminal illness. Religious and non-religious characteristics were recognized. Faith was a significant part of the participants' spirituality indicating the importance of attending to this aspect of palliative care. The study suggests the potential contributions of theological approaches which are relevant for palliative care research and practice.*

Bermudez, Diana, Michelle T. Benjamin, Sarah E. Porter, Pamela A. Saunders, Neely Anne Laurenzo Myers & Mary Ann Dutton. 2013. A qualitative analysis of beginning mindfulness experiences for women with post-traumatic stress disorder and a history of intimate partner violence. *Complementary Therapies in Clinical Practice* 19(2). 104–108.  
doi:10.1016/j.ctcp.2013.02.004.

*This article presents the beginning mindfulness experiences of low income, minority women with a history of intimate partner violence. Ten women participated in a Mindfulness-Based Stress Reduction group, three interviews and a focus group over 15 months. Using an interpretive phenomenological analysis approach, the following themes were derived: struggles to practice meditation; a vision of growing and helping; personal improvements, and interpersonal improvements.*

Conboy, Lisa A., Jessica J. Noggle, Jessica L. Frey, Ravi S. Kudesia & Sat Bir S. Khalsa. 2013. Qualitative Evaluation of a High School Yoga Program: Feasibility and Perceived Benefits. *EXPLORE: The Journal of Science and Healing* 9(3). 171–180.  
doi:10.1016/j.explore.2013.02.001.

*This qualitative interview study was nested in a randomized, controlled trial studying the effects of a yoga program offered in place of a semester of physical education classes at a rural public high school. Student interviews were conducted after taking part in a semester of the yoga program. A formal passive consent with information about the qualitative study was sent home to parents/guardians of all students in the parent study before the interviews. Most students enjoyed the yoga classes and felt benefits. Negative reports of yoga practice were associated with gender as most males sensed peer pressure against practicing yoga. Despite this finding, most students wanted to continue yoga and would continue if it were offered in school. Positive reports include a greater kinesthetic awareness, which some students associated with a greater respect for the body and improved self-image. Among students reporting psychological benefits, many cited stress reduction; many used yoga to manage negative emotions; and some propagated more optimism. Most thought yoga could reduce interest in the use of drugs and alcohol and increase social cohesion with family and peers. The authors conclude that a yoga program is feasible with this sample of 9<sup>th</sup> and 10<sup>th</sup> graders, especially after benefits are perceived, and may lead to emergent positive benefits in health behaviors not directly prescribed by the program.*

Ehrlich, Gillian, Travis Callender & Barak Gaster. 2013. Integrative medicine at academic health centers: a survey of clinicians' educational backgrounds and practices. *Family Medicine* 45(5). 330–334.

*The authors of this paper used a nationwide survey to characterize the backgrounds, clinical practices, and involvement in research and education of clinicians who practice integrative medicine at academic health centers. Participants included clinicians (MDs, DOs, PAs, and nurse practitioners) who practice at 30 different integrative medicine clinics that are affiliated with academic health centers. Completed surveys from 136 of 162 clinicians were received (84% response rate). The integrative therapies that clinicians most often reported providing themselves were breathing exercises (66%), herbal medicine prescribing (61%), meditation (44%), and functional medicine (34%). The integrative therapies that clinicians most often referred their patients for were acupuncture (96%), massage (92%), yoga (85%), and meditation (79%). Respondents reported spending a mean of 20% of their time training medical students, and 63% had participated in research in the past year.*

Koerner, Susan Silverberg, Yumi Shirai & Rosa Pedroza. 2013. Role of religious/spiritual beliefs and practices among Latino family caregivers of Mexican descent. *Journal of Latina/o Psychology* 1(2). 95–111.  
doi:10.1037/a0032438.

*To obtain a more nuanced, emic look at the practice, role, and perceived benefits of religion/spirituality among Latino caregivers than has been possible with forced-choice measures, the present authors posed an open-ended survey question to informal caregivers of Mexican descent. Fifty-eight caregivers described how their spiritual beliefs and practices have been important or meaningful in their role as a caregiver. Inductive thematic analyses conducted by a bilingual-bicultural coder (and confirmed by a secondary coder) yielded six thematic categories (e.g., Methods of Religious or Spiritual Practice, Timing of Practices, Beliefs/Spiritual Perspective as Related to Providing Care, How Religious/Spiritual Beliefs and Practices Help Caregiving). Findings clarify why religious/spiritual involvement seems to have a consistently beneficial effect for Latino caregivers. For example, interviews revealed a reliance on positive forms of religious coping; emphasis on personal engagement and private practice; incorporation of religiosity/spirituality into the daily stream of life; perceived connection of religion/spirituality to family; and experience of close attachment to God, some other divine being, or an affirming spiritual order.*

Lucchetti, Giancarlo, Rodrigo M. Bassi & Alessandra L. Granero Lucchetti. 2013. Taking Spiritual History in Clinical Practice: A Systematic Review of Instruments. *EXPLORE: The Journal of Science and Healing* 9(3). 159–170.  
doi:10.1016/j.explore.2013.02.004.

*The aim of this study was to compare the most commonly used instruments for taking a spiritual history in a clinical setting. A systematic review of spiritual history assessment was conducted in five stages: identification of instruments used in the literature (databases searching); relevant articles from title and initial abstract review; exclusion and inclusion criteria; full text retrieval and final analysis of each instrument. A total of 2,641 articles were retrieved and after the analysis, 25 instruments were included. The authors independently evaluated each instrument on 16 different aspects. The instruments with the greatest scores in the final analysis were FICA, SPIRITual History, FAITH, HOPE, and the Royal College of Psychiatrists. Concerning all 25 instruments, 20 of 25 inquire about the influence of spirituality on a person's life and 17 address religious coping. Nevertheless, only four inquire about medical practices not allowed, six deal with terminal events, nine have mnemonics to facilitate their use, and five were validated.*

- Monshat, Kaveh, Belinda Khong, Craig Hassed, Dianne Vella-Brodrick, Jacolyn Norrish, Jane Burns & Helen Herrman. 2013. "A Conscious Control Over Life and My Emotions:" Mindfulness Practice and Healthy Young People. A Qualitative Study. *Journal of Adolescent Health* 52(5). 572–577.  
doi:10.1016/j.jadohealth.2012.09.008.

*The aim of this study was to gain a detailed understanding of how young people engage with the ideas and practices known as mindfulness using qualitative enquiry. To that end, a focus group and open-ended interviews were held with a nonclinical group of 11 young people who had completed a six-week mindfulness training program. Participants described their daily lives as beset by frequent experiences of distress sometimes worsened by their unhelpful or destructive reactions. With mindfulness practice, they initially reported greater calm, balance, and control. Subsequently they commented on a clearer understanding of themselves and others. Mindfulness was then described as a "mindset" associated with greater confidence and competence and a lessened risk of future distress.*

- Newberry, Alyssa G, Chien-Wen Jean Choi, Heidi S Donovan, Richard Schulz, Catherine Bender, Barbara Given & Paula Sherwood. 2013. Exploring spirituality in family caregivers of patients with primary malignant brain tumors across the disease trajectory. *Oncology Nursing Forum* 40(3). E119–125.  
doi:10.1188/13.onf.e119-e125.

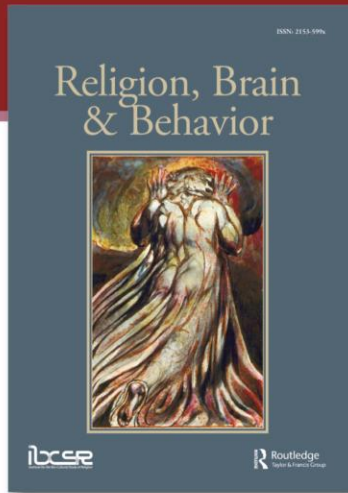
*Fifty caregivers and care recipients were recruited at time of diagnosis with primary malignant brain tumors (PMBTs). Participants were interviewed at two subsequent time points, four and eight months following diagnosis. Results showed no significant difference in spirituality scores reported at baseline and eight months, suggesting that spirituality may be a stable trait across the disease trajectory.*

- Salazar, Cindy Lynn & Jeff Levin. 2013. Religious features of curanderismo training and practice. *Explore (New York, N.Y.)* 9(3). 150–158.  
doi:10.1016/j.explore.2013.02.003.

*The purpose of this study is to investigate religious features of curanderismo, specifically the role of ostensibly Roman Catholic beliefs and practices in the training and work of curandero/as. The integration of religious beliefs and practices within the rituals of curanderismo and how this potential clash of worldviews negatively and positively impacts clients and practitioners are examined. Interviews were conducted with practicing curandero/as and clients who had sought their services. Factors observed to have potential to facilitate healing include psychological reassurance gained through incorporating familiar religious beliefs and paraphernalia and the therapeutic healing property of features of curanderismo practice, such as herbs used in many remedies. Negative effects may result from feelings of distrust, fear, and embarrassment engendered by seeking care from a curandero/a.*

Vivat, Bella, Teresa Young, Fabio Efficace, Valgerdur Sigurdadottir, Juan Ignacio Arraras, Gudlaug Helga Asgeirsdottir, Anne Bredart, Anna Costantini, Kunihiko Kobayashi & Susanne Singer. 2013. Cross-cultural development of the EORTC QLQ-SWB36: A stand-alone measure of spiritual wellbeing for palliative care patients with cancer. *Palliative Medicine* 27(5). 457–469. doi:10.1177/0269216312451950.

*The authors developed a provisional 36-item measure, the EORTC QLQ-SWB36, to measure spiritual wellbeing for palliative care patients with cancer, based on pilot-testing with 113 people with incurable cancer from hospitals and hospices in six European countries and Japan. The authors conclude that the EORTC QLQ's rigorous cross-cultural development process ensures that the EORTC QLQ-SWB36 identifies key issues for spiritual wellbeing in multiple cultural contexts, and that items are comprehensible and consistent across languages. Some cross-cultural differences were observed, but data were insufficient to enable generalization. Phase IV field-testing will investigate these differences further.*



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