



RESEARCH REVIEW

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

JULY, 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 685 articles, 75 articles have been retained from 46 journals. There are 42 pre-publication citations from 28 journals.

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PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Larson, Michael J., Patrick R. Steffen & Mark Primosch. 2013. The impact of a brief mindfulness meditation intervention on cognitive control and error-related performance monitoring. *Frontiers in Human Neuroscience* 7. 308.
doi:10.3389/fnhum.2013.00308.

Meditation is associated with positive health behaviors and improved cognitive control. One mechanism for the relationship between meditation and cognitive control is changes in activity of the anterior cingulate cortex-mediated neural pathways. The error-related negativity (ERN) and error positivity (Pe) components of the scalp-recorded event-related potential (ERP) represent cingulate-mediated functions of performance monitoring that may be modulated by mindfulness meditation. For this article, researchers utilized a flanker task, an experimental design, and a brief mindfulness intervention in a sample of 55 healthy non-meditators (n=28 randomly assigned to the mindfulness group and n=27 randomly assigned to the control group) to examine autonomic nervous system functions as measured by blood pressure and indices of cognitive control as measured by response times, error rates, post-error slowing, and the ERN and Pe components of the ERP. Systolic blood pressure significantly differentiated groups following the mindfulness intervention and following the flanker task. There were non-significant differences between the mindfulness and control groups for response times, post-error slowing, and error rates on the flanker task. Amplitude and latency of the ERN did not differ between groups; however, amplitude of the Pe was significantly smaller in individuals in the mindfulness group than in the control group. Findings suggest that a brief mindfulness intervention is associated with reduced autonomic arousal and decreased amplitude of the Pe, an ERP associated with error awareness, attention, and motivational salience, but does not alter amplitude of the ERN or behavioral performance. Implications for brief mindfulness interventions and state vs. trait affect theories of the ERN are discussed. Future research examining graded levels of mindfulness and

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tracking error awareness will clarify relationship between mindfulness and performance monitoring.

- Luders, Eileen, Florian Kurth, Arthur W Toga, Katherine L Narr & Christian Gaser. 2013. Meditation effects within the hippocampal complex revealed by voxel-based morphometry and cytoarchitectonic probabilistic mapping. *Frontiers in Psychology* 4. 398. doi:10.3389/fpsyg.2013.00398.

Scientific studies addressing anatomical variations in meditators' brains have emerged rapidly over the last few years, where significant links are most frequently reported with respect to gray matter (GM). To advance prior work, this study examined GM characteristics in a large sample of 100 subjects (50 meditators, 50 controls), where meditators have been practicing close to 20 years, on average. A standard, whole-brain voxel-based morphometry approach was applied and revealed significant meditation effects in the vicinity of the hippocampus, showing more GM in meditators than in controls as well as positive correlations with the number of years practiced. However, the hippocampal complex is regionally segregated by architecture, connectivity, and functional relevance. Thus, to establish differential effects within the hippocampal formation (cornu ammonis, fascia dentata, entorhinal cortex, subiculum) as well as the hippocampal-amygdaloid transition area, the researchers utilized refined cytoarchitectonic probabilistic maps of (peri-) hippocampal subsections. Significant meditation effects were observed within the subiculum specifically. Since the subiculum is known to play a key role in stress regulation and meditation is an established form of stress reduction, these GM findings may reflect neuronal preservation in long-term meditators, perhaps due to an attenuated release of stress hormones and decreased neurotoxicity.

- Weng, Helen Y., Andrew S. Fox, Alexander J. Shackman, Diane E. Stodola, Jessica Z. K. Caldwell, Matthew C. Olson, Gregory M. Rogers & Richard J. Davidson. 2013. Compassion training alters altruism and neural responses to suffering. *Psychological Science* 24(7). 1171–1180. doi:10.1177/0956797612469537.

Compassion is a key motivator of altruistic behavior, but little is known about individuals' capacity to cultivate compassion through training. Researchers examined whether compassion may be systematically trained by testing whether (a) short-term compassion training increases altruistic behavior and (b) individual differences in altruism are associated with training-induced changes in neural responses to suffering. In healthy adults, it was found that compassion training increased altruistic redistribution of funds to a victim encountered outside of the training context. Furthermore, increased altruistic behavior after compassion training was associated with altered activation in brain regions implicated in social cognition and emotion regulation, including the inferior parietal cortex and dorsolateral prefrontal cortex (DLPFC), and in DLPFC connectivity with the nucleus accumbens. These results suggest that compassion can be cultivated with training and that greater altruistic behavior may emerge from increased engagement of neural systems implicated in understanding the suffering of other people, executive and emotional control, and reward processing.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

- Hichy, Zira, Sharon Coen, Graziella Di Marco & Mina Halim Helmy Gerges. 2013. Outgroup Evaluation, Religious Identity, and Acculturation Orientations of the Coptic Minority in Egypt. *Procedia - Social and Behavioral Sciences* 84. 491–495. doi:10.1016/j.sbspro.2013.06.590.

The first aim of this study was to explore the acculturation orientations, assessed in employment and endogamy/exogamy domains, adopted by Coptic minority towards Muslims (dominant majority group) and Protestants (a minority group) in Egypt. The second aim of this study was to investigate the relationship between religious identity, evaluative attitude towards outgroup and acculturation orientations of Copts. Results showed that adoption of acculturation orientations differs widely according to domain, while little differences are noticed

depending on the outgroup. Moreover, religious identity appears more related to endogamy/exogamy domain, whereas evaluative attitude is more related to employment domain.

Jegindø, Else-Marie Elmholdt, Lene Vase, Jens Jegindø & Armin W. Geertz. 2013. Pain and Sacrifice: Experience and Modulation of Pain in a Religious Piercing Ritual. *International Journal for the Psychology of Religion* 23(3). 171–187.

doi:10.1080/10508619.2012.759065.

Fascinating pain-related rituals have been observed throughout the world, but so far no systematic evidence exists to support previous ethnographic reports of analgesic states and dissociative symptoms during these events. To address this issue, these researchers combined quantitative and qualitative measures with the aim of investigating pain experience and modulation of pain during the Thaipusam Kavadi ritual in Mauritius. In Study 1, results indicated low levels of pain intensity during the ritual, and regression analyses showed that expectations of pain were significantly predictive of actual pain intensity ratings. In Study 2, the meanings surrounding the ritual were found to generate expectations of low pain and a positive outcome, and intense prayer was reported as the main coping strategy. In addition, most participants expressed symptoms of dissociation (including amnesia, absorption, and depersonalization) during Thaipusam, and a high prevalence of these symptoms was associated with low levels of pain.

Kandler, Christian & Rainer Riemann. 2013. Genetic and Environmental Sources of Individual Religiousness: The Roles of Individual Personality Traits and Perceived Environmental Religiousness. *Behavior Genetics* 43(4). 297–313.

doi:10.1007/s10519-013-9596-8.

In the current study, researchers examined the genetic and environmental sources of the links between individual religiousness and individual personality traits, perceived parental religiousness, and perceived peer religiousness. Data from 870 individuals (incl. 394 twin pairs) were analyzed. Variance in individual religiousness was significantly influenced by genetic effects, environmental influences shared by twins reared together, and individual-specific environmental influences. Individual religiousness showed significant associations with age, sex, specific personality traits (e.g., agreeableness, openness to values), and perceived religiousness of important social interaction partners, such as parents, best friends, and spouses. The links to personality traits were relatively small and primarily genetically mediated. The associations between individual religiousness and parental religiousness were substantial and mediated by shared environmental effects. These links significantly decreased across age accompanying a significant decrease of shared environmental influences on individual religiousness. The correlations between individual religiousness and perceived religiousness of spouses and best friends were relatively moderate but increased with age. These associations were mediated by genetic as well as non-shared environmental sources accompanying an increase of non-shared environmental influences on individual religiousness with age. The results suggest that inter-individual differences in religiousness are due to multiple sources.

Stamatoulakis, Klearhos K. 2013. Religiosity and Prosociality. *Procedia - Social and Behavioral Sciences* 82. 830–834.

doi:10.1016/j.sbspro.2013.06.357.

Religion is a phenomenon evident in every culture. Different types of religion exist depending on the group of believers, the number of gods worshiped and the representations of these gods. However, one commonality the three largest religions (Christianity, Islam and Judaism) share is prosociality. They all are based on the notion of sharing, donating and helping others. In some of them, there is actually a prerequisite to support the image of the righteous. The purpose of this study is to investigate if religiosity predicts prosociality through a structured literature review. The key-words used were “religion”, “religiousness”, “prosociality”, “prosocial behavior”, “blood donation” and other words related to these issues. The studies retrieved are dated from 2005 to 2010. The main hypothesis of the study is that religiosity is positively correlated with prosociality. Secondary hypothesis is that

religious priming, both subliminal and direct, will affect religious and, also, non-religious individuals in promoting and enhancing prosocial behavior. The authors' conclusions are that (a) religiosity predicts prosociality and (b) priming affects both groups for different reasons.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Aghababaei, Naser. 2013. Between you and God, where is the general factor of personality? Exploring personality-religion relationships in a Muslim context. *Personality and Individual Differences* 55(2). 196–198.
doi:10.1016/j.paid.2013.02.021.

Personality-religiosity links were studied in a Muslim population. Agreeableness and Conscientiousness were generally the strongest correlates of religiousness. Evidence for the general factor of personality (GFP) was found in analyses of correlations among scores on the Big Five, in four studies (total n=1000). Also, a GFP was positively correlated with gratitude to God, interest in religion, intrinsic religiosity and extrinsic-personal religiosity, but not extrinsic-social religiosity. Results demonstrated cross-cultural consistency of the GFP, and its relationship with a variety of religious constructs.

Ahmadi, Vahid, Iran Davoudi, Maryam Mardani, Maryam Ghazaei & Bahman ZareZadegan. 2013. The Relationships Among Moral Development, Religiosity and Religious Orientation in Students. *Procedia - Social and Behavioral Sciences* 84. 674–678.
doi:10.1016/j.sbspro.2013.06.624.

This study aimed at examining the relationships between level of moral development and religious orientation in the students of Chamran University of Ahwaz. The sample size is 169 people. Tools used in this study are Allport's religious orientation questionnaire, level of moral development scale (Ma) and the religiosity scale. Results showed that between the level of moral development in religious attitudes and emotions for commitment to religious duties there are negative relationships. As the results showed that there is a relationship between the level of moral development and religious attitudes, emotions and commitment to religious duties, since this relationship is negative, one can conclude that by increasing the level of morality development, religious attitudes, emotions, and commitments to religious duties will decrease.

Baumsteiger, Rachel, Tiffany Chenneville & Joseph F. McGuire. 2013. The Roles of Religiosity and Spirituality in Moral Reasoning. *Ethics & Behavior* 23(4). 266–277.
doi:10.1080/10508422.2013.782814.

To better understand the influence of religiosity and spirituality on moral reasoning, 1,037 college students completed a survey including demographic questions, a religiosity measure, a spirituality measure, and Forsyth's Ethical Position Questionnaire. Religiosity and spirituality positively correlated with moral idealism, whereas spirituality negatively correlated with moral relativism. However, religiosity and spirituality accounted for a very little variability in moral reasoning, suggesting that they do not directly influence moral reasoning. In addition, female participants reported higher spirituality, but there were no gender differences on a spirituality measure.

Brambilla, Maria, Claudia Manzi, Camillo Regalia & Maykel Verkuyten. 2013. Religiosity and prejudice: different patterns for two types of religious internalization. *Journal of Social Psychology* 153(4). 486–498.
doi:10.1080/00224545.2013.768592.

The literature on the relationship between religiosity and prejudice has shown inconsistent findings. The present authors argue that it is necessary to distinguish between different types of religiosity and that its relationship with prejudice is mediated by different values. Results of two studies conducted in Italy show that identified religiosity and introjected religiosity predict different levels of prejudice toward Muslim immigrants. Moreover, the negative

relationship between identified religiosity and prejudice was mediated by prosocial values, whereas valuing conformity mediated the positive relationship between introjected religiosity and prejudice. The results show that it is possible to better understand the relationship between religiosity and prejudice by disentangling the different ways of being religious.

Fard, Mohammad Khodayari, Rouhollah Shahabi & Saeid Akbari Zardkhaneh. 2013. Religiosity and Marital Satisfaction. *Procedia - Social and Behavioral Sciences* 82. 307–311.
doi:10.1016/j.sbspro.2013.06.266.

This paper investigates the relationship between religious attitude and marital satisfaction among married students of University of Tebran. 156 married students were randomly selected as the study sample. Two questionnaires, Student's Religiosity Scale (Khodayarifard et al., 2007), and Dyadic Adjustment Scale (Spanier, 1976), were used. Correlation findings showed a significant positive relation between religious attitude and marital satisfaction. Results showed that the religious attitude had a more significant relation with dyadic consensus than other three dyadic adjustment subscales. Findings also indicate not significant differences between marital satisfaction and religiosity among married male and female students. According to findings, family therapists could consider religious belief factors in occurrence and solving marital conflicts.

Franks, Bradley, Adrian Bangerter & Martin W Bauer. 2013. Conspiracy theories as quasi-religious mentality: an integrated account from cognitive science, social representations theory, and frame theory. *Frontiers in Psychology* 4. 424.
doi:10.3389/fpsyg.2013.00424.

Conspiracy theories (CTs) can take many forms and vary widely in popularity, the intensity with which they are believed, and their effects on individual and collective behavior. An integrated account of CTs thus needs to explain how they come to appeal to potential believers, how they spread from one person to the next via communication, and how they motivate collective action. The authors summarize these aspects under the labels of stick, spread, and action. The article proposes the quasi-religious hypothesis for CTs drawing on cognitive science of religion, social representations theory, and frame theory. Cognitive science of religion is used to describe the main features of the content of CTs that explain how they come to stick: CTs are quasi-religious representations in that their contents, forms and functions parallel those found in beliefs of institutionalized religions. However, CTs are quasi-religious in that CTs and the communities that support them lack many of the institutional features of organized religions. Social representations theory is used to explain how CTs spread as devices for making sense of sudden events that threaten existing worldviews. CTs allow laypersons to interpret such events by relating them to common sense, thereby defusing some of the anxiety that those events generate. Frame theory is used to explain how some, but not all, CTs mobilize collective counter-conspiratorial action by identifying a target and by proposing credible and concrete rationales for action. This integrated account is specified in 13 propositions.

Hayward, R. David & Neal Krause. 2013. Trajectories of change in dimensions of forgiveness among older adults and their association with religious commitment. *Mental Health, Religion & Culture* 16(6). 643–659.
doi:10.1080/13674676.2012.712955.

Forgiveness is a complex construct with an important role in religious traditions, and is associated with mental and physical health outcomes. This seven-year longitudinal study examined changes in forgiveness within individuals during late life. Growth curve analysis was used to analyze the general pattern of change across the course of older adulthood in eight dimensions related to forgiveness. Increases over time were observed in forgiveness of others, conditionality of forgiveness of others, forgiveness of self, feelings of being forgiven by God, and feelings of being forgiven by others. Decreases over time were observed in difficulty forgiving oneself, and perceptions of conditionality in God's forgiveness. Religious commitment was related to reporting more a more forgiving attitude

on seven of these dimensions, but also to more perceived conditionality in God's forgiveness. Finally, differences in mean levels of forgiveness emerged between birth cohorts.

- Hoorn, André van & Robbert Maseland. 2013. Does a Protestant work ethic exist? Evidence from the well-being effect of unemployment. *Journal of Economic Behavior & Organization* 91. 1–12.
doi:10.1016/j.jebo.2013.03.038.

Evidence on Weber's original thesis on a Protestant work ethic is ambiguous and relies on questionable measures of work attitudes. Researchers test the relation between Protestantism and work attitudes using a novel method, operationalizing work ethic as the effect of unemployment on individuals' subjective well-being. Analyzing a sample of 150,000 individuals from 82 societies, strong support is found for a Protestant work ethic: unemployment hurts Protestants more and hurts more in Protestant societies. While the results shed new light on the Protestant work ethic debate, the method has wider applicability in the analysis of attitudinal differences.

- Javanmard, Gholam Hossein. 2013. Religious Beliefs and Resilience in Academic Students. *Procedia - Social and Behavioral Sciences* 84. 744–748.
doi:10.1016/j.sbspro.2013.06.638.

In many studies the positive effects of function based on religious beliefs on many variables were found. On the other hand, studies about resilience related this variable to other psychological constructs. The purpose of this study was to investigate the relationship between function based on religious beliefs and resilience in academic students. For this purpose a sample of 160 (80 female and 80 male) students were selected through the cluster sampling method and completed two Mabade 2 (Gholzari, 2002) and Resilience (Conner and Davidson, 2003) questionnaires. Data were analyzed by correlation and linear regression methods. Results indicated that there was a significant positive relationship between function based on religious beliefs and resilience in academic students. These results suggest that function based on religious beliefs related with resilience could be a predictor variables of resilience.

- Khalatbari, Javad, Shohreh Ghorbanshiroudi, Kiomars Niaz Azari, Nikta Bazleh & Niayesh Safaryazdi. 2013. The Relationship between Marital Satisfaction (Based on Religious Criteria) and Emotional Stability. *Procedia - Social and Behavioral Sciences* 84. 869–873.
doi:10.1016/j.sbspro.2013.06.664.

This paper aims to examine the relationship between marital satisfaction and emotional stability with an analytical approach. According to the aim of the study, 110 students from the Imam Sadegh University were selected by a random cluster method and then responded to two questionnaires: Islamic Marital Satisfaction and the five factor Personality Questionnaire. The research results were analyzed using descriptive analysis and inferential analysis. The results indicate that there is a significant relationship between marital satisfaction and emotional stability. This means that the more their marital satisfaction grade, the less their neuroticism grade, and people are more acquired with emotional stability. It is shown by this research that there is a relationship between marital satisfaction and emotional stability.

- Koohbanani, Shahin Ebrahimi, Reza Dastjerdi, Taghi Vahidi & Mohammad-Hassan Ghani Far. 2013. The Relationship Between Spiritual Intelligence and Emotional Intelligence with Life Satisfaction Among Birjand Gifted Female High School Students. *Procedia - Social and Behavioral Sciences* 84. 314–320.
doi:10.1016/j.sbspro.2013.06.558.

This research determines the relationship between Spiritual Intelligence (SI) and Emotional Intelligence (EI) with Life Satisfaction (LS) among gifted female high school students in Birjand. For this purpose, 123 students were selected using the Simple Sampling Method. The results revealed that there is generally no meaningful relation between SI and LS, but a meaningful relation between EI and LS does exist. The results of regression analysis

showed that “Moral Virtue” in SI, and “Appraisal and Expression of Emotion” and “Regulation of Emotion” in EI, are meaningful predictors for LS. Also, SI together with EI have a meaningful relationship with LS.

Răducan, Ramona & Radu Răducan. 2013. Christian Religious Faith and Social Relations at Work. *Procedia - Social and Behavioral Sciences* 84. 411–415.
doi:10.1016/j.sbspro.2013.06.576.

The paper studied the influence of Christian faith upon personality coefficients and upon organizational conduct, in contexts where Religion is personality element. The integration of Christian faith into the structures of employees’ conduct exercises a strong positive influence on the conduct in antagonism situations, on the level of domination necessity and rational domination, on the aggressive nonconformist level, and exercises a very strong negative influence on aggression in interactions.

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* 45(3). 230–237.
doi:10.1037/a0031122.

Researchers 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. Data were collected through online survey from 301 men who had obtained genital ablations, 1,385 wannabes, and 1,242 individuals who were reportedly “just interested” in castration. 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.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Jiang, Sen, Chunhua Bian, Xinbao Ning & Qianli D. Y. Ma. 2013. Visibility graph analysis on heartbeat dynamics of meditation training. *Applied Physics Letters* 102(25). 253702.
doi:10.1063/1.4812645.

Researchers applied the visibility graph analysis to human heartbeat dynamics by constructing the complex networks of heartbeat interval time series and investigating the statistical properties of the network before and during chi and yoga meditation. The experiment results show that visibility graph analysis can reveal the dynamical changes caused by meditation training manifested as regular heartbeat, which is closely related to the adjustment of autonomous neural system, and visibility graph analysis is effective to evaluate the effect of meditation.

PART 2. ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Alavi, Seyedeh Zahra, Forogh Amin & Azar Pakdaman Savoji. 2013. Relationship between Pathological Guilt and God Image with Depression in Cancer Patients. *Procedia - Social and Behavioral Sciences* 84. 919–924.

doi:10.1016/j.sbspro.2013.06.674.

The aim of this study was to investigate the relationship between pathological guilt and image of God with depression in cancer patients. Participants were 100 (50 females and 50 males) cancer patients selected by convenient sampling and answered to three questionnaires: Pathological Guilt Questionnaire, Beck's Depression Inventory and God Image Inventory. The results of the regression analysis showed that there was a significant relationship between depression and pathological guilt and also between the god image and depression. Moreover, the results of regression analysis showed that the pathological guilt has a significant role in predicting depression.

Allen, Rebecca S, Grant M Harris, Martha R Crowther, Joann S Oliver, Ronald Cavanaugh & Laura L Phillips. 2013. Does religiousness and spirituality moderate the relations between physical and mental health among aging prisoners? *International Journal of Geriatric Psychiatry* 28(7). 710–717.

doi:10.1002/gps.3874.

Male inmates over the age of 45 years who passed a cognitive screening completed face-to-face interviews (n=94). Analysis of the interviews reveals that older inmates and those who reported greater levels of positive religious coping endorsed fewer symptoms of depression, whereas those who reported greater levels of negative religious coping endorsed more symptoms of depression. Inmates who reported higher levels of depression endorsed a greater desire for hastened death. The effect of physical functioning on desire for hastened death is moderated by negative religious coping such that those who endorsed higher levels of negative religious coping reported a greater desire for hastened death.

Balboni, Tracy A., Michael Balboni, Andrea C. Enzinger, Kathleen Gallivan, Elizabeth Paulk, Alexi Wright, Karen Steinhauer, Tyler J. VanderWeele & Holly G. Prigerson. 2013. Provision of Spiritual Support to Patients With Advanced Cancer by Religious Communities and Associations With Medical Care at the End of Life. *JAMA Internal Medicine* 173(12). 1109–1117.

doi:10.1001/jamainternmed.2013.903.

Researchers enrolled 343 patients with advanced cancer to determine whether spiritual support from religious communities influences terminally ill patients' medical care and quality of life (QoL) near death. Patients reporting high spiritual support from religious communities were less likely to receive hospice, more likely to receive aggressive end of life (EoL) measures, and more likely to die in an ICU. Risks of receiving aggressive EoL interventions and ICU deaths were greater among high religious coping. Among patients well-supported by religious communities, receiving spiritual support from the medical team was associated with higher rates of hospice use, fewer aggressive interventions, and fewer ICU deaths; and EoL discussions were associated with fewer aggressive interventions

Carlos Bermejo Higuera, Jose, Bernardino Lozano Gonzalez, Marta Villaceros Durban & Milagros Gil Vela. 2013. Spiritual needs in palliative care. Users assessment and experience. *Medicina Paliativa* 20(3). 93–102.

doi:10.1016/j.medipa.2012.05.004.

A questionnaire completed by 66 patients in a palliative care unit found that spiritual care helped 88% to feel hopeful, 83% comforted, 79.1% to find meaning, and 73.4% to understand the meaning. Almost all (95.2%)

valued spiritual care in disease as necessary. The authors conclude that although the attempt to quantify the spiritual care substantially reduces its value, the data support the hypothesis that appropriate spiritual care improves the quality of the end of life stage experience and coping with death, and positively influences patient and family members.

- Cramer, Holger, Romy Lauche, Jost Langhorst, Anna Paul, Andreas Michalsen & Gustav Dobos. 2013. Predictors of yoga use among internal medicine patients. *BMC Complementary and Alternative Medicine* 13(1). 172.
doi:10.1186/1472-6882-13-172.

The aim of this cross-sectional analysis was to identify sociodemographic, clinical, and psychological predictors of yoga use among internal medicine patients. Of 2,486 participants, yoga was used for their primary medical complaint by 12.19% of an internal integrative medicine patient population and was commonly perceived as beneficial. Yoga use was not associated with the patients' specific diagnosis but with sociodemographic factors, mental health, and health locus of control. To improve adherence to yoga practice, it should be considered that male, younger, and anxious patients and those with low internal health locus of control might be less intrinsically motivated to start yoga.

- Fard, Mohammad Khodayari, Rouhollah Shahabi & Saeid Akbari Zardkhaneh. 2013. Religiosity and Marital Satisfaction. *Procedia - Social and Behavioral Sciences* 82. 307–311.
doi:10.1016/j.sbspro.2013.06.266.

This paper investigated the relationship between religious attitude and marital satisfaction among married students of University of Tebran (n=156). Correlation findings showed a significant positive relation between religious attitude and marital satisfaction. Results showed that the religious attitude had a more significant relation with dyadic consensus than other three dyadic adjustment subscales. Findings also indicate not significant differences between marital satisfaction and religiosity among married male and female students.

- Finnegan-John, Jennifer, Alex Molassiotis, Alison Richardson & Emma Ream. 2013. A Systematic Review of Complementary and Alternative Medicine Interventions for the Management of Cancer-Related Fatigue. *Integrative Cancer Therapies* 12(4). 276–290.
doi:10.1177/1534735413485816.

A systematic review was conducted to appraise the effectiveness of complementary and alternative medicine (CAM) interventions in ameliorating cancer-related fatigue. Twenty studies were eligible for the review, of which 15 were RCTs. Forms of CAM interventions examined included acupuncture, massage, yoga, and relaxation training. The review identified some limited evidence suggesting hypnosis and ginseng may prevent rises in cancer-related fatigue in people undergoing treatment for cancer and acupuncture and that biofield healing may reduce cancer-related fatigue following cancer treatments. Evidence to date suggests that multivitamins are ineffective at reducing cancer-related fatigue. However, trials incorporated within the review varied greatly in quality; most were methodologically weak and at high risk of bias. Consequently, there is currently insufficient evidence to conclude with certainty the effectiveness or otherwise of CAM in reducing cancer-related fatigue.

- Foster, Dawn W, Michelle C Quist, Chelsie M Young, Jennifer L Bryan, Mai-Ly Nguyen & Clayton Neighbors. 2013. Benefit finding as a moderator of the relationship between spirituality/religiosity and drinking. *Addictive Behaviors* 38(11). 2647–2652.
doi:10.1016/j.addbeh.2013.06.019.

This study evaluated benefit finding as a moderator of the relationship between spiritual and religious attitudes (S/R) and drinking among 700 undergraduate students. Consistent with expectations, a negative association between S/R and drinking was present, and was stronger among those high in benefit finding. These findings extend previous research by demonstrating that the protective effect of S/R on drinking appears to be particularly

true among those who find benefit following stressful experiences. This study extends previous research showing that S/R is negatively associated with drinking by evaluating benefit finding (measured via the Post-Traumatic Growth Inventory; Tedeschi & Calhoun, 1996) as a potential moderator of the relationship between S/R and drinking. This study contributes to the alcohol literature seeking to understand and identify individual factors in drinking and determine how S/R and benefit finding relate to drinking.

Frost, Marlene H., Paul J. Novotny, Mary E. Johnson, Matthew M. Clark, Jeff A. Sloan & Ping Yang. 2013. Spiritual well-being in lung cancer survivors. *Supportive Care in Cancer* 21(7). 1939–1946.
doi:10.1007/s00520-013-1757-z.

Researchers studied the spiritual well-being (SWB) of 1,578 individuals with a diagnosis of lung cancer over a 10-year period of time. Group SWB scores were relatively high and stable over a 10-year period of time. However, individual scores varied widely across almost the entire scale and revealed a chaotic trajectory for SWB. Males, current smokers, and those with higher pack-years experienced lower SWB compared to females, nonsmokers, and those with lower pack-years. SWB was strongly associated with overall quality of life.

Hunter, Stacy D., Takashi Tarumi, Mandeep S. Dhindsa, Nantinee Nualnim & Hirofumi Tanaka. 2013. Hatha yoga and vascular function: Results from cross-sectional and interventional studies. *Journal of Bodywork and Movement Therapies* 17(3). 322–327.
doi:10.1016/j.jbmt.2012.10.009.

The aim of this study was to determine the effect of hatha yoga on arterial elasticity and endothelial function. First, a cross-sectional study was performed to determine whether yoga practitioners would demonstrate greater arterial compliance and endothelium-dependent vasodilation than their sedentary peers. Second, an intervention study involving 13 sedentary middle-aged and older adults was performed to determine whether 12 weeks of hatha yoga would elicit increases in arterial compliance and endothelial function. In the cross-sectional study involving a total of 34 subjects, there were no group differences in body fatness, blood lipid and lipoprotein concentrations, carotid artery compliance or brachial artery flow-mediated dilation (FMD). Hemoglobin A1c was lower in yoga practitioners than in sedentary adults. Total cholesterol and hemoglobin A1c decreased after the intervention while carotid artery compliance and brachial artery FMD did not change. The results of both cross-sectional and interventional studies indicate that regular practice of hatha yoga is not associated with improvements in vascular functions.

Kovačič, Tine, Miha Zagoričnik & Miha Kovačič. 2013. Impact of relaxation training according to the Yoga In Daily Life® system on anxiety after breast cancer surgery. *Journal of Complementary & Integrative Medicine* 10(1). 1–12.
doi:10.1515/jcim-2012-0009.

The purpose of this pilot study was to gather information on the immediate and short-term effects of relaxation training according to the Yoga In Daily Life® (YIDL®) system on anxiety of breast cancer patients. The YIDL® system is a holistic system being practiced and taught worldwide and has been proven to be highly effective in the prevention and treatment of various diseases. The system aims to establish physical, mental, spiritual, and social health. Thirty-two patients at the Institute for Oncology Ljubljana were randomized to the experimental (n=16) and to the control groups (n=16). Both groups received the same standard physiotherapy for 1 week, while the experimental group additionally received 1-hour group relaxation training session according to the YIDL® system per day. At discharge, the experimental group was issued with audiocassette recordings containing similar instructions for relaxation training to be practiced for 3 weeks individually at home. Anxiety measures were obtained by blinded assessors using standardized questionnaires. The results indicate that relaxation training according to the YIDL® system could be a useful clinical physiotherapy intervention for breast cancer patients experiencing anxiety.

Lundberg, Pranee C. & Supunee Thrakul. 2013. Religion and self-management of Thai Buddhist and Muslim women with type 2 diabetes. *Journal of Clinical Nursing* 22(13-14). 1907–1916. doi:10.1111/jocn.12130.

This article reports on a qualitative study of how religion affects the self-management of Thai Buddhist and Muslim women with type 2 diabetes. Purposive convenience sampling was used, and 48 women, 19 Buddhist and 29 Muslim, aged from 28–80 years, participated. Analysis revealed that the Buddhist and Muslim women had self-management capabilities that were often related to their religions. However, many of them had poor control of their blood sugar levels and needed assistance.

Manshaee, Gholamreza & Kianoosh Amini. 2013. The Relationship between Spirituality with Emphasis on Religious Orientation and Psychosomatic Disorders (Asthma, Migraine and Blood Pressure). *Procedia - Social and Behavioral Sciences* 84. 1260–1264. doi:10.1016/j.sbspro.2013.06.740.

This study aimed to assess the relationship between spirituality and three types of psychosomatic disorders: asthma, migraine and blood pressure. Participants were 90 subjects divided into three equal groups. The Spirituality Questionnaire (SQ) which includes 4 subscales and Allport's religious orientation scale were administered. The results demonstrated that there was a significant relationship between spirituality with its three subscales and these three types of psychosomatic patients.

Pedersen, Heidi F., Kenneth I. Pargament, Christina G. Pedersen & Robert Zachariae. 2013. Religious Coping and Quality of Life Among Severely Ill Lung Patients in a Secular Society. *International Journal for the Psychology of Religion* 23(3). 188–203. doi:10.1080/10508619.2012.728068.

This survey study investigated the prevalence of religious beliefs and religious coping and possible associations between religious factors and quality of life (QoL) among a group of severely ill lung patients (lung cancer and chronic obstructive pulmonary disease) in Denmark (n=111). Almost two thirds (64.8%) reported having some belief in God and/or a spiritual power. Patients who reported believing in God and patients who believed in God and a spiritual power reported better QoL than patients who reported that they believed in a spiritual power only. Religious coping was prevalent; for positive religious coping strategies, those used from least to most often, respectively, were invoked 15% to 37% of the time; for negative religious coping strategies the percentages were 3% to 16%. Negative religious coping was associated with lower QoL, whereas no associations were found between positive religious coping and QoL.

Peteet, John R. & Michael J. Balboni. 2013. Spirituality and religion in oncology. *CA: A Cancer Journal for Clinicians* 63(4). 280–289. doi:10.3322/caac.21187.

Despite the difficulty in clearly defining and measuring spirituality, a growing literature describes its importance in oncology and survivorship. Religious/spiritual beliefs influence patients' decision-making with respect to both complementary therapies and aggressive care at the end of life. Measures of spirituality and spiritual well-being correlate with quality of life in cancer patients, cancer survivors, and caregivers. Spiritual needs, reflective of existential concerns in several domains, are a source of significant distress, and care for these needs has been correlated with better psychological and spiritual adjustment as well as with less aggressive care at the end of life. Studies show that while clinicians such as nurses and physicians regard some spiritual care as an appropriate aspect of their role, patients report that they provide it infrequently. Many clinicians report that their religious/spiritual beliefs influence their practice, and practices such as mindfulness have been shown to enhance clinician self-care and equanimity. Challenges remain in the areas of conceptualizing and measuring spirituality,

developing and implementing training for spiritual care, and coordinating and partnering with chaplains and religious communities.

- Piacentine, Linda B. 2013. Spirituality, religiosity, depression, anxiety, and drug-use consequences during methadone maintenance therapy. *Western Journal of Nursing Research* 35(6). 795–814.
doi:10.1177/0193945913479452.

The purpose of this study was to describe spirituality and religiosity among persons enrolled in methadone maintenance therapy and to examine associations between spirituality, religiosity, anxiety, depression, and drug-use consequences. Using a descriptive and cross-sectional correlational design, 108 participants completed questionnaires assessing the study variables. Spiritual well-being was similar to other addiction samples and lower than healthy person samples. Most participants described themselves as spiritual or religious though religious participation was lower than in their past. The analysis indicated that spirituality, religiosity, depression, anxiety, and negative drug-use consequences are interrelated in the person with addiction. Higher anxiety was predictive of negative drug-use consequences.

- Salas-Wright, Christopher P., Rene Olate & Michael G. Vaughn. 2013. Religious Coping, Spirituality, and Substance Use and Abuse Among Youth in High-Risk Communities in San Salvador, El Salvador. *Substance Use & Misuse* 48(9). 769–783.
doi:10.3109/10826084.2013.793357.

Little is known about the relationship between religious coping, spirituality, and substance use in developing nations such as El Salvador. Collected in 2011, the sample consists of 290 high-risk and gang-involved adolescents (11-17 years) and young adults (18-25 years) in San Salvador, El Salvador. Structural equation modeling and logistic regression are employed to examine the associations between the Measure of Religious Coping (RCOPE), the Intrinsic Spirituality Scale, and substance use and abuse. Results suggest that spirituality and, to a far lesser degree, religious coping may serve to protect for substance use and abuse among this high-risk population of Salvadoran youth.

- Unterrainer, Human-Friedrich, Andrew Lewis, Joanna Collicutt & Andreas Fink. 2013. Religious/Spiritual Well-Being, Coping Styles, and Personality Dimensions in People With Substance Use Disorders. *International Journal for the Psychology of Religion* 23(3). 204–213.
doi:10.1080/10508619.2012.714999.

Religiosity and spirituality have been found to be negatively associated with a range of addictions. It has been suggested that religious/spiritual well-being might play an important role in the development, course, and recovery from addictive disorders. A sample of addiction in-patients (n=389) was assessed using the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) and compared with a matched group of nonaddicted community controls (n=389). RSWB was found to be substantially lower in people with substance use disorders compared to the normal sample. Discriminate functional analysis showed that Experiences of Sense and Meaning, General Religiosity, and Forgiveness were the dimensions of RSWB that strongly distinguished the groups. Within the group of people with substance use disorders, RSWB was strongly positively associated with the personality dimensions of Conscientiousness, Agreeableness, and Openness as well as Sense of Coherence and positive Coping styles.

- Vaccarino, Viola, Kofi A Kondwani, Mary E Kelley, Nancy V Murreh, Linda Boyd, Yusuf Ahmed, Yuan X Meng, et al. 2013. Effect of meditation on endothelial function in black Americans with metabolic syndrome: A randomized trial. *Psychosomatic Medicine* 75(6). 591–599.
doi:10.1097/PSY.0b013e31829ac4f4.

A study of 68 black Americans with metabolic syndrome risk factors, randomized to either consciously resting meditation (CRM) or a control intervention of health education (HE), found that CRM did not improve

endothelial function significantly more than a control intervention of HE. CRM resulted in favorable trends in metabolic syndrome risk factors, which were examined as secondary outcomes.

Wang, Ru, Jing Liu, Peijie Chen & Dinghai Yu. 2013. Regular tai chi exercise decreases the percentage of type 2 cytokine-producing cells in postsurgical non-small cell lung cancer survivors. *Cancer Nursing* 36(4). E27–34.

doi:10.1097/NCC.0b013e318268f7d5.

A controlled study was performed in 32 lung cancer survivors who practiced Tai Chi during a 16-week period. The percentages of interferon γ -producing CD3 T lymphocyte cells (T1) and interleukin 4-producing CD3 T lymphocyte cells (T2) and CD3 T lymphocyte subsets (T helper cell type 1 [TH1], TH2; cytotoxic T cell type 1 [Tc1], Tc2) were determined as well as levels of hormones β -endorphin, general catecholamines, and cortisol. Researchers found that the 16-week Tai Chi exercise significantly diminished the magnitude of the decreased T1/T2 ratio in the natural course of recovery in a population of postsurgical non-small cell lung cancer survivors.

Zhuang, Shu-mei, Shi-hui An & Yue Zhao. 2013. Yoga Effects on Mood and Quality of Life in Chinese Women Undergoing Heroin Detoxification: A Randomized Controlled Trial. *Nursing Research* 62(4). 260–268.

doi:10.1097/NNR.0b013e318292379b.

The aim of this study was to evaluate the effects of yoga on mood status and quality of life among 75 women undergoing detoxification for heroin dependence in China. Women in the intervention group received a 6-month yoga intervention in addition to hospital routine care, and women in the control group received hospital routine care only. The intervention group showed a significant improvement in mood status and quality of life over time compared with their counterparts in the control group.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Almasi, A., S.H. Akuchekian & M.R. Maracy. 2013. Religious Cognitive–Behavior Therapy (RCBT) on Marital Satisfaction OCD Patients. *Procedia - Social and Behavioral Sciences* 84. 504–508.

doi:10.1016/j.sbspro.2013.06.593.

The aim of this study was to evaluate efficacy of Religious Cognitive- Behavior therapy (RCBT) on marital satisfaction religious oriented Obsessive-Compulsive disorder (OCD). This study conducted on 90 Religious OCD outpatients, and randomly divided into two groups, intervention (n=45) and control (n=45). Intervention consisted of 10 weekly RCBT 90 minute session. The Enrich scale was used to assess marital satisfaction before and after treatment. Results showed significant difference in Enrich scores after treatment in intervention groups

Desrosiers, Alethea, Vera Vine, David H. Klemanski & Susan Nolen-Hoeksema. 2013. Mindfulness and Emotion Regulation in Depression and Anxiety: Common and Distinct Mechanisms of Action. *Depression and Anxiety* 30(7). 654–661.

doi:10.1002/da.22124.

Utilizing self-report data from 187 adults seeking treatment at a mood and anxiety disorders clinic, researchers found that rumination and worry significantly mediated associations between mindfulness and anxiety symptoms, whereas rumination and reappraisal significantly mediated associations between mindfulness and depressive symptoms. Multiple mediation analyses showed that worry significantly mediated associations between mindfulness and anxiety symptoms and rumination and reappraisal significantly mediated associations between mindfulness and depressive symptoms.

Ellison, Christopher G., Qijuan Fang, Kevin J. Flannelly & Rebecca A. Steckler. 2013. Spiritual Struggles and Mental Health: Exploring the Moderating Effects of Religious Identity. *International Journal for the Psychology of Religion* 23(3). 214–229.
doi:10.1080/10508619.2012.759868.

Using data from a nationwide online survey of U.S. adults conducted in 2006, this study investigated links between spiritual struggles and four aspects of psychopathology: depressed affect, anxiety, phobic anxiety, and somatization. Researchers tested the hypothesis that these links vary according to religious identity, such that individuals who identify themselves as highly religious, and therefore are likely to be most invested in their roles as religious persons, experience the strongest negative effects of spiritual struggles, in comparison with persons who identify themselves as moderately religious, or not religious at all. Findings supported this overall hypothesis.

Hall, Cathy W., Kathleen A. Row, Karl L. Wuensch & Katelyn R. Godley. 2013. The Role of Self-Compassion in Physical and Psychological Well-Being. *The Journal of Psychology* 147(4). 311–323.
doi:10.1080/00223980.2012.693138.

The relation of self-compassion to physical and psychological well-being was investigated among 182 college students. The self-compassion scale was delineated into three composites, following the proposition by Neff that self-compassion consists of three main components: self-judgment versus self-kindness (SJ–SK), a sense of isolation versus common humanity (I–CH), and over-identification versus mindfulness (OI–M). Findings support the association between self-compassion and psychological and physical well-being, but the composites demonstrate different influences. SJ–SK and I–CH were predictive of both depressive symptomatology and physical well-being, and SJ–SK and OI–M were predictive of managing life stressors.

Hosseinkhanzadeh, Abbas Ali, Taiebeh Yeganeh & Mahsa Mojallal. 2013. The Relationship of the Religious Orientations and Attitudes with Self-control Among Students. *Procedia - Social and Behavioral Sciences* 84. 759–762.
doi:10.1016/j.sbspro.2013.06.641.

The purpose of the present study was to study the relationship of the religious orientations and attitudes with self-control capacity among students. In this regard 100 students were selected by cluster sampling. Alport's religious orientation test, Sarajzadeh's religious attitudes questionnaire, and Tangney's self-control scale (2004) were used as the research tools. Analysis of data revealed that there was a significant positive correlation between intrinsic religious orientation and religious attitudes with the self-control.

Lucero, Steven M., Kenneth I. Pargament, Annette Mahoney & Alfred DeMaris. 2013. Links between religious and spiritual coping and adjustment among fathers and mothers during first pregnancy. *Journal of Reproductive and Infant Psychology* 31(3). 309–322.
doi:10.1080/02646838.2013.798864.

This study examines the relationship between religious and spiritual coping with pregnancy and individual and marital adjustment of 178 married first-time parents. Researchers found that positive religious and spiritual coping predicted greater stress-related growth while negative religious and spiritual coping predicted greater depression and anxiety, and less marital commitment for both mothers and fathers. Mothers' negative religious and spiritual coping predicted less satisfaction with the pregnancy. Additionally, for fathers, positive religious and spiritual coping was tied to increased anxiety while negative religious and spiritual coping predicted greater labor fears, stress-related growth and less love in marriage.

Menezes, Carolina Baptista, Maria Clara de Paula Couto, Luciano G Buratto, Fátima Erthal, Mirtes G Pereira & Lisiane Bizarro. 2013. The improvement of emotion and attention regulation after a 6-week training of focused meditation: a randomized controlled trial. *Evidence-based Complementary and Alternative Medicine: eCAM* 2013. 984678.

doi:10.1155/2013/984678.

Researchers investigated the effects of a six-week-focused meditation training on emotion and attention regulation in undergraduates randomly allocated to a meditation, a relaxation, or a wait-list control group. Results showed greater reduction in emotional interference in the low attentional load condition in meditators, particularly compared to relaxation. Only meditators presented a significant association between amount of weekly practice and the reduction in emotion interference in the task and significantly reduced image ratings of negative valence and arousal, perceived anxiety and difficulty during the task, and state and trait-anxiety. For attention regulation, response bias during the task was analyzed through signal detection theory. After training, meditation and relaxation significantly reduced bias in the high attentional load condition. Importantly, there was a dose-response effect on general bias: the lowest in meditation, increasing linearly across relaxation and wait-list. Only meditators reduced omissions in a concentrated attention test.

Oates, Gary. 2013. Black-White variations in the lagged reciprocal relationship between religiosity and perceived control. *Mental Health, Religion & Culture* 16(6). 563–579.
doi:10.1080/13674676.2012.702739.

This national longitudinal data-based multi-population LISREL study, the most comprehensive assessment to date of racial variations in the (in)congruity between religiosity and perceived control, gauges variation among Black and White Americans in the lagged reciprocal relationship between religiosity dimensions and mastery. Racial variation in the reciprocal religiosity-perceived control relationship has hitherto gone un-addressed. Prior investigations have also typically utilized cross-sectional samples – often from regional or age-specific populations. The observed public religiosity-mastery relationship over time exhibits signs of mutual reinforcement among Blacks: public religiosity enhances Blacks’ subsequent mastery, while prior mastery borderline-significantly enhances their public religiosity. The subjective religiosity-mastery relationship among Whites evinces a marginally countervailing pattern: Subjective religiosity diminishes Whites’ mastery, while mastery borderline-significantly enhances their subjective religiosity. The inordinately positive public religiosity-effect on Blacks’ mastery notably constitutes solid support for the “resource compensation” perspective on the impact of religiosity on mastery across dominant and subordinate groups.

Perich, Tania, Vijaya Manicavasagar, Philip B. Mitchell & Jillian R. Ball. 2013. The association between meditation practice and treatment outcome in Mindfulness-based Cognitive Therapy for bipolar disorder. *Behaviour Research and Therapy* 51(7). 338–343.
doi:10.1016/j.brat.2013.03.006.

This study aimed to examine the impact of quantity of mindfulness meditation practice on the outcome of psychiatric symptoms following Mindfulness-based Cognitive Therapy (MBCT) for those diagnosed with bipolar disorder. A significant correlation was found between a greater number of days meditated throughout the 8-week trial and clinician-rated depression scores on the Montgomery-Åsberg Depression Rating Scale at 12-month follow-up. There were significant differences found between those who meditated for 3 days a week or more and those who meditated less often on trait anxiety post-treatment and clinician-rated depression at 12-month follow-up whilst trends were noted for self-reported depression. A greater number of days meditated during the 8-week MBCT program was related to lower depression scores at 12-month follow-up, and there was evidence to suggest that mindfulness meditation practice was associated with improvements in depression and anxiety symptoms if a certain minimum amount (3 times a week or more) was practiced weekly throughout the 8-week MBCT program.

Rasmussen, Kyler Ray, Niwako Yamawaki, Jamie Moses, Lindy Powell & Brandon Bastian. 2013. The relationships between perfectionism, religious motivation, and mental health utilisation among latter-day saint students. *Mental Health, Religion & Culture* 16(6). 612–616.
doi:10.1080/13674676.2012.706273.

The present study examined the influence of perfectionism and religious motivation on help-seeking and attitudes towards mental health services (ATMHS) in a Latter-Day Saint sample of 119 undergraduates. Increased levels of perfectionism significantly predicted more negative ATMHS. Higher intrinsic religious motivation was significantly and positively related to help-seeking from religious sources, but not from mental health professionals. Intrinsic religious motivation was also related to perfectionism, but only for adaptive subscales.

Rodriguez, V. J., N. M. Glover-Graf & E. L. Blanco. 2013. Conversations With God: Prayer and Bargaining in Adjustment to Disability. *Rehabilitation Counseling Bulletin* 56(4). 215–228.
doi:10.1177/0034355213477477.

The role of religiosity and spirituality in the process of adjustment to disability is of increasing interest to rehabilitation professionals. Beginning with the Kubler-Ross models of grief and adjustment to disability and terminal illness, a number of stage models have included spiritual and religious interactions as a part of the adjustment process. These models, and even more recent models, point to a stage of bargaining with God for improvement or a cure through contingent prayerful interactions. However, little empirical evidence exists to support this stage as a part of adjustment to disability. Eighty-one current and previous consumers of state–federal vocational rehabilitation (VR) services in a southwestern state participated in an online survey to examine prayer content and explore the extent of bargaining with God. Research findings revealed that although prayer requests related to disability are frequent, bargaining is not applicable to many individuals with acquired disabilities.

Witzig, Theodore F. & C. Alec Pollard. 2013. Obsessional beliefs, religious beliefs, and scrupulosity among fundamental Protestant Christians. *Journal of Obsessive-Compulsive and Related Disorders* 2(3). 331–337.
doi:10.1016/j.jocrd.2013.06.002.

While there has been substantial speculation about the relationship between scrupulosity and religion in the literature, few studies have directly examined this topic in non-clinical religious communities. The purpose of the present study is to examine obsessional beliefs, scrupulosity, and religious beliefs in a relatively large, homogeneous sample of fundamental Protestant Christians. In addition, this study included validated measures of religious commitment, level of religious fundamentalism, and degree of spiritual well-being. Results support the hypotheses that scrupulosity would be positively correlated with obsessional beliefs and negatively correlated with religious commitment and spiritual well-being. However, contrary to expectations, religious fundamentalism was not significantly related to scrupulosity.

Zainal, Nor Zuraida, Sara Booth & Felicia A. Huppert. 2013. The efficacy of mindfulness-based stress reduction on mental health of breast cancer patients: a meta-analysis: MBSR on mental health of breast cancer. *Psycho-Oncology* 22(7). 1457–1465.
doi:10.1002/pon.3171.

This literature study investigated the evidence of the efficacy of mindfulness-based stress reduction (MBSR) in improving stress, depression and anxiety in breast cancer patients. Nine published studies (two randomized controlled trials, one quasi-experimental case-control study and six one-group, pre-intervention and post-intervention studies) that fulfilled the inclusion criteria were analyzed. The pooled effect size (95% CI) for MBSR on stress was 0.710, on depression was 0.575, and on anxiety was 0.733. The authors conclude that MBSR shows a moderate to large positive effect size on the mental health of breast cancer patients and warrants further systematic investigation because it has a potential to make a significant improvement on mental health for women in this group.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

Barnes, Vernon A, John L Rigg & Jennifer J Williams. 2013. Clinical Case Series: Treatment of PTSD With Transcendental Meditation in Active Duty Military Personnel. *Military Medicine* 178(7). e836–840. doi:10.7205/milmed-d-12-00426.

Active duty U.S. Army Service Members previously diagnosed with post-traumatic stress disorder (PTSD) were selected from review of patient records in the Traumatic Brain Injury Clinic at the Department of Defense Eisenhower Army Medical Center at Fort Gordon in Augusta, Georgia. Patients agreed to practice the Transcendental Meditation (TM) technique for 20 minutes twice a day for the duration of a 2-month follow-up period. Three cases are presented with results that show the feasibility of providing TM training to active duty soldiers with PTSD in a Department of Defense medical facility. Further investigation is suggested to determine if a TM program could be used as an adjunct for treatment of PTSD.

Büssing, Arndt, Almut Tabea Hirdes, Klaus Baumann, Niels Christian Hvidt & Peter Heusser. 2013. Aspects of spirituality in medical doctors and their relation to specific views of illness and dealing with their patients' individual situation. *Evidence-based Complementary and Alternative Medicine: eCAM* 2013. 734392. doi:10.1155/2013/734392.

The authors analyzed which aspects of spirituality are of relevance for medical doctors in a mostly secular society and how their spiritual/religious attitudes are related to specific views of illness, their dealing with patients' individual situation, and finally physicians' life satisfaction. Data from an anonymous survey enrolling 237 medical doctors from Germany indicated that secular forms of spirituality scored highest, while specific religious orientation had the lowest scores. Physicians with a specific specialization in complementary/alternative medicine (CAM) or anthroposophic medicine differed from their conventional counterparts with respect to specific aspects of spirituality; however, the specific views associated with these specializations were only weakly to moderately correlated with physicians' view on the meaning of illness and how they assume that they would deal with their patients' individual situation. The specific aspects of spirituality were negatively correlated with the view of "illness as a meaningless interruption" of life, indicating that physicians with a spiritual attitude would see illness also as a chance for an "individual development" and associated with a "biographical meaning" rather than just a "useless interruption" of life.

Cone, Pamela H. & Tove Giske. 2013. Teaching spiritual care - a grounded theory study among undergraduate nursing educators. *Journal of Clinical Nursing* 22(13-14). 1951–1960. doi:10.1111/j.1365-2702.2012.04203.x.

The authors aimed to explore nursing teachers' understanding of spirituality and how they prepare undergraduate nursing students to recognize spiritual cues and learn to assess and provide spiritual care. Data were collected during semi-structured interviews at three Norwegian University Colleges in five focus groups with 19 undergraduate nursing teachers were conducted from 2008 to 2009. From analysis of interviews, researchers concluded that nursing education should prepare students to recognize and act on spiritual cues. Making spiritual assessment and interventions more visible and explicit throughout nursing programs, in both classroom and clinical settings, will facilitate student maturation as they learn to integrate theoretical thinking into clinical practice.

Gordon, Timothy. 2013. Theorizing Yoga as a Mindfulness Skill. *Procedia - Social and Behavioral Sciences* 84. 1224–1227. doi:10.1016/j.sbspro.2013.06.733.

In this article, yoga practices are discussed for their potential role in mindfulness skill development. An examination of the literature provides a description of yoga and the theory of mindfulness, including the reduction of negative functioning and increase of mental health, physical health and behavior regulation. The process through

which yoga is theorized to function as a mindfulness skill is discussed along with future directions in theoretical development.

- Hu, Min, Yuehui Zhang, Hongli Ma, Ernest H. Y. Ng & Xiao-Ke Wu. 2013. Eastern Medicine Approaches to Male Infertility. *Seminars in Reproductive Medicine* 31(4). 301–310.
doi:10.1055/s-0033-1345589.

This article describes the clinical effects of Eastern medicine approaches to male infertility including acupuncture, Chinese herbal medicine, massage, yoga, tai chi, and qi gong, which could improve the sperm parameters and motility, genital inflammatory conditions, as well as immune system disorders, sexual dysfunction, and varicocele. Acupuncture reduces inflammation, increases sperm motility, improves semen parameters, modulates the immune system, and improves sexual and ejaculatory dysfunction in male infertility. The clinical effects may be mediated via activation of somatic afferent nerves innervating the skin and muscle. Chinese herbal medicines may also exert helpful effects in male infertility, and it is worth noting that some herbal drugs may result in male infertility. Massage also exerts positive effects in male infertility. Nevertheless, the mechanisms of clinical effects are unclear. Tai chi, qi gong, and yoga have not been investigated in male infertility, but it has been reported to regulate endocrine and central or autonomic nervous systems.

- Keshavarzi, Hooman & Amber Haque. 2013. Outlining a Psychotherapy Model for Enhancing Muslim Mental Health Within an Islamic Context. *International Journal for the Psychology of Religion* 23(3). 230–249.
doi:10.1080/10508619.2012.712000.

This article explores the psychology of Islam with respect to human behavior, pathology, health, and spirituality. A general therapeutic framework of psychological intervention within an Islamic context is offered. Within the model, practical interventions are suggested that are consistent with the Islamic views of the varying elements of the human being. There is also a discussion of culture, assessment, and rapport-building considerations unique to the treatment of Muslim populations. This model is offered as a framework to be considered by clinicians working with Muslims.

- Khodayarifard, Mohammad, Bagher Ghobari–Bonab, Mohsen Shokoohi–Yekta, Ali Naghi Faghihi, Ahmad Beh-Pajoo, Gholam-Ali Afrooz, Yasamin Abedini & Mohsen Paknejad. 2013. Developing a Religiosity Scale for Iranian College Student. *Procedia - Social and Behavioral Sciences* 82. 432–435.
doi:10.1016/j.sbspro.2013.06.288.

The present study was designed to develop a religiosity scale to be used with university students. University students (n=2,182) studying at the undergraduate, graduate and postgraduate levels were selected through stratified random sampling from among all the university students in Tehran. The scale was developed in four stages (three initial stages and one final stage). The results verified the criterion validity, differential validity and construct validity of the scale. The reliability was examined with the use of retest technique and internal consistency. Religiosity was found to be a complex construct with various dimensions of cognition, emotion, and behaviour. It encompasses attributes such as relation with God, with others, with one's self and with the universe.

- King, Anthony P., Thane M. Erickson, Nicholas D. Giardino, Todd Favorite, Sheila A.M. Rauch, Elizabeth Robinson, Madhur Kulkarni & Israel Liberzon. 2013. A pilot study of group mindfulness-based cognitive therapy (MBCT) for combat veterans with posttraumatic stress disorder (PTSD). *Depression and Anxiety* 30(7). 638–645.
doi:10.1002/da.22104.

This study investigated the feasibility, acceptability, and clinical outcomes of an mindfulness-based cognitive therapy (MBCT) group intervention adapted for combat posttraumatic stress disorder (PTSD). Consecutive

patients seeking treatment for chronic PTSD at a VA outpatient clinic were enrolled in 8-week MBCT groups, modified for PTSD (four groups, n=20) or brief treatment-as-usual (TAU) comparison group interventions (three groups, n=17). Intent to treat analyses showed significant improvement in PTSD in the MBCT condition but not the TAU conditions. MBCT completers (n=15, 75%) showed good compliance with assigned homework exercises, and significant and clinically meaningful improvement in PTSD symptom severity on post-treatment assessment. These data suggest group MBCT as an acceptable brief intervention/adjunctive therapy for combat PTSD, with potential for reducing avoidance symptom cluster and PTSD cognitions. Further studies are needed to examine efficacy in a randomized controlled design and to identify factors influencing acceptability and efficacy.

Leeuwen, René van, Annemiek Schep-Akkerman & Hanneke W M van Laarhoven. 2013. Screening patient spirituality and spiritual needs in oncology nursing. *Holistic Nursing Practice* 27(4). 207–216. doi:10.1097/hnp.0b013e318294e690.

The authors aimed to select 2 appropriate spiritual assessment tools and evaluate these by involving oncology nurses. The spiritual assessment tools were identified by means of a systematic literature search. Two tools were selected by a 4-step selection procedure. Evaluation of these tools took place by interviewing Dutch oncology nurses (n=8). The interviews were qualitatively analyzed. Of the 120 assessment tools collected, the Spiritual Health Inventory tool and the Spiritual History tool remained for further evaluation. The 8 oncology nurses did not have a unifying opinion on spiritual assessment in general, but they all agreed that in nursing practice a structural integration of spiritual assessment is lacking. The nurses preferred the use of the Spiritual Health tool for its “checklist like” approach. It seems that this tool gives them a concrete procedure to follow.

Lehto, Rebecca H & Gwen Wyatt. 2013. Perceptions about using mindfulness therapy: a lung cancer focus group study. *Cancer Nursing* 36(4). E51–60. doi:10.1097/ncc.0b013e31826d2f16.

The purpose of this study was to obtain lung cancer patient perceptions of a mindfulness-based intervention. Eleven lung cancer patients participated in audio-taped focus group sessions led by the investigator. Discussion questions probed patient perceptions of mindfulness in terms of symptom management, including benefits and barriers to this therapy and ways the intervention may need to be adapted to accommodate them. Three primary themes from the qualitative analysis include (1) awareness and interest, (2) perceived barriers and benefits, and (3) recommended adaptations. Specific perceptions included the importance of targeting key symptoms such as dyspnea, worry, and insomnia, whereas recommendations pointed out the need for a shorter duration than the standard 8-week protocol and a home-based approach for greater accessibility.

Otera, Masako, Hiroko Horike & Takamasa Saito. 2013. Musical life review for the elderly with dementia as spiritual care: Clinical functions and roles of meaningful or memorable songs. *The Arts in Psychotherapy* 40(3). 285–290. doi:10.1016/j.aip.2013.05.012.

Life review with music activities such as singing and listening to clients’ meaningful or memorable songs is a commonly practiced technique in various clinical settings. In the current paper, two case studies of life review with two Japanese elderly women with dementia were presented. A theoretical framework called “Musical Life Review” model was used to analyze the functions of clients’ meaningful or memorable songs used during life review sessions. Furthermore, the spiritual needs displayed by clients were determined with Murata’s theoretical model, which is intended to clarify the structure of spiritual pain.

Ruder, Shirley. 2013. Spirituality in nursing: nurses’ perceptions about providing spiritual care. *Home healthcare nurse* 31(7). 356–367. doi:10.1097/NHH.0b013e3182976135.

The purpose of this pilot study was to examine relationships between spirituality and nurses' providing spiritual care. Professional nurses (n=69) working in 2 large healthcare organizations completed the Perceptions of Spiritual Care Questionnaire. Approximately, 33% of the nurses worked in home care. Significant correlations were found among those nurses whose reported nursing education programs adequately prepared them to meet spiritual needs and taught ways to incorporate spiritual care into practice and those who did not.

- Sheppe, Alexander H., Roscoe F. Nicholson, Kenneth A. Rasinski, John D. Yoon & Farr A. Curlin. 2013. Providing Guidance to Patients: Physicians' Views About the Relative Responsibilities of Doctors and Religious Communities. *Southern Medical Journal* 106(7). 399–406.
doi:10.1097/SMJ.0b013e31829ba64f.

For this study, researchers mailed a confidential, self-administered survey to a stratified random sample of 1504 US primary care physicians (PCPs). Criterion variables were PCPs' assessment of the responsibility that physicians and religious communities bear in providing guidance to patients in four different clinical scenarios. Predictors were physicians' demographic and religious characteristics. PCPs indicated that once all medical options have been presented, physicians and religious communities both are responsible for providing guidance to patients about which option to choose (mean responsibility between "some" and "a lot" in all scenarios). Religious communities were believed to have the most responsibility in scenarios in which the patient will die within a few weeks or in which the patient faces a morally complex medical decision. PCPs who were older, Hispanic, or more religious tended to rate religious community responsibility more highly. Compared with physicians of other affiliations, evangelical Protestants tended to rate religious community responsibility highest relative to the responsibility of physicians.

- Spurr, Shelley, Lois Berry & Keith Walker. 2013. The meanings older adolescents attach to spirituality. *Journal for Specialists in Pediatric Nursing* 18(3). 221–232.
doi:10.1111/jspn.12028.

This exploratory qualitative study used focus group discussions to uncover the experiences of 22 adolescents ages 16-19 years. Three themes emerged from analysis of the discussions: understandings of spirituality, the influence of spirituality on wellness, and the moderating influences of spirituality. The unique stories and experiences of this study's participants provide nurses with some possible starting points and ideas for dialogue related to spirituality with their adolescent clients.

- Taylor, Elizabeth Johnston & Iris Mamier. 2013. Nurse responses to patient expressions of spiritual distress. *Holistic Nursing Practice* 27(4). 217–224.
doi:10.1097/HNP.0b013e318294e50a.

This secondary analysis of data from 200 practicing registered nurses' and student nurses' responses to 3 vignettes depicting patient spiritual distress were evaluated qualitatively and quantitatively (using the Empathic Response Scale). Findings showed wide variation in these nurses' ability to respond empathically; while some responses would be healing, others were potentially hurtful.

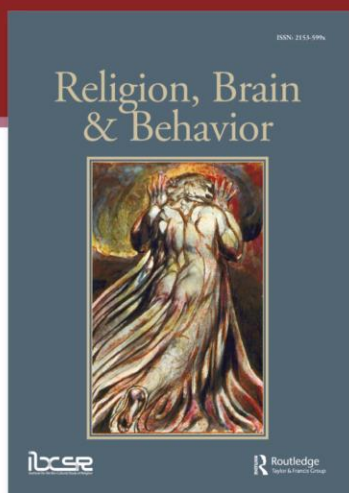
- Tirgari, Batool, Sedigheh Iranmanesh, Mohammad Ali Cheraghi & Ali Arefi. 2013. Meaning of spiritual care: Iranian nurses' experiences. *Holistic Nursing Practice* 27(4). 199–206.
doi:10.1097/hnp.0b013e318294e774.

Spiritual care is an essential component in nursing practice and strongly influenced by the sociocultural context. This article aimed to elucidate the meaning of nurses' experiences of giving spiritual care in southeast of Iran. A phenomenological hermeneutic approach influenced by Ricoeur was used. Eleven staff nurses who were currently working in the 3 major hospitals under the umbrella of the Kerman University of Medical Sciences were interviewed. The meaning of spiritual care was comprehensively understood as meeting patient as a unique being. This can be divided into 3 themes: meeting patient as a being in relationship, meeting patient as a cultural being,

and meeting patient as a religious being. The results in this study suggest that education about spirituality and spiritual care should be included in the continuous and in-service education of registered nurses. Spiritual and cultural assessment criteria should be included in this education to improve the provision of holistic care.

Uden-Kraan, C. F. van, M. J. M. Chinapaw, C. H. C. Drossaert, I. M. Verdonck-de Leeuw & L. M. Buffart. 2013. Cancer patients' experiences with and perceived outcomes of yoga: results from focus groups. *Supportive Care in Cancer* 21(7). 1861–1870.
doi:10.1007/s00520-013-1728-4.

Researchers aimed to explore cancer patients' motives for practicing yoga, experiences of practicing yoga, and perceived physical and psychosocial outcomes. Participants (n=45) following yoga classes for cancer patients were asked to participate in focus group interviews, of whom 29 participated. The focus groups (n=5) were audio taped with prior consent and transcribed verbatim. Data were analyzed by two coders and independently coded into key issues and themes. Motives for participation in yoga were relaxation, the will to be physically active, the wish to pay more attention to one's body, coping with psychosocial symptoms, contributing to their cancer rehabilitation process, and combining physical and mental processes. Main physical and psychosocial experiences of yoga mentioned by patients were regaining body awareness, raising attention to the inner self, learning how to relax, enjoyment, and finding recognition and understanding. Increased physical fitness and function, mental strength and resilience, increased coping, being more relaxed, and happiness were frequently mentioned experiences of patients.



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PART 3. BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

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