



exploring the nexus of culture, mind and religion

RESEARCH REVIEW

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

MAY, 2016

INTRODUCTION

IBCSR Research Review (IRR) is published by the Institute for the Bio-Cultural Study of Religion, a non-profit research institute dedicated to the scientific study of religion using biocultural techniques. *IRR* briefly annotates and furnishes online information about scientific research articles related to brain, behavior, culture, medicine, 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: H. W. Wilson Applied Science and Technology, H. W. Wilson 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 909 articles, 115 articles have been retained from 77 journals. There are 84 pre-publication citations from 51 journals.

IRR is distributed for free via email to those registering at ibcsr.org. Wesley J. Wildman publishes *IRR* on behalf of IBCSR. The editor is Joel Daniels, Ph.D., a postdoctoral fellow at the Institute. Send comments and suggestions to info@ibcsr.org. To unsubscribe, send an email to irr@ibcsr.org with "unsubscribe" in the subject line.

CONTENTS

- Part 1: Articles in Religion, Brain, and Behavior 2**
- 1.1 Scientific Study of Religion: Cognitive Neuroscience..... 2
- 1.2 Scientific Study of Religion: Evolution..... 2
- 1.3 Scientific Study of Religion: Psychology and Culture..... 3
- 1.4 Scientific Study of Religion: Method & Theory..... 5
- Part 2: Articles in Spirituality & Health Research 22**
- 2.1 Spirituality & Health: General Health & Well-Being..... 22
- 2.2 Spirituality & Health: Mental Health..... 22
- 2.3 Spirituality & Health: Method and Theory..... 27
- Part 3: Books..... 40**
- 3.1 Scientific Study of Religion, Brain, and Behavior..... 40
- 3.2 Spirituality & Health Research 40
- Part 4: Articles in Press..... 41**
- 4.1 Scientific Study of Religion, Brain, and Behavior..... 41
- 4.2 Spirituality & Health Research 42

PART 1: ARTICLES IN RELIGION, BRAIN, AND BEHAVIOR

1.1 SCIENTIFIC STUDY OF RELIGION: COGNITIVE NEUROSCIENCE

Fondevila, Sabela, Sabrina Aristei, Werner Sommer, Laura Jiménez-Ortega, Pilar Casado & Manuel Martín-Loeches. 2016. Counterintuitive Religious Ideas and Metaphoric Thinking: An Event-Related Brain Potential Study. *Cognitive Science* 40(4). 972–991.
doi:10.1111/cogs.12263.

It has been shown that counterintuitive ideas from mythological and religious texts are more acceptable than other (non-religious) world knowledge violations. In the present experiment researchers explored whether this relates to the way they are interpreted (literal vs. metaphorical). Participants were presented with verification questions that referred to either the literal or a metaphorical meaning of the sentence previously read (counterintuitive religious, counterintuitive non-religious and intuitive), in a block-wise design. Both behavioral and electrophysiological results converged. At variance to the literal interpretation of the sentences, the induced metaphorical interpretation specifically facilitated the integration (N400 amplitude decrease) of religious counterintuitions, whereas the semantic processing of non-religious counterintuitions was not affected by the interpretation mode. The authors suggest that religious ideas tend to operate like other instances of figurative language, such as metaphors, facilitating their acceptability despite their counterintuitive nature.

Kruis, Ayla, Heleen A. Slagter, David R. W. Bachhuber, Richard J. Davidson & Antoine Lutz. 2016. Effects of meditation practice on spontaneous eyeblink rate. *Psychophysiology* 53(5). 749–758.
doi:10.1111/psyp.12619.

A rapidly growing body of research suggests that meditation can change brain and cognitive functioning. Yet little is known about the neurochemical mechanisms underlying meditation-related changes in cognition. Here, researchers investigated the effects of meditation on spontaneous eyeblink rates (sEBR), a noninvasive peripheral correlate of striatal dopamine activity. Previous studies have shown a relationship between sEBR and cognitive functions such

The Institute for the Biocultural Study of Religion Membership Benefits

Religion, Brain & Behavior

Discounted annual subscription to the flagship journal in the biocultural study of religion

Contribute to IBCSR.org

Submit events, links, news, and reviews to the leading site for the biocultural study of religion

Research Review Database

Search an online database with all articles ever published in the scientific study of religion

Receive IBCSR Newsletters

Research news in the scientific study of religion, as well as Institute news, delivered to your email inbox



Join today!
www.ibcsr.org

Calendar year memberships US\$45
Discounts for retirees and students

as mind wandering, cognitive flexibility, and attention-functions that are also affected by meditation. Expectations were thus for a finding that long-term meditation practice would alter eyeblink activity. To test this, the researchers recorded baseline sEBR and intereyeblink intervals (IEBI) in long-term meditators (LTM) and meditation-naïve participants (MNP). It was found that LTM not only blinked less frequently, but also showed a different eyeblink pattern than MNP. This pattern had good to high degree of consistency over three time points. Moreover, the researchers examined the effects of an 8-week course of mindfulness-based stress reduction on sEBR and IEBI, compared to an active control group and a waitlist control group. No effect of short-term meditation practice was found. Finally, they investigated whether different types of meditation differentially alter eyeblink activity by measuring sEBR and IEBI after a full day of two kinds of meditation practices in the LTM. No effect of meditation type was found. Taken together, these findings may suggest either that individual difference in dopaminergic neurotransmission is a self-selection factor for meditation practice, or that long-term, but not short-term, meditation practice induces stable changes in baseline striatal dopaminergic functioning.

1.2 SCIENTIFIC STUDY OF RELIGION: EVOLUTION

Krasnow, Max M. & Andrew W. Delton. 2016. Are Humans Too Generous and Too Punitive? Using Psychological Principles to Further Debates about Human Social Evolution. *Frontiers in Psychology* 7. 799.

doi:10.3389/fpsyg.2016.00799.

Are humans too generous and too punitive? Many researchers have concluded that classic theories of social evolution (e.g., direct reciprocity, reputation) are not sufficient to explain human cooperation; instead, group selection theories are needed. The present researchers think such a move is premature. The leap to these models has been made by moving directly from thinking about selection pressures to predicting patterns of behavior and ignoring the intervening layer of evolved psychology that must mediate this connection. In real world environments, information processing is a non-trivial problem and details of the ecology can dramatically constrain potential solutions, often enabling particular heuristics to be efficient and effective. The authors argue that making the intervening layer of psychology explicit resolves decades-old mysteries in the evolution of cooperation and punishment.

Lee, Ellen M., Kathryn R. Klement, James K. Ambler, Tonio Loewald, Evelyn M. Comber, Sarah A. Hanson, Bria Pruitt & Brad J. Sagarin. 2016. Altered States of Consciousness during an Extreme Ritual. *PLoS One* 11(5). e0153126.

doi:10.1371/journal.pone.0153126.

Extreme rituals (body-piercing, fire-walking, etc.) are anecdotally associated with altered states of consciousness-subjective alterations of ordinary mental functioning but empirical evidence of altered states using both direct and indirect measures during extreme rituals in naturalistic settings is limited. Participants in the "Dance of Souls", a 3.5-hour event during which participants received temporary piercings with hooks or weights attached to the piercings and danced to music provided by drummers, responded to measures of two altered states of consciousness. Participants also completed measures of positive and negative affect, salivary cortisol (a hormone associated with stress), self-reported stress, sexual arousal, and intimacy. Both pierced participants (pierced dancers) and non-pierced participants (piercers, piercing assistants, observers, drummers, and event leaders) showed evidence of altered states aligned with transient hypofrontality and flow. Both pierced and non-pierced participants also reported decreases in negative affect and psychological stress and increases in intimacy from before to after the ritual. Pierced and non-pierced participants showed different physiological reactions, however, with pierced participants showing increases in cortisol and non-pierced participants showing decreases from before to during the ritual. Overall, the ritual appeared to induce different physiological effects but similar psychological effects in focal ritual participants (i.e., pierced dancers) and in participants adopting other roles.

- McCullough, Michael E., Paul Swartwout, John H. Shaver, Evan C. Carter & Richard Sosis. 2016. Christian religious badges instill trust in Christian and non-Christian perceivers. *Psychology of Religion and Spirituality* 8(2). 149–163.
doi:10.1037/rel0000045.

Researchers conducted 4 experiments to examine how people incorporate visual information about strangers' religious identities—religious badges—into their decisions about how much to trust them. Experiment 1 revealed that Christian and non-Christian participants were more trusting (as measured by self-report) of targets who wore a religious badge associated with Christianity (Ash Wednesday ashes) than toward targets who did not wear such a badge. Experiment 2 replicated Experiment 1 and also revealed that the effects of Ash Wednesday ashes on Christians' and non-Christians' trust extended to a behavioral measure of trust (i.e., monetary allocations in a multiplayer trust game). Experiment 3 replicated Experiments 1 and 2 with a different religious badge (a necklace with the Christian cross on it). Experiment 4 ruled out a potential confound. Consistent with a stereotype interpretation, these results suggest that U.S. students regard visual cues to people's espousal of Christian religious beliefs as signals of their trustworthiness.

- Purzycki, Benjamin Grant. 2016. The Evolution of Gods' Minds in the Tyva Republic. *Current Anthropology* 57(S13). S88–S104.
doi:10.1086/685729.

As appeals to what gods know and care about often motivate and rationalize human behavior, understanding shared models of gods' minds is crucial for understanding religion's contributions to human sociality. If religious systems function to minimize the effects of social and ecological problems, then models of gods' concerns should coevolve with these problems. The present work assesses this prediction using data collected in the Tyva Republic. After briefly introducing the social and ecological history of ritual cairn piety in Inner Asia, the author examines explicit representational models of morality, virtue, and gods' concerns in Tyva. He shows that (a) there is very little conceptual overlap between Tyvans' models of morality and virtue and the things about which spirits care; (b) Tyvan spirit masters are primarily concerned with ritual and breaches of resource maintenance; and (c) among the emerging, salient factors that anger spirit masters are alcohol abuse and littering, very recent social problems in the region. This report provides support for the hypothesis that representational models of gods' minds will evolve in accordance with ever-shifting local problems and offers the first formal treatment of empirically determining what constitutes a "moralistic" deity among living people.

- Rajhans, Purva, Nicole Altvater-Mackensen, Amrisha Vaish & Tobias Grossmann. 2016. Children's altruistic behavior in context: The role of emotional responsiveness and culture. *Scientific Reports* 6. 24089.
doi:10.1038/srep24089.

Altruistic behavior in humans is thought to have deep biological roots. Nonetheless, there is also evidence for considerable variation in altruistic behaviors among individuals and across cultures. Variability in altruistic behavior in adults has recently been related to individual differences in emotional responsiveness to fear in others. The current study examined the relation between emotional responsiveness (using eye-tracking) and altruistic behavior (using the Dictator Game) in 4 to 5-year-old children (n=96) across cultures (India and Germany). The results revealed that increased altruistic behavior was associated with a greater responsiveness to fear faces (faster fixation), but not happy faces, in both cultures. This suggests that altruistic behavior is linked to our responsiveness to others in distress across cultures. Additionally, only among Indian children greater altruistic behavior was associated with greater sensitivity to context when responding to fearful faces. These findings further our understanding of the origins of altruism in humans by highlighting the importance of emotional processes and cultural context in the development of altruism.

Smead, Rory & Patrick Forber. 2016. The coevolution of recognition and social behavior. *Scientific Reports* 6. 25813.
doi:10.1038/srep25813.

Recognition of behavioral types can facilitate the evolution of cooperation by enabling altruistic behavior to be directed at other cooperators and withheld from defectors. While much is known about the tendency for recognition to promote cooperation, relatively little is known about whether such a capacity can coevolve with the social behavior it supports. Here researchers use evolutionary game theory and multi-population dynamics to model the coevolution of social behavior and recognition. They show that conditional harming behavior enables the evolution and stability of social recognition, whereas conditional helping leads to a deterioration of recognition ability. Expanding the model to include a complex game where both helping and harming interactions are possible, the researchers find that conditional harming behavior can stabilize recognition, and thereby lead to the evolution of conditional helping. This model identifies a novel hypothesis for the evolution of cooperation: conditional harm may have coevolved with recognition first, thereby helping to establish the mechanisms necessary for the evolution of cooperation.

Van Tongeren, Daryl R., Jeffrey D. Green, Don E. Davis, Joshua N. Hook & Timothy L. Hulsey. 2016. Prosociality enhances meaning in life. *Journal of Positive Psychology* 11(3). 225–236.
doi:10.1080/17439760.2015.1048814.

A central feature of meaning in life is a consideration of more than oneself. The present researchers extend this logic to suggest that altruistically motivated prosociality—acting in ways that benefit others—is a self-transcending action that may provide meaning in life. Study 1 provided evidence of a relationship between self-reported prosocial behavior and meaning in life, even after statistically controlling for personality traits and self-esteem. Study 2 provided evidence that engaging in a prosocial action, via writing notes of gratitude, increased meaning in life. Study 3 provided evidence that individuals bolster perceptions of prosociality following threats to meaning. Study 4 suggested relationship satisfaction partially mediates the link between prosocial actions and meaning in life. These studies provide initial evidence that prosociality enhances meaning in life.

Vonk, Jennifer & Jerrica Pitzen. 2016. Religiosity and the formulation of causal attributions. *Thinking & Reasoning* 22(2). 119–149.
doi:10.1080/13546783.2015.1073623.

Previous studies have suggested that religious individuals engage primarily in intuitive over analytic processing. The present researchers investigated a connection between specific aspects of religiosity and the attribution of causation to social and physical events. College undergraduates completed measures of religiosity online and were asked to determine the causes of events that varied in type, outcome, and likelihood, as well as the personality characteristics of the protagonist. Individuals with greater intrinsic religious orientation, fundamentalism, who viewed God as loving, who were more dogmatic, and had an external locus of control were more likely to attribute supernatural phenomena to events compared to those lower in those traits. Supernatural causation was invoked more often when the character of the protagonist and the outcome of social event matched in valence (both positive or both negative) than when they did not match (e.g., character positive, outcome negative). Individuals low and high in religiosity showed similar reasoning, but individuals higher in religiosity were more likely to attribute supernatural causes for positive outcomes and characters in physical scenarios, consistent with their view of God as benevolent.

1.3 SCIENTIFIC STUDY OF RELIGION: PSYCHOLOGY AND CULTURE

Adamczyk, Amy, Katharine A. Boyd & Brittany E. Hayes. 2016. Place matters: Contextualizing the roles of religion and race for understanding Americans' attitudes about homosexuality. *Social Science Research* 57. 1–16.
doi:10.1016/j.ssresearch.2016.02.001.

As laws and policies related to homosexuality have evolved, Americans' attitudes have also changed. Race and religion have been established as important indicators of feelings about homosexuality. However, researchers have given almost no attention to how county characteristics shape Americans' attitudes. Using Hierarchical Linear Modeling techniques, researchers examine how personal characteristics and the religious and racial context of a county shape feelings about homosexuality drawing on data from the American National Election Survey and information about where respondents reside. It is found that African Americans initially appear less tolerant than other racial groups, until the analysis accounts for the geographical distribution of attitudes across the nation. Additionally, once researchers consider religious involvement, strength of belief, and religious affiliation African Americans appear to have warmer feelings about homosexuality than whites. Drawing on the moral communities' hypothesis, researchers also find that the strength of religiosity amongst county residents heightens the influence of personal religious beliefs on disapproving attitudes. There is also a direct effect of the proportion conservative Protestant, whereby people of all faiths have cooler attitudes towards homosexual individuals when they reside in a county with a higher proportion of conservative Protestants. Finally, the authors do not find any evidence for an African American cultural influence on attitudes.

Billingsley, Berry, Richard Brock, Keith S. Taber & Fran Riga. 2016. How Students View the Boundaries Between Their Science and Religious Education Concerning the Origins of Life and the Universe. *Science Education* 100(3). 459–482.
doi:10.1002/sce.21213.

Internationally in secondary schools, lessons are typically taught by subject specialists, raising the question of how to accommodate teaching which bridges the sciences and humanities. This is the first study to look at how students make sense of the teaching they receive in two subjects (science and religious education [RE]) when one subject's curriculum explicitly refers to cross-disciplinary study and the other does not. Interviews with 61 students in seven schools in England suggested that students perceive a permeable boundary between science and their learning in science lessons and also a permeable boundary between religion and their learning in RE lessons, yet perceive a firm boundary between science lessons and RE lessons. Researchers concluded that it is unreasonable to expect students to transfer instruction about cross-disciplinary perspectives across such impermeable subject boundaries.

Bowe, Brian J. & Taj W. Makki. 2016. Muslim neighbors or an Islamic threat? A constructionist framing analysis of newspaper coverage of mosque controversies. *Media Culture & Society* 38(4). 540–558.
doi:10.1177/0163443715613639.

In recent years, growing communities of Muslim-Americans have faced tension in a series of debates over the construction of Islamic prayer spaces in American cities. Islamic community members have found themselves fighting for representation within the political process and for their philosophical right to exist within American society. This study presents a framing analysis of the debate in five US newspapers between 2010 and 2013 as a way of examining the position of Muslims within contemporary American society. The study examines five frames: Local Regulation, Legal Authority, Political Debate, Muslim Neighbors, and Islamic Threat. The first three were episodic frames, while the other two were thematic. Some of the discourse showed evidence of Islamophobia, or indiscriminate negative attitudes or emotions directed at Islam or Muslims. Other stories showed evidence of Islamophilia, which is the stereotypical presentation of good Muslims' who are model citizens in contrast to the bad Muslims' who serve as rhetorical enemies.

Burity, Joanildo A. 2016. Minoritization and Pluralization: What Is the “People” That Pentecostal Politicization Is Building? *Latin American Perspectives* 43(3). 116–132.
doi:10.1177/0094582X16639238.

The emergence of Pentecostalism on the Brazilian scene has raised new questions about the way religion relates to the definition of a people, how religious minorities can be politically and legally integrated into the mainstream of

national identity, and to what degree the state-religion relation is constitutive of society in a context of increasing sociocultural, religious, and political pluralization. The argument draws on the concept of minoritization proposed by William Connolly, against the background of Laclau's problematic of the formation of a people as a hegemonic actor. An analysis of Pentecostal discourse on the public and the people reveals that Pentecostalism minoritized itself in response to perceived exclusion and this accentuated pluralization within it. An unintended effect of this logic was the fluidity of the boundary between sacred and profane, religious and secular. In a context of growing cultural, social, and political pluralization, these discursive practices have the potential to lead either to the aggiornamento of Pentecostalism or to the regressive closing of a populist right-wing discourse.

Burke, Kevin J. & Brian R. Gilbert. 2016. Racing tradition: Catholic schooling and the maintenance of boundaries. *Race Ethnicity and Education* 19(3). 524–545.
doi:10.1080/13613324.2015.1013461.

This article seeks to add to the underdeveloped strain of inquiry on the raced social experience of students in private and parochial institutions. Researchers examine the role Catholic schools in the city of Chicago play in the maintenance and creation of racially problematic policies, spaces, and rhetoric. The research uncovers a multitude of responses framing African American students as an exotic other in mission and action through the leveraging of liturgical, ideological, and political language and practice. Using Cultural Studies and Critical Race Theory the work seeks to create a discursive space for representation and resistance in the repositioning of dominant and sanguineous narratives about Catholic schooling both in the US and globally. The authors use moments when race became particularly and often painfully salient in experiences of Catholic schooling to expose the structural and racial inequity perpetuated in establishing and enforcing racial barriers to success through religion-for-segregation educational policies.

Bystrov, Evgenia. 2016. Religiosity, nationalism and fertility among Jews in Israel revisited. *Acta Sociologica* 59(2). 171–186.
doi:10.1177/0001699316628615.

This paper focuses on competing explanations of childbearing behavior among Jews in Israel. Despite evidence of the second demographic transition in Israel, total fertility has not declined during the last three decades, unlike in most western high-income democracies. Two alternative explanations in the literature address this phenomenon. One is religiosity and the other is a nationalist sentiment at the aggregate level, both driving the high fertility rates. Using structural equation modelling, the current study tests the association of each of these two factors with fertility. Religiosity and nationalism were constructed as latent variables based on individual-level observed measures. Supporting previous studies at the aggregate level, the current analysis confirms that religiosity is the main determinant of fertility at the individual level, whereas nationalism has an effect on fertility only due to its high connection with religiosity. Parsimonious and comprehensive models of Jewish fertility in Israel and further research directions are suggested.

Celis, Leila. 2016. The Legacy of Liberation Theology in Colombia: The Defense of Life and Territory. *Latin American Perspectives* 43(3). 69–84.
doi:10.1177/0094582X16639270.

Liberation theology was very important in Latin America between 1970 and 1980. While it is less significant today, it has not disappeared. When one looks at Colombia, one can see the pastoral and political commitment of the religious and the laity in various regions as they accompany marginalized communities, victims of government and parastatal violence, in conformity with their preferential option for the poor. Motivated by the crucified Christ, the heirs of liberation theology have developed a theology of life or of human rights. As human rights advocates, they identify among the causes of violence the policies of capitalist development, denounced as imperialist and responsible for the poverty of the majority of the population. This development has its origin in the parallel dynamics of social and international relations and the associated adaptation of the social movement.

Chojnacki, Ruth J. 2016. Religion, Autonomy, and the Priority of Place in Mexico's Maya Highlands. *Latin American Perspectives* 43(3). 31–50.
doi:10.1177/0094582X16629461.

The irruption of Mexico's highland Maya on the world stage with the 1994 New Year's Day uprising by the Zapatista Army of National Liberation generated a torrent of publications. Relatively neglected in this literature is the deconstruction of "costumbre" (ancestral Maya tradition) by Maya youth dislocated by Mexico's early-1980s economic collapse. In one exemplary Tzotzil Maya pueblo, the acquisition of biblical literacy and the cognitive skills it entails in Catholic Church-sponsored courses oriented to liberation theology propelled a generational religious revolt. The ensuing reclamation of ancestral territory from ladino ranchers upended colonial relations, enabling indigenous peasants in this and other highland Maya communities to institute autonomous modes of production. Driven by a dialectic of religious ritual and agricultural labor, this assertion of Maya agency attests to the salience of religion and the priority of place as indispensable resources for indigenous socioeconomic autonomy confronting neoliberal assault.

Chon, Don Soo. 2016. Religiosity and Regional Variation of Lethal Violence: Integrated Model. *Homicide Studies* 20(2). 129–149.
doi:10.1177/1088767915576995.

The present study tested the impact of religiosity and region on lethal violence in 83 countries by applying an integrated model. The regression results provided support for Durkheim's proposition that religious passion might lead to a high homicide rate in a society. However, religiosity was significantly and negatively connected to the suicide rate, suggesting that religious secularization is related to an increased national suicide rate. Finally, the Latin American region exhibited an elevated homicide rate, while North Africa and the Middle East displayed low homicide and suicide rates.

El-Haq, Mona Medhat Gad, Hadia Hamdy Abdelaziz & Ahmed Amin Mohamed. 2016. When every innovation is misguidance, and every misguidance is in hell: The relationship between religious fundamentalism and creativity. *Personality and Individual Differences* 94. 163–167.
doi:10.1016/j.paid.2016.01.022.

In spite of its importance, religious individual level differences have not received sufficient attention in the creativity literature. This study investigates the relationship between religious fundamentalism and individual creativity. It also examines the mediating role of need for cognition in this relationship. A sample of 272 Egyptian undergraduate students completed a questionnaire measuring their religious fundamentalism and need for cognition levels. To measure creativity, participants were asked to name creative methods for using a brick and a paperclip. Hierarchical multiple regression, Sobel test, and structural equation modeling confirmed that religious fundamentalism is negatively related to creativity, and that need for cognition partially mediates this relationship.

Foxeus, Niklas. 2016. "I am the Buddha, the Buddha is Me": Concentration Meditation and Esoteric Modern Buddhism in Burma/Myanmar. *Numen* 63(4). 411–445.
doi:10.1163/15685276-12341393.

In postcolonial Burma, two trends within lay Buddhism, largely in tension with one another, developed into large-scale movements. They focused upon different meditation practices, insight meditation and concentration meditation, with the latter also including esoteric lore. An impetus largely shared by the movements was to define an "authentic" Buddhism to serve as the primary vehicle of the quest for individual, local, and national identity. While insight meditation was generally considered Buddhist meditation par excellence, concentration meditation was ascribed a more dubious Buddhist identity. Given this ambiguity, it could be considered rather paradoxical that concentration meditation could be viewed as a source of "authentic" Buddhism. The aim of this article is to investigate the issue of identity and the paradox of authenticity by examining the concentration meditation practices of one large esoteric congregation and tentatively comparing its practices with those of the insight meditation movement. It will be argued

that the movements represented two varieties of so-called modern Buddhism (rationalist modern Buddhism and esoteric modern Buddhism) drawing on different Buddhist imaginaries and representing two main trends that are largely diametrically opposed to one another. They therefore represent two ways of constructing an individual, local, and national identity.

- Gershman, Boris. 2016. Witchcraft beliefs and the erosion of social capital: Evidence from Sub-Saharan Africa and beyond. *Journal of Development Economics* 120. 182–208.
doi:10.1016/j.jdeveco.2015.11.005.

This paper examines the relationship between witchcraft beliefs, a deep-rooted cultural phenomenon, and various elements of social capital. Using novel survey data from nineteen countries in Sub-Saharan Africa, researchers establish a robust negative association between the prevalence of witchcraft beliefs and multiple measures of trust which holds after accounting for country fixed effects and potential confounding factors at the individual, regional, and ethnic-group levels. This finding extends to other metrics of social capital, namely charitable giving and participation in religious group activities. Such coexistence of witchcraft beliefs and antisocial attitudes stands in stark contrast to a well-explored alternative cultural equilibrium characterized by religious prosociality. Evidence from societies beyond Africa shows that in preindustrial communities where witchcraft is believed to be an important cause of illness, mistrust and other antisocial traits are inculcated since childhood. Furthermore, second-generation immigrants in Europe originating from countries with widespread witchcraft beliefs are generally less trusting.

- Halrynjo, Sigtona & Merel Jonker. 2016. Naming and Framing of Intersectionality in Hijab Cases—Does It Matter? An Analysis of Discrimination Cases in Scandinavia and the Netherlands. *Gender Work and Organization* 23(3). 278–295.
doi:10.1111/gwao.12089.

This article examines how intersectionality is recognized in hijab discrimination cases brought before the Norwegian, Swedish, Danish and Dutch equality bodies. Hijab cases are regarded as a perfect example of intersectionality, as religion and gender are interwoven in the use of the Muslim veil. The theoretical shift towards intersectionality has influenced substantial revisions of equality policies, bodies and laws. Recognizing intersectionality has become synonymous with quality in the equality architecture. The present authors question this and argue that quality must be scrutinized empirically, including the practice of the equality bodies. Results show that most complainants do not present their cases as intersectional discrimination, and that only the Norwegian equality body applies an intersectional approach. However, an intersectional approach seems not to be crucial to protect against discrimination in these cases. Thus, the authors argue that the quality of the equality architecture should be scrutinized more on the process, judgement and actual ability to promote equality, than on the naming and framing of intersectionality.

- Hastings, Orestes P. 2016. Not a lonely crowd? Social connectedness, religious service attendance, and the spiritual but not religious. *Social Science Research* 57. 63–79.
doi:10.1016/j.ssresearch.2016.01.006.

Using the 2006-2014 General Social Survey and 2006-2012 Portraits of American Life Study, the author finds that on three dimensions of social connectedness—social interaction frequency, core discussion network size, and number of close ties—religious service attenders are more connected than religious non-attenders and then either spiritual nor religious, but there are few differences between attenders and the spiritual but not religious. Difference-in-differences and fixed-effects models show little evidence that switches between categories are associated with changes in connectedness, and additional models show that prior social connectedness explains only a small amount of future switches. This paper challenges assumptions that the non-religious are a homogenous group lacking the benefits provided through the social networks of religious congregations and has implications for research on what it means to be spiritual, measuring religion and spirituality, and understanding the role of formal organizations in social life.

Holland, Nicole E. 2016. Partnering with a Higher Power: Academic Engagement, Religiosity, and Spirituality of African American Urban Youth. *Education and Urban Society* 48(4). 299–323. doi:10.1177/0013124514530153.

Engagement in and transitions between academic institutions may be enhanced for African American urban youth if we consider the role of religiosity, spirituality, and places of worship. This article presents the manner by which African American university students, who attended public high schools, conveyed the influence of their religious and spiritual beliefs on their academic aspirations, engagement, and achievement. Further, these students described how their connections to and support from places of worship assisted them in their educational endeavors. The data from this study, in conjunction with previous research, demonstrate the importance of knowing students' social and contextual support for academic endeavors beyond the family and school. This type of information has the potential to assist school personnel in knowing, advising, and supporting students.

Jaime-Castillo, Antonio M., Juan J. Fernández, Celia Valiente & Damon Mayrl. 2016. Collective religiosity and the gender gap in attitudes towards economic redistribution in 86 countries, 1990-2008. *Social Science Research* 57. 17–30. doi:10.1016/j.ssresearch.2016.01.009.

What is the relationship between gender and the demand for redistribution? On average, women face more economic deprivation than men, and thus in many countries women favor redistribution more than men. However, this is not the case in a number of other countries, where women do not support redistribution more than men. To explain this cross-national paradox, the present authors stress the role of collective religiosity. In many religions, theological principles both militate against public policies designed to redistribute income, and also promote traditionally gendered patterns of work and family involvement. Hence, researchers hypothesize that, in those countries where religion remains influential either through closer church-state ties or an intensely religious population, men and women should differ less in their attitudes towards redistribution. Drawing upon the World Values Survey, the authors estimate three-level regression models that test our religiosity-based approach and two alternative explanations in 86 countries and 175 country-years. The results are consistent with the hypothesis. Moreover, in further support of an theoretical approach, societal religiosity undermines pro-redistribution preferences more among women than men. These findings suggest that collective religiosity matters more to the gender gap in redistributive attitudes than traditional political and labor force factors.

Jorgensen, Bryce L., Jay A. Mancini, Jeremy Yorgason & Randal Day. 2016. Religious Beliefs, Practices, and Family Strengths: A Comparison of Husbands and Wives. *Psychology of Religion and Spirituality* 8(2). 164–174. doi:10.1037/rel0000052.

Guided by a proposed religiosity and family strengths framework, presented here for the first time, the current study examined the associations between religious beliefs and religious practices and whether they facilitated the family strengths construct of family involvement as reported by both husbands and wives. Using data from the Flourishing Families Project (n=333 couples), a common fate approach was used to examine both common and unique attributes of husbands and wives among religious beliefs, religious practices, and family involvement. Results suggest that the stronger a couple's religious beliefs and the higher the frequency of participation in religious practices, the more likely they were to spend time together in positive, meaningful activities such as helping their child with homework, reading books with their child, spending time together playing and having fun, enjoying family recreation, and participating in cultural traditions. Results also suggest that religious practices mediate the influence of religious beliefs on family involvement. Findings highlight within-couple religious processes as linked with family involvement outcomes.

Kimball, Cynthia N., Kaye V. Cook, Chris J. Boyatzis & Kathleen C. Leonard. 2016. Exploring Emerging Adults' Relational Spirituality: A Longitudinal, Mixed-Methods Analysis. *Psychology of*

Religion and Spirituality 8(2). (Qualitative and Mixed Methods Research on Relational Spirituality). 110–118.

doi:10.1037/rel0000049.

Using a longitudinal, mixed-methods design and building on Shults and Sandage's (2006) relational spirituality model, researchers explored spiritual seeking, spiritual dwelling, and the dialectical process of balancing spiritual seeking and dwelling. Assessing a sample of 77 Christian emerging adults twice over a 2-year period (thirty-nine 2006 graduates and thirty-eight 2008 graduates), researchers quantitatively measured spiritual seeking (using the Quest Scale) and qualitatively measured spiritual dwelling (using narratives of spiritual experiences) and the dialectical-balancing process (using narratives of faith turning points and of spiritual change in recent years). Results indicate that at 4 years post-graduation, emerging adults exhibit a more well-integrated (faith-life engagement), more communally oriented, and less personally focused spirituality. This pattern is especially likely among emerging adults who exhibit high spiritual questing along with mature reflections on transformative events in their spiritual lives. The promise of using qualitative, mixed-methods, and longitudinal methodologies to explore emerging adults' relational spirituality is discussed.

Martinovic, Borja & Maykel Verkuyten. 2016. Inter-religious feelings of Sunni and Alevi Muslim minorities: The role of religious commitment and host national identification. *International Journal of Intercultural Relations* 52. 1–12.

doi:10.1016/j.ijintrel.2016.02.005.

This paper examines inter-religious attitudes from the perspective of Muslim minorities living in Western Europe. Researchers examine both Sunni and Alevi Muslims of Turkish origin living in Germany and the Netherlands, and focus on their global feelings towards multiple religious out-groups (Christians, Jews, Muslim out-group, and non-believers). They hypothesize that Sunnis would dislike religious out-groups more than Alevis, and that these group differences in religious out-group feelings can be explained by group differences in host national identification and the three B's of religious commitment: belonging (religious identification), behavior (religious practices), and belief (liberal values). Sunnis were found to be rather negative towards Alevis, and Alevis were even more negative towards Sunnis. Furthermore, as expected, Alevis had more positive feelings towards Christians, Jews and non-believers, and this was related to their stronger host national identification, lower religious group identification, lower involvement in religious practices, and stronger endorsement of liberal values. The authors conclude by pointing at the need to distinguish between subgroups of Muslims instead of treating them as a uniform collective.

Michalopoulos, Stelios, Alireza Naghavi & Giovanni Prarolo. 2016. Islam, inequality and pre-industrial comparative development. *Journal of Development Economics* 120. 86–98.

doi:10.1016/j.jdeveco.2016.01.002.

This study explores the interaction between trade and geography in shaping the Islamic economic doctrine in its first few centuries. Researchers build a model where an unequal distribution of land quality in the presence of trade opportunities conferred differential gains from trade across regions, fostering predatory behavior by groups residing in the poorly endowed territories. It is shown that in such an environment it was mutually beneficial to institute an economic system of income redistribution featuring income transfers in return for safe passage to conduct trade. A commitment problem, however, rendered a merely static redistribution scheme unsustainable. Islam developed a set of dynamic redistributive rules that were self-enforcing, in regions where arid lands dominated the landscape. While such principles fostered the expansion of trade within the Muslim world, they limited the accumulation of wealth by the commercial elite, shaping the economic trajectory of Islamic lands in the pre-industrial era.

Moore, Leslie C. 2016. Change and variation in family religious language policy in a West African Muslim community. *Language Policy* 15(2). 125–139.

doi:10.1007/s10993-015-9366-y.

This article examines variation in family religious language policy in a Muslim community in West Africa. Taking an ethnographically grounded case study approach, the author situates families' choices with regards to their children's religious (language) education within the larger linguistic, social, and cultural context, focusing on new influences on Islamic education and Arabic learning in the community and the wider region during a period of Islamic resurgence. Families' religious education choices are examined with particular attention to what they mean for children's Arabic learning and what they say about families' orientations toward Arabic. This article is based on a language socialization study of seven young Fulbe children into three languages (Fulfulde, Arabic, and French) at home, Qur'anic school, and public school in northern Cameroon. Changes in the religious, linguistic, and educational landscape of the region are reflected in the variation within and among four focal families with respect to how they organized and envisioned their children's religious study and Arabic language learning.

Moran Faundes, Jose Manuel & Maria Angelica Penas Defago. 2016. Strategies of Self-Proclaimed Pro-Life Groups in Argentina: Effect of New Religious Actors on Sexual Policies. *Latin American Perspectives* 43(3). 144–162.
doi:10.1177/0094582X15628022.

Over the past few decades political processes recognizing and broadening sexual and reproductive rights have produced a reaction from conservative sectors seeking to block those gains. Although the Catholic Church hierarchy and some Evangelical churches have led the opposition to these rights, various sectors of civil society have begun to foment resistance to pluralist sexual politics. In Argentina self-proclaimed pro-life nongovernmental organizations have become important in the local context, using channels legitimized by contemporary democracy. While they initially devoted themselves primarily to the issue of abortion through activities associated with assistencialism and cultural impact, their actions since the 1990s have diversified, entering into the politico-institutional field and aiming at other issues associated with the country's sexual policy. The movement and religion overlap at many levels and are separate in others. The complexity of the relationship between them requires rethinking of the normative frameworks through which progress on sexual and reproductive rights in Latin America is usually theorized. The separation of religion and politics under the paradigm of laicism can be insufficient to guarantee sexual pluralism in our societies.

Northmore-Ball, Ksenia & Geoffrey Evans. 2016. Secularization versus religious revival in Eastern Europe: Church institutional resilience, state repression and divergent paths. *Social Science Research* 57. 31–48.
doi:10.1016/j.ssresearch.2015.11.001.

Despite continuing for over two decades, the debate about the nature of the trends in religiosity in post-Communist Eastern Europe remains unresolved: some arguing that these countries are undergoing the same process of secularization as the West, while others insist that the entire region is experiencing a religious revival. Using national sample surveys from the early 1990s to 2007 to examine the change in demographic predictors of religiosity, researchers show that Catholic and Orthodox countries are experiencing different trends, the first group displaying evidence of secularization and the second of revival, and that these two different trends are likely to derive from the legacies of state repression and the differing abilities of the churches to resist such repression. The authors argue that the current literature has thus taken a mistakenly general approach, and that the post-Communist region consists of at least two distinct groups of societies with different trends in religiosity.

Or, Iair G. 2016. “A seed blessed by the Lord”: The role of religious references in the creation of Modern Hebrew. *Language Policy* 15(2). 163–178.
doi:10.1007/s10993-015-9363-1.

The nativization of Modern Hebrew at the end of the nineteenth century and the beginning of the twentieth is one of the most commonly cited examples of language planning and (possibly) revival. The Hebrew Language Committee, which was the main body responsible for Hebrew language planning in the formative years 1890-1953, held numerous discussions about the desired pronunciation, grammar, orthography and lexicon of the evolving language.

The present study looks into one intriguing trait in the discourse of the Committee: the inclusion of numerous religious expressions drawn from Jewish religion, mysticism, and law. The paper examines these religious references and attempts to discover whether the Hebrew planning discussions included in the Committee's Proceedings were a continuation of Jewish scholarly, halakhic deliberations, or whether the use of Jewish imagery and allusions was just a fa double dagger on de parler. Using a language ideologies framework, it suggests that while the overt intentions of Hebrew language planners were most predominantly secular, there is enough evidence to support the claim that the language planning of Hebrew was not fully secularized.

Parker, Cristian. 2016. Religious Pluralism and New Political Identities in Latin America. *Latin American Perspectives* 43(3). 15–30.
doi:10.1177/0094582X15623771.

The role of religion in Latin American politics can no longer be interpreted with reductionist schemes. The faithful citizens are combining faith and politics in unprecedented ways, and churches and denominations are no longer factors of political identity. The reconfiguration of new social and political movements interweaves complex linkages with the religious. The transformations of the political field and especially of democratic processes have reshaped identities in a context of increasing religious and cultural diversity with relatively less Catholic presence and greater Evangelical presence. Institutional secularization and religious pluralism seem to go hand in hand with a new cleavage between religion and politics.

Peri-Rotem, Nitzan. 2016. Religion and Fertility in Western Europe: Trends Across Cohorts in Britain, France and the Netherlands. *European Journal of Population* 32(2). 231–265.
doi:10.1007/s10680-015-9371-z.

The role of religion in explaining fertility differences is often overlooked in demographic studies, particularly in Western Europe, where there has been a substantial decline in institutional forms of religious adherence. The current study explores the changing relationships between religion and childbearing in Britain, France and the Netherlands. Using data from the Generations and Gender Programme and the British Household Panel Survey, religious differences in completed fertility and the transition to first birth are explored across cohorts of women. In addition, a longitudinal analysis is employed to examine the influence of religion on subsequent childbearing. Although the secularization paradigm assumes that the influence of religion on individual behavior will diminish over time, it is found that religious affiliation and practice continue to be important determinants of fertility and family formation patterns. However, there is some variation in the relationship between religion and fertility across countries; while in France and the Netherlands fertility gaps by religiosity are either consistent or increasing, in Britain, this gap appears to have narrowed over time. These findings suggest that fertility differences by religion also depend on the particular social context of religious institutions in each country.

Quach, Dianna, Kristen E. Jastrowski Mano & Kristi Alexander. 2016. A Randomized Controlled Trial Examining the Effect of Mindfulness Meditation on Working Memory Capacity in Adolescents. *Journal of Adolescent Health* 58(5). 489–496.
doi:10.1016/j.jadohealth.2015.09.024.

The purpose of this study was to investigate the effectiveness of a mindfulness meditation intervention on working memory capacity (WMC) in adolescents via a randomized controlled trial comparing mindfulness meditation to hatha yoga and a waitlist control group. Participants (n=198 adolescents) were recruited from a large public middle school in southwest United States and randomly assigned to mindfulness meditation, hatha yoga, or a waitlist control condition. Participants completed a computerized measure of WMC (Automated Operational Span Task) and self-report measures of perceived stress (Perceived Stress Scale) and anxiety (Screen for Childhood Anxiety Related Emotional Disorders) at pre-intervention and post-intervention/waitlist. A series of mixed-design analyses of variance were used to examine changes in WMC, stress, and anxiety at pre-intervention and post-intervention. Following intervention, participants in the mindfulness meditation condition showed significant improvements in

WMC, whereas those in the hatha yoga and waitlist control groups did not. No statistically significant between-group differences were found for stress or anxiety.

- Ritter, Ryan S., Jesse L. Preston, Erika Salomon & Daniel Relihan-Johnson. 2016. Imagine no religion: Heretical disgust, anger and the symbolic purity of mind. *Cognition and Emotion* 30(4). 778–796. doi:10.1080/02699931.2015.1030334.

Immoral actions, including physical/sexual (e.g., incest) and social (e.g., unfairness) taboos, are often described as disgusting. But what about immoral thoughts, more specifically, thoughts that violate religious beliefs? Do heretical thoughts taint the purity of mind? The present research examined heretical disgust using self-report measures and facial electromyography. Religious thought violations consistently elicited both self-reported disgust and anger. Feelings of disgust also predicted harsh moral judgement, independent of anger, and were mediated by feelings of “contamination”. However, religious thought violations were not associated with a disgust facial expression (i.e., levator labii muscle activity) that was elicited by physically disgusting stimuli. Researchers conclude that people (especially more religious people) do feel disgust in response to heretical thoughts that is meaningfully distinct from anger as a moral emotion. However, heretical disgust is not embodied in a physical disgust response. Rather, disgust has a symbolic moral value that marks heretical thoughts as harmful and aversive.

- Rock-Singer, Aaron. 2016. Prayer and the Islamic Revival: A Timely Challenge. *International Journal of Middle East Studies* 48(2). 293–312. doi:10.1017/S0020743816000052.

This article traces the emergence of the early afternoon Zuhr prayer as a key project of subject formation during the second half of the Anwar al-Sadat period (1976-81). Drawing on three Islamic magazines of differing ideological orientation (Muslim Brotherhood-Islamist, Salafi-Islamist, and state-sponsored), all containing letters to the editor and fatwa requests, it charts contestation among religious elites and the reception of their programmatic visions. Specifically, the article explores the performance of this daily prayer as a hybrid practice that disrupted the temporal and spatial claims of a state-sponsored bureaucratic order to produce national subjects within public schools and bureaucratic institutions, even as it reproduced the state’s emphasis on temporal precision and social order. Based on these texts, this article challenges previous scholarly narratives that place Islamist projects of subject formation on the fringes of secularism and previous studies of Islamist mobilization that posit a separate social universe of Islamist activism.

- Sanchez, Delida & Dorie J. Gilbert. 2016. Exploring the Relations Between Religious Orientation and Racial Identity Attitudes in African College Students: A Preliminary Analysis. *Journal of Black Studies* 47(4). 313–333. doi:10.1177/0021934715627280.

As the Black African college student population increases across U.S. college campuses, helping professionals are encouraged to more clearly understand the unique identity developmental needs of these students in order to fortify their academic endeavors and contribute to their success. Both religion and race are powerful forces that shape identity, providing an overall sense of purpose, a feeling of connection with others, and a sense of community. Yet, both of these aspects of identity are rarely studied in Black African college student populations. This study examined the relations between religious orientation and racial identity attitudes in 49 Black African college students, whose diverse racial, ethnic, and religious experiences have been understudied. The results from multiple regression analyses indicated that religious orientation was significantly related to racial identity status. Specifically, intrinsic religious orientation was positively related to pre-encounter (i.e., pro-White, anti-Black beliefs about one’s own racial group) racial identity attitudes, quest religious orientation was positively related to immersion-emersion (i.e., anti-White, pro-Black attitudes about one’s own racial-cultural group) racial identity attitudes, and the relations between intrinsic religious orientation and internalization (i.e., internalized positive self-acceptance) racial identity attitudes approached significance.

- Sbalchiero, Stefano & Arjuna Tuzzi. 2016. Scientists' spirituality in scientists' words. Assessing and enriching the results of a qualitative analysis of in-depth interviews by means of quantitative approaches. *Quality & Quantity* 50(3). 1333–1348.
doi:10.1007/s11135-015-0208-y.

The present study proposes an analysis process to assess and enrich the results of a previous qualitative study on science and spirituality by means of quantitative methods. Moving from qualitative findings, that envisaged a set of in-depth interviews with 24 Italian scientists, statistical analyses of textual data are applied on the same interviews in order to compare and contrast results and evaluate the opportunity of integrating different approaches. This review of qualitative results resorts to methods for classification of context units, text clustering, and lexical correspondence analysis in a general framework of content analysis and "lexical worlds" exploration, i.e. the identification of main topics and words used by Italian scientists to talk about the relationship among science, religion, spirituality. Results confirm the potentialities of mixed method approaches and shed light on how quantitative methods might become useful when available interviews increase in number and size.

- Schmidt, Jalane D. 2016. The Antidote to Wall Street? Cultural and Economic Mobilizations of Afro-Cuban Religions. *Latin American Perspectives* 43(3). 163–185.
doi:10.1177/0094582X16629460.

When revolutionary Cuba's governmental cultural policy apparatus cast Afro-Cuban religions as folklore, certain religious forms, especially Santeria, gained visibility in scholarly investigations, publications, documentary films, and state-sponsored cultural programming. Since the 1990s these discursive treatments of Santeria have been monetized by the Cuban tourism industry and state-owned manufacturers and repackaged as merchandise that garners the attention and revenues of Cuban consumers and international visitors. This ethno-business produces a paradox: Afro-Cuban popular religions long admired by the nation's intellectual and artistic avant-garde as subaltern cultural rebuttals of dominant Cuban bourgeois opinion and U.S. economic pressures alike are now promoted and consumed in a manner that conforms to neoliberal logic. The Cuban state confronts the challenges of late socialism with the methods of late capitalism. To some extent, the commodification of Afro-Cuban religions acts to fortify and extend revolutionary cultural policy.

- Silverman, Gila S., Kathryn A. Johnson & Adam B. Cohen. 2016. To Believe or Not to Believe, That Is Not the Question: The Complexity of Jewish Beliefs About God. *Psychology of Religion and Spirituality* 8(2). (Qualitative and Mixed Methods Research on Relational Spirituality). 119–130.
doi:10.1037/rel0000065.

Belief in a personal God has been central in research and theory in the psychology of religion and spirituality. Beliefs may seem to be less important to Jews. Indeed, recent national surveys suggest that even some observant Jews report disbelief in God. Yet there are historical, philosophical, theological, and cultural reasons to suggest that Jewish beliefs about God are complex and may not be adequately measured as a yes/no survey response. Using both qualitative (in-depth interviews) and quantitative data (2 new measures of God representations), researchers show that Jews are quite likely to believe that God exists and that they hold diverse representations of God as a benevolent personal being, as a mystical cosmic force, and as ineffable—unknowable and incomprehensible. Jewish God representations appear to be relatively unstable and indefinite compared with the God representations of certain other religious groups. These findings suggest that more nuanced research methods are needed in assessing religiosity, generally, and beliefs about God among Jews, specifically. Implications for the study of relational spirituality are discussed.

- Slone, Michelle, Lia Shur & Ayelet Gilady. 2016. Youth Exposed to Terrorism: The Moderating Role of Ideology. *Current Psychiatry Reports* 18(5). 44.
doi:10.1007/s11920-016-0684-3.

The present review examines the moderating role of ideology on the effects of war, armed conflict, and terrorism on youth. Ideology is an important factor given the central role played by religio-political ideology and nationalism in present-day conflicts. Ideologies or worldviews represent cognitive frameworks that imbue the traumatic situation with meaning and order. Analysis of the pool of studies identified three categories of ideologically based moderating factors, each representing an aspect of social construction of traumatic events, namely, religion, political ideology, and self-concept. The two closely related categories of religion and politico-religious beliefs showed both positive and negative effects on psychological and psychiatric outcomes among youth. The third category of different aspects of self-concept yielded consistently positive moderating effects. The mechanisms by which each category of ideology moderates effects of exposure to war, armed conflict, and terrorism are discussed, and research and clinical implications are presented.

- Smiderle, Carlos Gustavo Sarmet Moreira & Wania Amelia Belchior Mesquita. 2016. Political Conflict and Spiritual Battle: Intersections between Religion and Politics among Brazilian Pentecostals. *Latin American Perspectives* 43(3). 85–103.
doi:10.1177/0094582X16640267.

A new interpretation of Evangelical actors' increasing participation in Brazilian political and electoral contests is that elements of Pentecostalism predispose a believer to see the world as the site of an eternal struggle between God and Satan. The belief in demons that have territorial jurisdictions, known as territorial spirits, is one aspect of this theology. The cognitive universe of this belief induces the Evangelical voter to make electoral decisions on the basis of religious premises. It teaches the voter to conceive, without much reflection, the spiritual battle and the electoral game as territorial disputes.

- Stears, Michèle, Pierre Clément, Angela James & Edith Dempster. 2016. Creationist and evolutionist views of South African teachers with different religious affiliations. *South African Journal of Science* 112(5/6). 76–85.
doi:10.17159/sajs.2016/20150226.

Concerns have been raised in the scientific community that many teachers do not accept evolution as a scientific, testable phenomenon, and this is evident in their teaching. The non-acceptance of evolution theory is often heavily influenced by religious groups that endeavor to eliminate evolution from the curriculum. In South Africa, the inclusion of evolution in the curriculum is a recent event. This study focused on teachers' views of evolution in relation to their religious affiliations. A questionnaire was developed and was validated by the Biobead-Citizen Project, and was then administered to more than 300 South African teachers and student teachers. Equal numbers of pre-service and in-service teachers were sampled. The groups included equal numbers of biology, English, and generalist teachers at primary school level. The results showed differences between teachers from different religions with regard to their views of evolution. Among teachers who identified as agnostic or atheist, 17% held creationist views. Among teachers who identified as Protestant, other Christian, or Muslim, 70% held creationist views. This study also examined, for the first time, the views of teachers belonging to religions not included in previous research. Of these, only 25% of Hindus held creationist views. Fewer adherents of African Independent Churches held creationist views compared with teachers from traditional Protestant denominations; for example, only 30% of Zionist followers and 40% of Shembe followers held creationist views. This study adds important knowledge by including the views of teachers from religions not previously researched.

- Tarrasch, Ricardo, Zohar Berman & Naama Friedmann. 2016. Mindful Reading: Mindfulness Meditation Helps Keep Readers with Dyslexia and ADHD on the Lexical Track. *Frontiers in Psychology* 7. 578.
doi:10.3389/fpsyg.2016.00578.

This study explored the effects of a Mindfulness-Based Stress Reduction (MBSR) intervention on reading, attention, and psychological well-being among people with developmental dyslexia and/or attention deficits. Various types of dyslexia exist, characterized by different error types. Researchers examined a question that has not been tested so

far: which types of errors (and dyslexias) are affected by MBSR training. To do so, the researchers tested, using an extensive battery of reading tests, whether each participant had dyslexia, and which errors types s/he makes, and then compared the rate of each error type before and after the MBSR workshop. They used a similar approach to attention disorders, evaluating the participants' sustained, selective, executive, and orienting of attention to assess whether they had attention-disorders, and if so, which functions were impaired. Researchers then evaluated the effect of MBSR on each of the attention functions. Psychological measures including mindfulness, stress, reflection and rumination, life satisfaction, depression, anxiety, and sleep-disturbances were also evaluated. Nineteen Hebrew-readers completed a 2-month mindfulness workshop. The results showed that whereas reading errors of letter-migrations within and between words and vowel letter errors did not decrease following the workshop, most participants made fewer reading errors in general following the workshop, with a significant reduction of 19% from their original number of errors. This decrease mainly resulted from a decrease in errors that occur due to reading via the sublexical rather than the lexical route. It seems, therefore, that mindfulness helped reading by keeping the readers on the lexical route. This improvement in reading probably resulted from improved sustained attention: the reduction in sublexical reading was significant for the dyslexic participants who also had attention deficits, and there were significant correlations between reduced reading errors and decreases in impulsivity. Following the meditation workshop, the rate of commission errors decreased, indicating decreased impulsivity, and the variation in RTs in the CPT task decreased, indicating improved sustained attention. Significant improvements were obtained in participants' mindfulness, perceived-stress, rumination, depression, state-anxiety, and sleep-disturbances. Correlations were also obtained between reading improvement and increased mindfulness following the workshop. Thus, whereas mindfulness training did not affect specific types of errors and did not improve dyslexia, it did affect the reading of adults with developmental dyslexia and ADHD, by helping them to stay on the straight path of the lexical route while reading. Thus, the reading improvement induced by mindfulness sheds light on the intricate relation between attention and reading. Mindfulness reduced impulsivity and improved sustained attention, and this, in turn, improved reading of adults with developmental dyslexia and ADHD, by helping them to read via the straight path of the lexical route.

Weaver, Simon & Lindsey Bradley. 2016. "I haven't heard anything about religion whatsoever": Audience perceptions of anti-Muslim racism in Sacha Baron Cohen's *The Dictator*. *Humor-International Journal of Humor Research* 29(2). 279–299. doi:10.1515/humor-2015-0044.

*Since the late 1990s, Sacha Baron Cohen's characters have raised controversy, criticism and protest from various groups (for example, from Black activists in 2002 and Hasidic Jews in 2012). The comedy has also been described as satirical or anti-racist. Baron Cohen, as either Ali G, Borat, Bruno, or General Aladeen, has consistently provided comedy that leads to public debate on the relationship between comedy and race, ethnicity and stereotype, and the nature of racism and "othering" in comedy. Despite this tendency, very little research has been conducted on how audiences receive the comedy. Researchers present results from a recent focus group, audience reception study of the comedy of Baron Cohen, which recorded discourse from young people aged 18-29 years (n=49). The article examines the perceptions of Islamophobia or anti-Muslim racism in the comedy, focusing on *The Dictator*. Four discourses are outlined from the focus groups. First, discussions that show agreement in the focus group and argue the comedy is Islamophobic or anti-Muslim; second, discussions that show disagreement in the focus group over the presence of Islamophobic or anti-Muslim content; third, discussions that view no, or almost no, signifiers in the comedy that denote either Islam as a religion or Muslims as an ethnic group; and fourth, one example that suggests the comedy uses signifiers of the "other" for ironic satire. These conversations are analyzed through rhetorical discourse analysis to highlight the tropes that construct meaning in each.*

Whitehead, Mark, Rachel Lilley, Rachel Howell, Rhys Jones & Jessica Pykett. 2016. (Re)Inhabiting awareness: Geography and mindfulness. *Social & Cultural Geography* 17(4). 553–573. doi:10.1080/14649365.2015.1089590.

This paper opens up a dialogue between mindfulness and the discipline of geography. As a meditative practice that cultivates “present-centered non-judgmental awareness,” the authors claim that the practices and insights of mindfulness have important implications for various forms of geographical enquiry. This paper argues that mindfulness can inform geographical practices in relation to epistemology and methodology, and contribute towards geographically informed critical psychological theory and action. More specifically, the researchers claim that mindfulness could offer a practice-based context to support the study of affects, extend the application of psychoanalytical geographical methods beyond the therapeutic, and contribute to emerging geographical studies of behavioral power and empowerment. This analysis explores these sites of interaction through a series of reflections on the Mindfulness, Behaviour Change and Engagement in Public Policy program that was developed and delivered by the authors. This more-than-therapeutic mindfulness program has been delivered to approximately 47 civil servants working in the UK Government.

Yousaf, Omar & Fernand Gobet. 2016. The effect of personal attitudes on information processing biases in religious individuals. *Journal of Cognitive Psychology* 28(3). 366–373.
doi:10.1080/20445911.2015.1135156.

Selective exposure, the confirmation bias of preferring attitude-consistent over attitude-inconsistent information, is empirically a well-established phenomenon of human behavior. However, most of the research on selective exposure has been conducted either on what material participants select or what they attend to once the material is presented. The present researchers extended a selective exposure paradigm by measuring biases at both the selection and the reading stages of information processing. After Christian participants (n=41) were asked about their views on tithing (a religious practice of giving charity), selective exposure biases were not systematic but were moderated by participants’ views on tithing. That is, those who were in favor of tithing showed a preference for anti-tithing material (i.e. attitude-inconsistent material), whereas those who were not in favor of tithing also showed a preference for anti-tithing material (i.e. attitude-consistent material). This study indicates that resistance to persuasion might in some cases depend on attitude direction.

Zaidi, Zareen, Daniëlle Verstegen, Rahat Naqvi, Page Morahan & Tim Dornan. 2016. Gender, religion, and sociopolitical issues in cross-cultural online education. *Advances in Health Sciences Education* 21(2). 287–301.
doi:10.1007/s10459-015-9631-z.

Cross-cultural education is thought to develop critical consciousness of how unequal distributions of power and privilege affect people’s health. Learners in different sociopolitical settings can join together in developing critical consciousness-awareness of power and privilege dynamics in society-by means of communication technology. The aim of this research was to define strengths and limitations of existing cross-cultural discussions in generating critical consciousness. The setting was the FAIMER international fellowship program for mid-career interdisciplinary health faculty, whose goal is to foster global advancement of health professions education. Fellows take part in participant-led, online, written, task-focused discussions on topics like professionalism, community health, and leadership. Researchers reflexively identified text that brought sociopolitical topics into the online environment during the years 2011 and 2012 and used a discourse analysis toolset to make our content analysis relevant to critical consciousness. While references to participants’ cultures and backgrounds were infrequent, narratives of political-, gender-, religion-, and other culture-related topics did emerge. When participants gave accounts of their experiences and exchanged cross-cultural stories, they were more likely to develop ad hoc networks to support one another in facing those issues than explore issues relating to the development of critical consciousness. The authors suggest that cross-cultural discussions need to be facilitated actively to transform learners’ frames of reference, create critical consciousness, and develop cultural competence. Further research is needed into how to provide a safe environment for such learning and provide faculty development for the skills needed to facilitate these exchanges.

1.4 SCIENTIFIC STUDY OF RELIGION: METHOD & THEORY

Egeler, Matthias. 2016. The Hunt and the Otherworld: A Breton Reading of the Massleberg Stora Skee Rock Art Panel (Bohuslän, Southern Sweden). *Numen* 63(4). 383–410. doi:10.1163/15685276-12341433.

Taking its starting point from the current trend towards using Indo-European comparative material for elucidating Scandinavian Bronze Age rock art sites, this article develops an interpretation of the overall iconographic program of the Massleberg Stora Skee rock art panel in Bohuslän, southern Sweden. It focuses on the hunting scene which forms one of the centerpieces of the site and poses the question of how this hunting scene relates to the remaining iconographic elements of the panel, especially the ships and footprints, and to the water flowing over the rock. Using analogies drawn from Old French “Breton lays,” medieval Irish and Welsh literature, and the archaeology of the Hallstatt period (the Strettweg cult wagon), it is possible to develop an interpretation which connects the hunt with the communication between the human world and an “Otherworld” and to show how such an interpretation can tie in with the other iconographic as well as natural elements of the site. On this basis, the article concludes with a general discussion of the use of typological analogies versus the application of concepts of Indo-European heritage for the analysis of Scandinavian rock art and discusses the wider applicability of the “Otherworld” term as an analytical concept.

Feldt, Laura. 2016. Religion, Nature, and Ambiguous Space in Ancient Mesopotamia: The Mountain Wilderness in Old Babylonian Religious Narratives. *Numen* 63(4). 347–382. doi:10.1163/15685276-12341392.

This article discusses the nexus of religion and nature by means of an investigation of the mountain wilderness space in ancient Mesopotamia. Drawing inspiration from theories of social space and the field of religion and nature, it pays special attention to the mediality of the sources embedding the wilderness space by analyzing the literary-narrative form of a set of Old Babylonian, Sumerian religious narratives related to the deities Inana and Ninurta and the heroes Lugalbanda and Gilgamesh. Contrary to previous research, which has seen the mountain wilderness as a dangerous and inimical chaos region, this article argues that the mountain wilderness is also ascribed benign connotations and functions. It is a wild and dangerous region, but it is also naturally abundant, primeval, and harbors forms of agency and force. It is an arena for magical transformation, heroic acts, and for direct communication with the deities. It is thus a more ambiguous space than has previously been recognized, and it should be understood in the context of the social space of the scribal milieu. Finally, the article suggests that cosmology studies and the relationships between natural domains and deities, in the general history of religions, are reconsidered in light of theories of social space and in light of the mediality of the sources.

Ghayas, Saba & Syeda Shahida Batool. 2016. Urdu Translation and Validation of Short Muslim Practice and Belief Scale in Pakistan. *The Spanish Journal of Psychology* 19. E22. doi:10.1017/sjp.2016.21.

The present study was conducted to translate and validate the Short Muslim Practice and Belief Scale (SMPBS) to have a culturally equivalent and linguistically accurate Urdu version for use in Pakistan. Forward backward translation method was used for translation followed by tryout of the scale. Urdu translated version of the scale was completed by 500 participants of different age groups. Based on a confirmatory factor analysis (CFA), results confirmed that a two-factor model with the factors practice and belief provided an excellent fit to the data. Cross-language validation determined on a sample of 60 participants was satisfactory. Convergent validity of the scale was established by finding its significant positive correlation with religious practice and belief scale and significant negative correlation with depression revealed its divergent validity.

Hackley, Chris & Rungpaka Amy Hackley. 2016. The iconicity of celebrity and the spiritual impulse. *Consumption Markets & Culture* 19(3). 269–274.

doi:10.1080/10253866.2015.1094264.

Celebrity has a powerful material presence in contemporary consumer culture but its surface aesthetic resonates with the promise of deeper meanings. This Marketplace Icon contribution speculates on the iconicity of celebrity from a spiritual perspective. The social value or authenticity of contemporary celebrity, and the social processes through which it emerges, are matters of debate amongst researchers and competing approaches include field theory, functionalism, and anthropologically inflected accounts of the latent need for ritual, myth and spiritual fulfillment evinced by celebrity worship. The authors focus on the latter area as a partial explanation of the phenomenon whereby so many consumers seem so enchanted by images of, and stories about, individuals with whom they often have little in common. The authors speculate that the powerful presence of celebrity in Western consumer culture to some extent reflects and exploits a latent need for myths of redemption through the iconic character of many, though by no means all, manifestations of celebrity consumption.

Kettell, Steven. 2016. Do We Need a “Political Science of Religion”? *Political Studies Review* 14(2). 210–222.

doi:10.1111/1478-9302.12068.

Religious issues are intrinsically political but have been largely excluded from the mainstream concerns of political science. This article considers some of the reasons why this has been the case, and suggests ways in which the imbalance might be addressed. Although the idea of developing a distinctive ‘political science of religion’ is not without its advantages, this approach is rejected in favor of one that is broader, interdisciplinary and more holistic.

Roberts, Elizabeth F. S. 2016. Gods, Germs, and Petri Dishes: Toward a Nonsecular Medical Anthropology. *Medical Anthropology* 35(3). 209–219.

doi:10.1080/01459740.2015.1118100.

This commentary calls on medical anthropology to become programmatically non-secular. Despite recent anthropological critiques of secularity, within and outside of anthropology, most contemporary medical anthropologists continue to leave deities and religiosity out of their examinations of healing practices, especially in their accounts of biomedicine. Through a critical, relational constructionist lens, which traces how all entities are both constructed and real, a non-secular medical anthropology would insist that when deities are part of medical practice, they are integral to analysis. Importantly then, within the symmetrical nature of this same constructionist lens, biomedical entities like germs and petri dishes need to be accounted for just as much as deities.

Simpson, Ain, Jared Piazza & Kimberly Rios. 2016. Belief in divine moral authority: Validation of a shortened scale with implications for social attitudes and moral cognition. *Personality and Individual Differences* 94. 256–265.

doi:10.1016/j.paid.2016.01.032.

Religion and morality have been deeply interwoven throughout human history. Although much research has investigated the role of religiosity (e.g., belief in God, prayer, religious attendance) in shaping moral concerns, only recently has research in psychology begun to delve deeper into the meta-ethical beliefs theists hold about the spiritual foundations of morality. The present research builds on moral–philosophical discourse on Divine Command Theory and recent work by Piazza and Landy (2013), who developed the 20-item Morality Founded on Divine Authority (MFDA) scale to measure Divine Command beliefs. The authors sought primarily to reduce the MFDA scale to increase its pragmatic utility; Confirmatory Factor Analysis revealed an optimal 5-item scale. Across four studies, this scale yielded levels of construct, convergent, and incremental validity equivalent to those of the 20-item scale. Compared with several other measures of religiosity and conservative thinking, the short MFDA was the strongest predictor of anti-atheist prejudice among U.S. religious believers and Indian Hindus (Studies 1a–1b) and largely explained religiosity’s relationship with attitudes toward science (Study 1a) and moral cognitive outcomes including

deontological reasoning (Study 2a) and prohibitive morality (Study 2b). The authors conclude with discussion about the practical utility of this scale in ongoing research into religion and moral cognition.

Whitmarsh, Ian & Elizabeth F. S. Roberts. 2016. Nonsecular Medical Anthropology. *Medical Anthropology* 35(3). 203–208.
doi:10.1080/01459740.2015.1118099.

A non-secular medical anthropology insists on the ways medicine and science have constituted ‘the secular’ itself through the ‘secular self’-how medical knowing has been used to craft the secular political subject. As James Boon noted, too often in social theory, “religion gets safely tucked away-restricted theoretically to ‘meaning’ rather than power.” This introduction describes the six articles in this special issue as “untucking” religiosity from within the norms and numbers of medicine itself, and examining how “secular” medicine has relied on religious traditions to produce political secularity. These articles demonstrate that “secular” medicine relies on religious others whose exclusion bespeaks latent religious commitments of citizenship in the modern political realm of health.

Zhan, Mei. 2016. Cosmic Experiments: Remaking Materialism and Daoist Ethic “Outside of the Establishment.” *Medical Anthropology* 35(3). 247–262.
doi:10.1080/01459740.2016.1142543.

In this article, the author discusses recent experiments in “classical” (gudian) Chinese medicine. As the marketization and privatization of health care deepens and enters uncharted territories in China, a cohort of young practitioners and entrepreneurs have begun their quest for the “primordial spirit” of traditional Chinese medicine by setting up their own businesses where they engage in clinical, pedagogical, and entrepreneurial practices outside of state-run institutions. The author argues that these explorations in classical Chinese medicine, which focus on classical texts and Daoist analytics, do not aim to restore spirituality to the scientized and secularized theory of traditional Chinese medicine. Nor are they symptomatic of withdrawals from the modern world. Rather, these “cosmic experiments” need to be understood in relation to dialectical and historical materialisms as modes of knowledge production and political alliance. In challenging the status of materialist theory and the process of theorization in traditional Chinese medicine and post-socialist life more broadly speaking, advocates of classical Chinese medicine imagine non-dialectical materialisms as immanent ways of thinking, doing, and being in the world.

PART 2: ARTICLES IN SPIRITUALITY & HEALTH RESEARCH

2.1 SPIRITUALITY & HEALTH: GENERAL HEALTH & WELL-BEING

Afonso, Rui Ferreira, Elisa Harumi Kozasa, Dinah Rodrigues, Jose Roberto Leite, Sergio Tufik & Helena Hachul. 2016. Yoga increased serum estrogen levels in postmenopausal women: A case report. *Menopause* 23(5). 584–586.
doi:10.1097/GME.0000000000000593.

This case report aimed to evaluate 4 months of yoga practice on the quality of life (QOL) and estradiol levels of two postmenopausal women. Participants were clinically healthy postmenopausal women, with follicle-stimulating hormone levels greater than or equal to 30 mIU/mL and a body mass index lower than 30 kg/m². The participants practiced yoga for 4 months in two 1-hour sessions per week. Following intervention, the participants exhibited an abnormal estrogen-level increase after 4 months of yoga practice and showed QOL improvements. The authors conclude that, in some cases, yoga practice can affect the female neuroendocrine system, increasing estrogen and improving QOL.

Buber-Ennsner, Isabella & Vegard Skirbekk. 2016. Researchers, Religion and Childlessness. *Journal of Biosocial Science* 48(3). 391–405.
doi:10.1017/S0021932015000188.

This study analyzed childlessness and religion among female research scientists in the Austrian context. The aim of the study was to investigate the role of religion in intended childlessness and realized childlessness. The analysis was based on a representative sample of Austrian women aged 25-45 (n=2,623), with a specific sample of female research scientists aged 25-45 (n=186), carried out in the framework of the Generations and Gender Survey conducted in 2008/09. The results indicate that religious affiliation and self-assessed religiosity are strongly related to fertility. Multivariate analyses reveal that education has no explanatory power in terms of explaining intended childlessness, once religious affiliation and self-assessed religiosity are taken into consideration.

Chartier, Karen G., Danielle M. Dick, Laura Almasy, Grace Chan, Fazil Aliev, Marc A. Schuckit, Denise M. Scott, et al. 2016. Interactions Between Alcohol Metabolism Genes and Religious Involvement in Association with Maximum Drinks and Alcohol Dependence Symptoms. *Journal of Studies on Alcohol and Drugs* 77(3). 393–404.

Variations in the genes encoding alcohol dehydrogenase (ADH) enzymes are associated with both alcohol consumption and dependence in multiple populations. Additionally, some environmental factors have been recognized as modifiers of these relationships. This study examined the modifying effect of religious involvement on relationships between ADH gene variants and alcohol consumption-related phenotypes. Subjects were African American, European American, and Hispanic American adults with lifetime exposure to alcohol (n=7,716; 53% female) from the Collaborative Study on the Genetics of Alcoholism. Both religious involvement and ADH1B-rs1229984 were negatively associated with the number of maximum drinks consumed and the number of lifetime alcohol dependence symptoms endorsed. The interactions of religious involvement with ADH1B-rs2066702, ADH1C-rs698, and ADH4-rs1042364 were significantly associated with maximum drinks and alcohol dependence symptoms. Risk variants had weaker associations with maximum drinks and alcohol dependence symptoms as a function of increasing religious involvement.

Day, Melissa A., James Halpin & Beverly E. Thorn. 2016. An Empirical Examination of the Role of Common Factors of Therapy During a Mindfulness-based Cognitive Therapy Intervention for Headache Pain. *Clinical Journal of Pain* 32(5). 420–427.
doi:10.1097/AJP.0000000000000277.

It is often assumed that psychosocial pain treatments work because of specific active components of the intervention. The degree to which common factors may contribute to improved pain outcomes is not well researched. The purpose of this study was to examine patient-related and therapist-related common factors during a Mindfulness-Based Cognitive Therapy (MBCT) for headache pain trial. This study was a secondary analysis of a parallel group, unblinded, randomized controlled trial in which MBCT was compared with a control. A series of linear regression models and 1 bootstrap mediation model were conducted with the sample of participants that completed MBCT (n=21). Researchers found that in-session participant engagement was positively associated with treatment dose indicators of session attendance and at-home meditation practice. Therapist adherence and quality were both significant predictors of posttreatment client satisfaction. Therapist appropriateness was not significantly associated with any of the variables of interest. Baseline pain intensity was positively associated with pretreatment expectations and motivations and working alliance, and working alliance significantly predicted posttreatment patient satisfaction. Higher pretreatment expectations and motivation significantly predicted greater improvement in pretreatment to posttreatment change in pain interference; however, this relation was fully mediated by baseline pain intensity.

Debnam, Katrina, Adam J. Milam, C. Debra Furr-Holden & Catherine Bradshaw. 2016. The Role of Stress and Spirituality in Adolescent Substance Use. *Substance Use & Misuse* 51(6). 733–741. doi:10.3109/10826084.2016.1155224.

This study used data from youth in grades 6-8 attending 40 parochial private schools. A total of 5,217 students participated in the web-based survey administered in Spring 2013. Multilevel structural equation models were used to examine the association between stress, spirituality, and substance use, while accounting for the nested nature of the data (i.e., students within schools). Results indicate that higher stress was significantly associated with increased alcohol, tobacco, and other drug use among youth. In addition, lower spiritual beliefs were associated with greater substance use. Spiritual beliefs did not moderate the relationship between stress and substance use.

DeCaro, Debra Swedberg & Jodi L. Constantine Brown. 2016. Laughter Yoga, Adults Living with Parkinson's Disease, and Caregivers: A Pilot Study. *EXPLORE: The Journal of Science and Healing* 12(3). 196–199. doi:10.1016/j.explore.2016.02.005.

This study explored outcomes of Laughter Yoga in adults with Parkinson's disease (PD) and their caregivers. Participants (n=85) comprised a convenience sample of adults diagnosed with Parkinson's disease (n=47) and accompanying caregivers (n=38). Subjects participated in a 45-min Laughter Yoga (LY) session conducted by a Certified Laughter Yoga Teacher. Paired sample t-tests reveal statistically significant improvements in well-being for adults with PD and their caregivers after attending an LY session.

Dion, Liza J., Deborah J. Engen, Valerie Lemaine, Donna K. Lawson, Charise G. Brock, Barbara S. Thomley, Stephen S. Cha, Amit Sood, Brent A. Bauer & Dietlind L. Wahner-Roedler. 2016. Massage therapy alone and in combination with meditation for breast cancer patients undergoing autologous tissue reconstruction: A randomized pilot study. *Complementary Therapies in Clinical Practice* 23. 82–87. doi:10.1016/j.ctcp.2015.04.005.

This study explored whether massage combined with meditation is more helpful than massage alone for women recovering from autologous tissue reconstruction after mastectomy for breast cancer. Forty patients were randomly assigned to either massage therapy or massage plus meditation on postoperative days 1 through 3. Outcome measures were 1) visual analog scale (VAS) scores for stress, anxiety, relaxation, insomnia, alertness, fatigue, tension, pain, mood, and energy, and 2) Perceived Stress Scale-14 scores. Nineteen patients in each group finished the study. Pre-intervention and post-intervention mean total VAS scores improved significantly in both groups, but no significant difference occurred between groups.

Drew, Barbara L., Tracey Motter, Ratchneewan Ross, Laura M. Goliat, Patricia A. Sharpnack, Amy L. Govoni, Michelle C. Bozeman & Jehad Rababah. 2016. Care for the Caregiver Evaluation of Mind-Body Self-Care for Accelerated Nursing Students. *Holistic Nursing Practice* 30(3). 148–154. doi:10.1097/HNP.000000000000140.

Stress affects the well-being of both nursing students and the individuals with whom they work. With the theory of cognitive appraisal as a framework for this study, it is proposed that mind-body self-care strategies promote stress management by stabilization of emotions. The outcomes will be a perception of less stress and more mindful engagement with the environment. The objective of the study was to describe an evaluation of student perceived stress and mindfulness to 1-hour per week of class time dedicated to mind-body self-care (yoga, mindful breathing, Reiki, and essential oil therapy). It was a quasi-experimental study; data collection took place at 4 time points. Participants were entry-level accelerated nursing students from 3 US universities: 50 in the treatment group, 64 in the comparison group. Data included health-promoting practices using Health-Promoting Promotion Lifestyle Profile II as a control variable, stress and mindfulness (Perceived Stress Scale [PSS] and Mindful Attention Awareness Scale [MAAS]), and demographic information; analysis using mixed-design repeated-measures analysis of variances. There was a statistically significant interaction between intervention and time on PSS scores, with PSS scores of the intervention group decreasing from baseline to T3 when intervention ended whereas PSS scores of the comparison group increased from baseline. The average scores on the MAAS did not differ significantly. Evaluation of an embedded mind-body self-care module in the first nursing course demonstrated promising improvements in stress management. The findings support the appropriateness of integrating mind-body self-care content into nursing curricula to enhance students' ability to regulate stress.

Elter, Prangthip Thasanoh, Holly Powell Kennedy, Catherine A. Chesla & Susanha Yimyam. 2016. Spiritual Healing Practices Among Rural Postpartum Thai Women. *Journal of Transcultural Nursing* 27(3). 249–255. doi:10.1177/1043659614553515.

Postpartum Thai women follow family instructions to recover health at home. This study explores first-time mothers' experiences with postpartum family practices. This article presents the experiences with spiritual healing, one of the three essences of Thai traditional medicine. An interpretive phenomenological study was conducted in rural Thailand. Participants were 16 pregnant women purposively recruited. Data were collected using in-depth interviews, participant observations, and a demographic record and were analyzed using thematic and exemplar analysis. The women adhered to practices and rituals related to beliefs about three essences (the body, mind-heart, and energy). Spiritual healing works on mind-heart essences. The findings provide an understanding of the practices within the context of rural Thai women's families. This information can guide future implementation of postpartum care, with awareness of and respect for cultural practices in fulfilling spiritual needs.

Fenelon, Andrew & Sabrina Danielsen. 2016. Leaving my religion: Understanding the relationship between religious disaffiliation, health, and well-being. *Social Science Research* 57. 49–62. doi:10.1016/j.ssresearch.2016.01.007.

Religious disaffiliation—leaving the religious tradition in which one was raised for no religious affiliation in adulthood—has become more common in recent years, though few studies have examined its consequences for the health and well-being of individuals. The present authors use an innovative approach, comparing the health and subjective well-being of religious disaffiliates to those who remain affiliated using pooled General Social Survey samples from 1973 through 2012. It is found that religious disaffiliates experience poorer health and lower well-being than those consistently affiliated and those who are consistently unaffiliated. The authors demonstrate that the disadvantage for those who leave religious traditions is completely mediated by the frequency of church attendance, as disaffiliates attend church less often. These results point to the importance of the social processes surrounding religious disaffiliation and emphasize the role of dynamics in the relationship between religious affiliation and health.

- Lu, Der-Fa, Laura K. Hart, Susan K. Lutgendorf, Hyunkyung Oh & Margarida Silverman. 2016. Effects of Healing Touch and Relaxation Therapy on Adult Patients Undergoing Hematopoietic Stem Cell Transplant: A Feasibility Pilot Study. *Cancer Nursing* 39(3). E1–E11. doi:10.1097/NCC.0000000000000272.

Stem cell transplant (SCT), considered the current standard of care for adults with advanced cancers, can lead to substantial deconditioning and diminished well-being. Attending to life quality of SCT recipients is now viewed as essential. The objective of this study was to identify the feasibility and preliminary efficacy of healing touch (HT) and relaxation therapy (RT) with patients undergoing SCT. A randomized prospective design compared 13 SCT patients who received HT daily while hospitalized to 13 similar SCT patients who received daily RT. The clinical outcomes of the 2 groups were also compared with retrospective clinical data of 20 patients who received SCT during the same year. The mean age of participants was 57 years, with 54% receiving autologous and 46% receiving allogeneic transplants. All patients assigned to the HT group completed the protocol. Only 60% of the relaxation group completed the intervention. Both interventions produced improvement in psychosocial measures and a shorter hospital length of stay (LOS) than the historical group. Differential results for LOS were related to the type of transplant received. The LOS differences were not statistically significant but could be clinically significant.

- Mirghafourvand, Mojgan, Sakineh Mohammad-Alizadeh Charandabi, Fariba Alizadeh Sharajabad & Favziye Sanaati. 2016. Spiritual Well-Being and Health-Related Quality of Life in Iranian Adolescent Girls. *Community Mental Health Journal* 52(4). 484–492. doi:10.1007/s10597-016-9988-3.

This study aimed to determine the status of quality of life, spiritual well-being, and their relationship among Iranian adolescent girls. This cross-sectional study was conducted on 520 students using the cluster sampling method. Multivariate linear regression analysis showed a significant relationship between quality of life and the factors including existential well-being, religious well-being, parents' belief for their children's participation in religious ceremonies, father's education and occupation, father's illness, sufficiency of family income for expenses, and the number of children. Given that spiritual well-being dimensions are among the predictors of quality of life. Thus, it is necessary to find ways to promote spiritual well-being in adolescents and ultimately improve their quality of life.

- Quinn, Katherine, Julia Dickson-Gomez & Jeffrey A. Kelly. 2016. The role of the Black Church in the lives of young Black men who have sex with men. *Culture Health & Sexuality* 18(5). 524–537. doi:10.1080/13691058.2015.1091509.

In the USA, the Black Church is among the most important institutions in the Black community, offering numerous spiritual, social and health benefits. Yet, the presence of homonegativity in many Black Churches may mitigate those effects for gay Black youth. This research examines the role of the Church in the lives of gay and bisexual Black youth to understand how they reconcile any tension between their religious and sexual identities. Through interviews with pastors of Black churches (n=21) and young Black men who have sex with men (n=30), researchers explored homonegativity and young men's experiences within the Black Church. Findings reveal that despite the prevalence of homonegativity within Black churches, religious involvement remains important for young men and many remain involved in non-affirming churches. The importance of the Church for young men stems from their significant involvement as youth and the integration of religion, family and community. Young men may not be able to leave their religious homes as readily as other gay youth given the cultural relevance of the Church. As a result, young men made attempts to conceal their sexuality in church to avoid shame and gossip and find opportunities to balance their sexuality and religiosity.

- Schellhas, Laura, Brian D. Ostafin, Tibor P. Palfai & Peter J. de Jong. 2016. How to think about your drink: Action-identification and the relation between mindfulness and dyscontrolled drinking. *Addictive Behaviors* 56. 51–56. doi:10.1016/j.addbeh.2016.01.007.

Cross-sectional and intervention research have shown that mindfulness is inversely associated with difficulties in controlling alcohol use. However, little is known regarding the mechanisms through which mindfulness is related to increased control over drinking. One potential mechanism consists of the way individuals represent their drinking behavior. Action identification theory proposes that self-control of behavior is improved by shifting from high-level representations regarding the meaning of a behavior to lower-level representations regarding “how-to” aspects of a behavior. Because mindfulness involves present-moment awareness, it may help to facilitate such shifts. Researchers hypothesized that an inverse relation between mindfulness and dyscontrolled drinking would be partially accounted for by the way individuals mentally represent their drinking behavior, i.e., reduced levels of high-level action identification and increased levels of low-level action identification. One hundred and twenty-five undergraduate psychology students completed self-report measures of mindful awareness, action identification of alcohol use, and difficulty in controlling alcohol use. Results supported the hypothesis that high-level action identification partially mediates the relation between mindfulness and dyscontrolled drinking but did not support a mediating role for low-level action identification. These results suggest that mindfulness can improve self-control of alcohol by changing the way people think about drinking behavior.

Shearer, Annie, Melissa Hunt, Mifta Chowdhury & Lorena Nicol. 2016. Effects of a Brief Mindfulness Meditation Intervention on Student Stress and Heart Rate Variability. *International Journal of Stress Management* 23(2). 232–254.
doi:10.1037/a0039814.

College can be a time of immense stress. Mindfulness meditation has been shown to be an effective stress management technique. A significant limitation of the mindfulness literature, however, is a reliance on inactive control groups. Researchers compared a mindfulness intervention with both an ecologically valid, active control (interacting with a dog during a group study break) and a no-treatment control. Participants (n=74) were randomly assigned to groups, with the treatment groups completing 4 weekly sessions (duration: 1 hr). By the end of the 4th session, those in the mindfulness group exhibited significantly lower state anxiety compared with those in the other groups, while the dog group was also significantly less anxious than the control group. In addition, both the dog and the mindfulness groups exhibited significantly less dysphoric affect than the control group. All of the participants came in for a posttreatment assessment during which they were given a cognitive stressor challenge. Electrocardiogram data were collected during the cognitive challenge allowing us to assess heart rate variability (HRV), a measure of the body’s ability to modulate the physiological stress response. Participants in the mindfulness group exhibited significantly higher HRV during the cognitive challenge than those in the other 2 groups, signifying a more-adaptive response to stress. Individuals in the dog group, meanwhile, were no different from control participants. These preliminary findings suggest that brief mindfulness training can help college students manage their stress in response to the ubiquitous academic and cognitive challenges of college life.

Shem, Kazuko, Darlene Karasik, Paul Carufel, Ming-Chih Kao & Patricia Zheng. 2016. Seated Tai Chi to alleviate pain and improve quality of life in individuals with spinal cord disorder. *Journal of Spinal Cord Medicine* 39(3). 353–358.
doi:10.1080/10790268.2016.1148895.

Twenty-six participants were enrolled in a 12-week seated Tai Chi course consisting of weekly sessions. After each Tai Chi session, patients demonstrated benefits in pain, emotional sense of well-being, mental distraction, physical sense of well-being, and sense of spiritual connection.

Siegel, Pamela, Andrea Vasconcelos Gonçalves, Luis G. da Silva, Livia Bartolomei, Michelle J. Barreto, Maria Renata Furlanetti, Celso Stephan & Nelson Filice de Barros. 2016. Yoga and health promotion, practitioners’ perspectives at a Brazilian university: A pilot study. *Complementary Therapies in Clinical Practice* 23. 94–101.
doi:10.1016/j.ctcp.2015.05.005.

The purpose of this paper is to present the results of the Program Yoga and Health Promotion offered to 18 participants, lecturers, workers and students of the State University of Campinas, Brazil. The program aimed at favoring well-being in relation to their physical, emotional and mental condition. Practitioners completed the Measure Yourself Medical Outcome Profile to identify the symptoms and the perception of self-reported well-being, and the T test was applied to the results of the participants' profiles before and after the program. Narratives were used based on trigger phrases. Seven categories (self-control; self-perception; well-being; body awareness; balance; mind-body; reflexivity), were identified through thematic analysis. The results were discussed according to the triangulation of methods. Fourteen participants scored better profiles. As regards the narratives, there were no negative perceptions about the yoga practice. Yoga was a positive intervention for the group of participants.

Soo, Mary Scott, Jennifer A. Jarosz, Anava A. Wren, Adrienne E. Soo, Yvonne M. Mowery, Karen S. Johnson, Sora C. Yoon, et al. 2016. Imaging-Guided Core-Needle Breast Biopsy: Impact of Meditation and Music Interventions on Patient Anxiety, Pain, and Fatigue. *Journal of the American College of Radiology* 13(5). 526–534.
doi:10.1016/j.jacr.2015.12.004.

To evaluate the impact of guided meditation and music interventions on patient anxiety, pain, and fatigue during imaging-guided breast biopsy. After giving informed consent, 121 women needing percutaneous imaging-guided breast biopsy were randomized into three groups: (1) guided meditation; (2) music; (3) standard-care control group. During biopsy, the meditation and music groups listened to an audio-recorded, guided, loving-kindness meditation and relaxing music, respectively; the standard-care control group received supportive dialogue from the biopsy team. Immediately before and after biopsy, participants completed questionnaires measuring anxiety (State-Trait Anxiety Inventory Scale), biopsy pain (Brief Pain Inventory), and fatigue (modified Functional Assessment of Chronic Illness Therapy-Fatigue). After biopsy, participants completed questionnaires assessing radiologist-patient communication (modified Questionnaire on the Quality of Physician-Patient Interaction), demographics, and medical history. The meditation and music groups reported significantly greater anxiety reduction and reduced fatigue after biopsy than the standard-care control group; the standard-care control group reported increased fatigue after biopsy. The meditation group additionally showed significantly lower pain during biopsy, compared with the music group. No significant difference in patient-perceived quality of radiologist-patient communication was noted among groups.

2.2 SPIRITUALITY & HEALTH: MENTAL HEALTH

Abed, Mohammadreza & Fariborz Bagheri. 2016. Spiritual intelligence dimensions and life regard index in Iranian veterans suffering post-traumatic stress disorder with and without substance abuse history. *Journal of Substance Use* 21(3). 273–278.

This study examined the effect of some individual psychological factors on veterans' substance abuse. Among these factors, this study seeks to find the existence of difference between spiritual intelligence and life regard index of veterans with no history of substance abuse comparing with veterans with substance abuse history. Therefore, 120 PTSD veterans hospitalized in Shahid Rajaee Hospital in Isfahan, Iran, were studied during a 9-month period. Half were with and half were without substance abuse; they were also matched on demographic characteristics. There was a significant difference between spiritual intelligence and life regard index and also spiritual life and fulfillment sub-scales of those with history of substance abuse and those without. Conversely, no significant difference was observed on sub-scales of understanding, relationship with the Origin of Essence and fulfillment. Therefore, it can be concluded that dimensions of spiritual intelligence and positive life regard development could help to deter substance abuse, as well as accelerate recovery.

Abu-Raiya, Hisham, Kenneth I. Pargament & Neal Krause. 2016. Religion as problem, religion as solution: Religious buffers of the links between religious/spiritual struggles and well-being/mental health. *Quality of Life Research* 25(5). 1265–1274.

doi:10.1007/s11136-015-1163-8.

Previous studies have established robust links between religious/spiritual struggles (r/s struggles) and poorer well-being and psychological distress. A critical issue involves identifying the religious factors that buffer this relationship. This is the first study to empirically address this question. Specifically, it examines four religious factors (i.e., religious commitment, life sanctification, religious support, religious hope) as potential buffers of the links between r/s struggle and one indicator of subjective well-being (i.e., happiness) and one indicator of psychological distress (i.e., depressive symptoms). Researchers utilized a cross-sectional design and a nationally representative sample of American adults (n=2140) dealing with a wide range of major life stressors. It was found that the interactions between r/s struggle and all potential moderators were significant in predicting happiness and/or depression. The linkage between r/s struggle and lower levels of happiness was moderated by higher levels of each of the four proposed religious buffers. Religious commitment and life sanctification moderated the ties between r/s struggles and depressive symptoms. The findings underscore the multifaceted character of religion: Paradoxically, religion may be a source of solutions to problems that may be an inherent part of religious life.

Bamonti, Patricia, Sarah Lombardi, Paul R. Duberstein, Deborah A. King & Kimberly A. Van Orden. 2016. Spirituality attenuates the association between depression symptom severity and meaning in life. *Aging & Mental Health* 20(5). 494–499.
doi:10.1080/13607863.2015.1021752.

This cross-sectional study examined whether spirituality moderates the association between depression symptom severity and meaning in life among treatment-seeking adults. Participants were 55 adults (≥60 years of age) newly seeking outpatient mental health treatment for mood, anxiety, or adjustment disorders. Self-report questionnaires measured depression symptom severity (Patient Health Questionnaire-9), spirituality (Spirituality Transcendence Index), and meaning in life (Geriatric Suicide Ideation Scale-Meaning in Life subscale). Results indicated a significant interaction between spirituality and depression symptom severity on meaning in life scores. A significant negative association between depression symptom severity and meaning in life was observed at lower but not the highest levels of spirituality.

Barkan, Tessa, Michael Hoerger, Autumn M. Gallegos, Nicholas A. Turiano, Paul R. Duberstein & Jan A. Moynihan. 2016. Personality Predicts Utilization of Mindfulness-Based Stress Reduction During and Post-Intervention in a Community Sample of Older Adults. *Journal of Alternative and Complementary Medicine* 22(5). 390–395.
doi:10.1089/acm.2015.0177.

Mindfulness-based stress reduction (MBSR) is a promising intervention for older adults seeking to improve quality of life. More research is needed, however, to determine who is most willing to use the four techniques taught in the program (yoga, sitting meditation, informal meditation, and body scanning). This study evaluated the relationship between the Big Five personality dimensions (neuroticism, extraversion, openness to experience, conscientiousness, and agreeableness) and use of MBSR techniques both during the intervention and at a 6-month follow-up. The hypothesis was that those with higher levels of openness and agreeableness would be more likely to use the techniques. Participants were a community sample of 100 older adults who received an 8-week manualized MBSR intervention. Personality was assessed at baseline by using the 60-item NEO Five-Factor Inventory. Use of MBSR techniques was assessed through weekly practice logs during the intervention and a 6-month follow-up survey. Regression analyses were used to examine the association between each personality dimension and each indicator of MBSR use both during and after the intervention. As hypothesized, openness and agreeableness predicted greater use of MBSR both during and after the intervention, while controlling for demographic differences in age, educational level, and sex. Openness was related to use of a variety of MBSR techniques during and after the intervention, while agreeableness was related to use of meditation techniques during the intervention. Mediation analysis suggested that

personality explained post-intervention MBSR use, both directly and by fostering initial uptake of MBSR during treatment.

- Boulware, Dessirae L. & Ngoc H. Bui. 2016. Bereaved African American Adults: The Role of Social Support, Religious Coping, and Continuing Bonds. *Journal of Loss & Trauma* 21(3). 192–202. doi:10.1080/15325024.2015.1057455.

The present study identified relationships between social support, religious coping, continuing bonds, prolonged grief disorder (PGD) symptoms, and the quality of life among bereaved African American adults (n=154). Perceived social support and less use of negative religious coping strategies predicted a higher quality of life and fewer PGD symptoms. Also, greater perceived social support, less use of negative religious coping strategies, and less use of continuing bonds significantly predicted fewer PGD symptoms. Implications suggest that the conceptualization of grief and loss for African Americans might include social support, religious coping, and continuing bonds.

- Corthorn, Carolina & Neva Milicic. 2016. Mindfulness and Parenting: A Correlational Study of Non-Meditating Mothers of Preschool Children. *Journal of Child and Family Studies* 25(5). 1672–1683. doi:10.1007/s10826-015-0319-z.

Increasing evidence supports the relevance of mindfulness in parenting. Researchers analyzed the relation between mindfulness and parenting variables in mothers that were not practicing meditation. Sixty-two mothers of preschool children completed self-report questionnaires that measured mindfulness, mindful parenting, and relevant mother's variables: parental stress, general stress, anxiety, and depression. As hypothesized, there was a significant positive correlation between mindfulness and mindful parenting, and a significant negative correlation among mindfulness and parental stress, depression, anxiety, and general stress. There was also a significant negative correlation between mindful parenting and parental stress, depression, and general stress, but not anxiety. Mindfulness was more strongly and consistently related to more general aspects of mother's mental health, while mindful parenting more strongly and consistently related to aspects of stress specific to their role as a mother, parent-child interactions and perceptions about their child. Through multiple regressions, the authors also explored which aspects of mindfulness and mindful parenting would predict lower levels of parental stress, depression, anxiety, and general stress. Mindful abilities of being non-judgmental about herself as a person and as a mother appeared as main predictive variables. These results suggest interventions that aim to reduce mothers' levels of depressive, anxious and stress-related symptoms (general and specific to parenting) should focus on cultivating acceptance and non-judgment of experiences during daily activities, and specifically during mother-child interactions.

- Goldin, Philippe R., Amanda Morrison, Hooria Jazaieri, Faith Brozovich, Richard Heimberg & James J. Gross. 2016. Group CBT Versus MBSR for Social Anxiety Disorder: A Randomized Controlled Trial. *Journal of Consulting and Clinical Psychology* 84(5). 427–437. doi:10.1037/ccp0000092.

The goal of this study was to investigate treatment outcome and mediators of cognitive-behavioral group therapy (CBGT) versus mindfulness-based stress reduction (MBSR) versus waitlist (WL) in patients with generalized social anxiety disorder (SAD). One hundred eight patients, none taking medication, were randomized to CBGT versus MBSR versus WL and completed assessments at baseline, posttreatment/WL, and at 1-year follow-up, as well as measures of treatment-related processes. Linear mixed model analysis showed that CBGT and MBSR both produced greater improvements on most measures compared with WL. Both treatments yielded similar improvements in social anxiety symptoms, cognitive reappraisal frequency and self-efficacy, cognitive distortions, mindfulness skills, attention focusing, and rumination. There were greater decreases in subtle avoidance behaviors following CBGT than MBSR. Mediation analyses revealed that increases in reappraisal frequency, mindfulness skills, attention focusing, and attention shifting, and decreases in subtle avoidance behaviors and cognitive distortions, mediated the impact of both CBGT and MBSR on social anxiety symptoms. However, increases in reappraisal self-efficacy and decreases in avoidance behaviors mediated the impact of CBGT (vs. MBSR) on social anxiety symptoms.

Hales, Andrew H., Eric D. Wesselmann & Kipling D. Williams. 2016. Prayer, self-affirmation, and distraction improve recovery from short-term ostracism. *Journal of Experimental Social Psychology* 64. 8–20.

doi:10.1016/j.jesp.2016.01.002.

Brief episodes of ostracism trigger immediate pain, thwarted needs, and negative affect. Whereas the immediate effects of ostracism tend to be resistant to moderation, people differ in how quickly they recover. Here researchers investigated three strategies that may promote recovery from ostracism: prayer, self-affirmation, and distraction. In three experiments it was found that all three interventions lead to greater recovery of basic needs satisfaction than a control condition in which participants were allowed to naturally ruminate. While all three interventions lead to a similar amount of recovery, only the effects of distraction condition were mediated by reductions in rumination, suggesting that prayer and self-affirmation promote recovery, but do so through mechanisms other than distraction. In addition, it was found that religious commitment to God was associated with greater recovery following prayer, but not self-affirmation.

Heffner, Kathi L., Hugh F. Crean & Jan E. Kemp. 2016. Meditation Programs for Veterans With Posttraumatic Stress Disorder: Aggregate Findings From a Multi-Site Evaluation. *Psychological Trauma: Theory, Research, Practice, and Policy* 8(3). 365–374.

doi:10.1037/tra0000106.

Interest in meditation to manage posttraumatic stress disorder (PTSD) symptoms is increasing. Few studies have examined the effectiveness of meditation programs offered to Veterans within Department of Veterans Affairs (VA) mental health services. The current study addresses this gap using data from a multisite VA demonstration project. Evaluation data collected at 6 VA sites (n=391 Veterans) before and after a meditation program, and a treatment-as-usual (TAU) program, were examined here using random effects meta-analyses. Site-specific and aggregate between group effect sizes comparing meditation programs to TAU were determined for PTSD severity measured by clinical interview and self-report. In aggregate, analyses showed medium effect sizes for meditation programs compared to TAU for PTSD severity. Similarly sized effects of meditation programs were found for overall mindfulness and 1 specific aspect of mindfulness, non-reactivity to inner experience. Additional findings suggested meditation type and program completion differences each moderated program effects.

Ikram, Umar Z., Marieke B. Snijder, Matty A. S. de Wit, Aart H. Schene, Karien Stronks & Anton E. Kunst. 2016. Perceived ethnic discrimination and depressive symptoms: The buffering effects of ethnic identity, religion and ethnic social network. *Social Psychiatry and Psychiatric Epidemiology* 51(5). 679–688.

doi:10.1007/s00127-016-1186-7.

Perceived ethnic discrimination (PED) is positively associated with depressive symptoms in ethnic minority groups in Western countries. Psychosocial factors may buffer against the health impact of PED, but evidence is lacking from Europe. Researchers assessed whether ethnic identity, religion, and ethnic social network act as buffers in different ethnic minority groups in Amsterdam, the Netherlands. Baseline data were used from the HEalthy Living In a Urban Setting study collected from January 2011 to June 2014. The random sample included 2501 South-Asian Surinamese, 2292 African Surinamese, 1877 Ghanaians, 2626 Turks, and 2484 Moroccans aged 18-70 years. Experience of PED was positively associated with depressive symptoms in all groups. The association was weaker among (a) those with strong ethnic identity in African Surinamese and Ghanaians, (b) those practicing religion among African Surinamese and Moroccans, (c) those with many same-ethnic friends in South-Asian Surinamese, Ghanaians, and Turks, and (d) those who spend leisure time with same-ethnic people among African Surinamese and Turks.

Jung, Ye-Ha, Ul Soon Lee, Joon Hwan Jang & Do-Hyung Kang. 2016. Effects of Mind-Body Training on Personality and Behavioral Activation and Inhibition System According to BDNF Val66Met Polymorphism. *Psychiatry Investigation* 13(3). 333–340.
doi:10.4306/pi.2016.13.3.333.

It has been known that mind-body training (MBT) can affect personality and behavior system as well as emotional well-being, but different effects of MBT on them has not been reported according to BDNF genetic polymorphism. Healthy subjects consisted of 64 subjects and the MBT group who practiced meditation regularly consisted of 72 practitioners. Participants completed neuroticism-extraversion-openness (NEO) Five-Factor Inventory and Behavioral Activation System/Behavioral Inhibition System (BAS/BIS) scales. All subjects were genotyped for the BDNF Val66Met polymorphism. In the same genotypes of the BDNF Val/Val+Val/Met group, MBT group showed the increased Extraversion and the increased Openness to Experience compared to the control group. Also, in the same Met/Met carriers, MBT group exhibited the increase of Extraversion, the reduction of Neuroticism, and the increase of Openness to Experience compared to the control group. In the same genotypes of the BDNF Val/Val+Val/Met group, MBT group showed the decreased BAS-Reward Responsiveness and the decrease of BIS compared to the control group. In the BDNF Met/Met group, MBT group increased BAS-Fun Seeking and decreased BIS compared to the control group.

Koenig, Harold G., Michelle Pearce, Bruce Nelson, Sally Shaw, Clive Robins, Noha Daher, Harvey Jay Cohen & Michael B. King. 2016. Effects of religious vs. standard cognitive behavioral therapy on therapeutic alliance: A randomized clinical trial. *Psychotherapy Research* 26(3). 365–376.
doi:10.1080/10503307.2015.1006156.

Treatments that integrate religious clients' beliefs into therapy may enhance the therapeutic alliance (TA) in religious clients. The objective of this study was to compare the effects of religiously integrated cognitive behavioral therapy (RCBT) and standard CBT (SCBT) on TA in adults with major depression and chronic medical illness. This study is a multi-site randomized controlled trial with 132 participants, of whom 108 completed the Revised Helping Alliance Questionnaire (HAQ-II) at 4, 8, and 12 weeks. Trajectory of change in scores over time was compared between groups. HAQ-II score at 4 weeks predicted a decline in depressive symptoms over time independent of treatment group. There was a marginally significant difference in HAQ-II scores at 4 weeks that favored RCBT; however, the mixed effects model indicated a significant group by time interaction that favored the SCBT group.

Koszycski, Diana, Jennifer Thake, Céline Mavounza, Jean-Philippe Daoust, Monica Taljaard & Jacques Bradwejn. 2016. Preliminary Investigation of a Mindfulness-Based Intervention for Social Anxiety Disorder That Integrates Compassion Meditation and Mindful Exposure. *Journal of Alternative and Complementary Medicine* 22(5). 363–374.
doi:10.1089/acm.2015.0108.

This study evaluated the feasibility and initial efficacy of a 12-week group mindfulness-based intervention tailored for persons with social anxiety disorder (MBI-SAD). The intervention includes elements of the standard mindfulness-based stress reduction program, explicit training in self-compassion aimed at cultivating a more accepting and kinder stance toward oneself, and use of exposure procedures to help participants practice responding mindfully to internal experiences evoked by feared social situations. Participants were randomly assigned to the MBI-SAD (n=21) or a waitlist (WL) (n=18) control group. Feasibility was assessed by the number of participants who completed at least 75% of the 12 weekly group sessions. Primary efficacy outcomes were clinician- and self-rated measures of social anxiety. Other outcomes included clinician ratings of illness severity and self-rated depression, social adjustment, mindfulness, and self-compassion. The MBI-SAD was acceptable and feasible, with 81% of participants attending at least 75% of sessions. The MBI-SAD fared better than WL in improving social anxiety symptom severity, depression, and social adjustment. The intervention also enhanced self-compassion and facets of mindfulness. MBI-SAD treatment gains were maintained at 3-month follow-up.

- Rosmarin, David H., Steven Pirutinsky, Devora Greer & Miriam Korbman. 2016. Maintaining a grateful disposition in the face of distress: The role of religious coping. *Psychology of Religion and Spirituality* 8(2). 134–140.
doi:10.1037/rel0000021.

Despite a surge in psychological research on gratitude over the past several years, a number of important questions remain unanswered about this highly valued trait. It is largely unknown, for example, how gratitude is maintained in times of distress. This article supports and extends existing theory and research on the relevance of benefit detection (the perception of having received a gain rendered intentionally and voluntarily by another), by testing a model in which religious involvement in general, and religious coping in particular, can help sustain gratitude in the face of negative emotions. Across 2 studies—1 in a community/college student sample (n=404) and another among individuals seeking psychological treatment (n=122)—initial support was found for the model. Implications for further research on gratitude and other areas of positive psychology are discussed.

- Starnino, Vincent R. 2016. When Trauma, Spirituality, and Mental Illness Intersect: A Qualitative Case Study. *Psychological Trauma: Theory, Research, Practice and Policy* 8(3). 375–383.
doi:10.1037/tra0000105.

Studies have identified spirituality to be a helpful resource for dealing with various types of trauma experiences. This coincides with a heightened focus on the role of spirituality within trauma-related theory (e.g., spiritual coping, meaning-making, and posttraumatic growth). Little remains known, however, about the relationship between trauma and spirituality among people with severe psychiatric disorders. Meanwhile, a high percentage of those with psychiatric disabilities are known to have trauma histories, whereas a majority self-identify as spiritual and/or religious. In this article, two cases from a hermeneutic phenomenological qualitative study of people with co-occurring psychiatric disabilities and trauma histories are highlighted. Themes related to trauma and spirituality are discussed in-depth. Study participants drew upon a variety of spiritual coping strategies (e.g., prayer, meditation, spiritual readings) to help deal with trauma experiences. Participants additionally experienced spiritual struggles. A detailed account is given of a participant who was able to work through such struggles by shifting to a less self-blaming spiritual worldview (e.g., shifted from believing in a “punishing God” to viewing oneself as part of “oneness with humanity”). The study also examined the meaning-making process and shows how concepts such as global and appraised meaning-making are applicable to people with psychiatric disabilities. Finally, unique challenges related to posttraumatic growth are discussed (e.g., intrusive ruminations and “voices” with spiritual themes).

- Yoo, Yang-Gyeong, Duck-Joo Lee, In-Soo Lee, Namin Shin, Ju-Yeon Park, Mi-Ra Yoon & Boas Yu. 2016. The Effects of Mind Subtraction Meditation on Depression, Social Anxiety, Aggression, and Salivary Cortisol Levels of Elementary School Children in South Korea. *Journal of Pediatric Nursing* 31(3). e185-197.
doi:10.1016/j.pedn.2015.12.001.

This study analyzed the effects of a school-based mind subtraction meditation program on depression, social anxiety, aggression, and salivary cortisol levels of 42 elementary school children in South Korea. The research design was a nonequivalent group comparison with pretest and post-test. The experimental group was given 8 weeks of the meditation program. The results showed social anxiety, aggression, and salivary cortisol levels were significantly lowered in the experimental group. This demonstrated that the school-based mind subtraction meditation program could be effective in improving psychosocial and behavioral aspects of mental health in elementary school children.

2.3 SPIRITUALITY & HEALTH: METHOD AND THEORY

- Al-Krenawi, Alean. 2016. The role of the mosque and its relevance to social work. *International Social Work* 59(3). 359–367.
doi:10.1177/0020872815626997.

This article examines the significant role of the mosque in the Muslim community. In addition to being a place of prayer, the mosque provides educational, political welfare, and conflict resolution services in times of dispute between groups, families, couples, and individuals. Practitioners, social workers, psychologists, and psychiatrists from Western cultures lack the informal information that can provide a full understanding of the ways in which Muslims cope in times of crisis. Researchers suggest that social workers should expand their knowledge of the mosque and the Imam and acknowledge the vital role they play in the Muslim community. The mosque and Imam can work together with the social workers and supply the cultural and social knowledge that is required for the proper assistance to be given. This approach will help bridge the gap between local-religious and Western models of intervention.

Bailey, Kendra L., Brendon D. Jones, Todd W. Hall, David C. Wang, Jason McMartin & Annie M. Fujikawa. 2016. Spirituality at a Crossroads: A Grounded Theory of Christian Emerging Adults. *Psychology of Religion and Spirituality* 8(2). 99–109.
doi:10.1037/rel0000059.

This article summarizes two qualitative analyses investigating the experience of Christian spirituality in emerging adulthood. The two grounded theory analyses utilized a common dataset collected from Christian college students (n=18) who completed the Relational Spirituality Interview, an in-depth, semi-structured interview that explores numerous domains of spiritual experience from a relational spirituality perspective. The first analysis explored the spiritual experiences of all 18 participants and looked for general themes that commonly characterized emerging adults' perceived relationship to God. The broader sample of participants described their spirituality as authentic, maturing, and corrective but also as guarded, fluctuating, and insecure. The second analysis examined thematic differences between sample participants nominated as spiritual exemplars (n=8) and spiritual non-exemplars (n=10). The primary themes differentiating spiritual exemplars from non-exemplars were taking ownership of one's faith, being shaped by spiritual community, and facing spiritual pain.

Chan, Roxane Raffin & Rebecca H. Lehto. 2016. The Experience of Learning Meditation and Mind/Body Practices in the COPD Population. *EXPLORE: The Journal of Science and Healing* 12(3). 171–179.
doi:10.1016/j.explore.2016.02.004.

Persons with Chronic Obstructive Pulmonary Disease (COPD) exhibit high levels of comorbid anxiety that severely worsens their sensation of dyspnea and is associated with high levels of avoidance of essential activities resulting in an increase morbidity and mortality. Increasing meditation and mind/body practices have been shown to decrease anxiety, and improve intrapersonal and interpersonal relationships in general populations, however, results of studies in the COPD population have been mixed. In this mixed-method study of a community-based meditation-focused mind/body intervention for persons with COPD, participants completed eight weekly one-hour meditation-focused mind/body classes that taught concentration and insight meditation skills along with mind/body exercises that facilitated increased body and emotional awareness. Of the 41 participants, 32 (73%) contributed detailed experience about learning and practicing meditation and mind/body practices that distilled into four themes: barriers to practice, learning style, emotional processing, and benefits of practice. Of those 32 participants 21 (73%) identified improvement in physical or emotional symptoms. Overall, 13 (40%) participants provided details regarding how they adapted specific meditation skills into daily life to improve emotional function and lessen dyspnea. Anxiety sensitivity to social situations was associated with a lack of participation.

Chiang, Yi-Chien, Hsiang-Chun Lee, Tsung-Lan Chu, Chin-Yen Han & Ya-Chu Hsiao. 2016. The impact of nurses' spiritual health on their attitudes toward spiritual care, professional commitment, and caring. *Nursing Outlook* 64(3). 215–224.
doi:10.1016/j.outlook.2015.11.012.

The personal spiritual health of nurses may play an important role in improving their attitudes toward spiritual care and their professional commitment and caring capabilities. The purpose of this study was to explore the impact

of nurses' personal spiritual health on their attitudes toward spiritual care, professional commitment, and caring. A total of 619 clinical nurses were included in this cross-sectional survey. The measurements included the spiritual health scale-short form, the spiritual care attitude scale, the nurses' professional commitment scale, and the caring behaviors scale. Structural equation modeling was used to establish associations between the main research variables. The hypothetical model provided a good fit with the data. Nurses' spiritual health had a positive effect on nurses' professional commitment and caring. Nurses' attitudes toward spiritual care could therefore mediate their personal spiritual health, professional commitment, and caring.

Davis, Edward B., Andrew D. Cuthbert, Lance W. Hays, Jamie D. Aten, Daryl R. Van Tongeren, Joshua N. Hook, Don E. Davis & David Boan. 2016. Using Qualitative and Mixed Methods to Study Relational Spirituality. *Psychology of Religion and Spirituality* 8(2). 92–98.
doi:10.1037/rel0000046.

Most research in the field of psychology and religion/ spirituality (R/S) has used quantitative methods. In this paper, researchers call for increased qualitative and mixed-methods research to advance scientific knowledge of relational spirituality, that is, the ways people view and relate to the sacred. Specifically, the authors explore and illustrate how qualitative methods (e.g., narrative research, grounded theory, phenomenology, ethnography, case studies) allow for in-depth, multilevel analysis of relational spirituality, as well as how mixed methods (i.e., methodologies that involve collecting, analyzing, and integrating both qualitative and quantitative data) allow for even more complete, robust, and nuanced understandings of relational spirituality. Lastly, the authors make recommendations about future qualitative and mixed-methods research on relational spirituality, concluding with suggestions for advancing two growing areas of relational spirituality research—the empirical study of God representations and of spiritually oriented interventions.

Delmonte, Romara, Giancarlo Lucchetti, Alexander Moreira-Almeida & Miguel Farias. 2016. Can the DSM-5 differentiate between nonpathological possession and dissociative identity disorder? A case study from an Afro-Brazilian religion. *Journal of Trauma & Dissociation* 17(3). 322–337.
doi:10.1080/15299732.2015.1103351.

The aim of this article is to examine whether the diagnostic criteria of the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM–5), are able to differentiate between non-pathological religious possession and dissociative identity disorder (DID). Researchers use the case study of an individual who leads an Afro-Brazilian religious group (Umbanda), focusing on her personal development and possession experiences from early childhood to the present, spanning a period of more than 40 years, and examine these data following DSM–5 criteria for DID (300.14). Her experiences of possession can be broken into two distinct stages. In the first stage (childhood and early adulthood), she displayed intrusive thoughts and a lack of control over possession states, which were associated with a heightened state of anxiety, loneliness, amnesia, and family conflict (meeting all five criteria for DID). In the second stage (late 20s up to the present), she regularly experienced possession states but felt in control of their onset and found them religiously meaningful. In this second stage, she only fulfilled three criteria for DID. The authors question the accuracy of diagnosing this individual with DID in her earlier life and suggest that the DSM–5 criteria fail to address the ambiguity of affect surrounding possession experiences (positive at the individual level, negative at the interpersonal level) and lack a clearer acknowledgment of the prevalence of possession and other unusual experiences in general populations.

Fang, Mei Lan, Judith Sixsmith, Shane Sinclair & Glen Horst. 2016. A knowledge synthesis of culturally- and spiritually-sensitive end-of-life care: Findings from a scoping review. *BMC Geriatrics* 16(1). 107.
doi:10.1186/s12877-016-0282-6.

Multiple factors influence the end-of-life (EoL) care and experience of poor quality services by culturally- and spiritually-diverse groups. Access to EoL services e.g. health and social supports at home or in hospices is difficult

for ethnic minorities compared to white European groups. A tool is required to empower patients and families to access culturally-safe care. This review was undertaken by the Canadian Virtual Hospice as a foundation for this tool. To explore attitudes, behaviors and patterns to utilization of EoL care by culturally and spiritually diverse groups and identify gaps in EoL care practice and delivery methods, a scoping review and thematic analysis of article content was conducted. Fourteen electronic databases and websites were searched between June-August 2014 to identify English-language peer-reviewed publications and grey literature (including reports and other online resources) published between 2004-2014. The search identified barriers and enablers at the systems, community and personal/family levels. Primary barriers include: cultural differences between healthcare providers; persons approaching EoL and family members; under-utilization of culturally-sensitive models designed to improve EoL care; language barriers; lack of awareness of cultural and religious diversity issues; exclusion of families in the decision-making process; personal racial and religious discrimination; and lack of culturally-tailored EoL information to facilitate decision-making.

- Finocchiaro, Darlene N. 2016. Supporting the patient's spiritual needs at the end of life. *Nursing* 46(5). 56–59.
doi:10.1097/01.nurse.0000482263.86390.b9.

The article presents a case study showing how a parish nurse helped meet a metastatic colorectal cancer patient's spiritual needs at the end of her life. Topics covered include spiritual care provided by supporting the patient in prayer, presence and life review, how a person's spirituality may be awakened or become more prominent at the end of life, and the difference between spirituality and religion. The use of the HOPE assessment tool by nurses is also mentioned.

- Garssen, Bert, Anja Visser & Eltica de Jager Meezenbroek. 2016. Examining whether spirituality predicts subjective well-being: How to avoid tautology. *Psychology of Religion and Spirituality* 8(2). 141–148.
doi:10.1037/rel0000025.

Spirituality may help people to maintain a high level of well-being despite adversity, but several studies that claim to support this statement have used spirituality scales and outcome measures that have overlapping content. This practice seems to be widespread: in an exploratory survey of 8 well-cited journals researchers found that 26 of 58 studies used a spirituality scale that contains 25% or more of well-being items to examine whether spirituality predicts well-being or distress. These spirituality questionnaires would be more appropriate for use as indicators of the domain of quality of life called spiritual well-being. The authors urge researchers to only use spirituality questionnaires of which less than 25% of the items refer to emotional well-being—such as the SWB Questionnaire or the Spiritual Attitude and Involvement List—when investigating the causal relationship between spirituality and emotional well-being.

- Giumbelli, Emerson. 2016. Public Policy and Religious Diversity: Interreligious Spaces in Two Hospitals in a Brazilian Capital City. *Latin American Perspectives* 43(3). 186–199.
doi:10.1177/0094582X16629457.

Recently in Brazil, diversity has become a guiding principle in formulating public policy, and interreligious spaces have been established in public hospitals for the use of religious groups of various kinds. An examination of the use of these spaces in two major public hospitals in Porto Alegre makes it clear that religious diversity has fundamental political dimensions involving the representation and recognition of social groups and that a commitment to religious pluralism does not rule out other hegemonies.

- Husain, Altaf & David R. Hodge. 2016. Islamically modified cognitive behavioral therapy: Enhancing outcomes by increasing the cultural congruence of cognitive behavioral therapy self-statements. *International Social Work* 59(3). 393–405.

doi:10.1177/0020872816629193.

Cognitive behavioral therapy (CBT) is one of the most widely used and effective therapeutic modalities. When utilized with devout Muslims, however, outcomes may be enhanced by modifying traditional CBT self-statements to reflect Islamic values. Toward this end, the values that inform the Western counseling project are discussed. Areas of differing value emphasis are noted between Islam and traditional CBT. The process of constructing Islamically modified statements is illustrated, and it is proposed that this culturally congruent modality may engender (1) faster recovery, (2) better treatment compliance, (3) lower rates of relapse, and (4) reduced treatment disparities. The article concludes by providing suggestions to assist social workers implement Islamically modified CBT statements in a manner that maximizes the potential to achieve these salutary outcomes.

Hutchinson, Aisha J. & Patrick J. O’Leary. 2016. Young mothers in Islamic contexts: Implications for social work and social development. *International Social Work* 59(3). 343–358.

doi:10.1177/0020872815626995.

Social work has a particular responsibility to develop culturally and religiously appropriate practice. Early childbearing occurs in many Muslim families and can be a sensitive issue because it is often shaped by local religious teachings. Early childbearing is associated with health and social vulnerabilities. Social work has an important role to partner with local religious leaders to support this vulnerable population. There are Islamic teachings that promote the care of pregnant mothers and babies. Many of these teachings are not well understood or applied when working with Muslim communities.

Langford, Jean M. 2016. Medical Eschatologies: The Christian Spirit of Hospital Protocol. *Medical Anthropology* 35(3). 236–246.

doi:10.1080/01459740.2015.1091820.

If much has been written of the forms of bodiliness reinforced by hospitals, less attention has been paid to the medicalization of the soul. The medical management of death institutionalizes divisions between body and soul, and matter and spirit, infusing end-of-life care with latent Christian theological presumptions. The invisibility of these presumptions is partly sustained by projecting religiosity on those who endorse other cosmologies, while retaining for medicine a mask of secular science. Stories of conflict with non-Christian patients force these presumptions into visibility, suggesting alternative ethics of care and mourning rooted in other understandings. In this article, the author explores one such story. Considering the story as an allegory for how matter and spirit figure in contemporary postmortem disciplines, he suggests that it exposes both the operation of a taboo against mixing material and spiritual agendas, and an assumption that appropriate mourning is oriented toward symbolic homage, rather than concern for the material welfare of the dead.

Moyo, Mpatisi, Felicity A. Goodyear-Smith, Jennifer Weller, Gillian Robb & Boaz Shulruf. 2016. Healthcare practitioners’ personal and professional values. *Advances in Health Sciences Education* 21(2). 257–286.

doi:10.1007/s10459-015-9626-9.

Personal and professional values of healthcare practitioners influence their clinical decisions. Understanding these values for individuals and across healthcare professions can help improve patient-centered decision-making by individual practitioners and inter-professional teams, respectively. The present researchers aimed to identify these values and integrate them into a single framework using Schwartz’s values model. They searched Medline, Embase, PsycINFO, CINAHL and ERIC databases for articles on personal and professional values of healthcare practitioners and students. They then extracted values from included papers, synthesized them into a single framework using Schwartz’s values model, and summarized the framework within the context of healthcare practice. Researchers identified 128 values from 50 included articles from doctors, nurses and allied health professionals. A new framework for the identified values established the following broad healthcare practitioner values, corresponding

to Schwartz values (in parentheses): authority (power); capability (achievement); pleasure (hedonism); intellectual stimulation (stimulation); critical-thinking (self-direction); equality (universalism); altruism (benevolence); morality (tradition); professionalism (conformity); safety (security) and spirituality (spirituality). The most prominent values identified were altruism, equality and capability. This review identified a comprehensive set of personal and professional values of healthcare practitioners. The authors integrated these into a single framework derived from Schwartz's values model. This framework can be used to assess personal and professional values of healthcare practitioners across professional groups, and can help improve practitioners' awareness of their values so they can negotiate more patient-centered decisions. A common values framework across professional groups can support shared education strategies on values and help improve inter-professional teamwork and decision-making.

- Oxhandler, Holly K. & Danielle E. Parrish. 2016. The Development and Validation of the Religious/Spiritually Integrated Practice Assessment Scale. *Research on Social Work Practice* 26(3). 295–307.
doi:10.1177/1049731514550207.

This article describes the development and validation of the Religious/Spiritually Integrated Practice Assessment Scale (RSIPAS). The RSIPAS is designed to assess social work practitioners' self-efficacy, attitudes, behaviors, and perceived feasibility concerning the assessment or integration of clients' religious and spiritual beliefs in clinical practice. After establishing content validity of the RSIPAS with a group of nationally known experts in the area of religion/spirituality and behavioral health, a national sample of master's social workers (n=482) was randomly selected to assess the scale's internal consistency, criterion validity, discriminant validity, and factorial validity. Findings support the scale's reliability, criterion validity, discriminant validity, and factorial validity.

- Pathan, Sadique. 2016. Islamic spirituality and social work interventions: The person-in-relation approach. *International Social Work* 59(3). 406–418.
doi:10.1177/0020872815626993.

One of the essential roles of a social worker is providing counselling for clients who are in need of emotional/social support. The limbic system helps to explain the physiological and cerebral functions that influence human emotion and behavior. This article argues that by social worker practitioners understanding and incorporating Islamic concepts and terms as part of therapeutic approach, interventions will be more readily received by Muslim clients and therapeutic interventions in particular could become more effective. Furthermore, the learning of Islamic concepts by social work practitioners is an ethical consideration: the National Association of Social Workers Code of Ethics has outlined that social workers must strive to demonstrate that social work practice meets the cultural and spiritual needs of clients. Through learning notions on relationships and spirituality as characterized in Islam, this in turn can help the social work practitioner in challenging any personal bias and assumptions relating to Muslim culture and Islamic faith. The person-in-relation therapy is one approach that allows social work practitioners to integrate Islamic concepts when working with Muslim clients.

- Ragab, Ibrahim A. 2016. The Islamic perspective on social work: A conceptual framework. *International Social Work* 59(3). 325–342.
doi:10.1177/0020872815627120.

For social workers in the Muslim world, authentization of social work implied the integration of Islamic religious knowledge with current practice theories. But the latter, still clinging to a 19th-century positivist/empiricist epistemology, hampered the inclusion of religious concepts in professional practice. In time, however, certain theoretical breakthroughs (Sorokin's integralism, Maslow's transpersonal psychology, the Islamization of knowledge movement, and the spirituality in social work movement) helped overcome that barrier. This article describes the formative development of the conceptual framework of the Islamic perspective on social work, benefiting from insights gleaned from these revolutionary theoretical advances. This article then suggests systematic procedures to guide both social work research and practice based on that framework.

Wald, Hedy S., Aviad Haramati, Yaacov G. Bachner & Jacob Urkin. 2016. Promoting resiliency for interprofessional faculty and senior medical students: Outcomes of a workshop using mind-body medicine and interactive reflective writing. *Medical Teacher* 38(5). 525–528.
doi:10.3109/0142159X.2016.1150980.

Health care professions faculty/practitioners/students are at risk for stress and burnout, impacting well-being, and optimal patient care. Researchers conducted a unique intervention: an inter-professional, experiential, skills-based workshop (IESW) combining two approaches: mind-body medicine skills and interactive reflective writing (RW) fostering self-awareness, self-discovery, reflection, and meaning-making, potentially preventing/attenuating burnout and promoting resiliency. Medical and nursing faculty and senior medical students (n=16) participated in a 2-hour workshop and completed (1) Professional Quality of Life measure (ProQOL) and (2) a questionnaire evaluating understanding of professional burnout and resiliency and perceived being prepared to apply workshop techniques. Thematic analyses of anonymized RWs exploring meaningful clinical or teaching experiences were conducted. Participants reported better understanding of professional burnout/resiliency and felt better prepared to use meditation and RW as coping tools. RW themes identified experiencing/grappling with a spectrum of emotions (positive and negative) as well as challenge and triumph within clinical and teaching experiences as professionally meaningful.

Walter, Tony. 2016. The Dead Who Become Angels: Bereavement and Vernacular Religion. *Omega: Journal of Death and Dying* 73(1). 3–28.
doi:10.1177/0030222815575697.

Some 21st-century mourners describe the deceased as becoming an angel. Using published research, along with opportunist and anecdotal sources, the following questions are explored: who becomes an angel? Who addresses them as angels? What do once-human angels do? What are they? Where and when are they encountered? And in what sense are they believed in? Once-human angels are found in cemeteries, in memorial tattoos, at the deathbed, but mainly online—both internet and angel are mediums or messengers linking this world and the next. Unlike passive souls cut off in heaven from the living, angels have agency, continuing their earthly activities in heaven and looking after those on earth who still need their care and guidance. The once-human angel thus expresses a continuing bond between the living and the dead, particularly important for younger mourners who may live many decades before joining the deceased in heaven. This notion is taught by neither churches nor popular culture; it is not a creedal belief, but an idea, a meme, that some mourners use and creatively develop in particular contexts and may be understood as vernacular religion.

Williams, Andrew. 2016. Spiritual landscapes of Pentecostal worship, belief, and embodiment in a therapeutic community: New critical perspectives. *Emotion, Space and Society* 19. 45–55.
doi:10.1016/j.emospa.2015.12.001.

This paper offers new theoretical and empirical insights into the emotional and spiritual geographies of religion in therapeutic landscapes designated for marginal and vulnerable populations. Drawing on original empirical work conducted in a Pentecostal Christian therapeutic community in the UK working in the area of addiction and rehabilitation, this paper investigates the spiritual landscapes of Pentecostal worship, and considers the emotional, spiritual and therapeutic sensibilities residents attach to, and experience during, practices of worship and prayer. By examining the complex intersections between belief, embodiment and performativity of religious practice, the author illustrates how the distinct patterning of worship space can differently open out, and close down, capacities and affective atmospheres of the divine. Attention is given to the different ways in which the residents experienced this worship space, and the extent to which their presence therein created a range of therapeutic—and anti-therapeutic—experiences. Drawing on these narratives, this paper argues how the contingent configuration of care/control might be seen as both constraining and empowering for residents, underlining the importance for geographers of religion to

ground conceptualizations of the staging and performance of spiritual landscapes in the divergent sensibilities and ethics of engagement individuals bring to these sites.

PART 3: BOOKS

3.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Aggarwal, Neil Krishan. 2016. *The Taliban's Virtual Emirate: The Culture and Psychology of an Online Militant Community*. New York: Columbia University Press.
- Betts, Paul & Stephen A. Smith (eds.). 2016. *Science, Religion and Communism in Cold War Europe*. Palgrave Macmillan.
- Finlan, Stephen. 2016. *Sacrifice and Atonement: Psychological Motives and Biblical Patterns*. Fortress Press.
- Haynes, Jeffrey (ed.). 2014. *Religion and Political Change in the Modern World*. (Democratization Special Issues). Routledge.
- Raz, Amir & Michael Lifshitz (eds.). 2016. *Hypnosis and meditation: Towards an integrative science of conscious planes*. Oxford University Press.
- Schaik, Carel van & Kai Michel. 2016. *The Good Book of Human Nature: An Evolutionary Reading of the Bible*. New York: Basic Books.
- Smith, Aaron C. T. 2016. *Cognitive Mechanisms of Belief Change*. Palgrave Macmillan.
- Zuckerman, Phil, Luke W. Galen & Frank L. Pasquale. 2016. *The Nonreligious: Understanding Secular People and Societies*. New York: Oxford University Press.

3.2 SPIRITUALITY & HEALTH RESEARCH

- Nash, Sally, Paul Nash & Kathryn Darby. 2015. *Spiritual Care with Sick Children and Young People: A handbook for chaplains, paediatric health professionals, arts therapists and youth workers*. London: Jessica Kingsley Publishers.
- Raz, Amir & Michael Lifshitz (eds.). 2016. *Hypnosis and meditation: Towards an integrative science of conscious planes*. Oxford University Press.

PART 4: ARTICLES IN PRESS

4.1 SCIENTIFIC STUDY OF RELIGION, BRAIN, AND BEHAVIOR

- Casidy, Riza, Ian Phau & Michael Lwin. The role of religious leaders on digital piracy attitude and intention. *Journal of Retailing and Consumer Services*.
doi:10.1016/j.jretconser.2016.04.006.
- Chaudhary, Latika & Jared Rubin. Religious identity and the provision of public goods: Evidence from the Indian Princely States. *Journal of Comparative Economics*.
doi:10.1016/j.jce.2016.05.001.
- Foster, Aasha B., Melanie E. Brewster, Brandon L. Velez, Austin Eklund & Brian T. Keum. 2016. Footprints in the Sand: Personal, Psychological, and Relational Profiles of Religious, Spiritual, and Atheist LGB Individuals. *Journal of Homosexuality*.
doi:10.1080/00918369.2016.1191237.
- Husnu, Shenel. 2016. The role of ambivalent sexism and religiosity in predicting attitudes toward childlessness in muslim undergraduate students. *Sex Roles*.
doi:10.1007/s11199-016-0639-5.
- Kettani, Houssain. 2016. History and Prospect of Muslims in Western Europe. *Journal of Religion and Health*.
doi:10.1007/s10943-016-0253-4.
- Li, Wenfei & Guilong Cai. Religion and stock price crash risk: Evidence from China. *China Journal of Accounting Research*.
doi:10.1016/j.cjar.2016.04.003.
- Loizzo, Joseph J. 2016. The subtle body: An interoceptive map of central nervous system function and meditative mind-brain-body integration. *Annals of the New York Academy of Sciences*.
doi:10.1111/nyas.13065.
- Lu, Jun & Qin Gao. 2016. Faith and happiness in china: Roles of religious identity, beliefs, and practice. *Social Indicators Research*.
doi:10.1007/s11205-016-1372-8.
- Luders, Eileen & Nicolas Cherbuin. 2016. Searching for the philosopher's stone: Promising links between meditation and brain preservation. *Annals of the New York Academy of Sciences*.
doi:10.1111/nyas.13082.
- McGeehan, Kathleen M. & Charlene K. Baker. 2016. Religious narratives and their implications for disaster risk reduction. *Disasters*.
doi:10.1111/disa.12200.
- Miller, Christian B. 2016. Morality is real, objective, and supernatural. *Annals of the New York Academy of Sciences*.
doi:10.1111/nyas.13074.
- Müller, Barbara C. N., Anastasija Gerasimova & Simone M. Ritter. 2016. Concentrative Meditation Influences Creativity by Increasing Cognitive Flexibility. *Psychology of Aesthetics, Creativity, and the Arts*.
doi:10.1037/a0040335.

- Newman, W. Christopher, Srinivas Chivukula & Ramesh Grandhi. 2016. From Mystics to Modern Times: A History of Craniotomy & Religion. *World Neurosurgery*. doi:10.1016/j.wneu.2016.04.084.
- Omondi, Rose Kisia & Chris Ryan. Sex tourism: Romantic safaris, prayers and witchcraft at the Kenyan coast. *Tourism Management*. doi:10.1016/j.tourman.2015.11.003.
- Peoples, Hervey C., Pavel Duda & Frank W. Marlowe. 2016. Hunter-Gatherers and the Origins of Religion. *Human Nature*. doi:10.1007/s12110-016-9260-0.
- Pietkiewicz, Igor J. & Monika Kolodziejczyk-Skrzypek. 2016. Living in Sin? How Gay Catholics Manage Their Conflicting Sexual and Religious Identities. *Archives of Sexual Behavior*. doi:10.1007/s10508-016-0752-0.
- Rich, Timothy S. 2016. Religion and Public Perceptions of Gays and Lesbians in South Korea. *Journal of Homosexuality*. doi:10.1080/00918369.2016.1194122.
- Robb, John. What can we really say about skeletal part representation, MNI and funerary ritual? A simulation approach. *Journal of Archaeological Science: Reports*. doi:10.1016/j.jasrep.2016.05.033.
- Rockenbach, Alyssa N., Marc A. Lo & Matthew J. Mayhew. 2016. How LGBT College Students Perceive and Engage the Campus Religious and Spiritual Climate. *Journal of Homosexuality*. doi:10.1080/00918369.2016.1191239.
- Rosenkrantz, Dani E., Sharon S. Rostosky, Ellen D. B. Riggle & Jennifer R. Cook. 2016. The Positive Aspects of Intersecting Religious/Spiritual and LGBTQ Identities. *Spirituality in Clinical Practice*. doi:10.1037/scp0000095.
- Törnberg, Anton & Petter Törnberg. Muslims in social media discourse: Combining topic modeling and critical discourse analysis. *Discourse, Context & Media*. doi:10.1016/j.dcm.2016.04.003.
- Unsworth, Sara, Sean-Kelly Palicki & Jim Lustig. 2016. The impact of mindful meditation in nature on self-nature interconnectedness. *Mindfulness*. doi:10.1007/s12671-016-0542-8.
- Zvan, Milan, Natasa Zenic, Damir Sekulic, Mladen Cubela & Blaz Lesnik. 2016. Gender- and Sport-Specific Associations Between Religiousness and Doping Behavior in High-Level Team Sports. *Journal of Religion and Health*. doi:10.1007/s10943-016-0254-3.

4.2 SPIRITUALITY & HEALTH RESEARCH

- Akgül, Betül & Ayişe Karadağ. 2016. The Effect of Colostomy and Ileostomy on Acts of Worship in the Islamic Faith. *Journal of Wound, Ostomy, and Continence Nursing: Official Publication of the Wound, Ostomy and Continence Nurses Society / WOCN*. doi:10.1097/WON.0000000000000237.
- Alvarez, Juglans Souto, Livia Adams Goldraich, Alice Hoefel Nunes, Mônica Cristina Brugalli Zandavalli, Rafaela Brugalli Zandavalli, Karlyse Claudino Belli, Neusa Sica da Rocha, Marcelo Pio

- de Almeida Fleck & Nadine Clausell. 2016. Association between Spirituality and Adherence to Management in Outpatients with Heart Failure. *Arquivos Brasileiros De Cardiologia*. doi:10.5935/abc.20160076.
- Babbar, Shilpa & Jaye Shyken. 2016. Yoga in Pregnancy. *Clinical Obstetrics and Gynecology*. doi:10.1097/GRF.0000000000000210.
- Brintz, Carrie E., Orit Birnbaum-Weitzman, Erin L. Merz, Frank J. Penedo, Martha L. Daviglus, Adelaide L. Fortmann, Linda C. Gallo, et al. 2016. Validation of the Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being-Expanded (FACIT-Sp-Ex) Across English and Spanish-Speaking Hispanics/Latinos: Results from the Hispanic Community Health Study/Study of Latinos Sociocultural Ancillary Study. *Psychology of Religion and Spirituality*. doi:10.1037/rel0000071.
- Butzer, Bethany, Amanda LoRusso, Sunny H. Shin & Sat Bir S. Khalsa. 2016. Evaluation of Yoga for Preventing Adolescent Substance Use Risk Factors in a Middle School Setting: A Preliminary Group-Randomized Controlled Trial. *Journal of Youth and Adolescence*. doi:10.1007/s10964-016-0513-3.
- Carlson, Linda E., Rie Tamagawa, Joanne Stephen, Elaine Drysdale, Lihong Zhong & Michael Spica. 2016. Randomized-controlled trial of mindfulness-based cancer recovery versus supportive expressive group therapy among distressed breast cancer survivors (MINDSET): long-term follow-up results. *Psycho-Oncology*. doi:10.1002/pon.4150.
- Chirico, Francesco. 2016. Religious Belief and Mental Health in Lay and Consecrated Italian Teachers. *Journal of Religion and Health*. doi:10.1007/s10943-016-0242-7.
- Chowdhury, Nayeefa. 2016. Integration Between Mental Health-Care Providers and Traditional Spiritual Healers: Contextualising Islam in the Twenty-First Century. *Journal of Religion and Health*. doi:10.1007/s10943-016-0234-7.
- Cruz, Jonas Preposi, Nahed Alquwez, Hikmet Alqubeilat & Paolo C. Colet. 2016. Psychometric Evaluation of the Spiritual Coping Strategies Scale Arabic Version for Saudi Nursing Students. *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association*. doi:10.1177/0898010116651513.
- Darviri, Christina, Artemios Artemiadis, Xanthi Tigani, Panagiota Darvyri & Charalambos Gnardellis. 2016. Religiosity as a predictor of mortality: A retrospective cohort study in 1519 rural citizens in Greece. *Psychology & Health*. 1–11. doi:10.1080/08870446.2016.1178744.
- Dickens, Danielle D., Danielle M. Jackman, Linda R. Stanley, Randall C. Swaim & Ernest L. Chavez. 2016. Alcohol consumption among rural African American and White adolescents: The role of religion, parents, and peers. *Journal of Ethnicity in Substance Abuse*. 1–18. doi:10.1080/15332640.2016.1179155.
- Exline, Julie J., Steven J. Krause & Karen A. Broer. 2016. Spiritual Struggle Among Patients Seeking Treatment for Chronic Headaches: Anger and Protest Behaviors Toward God. *Journal of Religion and Health*. doi:10.1007/s10943-016-0259-y.

- Francoeur, Richard B., Nancy Burke & Alicia M. Wilson. 2016. The Role of Social Workers in Spiritual Care to Facilitate Coping with Chronic Illness and Self-Determination in Advance Care Planning. *Social Work in Public Health*. 1–14.
doi:10.1080/19371918.2016.1146199.
- Ghayas, Saba & Syeda Shahida Batool. 2016. Construction and Validation of Afterlife Belief Scale for Muslims. *Journal of Religion and Health*.
doi:10.1007/s10943-016-0258-z.
- Ghorbani, Nima, P. J. Watson, Mahsa Omidbeiki & Zhuo Job Chen. 2016. Muslim Attachments to God and the “Perfect Man” (Ensān-e Kāmel): Relationships with Religious Orientation and Psychological Adjustment in Iran. *Psychology of Religion and Spirituality*.
doi:10.1037/rel0000084.
- Gielen, Joris, Sushma Bhatnagar & Santosh K. Chaturvedi. 2016. Prevalence and Nature of Spiritual Distress Among Palliative Care Patients in India. *Journal of Religion and Health*.
doi:10.1007/s10943-016-0252-5.
- Gone, Joseph P. 2016. Alternative Knowledges and the Future of Community Psychology: Provocations from an American Indian Healing Tradition. *American Journal of Community Psychology*.
doi:10.1002/ajcp.12046.
- Grimell, Jan. 2016. Existential Spiritual Life Among Swedish Service Members in Transition: Marking out Trends. *Spirituality in Clinical Practice*.
doi:10.1037/scp0000103.
- Gurtin, Zeynep. Patriarchal pronatalism: Islam, secularism and the conjugal confines of Turkey’s IVF boom. *Reproductive Biomedicine & Society Online*.
doi:10.1016/j.rbms.2016.04.005.
- Hanke, Katja, Marieke Christina van Egmond, Carla Crespo & Diana Boer. 2016. Blessing or Burden? The Role of Appraisal for Family Rituals and Flourishing Among LGBT Adults. *Journal of Family Psychology*.
doi:10.1037/fam0000214.
- Hulett, Jennifer M. & Jane M. Armer. 2016. A Systematic Review of Spiritually Based Interventions and Psychoneuroimmunological Outcomes in Breast Cancer Survivorship. *Integrative Cancer Therapies*.
doi:10.1177/1534735416636222.
- Iqbal, Fareed, Omar Kujan, Douglas M. Bowley, Michael R. B. Keighley & Carolynne J. Vaizey. 2016. Quality of Life After Ostomy Surgery in Muslim Patients: A Systematic Review of the Literature and Suggestions for Clinical Practice. *Journal of Wound, Ostomy, and Continence Nursing: Official Publication of the Wound, Ostomy and Continence Nurses Society / WOCN*.
doi:10.1097/WON.0000000000000235.
- Ironson, Gail, Heidemarie Kremer & Aurelie Lucette. 2016. Relationship Between Spiritual Coping and Survival in Patients with HIV. *Journal of General Internal Medicine*.
doi:10.1007/s11606-016-3668-4.
- Johnson, Rebecca, M. Jeanne Wirpsa, Lara Boyken, Matthew Sakumoto, George Handzo, Abel Kho & Linda Emanuel. 2016. Communicating Chaplains’ Care: Narrative Documentation in a Neuroscience-Spine Intensive Care Unit. *Journal of Health Care Chaplaincy*. 1–18.

doi:10.1080/08854726.2016.1154717.

Jones, Kate, Grahame Kenneth Simpson, Lynne Briggs & Pat Dorsett. 2016. Does spirituality facilitate adjustment and resilience among individuals and families after SCI? *Disability & Rehabilitation* 38(10). 921–935.

doi:10.3109/09638288.2015.1066884.

Josipovic, Zoran. 2016. Love and compassion meditation: a nondual perspective. *Annals of the New York Academy of Sciences*.

doi:10.1111/nyas.13078.

Ju, Chengting, Baoshan Zhang, Xuqun You, Valeria Alterman & Yongkang Li. 2016. Religiousness, social support and subjective well-being: An exploratory study among adolescents in an Asian atheist country. *International Journal of Psychology: Journal International De Psychologie*.

doi:10.1002/ijop.12270.

Karadag Arli, Senay, Ayse Berivan Bakan & Ela Erisik. 2016. An Investigation of the Relationship Between Nurses' Views on Spirituality and Spiritual Care and Their Level of Burnout. *Journal of Holistic Nursing*.

doi:10.1177/0898010116652974.

Knabb, Joshua J., Thomas V. Frederick & George III Cumming. 2016. Surrendering to God's Providence: A Three-Part Study on Providence-Focused Therapy for Recurrent Worry (PFT-RW). *Psychology of Religion and Spirituality*.

doi:10.1037/rel0000081.

Köteles, Ferenc, Péter Simor, Márton Czető, Noémi Sárog & Renáta Szemerszky. 2016. Modern health worries - the dark side of spirituality? *Scandinavian Journal of Psychology*.

doi:10.1111/sjop.12297.

Larsen, Anna, Amon Exavery, James F. Phillips, Kassimu Tani & Almamy M. Kanté. 2016. Predictors of Health Care Seeking Behavior During Pregnancy, Delivery, and the Postnatal Period in Rural Tanzania. *Maternal and Child Health Journal*.

doi:10.1007/s10995-016-1976-2.

Lauricella, Sharon. 2016. The Ancient-Turned-New Concept of "Spiritual Hygiene": An Investigation of Media Coverage of Meditation from 1979 to 2014. *Journal of Religion and Health*.

doi:10.1007/s10943-016-0262-3.

Lee, Boon-Ooi. 2016. Transformation in Dang-ki Healing: The Embodied Self and Perceived Legitimacy. *Culture, Medicine and Psychiatry*.

doi:10.1007/s11013-016-9497-4.

Long, Jaqui, Michelle Briggs, Andrew Long & Felicity Astin. 2016. Starting where I am: a grounded theory exploration of mindfulness as a facilitator of transition in living with a long-term condition. *Journal of Advanced Nursing*.

doi:10.1111/jan.12998.

McKenzie, A. G. Another look at religious objections to obstetric anaesthesia. *International Journal of Obstetric Anesthesia*.

doi:10.1016/j.ijoa.2016.05.003.

- Merakou, Kyriakoula, Stavroula Taki, Anastasia Barbouni, Eleni Antoniadou, Dimitrios Theodoridis, Georgios Karageorgos & Jeny Kourea-Kremastinou. 2016. Sense of Coherence (SOC) in Christian Orthodox Monks and Nuns in Greece. *Journal of Religion and Health*. doi:10.1007/s10943-016-0244-5.
- Minton, Mary E., Mary Isaacson & Deborah Banik. 2016. Prayer and the Registered Nurse (PRN): nurses' reports of ease and dis-ease with patient-initiated prayer request. *Journal of Advanced Nursing*. doi:10.1111/jan.12990.
- Morgan, Jessica Kelley, Laurel Hourani, Marian E. Lane & Stephen Tueller. 2016. Help-Seeking Behaviors Among Active-Duty Military Personnel: Utilization of Chaplains and Other Mental Health Service Providers. *Journal of Health Care Chaplaincy*. 1–16. doi:10.1080/08854726.2016.1171598.
- Musa, Ahmad S. & David J. Pevalin. 2016. Development of the Arabic Spiritual Care Intervention-Provision Scale. *Journal of Clinical Nursing*. doi:10.1111/jocn.13174.
- Olson, Trevor, Theresa Clement Tisdale, Edward B. Davis, Elizabeth A. Park, Jiyun Nam, Glendon L. Moriarty, Don E. Davis, Michael J. Thomas, Andrew D. Cuthbert & Lance W. Hays. 2016. God Image Narrative Therapy: A Mixed-Methods Investigation of a Controlled Group-Based Spiritual Intervention. *Spirituality in Clinical Practice*. doi:10.1037/scp0000096.
- Osafo, Joseph. 2016. Seeking paths for collaboration between religious leaders and mental health professionals in ghana. *Pastoral Psychology*. doi:10.1007/s11089-016-0703-7.
- Park, Crystal L. & Dalnim Cho. 2016. Spiritual well-being and spiritual distress predict adjustment in adolescent and young adult cancer survivors. *Psycho-Oncology*. doi:10.1002/pon.4145.
- Park, Crystal L., Philip H. Smith, Sharon Y. Lee, Carolyn M. Mazure, Sherry A. McKee & Rani Hoff. 2016. Positive and Negative Religious/Spiritual Coping and Combat Exposure as Predictors of Posttraumatic Stress and Perceived Growth in Iraq and Afghanistan Veterans. *Psychology of Religion and Spirituality*. doi:10.1037/rel0000086.
- Payman, Vahid. 2016. The importance of taking a religious and spiritual history. *Australasian Psychiatry: Bulletin of Royal Australian and New Zealand College of Psychiatrists*. doi:10.1177/1039856216647257.
- Peltzer, Karl, Supa Pengpid, Omowale Amuleru-Marshall, Pempelani Mufune & Alaa Abou Zeid. 2016. Religiosity and Health Risk Behaviour Among University Students in 26 Low, Middle and High Income Countries. *Journal of Religion and Health*. doi:10.1007/s10943-016-0260-5.
- Petersen, Cheryl L., Margaret Faut Callahan, Donna O. McCarthy, Ronda G. Hughes, Rosemary White-Traut & Naveen K. Bansal. 2016. An Online Educational Program Improves Pediatric Oncology Nurses' Knowledge, Attitudes, and Spiritual Care Competence. *Journal of Pediatric Oncology Nursing: Official Journal of the Association of Pediatric Oncology Nurses*. doi:10.1177/1043454216646542.

- Pirkola, Heidi, Pii Rantakokko & Marjo Suhonen. 2016. Workplace spirituality in health care: an integrated review of the literature. *Journal of Nursing Management*. doi:10.1111/jonm.12398.
- Proserpio, Tullio, Laura Veneroni, Matteo Silva, Alvaro Lassaletta, Rosalia Lorenzo, Chiara Magni, Marina Bertolotti, et al. 2016. Spiritual support for adolescent cancer patients: a survey of pediatric oncology centers in Italy and Spain. *Tumori*. 0. doi:10.5301/tj.5000494.
- Rouholamini, Marziyeh, Seyed Mohammad Kalantarkousheh & Enayat Sharifi. 2016. Effectiveness of Spiritual Components Training on Life Satisfaction of Persian Orphan Adolescents. *Journal of Religion and Health*. doi:10.1007/s10943-016-0256-1.
- Rubinart, Marta, Tim Moynihan & Joan Deus. 2016. Using the Collaborative Inquiry Method to Explore the Jesus Prayer. *Spirituality in Clinical Practice*. doi:10.1037/scp0000104.
- Sadeghi, Narges, Marzieh Hasanpour, Mohamad Heidarzadeh, Aliakbar Alamolhoda & Elisha Waldman. 2016. Spiritual Needs of Families with Bereavement and Loss of an Infant in Neonatal Intensive Care Unit: A Qualitative Study. *Journal of Pain and Symptom Management*. doi:10.1016/j.jpainsymman.2015.12.344.
- Sharma, Vanshdeep, Deborah B. Marin, Eugene Sosunov, Fatih Ozbay, Rafael Goldstein & George F. Handzo. 2016. The Differential Effects of Chaplain Interventions on Patient Satisfaction. *Journal of Health Care Chaplaincy*. 1–17. doi:10.1080/08854726.2015.1133203.
- Siddall, P. J., L. McIndoe, P. Austin & P. J. Wrigley. 2016. The impact of pain on spiritual well-being in people with a spinal cord injury. *Spinal Cord*. doi:10.1038/sc.2016.75.
- Smith, Sharon T., Jennifer Blanchard, Susan Kools & Derrick Butler. 2016. Reconnecting to Spirituality: Christian-Identified Adolescents and Emerging Adult Young Men's Journey from Diagnosis of HIV to Coping. *Journal of Religion and Health*. doi:10.1007/s10943-016-0245-4.
- Smith, Sharon T., Carol Dawson-Rose, Jennifer Blanchard, Susan Kools & Derrick Butler. 2016. "I Am Normal": Claiming Normalcy in Christian-Identified HIV-Infected Adolescent and Emerging Adult Males. *Journal of the Association of Nurses in AIDS Care*. doi:10.1016/j.jana.2016.05.004.
- Valls-Serrano, Carlos, Alfonso Caracuel & Antonio Verdejo-Garcia. 2016. Goal Management Training and Mindfulness Meditation improves executive functions and transfers to ecological tasks of daily life in polysubstance users enrolled in therapeutic community treatment. *Drug and Alcohol Dependence*. doi:10.1016/j.drugalcdep.2016.04.040.
- Victorson, David, Vered Hankin, James Burns, Rebecca Weiland, Carly Maletich, Nathaniel Sufrin, Stephanie Schuette, Bruriah Gutierrez & Charles Brendler. 2016. Feasibility, acceptability and preliminary psychological benefits of mindfulness meditation training in a sample of men diagnosed with prostate cancer on active surveillance: results from a randomized controlled pilot trial. *Psycho-Oncology*.

doi:10.1002/pon.4135.

Webb, Benjamin L. & Melissa J. Bopp. 2016. Results of Walking in Faith: A Faith-Based Physical Activity Program for Clergy. *Journal of Religion and Health*.

doi:10.1007/s10943-016-0255-2.

Xue, S., S. Arya, A. Embuldeniya, H. Narammalage, T. da Silva, S. Williams & A. Ravindran. 2016. Perceived functional impairment and spirituality/religiosity as predictors of depression in a Sri Lankan spinal cord injury patient population. *Spinal Cord*.

doi:10.1038/sc.2016.56.

Zakaria, Norazlina & Noor Shakirah Mat Akhir. 2016. Theories and Modules Applied in Islamic Counseling Practices in Malaysia. *Journal of Religion and Health*.

doi:10.1007/s10943-016-0246-3.

Zernicke, Kristin A., Tavis S. Campbell, Michael Speca, Kelley McCabe Ruff, Steven Flowers, Rie Tamagawa & Linda E. Carlson. 2016. The eCALM trial: Etherapy for cancer applying mindfulness. Exploratory analyses of the associations between online mindfulness-based cancer recovery participation and changes in mood, stress symptoms, mindfulness, posttraumatic growth, and spirituality. *Mindfulness*.

doi:10.1007/s12671-016-0545-5.