**HCHS/SOL PUBLICATIONS PROPOSAL TEMPLATE – Word clone version of the website form**

This Word document matches the format of the online submission form. You may use this template prior to cut/paste into the website form when your draft is ready. Email submissions are not permitted. Attachments to blank webforms will similarly not be accepted.

**1.** *Revised Manuscript Proposal?*: **Yes/No check box**

***2.*** *a. Full Title*: The full title should be a descriptive title that clearly states the intentions and purpose of the submission. It also must include the study's full name E.g. HCHS/SOL.
REVISED SUBMISSIONS NOTE: Help us expedite the review of a previously reviewed proposal, if you are submitting a revised proposal please put the word REVISED and a hyphen in all caps before your title. E.g. REVISED – Title in Regular Upper/Lower Case.

“Religion and Spirituality in the National Consortium on Psychosocial Stress, Spirituality, and Health: Latina, South Asian, American Indian, Black, and White Women”

 *b. Abbreviated Title: (Omit study name & keep brief; max 40 characters)*:

***3.*** *Type of Paper:*

***4.*** *Ancillary Study:*

#2018.13

***5.***Title of Ancillary Study:

If the Ancillary Study is not found in list above, enter Number and Title here. (E.g. 001 HCHS/SOL Ancillary Study Title)

Stress, Spirituality, and Health

***6.*** *Keywords:*

*The keywords should include some of the topics related to the study separated by commas.*

Ethnicity, Spirituality, Religion

***Author Information:***

***7.*** *Proposer:*

Blake Victor Kent; bvkent@mgh.harvard.edu

*<First Name><Middle Name or Initial><Last Name>; <E-mail Address> (E.g. William Henry Gates;* *founder@microsoft.com**).*

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***10.*** *Lead/Corresponding Author Affiliation:*

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***12.*** *Lead Author has REVIEWED this proposal and found NO OVERLAP:*

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NOTE: If using Ancillary Study data, the AS PI must also be listed as Sponsoring PI. The sponsoring PI is often of the same affiliation, but it is not required to be.*

Alexandra E. Shields

Martha Daviglus

***15.*** *Co-Author(s):*

Ying Zhang, Shelley Tworoger, Marcia O’Leary, Julie R. Palmer, Alka Kanaya, Alexandra E. Shields

*By listing Co-Authors, you indicate they have reviewed this submission.
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***17.*** *Additional Corresponding Authors:*

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Please list any additional authors to receive Pubs Committee correspondence such as approval, revisions, etc. Authors listed must be registered HCHS/SOL website users.
These should only be corresponding authors, not the entire writing group.*

**None**

***18.*** *Nominee(s) Requested:*

*Name of Nominee|Email Address| Affiliation| Justification| Misc Notes: With proposal submission please ignore this table*

***Data Information:***

***19.*** *Data Analysis Location:*

*The location where the data analysis will be performed. Data must be handled per study policy.*

50 Staniford Street, Suite 802, Boston, MA 02114

***20.*** *Other Data Analysis Location:*

*If you selected "A Writing Group Member's Site", please specify the Location where the data analysis will be performed.*

***21.*** *Data Requests:*

 *Check appropriate box(es) if you plan to use the data in this manuscript. baseline, visit2, visit3, visit4*

visit 1, visit 2, annual follow-up 1-10, “Ancillary: Life, Chronic, and Perceived Stress” - This is what Erica wrote. I have no idea for my paper. I need all RS items plus age, gender, marital status, and income.

***22.*** *Other Data Request Type:*

 *If the Data Request Type is not available above, please list the other data request types.*

***23.*** *This manuscript proposal is primarily the result of an ancillary study*

***24.*** *This manuscript proposal is affiliated with a K award*

***25.*** *This manuscript proposal is a dissertation*

***26.*** *Scientific Interest Group****:*** *If this manuscript proposal has been developed in consideration with a Scientific Interest Group, please select it from the list.*

***Manuscript Information:***

***27.*** *Consortium Paper Information:*

 *If this is a consortium paper, please provide information such as name, member studies, goals, etc.
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National Consortium on Psychosocial Stress, Spirituality, and Health

Participating Cohorts: Black Women’s Health Study, HCHS/SOL, Mediators of Atherosclerosis in South Asians (MASALA), Nurses’ Health Study II, Strong Heart Study

The aim of our project is to begin to shift the state of science towards understanding the underlying mechanisms through which psychosocial stress contributes to disease. This will be accomplished through examining psychosocial stressors in relation to DNA methylation in five stress-related and serotonergic genes, as well in relation to telomere attrition. Importantly, our large and diverse national Consortium will allow us to study these genetic mechanisms in relation to health outcomes (such as hypertension, cardiovascular disease, and mortality) that are marked by persistent racial, ethnic, and socioeconomic disparities. This will be the first such study that will be adequately powered to conduct comparative assessment of the relationship of psychosocial stress and these biomarkers between the diverse populations in our cohort.

Another important innovation of our project will be to look at the influence of positive resources for resiliency such as religion and spirituality, in addition to studying psychosocial exposures. Spirituality is a particularly salient cultural influence in Black, Latino, South Asian, and Native American communities, and our research will be the first large-scale, national project to rigorously assess religion or spirituality within a biologically-meaningful framework.

***28.*** *Rationale:*

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This report offers descriptive analysis of the religion and spirituality (RS) initiative of the National Consortium on Psychosocial Stress, Spirituality, and Health, utilizing new RS data from subsamples of Mediators of Atherosclerosis in Study of Latinos (SOL), South Asians Living in America (MASALA) study, Strong Hearth Study (SHS), Nurses’ Health Study 2 (NHS2), and Black Women’s Health Study (BWHS). Data will be stratified along racial/ethnic lines, examining Latina, South Asian, American Indian, Black, and white women, as well as by several religious and spiritual categorizations. This report fills two primary gaps. First, little quantitative data has been published on the RS beliefs and practices of the American Indian and U.S.-based South Asian populations, with a modicum of data on Latinas. These data allow for comparison against more commonly studied racial/ethnic and religious groups. Second, while the concepts of being “spiritual” and/or “religious” have received attention in the social sciences, the terms themselves have evaded precise definition, in part due to evolution of the terms during the 20th century. This paper offers definitional schemes for these terms iteratively developed with researchers and multi-ethnic/religious focus groups. The full descriptive report provides insight into RS beliefs, attitudes, and practices across a spectrum of religious traditions, racial/ethnic lines, and spiritual/religious definitional constructs, and suggests several possible avenues for continued research.

***29.*** *Main Hypothesis/ Study Questions:*

*Please select the  (Paste From Word) option when using Copy and Paste to add content from a Microsoft® Word document. The browser will open a separate window. Use "Ctrl+V" to paste the content into the window, then select the  button.*

This is a descriptive paper documenting raw means across a variety of categorizations. Such a paper is necessary because: a) few studies represent such a wide array of RS variables, b) many of the RS variables represented here are new, and c) even established RS items have not been evaluated in South Asian and American Indian populations. The first two animating questions are: “Do reports of RS differ by race/ethnicity?” and “Do reports of RS differ by religious tradition?” Beyond this, new measures of respondent definition of “spirituality” and “being religious” are contained in the instrument. Therefore, all RS measures will also be stratified by these definitions to identify any meaningful differences (see RS list of variables below).

H0: There is no difference in mean/expected frequency among analyzed groups.

H1: There is a difference in mean/expected frequency among analyzed groups.

***30.*** *Analysis Plan / Outline:*

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Descriptives for Table 1 will include gender, age, and income to depict each cohort’s broad characteristics, though these will not be adjusted in Tables 2-5, as the aim of the study is to present unadjusted means on RS variables across the five cohorts. The cohorts differ in just a few ways for harmonization purposes since RS measures are identical across cohorts. Gender is considered stable and age is calculated at the time of RS survey for each cohort. Income will be taken from the most recent available data for each cohort. Tables 2-5 (representing our four categorizations) will calculate means across each categorization and employ ANOVA or Chi-square tests as appropriate.

All RS items are identical across cohorts and so they can be easily harmonized. One variable requires some work to harmonize, however, which is religious tradition. Each cohort had a series of level one religious tradition categories selected by respondents, and several cohorts allowed for a level two write-in denominational affiliation as well. Using the most specific data available for each respondent, each case will be assigned to a modified version of the RELTRAD (religious tradition) categorization developed by Steensland et al. (2000), which is the current gold standard in social science. Respondents will be classified as: Evangelical, Mainline Protestant, Black Protestant, Catholic, Jewish, Buddhist, Hindu, Muslim, Sikh, Jain, Traditional American Indian, Other, None, Agnostic, or Atheist. If respondents selected multiple categories, they will be categorized as Other.

Finally, the following list includes the RS item to be evaluated in this study. Respondents were encouraged to substitute and appropriate term for God if Allah, Ancestors, Baghwan, etc. were a better fit for their definition of a higher power. The instrument contains appropriate skip patterns so those who do not believe in God or do not belong to a congregation do not answer non-applicable questions. Scale item sources are indicated.

|  |
| --- |
| RS ItemsWhich is *closest* to your own definition of spirituality?  |
|  …the search for meaning and purpose in life |
|  …about your personal relationship with God |
|  …the search for enlightenment |
|  ...a connection to life that goes beyond the physical world |
|  ...embracing the traditions of my ancestors |
|  …none of the above |
| Which is *closest* to your own definition of being religious?  |
|  …identifying with beliefs/practices of right way to live |
|  …strengthening faith thru membership in faith community |
|  …following formal teachings or doctrines |
|  …about your personal relationship with God |
|  …none of the above |
| Which statement best describes you?  |
|  …spiritual and religious |
|  …spiritual but not religious |
|  …religious but not spiritual |
|  …neither religious nor spiritual |
| Religious attendance "once/week or more" |
| Considers self "very" religious or spiritual |
| Part of a religious congregation or community  |
| Shown love by fellow congregants "very often" |
| Religious community critical of you "very often" or "fairly often"  |
| Religious community offers social services |
| Family has used social service offered by religious community |
| Group prayer outside religious services "once/day or more" |
| Pray alone "once/day or more" |
| Pray for others when praying alone "once/day or more"  |
| Read scriptures "once/day or more" |
| Meditate "once/day or more" |
| Practice yoga "once/day or more" |
| "Definitely" believe in life after death  |
| "Definitely" believe that God exists  |
| God "definitely" gives me strength to do things I could not |
| God's spirit "definitely" dwells in my body |
| God "definitely" loves me unconditionally |
| God has "definitely" come through for me |
| Relationship with God "definitely" behind approach to life |
| Before I forgive others, they must promise not to repeat, "Str agree" |
| It is hard to forgive myself for things I’ve done wrong, "Str agree" |
| I have forgiven those who hurt me, "Strongly agree" |
| Others have not forgiven me for what I've done to hurt them, "Str agree" |
| Religion or spirituality is "very much" involved in dealing with stress |
| Positive religious coping scale (Pargament et al. 2000) |
| Negative religious coping scale (Pargament et al. 2000) |
| Religious and spiritual struggles scale (Exline et al. 2014) |
| Religious and spiritual hope scale (de novo) |
| Gratitude scale (McCullough et al. 2002) |
| Psychological well-being scale (Ryff 1989) |
| Non-theistic daily spiritual experience scale (Underwood and Teresi 2002) |
| Theistic daily spiritual experience scale (Underwood and Teresi 2002) |
| Full daily spiritual experience scale (Underwood and Teresi 2002) |

***31.***  *Table Shell:*

*REQUIRED: If using data -- attach table shells and provide an illustrative file title. (e.g. Example table for CVD Risk Comparisons). File title is limited to 65 characters including the extension, e.g., .pdf, .docx, .doc. If no data -- provide an outline, then click to "Browse..." and upload a single file from your computer to include in the submission for review (you may need to combine multiple figures, tables etc. into one file to append).*

***32.*** *Add a new file:*

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***33.*** *Relevant References:*

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***34.*** *Other Supplementary Proposal Materials:*

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*(NOTE) Manuscript Preparation is expected to be completed in one to three years.*

***If timely progress is not being made, the study may replace the lead authors or the manuscript proposal will expire.***