

THE ROLE, THE PRACTICE, AND THE BENEFITS OF RELIGIOUS/SPIRITUAL COPING ON ETHNIC MINORITIES

ABSTRACT

In this study, it is examined —by current literature— positively (cf. Mental health, *well-being* etc.) the intervening and mediating functions of *religiosity/spirituality* in social-cultural *integration* and the *acculturation* of immigrants, with the obliteration of (religious) biases, the boost of deeper spiritually relations between minorities and non-minorities, the change of stereotypes (cf. *social identity*) and the use of suitable religious motivations.

KEYWORDS

Immigrants, ethnic minorities, prejudice, discrimination, social/cultural identity, acculturation, socio-cultural integration, multiculturalism, life satisfaction, and *social creativity*.

INTRODUCTION

Immigration flows increased in many Western societies after World War II (van Tubergen, 2006). At the same time, immigrants' religious participation, with a few others (government or public and not) institutions and services (Γιατροάκος, 2003), has positive effects on the mental health of immigrant. Lost contemporary studies have supposed that religiosity/spirituality plays a considerable part in mental function of coping. Similarly, religious/spiritual coping has enough been pointed out and contemplated in the last years, as its beneficial results have also been realized in personal and social well-being (Pargament & Mahoney 2002, Goldstein 2007). The literature suggests that immigrants (Bemak & Chi-Ying Chung, 2014) use religion as one of their main coping strategies (Bjorck et al. 2001, Vaughn & Roesch 2003). On the opposite, non-organizational religiosity was associated with poorer mental health. In addition, negative religious coping predicted greater *depression* (Herrera et al., 2009).

However, on that point is a lack of consensus regarding what constitutes religiosity and church property, with some conceptualizing of the two terms as related rather than independent constructs (Hill & Pargament, 2003). *Spirituality* and *intrinsic religiosity* were found to be positively correlated. Although *intrinsic religious* orientation and *spiritual* level may not be reliable predictors of behavior within a cognitive context, because an environment that is religiously enhanced due to the historical and academic mission that has pervaded this environment over a long period of time (Walker et al., 2011), they may be in some way interrelated within individuals; that is, the more deeply a person internalizes his or her religious orientation, the more

spiritual he or she probably is (Walker et al., 2011). So, the combined term, *religiosity/spirituality* (R/S) is used in this study. R/S is a culture-laden phenomenon (Kehoe, 1998), as a multi-dimensionality.

The groups of ethnic minorities comprise mostly immigrants, illegal immigrants, and refugees (Bemak & Chi-Ying Chung, 2014). All of them leave or run away from their native lands and homes in virtue of political (Schlegel, 1983) or socioeconomic reasons, seeking a better quality of liveliness, and strive hardly to secure equal rights and opportunities in work, training, and wellness maintenance. Nevertheless, whereas the aforementioned rights—for the sake of humanitarian ideals, values or rights (Hondagneu-Sotelo, 2007), altruism, tolerance, progressiveness, meta-modernity, globalization, and multiculturalism—have been given up, more or less, in advanced Western democratic countries at least, big trouble is raising relevance the issues of equal recognition their religion, cultural ethos, and customs (*stereotypes*), even maybe a parliamentary representation.

R/S of various immigrants and ethnic minorities, as this is normal, it diverges, at width and depth; namely an immigrant group can be stronger religious than other groups in one destination country, but less religious than the same group in another country (Tubergen, 2006). Likewise, the state of origin is more important than the state of destination for understanding immigrants' religious affiliation, but the reverse is true for understanding the religious attendance of immigrants (Tubergen, 2006). With few words, immigrants' R/S depends from history and culture of every origin's country; more concretely, it depends from: a) individual characteristics [e.g. old men/women and men—in Muslim communities, for instance, males attend religious services more often than females (Horrie & Chippendale 1990, Min 1992, Abusharaf 1998, George 1998, van Tubergen 2006)—immigrants are more religious than young and women] and contextual properties [e.g. Christian (Alanezi, 2005), less-educated, unemployed (Finke & Stark 1992, Killian, 2001) and married (Finke & Stark 1992, van Tubergen 2006) immigrants are more religious than opponents ones, or those who live in urban areas against those who live in rural areas (Ralston, 1998)] related to immigrants' country of origin, b) the country of origin, c) destination country's level of modernization/secularism via commonly imitation [Alanezi 2005, van Tubergen 2006, Connor & Burgos 2007, Connor 2008. Cf. *Modernization Theory* (Weber 1922/1993, Williams, p. 25, Lenski et al. 1991, Park, p. 153, Need & De Graaf 1996, Bruce 1999)] and the kind of policy (immigrants in countries with a social-democratic legacy is less often affiliated to a religion than immigrants in countries with a dominant Christian tradition), and d) combinations of origin and destination (Tubergen, 2006). This, of course, reflects immediately on their moral-social conduct in receiving countries.

In the meantime, geopolitical interests and strategies, worldwide economic organizations or trusts, imperialistic leanings [e.g. religion and ethnicity are so intertwined for immigrants (Smith 1978, Wellmeier 1998, Kurien 2001)], *pretensions* and other reasons instigate and sponsor minorities in order to outspread—in every segment of society and civilization—into hosted country. In other words, foreigner policies (e.g. Terrorist organizations, separatist movements etc.), economic or religious propagandas, many times, use their immigrants as a means of infiltration in the centers of decision-making of reception's countries. A great discussion has opened for weather—at depth—it serves a political-economic purpose with a religious cloak, or serves a heretical ideology with political-economic support. The problem is complex and requires in-depth examination and subtle balances, because, for instance, under the pretext or the label of "religion", ideology or independent thought generally, various multinational companies can—on the basis of some inter-country agreements—be recognized as "minorities" or enter in foreigner countries (Morin, 1982) with either decreased duties or even tax-free entirely. In reality, both of them occur; religious sects use, sometimes, political-economical resources, in order to be unfolded or are strengthened, whereas political-economic groups or blocs seek also their interconnection with religious—spiritual estates or persons, either for one religious-spiritual camouflage of their lawless profitability, or for the exaltation of their prestige. In any case, by widest (mental passions, philosophy or even political ideology) or narrowest (see *religiosity*) significance of term "spirit", we would say that "spirit" that in a population emerges mainly from language, Folkways and above all his religion, is what directly responsible historically for all great (revolutionary) changes in the world.

These movements and enterprises of migratory groups produce mental-moral [see e.g. suspiciousness, disdain, disparagement, *nativism* (Saucier, 2013), (social) isolation, *ethnocentrism* (Saucier, 2013), *xenophobia* (Saucier, 2013), *Islamophobia* (the phobia of *Islamization of Europe*) etc.], social and political reactions (smaller or greater), as a matter of course, into indigenous population, so most (social, political etc.) riots take place; for instance, non-minorities who feel excluded by multicultural initiatives (Stevens et al., 2008), and consider that they endanger the unity (Plaut et al., 2009), may object to the implementation of their initiatives. Some other non-minorities may view multicultural outreach as preferential treatment for minorities, rather than as efforts to level the playing field (Shih & Young, 2013). Subsequently, these riots bring about (mostly mental) problems (bad mood, disappointments, frustrations, depressions, dysthymias, violence, wrath, rage, sentiments of bigotry and revenge) into the groups of ethnic minorities.

Political philosophers, political scientists, sociologists, psychologists, and theologians despite efforts to increase equal access and opportunities for

socially devalues groups in societies, countries, nations and politics, discriminations still occur (Shih & Young, 2013). What is more, despite Christianity's attempts to encourage religious people to help their out-group "neighbors" (Νικολαΐδης, 2004), it appears that religiosity and religious concept activation are each connected with increasing in intergroup bias (Johnson et al., 2012). So, *discriminations* carry —besides the social *stigma* (Crocker & Major 1989, Goffmann 2000)— important psychological and health costs (Williams et al., 2003), primarily the loss of self-esteem, the reduction of life satisfaction, pulling out, greater absenteeism (Jones et al., 2009), depression and lower well-being (Miner-Rubino & Cortina, 2007). Discriminations can be assumed with variegated forms and be pictured with different degree of intensity: micro-aggressiveness (Sue, 2010), mistreatment, verbal or behavioral indignities, hostility, derogatory or negative slights and insults (Sue et al., p. 271).

In this paper, after I examine if biased treatment at national minorities it is owed in evaluative prejudices of receiving countries (Crocker & Major, 1989) or in personal motives or even in other adventitiously psycho-social reasons, I look over some coping modes and styles —via *religiosity* and *spirituality*— for the overcoming of these conflicts and mental malfunctions of ethnic minority *groups*, despite, as some hold, that religions are the main cause all of the international conflicts.

1. THE MENTAL AND EMIC TROUBLES OF EMIGRANTS AND ETHNIC MINORITIES

Ordinarily, the mentality of emigrants into so called psychological culture (Matsumoto et al., 1999) is psychologically traumatic (see dysthymia, melancholy, atrabiliousness, miserableness, distress, grief, sadness, regret, sadness, confusion, homesickness etc.). Immigrant adolescents may experience a host of stresses. The cultural differences between one country and another in terms of language, religion, school culture and education (Kniss & Numrich, 2007), and interpersonal styles may serve as barriers for the positive adjustment of immigrant adolescents. The psychological adjustment of immigrant adolescents can, thus, be a critical matter, not merely for the adolescents, but besides for their parents and teachers (Kim et al., 2013). Then, identity psychologically achievement of emigrants is absent (Goffmann, 2000). Finally, whereas most are considered widowed, marginalized or effete and decadent, being trapped in a district (region), they often under-employ or fall victims of violent exploitation. Therefore, acculturative stress negatively affects the physical and mental health of immigrants (Sanchez et al., 2012).

The ethnic identity of minorities differs from those of fellow countrymen in their homelands (Saghafi et al., 2012). This, of course, is owed in local

culture or subculture (see cultural system or lifestyle, cultural schema, crypto-culture etc.). I think that various nationalisms (even those that are being "in becoming") and populations' cultural homogeneity and continuity do not happen from various conquerors (see biological racism) but from their historical memory and collective sense of right and wrong.

Relationships and correlations (see inter-culturalism) between diverse civilizations (Western, Confucian, Japanese, Islamic, Indian, Slavonic-Orthodox, Latino-American, African) are complicit and complex. Thus, for instance, even if two (way out and reception) local cultures are *communicating*, but not *corporate*, or of the types of *shame* (or *guilt*), conditions that they function are more favorable for the *integration* of two local cultures. There is a relevance of considering intercultural differences such as religious identification among immigrants and non-minorities (Saghafi et al., 2012). Indeed, the local ideas, strong beliefs, religion, stereotypes, and biases differentiate cultures. If *social stereotypes* of religious out- and in-group members exist, activating religious concepts might activate this general *social stereotype*. This could explain why priming religious concepts increase negative attitudes toward out-groups relative to in-groups (Johnson et al., 2012). However, there are different categories of immigrant religiosity (supra-ethnic, meta-ethnic, and pure ethnic), so that they can construct an ideal-typical classification.

2. SOCIO-CULTURAL INTEGRATION

Multiculturalism is a dire necessity of globalization. Indeed, there are establishments that facilitate positive intergroup interactions by nurturing a more cooperative culture (Chatman et al., 1998), as religious organizations exist also that are the most racially segregated in the United States chiefly (Christerson et al., 2005) or are not (e.g. Latinos and Asians) easily absorbed into Anglo society (Kazal 1995, Rumbaut 1997). Particularly, religious *identification* does significantly influence cultural *adaptation* (Saghafi et al., 2012). The "contact" of two cultural systems leads usually either to the models of maintenance, or of cultural traits' mutation.

A) World and planetary culture (*multiculturalism*).

In our days, *culturalism* and multiracial communities (*multiculturalism*) are stressed thoughtlessly and unilaterally. (Cultural) globalization can be: scientific, moral, communicative, ideological, political/governmental (see *cultural democracy*), philosophical, religious, artistic, and economic. The main characteristics of multiculturalism are: a) "*cultural clusters*" (see *cultural parallelism*) and b) *Unitas multiplex* (cf. multicultural cosmopolitanism), that function as society-mosaic or "*uranium arc*" (J. Jackson), namely with neutrality/tolerance ("*melting pot*" and *fusion of cultural horizons* or *cultural*

syncretism), consent (domination's suspension of the intervention in no desirable or not acceptable differences), comprehension, acceptance, and politeness (see *dignity*, according to Jean Jacques Rousseau), by right of Christian Humanism (Boyle, 1998), the principle of the particularity – uniqueness of persons, and the principle of the catholic equality (that it is not identified with uniformity) along human beings.

Of course, a such culture will be skeptical, (cultural) relativistic (as regards Ideology and cultural values), democratic, pluralistic (and know the "*tyranny of majority*"), and will encourage the freedom of religion or Ecumenical Christendom, and *Pan-religion* or *religious syncretism* (and no e.g. "*cuius region, eius religio*", proselytism, fanaticism and intolerance), including some "*mixed-type*" models (Wacker, 2001) or "*new kinds of churches outside the ecclesiastical mainstream*" (Best, p. 40).

Anyways the reasons of multiculturalism are cognitive – informational (see Internet, planetary age), religious – cultural (Heitmeyer & Dollase, 1996), social (see tourism, mixed marriages, marginalization, global Mass Media: MTV, CNN etc.), political [see colonialism (Meyer, p. 197) - aborigines, the crash of the communist regimes, refugees, intergovernmental alliances, reduction of state], economical (see unemployment, immigration), and material (cf. Technology).

Multicultural approaches celebrate group differences and personal identities (Gutiérrez & Unzueta, 2010). As well, multicultural approaches that concentrate on superficial characteristics run the danger of reinforcing group *stereotypes* and expecting individuals to behave as representatives of their groups (Gutiérrez & Unzueta, 2010). Furthermore, non-minorities, who read multicultural statements, engage in more stereotyping and group-based judgments (Wolsko et al. 2000, Λαμπριδης 2004), and they dislike minorities, who do not possess stereotypical traits (Stevens et al., 2008). Even so, inward this way multicultural policies may make it more difficult for targets of discrimination to use identity redefinition strategies, because multicultural policies emphasize group membership, which may affect perceptions and behaviors by activating stereotypes (Wittenbrink et al., 2001).

Of course, multiculturalism has pros and cons. The benefits of the multiculturalism are that individuals enhance their *self-esteem* by promoting their own group's standing relative to an out-group (Brewer 1979, Mullen et al. 1992). The disadvantages of multiculturalism are: a) the angst in the global (competitive) hunting of more beneficial ideas, b) the dissolution of each nation, viz. the roots of some place, as Tradition consists (whereas responsibility does not assume in any local societies), c) a new chief order (of cosmopolitans and managers) emerges, d) "Americanization" is attempted by every means (e.g. via movies, trade, etc.), and e) an emphasis of otherness/diversity (Descombes 1984, Zizioulas 1994, Benjamin 1997,

Γκέφου & Μαδιανού 2003, Κυρίδης & Ανδρέου 2005, Josselson et al. 2007, Vasiljevic 2010) as well as the increasing of the loneliness (i.e. recognition of *uniqueness*).

In Greece, *multiculturalism* cultivated both of theoretically (EKKE 2007, 2009, Thessalonica's prominence as a multicultural crossroad in 1997: European year against of Racism, Xenophobia & Anti-Semitism) and practically with the repeated waves of immigrants. Yet, today in Greece opposite socio-political streams coexist —as in social level, as in political one— on the one hand, of “underdog culture” (Μουζέλης 1992, Διαμαντούρος 1994), and on the other hand of modernists (progressists).

B) Models of cultural traits' maintenance.

Various cultures can remain autonomous or inactive, but it is possible to function also —via a cultural interaction/influence (cf. *cultural determinism*)— every bit a co-culturalism or cultural polymorphism (see authentic or cultural pluralism). In the latter instance, local cultures coexist and co-function with influences of other local (sub) cultures either from inside or from without. However, the main bulk of Europe's refugees it is not usually easy converse religious “beliefs”, beside perhaps a few immigrants who are not very adherent in these and some easy ones that can solicit them. The opposite of this is the so-called cultural paternalism or cultural monism (cf. integration of subcultures in society's sovereign culture). Integration is thought the active course that proposes in an absence's situation of economic, societal, and political discriminations between comparable demographically migratory and native groups of population (Κόντης, 2009).

In this context, it is useful also to examine the dimension of so-called *color-blind policy*. *Color-blind* policies focus on ignoring different group identities, i.e. does not recognize group identities (Ely & Thomas, 2001). *Color-blind* policies emphasize an overarching organizational identity (Stevens et al., 2008). Because this approach stresses individual accomplishment (Stevens et al., 2008) that is favored by those who believe in individual merit and meritocracy (Thomas et al., 2004). Organizations that adopt a color-blind policy often press their members to embrace a super ordinate identity over other identities that they may possess. The color-blind approach is linked with greater racial bias than multicultural approaches (Richeson & Nussbaum, 2004). Equal treatment is discriminatory if the organization uses majority norms as the standards for evaluation (Sue, 2010). Likewise, equal treatment may perpetuate group inequities (Shih & Young, 2013). Minority's members, who perceive the *color-blind* approaches as exclusionary (Purdie-Vaughns et al., 2008), in a like manner, consider it with disbelief. Therefore, *color-blind* policies make more difficult for targets of discrimination to use identity-switching strategies among their many *social*

identities and deflect negative consequences through this strategy, because *color-blind* organizations do not recognize different *social identities* but counter-stereotypical minority members are viewed positively (Gutiérrez & Unzueta 2010, Shih & Young 2013).

C) Mutation's models of the cultural traits.

I) Generally.

Man grows and makes history. Therefore, human cultures develop and are also castrated. Afterwards, the *Modernism* of the last century, we moved ourselves in the so-called *Postmodernism*, if already we have not exceeded and it. So, if during the 17th and 18th centuries, nations—states and various nationalisms dominated, in our century and after the remainder of the cold war is observed a movement of multi-nationality that concentrates in the national minorities in each state. Demographics in the European countries are rapidly changing with the influx of immigrants. People may forget their own group and join the more desired group (Tajfel & Turner, 1986).

The elements of integration can be economic—industrial, social (see communication, transfers of population, immigration, work, informational), international (see the globalization of energy and the natural resources) and psycho-historic or psycho-cultural (see dis-ideologization, relaxation, relativity of values), and ideological-political (see religious and moral restrictions).

With regard to how "mutation" functions psychologically, Cognitive Psychology offers certain explanations. The explanatory models that there are centralize either on the "change" of our self or on the "change" of others.

People's actions and attitudes become more similar to their social surroundings (Bargh et al. 1996, Kawakami et al. 2003). Wheeler, DeMarree, and Petty (2007) proposed an *Active-Self Account* of stereotype, trait and prime-to-behavior effects on human behavior. Their main idea is that the activation of constructs such as traits, stereotypes, and beliefs, as well as those that may be actuated via a priming task, can influence behavior and performance by momentarily altering a man's self-concept and self-representations. With other words, a stereotype activates all of the traits and representations that are connected with that stereotype in memory. These traits, in turn, activate behavioral scripts and representations that are likewise associated with known *stereotypes*.

Those activations may either match or be logical with the ensuing behaviors (i.e., a type of assimilative effect), or, may contrast, those behaviors (i.e., a type of contrast effect). When people use activated knowledge to inform or interpret subsequent information, and this information happens to be consistent with their prior knowledge, it is alleged that they assimilate or otherwise incorporate the new information

(Moskowitz, 2005). *Assimilation* does not rely solely on actually knowing that a relationship exists, per se; the so-called “*accessible constructs*” can: 1) be used to interpret behavior without awareness of its influence, and 2) have an impingement on the impressions of people other than the people whose traits served to establish the concept accessible (Moskowitz, p. 407).

Stereotypes and beliefs such as those that are related to religion are likewise accessible through the activation of related scripts, words, and mental representations, and are also able to mediate behavior in such a manner so as to direct activities and performance on related tasks (Shariff & Norenzayan 2007, Cohen et al. 2008, Dijksterhuis et al. 2008). For example, Pichon et al. (2007) both positive and negative notions of religion primed, and it founded that the priming of positive (and no negative) religious words increased indicators of pro-social behaviors among their participants. To add up, according to *Active-Self Account* that describes the processes involved in prime-to-behavior studies, some characteristics of the self that enhance assimilate change in the active self-concept, motivate increased assimilative behavioral change, whereas those features that enhance contrast in the active self-concept (i.e., features creating inconsistencies) increase contrast behaviors as a result.

That is, according to *Active-Self Theory*, primes have been shown to affect constructs such as a person’s mood, current fears, or goals (Wheeler et al. 2007, Walker et al. 2011). Indeed, primes are found to affect the process whereby a set of associations is activated, leading directly to the access and instantiation of corresponding behavioral processes. Human beings are vulnerable or susceptible to the influence of primes that mediate beliefs and actual observable behaviors. Thus, a combination of the features of a given prime and the how those characteristics act upon one’s *self-concept* is vital for the ability to predict behavior outcomes and performance on subsequent projects.

All these cause us to speak of cultural identity’s change. The change of *cultural identity* focus on immigrants to cope with the *stigma* and *discrimination* associated with a specific identity (Goffmann, 2000): Immigrants either are identified with a specific (e.g. ethnic or religious) group, either change their *stereotypes* (Shin & Young, 2013). This redefining the object identity can a) protects person’s self-esteem from the harmful effects of discrimination (Shin & Young, 2013) and b) buffer individuals from the negative effects of discrimination after health outcomes (Yip et al., 2008). This “regeneration” of stereotypes can become with change of beliefs more or less a stereotype or with the intensity of one’s belief in the stereotype (Greewald et al., 2002). Highly identified persons are less likely to misidentify from the target *identity* and more vulnerable to the harmful performance that effects negative *stereotypes* (Schmader, 2002). People who were implicitly primed with negatively great targets exhibited higher levels

of *depression* than individuals primed with the other target types (Walker et al., 2011).

But, long-term usage of this “*identity switching*” can:

a) elicit an unstable sense of *self* with poor psychological *well-being* (Campbell et al., 2003) and collective *self-esteem* (Downie et al., 2006), and

b) the higher levels of group identification lead to a greater reliance on group-relevant domains for establishing *self-esteem*, making it even more important to individual who his or her group is perceived positively (Crocker & Wolfe, 2001).

Then again, techniques of *identity's* construction (Schlenker & Leary 1982, Roberts 2005) that focus on the “*other*” provide either an effect of others’ opinions servicing personal [or social (Dunn & Forrin, p. 467)] goals or the foundation of a self-image that is acceptable to others, particularly those with societal or economic power (Goffman, 1959). All these usually are succeeded either with the concealment of disadvantaged identity (see *identity counterfeiting*), either with discretion. For example, the most formally dressing helps some to conceive of themselves as professionals (Finn et al., 2010); or older use “spring chicken-oriented” language to avoid appearing outdated (Berger, 2009). Nevertheless, the concealing of disadvantaged identity can show higher degrees of depression (King & Cortina, 2010) and infectious diseases (Cole et al., 1996).

Broadly speaking, the contact and the communication of various cultures can —by the cultural *empathy* or cultural diffusion and infiltration— bring about certain cultural change/modification/mutation or certain cultural adaptation/convergence (Berry, 1997), incorporation/affiliation (absorption), *integration* and *acculturation*.

II) Acculturation.

a) Generally.

Acculturation has considered as some reciprocal changes, that is a result, when individuals or groups from different cultural background come in direct and permanent contact (Redfield et al., 1936). Thus, *acculturation* is the process of immigrants’ psychological *adaptation* in a new environment with different Folkways, lifestyle, and cultural values (Ντάλλα, 2000). The changes of behavior occur by *adaptation* as a response in “cultural shock” that *acculturation* involves (Berry, 1997). By extension, “*psychological acculturation*” has to do with mental changes that a man feels as a result of experience of contact with other ethnic groups (Graves, 1967). Often, particular reference becomes to change acculturation that brings along both in common and in individual level (Berry, 1990). In the first case, changes are more perceptible; they concern totally with social systems and they can be natural/ecological, biological, political, societal, and cultural (Berry, 1991), while in the case of

single level, vocalizing is localized in individual attributes and in inter-psychic processes that include emotional, sentimental, behavioral, and cognitive alterations (Ward, 2001), as regards the items of attitudes, values, identity and other.

Also, Graves (1967) distinguishes acculturation in collective and psychological. The foremost concerns with changes that take place in the cultural elements of the group, while the second with psychological mutations that, when take place, a soul can endure. According to Berry (1997, 2001) and Cuellar (2000), *acculturation* concerns with cultural change that is caused in groups emanating from different cultures coming in continuous and direct contact between them (Παυλόπουλος & Μπεζεβέγκης, 2008).

b) *Adaptation's* tactics.

For the research of the process of psychological *adaptation* that immigrants adopt, Canadian Professor J. Berry (1980) proposes an integrated theory, in which ecological, social, biological, and psychological components are co-examined, because they are involved in acculturation with individuals or groups. This adaptation's model of people in new cultural reality comprises four adaptation's tactics:

1) assimilation that concerns with the adjustment's tendency of private and collective conduct of a person or a group towards foreigner culture; that is to say, to what involves the diminution of national identity (Robins 1955, Gordon & Taft 1964). In level of groups, *assimilation* is expressed with the phrase "*melting pot*," where groups with different cultural traits tend to assimilate for the creation of a new society;

2) *harmonization* in groups or in person; here, the individual defends his national identity, becoming an inextricable member of society and getting together with the wider community. Immigrants' receiving countries (USA, Australia, Canada), that —up to the decade of '70— supported the policy of *assimilation*, now turn crucially to the adoption multicultural policy (SWANN Report 1985 reference to Watson 1988, Berry 1983). This *adaptation's* type is reasonably considered as the most successful form of *acculturation*, because the composition of elements of the cultural tradition of a person or a group that is moved, comparing with those of a wider group, leads person into social and a psychological balance;

3) *segregation*, accordingly with the model of Berry, when there are not positive relations with the community; this attitude is accompanied by perseverance maintenance of national identity that a person or a group brings, whereas this tactic results counts for a segregation from the wider group; and

4) the tactic of *marginalization*, where a person loses his national and cultural contact, as with his own traditional group, as with the wider

community, viz. he/she is isolated. In the case of immigrants, this last tactic has been extended, particularly and has correlated with criminality (Taylor, 1968), psychiatric disturbances (Munoz, 1980), alcoholism (Jessor et al., 1970) and with female depression (Molvear, 1989).

It should, it is pointed out that persons who show difficulties of *adaptation* to some extent have probably had a like difficulty of communication with other persons or groups in their country, too (Παυλόπουλος & Μπεζεβέργης, 2008).

According to relative studies (Berry 1987, Berry & Kim 1988, Γεώργας & Παπαστυλιανού 1993), the larger percentage of immigrants adopts the tactic of integration that constitutes, as we mentioned earlier, the most achievable ways of adjustment of a soul into a new cultural context. On the contrary, marginalization is more desirable as it is accompanied by feelings of angst, alienation, loss of identity and high acculturative stress. Berry supports that the choice of acculturation's tactic depends from extent on that person considers important for the upkeep of his national identity and his relations with others. Besides, a person can use different strategies depending on which he/she considers suitable at a given time (Berry & Sam 1996, Παυλόπουλος & Μπεζεβέργης 2008).

3. RELIGIOUS ATTITUDE AND SPIRITUALITY AS INTERVENING AND MEDIATING FACTORS

OF CULTIVATING DEEPER RELATIONS BETWEEN NON-MINORITIES AND MINORITIES

A) Generally.

Religiousness affects social attitudes (Jackson & Hunsberger, 1999), and religious organizations mediate between the individuals and state (Hondagneu-Sotelo, p. 157). For this reason, at present there is a significant quantity of study that tries to correct the neglect of religious belief in the study of contemporary immigration studies (Warner 1998, Ebaugh & Chafetz 2002, Redmand 2003, Wuthnow 2003, Hirschman 2004, Alanezi 2005, Dickey 2005, Fenton 2006, van Tubergen 2006, Heinrich 2007, Menjivar 2008, Connor 2008). In sum, there has been a growing recognition of the demand to understand the role of spirituality in ethnically diverse populations with respect to social work and other helping professions (Bliss, 2009). According to some researchers (Smith 1978, Hurh & Kim 1990, Bankston & Zhou 1995, Warner 1998, McAlister 1998, Kurien 2002, Ebaugh & Chafter 2002, Levitt 2003, Hagan & Ebaugh 2003, Connor 2008), immigrants' R/S increases, whereas, according to others (Finke & Stark 1992, Wuthnow & Christiano 1979), it is decreased upon entry into the new society. In the meantime, the different patterns of immigrant religiosity are decisive for the manner in which the faithful experience their "*ethnicity*" in a

multi-ethnic context (Kim, 2006) and the way in which they produce the multi-ethnic and multi-cultural sociological appearance of a metropolis in the hereafter.

Religion acts as a salient part in every civilization and may turn out to be an influential resource during difficult life transitions, such as those seen during the immigration process (Herberg 1960, Connor 2008, Sanchez et al., 2012). Indeed, religion appears today as a central ingredient in the acculturation of ethnic immigrants (Park, p. 154), for representative, into United States culture (Dolan 1975, Alexander 1987, Mor 1992, Cavalcanti & Schleef 2005). In other words, religion aids *assimilation* either as a connection to the homeland—for those who remain [essentially via interactions with other immigrants from their origin country (Durkheim 1897/1961, Berger 1967, Kelley & De Graaf 1997)] in their religion of origin—or, or as a “bridge” to the cultural universe of the host country, because people who migrate from one region in a country to another region “accommodate” their beliefs to the religiosity of their destination (Wuthnow & Christiano 1979, Stump 1984, Welch & Baltzell 1984, Bibby 1997, Smith et al. 1998). In each case, religion still provides a means to increase the familiarity with the cultural dimensions of the new country encouraging social assimilation, socioeconomic attainment, and political participation (Cavalcanti & Schleef 2005). For instance, some immigrants converting to Protestantism joined themselves with ethnic Protestant congregations (Cavalcanti & Schleef, 2005). Thus, religion offers an important connection to the land of origin, offering social and cultural support to ease the adjustment of immigrants to a new country (Cavalcanti & Schleef, 2005).

For ethnic groups in which religious feeling is an important dimension of civilization, an attention needs to be paid to religiosity as an organization of meaning, while studying the process of their socialization, because nonreligious (i.e. no organized religion and more secularized) immigrants show highest levels of *adaptation* to the prevailing culture (Cavalcanti & Schleef, 2005). The kind of transplanted faiths filters the religion of indigenous population in different ways (Haddad & Lummis 1987, Murphy 1994, Lin 1996, Kurien 1998, Gregory 1999). Research indicated that less welcoming immigrant contexts are concerned with higher religious outcomes among Muslim immigrants in comparison to the host region’s religiosity (Connor, 2010). Particularly, Turkish immigrants in Germany reported more religiosity than a sample of Turks living in Turkey (Brandt & Henry, 2012).

As well, priming religion has increased pro-sociality (Pichon et al., 2007), affiliation (Steffen & Merrill, pp. 561-573), generosity (Shariff & Norenzayan, 2007), cooperation (Preston & Ritter, 2011), honesty (Randolph-Seng & Nielsen, 2007), problem-solving effort (Uhlmann et al., 2011), decreased moral hypocrisy (Carpenter & Marshall, 2009), and decreased accessibility of

sin-related words (Fishbach et al., 2003). The links between religion and pro-sociality are likely due to the supernatural component of religion (i.e., God is watching; cf. Shariff & Norenzayan, 2007).

With the idea of the freedom of religion generally, and more specifically with the conviction for the Christian populations that the Christ was the greatest “refuge” of our planet, after patriarch Abraham (Levitt, 2003), for three monotheistic religions, Orthodox Hellenic Church can contribute positively (no with fanaticism or proselytism) in the smooth socialization of people by the spirit of the Christian love, fondness, affection, sympathy, compassion, (intrinsic) peace of mind and calmness, equality, brotherhood, charity and benevolence (*philanthropy*), solidarity, and ministration (cf. Meeting of Holy Synod of Church of Greece, 22-23 November 2004).

It is worth considering the significance of congregational support within the context of immigrant communities, especially those that originate from *collectivist societies*. For immigrants, the church congregation provides a buffer against the stress of acculturation and racial discriminations, and it functions as a way of keeping an individual’s cultural customs and values (Crawford et al., 2005). For instance, in a survey of Korean American adults who were raised through church congregations, Choi (1997) establish that social support moderated the relation between acculturative stress and depression, so that participants with higher degrees of social support demonstrated fewer depressive symptoms. Similarly, Thomas and Choi (2006) reported that lower levels of acculturative stress were linked with larger social support in Korean and Indian American teens. A bunch of researches provide evidence for the positive result of congregational support on well-being in immigrant youth (Kim et al., 2013). Indeed, participation in a religious community is consistently found to sustain a confident, protective impact on child and adolescent well-being by reducing high-risk behaviors such as drug abuse, and by nurturing physical and mental health (Miller & Merav 2002, Regnerus 2003, Cotton et al. 2006, Walker et al. 2007). This suggests that the societal support that people receive from their religious communities serves to enhance their well-being. What is more, individuals, who frequently attended religious services, reported having larger social networks, more contact with network members, more types of societal reinforcement, and viewed their social relationships as being of higher quality than those who attended services less frequently or not at all (Ellison & George, 1994). Also, members of the congregation felt valued and cared for by others and perceived their congregation community as a source of support in a time of crisis (e.g., during bereavement, illness, etc.). Cohen (2002) linked congregational support to heavier levels of life satisfaction in both Christian and Jewish adults (Kim et al., 2013).

Nevertheless, R/S does not reliably predict helping behavior universally (Batson et al. 1993, Saroglou 2006, Norenzayan & Shariff 2008), because

religious style, surviving as an aspect of an individual's religious *schema*, may have an impact on the ways in which religious stimuli are cognitively processed. Those who are extrinsically oriented within their religious beliefs tend to use religion for social gains, such as acquaintances or the maturation of some favorable relations.

On the contrary, persons who identified as Christians are more probable to experience higher levels of intrinsic religiosity (Walker, et al., 2011). Intrinsically oriented persons have got their beliefs at a deep level, and view their *spirituality* as an end rather than as a means. Because the reasons for *religiosity* may impact the organization of a person's religious *schema*, it is possible that religious orientation may have bigger implications for how a person processes religious cues (Walker et al., 2011).

Thereby, although religiosity is more frequently than not associated with positive consequences, such as honesty and psychological welfare, it can activate or suppress many other behaviors, some of which could be less pro-social (McCullough & Willoughby, 2009). Repeated exposure to negatively valenced religious words results in a more negative mood (Chartrand et al. 2006, Walker et al. 2011). However, priming religious ideas increase also more negative behaviors and attitudes such as enmity, when sanctioned by God (Bushman et al., 2007), submit to an authority (Saroglou et al., 2009), suggested by revenge (Saroglou et al., 2009), support for terrorism (Ginges et al., 2009), and racial bias against African Americans (Zimbardo 1953, Johnson et al. 2010). Each of these outcomes is linked with increased protection of the in-group, a function of the religious group dimensions of religion (Preston et al., 2010).

Thus, religious pro-sociality is selectively extended toward those who fend for one's values (Preston et al., 2010). Which outcomes religion promotes, depends on the element of religion made salient: either the element of a religious group, or a supernatural component. Activating the religious group component could lead to increases in attitudes promoting protection of the in-group, such as in-group favoritism (Jackson & Hunsberger, 1999) and out-group derogation (Johnson et al., 2010), even among those for whom religion is not *self-relevant*. These effects may not replicate among persons with more developmental religiousness or spirituality. Given that people who are still developing their *religiousness* and *spirituality* demonstrated an increase in intergroup bias, when primed with religious concepts it is possible that religious priming may have activated a more general cultural knowledge of religion that does not involve a personal knowledge of religion (Johnson et al., 2012). Whereas priming with religion leads to increasing in the generosity among persons interacting with a neutral other (Shariff & Norenzayan, 2007), individuals primed with religion and engaging in the same task were less generous with religious out-groups than in-groups (Shariff, 2009). Activating religious concepts may be tied in

with the general negative impression, because priming religious concepts (vs. neutral) impel to increase negative generally effect toward African Americans (Johnson et al., 2010); this finding extends to a large number of out-groups, including racial out-groups. For instance, persons primed with religion were more cooperative with racial in-group members (Caucasians) than out-group members (Indians: Preston & Ritter, 2011) and persons primed with religion also showed increases in negative attitudes toward African Americans (Johnson et al., 2010). This force on racial out-groups may exist because religion can function as a proxy measure of racial in-group identity, since people often relate their religious in-groups with their own racial in-groups (Park, p. 154, Hall et al. 2010).

B) Religious bias.

I. Generally.

Religiousness is associated with intergroup bias. Persons subliminally primed with religious words showed significantly larger increases in negative attitudes toward value-violating out-groups relative to attitudes toward in-groups than those primed with neutral words. This change in relative attitudes was due to simultaneous increases in in-group favoritism and out-group derogation. That is, higher levels of general *religiosity* and *spirituality* were related to higher levels of intergroup bias toward several value-violating out-groups relative to in-groups (Rowatt et al. 2005, Johnson et al. 2012). For instance, religious persons reported more positive *attitudes* toward individuals belonging to a religious group (Jackson & Hunsberger, 1999) and negative *stereotypes* about nonreligious people (Harper, 2007). In addition, most dimensions of *religiosity* (e.g., religious fundamentalism, intrinsic religiosity) has correlated negatively with *attitudes* toward persons perceived to violate religious worldviews (Herek 1987, Altemeyer & Hunsberger 1992, Duck & Hunsberger 1999, Whitley & Lee 2000, Laythe et al. 2001, Rowatt & Franklin 2004, Rowatt et al. 2005, Rowatt et al. 2006, Rowatt et al. 2009). Although religious out-group derogation is widespread and occurs across several religions and cultures (e.g., Muslims in Bangladesh: Islam & Hewstone, 1993), intergroup bias more often takes place in the form of in-group favoritism than out-group derogation (Brewer, 2001).

This cast of out-group derogation and in-group favoritism is referred to as intergroup bias (Huston et al., 2002). Religious intergroup bias does not simply take on the form of in-group favoritism as is common in intergroup bias (Brewer, 2001). *Intergroup bias* refers to the inclination of people to evaluate the in-group (any group they belong to) and its members more positively than the out-group and its members (Mullen et al. 1992, Hewstone

et al. 2002). Activating religious concepts and cognitive representations of religion can increase intergroup bias (Johnson et al., 2012).

Intergroup bias can take two forms: a) *in-group favoritism*, which occurs, when individuals favor or show preference for their own group, and b) *out-group derogation*, which occurs, when individuals denigrate out-groups (Hewstone et al., 2002). Intergroup bias may exist among religious persons, because religion brings on the goals of religious faith as a social group promoting protection of the in-group (Preston et al., 2010); namely, it protects the in-group. Increases in intergroup bias may be being happened, because protection of the special in-group (Christians) may have been more salient, when the group (*all*) is laid above from the part by one religion. Once the social group component of religion is activated, resulting *behaviors* and *attitudes* should differ for in-group and out-group members (Johnson et al., 2012).

Nevertheless, the paradox of religion may exist, because of a dual nature of faith. Preston et al. (2010) stated that religion is composed of two components: *a religious (group)* component, which is associated with the protection of a person and the cooperation with the in-group; and *a supernatural* component, which is associated with virtue and morality. The positive characteristics commonly associated with religiosity, such as pro-sociality, may be due to the supernatural component of faith, because this element is concerned with upholding virtue and ethics. The more negative traits associated with religiosity, such as intergroup bias and terrorism, may be connected with the religious-psychic component of religion, which aspires to protect the in-group. Despite these seemingly negative traits seem paradoxical in religion's teachings to assist pushing the ends of one religion as a societal group. Other traits relevant to religion may include conservatism and traditionalism, which also protect the values and traditions of the in-group (Johnson et al., 2012). Anyway, it is remained unclear whether this intergroup bias occurs as a result of in-group favoritism, out-group derogation, or both (Johnson et. al., 2012).

II. Traditionalism and Conservatism.

Priming religion has increased a multitude of attitudes and behaviors linked to religious traits. Specifically, persons primed with religion also showed increases in behaviors associated with traits of conservatism and traditionalism, two values associated with religion (Roccas, 2005).

III. Fundamentalism.

Religiosity may be related to intergroup bias between Christians and Muslims, and priming religion may increase negative attitudes toward Muslims relative to attitudes toward Christians (Johnson et al., 2012).

Christian Fundamentalism correlated negatively with attitudes toward Muslims and positively with attitudes toward Christians (Rudman et al. 1999, Rowatt et al. 2005). Moreover, Christian Orthodoxy correlated positively with an implicit preference for Christian names relative to Muslim names (Rowatt et al., 2005). Christians have shown implicit intergroup bias toward Muslims (Rowatt et al., 2005) and Jews (Rudman et al., 1999).

C) Religious/spiritual tolerance.

Most world religions teach tolerance toward all people, including those who violate one's religious views (Johnson et al., 2012).

I. The religious motives.

Exposure to religious stimuli may help guide a man's behavior in situations that may promote either behavioral assimilation or behavioral contrast. A person's individual religious characteristics serve to mediate the processing of environmental stimuli related to religion (Walker et al., 2011).

By replacing the secular stimuli with religious (*Christian*) stimuli, the opposite trend emerged (Walker et al., 2011). The stereotype of *Christian* may have been rendered extremely salient and accessible to the participants as a basis for the resulting behavioral contrast. That is, the concept "Christian" may have produced a number of salient features dealing with absolute morality, honor, and piety, and in fact, people may have seen this as an "ideal" that clearly contrasts their active self-concept and self-identify as Christians. People may apply these ideals for members of the clergy, ministry, and so on, and not necessarily equate that "ideal" with their own self-constructs. *Assimilation* would practice rather difficult in this situation (Moskowitz, 2005), as perhaps the current population would not self-refer themselves, equally presenting the characteristic hallmarks of what I might truly conceive of as "*Christian*" (Walker et al., 2011). The ability to perceive an exemplar as self-relevant is an additional qualification that must be satisfied, in order to evoke behavioral contrast. The manipulation of *self-relevance* in a *stereotype* and the exemplar conditions affect as *self-relevant*, as behavioral assimilation to *self-irrelevant* conditions (LeBoeuf & Estes 2004, Walker et al. 2011). For instance, the name **Christ**, instead of words/concepts (cf. *stereotypes*) *God*, *Christhood* or *Religion*, provide the different, and in particular very rapidly (Walker et al., 2011). A possible explanation for behavioral *assimilation* in response to our exemplar condition is the degree to which persons perceive "*Jesus*" as an abstract concept rather than a salient exemplar. While it can be taken for granted that most people who consider themselves as Christians deem that Jesus was once a physical human being, it may be the event that the primary view about Jesus as an ethereal,

spiritual figure, negates the basis for self-comparison, impeding thus behavioral contrast.

Indeed, as an explanation of the processes influencing a prime-to-behavior paradigm, religious (in Christianity) assimilation, according to the *Active-Self Account*, changes with regard to name of Jesus; he exercises effect that takes self-referencing primes, directing thus behavior away from being adversative (Pichon et al., 2007). Here, stereotypes and beliefs related to Jesus have been subsumed into a more general scheme (or framework) including notions of holiness, goodness, (social) justice (Hondagneu-Sotelo, p. 119), kindness, and the like.

Alternatively, activating a “*religious*” concept may activate concepts such as *group identity* and relevant traits such as protecting and cooperating with the in-group (Johnson et al., 2012); whereas priming “*religion*” leads to increasing in in-group cooperation, priming “*God*” leads to increasing in out-group cooperation (Preston & Ritter, 2011). Presumably, these effects occurred because concepts associated with God differ cognitively from concepts associated with *religion* (Norenzayan & Shariff, p. 58). Thus, the perception of the stereotypical “Christian” as a religious group may have taken on a role in participants’ behavioral contrast to self-referencing primes in the stereotype condition. Although the study by Dijksterhuis et al. (1998) suggested that stereotypes automatically lead to behavioral assimilation due to a direct link between trait access and behavior, stereotypes that provide a setting for social comparison may also result in behavioral contrast (Schubert & Häfner 2003, Walker et al. 2011).

II. Common believes/mindset.

A common ideology, religion, level of education (Ogbu, 2003), even football association (Nier et al., 2001), bond powerfully against e.g. the color of people’s skin, even among those who belong to the same race or nation (Ogbu, 2003). Religion, in the wider social layers, wherein it usually is experienced externally (peripherally), serves as one sociopolitical ideology that, in the beginning, consists of derivative bio-psycho-social factors, at least, up to the time, when it will be crystallized. Simply, a person identifying with a job rather than a stereotyped group, can be deprived of the benefits that associated with strong group identification, such as low *self-esteem*, protecting one’s psychological *well-being* from discriminations (Outten et al., 2009), and lack of social support (Frable et al., 1998). Therefore, “target individuals” must balance their need to maintain *self-esteem* with the possibility of negative evaluative contain some truths and providing opportunities for improvement (Shih & Young, 2013).

4. CONSEQUENCES OF THE RELIGIOUS/SPIRITUAL COPING TO THE COGNITIVE, MENTAL, AND PHYSICAL HEALTH OF IMMIGRANTS INDIVIDUALLY AND COLLECTIVELY

Among scholars, immigrant *religiosity* has become an important variable in understanding immigrant incorporation into the new society, but less studied are determinants of varying immigrant religious outcomes (Connor, 2010). Intrinsic spirituality reduces psychological distress, promotes the role of collective coping, and cuts down the use of avoidance coping. Furthermore, engagement coping reduces psychological distress, while avoidance coping, increased the distress (Kuo et al., 2013). Moreover, R/S contributes in immigrants' self-knowledge — self-criticism, in the better understand their faith, in order, for example, to explain it to the members of the predominant religion (Ebaugh & Chafetz, 2000, p. 330), in the diminution of public stigmatism, in the feeling of shame and in the complex of inferiority (therefore self-esteem and calming increase), in the knowledge and in the exploitation of others' distinctness, in the self-patience (see exercise in the tolerance and the "recognition" of others) and in the conviction for equal economic/professional functions.

A) Positive.

Immigrants' integration in a religious community (cf. Centers) provides social cohesion (Berger 1967, Palmer & Palmer, p. 261), economic/occupational advantages via acquaintances, connections, and mutual patronages (Zhou et al. 2002, Alanezi, 2005), mobility and social recognition (Min 1992, George 1998), social networks (with new relationships), in order a safe refuge to survive and grow (Zhou et al., 2002), he/she is fenced against discriminations within the broader society, and develops cultural creativity among the succeeding generations (Dolan 1972, Min 1992, Warner 1998, Gibb & Rothenberg 2000, Tilikainen 2003).

I. Social identity.

Because of religious concepts activate in-group identity of Christians, the transformation in attitudes could be explicated by the *Social Identity Theory* (Tajfel & Turner, 1986). According to *Social Identity Theory*, individuals use group membership to maintain and enhance their *self-esteem*; but, people, in order to enhance *self-esteem*, view their own in-groups as positively as possible. In this process, intergroup competition arises and strong biases can occur toward out-groups. If priming religion activates a *social identity*, it could cause individuals to engage in both self-promotion and out-group derogation. However, because these results occurred despite preexisting levels of self-reported *religiosity*, it is less likely that activation of in-group

identity is the likely mechanism (Johnson et al., 2012). Therefore, religion plays a considering role in the process of self-categorization and in the process of affirmation and (re)construction of an ethnic and a larger *social identity* (Λαμπρίδης 2004) among migrants in the multi-ethnic metropolis of a city (e.g. Brussels) and it can act as a modulating value of social-cultural life (Dumont, 2003).

II. Well-being.

A significant association seems to be between R/S coping, religious support, social support, and the general *well-being*. R/S (values/beliefs, private religious practice, religious/spiritual coping, and religious support) and social support are related to the general *well-being* (positive well-being, general health, vitality, self-control, anxiety, and depression) of immigrant elders (Roh et al., 2012). Thus, higher religiosity was associated with greater happiness for Muslim Kuwaiti adolescents (Abdel-Khalek, 2007). Subsequently, African Americans scored significantly higher in spiritual well-being, religiousness, and cognitive orientation toward spirituality compared to Whites, whereas Whites scored significantly higher in existential well-being compared to African Americans. Hispanics scored significantly lower in the experiential / phenomenological dimension of *spirituality* compared to Whites and African Americans (Bliss, 2009). Eventually, one way in which spiritual faith and belief can act to improve persons' psychological *well-being* is through promoting adaptive and culturally congruent/appropriate coping behaviors in the face of stressful situations (Kuo et al., 2013).

III. Life satisfaction.

A positive relation between R/S and *life satisfaction* has been comfortably demonstrated in research using adult populations (Levin & Chatters 1998, Argyle 1999, Diener et al. 1999, Myers 2000, Diener & Clifton 2002, Ferriss 2002, Kim et al. 2013). People from collectivistic societies such as Korea reported lower levels of *life satisfaction* than those from individualistic societies like the United States (Diener & Diener, 1995). These differences seem to be attributed to conflicts between cultural values. According to Diener and Diener, but high levels of individualism predicted life satisfaction, when other variables were controlled. To be precise, according to Kim et al. (2013) five dimensions of R/S were significantly correlated with *life satisfaction*, while according to Kelley and Miller (2007), four dimensions (daily spiritual experiences, forgiveness, positive religious coping, and congregational support) of R/S significantly predict *life satisfaction*. Especially for *forgiveness* that is a significant variable of R/S, Kelley and Miller reported a significant, positive, relation between *forgiveness* and *life satisfaction* in American adolescents, while Sastre et al. (2003) using European adolescents,

found only weak or no significant relations. One potential explanation for such incompatibility is that culture determines whether forgiveness contributes to contentment. In a society that recognizes the merit of *forgiveness* as a collective value, the forgiveness of an offender is likely to increase *life satisfaction*. Nevertheless, if a society views no forgiving as adaptive, the opposite relation is expected (Sastre et al., 2003). Forgiveness is a very powerful spiritual component which is closely connected to various mental health outcomes in both adults and adolescents (Enright 2001, Van Dyke & Elias 2007). The breaking up power of anger through forgiveness, not only decreases clinical symptoms such as depression, anxiousness, and aggression, but also increases positive emotionality, hope, life purpose, and self-esteem, whereas it is assumed to be a potentially critical factor for positive youth development (Klatt & Enright, 2009).

IV) Social creativity.

People change the standards of their own group in parliamentary procedure to improve the status of their own group relative to others. So, immigrants choose their *stereotypes* associated with *identity* redefinition by adopting usually the *identities* that are most laden valuably or replacing the negatively valued *identity* with a more positively valued one, i.e. the *identities* that would be most advantageous in a societal context (Pittinsky et al., 2006). This contributes to social creativity (Jetten et al., 2005).

V) A well-adjusted society.

Each religious community or local Christian Church serves as an established social, ethnic, and educational center where immigrants participate in activities and socialize with others on a regular basis, feel a sense of belonging and emotional support, reinforce their ethnic identity, and cultivate the younger generations in their cultivation. It should be noted that priming religion could cause an increase in more positive attitudes toward various religious groups if persons were better able to internalize the tolerance or compassion components of Christian concepts (Johnson et al., 2012). For example, priming concepts related to religious groups that are stereotypically peaceful (e.g., Buddhist) might also increase tolerance. Withal, a valid, reliable and diachronic rule is the known "Golden Rule" (Matth. 7, 12) of Jesus Christ or another similar rule that is attributed to the Buddha. Thus, whether the award comes from one's out-group or in-group may have more or less influence on attitudes (Johnson et al., 2012).

B) Negative.

The main negative results of R/S coping can be: a) the exertion of a certain influence of inherent (national) subcultures from within (cf.

interiority) and from without (cf. exteriority) ones, b) cultural monism (*integration* of the subcultures into the dominant worldwide culture), and c) interreligious, inter-Christian and inter-churching differences, disparities, divergences, diversities, variances, incongruities, disputes and discrepancies that impact negatively immigrants' R/S.

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