Chief Editor's Introduction

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With our signature focus on Muslim communities, this issue of the *Journal of Muslim Mental Health* includes a more diverse set of methodologies than many of our past issues. The first article “Relationship of Adult Attachment Styles and External Shame on Depression Symptoms Among Married Couples: A Preliminary Study”, resurrects the door-to-door survey as a method of large-scale data collections. In an era when internet-based surveys are more cost-effective and far-reaching, door-to-door sampling is increasingly uncommon. Kadir et al explored an important area of inquiry in studying the relationship between attachment style and mood in a Malaysian community within Kula Lumpur. As they describe, most studies on attachment style is conducted in Westerns countries. Attachment is culturally determined as kinship structure, density of population, gender norms, and family roles all inform how individuals form attachments. Their work demonstrates that the combination of anxious attachment scores of wives and avoidant attachment styles of husbands was associated with depressive symptoms among wives. Even with the many confounders associated with depression and the variability of depressive symptoms with time and state, this preliminary work reminds mental health clinicians the importance of how individual attachment style affect a relationship dyad and potentially the mental health of individuals within the dyad. However, much work is needed to unpack how attachment styles are expressed as well as formed across different cultures and their impact on relationships and mental health.

The second original article, “Entangled Emplacement: Ethnographic Reading of Canadian Muslims’ Engagement with the World of Palliative Care” by Parin Dossa, employs ethnographic methods to explore the complex relationship between displacement, resettlement, immigration trajectory, connection to local community, relationship with health providers when individuals are confronting their own mortality. While ethnography is novel in mental health research, her study more deeply reflects the complexity of Ismaili Canadian’s identity, memories, and connection to their community and health care providers. Ethnographic writing acknowledges the perspective of the researcher and illustrates the experiences of research participants in ways that resonate

with therapists. While ethnographic research is implicitly comparative across cultures and communities, such research highlights the primacy of the case study and the nuances of how individuals imagine their social spaces and interactions, including how they cope with unexpected life and environmental stressors.

Our third article reviews the ecological forces, including micro- and macro- racism that contribute to mental health stigma in Muslim immigrant populations in Canada. The research on the impact of institutional racism, micro-aggression, and/or discrimination and the impact on Muslim mental health is sparse. While emerging literature on Islamophobia continues to highlight Muslims' experience of discrimination, more well designed studies that systematically assess mental health are needed.

Our final set of articles consists of abstracts from the annual Muslim Mental Health conference hosted by Michigan State University in partnership with the Institute of Muslim Mental Health. The abstracts demonstrate the exciting epidemiologic, qualitative, and mixed methods research emerging in the field. The 10th annual conference will be hosted in Washington D.C. on March 15-17, 2018 and promises to bring together scholars across regions and disciplines who continue to push the field forward.