

Appendix

Sample of Respondents

The hypotheses are tested by drawing on the 2009-10 data from the University of Michigan's Study of Religion in Southeast Michigan conducted by Robert Taylor (Nguyen and Taylor, 2013). This survey included 1,141 respondents, 231 of which were Muslim students mainly aged 18-23. It is important to note that this was a non-probability, convenience-based sample. While the sample is not nationally representative of all Muslims in the United States, it offers important insights to Muslim Americans that merits further exploration.

Regarding the sample, these respondents included community members in the Southeast Michigan area, in addition to undergraduate and graduate students at the University of Michigan (Ann Arbor and Dearborn campus). Gathering a respondent set from this area is significant because the region is home to the largest Arab population within the U.S. and site to the one of the most politically significant group of Muslims in the U.S. (de la Cruz and Brittingham 2003; Beydoun 2018).

With respects to sample numbers, while there are 231 Muslim respondents, only 118 opted to answer questions regarding discrimination. As such, there was a drop-off in number within the first model. Since discrimination is such an important variable to better understand, the model had to be adjusted to take this into consideration.

In comparison to the broader Muslim American community, the best benchmark is data that emerges from the Pew Center on Muslim Americans. Their data is arguably the most representative and has been used as a baseline reference point for how we understand who comprises Muslims in the U.S. I have included the information on Muslims in the U.S. nationally, to offer a point of comparison. As table one shows, there is a higher number of Arabs in the sample, 55 percent. As table two's racial demographics from Pew show, that is an overrepresentation of Arabs, who comprise only 21 percent of the national Muslim population. Racial categories are broken down differently in Pew than in the study I utilize, so I have included both racial category and region of origin to provide a point of comparison.

The survey was implemented online through Qualtrics, and the data was collected through the University of Michigan Psychology Department's pool of subjects. Individuals were also recruited via fliers posted on the university campus and student organizations on both campuses. In return, respondents were given partial course credit. The data also includes subjects from other religious traditions (specifically Christian, Jewish, Buddhist and Hindu), so it provides an interesting data point to determine whether the effects we are seeing are unique to the experience of Muslim Americans, compared to people of other religious backgrounds

Table 1: Racial Background of Muslims in 2009-10 University of Michigan Sample

Race	Numeric	Percentage
Black	8	3.46%
Asian	54	23.38%
Arab	128	55.41%
White	19	8.23%
Other	22	9.52%
Summary	231	

Table 2: Racial Background of Muslims in Nationally Representative Sample , Pew 2011¹

Racial Breakdown		Regions of Origin	
White	26.56%		
		U.S.	21.64%
		Iran	12.68%
		Middle East/North Africa	44.40%
		Pakistan	1.86%
		South Asia	2.61%
		Sub-Saharan Africa	0.74%
		Other Country	15.29%
Black	19.82%		
		U.S.	59.50%
		Middle East/North Africa	7.50%
		South Asia	0.50%
		Sub-Saharan	30.00%
		Other Country	2.5%
Asian	31.11%		
		U.S.	9.24%
		Iran	1.91%
		Middle East/North Africa	5.73%
		Pakistan	42.36%
		South Asia	32.16%
		Sub-Saharan Africa	0.31%
		Other Country	7.01%
Hispanic	2.57%		
		U.S.	65.38%
		Middle East/North Africa	7.7%
		South Asia	7.7%
		Other Country	19.23%
Other	19.92%		
		U.S.	31.34%
		Iran	8.45%
		Middle East/North Africa	28.85%
		Pakistan	7.46%
		South Asia	5.97%
		Sub-Saharan Africa	2.98%
		Other Country	10.94%

Variable Construction

Race

Given the highly skewed sample, whereby there are more Arabs than other groups within the model, theoretical questions involving how different sub-groups of Muslims may behave by virtue of racial background was not explored in an in-depth matter. Rather, sub-groups of racial categories were utilized as a control variable and not an explanatory variable. Because the sample of Muslims is skewed towards Arabs and is not representative of the entire Muslim community, making inferences about distinctions between Muslims is limited. Race was utilized as a control variable, with race being a binary variable of Arab and non-Arab.

Age

Age was a continuous variable and heavily skewed towards college-aged population given the study was conducted on university campuses.

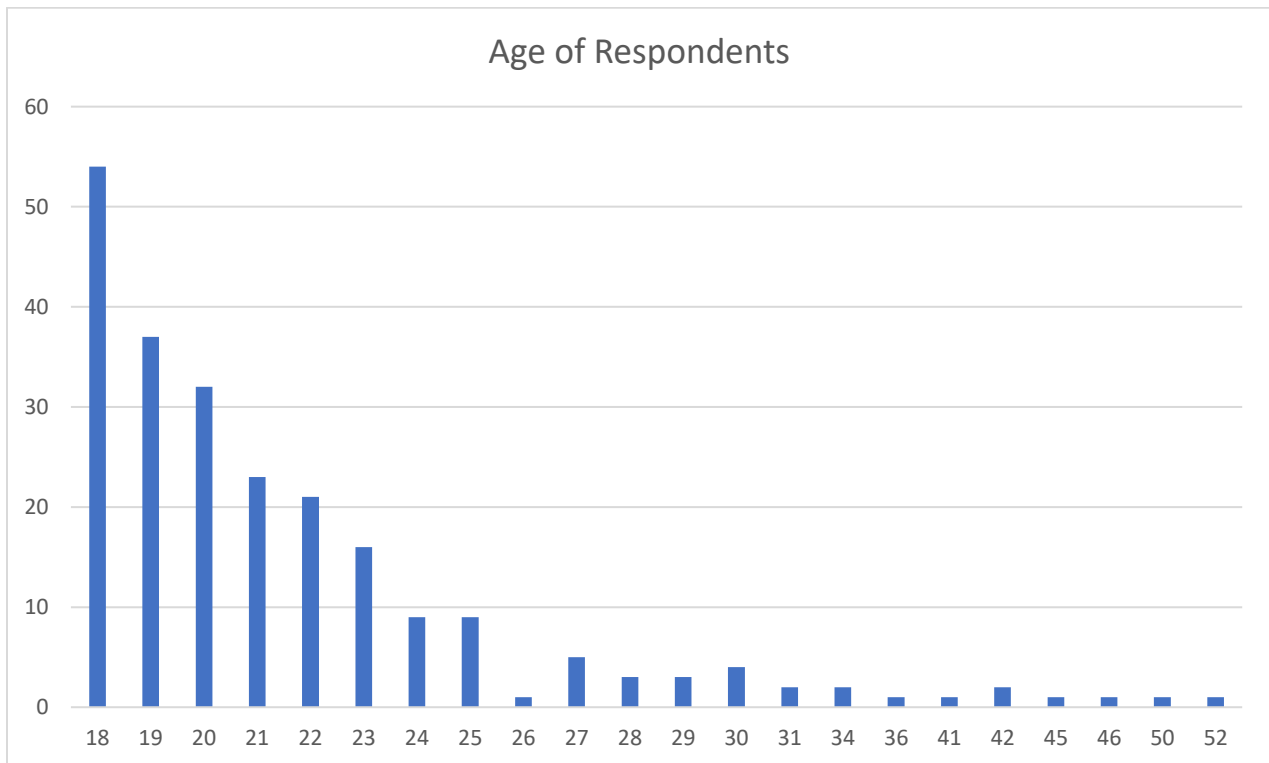


Figure 1 : Age of respondents in 2009-10 University of Michigan Study

American Identity

American identity is measured on a one to six scale in strength. Respondents were asked, “Please rate the strength of your cultural identification with American culture.”

- 1 = Very weak
- 2 = Weak
- 3 = Somewhat weak
- 4 = Somewhat strong
- 5 = Strong
- 6 = Very strong

Political Ideology

Political ideology is utilized as a control variable and respondents were asked on a five-point scale to rate themselves from either very conservative to very liberal.

Hijab

Respondents were asked, “Outside of mosque, how often do you wear hijab?”

- 1 Never
- 2 Almost never
- 3 Sometimes
- 4 Fairly often
- 5 Very often

Stigma Consciousness

Stigma consciousness is operationalized based on a battery of 10 questions adapted from Pinel’s (1999) advancement of the stigma consciousness questionnaire. The questions have a Cronbach’s Alpha of .80 for the battery of questions. Table three includes the full set of questions utilized in the stigma consciousness questionnaire.

Table 3: Stigma Consciousness Measures

“Please read each statement carefully and select an answer choice to the right of each statement to indicate the extent to which you agree or disagree with that statement.”

- 1= Strongly disagree
- 2= Disagree
- 3= Somewhat disagree
- 4= Neither agree nor disagree
- 5 = Somewhat agree
- 6 = Agree
- 7= Strongly agree

1. Stereotypes about Muslims have not affected me personally.
2. I never worry that my behaviors will be viewed as stereotypically Muslim.
3. When interacting with non-Muslims, I feel like they interpret all my behaviors in terms of the fact that I am a Muslim.
4. Most non-Muslims do not judge Muslims on the basis of their religion.
5. My being Muslim does not influence how non-Muslims interact with me.
6. I almost never think about the fact that I am Muslim when I interact with non-Muslims.
7. My being Muslim does not influence how people interact with me.
8. Most non-Muslims/ have a lot more discriminatory thoughts against Muslims than they actually express.
9. I often think that non-Muslims are unfairly accused of discriminating against Muslims.
10. Most non-Muslims have a problem viewing Muslims as equal.

Discrimination

With respects to discrimination, I created a discrimination scale. Respondents were asked a battery of ten questions, where they were asked questions about their experiences with discrimination. They were asked questions such as whether they have been called names or insulted, or physically threatened or harassed. Table four includes the full list of questions utilized to develop this scale. I included these encounters in one measure, whereby people who did not experience any discrimination were numerically coded as zero, and those that encountered it ten times were coded as one. The Cronbach's Alpha is 0.87. The questions are listed below.

Table 4 : Discrimination Scale Measures

“In your day-to-day life, how often have any of the following things happened to you?”

- 1 = Less than once a year
- 2= A few times a year
- 3= A few times a month
- 4= At least once a week
- 5 = Almost everyday

You are treated with less courtesy than other people.
You are treated with less respect than other people.
You receive poorer service than other people at restaurants or stores.
People act as if they think you are not smart.
People act as if they are afraid of you.
People act as if they think you are dishonest.
People act as if they're better than you.
You are called names or insulted.
You are threatened or harassed.
You are followed around in stores.

¹ <https://www.pewforum.org/dataset/2011-muslim-american-survey/>