

The Perfume Seller and the Blacksmith: A Social Network Framework of Religious and Civic
Identity Development Among Muslim Adolescents

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Abstract

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Building on social psychological theories of identity, social networks, and religion, I developed and empirically tested a social network framework of civic and religious identity development among Muslim adolescents. In Chapter 2, I explore the social networks of Muslim high school students in the classroom in four European countries, finding that Muslim adolescents' network centrality in the classroom erodes over time, which has an impact on academic outcomes. In Chapter 3, I explore social relationships in an identity-boosting after-school program to understand how Muslim adolescents develop their social connections with other Muslim peers. I found that participation in the event has an overall main effect of increasing civic intentions, enhancing affiliation and communion language, and developing a larger trust radius in a network of other Muslims. I also determined that Muslim girls and boys experience civic engagement differentially and discovered that meta stereotypes about their religious identity and centrality within a civic social network predict greater civic outcomes among Muslim girls. In Chapter 4, I build on the findings from Chapters 2 and 3 to develop a social network framework of religious and civic identity development among Muslim adolescents. In Chapter 5, I take a broader look at existing literature within social psychology studying Muslim populations through a content analysis. I conclude with a discussion of the implications of this work for social and cultural psychology, network science, and intervention science.

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Dedication

To my community.

Chapter 1: Introduction

"The example of a good companion in comparison with a bad one, is like that of the perfume seller and the blacksmith's furnace; from the first you would either buy perfume or enjoy its good smell while the blacksmith's furnace would either burn your body or clothes, or you get a bad unpleasant smell thereof." – Sahih Bukhari (Al-Bukhari, 1978)

The analogy of the perfume seller and the blacksmith is one of the most commonly referenced *hadith* (saying of the prophet Muhammad) among gatherings of youth in Muslim tradition. This analogy explores the idea that social behaviors can spread between people, much like a smell. A good friend in this case is likened to a perfume seller, suggesting that whether or not you explicitly take something from them, their smell will rub off on you (Yaqeen Institute, 2020). This is the concept behind social contagion, which is one of the primary psychological processes I explore in my dissertation.

Despite the popularity of the perfume seller and blacksmith analogy, schools and community organizations underutilize some of the most powerful resources in historically disadvantaged adolescents' lives – their social connections. Connections with family, friends, and community members have an invaluable impact on marginalized young people's identity and positive youth development. My dissertation explores the social environments through which Muslim adolescents build their social networks – the system of interpersonal relationships in which individuals are embedded – and how their social networks can trigger a cascade of positive psychological outcomes such as strengthened identity, increased civic engagement and improved academic performance.

Muslim adolescents have drawn the curiosity of an increasingly large group of academics in the years following September 11, 2001 (e.g., Abu El-Haj, 2009, 2015; Balkaya-Ince et al., 2020; Dyrness & El-Haj, 2020; Fine & Sirin, 2008). However, implicit colonial frames about this

population continue to dominate academic literature (e.g., Andre et al., 2015; Bizina & Gray, 2014; Burns, 2017; Kruglanski et al., 2010; Upal, 2015; Verkuyten, 2018). Researchers studying social networks within Muslim contexts have predominantly focused on terrorism networks (e.g., Basu, 2014; Knoke, 2015; Koschade, 2006; Mainas, 2012; Medina, 2014; Qin et al., 2005; Saxena et al., 2004; Wiil et al., 2010; Zech & Gabbay, 2016). The goal of this dissertation was to build on existing academic literature on Muslim adolescents and to provide an empirical foundation to reclaim literature on Muslim youth in social psychology.

My dissertation draws from social psychological research in two ways: (a) I shift my research aims from the study of the person-in-context to the group-in-context by using social network analysis methodology to study the interdependent structures that drive attitudes and behavior, and (b) I built upon existing frameworks of social influence, ecological systems, and psychological models developed by early Muslim scholars to develop a social network framework of religious and civic identity development among Muslim adolescents.

1.1 Islam, Muslim Adolescents, and the ‘Failed Integration’ Assumption

Islam is one of the most practiced religions, as well as one of the most racially and ethnically diverse religious groups in the world. One point eight billion people identify as Muslim, and over half of them are under the age of 35 years old. It is estimated that over four million Muslims live in the United States (Mogahed & Chouhoud, 2017; Pew Research Center, 2017), although estimates on this population are inexact because the U.S. Census does not collect data on religious identification. Notably, a 1986 United States congressional hearing report on “Ethnically Motivated Violence Against Arab-Americans” counted eight million American Muslims, suggesting that demographic information on Muslims living in the United States may not yet be accurate (United States Congress, 1986). Although Islam emerged in the Middle East-North Africa region in the 7th century, 20% of Muslims currently reside in this geographic area.

Over 60% of Muslims reside in South and Southeast Asia, with Indonesia and India holding some of the largest populations of Muslims in the world (Pew Research Center, 2017). Muslims living in the United States and Europe, in particular, face various forms of exclusion and threats to their identity. Many of these pervasive negative stereotypes emerged following September 11, 2001, which placed a media spotlight on Muslims (Cainkar, 2009). While research on this population has increased in the past two decades, it remains limited.

The three primary concerns about Muslim adolescents that dominate existing literature include: (a) their failure to integrate into Western society (Laurence, 2012), (b) their social isolation resulting in radicalization (Franz, 2015; Goerzig & Al-Hashimi, 2014), and (c) the perceived clash between Islam and the modern values of the West, resulting in a need for the majority group to emancipate young Muslims from their religion (Vazaiou, 2020). Socially isolated, disenchanted young Muslims may turn to extremism in their search for identity, acceptance, and purpose. There has been a dramatic increase in the number of academic publications on Muslim fundamentalism, radicalization, and terrorism in the past several years (Dawood et al., 2020). Social psychologists have offered various definitions of radicalization, but the prototypical group explored in this research is often centered on individuals who identify as Muslim. Above all, this literature suggests that the spread of religious beliefs and centralization of Muslim identity is at the core of the radicalization for Muslim youth living in the West (Kruglanski et al., 2010; Verkuyten, 2018).

The ‘failed integration’ model has long been the mainstay of academics, the public, and government policies. The lack of empirical support for this model, however, makes it clear that these claims are rooted in implicit colonial beliefs that criminalize a group of young people due to their religious identity (Borum, 2011; Entzinger, 2014; Goli & Rezaei, 2011; Hoskins &

O'Loughlin, 2009; King & Taylor, 2011; PISOIU, 2007; Rahimi & Graumans, 2015).

Furthermore, narratives about this group have reified a population that is one of the most diverse religious groups in the world. Previous scholars have done little to reframe the binary structures of integration that are ostensibly critical for individuals to be contributing members of society. Unsurprisingly, even more scarce is literature that tries to tease apart fundamental differences in the ways in which Muslim men and women differ in marginalization within their communities. Laws in Europe¹ overwhelmingly target Muslim women, isolating visible characteristics as contributors to radicalization among the population (Abdelgadir & Fouka, 2020). Headscarves, in particular, have garnered significant attention and become hallmarks of Islam. Through this dissertation, I sought to challenge the 'failed integration' model by exploring the academic and civic goals of Muslim adolescents and determining how this group uses religious beliefs as a way to further engage with their communities. Furthermore, I aimed to provide preliminary empirical support for the spread of behavior among connected peers that may be an important context for future work. To my knowledge, this dissertation provides one of the first² explorations of the interdependent processes that contribute to religious identity development among Muslim adolescents, how identity is adapted within varying social and environmental contexts, and its implications for intervention science.

1.2 Religious Identity Threat in Europe and the United States

An important debate in contemporary Europe is whether Muslim youth can successfully assimilate into mainstream society (Bowskill et al., 2007; Friberg & Sterri, 2021). A common argument is that Islam prevents Muslims from assimilation with the majority because its

¹ Laws regulating the bodies of Muslim women exists in many countries, and are not limited to Western societies; however, they are not the focus of the chapters in this dissertation.

² Exceptions include research on friendship and religiosity among Indonesian Muslim adolescents (French et al., 2011).

practices are incompatible with mainstream European culture (Lynch & Whitaker, 2013). One area in which Europe differs from the United States is in the emergence of laws regulating and criminalizing religious attire that specifically affects Muslim women. In many European countries, legislation has been put in place barring the wearing of Islamic clothing in schools and government institutions (Maurin & Navarrete, 2019; Tissot, 2011). The justification for this ban is based on notions that teachers and students who wear Islamic clothing create a distracting environment that detracts from learning. Importantly, these laws barring religious wear do not apply to women or men who hold other religious identities (Abdelgadir & Fouka, 2020).

The religious climate within the United States is considerably different compared to that in Western Europe. According to Pew Research, Americans are more religious than adults in other industrialized countries (Fahmy, 2018). Muslims living in the United States also face various forms of exclusion and threats to their identity. Approximately four million individuals living in the United States identify as Muslim, and over half of this population consists of young Muslims under the age of 25 years (Lipka & Hackett, 2017). Among the 37 security policies implemented in the years following 9/11, 25 targeted Muslims (Cainkar, 2009; Hakim et al., 2018). More recently, a 2017 executive order titled “Protecting the Nation from Foreign Terrorist Entry” barred individuals from seven predominantly Muslim countries from entering the United States (Winkler, 2017). In contrast to Europe, however, the first and 14th amendments of the U.S. Constitution bar federal and state governments from making laws that specifically prohibit women from wearing hijab (Calabresi & Salander, 2013).

1.3 Gendered Stereotypes and Meta Stereotypes about Muslims

In the wake of the 2016 presidential election, the United States saw a historic increase in political participation by ethnic and racial minorities, and women. This was also a historic election for American Muslims, with over 100 Muslims campaigning for political office, and the

first two Muslim women elected to US congress (Maha, 2019). Muslim women experience a unique set of threats to their identity that can be examined through an intersectional lens. While existing research suggests that minority women experience intersectional invisibility because the combination of their subordinate group identities defines them as non-prototypical group members (Purdie-Vaughns & Eibach, 2008). However, research on the prototypicality of Muslims remains limited. Understanding how Muslim women, and Muslim girls in particular, express and engage their religious and civic identities is a novel area of research that deserves further attention.

Contending with decisions to conceal or reveal one's religious identity is a unique developmental challenge for Muslim girls, and a critical context for understanding religious and civic identity development within this population. A growing body of research suggests that stereotypes about Muslims are gendered (Durrani, 2020). In a study exploring Muslim individuals' reactions to meta stereotypes about their group, stereotypes about Muslims as oppressed predicted greater anger in Muslim women, whereas stereotypes about fear predicted more anger among Muslim men (Rodriguez Mosquera, Khan & Selya, 2017). A recent survey by the Pew Research Center also found that Muslim women are more likely than Muslim men to perceive discrimination in the United States (Gecewicz, 2017). Through the empirical research laid out in Chapters 2 and 3, I will provide results for overall samples, in addition to subgroup analyses exploring gender differences in survey responses between Muslim adolescents who identify as male or female³.

³ Data were not collected for non-gender binary individuals in chapter 2 (CILS4EU), and not enough data were collected in chapter 3 to conduct subgroup analyses on non-gender binary Muslim adolescents.

1.4 Civic Identity, Engagement, and Trust

Developmental theories of civic engagement, as well as the social identity model of collective action (SIMCA), suggest that identity, efficacy beliefs, and experiences of injustice prompt individuals to engage in collective action for their communities (Lerner et al., 2014; Van Zomeren et al., 2008). Adolescence is considered a meaningful period in many cultures as a time of transition between childhood into adulthood. It is also a period of important psychological and physiological changes, including physical growth, cognitive advancement, and group identity development (Feldman & Gehring, 1988). Identity development literature also suggests that while self-identity formation emerges in adolescence, for individuals with marginalized identities, group identity formation may hold greater meaning in the context of civic identity (Brewer & Hewstone, 2004).

Civic engagement is defined as working to make a difference in one's community, and developing the combination of knowledge, skills, values, and motivation to make a difference (Keen, 2010). For young people, civic engagement confers important psychological benefits, such as improved academic performance and greater social and emotional wellbeing. Engagement in civic behavior can also provide a voice to marginalized groups and facilitate the agency to create social change. To be civically engaged, therefore, is not only to integrate in one's community, but to *trust* the community. Lack of trust has been shown to be a significant barrier in making civic engagement meaningful and inclusive to individuals who hold marginalized identities. A lack of trust in the government and the communities in which one lives has been shown to negatively impact not only civic engagement, but the positive psychological benefits conferred by community engagement. I hypothesized that whereas civic identity may be embedded in Muslim adolescents' religious identity, distrust is a major barrier to engagement.

Trust has been widely studied as a key factor in the development of functioning societies (Coleman, 1990; Cook, 2001; Hardin, 2002; Putnam, 2000; Van Hoorn, 2014). The links between marginalization and distrust have also been widely explored within social psychological literature. Institutional distrust among African American adolescents, for example, has been shown to decrease academic engagement and performance. Psychologically “WISE” interventions to attenuate distrust and improve academic outcomes build on contexts to increase trust and decrease uncertainty between students and teachers in the classroom (Yeager et al., 2014, 2017a, 2017b). Trust in government institutions also varies considerably between minority and majority group members. For example, 43% of Whites report low levels of trust in the police compared to 70% of African Americans (Yeager et al., 2017b). Trust is widely recognized as a key factor in the functioning of societies (Coleman, 1990; Cook, 2001; Hardin, 2002; Sztompka, 1999). Two components of trust are commonly explored in the literature: trust level (i.e., the degree to which one places trust in individuals and communities) and trust radius (i.e., the width of the circle of individuals among whom trust exists). Data on these components are primarily collected through self-report survey measures. Trust radius has become a meaningful topic of exploration within academic literature, as it determines how and with whom individuals are willing to cooperate (Fukuyama, 1995; Van Hoorn, 2014). Trust radius can also be examined through social networks, as described in the remainder of the introduction.

Recent cultural psychology scholars have found that individualism and collectivism moderate in-group and out-group trust, in that collectivistic societies have a narrower trust radius. Individualistic societies, on the other hand, have a broader radius of trust (Van Hoorn, 2014). These findings map on to early literature on independent and interdependent selves, in which individuals with independent self-construals perceive themselves and their close

relationships are separate entities, but have a permeable boundary between their perceived in-group and out-group. Individuals who hold interdependent self-construals, however, for whom close others are embedded in one's sense of self, have a closed boundary between their in-group and out-group (Markus & Kitayama, 2010). I will explore this framework in Chapters 2 and 3 using social network analysis. I hypothesized that in contexts in which Muslim adolescents may experience threat, support for a smaller trust radius should be found. In contexts in which religious identity is not under threat, however, such as in an after-school program with other Muslims, conceptions of trust radius may be broadened to encompass the broader Muslim community (*ummah*).

1.5 Harnessing Social Networks to Study Peer Relationships and the Spread of Religious and Civic Behavior

Religion is a social phenomenon, but it is primarily explored at the level of the individual (Greer & Roof, 1992; Stark & Bainbridge, 1985). Religion has been explored in academic literature as a source of social connections and a creator of social connections. Peer relationships are a critical source of meaning-making in adolescence, allowing individuals to construct a sense of who they are—and who they are perceived to be—through communication and shared behavior. Religious socialization has often been explored through parents, but in adolescence, peers become an important source of information about religious beliefs and values. During this stage, adolescents are strongly dependent upon others, especially their peers, to develop and formulate their religious views (Fowler & Dell, 2006). Adolescence also marks a time in which individual religious beliefs may begin to diverge from parental religious values. Understanding how peer relationships mediate the relationship between self-identity and behavior requires the use of interdependent methodologies to assess not only the structure of the relationship, but the overall social environment. Furthermore, understanding how social structures process

information and change over time provides much-needed insight into the ways in which individuals construct individual and collective narratives, as well as how these narratives impact their own behavior and the behavior of those around them.

Social network analysis (SNA) is the process of exploring social structures through the use of networks and graph theory. It characterizes these networked structures in terms of nodes (i.e., individual actors, people, or objects in the network) and edges (i.e., relationships or ties) that connect them (Wasserman & Faust, 1994). Directed edges provide information on the direction of relationships between two people, such as whether both individuals nominate each other as friends (i.e., reciprocity). Undirected edges identify two people as being connected without directional information. SNA is primarily used within sociology, but it has recently gained popularity within other social sciences, including psychology. Many social structures can be assessed using social networks, including individual ties (i.e., degree), the overall connectedness of the network (i.e., density), influential nodes in the network (i.e., eigenvector), selection (i.e., homophily), small worlds (i.e., transitivity), social contagion or social influence, and more. Social networks highlight the importance of social and relational processes, interdependencies, and intermediaries, which can be used to explain the behavior of individuals within the network (Borgatti & Halgin, 2011). Their psychometric properties also enable researchers to assess social information objectively and to understand complex patterns of relationships within different contexts and time periods. They can also be used to capture important psychological processes such as social influence, and latent variables such as small worlds or cliques. They can also be used to explore social behavior in both inter- and intragroup contexts. This makes network analysis the best suited methodology for examining group-level

processes that are critical for exploring how social environments impact the positive development of Muslim youth.

Social networks most commonly fall into two categories: ego networks and closed networks. Ego networks revolve around the individual. They are an individual's representation of their own social relationships that may or may not be connected to one another. Ego networks are commonly assessed within social media networks, such as networks of friends on Twitter. Closed networks, on the other hand, are social connections collected within the context of a bounded environment, such as a classroom or event in which every person has the possibility of knowing each other, and collectively these social ties create a single, interdependent network. The networks analyzed within this dissertation utilize closed, directed networks, through connections of peers bounded within the classroom and an after-school youth program. In Chapters 2 and 3, I outline the specific social network methodology that I used to examine the research questions in this dissertation.

Drawing from theories of social psychology and classical works of early Muslim scholars, I provide initial empirical support for the role of social networks in the religious and civic development of this group in the following four chapters. In Chapter 2, I discuss an intergroup context in which Muslim adolescents may experience threats to their identities in the classroom using a large, international dataset in four European countries: England, Germany, Sweden, and the Netherlands. Using this dataset, I examine the role of religious identification and the interdependent structures of students' social relationships on academic belonging, motivation, and outcomes. I also explore the role of peer relationships in the spread of religious behavior throughout the network and its implications for intervention science. In Chapter 3, I explore an intragroup context in an identity-relevant after-school program. In two field studies,

and across five regions (New York, Texas, Washington, D.C., Illinois, and New Jersey), I examine the friendship and civic networks of Muslim adolescents, finding empirical support for the spread of *civic* behavior through participants' peer relationships. In Chapter 4, I draw from the results of Chapters 2 and 3 to develop a theoretical social network framework of religious and civic identity development among Muslim adolescents. In Chapter 5, I review the prevailing implicit themes that continue to dominate the literature on Muslims within social psychology, followed by a presentation of my conclusions and recommendations for researchers interested in studying this population.

Chapter 2: Social Networks in the Classroom: How Intergroup Contexts Shape the Spread of Religious Behavior Among European Muslim Adolescents

“A man follows the religion of his friend, so he should consider who he befriends.”
– Sunan Abu Dawood (Noor & Muhyiddin, 2020)

2.1 Introduction

Recent social psychology researchers have found that interventions to improve outcomes will be successful only if the beliefs instilled by the intervention are supported and reinforced by the psychological affordances of the context. These findings suggest that students will be more apt to put lay theories into practice when they perceive cues suggesting that the lay theory is legitimate and adaptive in that context (Reeves et al., 2020). Researchers use these lay theories to develop psychological interventions to improve academic outcomes, such as the racial academic achievement gap in the United States. A small body of research has emerged showing a similar ethnic minority achievement gap within several Western European nations (e.g., Fryer & Levitt, 2006), but interventions adapted from work within the United States have little impact on European Muslims’ academic performance. In a values affirmation intervention conducted on Dutch Moroccan adolescents, for example, the authors found no impact of values affirmation on academic outcomes (de Jong et al., 2016). These findings suggest that social psychological interventions targeting Muslim adolescents must take a different approach. As research on Muslim adolescents continues to be limited, this chapter will serve to provide one context through an empirical examination of academic outcomes within the classroom, illustrating how religious identity and social networks can be important sources to design psychological interventions in this group.

Most research on Muslims has focused on adapting existing models of identity formation and psychological outcomes observed in racial marginalized minorities, such as African

Americans. Social psychological interventions are dependent on context, and developing an understanding of the context of identity, threat and psychological outcomes is a critical first step in understanding how and where to intervene. For European Muslims, threats to identity are rooted in beliefs about foreignness and lack of integration with Western society. Whereas a large body of literature suggests that religious identities can promote flourishing in young people, and that religion in particular is suited for developing social capital among youth through shared meaning and social interactions (Furrow et al., 2004; Schnitker et al., 2019; Smith et al., 2003), for Muslim youth, religious identification and practice explored as predictors of radical extremism (Verkuyten, 2018). The aims of this chapter are to (a) understand how Muslim adolescents navigate their social environment in the classroom using social network analysis, (b) explore whether and how religious beliefs and religious identity spread throughout the network, (c) address whether increased religiosity and religious identification predict negative or positive psychological outcomes among Muslim youth living in four European countries, and (d) discuss the implications of these findings for researchers who wish to design social psychological interventions to reduce the achievement gap found in this population in Europe.

Within Western Europe, bans on religious clothing apply only to Muslim women (Majumdar et al., 2019). In 2003, three young women in the Netherlands were banned from a vocational college for wearing niqabs. One was removed by police when she tried to enter the school wearing the niqab. The school justified the ban on the grounds that the niqab prevented eye contact, which is an indicator of mutual respect. The National Equality Commission of the Netherlands ruled in favor of the school, indicating that the educational necessity of contact and communication within the school building overrode the religious-freedom aspects. Following this incident, political parties called for a national ban on the chador, burqa, and niqab in schools,

on the grounds that they conflicted with common national values. Certain cities within the Netherlands have also proposed cutting social security benefits for unemployed women who wear niqab for similar reasons. Legislation banning the niqab was introduced in 2006, particularly through anti-immigration politicians. A small group of Muslim women organized a protest in response to this ban, which gained national attention. The proposed legislation applied nationally; prior to this, schools and other civic institutions enforced their own dress code, although it was not specific to the hijab (Open Society Justice Initiative, 2018). In 2012, this legislation was enacted, confirming a ban on face-covering clothing. This ban, however, does not apply to face coverings that are necessary for individuals' health, safety, professional needs, participation in sports, or celebration of holidays such as Halloween.

Within Germany, eight states have restrictions on Islamic clothing for female teachers; yet, five of these states contain exceptions for Christian symbols and clothing, such as the nun's habit. Within schools, Muslim girls have been suspended for disturbing peace for wearing Islamic clothing, and in 2020, the ban on Islamic clothing was also expanded to students. Within Germany, women wearing certain types of Islamic clothing are also not permitted to drive due to concerns over road safety. In Sweden, no restrictions are placed on Islamic clothing due to concerns that certain women will become more isolated within Swedish society (Hackett et al., 2019). Within England, the legal status of Islamic clothing in schools has also been addressed, suggesting that religious freedom can be restricted by government policies. Women who wear Islamic clothing while teaching have been accused of denying children the right to a full education, as these clothes are ostensibly seen as a mark of separation from UK society.

2.2 Theoretical Framework

2.2.1 Academic Outcomes, Goals, and Belonging

Contending with threats to identity in the classroom, along with beliefs about foreignness, and conceptions suggesting a failure to integrate may be observed at a classroom level. For Muslim adolescents, and minority religious group adolescents in general, these threats to one's identity can have a significant impact on students' sense of belonging in the classroom. Furthermore, stereotypes about a failure to integrate may impact academic outcomes and future goals, reducing engagement in European society. Based on prior literature, I explored the relationship between religious identity, students' peer networks in the classroom, academic aspirations, and sense of belonging in school. I predicted that two pathways would be particularly influential in developing academic aspirations, goals and belonging: religiosity and social support networks. Specifically, for students for whom religious identity is salient, religiosity should predict greater belonging in school and academic aspirations. Stronger networks overall should predict greater belonging in school and greater academic goals, although the structure of these networks may vary based on group membership and level of trust. Although religious identity is concealable, beliefs about foreignness may target both ethnic minority Muslims and non-Muslims. Due to stereotypes about foreignness, Muslim youth may experience stereotype threat in the context of language in the classroom, which may negatively impact performance (Steele & Aronson, 1995). Alternatively, stereotype threat may be construed as identity denial, pushing Muslim youth to outperform their majority religious group peers (Cheryan & Monin, 2005).

Societies in which individuals have higher educational attainment have also been shown to have higher economic growth. Researchers have also found that individuals with greater educational attainment report greater life satisfaction. College graduates earn 28% more than

associate degree holders, 53% more than high school graduates, and 96% more than high school dropouts (Snyder & Dillow, 2011). Academic motivation derives from academic aspirations, and the embeddedness of academic goals within the self-concept. Understanding how Muslim adolescents contend with academic aspirations, and the factors that predict them, can provide crucial information on how this population hopes to engage in European society through their academic aspirations and how religious identity shapes these goals.

2.2.2 Religious Group Membership, Social Ties, and the Trust Radius

Previous scholars have advanced two competing hypotheses on the structure of networks for marginalized minorities. Literature on the strength of weak ties suggests that students who are on the ‘peripheries’ of society, such as Muslim adolescents within Europe, may be more likely to have weak ties, but these weak ties may assist them in attaining information within the network (Granovetter, 1973; Wells, 2011). Alternatively, marginalized youth may have less trust in their peers and seek support from a small, tightly-knit group. They may also be more likely to maintain relationships with other marginalized group members, rather than their majority group peers. Exploring trust through the lens of social networks will provide an important context to the ways in which Muslim adolescents currently engage with their social contexts, and what factors can increase trust and engagement in this group. Trust radius can be explored through social networks in two ways: exploring the small, tightly connected worlds within the network (i.e., transitivity) and considering the distance between individuals in the network as a whole. Networks in which there are more transitive ties will also have less density, meaning greater distance between individuals in the overall network. Small worlds have been found to create an echo chamber, so that new information is less likely to be transmitted to them. Transitive ties for marginalized group members, however, may serve as a protective factor in building youths’ social capital and resources by having a small group of closely connected and trusted peers.

2.2.3 Spread of Religious Behavior

The propensity to seek others similar to oneself is well documented in social network literature (McPherson et al., 2001). Existing literature also suggests that religious youth may be more likely to cultivate social relationships that support the development of their religious identity (French et al., 2011). I hypothesized that for students for whom religious identity is salient, I would find greater religious homophily in their ties, regardless of denomination. An alternate hypothesis, however, suggests that beyond homophily, I would find support for religious social influence among adolescents higher in religious salience. In this study, I expected to find support for the spread of religiosity and religious behavior among connected peers in the network. Network spread findings can be challenging to identify through network analysis. There are three primary hypotheses that may predict the spread of social behavior between people. The first hypothesis is that of *social influence*, the idea that religious behavior in a friend can contribute to one's own religious behavior. I posited that adolescents whose friends had higher religious identification and religious practice in the first wave of the study would then spread this behavior to the participants themselves in Wave 2 through social influence. A second hypothesis is that of *selection*, that individuals choose friends based on those who are similar to them. In this instance, I assessed tie homophily to address the role of selection based on particular attributes. A third hypothesis is that of the social environment, which indicates that people living in the same environment may be exposed to similar cues and experiences, resulting in similar levels of religious behavior. I addressed this hypothesis by conducting multilevel models nested at the classroom level. I expected to find the strongest religious behavior network spread among Muslim adolescents in the sample, as this identity may already be strongly salient in the classroom context. Finally, I hypothesized that changes in network structure between

Waves 1 and 2, such as changes in degree and transitivity, should predict similar changes in academic belonging and future goals.

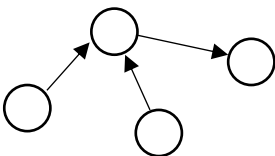
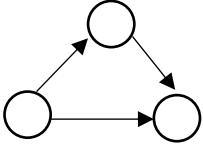
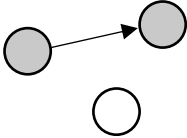
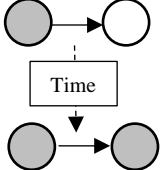
2.2.4 Gendered Religious Identity Threat Subgroup Analysis

Exploring gender within the context of classroom in this sample provided a key contribution to the general understanding of the negatively stereotyped domains among Muslim European youth. I hypothesized that Muslim girls may be more likely to experience threats to their identity, due to government policies that target them in particular. The existence of laws targeting the bodies of Muslim girls specifically in the classroom may offer insight into the academic achievement gap found within this sample. In contrast, Muslim boys may experience greater discrimination outside the classroom. These hypothesized differences were explored through gender subgroup analyses.

2.3 Method

In this study, I analyzed publicly available data from two waves of the Children of Immigrants in Four European Countries (CILS4EU) study. CILS4EU is a large, international dataset consisting of respondents from England, Germany, Sweden, and the Netherlands. Data were initially collected in 2010 from a school sample of 14-year-old participants in Wave 1. The same participants were recontacted 1 year later in Wave 2.

Table 2.1: Network effects collected in Chapter 2.

Network structure	Description	Visualization
Degree centrality	Sum of incoming and outgoing ties	
Transitivity	Ties in the network that are the friends of friends, creating a small world	
Homophily	Ties that are similar in a particular attribute	
Influence	Spread of similar attributes between friends over time	

2.4 Study Measures

2.4.1 Friendship Networks in the Classroom

I utilized the classroom network dataset to assess friendships in the classroom. Students were asked to nominate up to five individuals who they consider to be their friends in the class. This resulted in a directed, unweighted, and closed network. Because data were unweighted, I was not able to assess strength centrality in this study. Table 2 outlines the network variables that I analyzed in this study.

2.4.2 Network Centrality

Network centrality measures the importance of an individual within the overarching network. Importance in this case refers to individuals who have more involvement with others in the network itself. Centrality has been operationalized in a number of ways within network literature, but I focused on two measures of centrality in this dissertation: degree and strength.

Individuals who have more incoming and outgoing ties with other individuals in the network have high degree centrality. For directed networks, degree centrality is represented in the following equation:

$$C'_D(n_i) = \frac{\sum_j x_{ij} +}{g - 1}$$

Equation 2.1: Degree centrality in directed networks.

Here, x_{ij} refers to the out-degree of actor i (Scott & Carrington, 2011). Strength centrality adds on to degree by incorporating the number of ties with the strength of these ties. This can be operationalized as the degree of closeness felt between actors, or the frequency of communication between participants (i.e., egos) and their social connections (i.e., alters). Strength centrality is observed through the edges connecting them, often shown as weighted arrows in the network (see Table 2.1).

2.4.3 Small World Networks and the Trust Radius

Small world networks are characterized by individuals who are less likely to be neighbors, but can still reach others in the network through a short walk. Robins et al. (2005) studied these distributions in detail, and defined small world networks as networks with many nodes, limited or average degrees, low geodesic distances, and high transitivity, noting that high transitivity would automatically lead to low geodesic distances. Small world networks are identified through the following equation:

$$L \propto \log N$$

Equation 2.2: Small world networks.

The distance L between two randomly chosen nodes (the number of steps required) grows proportionally to the logarithm of the number of nodes N in the network (Neal, 2017). Small

world networks can be explored through transitive ties—that is, the probability that the friend of my friend will also be my friend. In this dissertation, I operationalized trust radius (the width of an individual’s circle of trust) through transitivity, such that higher transitivity suggested a smaller trust radius.

2.4.4 Network Spread

Network spread findings can be challenging to identify through network analysis. There are three primary hypotheses that may predict the spread of social behavior between people. The first hypothesis is that of selection, that individuals choose friends based on those who are similar to them. Within network literature, this is also known as homophily. A second hypothesis is that of social influence, positing that a friend’s behavior can contribute to one’s own behavior. The role of both selection and social influence in peer relationships has been well documented, primarily in the context of negative or risky behavior (e.g., Schaefer et al., 2013). Peer influence has also been explored as a social contagion, the idea that people can catch the emotional, social, or psychological states they observe in others over time. In one study, students who were randomly assigned to live with a depressed roommate also developed greater depressive tendencies three months later (Stephens et al., 1987). College roommates have also been found to have a significant influence on each other’s political ideologies over the course of 1 year (Strother et al., 2021). Yet, despite empirical support for the role of contagion in the spread of emotions, little is known about the ways in which religious beliefs and values may also be spread as a form of religious contagion. In this dissertation, I provided preliminary evidence for the spread of religious behaviors through networks of peers in two contexts.

2.4.5 Religious Identity

Due to the variations in sample size among majority and minority religious groups in the sample, I categorized the sample into the following religious denominations: (a) no religion—

this category was included in the original study and remained unchanged; (b) Christianity—this category included participants who responded as Catholic, Protestant, or Christian in the study sample; (c) Muslim—this category remained unchanged from the original study category; and (d) other minority religion—due to variation in samples of religious groups aside from the three groups listed above, all other religious categories were categorized as ‘other minority religion.’ This category included Judaism, Buddhism, Hinduism, Sikhism, and others. The instrument asked four questions about religion:

1. “What is your religion?”
2. “How important is religion to you? (1 = *very important*, 4 = *not at all important*)
3. “How often do you visit a religious meeting place (e.g., a church, a mosque, a synagogue or a temple)? (1 = *never*, 5 = *everyday*)
4. “How often do you pray?” (1 = *never*, 6 = *five times a day or more*).

Due to the limitations of the items in the context of gender, these questions were not aggregated within a measured religiosity scale.

2.4.6 Academic Outcomes, Academic Belonging, and Future Academic Aspirations

Two different assessments were collected in Wave 1 of the dataset: a language assessment and cognitive battery. To assess motivation, I used a 1-item measure of academic motivation asking: “What is the highest level of education you wish to get?” ranging from 1 (*no degree*) to 4 (*university degree*). Prior researchers studying identity-based motivation have found that although there is an achievement gap among African and White American youth, African American adolescents have high academic aspirations, and these aspirations can provide strategies for improved academic outcomes in the future. I aimed to assess this in the dataset as well. I also measured a 1-item measure of academic belonging—“School is not for people like

me”—on a 5-item Likert scale (1 = *strongly agree* to 5 = *strongly disagree*). As the answer choices were already reverse-coded, the item itself was not reverse-coded.

2.4.7 Demographics

Demographic data on age, country, and immigration status were used as control variables in the analyses. Gender was used as an interacting variable to understand the outcomes of religious practice differences between male and female Muslim youth.

2.5 Results

2.5.1 Statistical Models

Data analyses were preregistered on the Open Science Framework, any deviations from the preregistration are noted in Appendix A. Multilevel models were used in the analyses due to the nested nature of the data, which were nested at the classroom level. Due to the interdependent nature of network data, ERGM models were utilized for results including network variables (see Appendix A). ERGM output and model fit can be found in Appendix A. The relationship between religious denomination and religious homophily was explored using hierarchical logistic models due to the binary nature of the data (1 = *same attributes between both friends*, 0 = *different attributes between friends*). The use of time-lagged dependent variables eliminated autocorrelation in errors (Christakis & Fowler, 2007), and hierarchical linear models were used to analyze the spread of religiosity in the network between Waves 1 and 2. A difference score of participants’ religiosity between Waves 1 and 2 was regressed on the friend’s religiosity at Wave 1, controlling for the participant’s Wave 1 religiosity, gender, religion, and age homophily, immigration status, and country. Poisson regression models were used for variables with a non-Gaussian distribution.

Due to differences in sample sizes between religious groups, weighted effect coding was utilized for the categorical religious group predictor, with the ‘no religion’ group serving as the

contrast comparison. Predictor variables were grand-mean centered in nested models to allow for better interpretation of the reported results. All analyses controlled for age, country, and immigration status. All analyses were run in R, using the “lme4,” “lmerTest,” “sna,” “ergm,” and “igraph” packages.

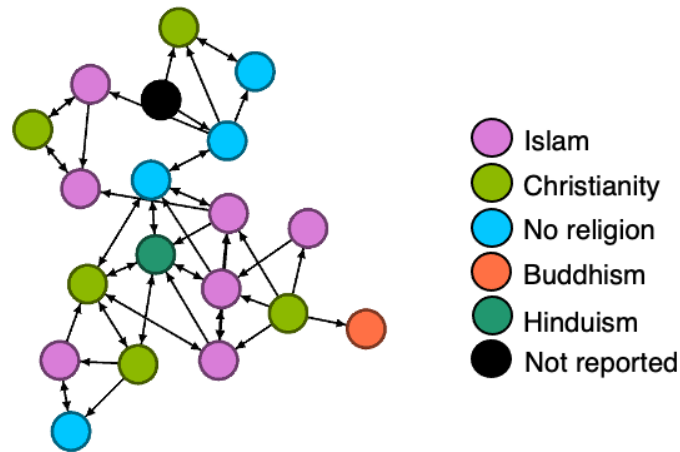


Figure 2.1: Classroom network in England (19 nodes, 50 edges – directed).

2.5.2 Academic Outcomes and Future Aspirations

Standardized tests varied by country, therefore z-scores were computed at the country-level to account for differences. Muslim and minority religion youth scored lowest on the language assessment, by approximately 3 points (Muslim) and 2 points (minority religion). This replicated prior work on the ethnic minority achievement gap in Western Europe and supported my hypothesis that beliefs about foreignness may act as a source of stereotype threat in the classroom.

Table 2.2: Demographic composition of religious groups by country.

	Students	Classrooms	Religion	N	M _{age}	SD _{age}	Female	Immigrant	M _{degree}	SD _{degree}	M _{trans}	SD _{trans}
England	4315	208	Christ.	1470	14.3	0.49	56%	15%	6.1	2.8	0.22	0.17
			Islam	525	14.3	0.48	46%	22%	6	2.8	0.23	0.19
			No rel.	1634	14.4	0.49	45%	5.30%	6	2.8	0.22	0.19
			Other	395	14.4	0.49	47%	20%	6.6	2.9	0.21	0.15
Germany	5013	271	Christ.	2879	14.8	0.74	51%	7%	7.5	2.8	0.24	0.15
			Islam	1182	14.9	0.79	49%	17%	7.6	2.8	0.24	0.15
			No rel.	598	14.8	0.77	43%	8%	7.6	2.9	0.22	0.14
			Other	224	14.9	0.83	42%	26%	7.4	2.8	0.23	0.14
Sweden	5025	251	Christ.	2211	14	0.22	54%	8%	7	2.8	0.27	0.19
			Islam	779	14.1	0.37	55%	29%	6.9	2.8	0.27	0.18
			No rel.	1444	14	0.24	44%	5.00%	7.1	2.9	0.27	0.19
			Other	163	14.1	0.41	44%	26%	6.7	2.8	0.26	0.19
Netherlands	4363	222	Christ.	1030	14.5	0.63	55%	8%	7.3	2.7	0.26	0.16
			Islam	648	14.8	0.72	49%	19%	6.9	2.7	0.27	0.17
			No rel.	2301	14.5	0.62	49%	1.50%	7.3	2.7	0.25	0.16
			Other	327	14.6	0.64	53%	18%	6.8	2.8	0.25	0.18

On average, Muslim girls scored approximately 9 points lower on the language assessment than both their male and female peers. Religious identity salience, however, increased Muslim girls' language scores to approximately 1.5 points more than their peers. These results suggest another important distinction in the stereotype literature, identity salience for Muslim girls predicted greater performance, indicating that religion may act as a source of resilience in building their academic pursuits, and may be an important consideration for future intervention work. Network centrality variables, on average, improved students' language assessment scores regardless of group membership. These findings reveal that beyond social support, which is important for all groups in the sample, religious identity salience and practice may attenuate some of the negative effects of social identity threat in a European Muslim adolescent sample. These findings provide preliminary support for the role of religious identity in the positive development of Muslim youth.

Whereas on average, Muslim participants had the highest academic aspirations of their peers, Muslim girls were least likely to have aspirations of achieving a degree at the university level or above, and their academic aspirations decreased between Waves 1 and 2 of the study (Est.=-.07, SE=.04, df=1167, $t=-2.08$, $p=0.04$). I explored whether degree centrality and transitivity impacted changes in participants academic aspirations, finding that greater transitivity predicted a small increase in academic aspirations among Muslim students of approximately 2% higher than their average score (Est.=.02, SE=.08, df=9936, $t=2.040$, $p=.04$). Degree centrality had no effect. Muslim participants reported the highest level of belonging in school (Islam: Est.=.22, SE=.02, df=1221, $t=9.2$, $p <.001$), although no changes were observed due to network centrality or transitivity.

2.6 Network Descriptives

2.6.1 Density, Degree Centrality, and Small Worlds

On average, Muslim participants were most likely to have transitive ties (Est.=.07, SE=.02, df=1498, $t=2.9$, $p=.003$), reinforcing my hypothesis that distrust may predict greater reliance on a small, tightly knit group of peers. Losing transitivity predicted greater perceived discrimination (Est.=-0.24, SE=.12, df=3765, $t=-1.9$, $p=.049$), suggesting that transitivity may be uniquely important to Muslim youth beyond the trust radius. This also suggests that Muslim participants were less likely to have trust in their peers. Interestingly, these patterns diverged in gender subgroup analyses. Muslim and minority religious group girls held fewer transitive ties, and girls who identified with no religion had greater transitivity. No differences were observed in degree centrality between groups; however, Muslim girls reported fewer social ties overall compared to their classroom peers (Est.=-.07, SE=.03, df=1691, $t=-2.1$, $p=.03$).

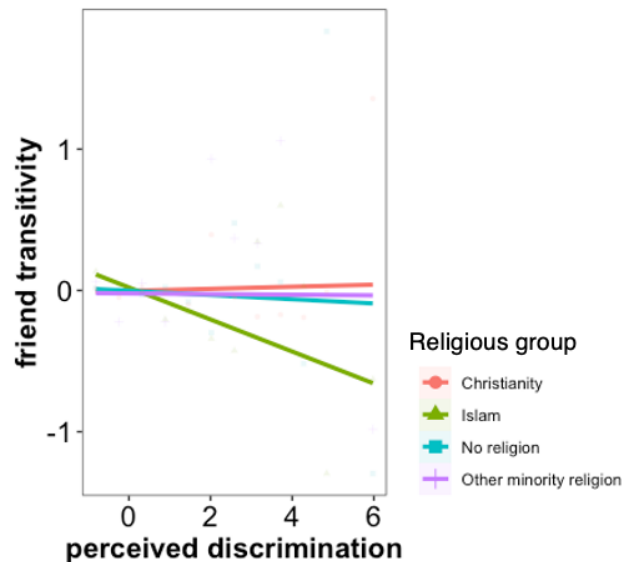


Figure 2.2: Relationship between transitivity and perceived discrimination.

2.6.2 Homophily

Muslim participants were most likely to have tie homophily with same-gender friends (Est.=0.37, SE=0.05, $z=7.7$, $p<.001$). This finding is important for two reasons. First, for individuals who hold a salient Muslim identity, conscious effort may be put into selecting friends of the same gender due to religious beliefs about modesty and gender relations. This theory will be explored further in Chapter 2, Study 1. It is also possible that Muslim participants may relate more to individuals of the same gender when navigating the classroom context. On average, Muslim and minority religious group participants were least likely to have ties with their own religious group, whereas Christian participants were most likely to have religious homophily (Muslim: Est.=-0.2, SE=.03, $z=6.5$, $p<.001$; Minority rel: Est.=-2.1, SE=.06, $z=-37.9$, $p<.001$; Christian: Est.=0.41, SE=.03, $z=13.7$, $p<.001$). These results may not be surprising for Muslim and minority religious group students, as they are present in lower numbers in the classroom.

2.6.3 Religious Social Influence

In order to understand how students' peers may impact changes in religious identity salience and practice, I analyzed whether religious identity salience and practice may spread among students in a network. The spread of religious identity salience would be particularly meaningful in the Muslim adolescent sample, as it predicted not only lower levels of perceived discrimination, but improved scores on the language assessment. Drawing on my theological model, I was interested in gauging whether religious values can spread among friends.

I found support for the hypothesis that religious salience and religious practice 'spread' through the network; these results were not limited to Muslim participants. Muslim, minority religion, and Christian participants all showed increased religious salience in Wave 2 if their friends were higher in religious salience in Wave 1, and students who did not adhere to a religion showed a decrease in religious salience. Interestingly, for Muslim participants, friendships with

students who were more likely to pray in Wave 1 spread religious behaviors to participants in Wave 2. These findings were not observed in the other religious groups. Religious behavior spread was not dependent on religious homophily. While these results provide support that religious behavior spreads between peers over time, I did not identify whether these processes occur through influence or selection. Future researchers may seek to unpack the social processes that lead to religious behavior spread through Stochastic Actor-Oriented Models (SAOM), which can distinguish between the effects of influence and selection.

Table 2.3: Multilevel model results for religious behavior spread through peers (prayer).

	Estimate	Std. Error	df	t value	Pr(> t)
(Intercept)	-0.984	0.283	1260.980	-3.472	0.001
Friend's prayer (Time 1)	0.033	0.021	43725.931	1.570	0.117
Participant's prayer (Time 1)	-0.306	0.023	43673.833	-13.436	0.000
Age homophily	0.035	0.062	43676.153	0.565	0.572
Gender homophily	0.147	0.090	43555.781	1.639	0.101
Religious homophily	-0.034	0.061	43563.408	-0.561	0.575
Religious identification homophily	-0.054	0.059	43506.927	-0.908	0.364
Christianity	-0.009	0.050	43719.879	-0.174	0.862
Islam	0.316	0.107	43866.447	2.954	0.003
Other minority religion	0.258	0.163	43594.730	1.581	0.114
Gender	-0.188	0.061	43720.574	-3.066	0.002
Immigration status	0.389	0.105	43641.545	3.697	0.000
Christianity x Gender	0.054	0.066	43568.917	0.820	0.412
Islam x Gender	-0.135	0.130	43638.886	-1.034	0.301
Other minority religion x Gender	-0.224	0.229	43544.607	-0.976	0.329

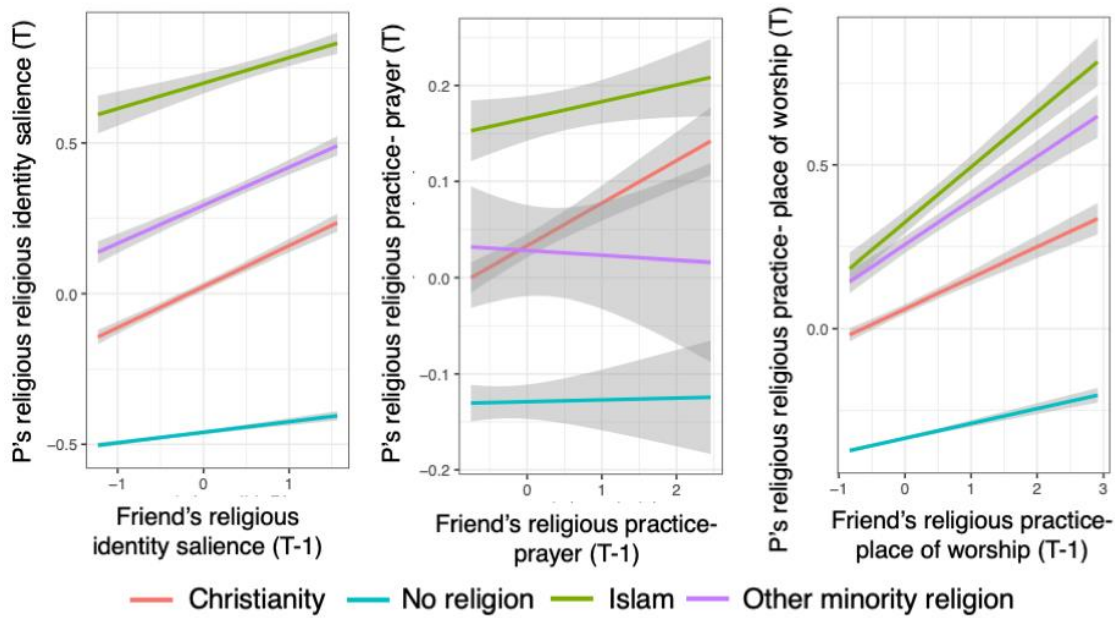


Figure 2.3: Spread of religious practice by religious group and gender.

2.7 Discussion

The results of these analyses paint a clear picture of the nature of Muslim adolescents' relationships with their peers, the spread of religiosity among Muslim participants between Waves 1 and 2, and the importance of both religiosity and social relationships for Muslim adolescents' psychological wellbeing. These data provide a stark contrast to the image of the 'lone wolf' religious radical portrayed within much of social psychological literature today. The spread of religious practice, in particular, has important connotations for further research. The action of praying five times per day, for example, is unique to this particular group. Being able to see the spread of this behavior, not only from other Muslims, but students' own friends in the classroom, suggests that friends serve as important reminders to pray even in the classroom. I also found that religious identification and behavior predicted greater academic aspirations, suggesting that religiosity plays an important role in the academic identities of Muslim adolescents. Future researchers should explore these phenomena more robustly. Due to the

limitations of measures used in Waves 1 and 2, I was not able to explore whether religious behavior spread mediated the relationship between academic belonging and future academic goals, or language and cognitive outcomes (only available in Wave 1).

2.7.1 Limitations of Religiosity Measures

Collecting a sample consisting of the size and diversity of the CILS dataset is no easy task; using these data, researchers have been able to answer important questions about the nature of children of immigrants' classroom networks, psychological functioning, and academic outcomes. There are several limitations to these data worth noting, most critically in the way items on religiosity were sampled. The questions were constructed to understand three key components of religious identity: belief, intrinsic, and extrinsic religiosity, but there are inconsistent ways in which individuals from varying religious backgrounds may respond to these questions. For Muslims, for example, praying five times a day is obligatory, which is the highest option available for prayer. Within the CILS publications, researchers consistently find that Muslim participants report the highest levels of religiosity compared to any other religious group. This could be a result of the population itself, but what is more likely is that it is an artifact of the measure which is used as a universal measure of religious practice. Questions asking how often participants attend religious meeting places emphasize the church, mosque, or synagogue. For Muslim individuals, however, collective prayers are not offered solely in the mosque, but can be offered anywhere in which there is a group of two or more individuals praying. Furthermore, gender differences exist within the Muslim population, such that men are required to attend the mosque for Friday prayers, whereas the same requirement does not exist for women. For researchers interested in studying religious identities, it will be critical to understand how such questions are being construed, and why certain respondents may seem higher or lower on religious identification.

2.7.2 Implications for Intervention Science

In this chapter, I found that religious identity and network structure are both important aspects of academic belonging in the classroom and future academic aspirations. Next, I cited preliminary empirical support for the spread of religious behavior, which can promote positive development in this population. This study provided initial evidence that both identification and social networks matter for Muslim youth in the classroom context. The importance of these results for intervention science literature suggests that tailoring academic interventions to boost Muslim students' religious identity can support their academic aspirations, and that building their social networks can potentially reduce the ethnic minority achievement gap observed in this group in a European context. Further work is needed to replicate these results and to provide causal support for interventions to improve academic outcomes in this population.

Chapter 3: How Intragroup Contexts and Identity-Based After-School Programs Shape Muslim American Adolescents' Civic Behavior

“Whosoever of you sees an injustice, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”
– Sahih Muslim (Siddiqui, 1976)

3.1 Introduction

Despite the wealth of research suggesting that social networks predict greater community engagement, key gaps remain in the understanding of the relationship between religiosity, social networks, and civic behavior. Literature within the social sciences suggests that religion is suited for developing social capital among youth through shared meaning and social interactions (Schnitker et al., 2019), and that social capital is what drives civic engagement (Coleman, 1988; Putnam, 2000). Further research using social network analysis provides empirical support for these theories. In one study, researchers found that having social networks from a religious congregation was associated with increased civic participation, though the specific mechanism at work is unknown (Lewis et al., 2013). Major theories in the network literature also assert that social networks can draw activists and participants into movements, and recruit individuals into more institutionalized forms of civic behavior such as campaigning, voting, and lobbying (La Due Lake & Huckfeldt, 1998). The key takeaway from these studies is that individuals participate in civic activities because they are encouraged to do so by people they know. At present, however, little is known about the ways in which Muslim adolescents think about civic engagement and how these cognitive processes lead to civic behavior. Developing a deeper, empirically-based understanding of the characteristics of civically engaged youth and changes over time could have immense impact on long-term civic behavior (El-Haj et al., 2011). In this

chapter, I present empirical groundwork suggesting that civic identity is embedded within religious identity for Muslim adolescents.

3.1.1 Intergroup vs. Intragroup Social Relationships

Social identity theory is perhaps one of the most widely known theories of groups and group behavior within social psychology (Turner, 1991). The foundational idea of social identity theory is that group behavior derives from an individual's cognitive representations of who they are relative to their group. Social identities, therefore, creates a depersonalization of the self, through which individuals begin to see themselves as part of a social category, rather than as unique individuals (Turner, 1991). This categorization, however, occurs in the context of intergroup relations, in which individuals perceive ingroup members as more similar to one another, and outgroup members as dissimilar. These intergroup distinctions have been used to describe group behavior for decades, and often become merged with collectivism. The researchers exploring social identity within collectivistic cultures have identified key differences between social identity and patterns of collectivistic group behavior (Yuki, 2003). Whereas social identity theory focuses on intergroup relations, collectivistic cultures focus on maintaining harmony within intragroup relations. The focus of these relationships involves a personal network, rather than distinctions between groups (Yuki, 2003). This concept provides support for the intragroup social network framework, as well as for the role of religion in expanding the personal networks through which Muslim adolescents seek harmony. In this chapter, I explore the expansion of Muslim adolescents' peer networks through participation in an after-school program, particularly as it relates to increased interest in maintaining intragroup harmony through civic engagement.

3.1.2 Civic Engagement in adolescence

Civic engagement in its simplest form it is defined as the interactions citizens have with their society and government. In political contexts, it is most often studied through voting behavior. However, it can range from individual and informal activities like posting on social media, or wearing a button, to community service, voting, and more formal types of collective action such as organizing a protest or running for political office (Adler & Goggin, 2005).

The role of civic engagement in the positive long-term development of young people has been widely studied in academic literature. It has been linked to higher life satisfaction, greater educational attainment, and lower rates of arrest (Shildekraut & Mistry, 2020; Oskooii 2016; Oskooii 2018; Schildkraut 2005; Pantoja, Ramirez, and Segura 2001; Ramirez 2013; Chan et al., 2014). Research on civic engagement among marginalized minorities has found that discrimination can mobilize youth to be more civically engaged, or it can lead them to withdraw from civic activities. The salience and centrality of an individual's multiple social identities can predict their level of civic engagement, but civic engagement is also a social process. Civic socialization has been studied primarily within the context of family interaction, but peer socialization can be a powerful source of engagement for young people. Research suggests that the influence of civically engaged friends can exceed the impact of family influence on youth civic engagement, also this research is limited (Terriquez et al., 2018; Amer, 2019; Chun et al., 2013; Levinson, 2007).

3.1.3 Civic Engagement in Islam

Within Muslim tradition, civic virtue is rooted in conceptions of social justice (Ciftci, 2019). The term for social justice in the Qur'an is *qist*, which translates to justice in social and economic distribution, as well as a shared social process through which all members of society receive a fair share (Wadud, 1995). It also includes political and economic dimensions, as well as

interpersonal and individual interactions (e.g., family, friends, self). The social responsibility of Muslim individuals is to act as custodians of creation, but ownership of the world remains in God's domain, with humans being held accountable for their treatment of all of creation (e.g., people, animals, environment), creating a global worldview of the person in context (Hope & Jones, 2014). Muslim jurists rely on social context in developing rulings, and the majority of Islamic laws exist to provide guidance on social issues within the environments in which people live. Furthermore, obligatory acts of worship are divided into those that are obligations for every individual (*fard ayn*- e.g., prayer, fasting), and acts that are a collective obligation for one's community (*fard kifayah*- e.g., funeral rituals, building hospitals and mosques, holidays; Ahmed, 2019). The *ummah*, a global community through which all Muslims are attached, is another. The *ummah* can be best likened to the concept of superordinate identity within prejudice reduction literature (e.g., Gaertner et al., 1999). Identification as a collective community also necessitates the use of interdependent analyses found in network science.

To expand on the results of Chapter 2, in Chapter 3, I explore the relationships between individuals who identify as Muslim. Accordingly, to understand the role of intragroup friendships among Muslim adolescents, I explored the formation of friendships among students participating in a religious identity-based scholastic tournament. In this chapter, I will examine three primary research questions: (a) the educational and social aspirations of Muslim adolescents using qualitative responses, (b) what friendship networks look like among Muslim adolescents, and (c) how participating in a Muslim tournament can develop participants' social networks, resulting in a cascade of positive downstream effects such as greater civic and academic aspirations and motivation, and civic and religious behavior spread through social influence. The findings of these studies will provide further implications for researchers

interested in studying this group, as well as for the design of psychological interventions to increase civic engagement and positive development. Chapter 3 consists of three studies conducted between 2017–2018 at the Muslim Inter-Scholastic Tournament (MIST). The overall timeline for each study can be found in Figure 3.1.

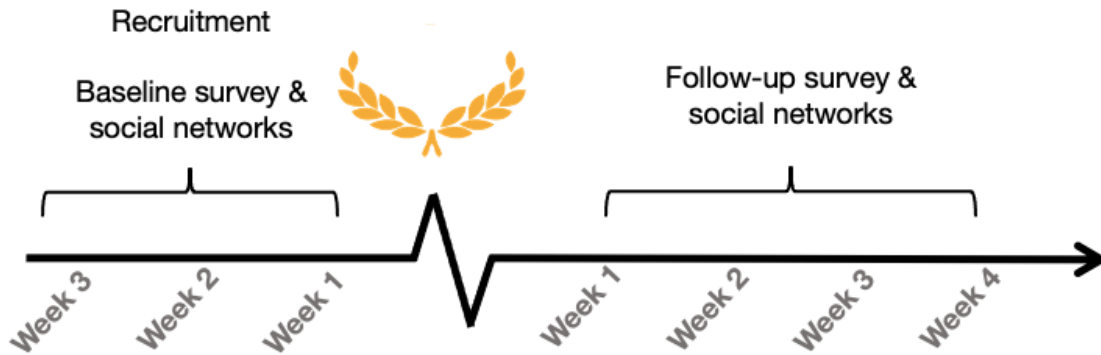


Figure 3.1: 2017–2018 studies timeline.

3.1.4 Muslim Inter-Scholastic Tournament

The Muslim Inter-Scholastic Tournament is a weekend-long, annual scholastic tournament for high school students. The tournament consists of 38 different competitions (e.g., art, writing, debate, science fair), as well as workshops led by college students, activists, and Muslim scholars to develop a deeper understanding of Islam and Muslims. The tournament has over 16 different regions across North America, with over 5,000 Muslim students participating in the program each year. The program has four goals: (a) creating opportunities for self and group expression through competitions, (b) building relationships through networking at the event, (c) promoting a greater understanding of Islam and Muslims through educational workshops, and (d) developing leadership skills through presentations and activities. These goals provide context into the impact of the event on Muslim adolescents’ social networks and engagement in their communities. Due to its large scale and focus on identity building, networking, and leadership,

this program was an ideal site for the research questions explored in Chapter 3. While some findings may be specific to MIST, theory and best practices from this research can be applied more broadly to intragroup relationships among Muslim adolescents and identity-based youth programs in general.

3.2 Study 1: Exploring the Linguistic Patterns of Collectivism in Muslim Adolescents' Identity-Based Motivations

In Chapter 2, I outlined the key outcomes associated with greater religious salience and practice, including gender differences and increased academic aspirations, which I explore in Chapter 3. Because little is known about Muslim adolescents' academic and civic aspirations, I began with an assessment of language to understand the psychological underpinnings of Muslim adolescents' purpose-driven goals. Qualitative data on underrepresented groups is of critical importance in order to avoid over-generalization, and can also provide insight that may not be captured through self-report survey methods. Sociologists and anthropologists maintain that ethnographic study matters because it remains as close as possible to the language of individuals' everyday lives. By drawing from qualitative work, it is possible to reduce homogeneity and mitigate the monolithic representation of underrepresented groups in the literature. Even so, qualitative research can also be subject to its own biases, making the use of both qualitative and quantitative research important. I incorporated open-ended and semistructured questions within the surveys to explore the language through which Muslim adolescents understand their relationships. Language is one of the most common and reliable ways for people to translate their internal thoughts and emotions into a form that others can understand. It is also a source through which it is possible to understand the impact of the tournament on participants' future goals that may not be captured in self-report survey measures.

3.2.1 Possible Selves

During my qualitative analyses, I utilized the Possible Selves framework, originally developed by Markus and Nurius (1986). Possible selves are an individual's idea of who they imagine themselves becoming, who they expect to become, and who they hope to become. They are integral to an individual's self-concept (Markus & Nurius, 1986) and are shaped by social context (Carson et al., 1987). Possible selves change over the course of an individual's life (Anderman et al., 1999), and can change through intervention (Day et al., 1994; Oyserman et al., 2002).

Whereas possible selves have been studied in some ethnic and racial minorities, the existing coding framework lacks relevance to individuals who hold salient religious identities. To address this, I developed a religious coding category for each possible selves' value and explored change over time in the context of an identity-boosting after school program. I had two primary hypotheses for the qualitative analysis. First, I expected to find that Muslim students incorporate greater religious goals in their possible selves' motivations after participation in the tournament, and predicted that this would be most visible in participants with lower Muslim identification. Second, drawing from my hypothesis on the trust radius, I anticipated that participants in the tournament develop a greater sense of trust in their peers after the event, substantiating the concept of identifying with the ummah. In the qualitative data, this can be demonstrated in two ways: (a) participants should exhibit less interpersonal feared selves after the event, and greater interpersonal expected selves, and (b) linguistic analysis (LIWC) should reveal that participants use greater communion and affiliation words after the event. The purpose of understanding the linguistic underpinnings of the impact of the event provided insight into changes that may not be visible through self-report survey measures in adolescents.

3.3 Study 1: Method

Qualitative data were analyzed from 106 participants attending the New York, Houston, and national tournament who completed both pre and post surveys. Attendees were asked the following questions (Oyserman & Destin, 2010):

1. “Who will you be next year? Each of us has some image or picture of what we will be like and what we want to avoid being like in the future. Think about next year—imagine what you’ll be like, and what you’ll be doing next year.”
2. “In addition to expectations and expected goals, we all have images or pictures of what we don’t want to be like; what we don’t want to do or want to avoid being. First, think a minute about ways you would **not** like to be next year—things you are concerned about or want to avoid being like.”

First, text responses were reviewed by the researchers, and any terms written in Arabic were translated to English to allow coders and computerized models to accurately code the data (see Tables 3.1 & 3.2). Qualitative responses were analyzed in two ways. First, data were analyzed by two independent coders into six categories based on established possible selves coding instructions (interrater agreement=86%; see Appendix B for individual category reliabilities): Academic, Personality, Interpersonal, Material, Health, and Negative/Risky. Data were further coded to include religious contexts within each of the six coded variables, as the study sample consisted of individuals who identify as Muslim (interrater agreement = 96%). Qualitative data were also coded using the Linguistic Inquiry and Word Count dictionary (LIWC). LIWC is a validated measure of assessing the psychological processes underlying text. I included LIWC results to confirm and substantiate human coding, and as a validated method for assessing psychological processes that may not be captured through self-report (Chung & Pennebaker, 2007; Lee et al., 2007). Both methods were used to provide insight into the

cognitive processes underlying students’ possible selves, and to explore how these processes change after participation in an identity-relevant after-school program. Two psychometrically validated LIWC dictionaries were utilized to analyze these data: the 2015 LIWC dictionary to retrieve affiliation language (Pennebaker et al., 2015), and the dictionary of agency and communion (Pietraszkiewicz et al., 2019). LIWC provided an output for each participant’s response, based on the proportion of words used in each observable category.

3.4 Study 1: Results

The results of the qualitative data were quantified to allow for regression analyses of changes before and after the tournament. Both human-coded and LIWC analyses revealed that Muslim youth included a considerable amount of religious-oriented possible selves and strategies, both before and after participation in the tournament.

Table 3.1: Examples of coded expected selves and strategies (N=106).

	Expected Selves	
	General	Religious
Academic	“Going to my dream college”	“Involved in my future university's MSA (Muslim Student Association)”
<i>Strategy</i>	<i>“I study Quran everyday despite my busy school studying schedule”</i>	
Personality	“More proud of who I am”	“A person like Prophet Muhammad S.A.W. (peace be upon him)”
<i>Strategy</i>	<i>“Praying five times a day, even though that's obviously not nearly enough”</i>	
Interpersonal	“A better daughter”	“Saying hi to people in the hallways and greeting with salam outside”
<i>Strategy</i>	<i>“I listen to my parents and give them advice from my P.O.V”</i>	
Material	“Getting a permit”	-
Physical/Health	“More fit, inshaAllah!”	-
Negative/Risky	“More stressed”	-

Table 3.2: Examples of coded feared selves and strategies (N=106).

	Feared Selves	
	General	Religious
Academic	“Doing poorly in school”	“Failure in revision of the Quran”
<i>Strategy</i>	<i>“By working as hard as I can to progress and get into the courses I want and get the grades I want”</i>	
Personality	“Being lazy”	“Not paying attention in my daily prayers”
<i>Strategy</i>	<i>“Trying different methods to calm down”</i>	
Interpersonal	“poor relationships with friends and family”	“People not close to Allah”
<i>Strategy</i>	<i>“Recognizing the hadith, ‘Treat your brother as if you would treat yourself’”</i>	
Material	“being glued to my phone so much”	-
Physical/Health	“Eating hot Cheetos, etc”	-
<i>Strategy</i>	<i>“Using Habitica to track my habits and to motivate me to not do so”</i>	
Negative/Risky	“Alcohol”	“Haram (religiously impermissible) things”
<i>Strategy</i>	<i>“Not trying to get a fake ID”</i>	

I found some support for the hypothesis that participation in the tournament should decrease feared interpersonal selves and increase the linguistic presence of communion and affiliation words. Participation in the tournament only shifted participants’ religious interpersonal selves, such that they were less likely to report feared interpersonal possible selves after the event (Est.=0.05, SE=.02, df=226.4, $t=-2.2$, $p=0.03$). There were no main effects of the tournament on changes in communion or affiliation words; however, as hypothesized, I did find that participants with low Muslim identification were more likely to use both communion and affiliation language after the event (Communion: Est.=3.16, SE=.84, df=245.6, $t=3.8$, $p<.001$; Affiliation: Est.=2.1, SE=.55, df=251.4, $t=3.8$, $p<.001$).

These findings provide preliminary support for the role of an identity-relevant tournament in increasing individual participants’ communion and affiliation goals, suggesting that participants who engage with other Muslims at the event may develop greater trust and

expand their conceptions of their personal networks, as observed through the interpersonal selves' outcome. Further research is needed to understand how this may impact Muslim adolescents' trust radius and greater interest in maintaining harmony, which will be explored through students' social networks in Study 3.

3.5 Study 2: An Exploration of Muslim Adolescents' Friendship and Civic Social Networks in the Context of an Identity-Boosting After-School Program

Study 2 expands on the qualitative work described in Study 1. Data were collected from the same group of participants at an annual tournament for high school students in New York, Texas, and Maryland. One hundred and six Muslim American high school students completed both baseline and follow-up assessments and were included in the final analyses. Approximately two thirds of the students were female (64%), with a self-reported age of 16.1 years.

3.6 Study 2: Theoretical Framework

I hypothesized that participation in an identity-relevant high school tournament can build participants' social capital, propelling them to engage more with their communities after the event. In this chapter, I will also tease apart the specific types of civic engagement in which Muslims adolescents are most involved, and whether participation in a program that build students' social capital predicts changes in specific forms of civic behavior. I also expected that religious identity salience would moderate these effects. Due to the nature of the tournament and heightened awareness of Muslims as a result, I hypothesized that individuals who were lower in religious identification would have the greatest change in civic intentions after the event. Finally, I expected to observe distinct differences between male and female participants in the event. Expanding on the results from Study 1, I was also interested in exploring whether changes in communion and affiliation beliefs would predict greater civic intentions after the event.

3.7 Study 2: Method

Two weeks before the start of the tournament, researchers recruited registered MIST participants through an email including a link to an online survey, and a chance to win a \$500 raffle. Participants completed an online assent form, and parental consent form prior to participation. Details on the study measures can be found in Appendix B.

3.7.1 Religious Identification

Muslim identity salience was measured using a 1-item, Inclusion of In-Group in the Self Scale (ISS; Tropp & Wright, 2001), modified from the original Inclusion of Other in the Self Scale (IOS; Wright et al., 2002). The scale consists of seven Venn diagram-like pairs of circles that vary on the level of overlap between the self and in-group identity. Respondents are asked to select the pair of circles that best represents their relationship with themselves and their in-group identity. The scale has been well validated, and the degree of inclusion of the in-group in the self is said to capture the sense of in-group identification (Tropp & Wright, 2001). The questions asked in this study included selecting how close they felt to their Muslim identity, coded from 1 (*no connection between self and Muslim identity*) to 7 (*closest connection between self and Muslim identity*). I utilized this measure because it provides context into the level of embeddedness participants feel with their Muslim identity. Furthermore, due to the limitations of religiosity measures, I felt that this 1-item measure of connectedness would provide insight into the ways in which Muslim adolescents experience attachment to their religious identity.

As a second component of Muslim identity, religiosity was measured using a modified version of the Duke Religiosity Index ($M=4.4$, $SD=.8$; $\alpha=.75$; 5 items; Koenig & Bussing, 2010). Measures of public, private and spiritual religiosity were obtained in the scale to acquire a total religious practice score. Public religiosity was measured by asking how often participants go to the mosque or Islamic center coded from 1 (*never*) to 6 (*more than once a week*). Private

religiosity was measured by asking how often participants spend time in private religious activities such as praying, coded from 1 (*rarely or never*) to 6 (*more than once a day*). Spiritual religiosity asked questions regarding the presence of God in one's life, coded from 1 (*definitely not true*) to 5 (*definitely true of me*).

3.7.2 Civic Engagement

Civic engagement was measured using the national survey of civic and political engagement of young people, which included multiple measures of civic and political engagement that young people under voting age may participate in, and is a validated measure in political science research (Portney & O'Leary, 2007). I aimed this analysis at future civic intentions before and after the event, which resulted in 25 different types of activities, modified for a Muslim audience. Participants selected from a minimum of 0 (i.e., no civic activities) to a maximum of 25 civic activities they wished to be involved in over the upcoming year. Descriptive information on the types of activities Muslim participants selected can be found in Figure 3.3. An exploratory factor analysis was performed on the civic engagement measure, through which I obtained three distinct categories of civic engagement (see Table 3.4).

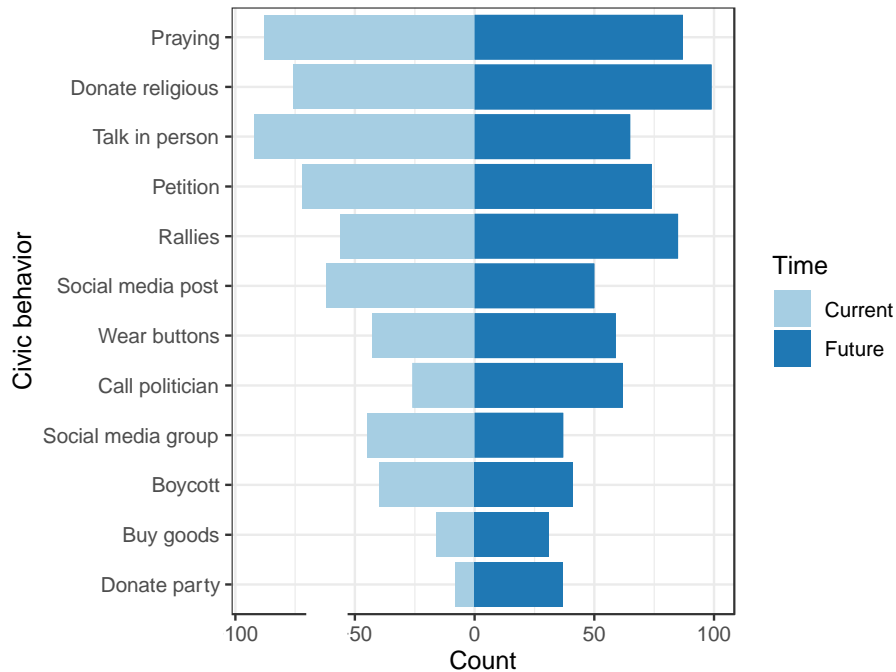


Figure 3.2: Current and future self-reported civic intentions of Muslim adolescents.

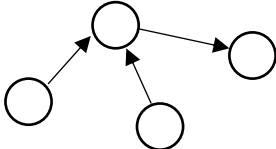
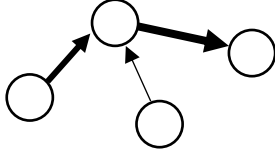
3.7.3 Social Networks

Students’ social networks were collected from the dataset using a closed, directed network. Participants nominated up to ten individuals they consider to be their friends, or who talk to about politics, from a drop-down list of all the attendees at the tournament, creating the nodes and directed ties in the network. After identifying their friends or people they talked to about politics, they reported the strength of these relationships (e.g., friendship felt closeness [1–5], frequency of discussion about political issues [1–5]). These measures were used to collect weights for the directed graphs. Participants’ responses to these questions allow for the extrapolation of two social networks (friendship and political networks), which were used to calculate network measures. A list of network measures collected in Study 2 can be found in Table 3.3. Due to sample limitations, measures of transitivity were sparse or nonexistent, and were not included in the analysis for Study 2.

3.7.4 Demographics

Participants reported a range of demographic information including religion, age, ethnicity, nationality, gender, language spoken at home, and citizenship. Gender was explored in subgroup analyses.

Table 3.3: Network effects collected in Study 2.

Network structure	Description	Visualization
Degree centrality	Sum of incoming and outgoing ties	
Strength centrality	Sum and weight of incoming and outgoing ties	

3.8 Study 2: Results

Multiple regression analyses and paired *t*-tests were used in the analyses for Study 2. Network data were analyzed through CUG and ERGM models to provide confidence on regression results. CUG and ERGM output and model fit can be found in Appendix B. Muslim identity salience measures again showed skewness towards the higher end of the measure ($M=6.0$, $SD=1.3$). To address this for the current identification analyses, a binary religious identity variable was created at the mean. An overall main effect of participation in the tournament increased participants' civic intentions by approximately one activity. A difference score of participants' civic intentions before and after the tournament was regressed on participants' friendship and politics network centrality (i.e., degree and strength), the binary identification variable, and gender, controlling for participants' civic intentions at Time 1. All analyses controlled for region of data collection, and minor regional differences were observed in

the reported analyses. Civic intentions were also explored using exploratory factor analysis, through which three distinct civic intention categories emerged. Mediation analyses were conducted on predictor variables to explore differences between gender.

3.8.1 Exploratory Factor Analysis (EFA)

To determine the number of factors to extract, I used principal component analysis (promax rotation), scree tests (Cattell, 1966) and Bartlett's chi-square tests (Geweke & Singleton, 1980). EFA results suggested three factors, which I labeled *religious engagement*, *volunteer work*, and *political participation*. The observed internal consistency coefficients for the three factors were $\alpha=0.82$, $\alpha=0.79$, and $\alpha=0.72$, respectively. The observed internal consistency coefficient for the total scale was $\alpha=0.94$. The factor loadings and constructs can be found in Table 3.4.

3.8.2 Main Effects and Social Networks

The main effects on participation in the tournament were observed using paired *t*-tests, showing an increase in civic engagement after the tournament by about one additional activity (see Figure 3.5). This was a small but significant effect ($Est.=1.05$, $SE=.43$, $df=120$, $t=2.4$, $p=.02$; Cohen's *D* for paired *t*-test=.25). Results of multiple regression found that degree and strength centrality in the politics network predicted a change in civic intentions between time points. These results, however, were not observed in the friendship network. These findings suggest that beyond general friendship, targeted social relationships built on discussing social and political issues predict civic engagement. Talking to others about social and political issues matters, particularly in high school when adolescents are beginning to form their civic identities. This suggests that simply being central within a network is not predictive of civic behavior, and that being more socially connected to other students who talk about politics matters. Another main finding observed was the difference in civic intentionality between male and female

Muslim participants (see Table 3.4). This finding is not surprising in the civic engagement literature, but I was curious to understand why Muslim girls were more engaged and which types of civic activities they were most involved in. Finally, attachment to the Muslim *ummah*, or increased communion and affiliation language, did not predict changes in civic intentions.

Table 3.4: Multiple regression results for changes in civic engagement after participation in tournament.

Predictor	<i>b</i>	<i>b</i>		<i>sr</i> ²	<i>sr</i> ²		Fit	
		95% CI			95% CI			
		[LL, UL]			[LL, UL]			
(Intercept)	2.84*	[0.58, 5.24]						
Civic engagement T1	-0.29**	[-0.38, -0.19]		.11	[.05, .18]			
Politics degree	0.74**	[0.49, 0.98]		.12	[.06, .19]			
Community attachment	-0.30	[-0.95, 0.30]		.00	[.00, .02]			
Gender	1.87**	[1.10, 2.58]		.05	[.02, .09]			
Change in identification	-0.71	[-1.57, 0.29]		.01	[.00, .03]			
Communion	-0.00	[-0.09, 0.13]		.00	[.00, .01]			
Affiliation	0.14	[-0.03, 0.26]		.01	[.00, .04]			
							<i>R</i> ² = .297**	
							95% CI [.20, .42]	

Note. A significant *b*-weight indicates the semi-partial correlation is also significant. *b* represents unstandardized regression weights. *sr*² represents the semi-partial correlation squared. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively.

* indicates $p < .05$. ** indicates $p < .01$.

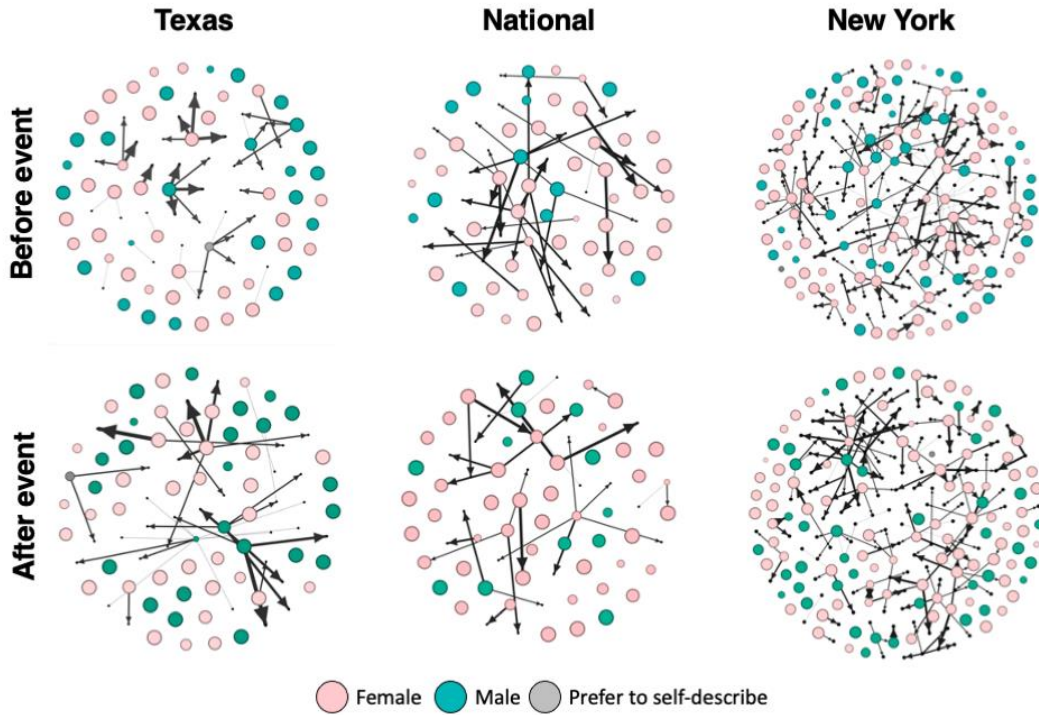


Figure 3.3: Politics networks before and after tournament participation (N=106). Note: these visualizations only include participants who completed both time points.

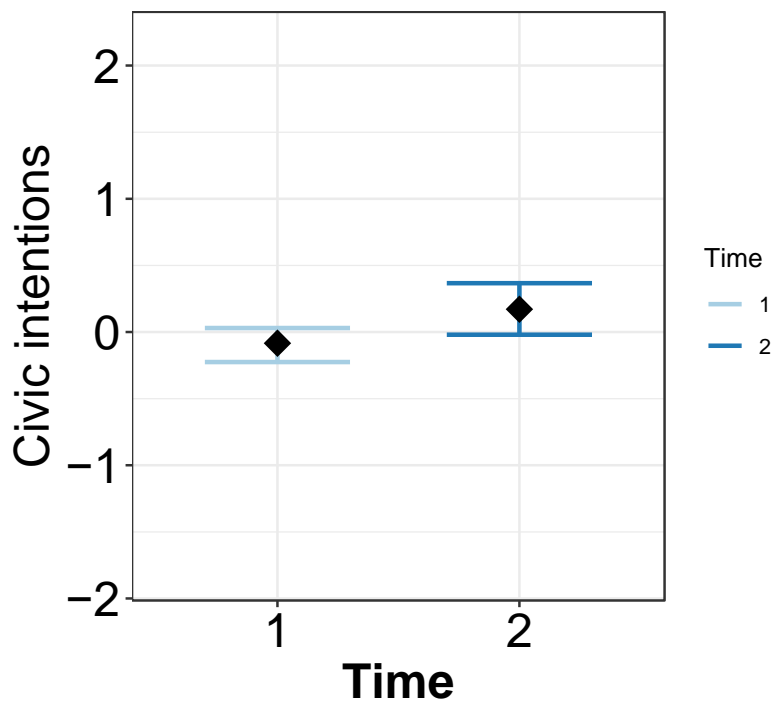


Figure 3.4: Main effect of civic behavior change after tournament participation.

3.8.3 Civic Engagement Subcategories

Religious engagement ($\alpha=.65$), civic service ($\alpha=.72$), and political participation ($\alpha=.87$) emerged as three distinct categories from EFA analysis. Multiple regression analysis examining the difference score of each engagement category was conducted on gender, religious identification, community attachment, and politics network centrality, controlling for participants' engagement at Time 1. Politics network centrality emerged as the primary predictor for each category of civic engagement. Gender effects were not observed in political participation or religious engagement categories, and were only marginally significant in the civic service category (see Table 3.5).

Table 3.5: Multiple regression results for change in civic service.

Predictor	<i>b</i>	<i>b</i>		<i>sr</i> ²	<i>sr</i> ²		Fit
		95% CI	[LL, UL]		95% CI	[LL, UL]	
(Intercept)	-0.49	[-2.36, 1.38]					
Civic service T1	-0.47**	[-0.64, -0.29]		.21	[.07, .34]		
Politics degree	0.13*	[0.01, 0.25]		.04	[-.03, .10]		
Community attachment	0.26	[-0.17, 0.68]		.01	[-.02, .05]		
Gender	0.50 ⁺	[-0.06, 1.06]		.02	[-.03, .08]		
Muslim identification	-0.09	[-0.66, 0.49]		.00	[-.01, .01]		
							<i>R</i> ² = .235**
							95% CI[.07,.34]

Note. A significant *b*-weight indicates the semi-partial correlation is also significant. *b* represents unstandardized regression weights. *sr*² represents the semi-partial correlation squared. *LL* and *UL* indicate the lower and upper limits of a confidence interval, respectively.

⁺ indicates $p < .1$. * indicates $p < .05$. ** indicates $p < .01$.

Table 3.6: Principal components analysis of civic engagement variables.

Construct	Item #	Component 1	Component 2	Component 3	<i>h2</i>	<i>u2</i>	<i>com</i>
		Political participation	Civic service	Religious service			
Post on social media	14	0.76	-0.01	0.03	0.583	0.42	1
Join social media group	15	0.72	0.06	-0.1	0.515	0.49	1
Wear a button	16	0.69	0.03	0.04	0.52	0.48	1
Boycott	20	0.64	-0.04	0.01	0.397	0.6	1
Buy Muslim	21	0.62	0.11	-0.13	0.408	0.59	1.2
Talk to someone	22	0.61	0.01	0.3	0.585	0.42	1.5
Sign a petition	19	0.6	0.01	0.25	0.532	0.47	1.3
Write/call politician	13	0.56	0.17	0.1	0.477	0.52	1.2
Donate to a candidate	17	0.54	0.29	-0.19	0.44	0.56	1.8
Rallies	12	0.49	0.11	0.14	0.374	0.63	1.3
Civic conference	2	0.09	0.66	-0.06	0.463	0.54	1.1
Media	9	0.08	0.65	-0.19	0.42	0.58	1.2
Civil liberties organization	5	0.13	0.54	0	0.361	0.64	1.1
Performing Arts	10	0.01	0.51	-0.07	0.245	0.76	1
Outreach organization	4	-0.03	0.5	0.28	0.394	0.61	1.6
Government organization	8	0.27	0.48	-0.12	0.374	0.63	1.7
Academic society	1	-0.15	0.36	0.28	0.217	0.78	2.3
Sports	11	-0.15	0.22	0.15	0.071	0.93	2.6
Religious organization	7	0.05	-0.01	0.7	0.513	0.49	1
Donate to religious organization	18	0.22	-0.26	0.66	0.496	0.5	1.5
Community service organization	3	-0.23	0.4	0.61	0.57	0.43	2
Pray	23	0.44	-0.23	0.56	0.561	0.44	2.3
Volunteer trips	6	-0.04	0.4	0.41	0.413	0.59	2
Proportion of variance explained		.47	.28	.24			

3.8.4 Mediation Analysis

The politics network (degree and strength) was the strongest predictor of civic engagement in each of the analyses. In order to understand how political and social networks impact civic engagement, I conducted a mediation analysis to determine whether female participants would be more likely to be civically engaged if mediated by politics centrality. A mediation analysis found that compared to Muslim boys, Muslim girls were more likely to be civically engaged if mediated by the number and frequency of their communication with those in their civic network. Within network literature, politics networks have also been observed as “best friend” networks, because discussions of politics often occur only with individuals with whom one is close. This suggests that close relationships built on trust are those that can be found in the politics network, and that these relationships can drive civic behavior. Religious identification and religiosity had no impact on civic engagement in this context, possibly due to the decreased salience of their religious identity at the event. In Study 3, I expanded on these findings by exploring additional mediating pathways to civic engagement, and through network spread.

Table 3.7: Causal mediation analysis for politics network centrality on civic intention change.

	Estimate	95% CI Lower	95% CI Upper	<i>p</i> -value
Average mediation effect	0.906	0.479	1.42	<2e-16 ***
Average direct effect	1.03	0.29	1.75	0.0062 **
Total effect	1.937	1.164	2.74	<2e-16 ***
Proportion mediated	0.468	0.264	0.79	<2e-16 ***

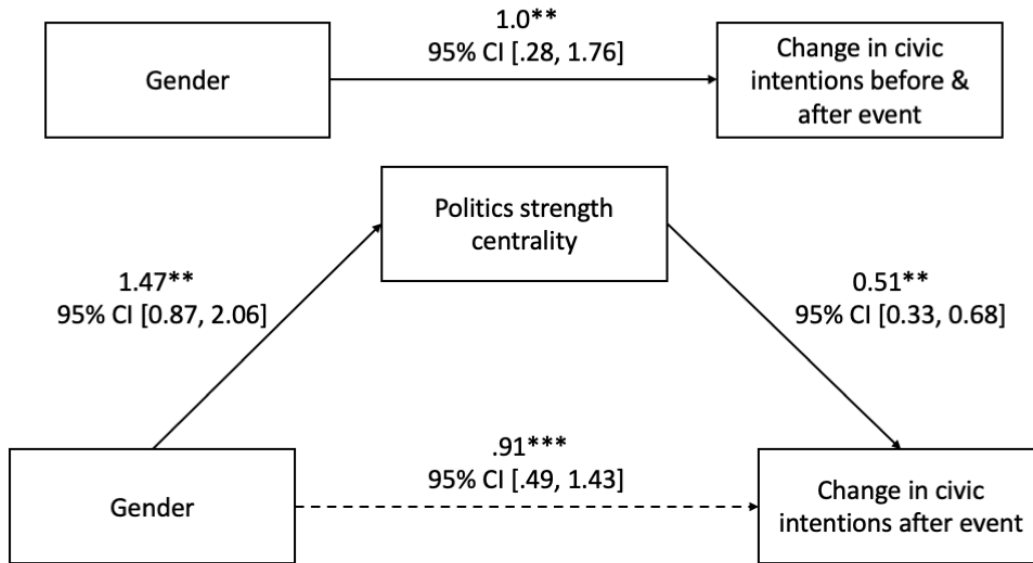


Figure 3.5: Indirect effect of politics network centrality on civic intentions.

3.9 Study 3: The Spread of Civic Behavior Over Time Through Students’ Peer Networks

Study 3 built on findings from Study 2. New participants were recruited from the same high school tournament 1 year later from five regions: New York, New Jersey, Chicago, Dallas, and Washington, DC. A total of 416 participants completed the baseline survey, but 238 participants completed both baseline and follow-up assessments ($M_{age}=16.1$ years; 74% female). Analyses include only participants who completed both pre and post assessments.

3.10 Study 3: Method

Study 3 employed the same methods as Study 2, but expanded on several limitations that were noted in Study 2. Participants received \$5 for each survey they completed, each of which took no more than 10 minutes to complete. More robust measures of Muslim identity were added to explore level of identification as a moderator, and network measures were shortened to reduce survey fatigue. Details on the study measures can be found in Appendix B.

3.10.1 Religious Identification

I included three measures of religious identification in this study, two of which were previously included in Study 2 (Duke Religiosity Scale and 1-item measure of ingroup inclusion of self). A third, modified measure of group identification (Leach et al., 2008) was included in Study 3. This measure was selected because it was more robust than my previous measures of identification and included five categories of identification: centrality, solidarity, satisfaction, self-stereotyping, homogeneity. I added a sixth category, religious practice, to assess the relationship between identification and religious behavior.

3.10.2 Social Networks

Social networks were measured by asking participants to select up to six individuals who they consider to be their friends, who they talk to about politics, and who they go to for advice from an official roster provided by the organization based on the nominalist approach (Laumann et al., 1983). Measures of closeness were measured for the friendship network, coded from 1 (*not close*) to 5 (*extremely close*). Frequency of political conversation was measured for the politics network, coded from 1 (*rarely or never*) to 5 (*very often*). Measures of degree and strength centrality, transitivity, homophily and influence were collected. Details on the network measures collected for Study 3 can be found in Table 3.8.

3.10.3 Civic Engagement and Behavior

Civic engagement was measured using the same measure as that of Study 2. Additionally, a behavioral measure was collected in which participants were asked whether they would be willing to sign a petition to support Deferred Action for Childhood Arrivals (DACA).

3.10.4 Meta Stereotypes

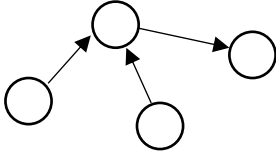
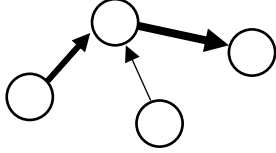
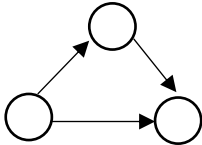
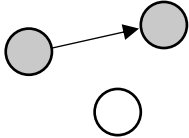
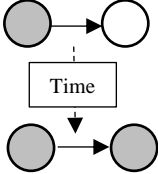
An 8-item questionnaire of meta stereotypes was included in Study 3 to assess the impact of how Muslim adolescents believe society perceives them. This measure was adapted from a

study conducted on Arab Muslim participants (Hakim et al., 2018). Participants responded to items on a Likert scale from 1 (*strongly disagree*) to 7 (*strongly agree*). Sample meta stereotype items include “People believe that there is truth to the negative stereotypes about Muslims” and “People get nervous when they see Muslims wearing religious clothing.” Demographic variables on participants’ age, gender, high school, and ethnicity were collected. Gender was used for subgroup analyses.

3.11 Study 3: Results

Analyses were preregistered on the Open Science Framework (<https://osf.io/zj8us/>), and any deviations are noted in Appendix B. Multiple regression analyses and paired *t*-tests were used to assess change in Study 3. Network data were analyzed through CUG and ERGM models to provide confidence on regression results. CUG and ERGM output and model fit can be found in Appendix B. Muslim identity salience measures again showed skewness towards the higher end of the measure (IOS: $M=6.0$, $SD=1.3$, Group identification: $M=5.95$, $SD=.69$). Overall, there were no shifts in identification before or after the tournament. To address this for the current identification analyses, a binary religious identity variable was created at the mean. A difference score of participants’ civic intentions before and after the tournament was regressed on participants’ friendship and politics network centrality (degree and strength), the binary identification variable, and gender, controlling for participants’ civic intentions at Time 1.

Table 3.8: Network effects collected in Study 3.

Network structure	Description	Visualization
Degree centrality	Sum of incoming and outgoing ties	
Strength centrality	Sum and weight of incoming and outgoing ties	
Transitivity	Ties in the network that are the friend of my friend, creating a small world	
Homophily	Ties that are similar in a particular attribute	
Influence	Spread of similar attributes between friends over time	

To perform group identification analyses, a binary religious identity variable was created at the mean. A difference score of participants' civic intentions before and after the tournament was regressed on participants' friendship and politics network centrality (degree and strength), the binary identification variable, and gender, controlling for participants' civic intentions at Time 1. All analyses controlled for region of data collection, and minor regional differences were observed in the reported analyses. Civic intentions were also explored using confirmatory factor analysis, substantiating the three civic categories that emerged through EFA in Study 2. Logistic regression models were used to assess the binary civic behavior variable, in which participants

were asked to sign a petition at the end of the survey. Network spread was measured using similar analytical methodology to that of Chapter 2, with the exception of multiple regression rather than the multi-level nested models required for the dataset in Chapter 2. A difference score of participants' civic engagement before and after the tournament was regressed onto the friend's level of civic engagement before the tournament (T-1) to assess civic engagement spread. These analyses controlled for the participant's own civic engagement at Time 1, gender, religious identification, age, and ethnic homophily, as well as gender and region.

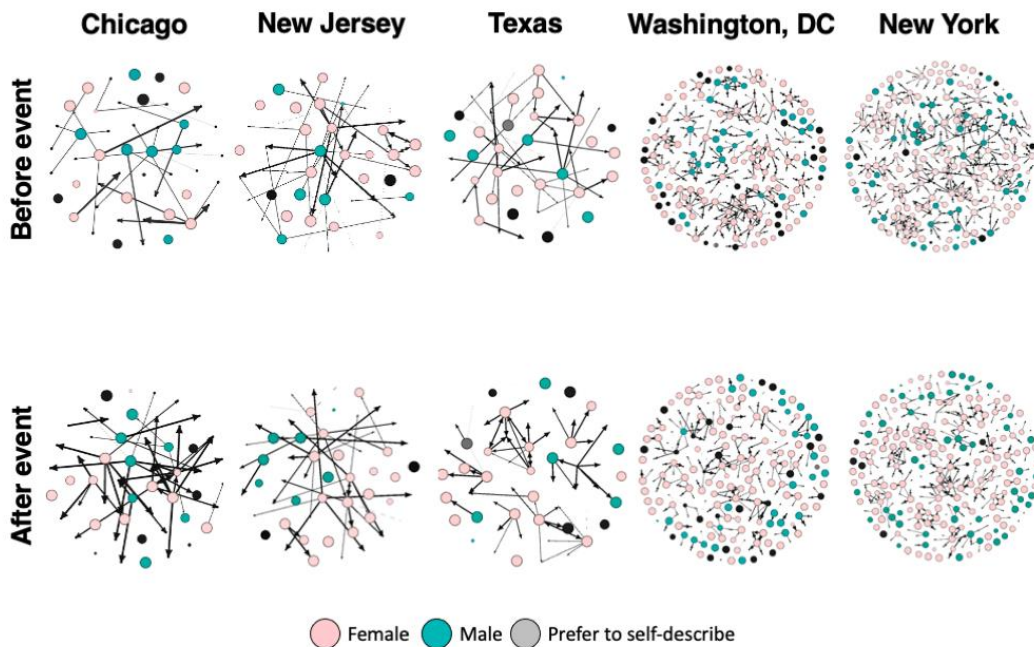


Figure 3.6: Politics networks in five regions.

3.11.1 Main Effects and Change in Civic Behavior

I replicated the results of Study 2, finding a small but significant main effect of participation in the tournament on increased civic intentions (Est.=.6, SE=.3, df=263, $t=2.0$, $p=.04$), and that Muslim girls were more engaged by approximately three greater activities than average (Est.=3.4, SE=.6, df=402, $t=5.8$, $p<.001$). I also replicated findings from Study 2 finding that politics network centrality—not friendship network centrality—predicted greater civic

intentions. Overall, female participants were more likely to have transitive ties in both the friendship and politics networks, but transitivity did not predict greater civic engagement. Both politics centrality (degree and strength) and meta stereotypes predicted changes in civic engagement after the event (see Table 3.8). I next conducted confirmatory factor analysis (CFA) on the Study 3 data ($n=225$) to verify the solution identified by the iterative EFA on the Study 2 data. The three factor model fit the data best, with the three factors being political participation ($\alpha=.84$), civic service ($\alpha=.6$), and religious service ($\alpha=.71$). The results of the confirmatory factor analysis can be found in Appendix B, and a visualization of the factors can be found in Figure 3.7. When examining civic engagement through the three factors, politics centrality and meta stereotypes emerged as predictors of change, although gender was only significant in the civic service condition.

Table 3.8: Multiple regression results of meta stereotypes and politics centrality on change in civic intentions.

Predictor	<i>b</i>	<i>b</i> 95% CI [LL, UL]	<i>sr</i> ²	<i>sr</i> ² 95% CI [LL, UL]	Fit
(Intercept)	0.80	[-4.41, 6.00]			
P's time 1 civic engagement	-0.25**	[-0.36, -0.15]	.09	[.02, .16]	
Politics strength centrality	0.23*	[0.04, 0.42]	.02	[-.01, .06]	
Meta stereotypes	0.80*	[0.06, 1.54]	.02	[-.01, .05]	
Gender	-0.80	[-2.76, 1.16]	.00	[-.01, .02]	
DC	-0.56	[-4.36, 3.23]	.00	[-.00, .01]	
New Jersey	0.87	[-3.91, 5.66]	.00	[-.01, .01]	
New York	-0.16	[-3.83, 3.51]	.00	[-.00, .00]	
Texas	0.19	[-4.58, 4.96]	.00	[-.00, .00]	
					$R^2 = .125^{**}$
					95% CI[.03,.18]

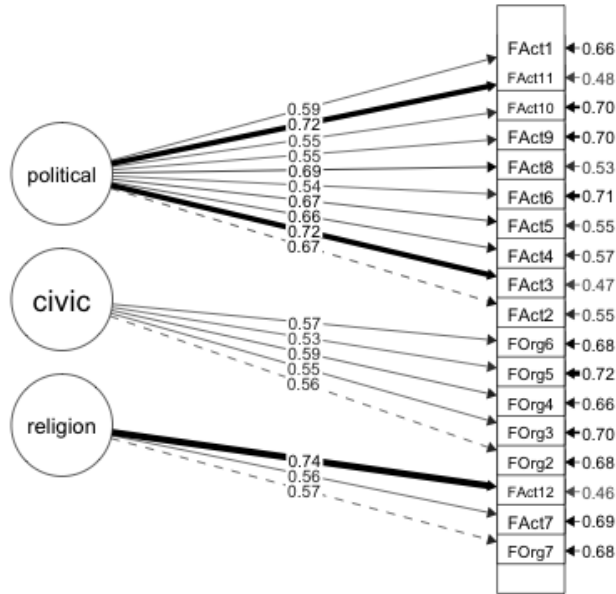


Figure 3.7: Confirmatory factor analysis for civic engagement variables.

3.11.2 Mediation Analysis

A mediation analysis was conducted on the politics network to substantiate the results for Study 2. The results revealed that politics network centrality again mediated the relationship between gender and civic engagement. A second mediation analysis was conducted on meta stereotypes, building on prior research examining gendered stereotypes and meta stereotypes about Muslims (Rodriguez Mosquera et al., 2017). These results indicated a significant mediation between gender and civic engagement through concern over meta stereotypes about their group. This result replicates work on the social identity model of collective action, finding that social identity threat predicts greater civic engagement. These findings were only observed in the female sample, suggesting that further work is needed to assess how Muslim girls and boys experiences their identities differently, and the consequences of this on civic identity development. Finally, a multiple mediation incorporating both meta stereotypes and politics centrality found that politics centrality significantly mediated the indirect effect between gender and civic engagement, and meta stereotypes were trending toward significance (see Figures 3.8,

3.9, and 3.10). All mediation analyses were bootstrapped 10,000 with nonparametric bootstrap methods.

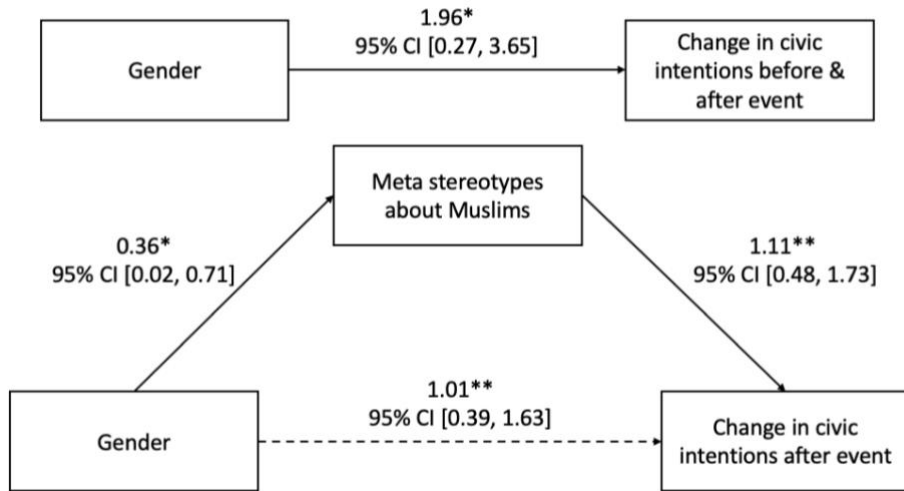


Figure 3.8: Indirect effect of meta stereotypes on civic engagement.

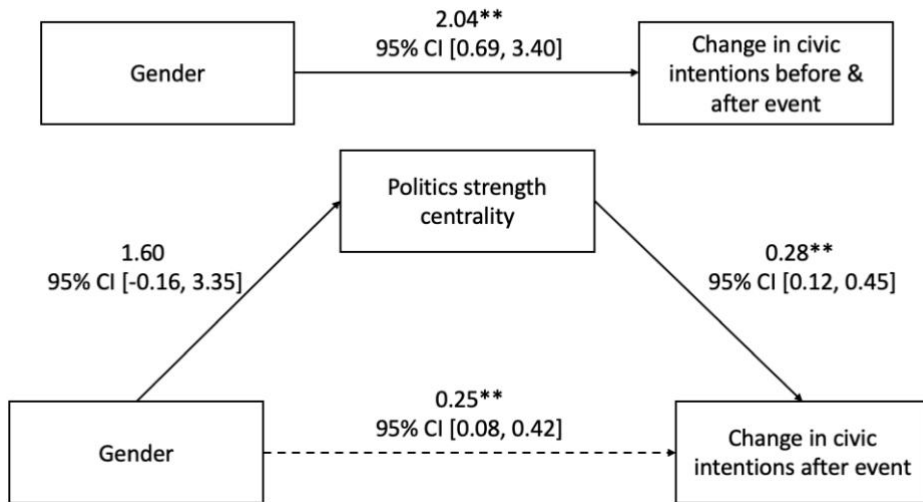


Figure 3.9: Indirect effect of politics strength centrality on civic engagement.

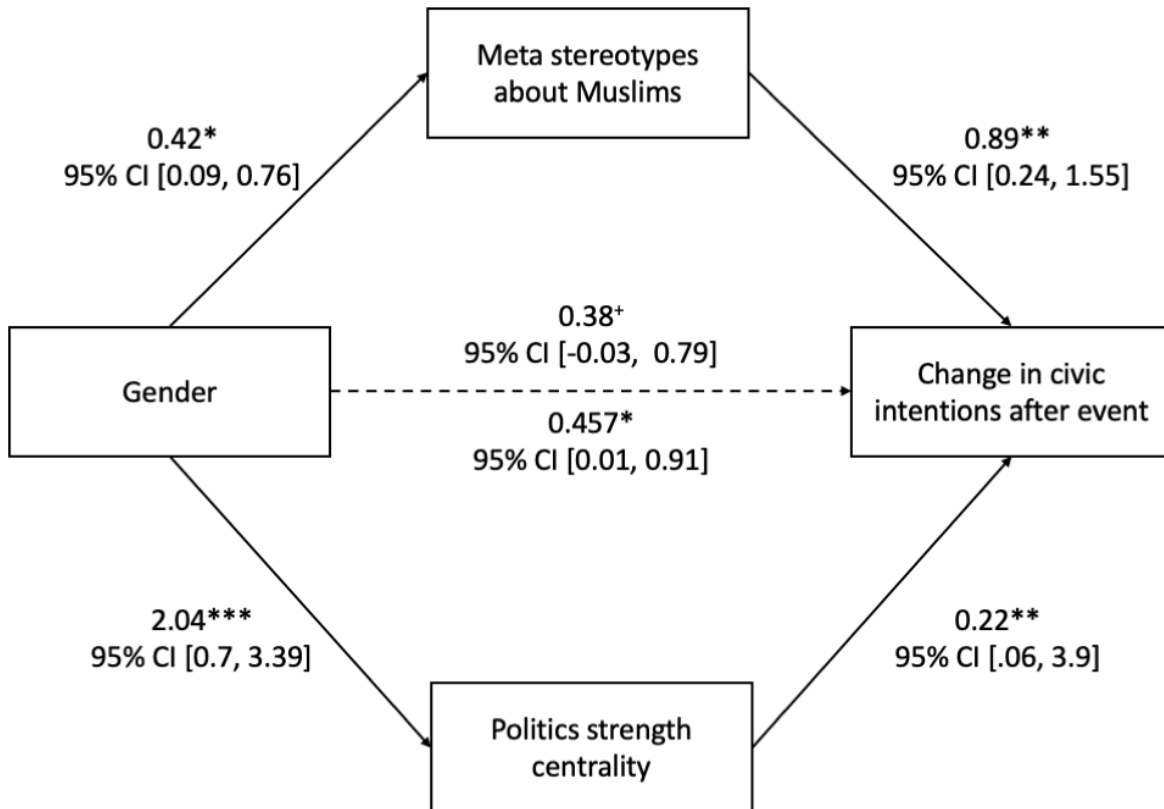


Figure 3.10: Multiple mediation results of meta stereotypes and politics centrality on civic engagement.

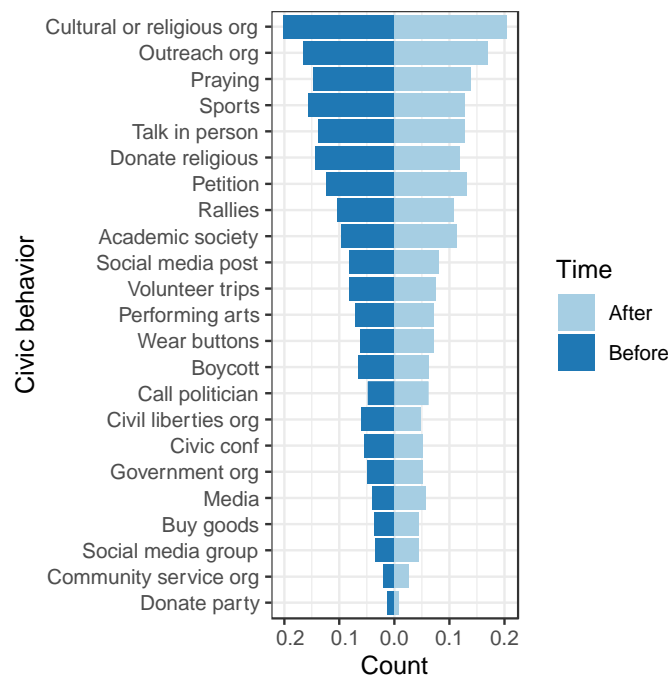


Figure 3.11: Proportion of civic engagement before and after tournament participation.

3.11.3 Spread of Civic Behavior Over Time

I found support for the ‘spread’ of civic intentionality among participants in the study. These analyses leveraged the civic communication network (i.e., friends who participants talk to about politics). The spread of civic intentionality was measured using a time-lagged dependent variable and independent variables. Results revealed that increases in a friend’s civic intentionality also significantly increased the civic intentions of the participant themselves. With each additional count of the friend’s civic intentionality, the incident rate of the participant’s civic intentionality increased by 8%.

Table 3.9: Multiple regression results of civic behavior spread in politics network.

Predictor	<i>b</i>	<i>b</i> 95% CI [LL, UL]	<i>sr</i> ²	<i>sr</i> ² 95% CI [LL, UL]	Fit
(Intercept)	5.01	[-8.18, 18.21]			
Friend civ. intent (T1)	0.13*	[0.01, 0.24]	.03	[-.02, .08]	
P civ. intent (T1)	-0.23**	[-0.36, -0.09]	.07	[-.01, .14]	
Age homophily	-0.34	[-2.28, 1.59]	.00	[-.01, .01]	
Ethnic homophily	1.34	[-0.61, 3.30]	.01	[-.02, .04]	
Rel. identity homophily	-1.71	[-3.66, 0.23]	.02	[-.02, .06]	
Gender homophily	0.42	[-4.31, 5.16]	.00	[-.00, .00]	
New York	-4.13	[-15.73, 7.47]	.00	[-.01, .02]	
New Jersey	-0.78	[-13.41, 11.86]	.00	[-.00, .00]	
DC	-3.54	[-15.07, 8.00]	.00	[-.01, .02]	
Chicago	-0.91	[-13.12, 11.30]	.00	[-.00, .00]	
					<i>R</i> ² = .142* 95% CI[.00,.19]

3.12 Discussion

Three studies provided empirical support for the role of social networks in the civic identity development of Muslim adolescents. What is noteworthy about this research compared to that of prior works on religion and civic behavior is that it contextualizes how students think about and engage in their communities, what factors contribute to engagement, and the important role of religion in the civic behavior and future goals of this group. Whereas I did not find

support for the role of identity as a source of building civic identity, this finding may be attributed to the population at the event. Religious identity salience that prompts civic engagement may most likely occur when identities are under threat, which was not the case in the after-school program. This was noted in Study 3, in which meta-stereotypes mediated civic engagement among Muslim girls in the sample.

These findings provide an important foundation for future work on civic engagement among Muslim adolescents. This study was the first to utilize social networks to explore the interdependent structures of engagement among this population. Although levels of attachment to the community did not predict civic behavior, an interesting finding was that students used more affiliation and communion language in their future goals after participating in the event. This suggests that further exploration may be needed to understand why students used more communal language after the event, and what about the tournament may be causing this shift. The implications of this work need causal support, which is the future direction of this research. Causal exploration of civic behavior in Muslim youth can take many forms, although it is clear that social networks will provide unique insight into these processes.

Chapter 4: A Social Network Framework of Religious and Civic Identity Development Among Muslim Minority Adolescents.

Drawing from literature in social and Islamic psychology (Abu-Raiya, 2012, 2014; Haque, 2004; Keshavarzi & Haque, 2013; Skinner, 2019; Smither & Khorsandi, 2009), and the results of my research in Chapters 2 and 3, I developed a social network framework of religious and civic behavior among Muslim adolescents. In this chapter, I provide an overview of the literature on the development of the self within social psychology, the psychology of religion, and a social psychological models of the self that originated from the 14th century scholar, Ibn al-Qayyim. Ibn al-Qayyim was one of the first Muslim scholars to examine the self as dynamic, rather than stable—much like contemporary social psychological literature on the person-in-context. This scholar suggested that religious identity fluctuates based on social context, describing it as a dynamic system that is continuously evolving through both intrinsic and extrinsic processes. Ibn al-Qayyim, along with many other classical Muslim scholars, identified the heart as the center of the self (Briki & Amara, 2018). By emphasizing social connections, he proposed a communal meaning of the self, guided by social relationships, social needs, and purpose. The ideal for any individual was to reconcile and balance religious beliefs and refinement, but the plurality of the existence of standards within a person.

4.1 Person-in-Context

The psychological construal of the self is one of the most studied topics within cultural psychology (Markus & Kitayama, 1991). We understand from psychological literature that independent and interdependent self-construals are orthogonal, and individual differences exist, in addition to cultural dimensions that may permeate the self-concept. This suggests that a deeper look at these two forms of self-construal is important not only between culture, but within

cultures (Cross, Hardin & Gercek-Swing, 2011; Markus & Kitayama, 2010; Oyserman & Lee, 2007; Brewer & Gardner, 1996). I utilize theories of self-construal and theories of religion within social psychology to develop the framework explored in this dissertation. Self-identity is an integration of dispositional traits, characteristic adaptations, and integrative life narratives (McAdams & Pals, 2006). The way in which these dimensions interact with culture is what defines the self.

4.2 Cultural Differences in the ‘Big Four’ Religious Dimensions

Believing, bonding, behavior and belonging are universal dimensions in religion, but the context, salience, and ways in which they are prioritized and interconnected may vary between and within religions (Saroglu, 2011). Within cultural psychology, this framework has been developed to explore both unifying and unique aspects of religious traditions around the world. Sociology typically distinguishes behavior and practice from affiliation and identification. Within psychology, intrinsic and extrinsic approaches, socialization, and morality have all been explored through the lens of religion. Self-construal can be framed within the Big Four framework as well. Research on Christianity, for example, suggests that implicit beliefs about Protestant work ethic have led to the development of greater individualism among individuals in the United States (Christopher & Jones, 2002). Further research has explored the concept of individual salvation within Christianity as another underlying premise of individualism, and in contrast, the concept of human essence existing in dialogue within Rabbinic traditions as support for collectivism (Cukur, De Guzman & Carlo, 2004). Conversely, some research has also found that religious beliefs in general emphasize collective tendencies (Cohen & Neuberg, 2019). Drawing from the Big Four model of religious identity, I will explore the ways in which each dimension of the model is construed within Islamic tradition.

4.2.1 *Believing*

The concept of self-construal has three main components in Islamic theology, and consists of both independent and interdependent concepts of the self. First is the intrinsic or cognitive component to the self- the *nafs*, or psyche. The psyche in Islamic theology includes both an individualistic and collective component. It is collective in the sense that humanity is united in possessing the attributes of the self, but people are individually responsible for exercising these attributes (Quran, 4:1; Haleem, 2005). Islam gives a great deal of importance to the individual concept of the self, highlighting the importance of free will and intelligence, without which collective social responsibility cannot exist. In contrast to Freud's conception of the ego, there are no negative or positive attributes associated to the psyche, but it must be nurtured and self-regulated in order to develop in a meaningful way. Ibn al Arabi, a 12th century Muslim scholar, constantly asserts, "There is no repetition in God's self-disclosure". This means that every entity in existence, including every human, has a unique reflection of God, which makes them distinct from everyone else. Ultimately everything in the universe is a disclosing of God's own nature, as illuminated through His names and attributes (Chittick, 2012). The concept of "one-ness" (*Tawhid*) is also reserved solely for God (Qur'an, 112:1; Haleem, 2005), but represents unity in multiplicity, and multiplicity in unity.

4.2.2 *Bonding and Behavior*

The second component of self-identity consists of an individual's social relationships. This includes relational ties which are bidirectional and reciprocal. Islamic texts provide guidance on what is due to an individual from others along with what is incumbent on the individual towards others. The most important relationship for a Muslim is his or her relationship with God. On the spiritual path (*tariqah*), Muslims are advised to seek out their own secret with

God, which is shared uniquely between themselves and God. Because of this, everyone has a different path to God that matches their nature, disposition, and needs (Chittick, 2012).

Collectively, Muslims are aware that every person has this relationship, and the goal is to discover this relationship fully while on earth. The “golden rule” is a near-universal element of many religious, secular and cultural traditions. It defines the ethics of reciprocity in social relationships- to treat others as you would like to be treated. Within Islamic tradition, mention of the golden rule is suggested in parts of the Qur’an, and more explicitly in the behaviors and actions of prophet Muhammad, which were meticulously documented during his life (Parrot, 2018). Whereas globalization and interfaith dialogue have utilized the golden rule as a superordinate universal belief to promote social harmony, concepts of reciprocity within Islamic tradition delve more deeply into examining the social life of the prophet. Guidance on social etiquette, character and relational interactions are embedded within Islamic tradition and derived from the prophet’s actions and teachings. The prophet himself iterates, “I have been sent to perfect character” (Musnad Ahmad; Melchert, 2005).

The third component of self-identity relates to the social, cultural and ecological environment and can vary depending on the context through which individuals use their intellect to understand their role within a broader socioecological framework. According to Islamic thought, a natural order for the world has been created by God, and emphasis is placed on living in harmony, but more specifically, in “balance” with creation and God (Quran, 55:1-9; Haleem, 2005). The social responsibility of Muslim individuals is to act as custodians of creation, but ownership of the world remains in God’s domain, with humans being held accountable for their treatment of all of creation (e.g., people, animals, environment), creating a global worldview of the person in context (Hope & Jones, 2014). On the level of the shariah, or Islamic law,

conformity to the law and to social and societal norms is important. The “law of God”, loosely defined, encompasses the law of the land in which one resides. Islamic jurists utilize social context, and the majority of Islamic laws exist to provide guidance on social issues within the sociocultural environments in which people live. Furthermore, obligatory acts of worship are divided into those that are obligations for every individual (*fard ayn*- e.g., prayer, fasting), and acts that are a collective obligation for one’s community (*fard kifayah*- e.g., funeral rituals, building hospitals and mosques, holidays) (Ahmed, 2019). Islamic law exists precisely to provide guidance on social issues, and situational context is considered an important component of the ways in which scholars answer these questions. The majority of Islamic texts are dedicated to understanding social issues (e.g., finance, moral ethics, social and communal etiquette) rather than simply devotional practice. The implication of this is that Muslim individuals who confine themselves purely to the practice of devotional worship are omitting a great part of the teachings of the religion. As such, Muslim individuals are duty-bound to learn the full spectrum of Islamic teachings, as learning about one’s faith and asking critical questions are fundamental requirements of every individual who practices Islam.

4.2.3 Belonging

For Muslim individuals, all three conceptions of self-identity emphasize the importance of the Islamic concept of living in “balance” with the world. Naturally some aspects of the self, social relationships and culture can be either enriching or impede an individual’s growth. It is this balance that Muslims aim to achieve through their thoughts, actions and behavior. Social experiences provide individuals with opportunities to embody character virtues that emulate the attributes of God. The modulation between individual and collective religious values to achieve balance and harmony, therefore, is a central component of Muslim identity. Building on Islamic

and cultural psychology literature, as well as literature on social networks which allows for an analysis of interpersonal and interdependent links, I propose an intersectional, social network model of civic and religious behavior spread among Muslim adolescents.

I hypothesized that the dynamic development of the civic self is rooted in four components: (a) individual religious beliefs (see Figure 4.1), (b) social connections, (c) communal religious beliefs, and (d) the overarching social and cultural environment. Most importantly, each of these components must be rooted in God-consciousness in order to fully make meaning. For Muslim adolescents, peer relationships in high school provide an important source of learning and meaning-making that can mediate religious and civic behavior.

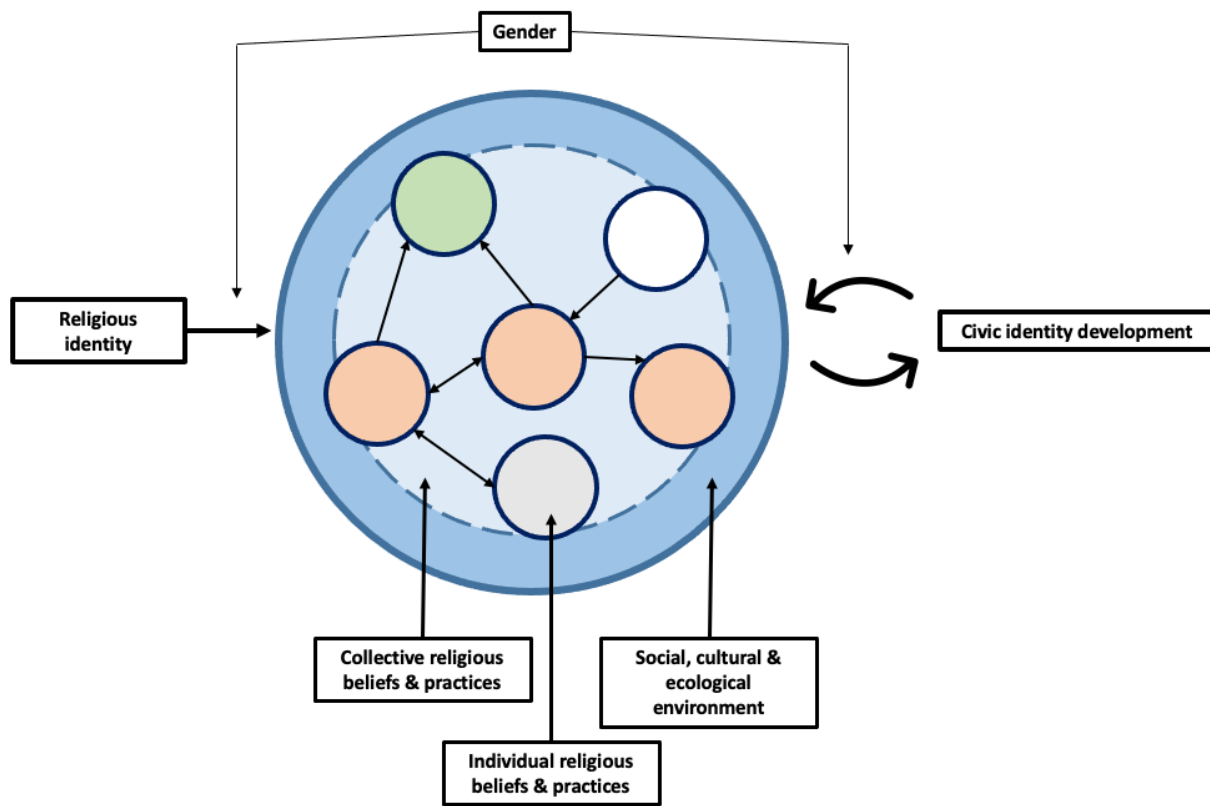


Figure 4.1: Social network framework of religious and civic identity development.

Relationships with peers provide context into the ways in which Muslim youth can practice their faith in the classroom and in public spaces. They provide sources of social support

outside of the family unit that may contribute to a greater understanding of their religious tradition, and serve as a buffer against the negative impacts of prejudice and discrimination. These experiences will vary not only in the context of gender, but across ethnic, denominational, sexual, and racial domains. In this dissertation, I limited my exploration of these experiences to subgroup analyses of gender, in light of the politicization and legislation of religious clothing in many parts of the world as well as existing research on gendered stereotypes about Muslims (Gecewicz, 2017; Rodriguez Mosquera et al., 2017).

Findings from Chapters 2 and 3 support a social network framework of religious and civic identity development rooted at the individual, network, and group levels. The results of these studies also substantiated our hypothesis that Muslim girls and boys differentially experience their Muslim identity, and develop different pathways to engage in both religious and civic behavior. These findings lend support to Ibn Al-Qayyim's psychological model of the self, but expand on this work by encompassing social relationships and gender.

Chapter 5: Do social psychology publications of Muslim populations reflect Orientalist and colonial themes? A content analysis and reflections on decolonization⁴

They cannot represent themselves; they must be represented. (Marx, 1852)

The Orient and Islam have a kind of extrareal, phenomenologically reduced status that puts them out of reach of everyone except the Western expert. From the beginning of Western speculation about the Orient, the one thing the Orient could not do was to represent itself. Evidence of the Orient was credible only after it had passed through and been made firm by the refining fire of the Orientalist's work. (Said, 1978)

5.1 Introduction

Within the excerpt above, renowned postcolonial scholar Edward Said interrogates claims such as those posed by Karl Marx. Claims such as “they cannot represent themselves” suggest that The Orient and Islam can only be understood when Western experts impose their scholarly gaze. Orientalism, according to Said: “emphasizes, exaggerates and distorts differences of Arab people and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as exotic, backward, uncivilized, and at times dangerous. The acceptance in the West of ‘the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, “mind,” destiny and so on”’ (Said, 1978, pp. 223). Said calls into question the underlying assumptions that form the foundation of Orientalist thinking. A rejection of Orientalism entails a broad rejection of biological generalizations, cultural constructions, and racial and religious prejudices. It is an erasure of the line between ‘the West’ and ‘the Other.’ In short, Said is calling for decolonization.

⁴ This chapter is a manuscript currently under review (Dawood, M., Adhami, A. & Purdie-Greenaway, V.J. Do social psychology publications of Muslim populations reflect Orientalist and colonial themes? A content analysis and reflections on decolonization. *Journal of Social Issues*.)

In recent years social psychologists have increasingly interrogated how habits of coloniality discriminate against historically marginalized identities and cultures both in the production and dissemination of psychological knowledge (Adams, Kurtiş, Salter, & Anderson, 2012; Adams et al., 2015). Our research builds on this growing discourse to explore the effect of colonial practices on Muslim populations within social psychology literature itself. Specifically, we explore whether implicit colonial narratives and beliefs about Muslim populations manifest in social psychological publications.

In this paper, we analyzed 231 psychology articles published over the last 34 years and investigated whether colonial themes consistently emerged across quantitative, qualitative, mixed methods and review papers. We demonstrate that references to Muslim populations⁵ in social psychological research tend to reproduce some aspects of Orientalism and Christian coloniality. We further demonstrate that the majority of research on Muslim populations originates in countries that historically engaged in colonialism. To our knowledge, this is among the first studies to offer empirical linkages between the coloniality of knowledge about Muslim populations and references to Muslim populations in contemporary publications.

5.2 Decolonization and the Study of Muslim Populations

Frantz Fanon (1963) defined decolonization as “the act of removing the colonizer's structures, language, ideologies that have been used to oppress the colonized and this work challenges the extent to which the populace is indoctrinated into the system”. Within psychology, while there is no single definition of decolonization, scholars generally agree that decolonization is a process of change, both in thinking and practice. Decolonization includes

⁵ **Defining Muslim populations.** Rather than analyzing the Islamic faith itself, our research centers on the people following it. The groups we cover in this paper can broadly be summarized in the following manner: Muslim populations contain two major categories: Sunni, or Shia. There are nearly two billion followers of Islam, therefore there cannot be a single definition of Muslim culture. Muslim people inhabit every continent including Europe and the Americas.

eradicating colonialism as it manifests in all forms in the production and dissemination of psychological knowledge, reflecting on what is still wrong with present knowledge and imagining a future where the intersecting experiences of the most oppressed are recognized and valued (Salter & Adams, 2013; Smith, 1999; Tuck & Yang, 2012).

A growing community of psychology scholars draw attention to the idea that conventional accounts of social reality about Muslims in mainstream sites of knowledge production (i.e., academia or news media) are not objective or neutral, but instead pathologize experiences of Muslim populations, and serve to reinforce domination of privileged groups. Amer and Bagasra (2013) documented a 900% increase in psychology publications about Muslims in the years following the World Trade Center attacks in New York City in 2001 (hereinafter referred to as 9/11). A meta-analysis conducted on academic papers during this same time period found that media representations of Muslims increased in negative themes in the years following 9/11 (Ahmed & Matthes, 2017). Muslims were again commonly portrayed as terrorists, migrants, and a threat to ‘universal values of democracy and freedom’ (Ahmed & Matthes, 2017). In short, while the events of 9/11 were associated with an increase in psychologists’ studying Muslims, much of this research centered on negative portrayals of Muslims and in regions of the world where Muslims are least likely to reside (i.e., North America, Europe, Middle East). Further, Sheridan and North (2004) analysis of publications revealed that the majority of publications on Muslims related to mental health, education, religious differences between groups, and other between-group comparisons (Sheridan & North, 2004). This finding reflects a trend in which researchers rely on inferences about which populations are the baseline behavior to focus on, and thus reinforce what is normative and prototypical human behavior.

The previous research described above leaves several questions unanswered. Are these colonial narratives about Muslims reflected in social psychological research and if so, what is the scope of this problem? Where do these contemporary narratives about Muslim populations come from? We suggest that continued efforts to seriously engage decolonization within social psychology begins with situating implicit contemporary narratives about Muslims within a broader historical frame (Bonilla-Silva, 1997). The central argument that we advance in this paper is that a large body of theoretical and empirical research on Muslim populations in social psychology reflect implicit colonial beliefs.

5.3 To Move Forward is to Reflect on the Past: Towards Understanding the Origins of Implicit Colonial Beliefs About Muslims

We use the term “implicit colonial beliefs” to capture the nuanced, systematic and historically contingent oppression Muslim populations face within psychological publications. By “colonial themes” we mean those whose discriminatory and oppressive stereotypes are rooted in historical attitudes towards Muslim populations, specifically as they relate to Orientalism and its mode of dominating the Orient through hegemonic institutions. By “implicit” we seek to capture the set of biased and discriminatory procedures that have gone unquestioned for decades and the set of assumptions inherited across scientific research papers that does not explicitly reject stereotypes towards Muslims.

We are not the first to critique psychological research on Muslims using a decolonial lens. Over the past four decades, increased interest has emerged among Muslim psychologists in the need to understand the relationship between Islam as a religion and Western psychology (e.g., Badri, 1979; Kaplick & Skinner, 2017; Skinner, 2019; Haque, 2004; Al-Karam, 2018; Ali-Faisal, 2020). Similar to other indigenous researchers, many have critiqued modern psychology as Western psychology, and assert the importance of developing a psychology rooted in Islamic

tradition. Some research has sought to define Islamic Psychology, and to distinguish it from other areas of research, such as Muslim Mental Health, or simply Islam and Psychology (Al-Karam, 2018).

While we build on this important work and incorporate it in our thinking, we argue that an effort to decolonize contemporary social psychological research on Muslims requires understanding the deep influence of *historic colonial attitudes*. A thorough and complete historical analysis of the origins of implicit colonial beliefs is outside of the scope of this paper. However, the present research begins to point out that Orientalism, on one hand, and dominant Christian colonial beliefs on the other hand work together to inform implicit colonial beliefs about Muslims that tends to be reflected in publications today.

Orientalism has been defined as a system of ideological perceptions developed about Eastern cultures to legitimize Western cultural, religious, and political superiority (Chidester, 1996). It refers to a fascination and obsession European scholars had with distant cultures, and the ‘exotic east’ based on a historic accumulation of stereotypes that were particularly damaging for Muslim populations. The geographic ‘Orient’ primarily includes regions that were known as Persia, Mesopotamia, and Egypt-- regions now known as the Middle East--, and Asia-- including South, East, and Southeast Asia. But the roots of Orientalism date farther than the colonial period. Orientalist ideology is a systematically-upheld form of colonial epistemic violence that enables discrimination against Muslim populations, including within academic literature. A subset of Orientalism stems from dominant Christian narratives that played a large part in shaping current academic discourse on Muslims. The spread of Christianity in the medieval and colonial periods contributed to beliefs about the radicalized, violent, and extreme nature of Muslim populations (Quinn, 2007). Muslims were seen as stubborn because they would not

convert to Christianity, and were willing to engage in warfare against Christian oppressors. The logic of Orientalism and dominant Christian narratives marks Muslim populations not only as inferior, but as a constant threat to the well-being of the West (Smith, 2021).

5.3.1 Implicit Colonial Themes About Muslims

Many pieces of scholarship discuss, interrogate, and build on theories of Orientalism and Christian coloniality (Bulliet, 1994; Ernst & Martin, 2010; Sheridan & North, 2004; Amer & Bagasra, 2013; Ahmed & Matthes, 2017; Khan, Pieper, Smith, Choueiti, Yao & Tofan, 2021; Haque, 2004; Al-Karam, 2018; Ali-Faisal, 2020; Chidester, 1996; Quinn, 2007; Smith, 2016). These works repeatedly point to a few common themes about how Muslims are understood, discussed, and studied within social psychology. First, and perhaps most prominently, Muslims are represented as foreign. This emphasizes the supposed dichotomy between Islam and the West. Second, when Muslims are represented, they are most often represented as Arab or Middle Eastern. The construction of the term ‘Middle East’ also draws from coloniality in its comparison with the West.

Third, colonial paintings, photographs and imagery that captured Muslim populations did so through the lens of exoticization, categorizing Muslims through visible markers of their faith. Fourth, colonial beliefs about the radicalization of Muslims stem from the incompatibility of Islam with European modernity. Only the modern scholar could be seen as a neutral observer. Muslim people were clouded through their beliefs, rituals and practices, and therefore could not see things as they really are. This form of scientific racism was common in the colonial period. Comparative religion, in particular, was a common practice during this period as well (Quinn, 2007; Chidester, 1996). Colonizers, missionaries, and European academics used comparative religion to establish local control, and produced discourse that reinforced colonial supremacy.

This produced our fifth theme, comparative research that normalizes Western belief systems while othering the comparison group. We reason that these themes that are well studied and understood as colonial are reflected in a large body of social psychological research.

We might expect to find themes exposed in Orientalism and Christian colonization to manifest in publications. Consistent with Said's observation in the opening of this paper, Muslims are among the most misunderstood and mischaracterized populations in the world. From analysis of news reporting to representations on social media, representations of Muslims range from mischaracterization to Islamophobia. For instance, over 60% of Muslim film characters are profiled as Middle Eastern or North African, despite demographic evidence showing that the majority do not reside in that region. Moreover approximately 50% of characters portraying Muslims in films are portrayed as immigrants, 75% displayed supposed visible markers such as clothing or headscarves to identify them as Muslim, and nearly 90% of characters spoke little, accented, or no English. Muslim characters in film are also subjected to racism, Islamophobia, stereotyping and general "otherism." For instance, non-Muslim characters speaking to supposed Muslims in film scenes often make references to religious fundamentalism, terrorism, and directives to learn the "host" language (Khan, Pieper, Smith, Choueiti, Yao & Tofan, 2021).

Two primary research questions are addressed in this review paper: Do implicit colonial beliefs about Muslims permeate social psychological literature, and have they persisted over time? If implicit colonial beliefs about Muslims exist, where do they emerge and how are they disseminated within the literature?

5.4 Method

5.4.1 Identification of Journals

The first step of this analysis involved identifying an adequate sample of journals. This required that we identify an inclusion criteria broad enough to include specialty journals that focus on religion yet narrow enough that we capture articles that are likely to be read and cited by social psychologists. Accordingly, our first journal inclusion criteria included any social psychology journal with a five-year impact factor of 3.0 or above. Using this criteria, eleven journals were selected: *Personality and Social Psychology Review* (14.5), *Journal of Personality and Social Psychology* (7.7), *Psychological Science* (7.4), *Nature Human Behaviour* (10.6), *Social Issues and Policy Review* (9.5), *European Review of Social Psychology* (5.0), *Political Psychology* (4.0), *Social Psychological and Personality Science* (3.9), *Personality and Social Psychology Bulletin* (3.7), *Journal of Experimental Social Psychology* (3.8), and *Social and Personality Psychology Compass* (3.5). These 11 journals constitute the top 20% of cited literature within the field of social psychology (Journal Citation Reports, 2019).

Our second inclusion criteria covered any social psychology journal within the sub-area of religion and spirituality with a five-year impact factor of 1.0 or above. The median five-year impact factor of journals within the psychology of religion is below 1.0 (Journal Citation Reports, 2019). The criteria of a 1.0 impact factor ensures we capture the journals that have a high impact factor relative to all journals in the sub-area of religion and spirituality. This resulted in addition of the following two journals: *Psychology of Religion and Spirituality* (2.5) and the *International Journal for the Psychology of Religion* (1.0). Table 5.1 provides an overview of the selected journals, the type of journal, year of inception, and percentage of manuscripts that have been published on Muslim samples.

Table 5.1: Overview of Selected Journals, Year of Inception, Journal Type, and Percent of Publications on Muslims

Journal	Year of Inception	Journal Type	Publications on Muslims (%)
Personality and Social Psychology Review	1997	Social Psychology	0.19%
Journal of Personality and Social Psychology	1965	Social Psychology	0.15%
Psychological Science	1990	Social Psychology	0.06%
Nature Human Behaviour	2017	Social Psychology	1.51%
Social Issues and Policy Review	2007	Social Psychology	11.32%
European Review of Social Psychology	1990	Social Psychology	6.10%
Political Psychology	1979	Social Psychology	0.54%
Social Psychological and Personality Science	2010	Social Psychology	0.75%
Personality and Social Psychology Bulletin	1975	Social Psychology	0.19%
Journal of Experimental Social Psychology	1965	Social Psychology	0.30%
Social and Personality Psychology Compass	2007	Social Psychology	0.42%
Psychology of Religion and Spirituality	2009	Psychology of Religion	5.54%
International Journal for the Psychology of Religion	1990	Psychology of Religion	4.54%

5.4.2 Research Team

The research team initially screened publications for the inclusion and exclusion criteria and coded and content-analyzed publications for the chosen categories. Our team consisted of one South Korean female, one European-American female, one Guatemalan-American male, two African-American males, two African-American females, one Syrian-American male, one Pakistani-American male, and one Pakistani-American female. Three individuals identified as

Muslim, three as Christian, one as Jewish, and the rest chose not to disclose their religious background. The first author, who has seven years of mixed methods research experience, led the research team and trained team members on qualitative research methods before beginning analysis.

5.4.3 Identification of Publications

PsycInfo and Google Scholar databases were used to search for publications using the term “Muslim” from each journal’s inception to June 2020.

Inclusion Criteria. We included all articles that were systematic reviews, registered replications, qualitative studies, or empirical articles (i.e., observational, correlational and experimental studies). Publications were initially screened by a team of two research assistants and the lead author to assess relevance to the content analysis. If the publications were reviews, the preliminary team verified that the topic of the articles were Muslim populations, and if the publications were empirical articles, the team verified that the publications used Muslims in at least some part of their sample.

Exclusion Criteria. Publications such as editorial notes, books reviews and opinion essays were excluded from our database. Publication citations that did not include the full text were excluded. Publications that mentioned that word “Muslim” but did not utilize Muslim samples or actually theorize about Muslims in any capacity were excluded.

5.4.4 Content Analysis of Publications

Final Database Construction. Our initial search using only the search term “Muslim” yielded 224 publications among our social psychology journals and 83 publications among our psychology of religion journals, totaling 307 publications. Next, two coders and the first author conducted separate and independent initial screenings by reading every publication.

Based on our exclusion criteria, 66 publications were excluded among the social psychology journals and eight publications were excluded among the psychology of religion journals. An additional two publications could not be found as full-text and were excluded. Our final database yielded 231 publications. Among our 13 journals, research on Muslims accounted for 0.5% of all possible publications.⁶

Our final database included publication title, author names, publication year, university affiliation of corresponding author, country of data collection, and citation count. This information was collected directly from PsycInfo and Google Scholar databases. For empirical publications, our database included the number of studies, methods used (and experimental condition if applicable), type of sample, age range of sample, and sample size. This information was assembled by the research team. We also collected the country and city of origin for each manuscript by geocoding the location of the corresponding authors' university affiliation at the time to publication.

5.4.5 Content Coding of Categories

Each publication was initially coded in terms of five themes that reflected implicit colonialism. Coding occurred between April and June 2020. These themes were: (1) belief that Muslims have inherent tendency towards extremism & radicalization; (2) belief that Muslims are Arab/Middle Eastern; (3) belief that Muslims are foreign; (4) identification of Muslims using external visible markers; and, (5) use of Western comparative samples against Muslim Samples. The authors developed an initial coding manual that included each theme, a definition of the theme and examples of the themes. The coding manual was then reviewed by two scholars with

⁶ See Appendix C for a list of all publications.

expertise in Islamic studies and Islamic psychology. Revisions were made based on their recommendations and a final coding manual was developed.

Our coding utilized an iterative process. Each publication was read by two members of the research team, and the first author independently read all publications. Coders were required to make categorical judgments (i.e., “yes” or “no”) about whether a publication included each theme. Coders conducted this analysis separately. After the categorial judgement was made coders highlighted sections of each publication that were linked to each theme. Disagreements were discussed by the research team and resolved as a team. Coders could rate a single publication with more than one category; therefore, it was possible to have a total number of coded categories greater than the number of total journal articles. However, the same publication could not be coded with the same category more than once (e.g., publications mentioning that radicalization four times would be coded as radicalization once). After initial coding was completed the research team identified an additional sixth category that we have called “Other.” Publications were coded in this sixth category if they did not include one of the first five categories but still contained information about Muslims⁷. Thirty-five percent of publications were categorized as “other.” The category “Other” is excluded from all analyses but provides a rich source of data for future research exploring existing literature on Muslims in social psychology.⁸

5.4.6 Inter-Rater Reliability

⁷ Research on prejudice and discrimination against Muslims was discussed as a potential seventh category; however, as this did not explicitly reflect the purpose of the paper’s exploration of implicit colonial beliefs within the literature, the category of prejudice and discrimination was not added to coding.

⁸ Examples of topics within the “Other” category include religion as a protective factor (e.g., Abu-Rayya, Almoty, White & Abu-Rayya, 2016- religiosity predicts increased life satisfaction), discrimination against Muslims (e.g., Ghaffari & Çiftçi, 2010- perceived discrimination moderates attitudes between religious attitudes and behavior and self-esteem), and research on Muslim religious practice (e.g., Geels, 1996- the Helvati-Jerrahi Sufi order in Istanbul).

Fleiss Kappa values were computed to assess agreement between two independent coders in identifying the hypothesized categories due to the subjective nature of the categories; this measure of interrater reliability was chosen as it does not assume that the same two raters are used to judge all observations. Fleiss Kappa values can range from -1 (no agreement) to 1 (perfect agreement), with kappa values between 0.40 and 0.75 representing fair to good agreement beyond chance, and values above 0.75 representing excellent agreement beyond chance (Fleiss, 2003). There was fair to excellent agreement between coders overall (*kappa* = 0.49 - 0.78). Individual kappas for each theme can be found in Table 5.2.

Table 5.2: Individual Fleiss Kappas for Each Category.

Category	Fleiss Kappa	z-value	p-value
Radicalization	0.78	11.91	<0.0001
Muslim = Arab	0.49	7.4	<0.0001
Muslim = Foreign	0.77	11.66	<0.0001
Visible Markers	0.7	10.56	<0.0001
Comparison Samples	0.6	9.09	<0.0001
Other	0.6	9.13	<0.0001

Data and analysis were pre-registered on the Open Science Framework (OSF) prior to analysis⁹. Any deviations made from the pre-registered analysis plan can be found on OSF.

5.5 Results

5.5.1 Content Analysis of Implicit Colonial Categories

We first sought to understand whether the implicit colonial categories we identified appeared in our database of publications, and if so, how often. Frequency counts were used to calculate the number of times each of the six categories emerged among the sample of 231

⁹ Analysis registration can be found at <https://osf.io/s65zk>.

publications. Overall, results revealed that the categories were applied to our sample of publications 335 times. We described each category by frequency and by the type of research it was most likely to be associated with: quantitative, qualitative, review, or mixed methods. Regarding the total publication sample, 52.5% were quantitative papers, 8% were qualitative papers, 30.5% were review papers, and 9% were mixed methods papers.

Belief that Muslims are Foreign (Category 3). The most prevalent category that emerged from the data was the implicit colonial belief that Muslims are foreign (N=78). Examples of publications with this category were focused on acculturation, acculturative stress and how Muslims were faring in their supposed “host” country (e.g., Khawaja, 2016). Publications with codes in this category also discussed the perceived clash or fracture of individuals’ Muslim and Western identities (e.g., Verkuyten & Yildiz, 2007; Sirin & Fine, 2007; Haddad, 2004). The implicit colonial belief that Muslims are foreign were found in 47.7% of quantitative papers, 8.4% of qualitative papers, 31.8% of review papers, and 12.1% of mixed methods papers.

Belief that Muslims have Inherent Tendency Towards Extremism & Radicalization (Category 1). The second most prevalent category that emerged from the data related to radicalization (N=51). Publications with codes in this category associate Muslim individuals with an inherent tendency toward extremism (e.g., Obaidi, Bergh, Akrami & Anjum, 2019). Publications with codes in this category also include research on Terror Management Theory (TMT) particularly when Muslims and attacks by Muslims are used to induce mortality salience experimentally (e.g., Cohen, Soenke, Solomon & Greenberg, 2013). Publications with codes in this category that seek to counteract radicalization adopt the approach that if societies were kinder to Muslims, they would not become radicalized (e.g., Lyons-Padilla, Gelfand, Mirahmadi,

Farooq, van Egmond, 2015) thus implying that Muslims are inherently inclined toward radicalization. The implicit colonial belief that Muslims tend towards radicalization was found in 51.6% of quantitative papers, 9.7% of qualitative papers, 25.8% of review papers, and 12.9% of mixed methods papers.

Identification of Muslims Using External Visible Markers (Category 4). The third most prevalent category that emerged from the data identified research on Muslims which hyper fixated on supposed external visible markers such as turbans, hijabs, and supposed Muslim clothing (N= 39). These programs of research falsely generalize a religion based on visible characteristics; not all Muslims express their faith visibly, and vice versa, not everyone who expresses these external attributes is Muslim. One publication in this category investigated affect and shooting responses using representations of individuals wearing a turban. The turban was used to supposedly and subtly make the religious identity of the Muslim known to study participants and was described in the method section. This authors referred to the turban as “Muslim headgear,” (Unkelbach, Forgas & Denson, 2008). Notably, turbans tend to be worn by groups who are not Muslim, including Sikhs (Singh, 2019). Another publication in this category referred to a confederate who was used in an experimental condition as wearing “Muslim clothing” (Gonsalkorale, von Hippel, Sherman, & Klauer, 2009, p. 163). Other publications in this category centered research on hijabs (Muslim headscarf), and self-esteem was frequently examined as an outcome measure (e.g., Tolaymat & Moradi, 2011; Dunkel, Davidson & Qurashi, 2010; Antora, 2018). The implicit colonial usage of various external visible markers to depict Muslims was found in 28.9% of quantitative papers, 13.3% of qualitative papers, 57.8% of review papers, and 0% of mixed methods papers (see Figure 5.1 for a breakdown of all categories).

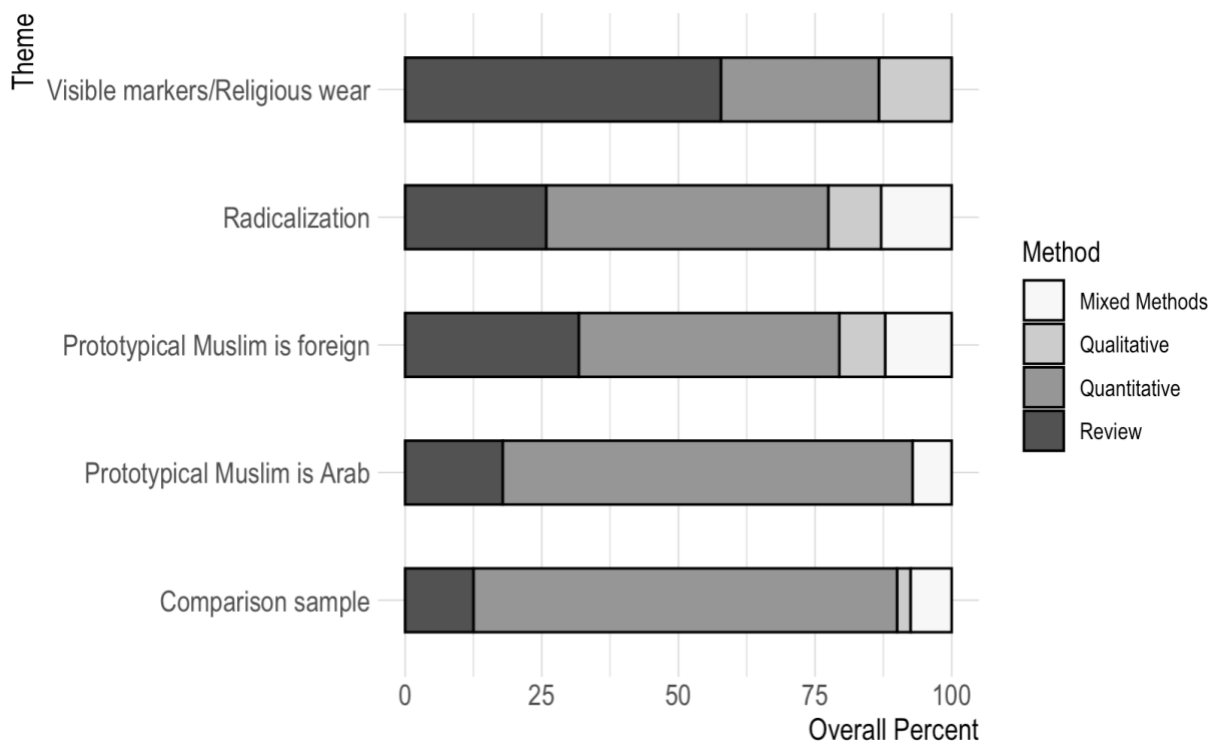


Figure 5.1: Percentage (%) of Methods Represented in Each Category.

Use of Western Comparative Samples Against Muslim Samples (Category 5). The fourth most prevalent category that emerged from the data identified the use of Western samples as the comparative norm against Muslim samples (N= 30). One publication within this category, a 2013 report released by the WZB Berlin Social Science Center, investigated the understanding of fundamentalism in both Christians and Muslims in six European countries. In their findings, the WZB reported that two-thirds of Muslim individuals indicated that religious rules have priority over civic laws, inferring that Islamic fundamentalism is widely spread and alarmingly high (Koopmans, 2013). This comparison to a Christian sample perpetuates an implicit colonial belief that normalizes Western belief systems. Publications with codes in this category overgeneralize in the attempt to compare groups. For example, “stewardship,” defined as the act of supervising or caretaking, relies on the idea that humans have been given dominion over the

earth in the Christian tradition. Conversely, in the Islamic tradition, stewardship recognizes that all dominion belongs to God, and humans have been entrusted with the earth (Kay, 1989; Adhami, 2019; 2020). This difference in language fails to account for alternate understandings of words across populations. The implicit colonial usage of Western comparison samples as the comparative norm for Muslims was found in 77.5% of quantitative papers, 2.5% of qualitative papers, 12.5% of review papers, and 7.5% of mixed methods papers.

Belief that Muslims are Arab/Middle Eastern (Category 2). The fifth most prevalent category that emerged from the data investigated the implicit belief that Muslims are Arab/Middle Eastern (N=20). Publications within this category rely on the implicit belief that the prototypical Muslim is Arab, and vice versa (i.e., that all Arab individuals are Muslim). One publication within this category used the Arab-Muslim Implicit Association Test (IAT) (Park, Felix & Lee, 2007) and assessed the relationship between names (i.e., “Arab-Muslim” vs “Other People”) and affect (“Good” vs “Bad”). However, the “Arab-Muslim” names were all male Arabic names and were not Muslim-specific. Other publications in this category use the Arab-Muslim IAT to generalize attitudes towards Muslims as a group, often aiming to understand how to reduce prejudice (e.g., French, Franz & Phelan, 2013). A similar conflation is present in the response measures used in publication’s studies. Another publication in this category asked about Arab individuals in their study but used an “attitudes toward Muslims” scale to measure responses (Leith & Wilson, 2014). In another publication in this category, researchers used a replication of the shooter bias paradigm with Muslim targets with “Arab-Muslim skin tone” (Essien, Stelter, Kalbe, Koehler, Mangels, & Meli, 2017). These studies indicate a monolithic understanding of and false equivalency of Muslim and Arab individuals. The implicit colonial

belief that all Muslims are Middle Eastern was found in 75% of quantitative papers, 0% of qualitative papers, 17.9% of review papers, and 7.1% of mixed methods papers.

Category of “Other” (Category 6). Of all publications, 35% were coded in the “Other” category and were not included in the presented analyses or visualizations (N=117).

5.5.2 Analysis of Implicit Colonial Categories over Time (1986-2020)

Next, we examined the prevalence of each category beginning from each journals’ inception to June 2020. Figure 4.2 shows a visualization of the six categories of interest in increments over time. Social psychological literature on Muslims has slowly increased after 2001, although research on this population continues to be limited. This slight increase suggests that 2001 may have been a turning point for interest in studying Muslim populations. To provide support for this observation, data were split into two groups (before 2001 and after 2001). A non-parametric Wilcoxon test was performed, as the two groups had a skewed distribution and unequal variance. The results of the Wilcoxon test confirmed that the number of papers observed in the before 2001 group and the after 2001 group was statistically different ($W=25, p=.012$), providing statistical support for our hypothesis of an increase in research on Muslims after 2001. To understand whether the events of 2001 led to a shift in the literature that moved away from colonial beliefs about Muslims, we also examined the distribution of the proportion of the six categories before and after 2001 (Figure 5.2). Results of the second Wilcoxon test revealed no significant differences between the two distributions observed between 1986-2000 and 2002-2020 ($W=10.5, p=.752$). This suggests that while the year 2001 may have been a turning point for increased interest in Muslim populations, the implicit colonial beliefs present in the research stayed constant and continued to be represented in the literature.

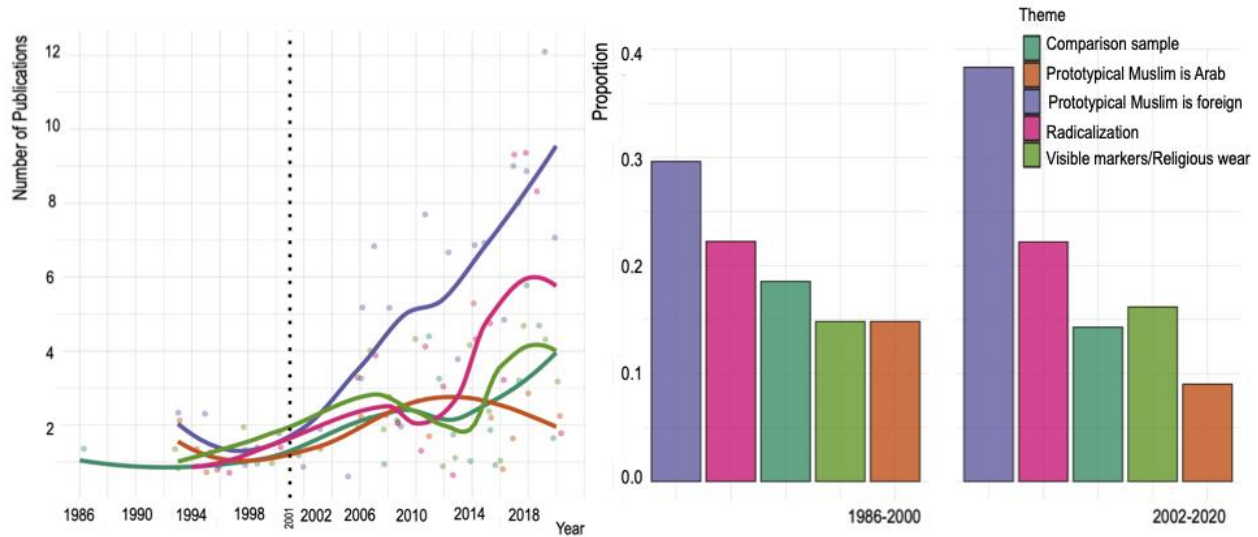


Figure 5.2: The line graph on the left represents the number of publications for each category by year. Each point represents a publication obtained in the literature review. Trend lines were added using the “LOWESS” smoothing method to see category trends over time. Bar plots represent the distribution of category proportions before and after 2001. The bar plot on the left represents category proportions from 1986-2000. The bar plot on the right represents category proportions between 2002-2020.

5.5.3 Analyses on the Spread and Dissemination of Implicit Colonial Themes

Implicit Colonial Categories by Region. Publications were geocoded by the corresponding author’s university affiliation at the time of publication, which was used to create a world map highlighting the prevalence of each category by region. Results reveal that 43% of implicit colonial categories were from North America, 8% were from Europe, 8% were from the Asia-Pacific region, 6% were from Australia, and less than half a percent were from Africa. Interestingly, publications reflecting the categories of radicalization and Muslims as foreign were most prevalent in North America and Europe (see Figures 5.3 & 5.5). These two regions also account for 86% of publications in our database.

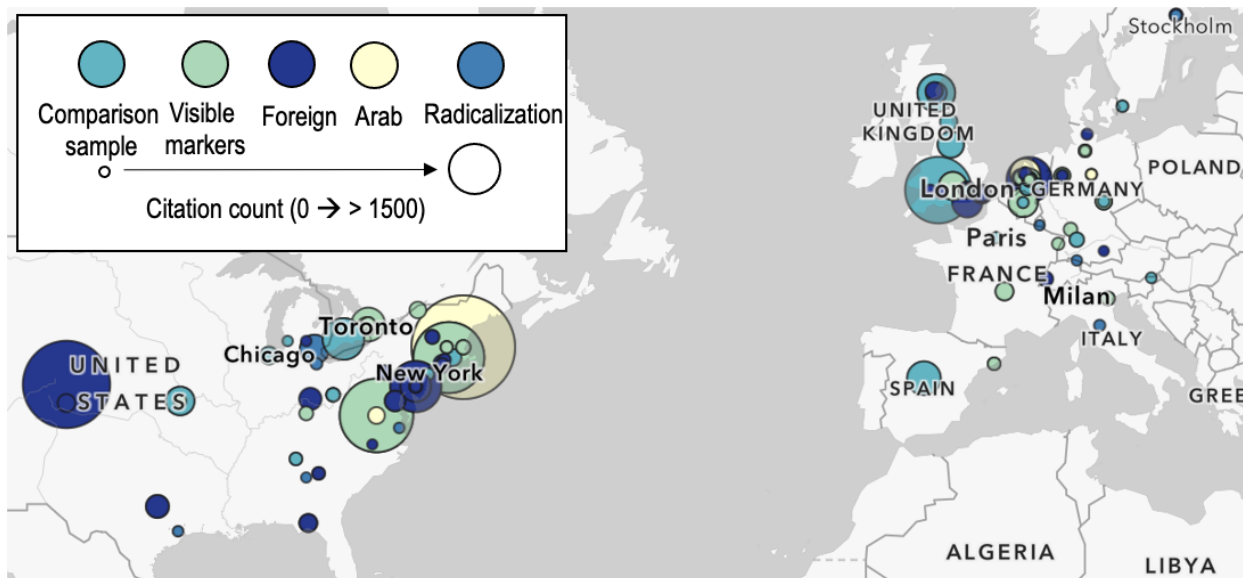


Figure 5.3: Prevalence of each category (%) by continent. Circle size represents the number of papers related to the category by region. North American and Europe are presented in the map.

Implicit colonial themes emerged primarily in areas in which Muslims are a minority of the population (Figure 5.4), further substantiating the English language bias and pervasiveness of colonial themes in social psychological literature. When examining each geocoded location visually (Figures 5.3 & 5.4), it is important to note that variability exists in the data with the prevalence of the selected categories on the country and city level. To simplify the visualization, we organized the bar graph (Figure 5.4) by continent.

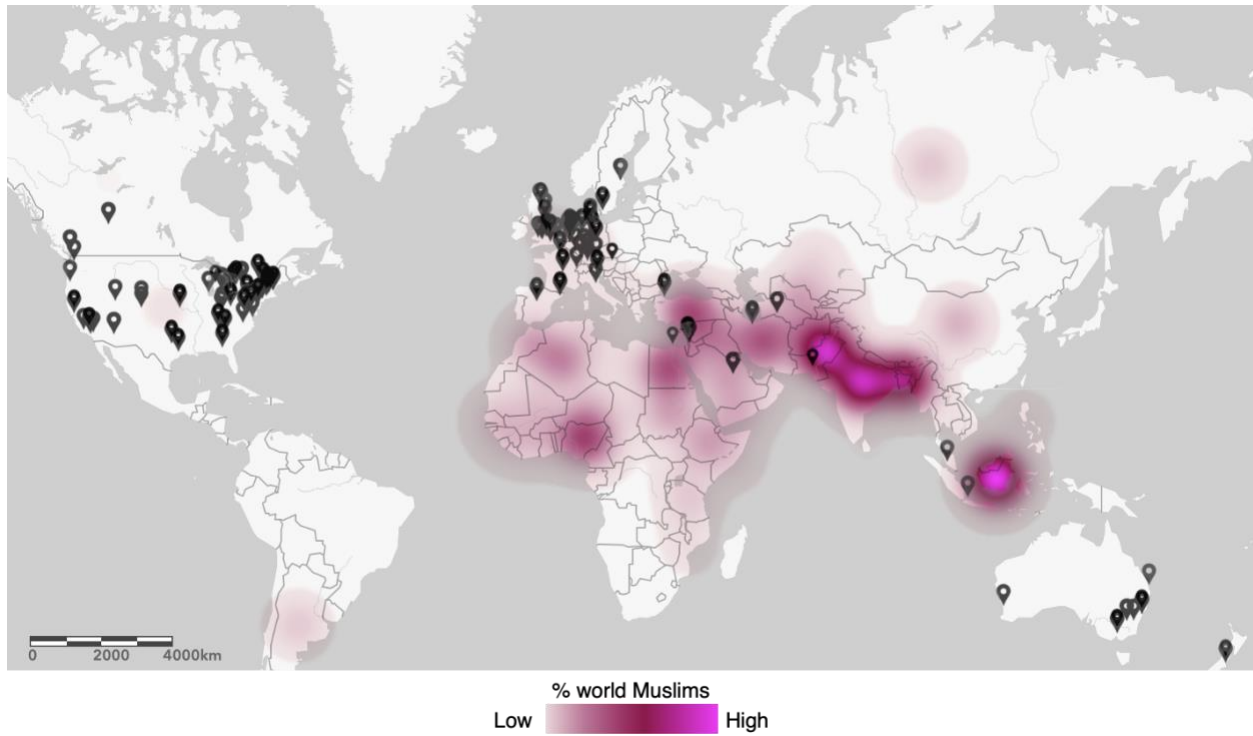


Figure 5.4: Percentage (%) of world Muslims (based on World Population review, 2020). Black markers represent the geocoded location of the manuscripts.

Implicit colonial categories by citation impact and information dissemination. We further explored the persistence and spread of implicit colonial beliefs by examining citation counts for each publication. While we recognize that all citation metrics have limitations, citation counts are used within the social psychology field to indicate the impact of a publication. Google Scholar was selected for the citation counts analysis, as it indexes more journals than other citation databases, and outperforms other databases in its coverage of publications (Waltman, 2016). North American publications were most frequently cited (Figure 5.3), accounting for over 60% of citations. Within North America, research on radicalization was the most frequently cited and included 24% of all cited literature. While citation counts may suggest a pathway for implicit beliefs' continued permeation of social psychology, one limitation of this method is that the valence of the citations was not collected, nor was information on whether citations supported, critiqued, or corrected the publication.

Consequently, while we suggest that citation counts may be paths of dissemination, obtaining a more robust measure of publication impact will be an important consideration for future research.

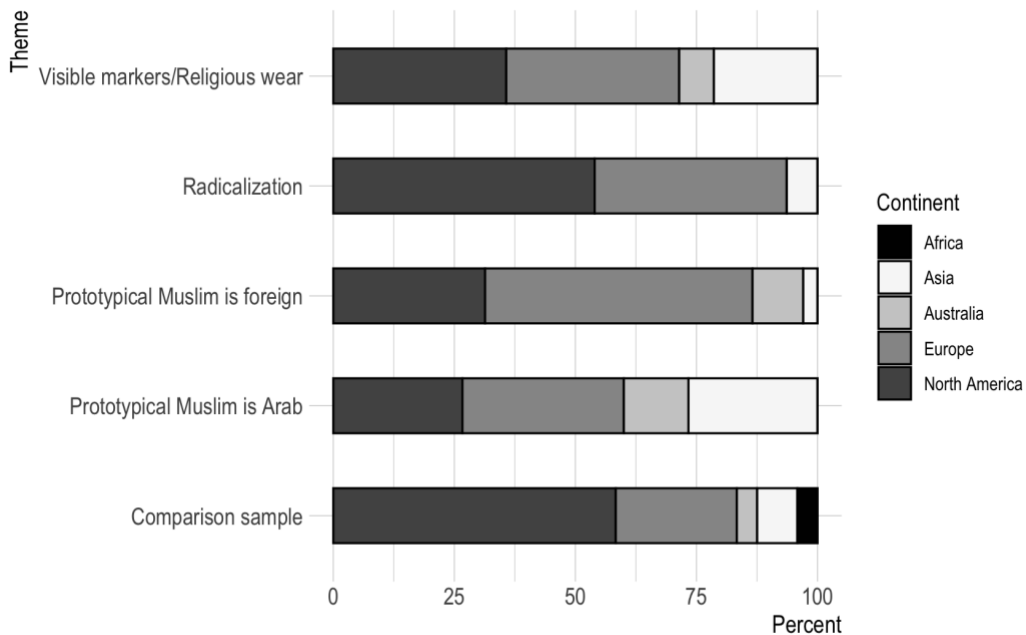


Figure 5.5: Bar plot represents the proportion of geographic locations represented by each category.

5.6 Discussion

These findings offer an initial foray into the implicit beliefs that color the study of Muslim populations, where they emerge (Figure 5.4), are disseminated (Figure 5.3), and how they have changed over time (Figure 5.2). North America dominates the literature on Muslim populations in high-impact social psychology and psychology of religion journals, although this finding exists in psychology as a field overall (Thalmayer, Toscanelli & Arnett, 2020). Because implicit beliefs about Muslims emerged and persist in the West, building on the existing

literature continues to reify this population within social psychological research, which also seeps into our social and political contexts (and vice versa).

6.5.1 Limitations

Impact factor reports carry several limitations, but were operationalized as a measure of information spread due to their citation impact. Journals with the highest impact factor were located within the United States and Europe, therefore English was the primary language. Authors from the United States, United Kingdom, and Canada, in particular, also had a greater advantage in the accrual of citations within social psychology journals (Haslam & Koval, 2010). The English language bias is a broader limitation in the field of social psychology, which fails to capture research in many regions of the world. However, because our hypotheses were aimed at exploring implicit colonial beliefs within the literature, the use of impact factor itself provides insight into a deeper need to decolonize social psychological research holistically.

5.6.2 Note on Decolonial Methods

Several methods may have been possible in our examination of implicit colonial beliefs within social psychology. Decolonial methodologies encourage indigenous researchers to use methodologies that are culturally sensitive and appropriate, rather than using research methods taught in universities which perpetuate Eurocentric hierarchy and beliefs (Smith, 2021). The methods we used to hypothesize and quantify our data are established within Western social psychological tradition. However, similar methods were established in parts of the world long before colonialism. Many Muslim scientists incorporated principles of *uṣūl al-fiqh*, a rigorous and multidisciplinary juridical and judicial methodology rooted in Muslim tradition (Adhami, 2021). The 9th century physician and

polymath, Abu Bakr Muhammad Zakkariya al-Razi (Latinized as Rhazes, and often changed by Western historians to Serapio), used clinical and empirical analysis methods, as well as inductive reasoning to challenge some key findings of the Greek physician, Galen. Ibn al-Haytham, an 11th century Arab-Muslim scholar, combined observation and experiments in his theories of visual perception. He also emphasized the importance of inductive reasoning, scientific skepticism, and empirical approaches in his research (Tbakhi & Amr, 2007). The Persian-Muslim 11th century scientist, Al-Biruni, used experimental methods, inductive reasoning, quantitative methods, field research, and replication in his research in sociology, geology, and mechanics. He was also concerned with human error, such as observational bias and systematic errors, some of which could be understood more clearly through means and reliable estimates (Sparavigna, 2014). Another Persian-Muslim scientist, Ibn Sina (Latinized as Avicenna), criticized inductive approaches, and emphasized the importance of deductive reasoning, because hypotheses must be inferred from an overarching premise (Haque, 2004; Kaplick & Skinner, 2017). We used a mixed-methods approach, building on approaches used by Muslim scholars, past review papers, meta-analyses, and our own observations to examine the presence of implicit colonial beliefs in social psychological literature. Part of decolonization involves understanding colonial history, and reflecting on remnants of coloniality that color social psychological literature. We aimed to decolonize social psychological literature on Muslim populations through this lens.

Conclusion

In this dissertation, I provide empirical support for a social network framework of civic identity development among Muslim adolescents. In Chapter 2, I tested the framework within the context of the classroom to understand how Muslim youth in Europe contend with their daily experiences of marginalization in an academic setting. I explored differences in network structure between four religious groups, finding that Muslim adolescents are most likely to have transitive ties compared to any other religious group. These findings support prior work on the trust radius, suggesting that Muslim adolescents may have a smaller circle of friends who they can trust. I then explored academic belonging, outcomes, and future academic goals, finding that Muslim participants were most likely to feel a sense of belonging at school, and this is buffered by religiosity. Furthermore, Muslim participants were also most likely to express future academic pursuits if they had higher self-reported rates of religiosity. These findings suggest that religiosity is an important factor in the positive academic development of young Muslims. Lastly, I explored the spread of religious behavior between connected peers over time, finding that religious behavior (e.g., prayer and mosque attendance) spreads between peers between Waves 1 and 2. This finding was most apparent among Muslim adolescents.

In Chapter 3, I explored the context of an after-school program in which participants may experience less identity threat. I begin by analyzing qualitative data on participants' future goals, finding that Muslim participants future goals are embedded within religious goals. Next, I used linguistic analyses to understand how participation in an after-school program may heighten religious identification, which may be observed linguistically through greater communion and affiliation language. I found that students use more affiliation and communion language after the event, and they reflect fewer feared interpersonal selves after the event, suggesting that

tournament participation may increase their trust radius. In Studies 2 and 3, I explored students' social networks and how they predict increased civic engagement after participation in the tournament. I concluded that Muslim girls are most likely to be civically engaged, although this is primarily within the context of volunteer work. Muslim girls' political centrality in the network mediates civic engagement overall (Studies 2 and 3), and meta stereotypes also predict greater civic engagement (Study 3). Finally, I found support for the spread of civic engagement within students' politics networks over time. Within the network literature, political networks are also considered a method of obtaining information on one's "best friends," as one would feel more comfortable sharing political beliefs with very close others. Therefore, the role of politics networks in the positive civic involvement of young Muslims—and especially young Muslim girls—is mediated through the frequency of conversations with their best friends. What is clear from these studies is that both religious identification and social relationships matter, but that each provides distinct processes to increase engagement in both academic and civic domains. In Chapter 4, I outlined the framework based on an integration of my findings, as well as literature from social psychology, the psychology of religion, and the works of classical Muslim scholars.

In Chapter 5, I broadened this work by exploring existing implicit colonial narratives present in social psychological literature on Muslims. A content analysis of the literature published in the most influential social psychological journals in the past 34 years found that narratives of Orientalism, namely foreignness, visible markers and nationalities to represent Muslims, and inherent beliefs about the radicalization of Muslims color research on this population. Furthermore, the prevalence of research that uses Western comparison samples as the norm against Muslim participants exacerbates existing implicit beliefs, and results in the

dissemination of dangerous mis-categorizations about Muslims within social psychological literature.

Construction of a Measure of Civic Virtue Development Among Muslim Adolescents

Important limitations to consider when studying this population included the need for improved measures that capture identification and religiosity among this group. Existing measures of religiosity and identification often do not provide the constructs necessary to understand identity development fully. Developing focused religious identity and religious practice measures that capture the psychological processes underlying development will be crucial as researchers continue to explore this population. Taking these limitations into consideration, and with the financial assistance provided from Baylor University and the Templeton Foundation, I am developing a measure of civic virtue development among Muslim adolescents through a combination of top-down and bottom-up approaches. Building on the foundation developed by the studies in this dissertation, and through intensive, semi-structured interviews with 40 Muslim high school students¹⁰, five primary virtues emerged to define Muslim adolescents' purpose and motivation for achieving their future goals. These data, combined with existing measures of purpose, grit and perseverance found in psychological literature, form the basis of a context-based scale.

The implications of this dissertation are important not simply because they are exploring an underrepresented group within the literature, but because they hold important repercussions for the predominant narratives of human behavior that exist within social psychology today. These findings also suggest that a critical examination of existing theories of social identity, as well as the utilization of new tools and methods to study human behavior beyond the level of the

¹⁰ Interviews were conducted using the digital stories method, in which participants are asked to take photographs of things that are meaningful to them, and discuss their photos with the interviewers (e.g., Garakani, 2014).

individual, are necessary. Key findings for future research will involve a deeper dive into the gender differences observed between male and female participants. Understanding the ways in which Muslim girls and boys are navigating both the classroom environment and their peer relationships will provide insight into areas for intervention to improve civic engagement and academic outcomes.

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Appendix A: Supplementary Information for Chapter 2

Departures from pre-registration (Chapter 2)

We made several departures from our pre-registered analyses, which were submitted prior to obtaining access to the dataset

1. After obtaining data, we realized that ethnicity information was not available in the reduced version of the dataset, and was therefore not included in the resulting analysis.
2. We focused our analysis in Chapter 2 solely on closed networks in the classroom, but future analyses will explore ego networks available in the dataset that were included in the pre-registration.
3. Data were nested at the classroom level, rather than classroom and school level.
4. Only two waves of data were available for closed classroom networks, which is why only 2 waves were examined in Chapter 2.

Addressing network interdependence using random graph models

Conditional Uniform Graphs (CUGs)

Network data inherently violate the assumptions of independence that are required for commonly used statistical models such as regression (Farine, 2014). In order to address this interdependence, statistical models examining network data should consider all possible alternatives weighted on their similarity to the observed network. Conditional Uniform Graphs (CUGs) are used to assess how typical an observed network is for a given set of networks. As we cannot possibly produce all potential permutations of the graph, we randomly sample from a uniform distribution of graphs that share these properties. CUGs are used to generate iterations of networks that share the desired characteristic explored in the original network, and compare the observed network to the generated iterations. As our network analyses are focused on specific aspects of the network, we can use CUGs to understand how atypical our network data is compared to one that is randomly generated.

Exponential Random Graph Models (ERGMs)

Exponential Random Graph Models (ERGMs) are another method through which interdependent network structures can be understood statistically. ERGMs are used to understand a host of network structure-related questions, such as how and why social ties develop, how ties are sustained, behavior change, and more. The main goal of ERGMs is to understand a given observed network, and to obtain insight into the underlying process that creates and sustains its ties. ERGMs allow for the overall network structure to be analyzed depending on multiple process occurring simultaneously, and assigns probabilities to graphs using the equation below.

$$P\{Y = y\} = \frac{\exp(\sum_k \theta_k s_k(y))}{\kappa(\theta)}$$

Here, $s_k(y)$ are statistics of the digraph, θ_k is a vector of statistical parameters, and $\kappa(\theta)$ is a normalization factor, ensuring that the probabilities sum to 1 (Frank, 1991; Wasserman & Pattison, 1996). $s_k(y)$ will most often be the network structure variables (e.g., mutual dyads, transitivity, density) and covariates (Snijders, 2008). ERGMs look at the dependency of ties within the network, the actors' attributes, and variation from covariates that may interfere with the relation between the key independent variables and the dependent social network. While they have limitations, ERGM models are used to build confidence in our standard statistical analyses that include network variables. They can explore correlations between networks, provide information on the likelihood that the ties observed in our network are due to chance, or if they are statistically significant, and any degeneracies observed in the data.

Table A.1: ERGM model output transitivity (Wave 1).

Monte Carlo MLE Results:

	Estimate	SE	MCMC %	Z value	Pr(> z)
Edges	-9.88885	0.01260	3	-785.12	<1e-04 ***
Triangle	1.59812	0.01871	15	85.42	<1e-04 ***

Signif. codes: 0 '***' 0.001 '**' 0.01 '*' 0.05 '.' 0.1 ' ' 1

Iterations = 16384:1063936

Thinning interval = 1024

Number of chains = 1

Sample size per chain = 1024

Empirical mean and standard deviation for each variable, plus standard error of the mean:

	Mean	SD	Naive SE	Time-series SE
edges	-18762	105.15	3.286	31.61
triangle	-49659	81.02	2.532	64.78

Quantiles for each variable:

	2.5%	25%	50%	75%	97.5%
edges	-18930	-18837	-18777	-18690	-18548
triangle	-49807	-49752	-49623	-49606	-49543

Sample statistics cross-correlations:

	edges	triangle
edges	1.0000000	0.6320286
triangle	0.6320286	1.0000000

Sample statistics auto-correlation:

Lag	Edges	triangle
0	1.0	1.0
1024	0.9785951	0.9969469
2048	0.9591058	0.9939022
3072	0.9390478	0.9908599
4096	0.9202323	0.9877587
5120	0.9017876	0.9846433

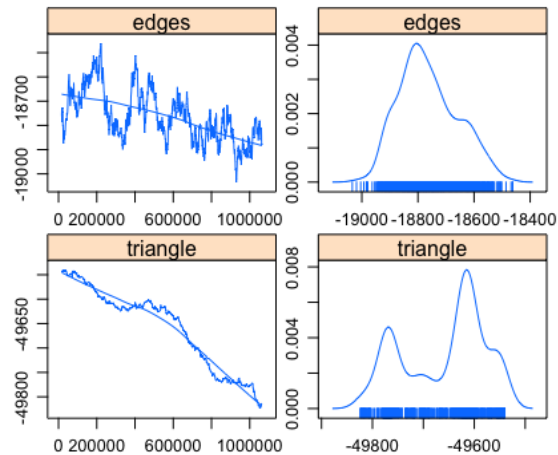


Table A.2: Multi-level model results of religious identity salience spread over time.

	Estimate	SE	df	t value	Pr(> t)
<i>Fixed Effects</i>					
(Intercept)	0.921	0.059	2219.465	15.695	0.000
Partner religious identification at T1	0.028	0.008	43839.217	3.609	0.000
Participant's religious identification at T1	-0.393	0.010	44701.223	-40.653	0.000
Age homophily	-0.027	0.016	44387.350	-1.712	0.087
Gender homophily	-0.055	0.023	44654.583	-2.414	0.016
Religious homophily	0.021	0.015	44679.892	1.395	0.163
Religious identification homophily	0.023	0.015	44440.772	1.528	0.127
Islam	0.486	0.028	43434.779	17.564	0.000
No religion	-0.248	0.017	44667.697	-14.355	0.000
Other minority religion	0.140	0.041	44718.795	3.390	0.001
Gender	0.062	0.015	44123.628	4.066	0.000
Germany	0.096	0.058	790.080	1.645	0.100
Netherlands	-0.092	0.061	784.632	-1.519	0.129
Sweden	-0.165	0.059	801.508	-2.779	0.006
Gender x Islam	-0.026	0.032	44706.072	-0.795	0.426
Gender x No religion	-0.015	0.021	44710.808	-0.698	0.485
Gender x Other minority religion	-0.083	0.058	44608.644	-1.439	0.150
<i>Random Effects</i>					
Groups	Variance	Std. Dev.			
Class (Intercept)	0.2992	0.547			
Residual	2.1234	1.457			

Appendix B: Supplementary Information for Chapter 3

Table B.1: Percent agreement on possible selves coding categories between two independent raters. Religious categories are noted with an -R.

Expected Selves	Before MIST	After MIST
Achievement	75.45%	87.96%
Achievement-R	92.06%	95.37%
Interpersonal	91.34%	93.52%
Interpersonal-R	98.19%	97.22%
Personality	69.31%	82.41%
Personality-R	90.25%	92.59%
Physical	92.78%	98.15%
Physical-R	99.64%	Not observed
Material	93.14%	99.07%
Material-R	99.28%	Not observed
Negative/Risky	97.47%	99.07%

Feared Selves	Before MIST	After MIST
Achievement	85.56%	91.67%
Achievement-R	95.31%	93.52%
Interpersonal	82.31%	89.81%
Interpersonal-R	95.67%	97.22%
Personality	68.95%	86.11%
Personality-R	91.70%	97.22%
Physical	97.83%	Not observed
Physical-R	Not observed	Not observed
Material	93.86%	97.22%
Material-R	98.92%	Not observed
Negative/Risky	94.22%	97.22%
Negative/Risky-R	91.34%	91.67%

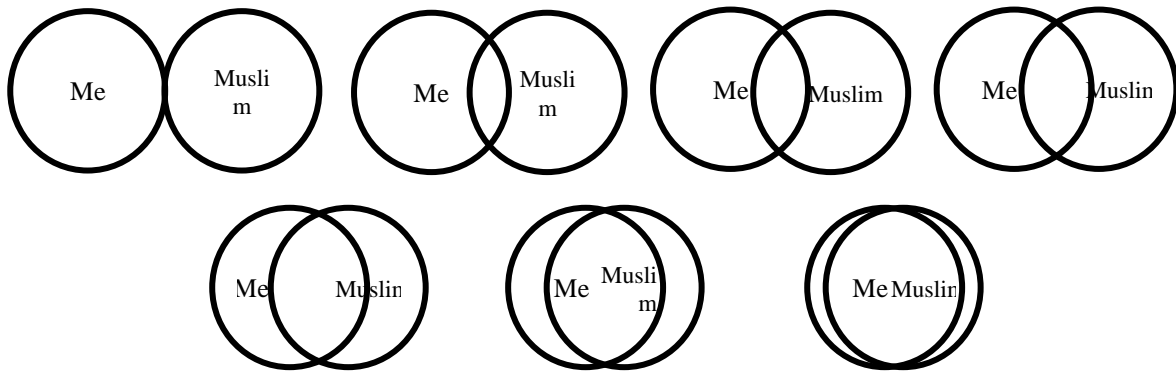
Table B.2: Measures included in Study 2.

Variable	Item summary	Scale	M(SD)	α
Muslim identity	IOS Scale. 1 item (Aron et al., 1999) Sample items: Select the image that best describes how CLOSE you feel to your Muslim identity.	1 no connection 7 strongest connection	6.0(1.4)	
Civic engagement	NSPEYP. 25 items. (Portney et al., 2007) Three factors extracted: Civic Service, Political Participation, Religious Service	Number of activities (0 – 25) Rel (0 – 7) Pol (0 – 10) Civ (0 – 5)	Tot-10.9(5.7) Rel-1.6(1.5) Pol-4.7(3.3) Civ-3.3(1.6)	.87 .65 .87 .72
Friend network	2 items. Number of students you consider your friends. Frequency of interaction about politics.	Number of students, 0-10 (degree); felt closeness, 1-5 (strength)	Dg-7.3(3.9) St-13.6(11.1)	
Politics network	2 items. Number of students you talk to about politics. Frequency of interaction about politics.	Number of students, 0-10 (degree); frequency of interaction, 1-5 (strength)	Dg-2.7(2.4) St-5.6(6.4)	
Religiosity	Duke Religiosity Index. 5 items. (Koenig & Bussing, 2010) Public practice such as mosque attendance Private practice such as prayer Spiritual: presence of God Spiritual: religious approach to life Spiritual: religious approach in dealings	1 never 6 more than once a week 1 never 6 more than five times a day 1 definitely not true 5 definitely true of me	4.4(0.8) 4.6(1.2) 4.9(1.5) 4.3(0.9) 4.1(0.9) 4.1(0.9)	.8

The Inclusion of Ingroup in the Self scale (ISS)

(Tropp, L. R., & Wright, S. C. (2001). *Ingroup identification as the inclusion of ingroup in the self. Personality and Social Psychology Bulletin*, 27(5), 585-600. Adapted from: Aron, A., Aron E. N., & Smollan, D. (1992). *Inclusion of other in the self scale and the structure of interpersonal closeness. Journal of Personality and Social Psychology*, 63, 596-612.)

Instructions: Please choose the pair of circles that best represents your sense of connection to the group "Muslim".



Civic Engagement

(Adapted from: *The Tisch College National Civic and Political Engagement of Young People Survey*:
<http://activecitizen.tufts.edu/wp-content/uploads/questionnaire.pdf>)

Which of the following organizations and programs would you want to be involved with in the future?

- ✓ Academic or Pre-Professional Society
- ✓ Civic issue related conference or seminar
- ✓ Community Service Organization
- ✓ Outreach Organization
- ✓ Civil Liberties Organization (e.g., ACLU, etc.)
- ✓ Volunteer service trips (e.g. Trip to Flint, MI to aid with water crisis)
- ✓ Cultural, religious or gender-based organization
- ✓ Government or Political Organization
- ✓ Media (newspaper, radio, etc.)
- ✓ Performing Arts (theater, music, etc.)
- ✓ Sports or Recreation
- ✓ Other
- ✓ None of the above

How many of the following actions would you want to be involved with in the future?

- ✓ Attending rallies, marches or protests for socially or politically relevant issues
- ✓ Writing to or calling a local or national politician about a politically relevant issue
- ✓ Posting politically relevant posts on Facebook or other social media
- ✓ Joining a politically or socially relevant Facebook group
- ✓ Wearing a button, putting a sticker on my car or placing a sign in front of my house in support of an issue or candidate
- ✓ Contributing money to a candidate, political party or any organization that supported candidates
- ✓ Donating money, clothes, or food to a community or religious organization
- ✓ Signing a petition (paper or email) about a political or social issue
- ✓ Not buying something due to political or socially relevant reason
- ✓ Buying a certain product or service because I like the social or political values of the company that produced it
- ✓ Talking to someone in person about a socially or politically relevant issue
- ✓ Praying or making dua about a socially or politically relevant issue
- ✓ Other
- ✓ None of the above

Friend network

(Adapted from *Wasserman & Faust, 1994*)

Which students at the tournament do you consider to be your **FRIENDS**? Please list ALL students you consider to be your friends. You can use as few or as many of the boxes available. If you have more friends than the boxes provided, please list the friends you feel the **closest** to.

Which students at MIST do you consider to be your **FRIENDS**? Please list ALL students you consider to be your friends. You can use as few or as many of the boxes available. If you have more friends than the boxes provided, please list the friends you feel the **closest** to.

Which students at MIST do you consider to be your FRIENDS? (Please enter each person's FIRST AND LAST NAME below)	Which school is this person from? (Please enter the name of their high school)	How CLOSE do you feel to this person?
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>

Politics network

(Adapted from Wasserman & Faust, 1994)

“Which students at the tournament do you talk to about **POLITICS**? Please list ALL students you talk to about politics. You can use as few or as many of the boxes available. If you know more people than the boxes provided, please list the people you talk to the **most** about politics.”

Which students at MIST do you talk to about **POLITICS**? Please list ALL students you talk to about politics. You can use as few or as many of the boxes available. If you know more people than the boxes provided, please list the people you talk to the **most** about politics.

Which students at MIST do you talk to about POLITICS? (Please enter each person's FIRST AND LAST NAME below)	Which school is this person from? (Please enter the name of their high school)	How OFTEN do you talk to this person about politics?
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>

Figure B.1: Exploratory factor analysis correlation matrix.

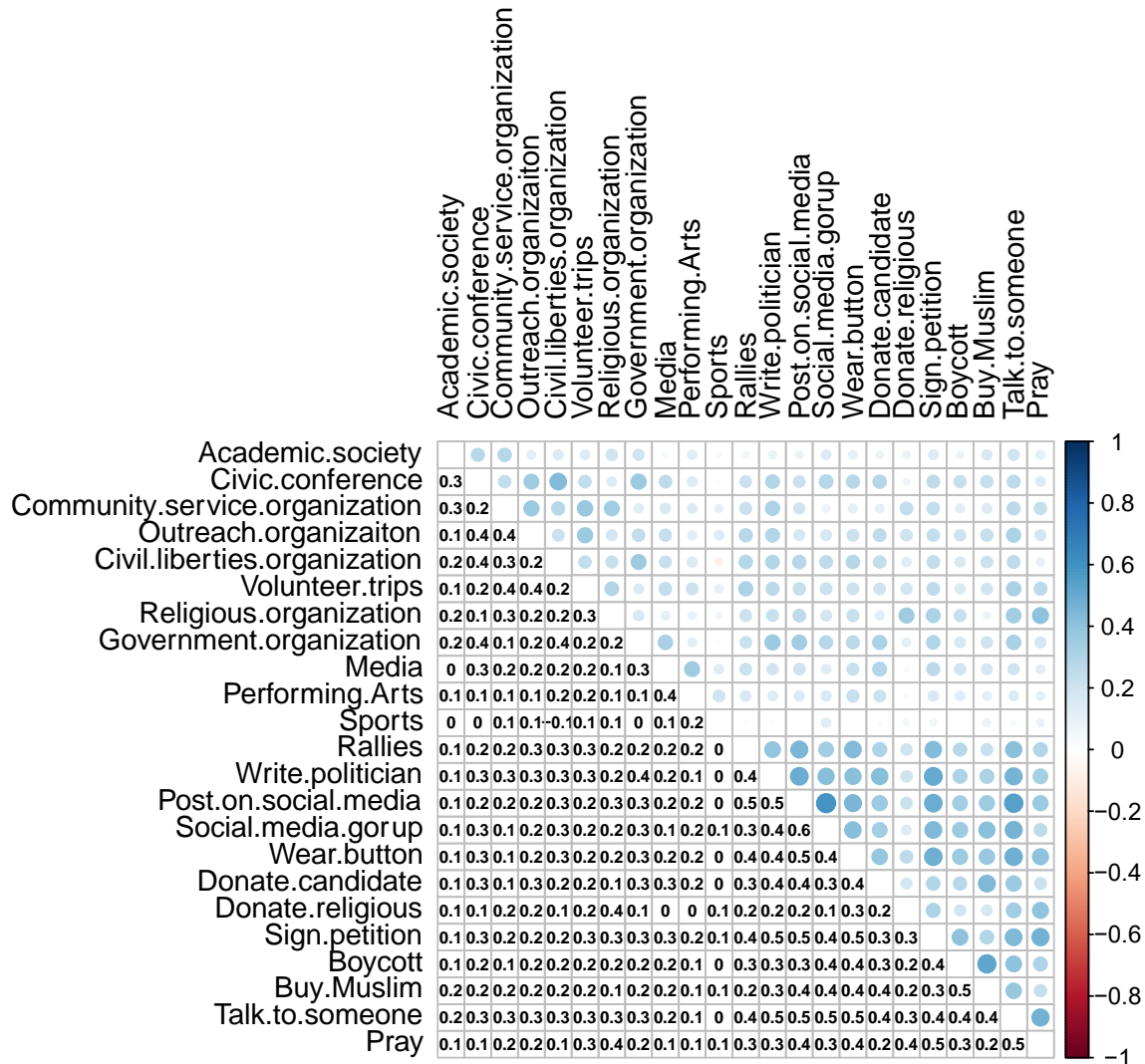


Figure B.2: CUG tests on politics network degree.

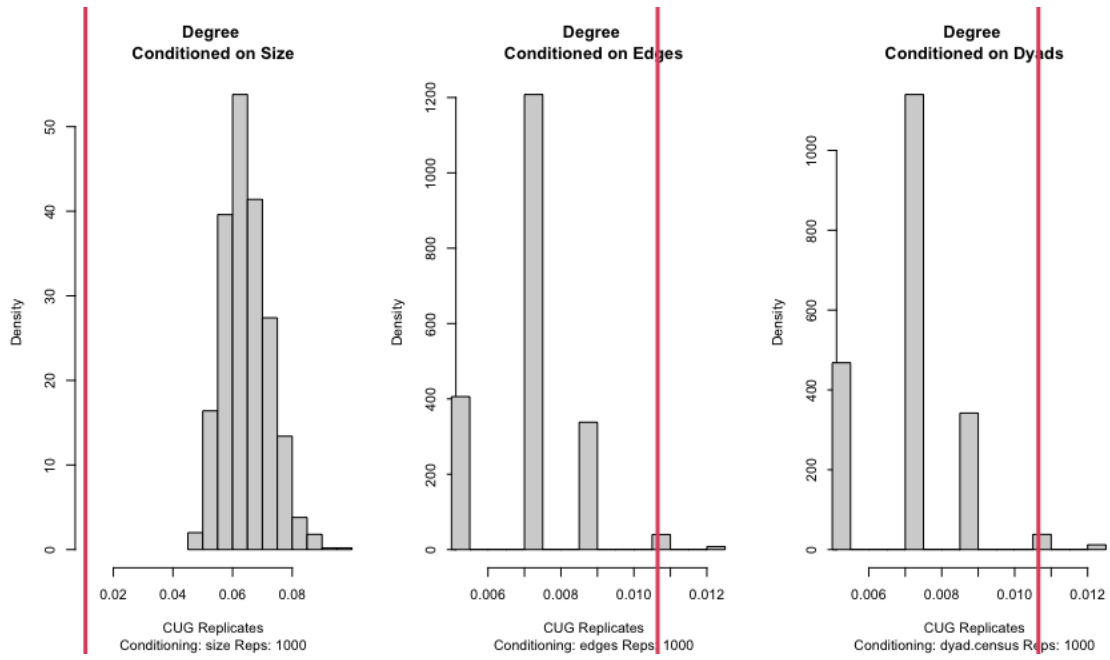


Figure B.3: CUG tests on friends network degree.

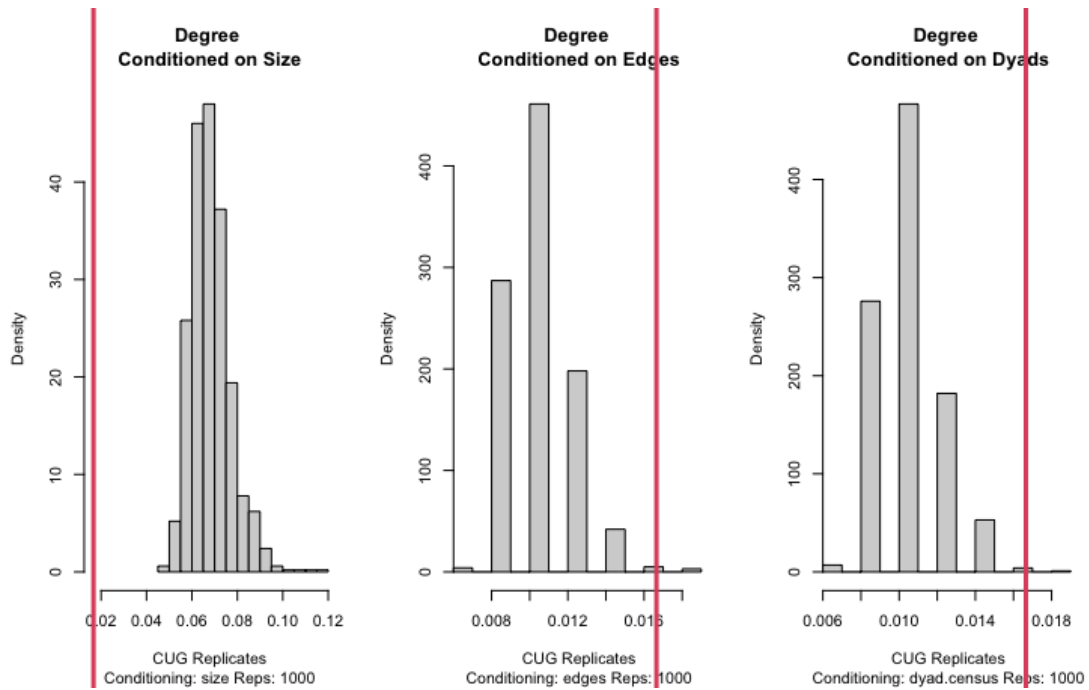


Table B.3: ERGM model output (friend network).

Monte Carlo MLE Results:

	Estimate	SE	MCMC %	Z value	Pr(> z)
Edges	-5.70653	0.03474	0	-164.25	<1e-04 ***
Mutual	3.51225	0.15925	1	22.06	<1e-04 ***

Signif. codes: 0 ‘***’ 0.001 ‘**’ 0.01 ‘*’ 0.05 ‘.’ 0.1 ‘ ’ 1

Iterations = 16384:4209664

Thinning interval = 1024

Number of chains = 1

Sample size per chain = 4096

Empirical mean and standard deviation for each variable, plus standard error of the mean:

	Mean	SD	Naive SE	Time-series SE
edges	17.48	31.912	0.4986	1.3174
mutual	10.25	6.998		0.8222

Quantiles for each variable:

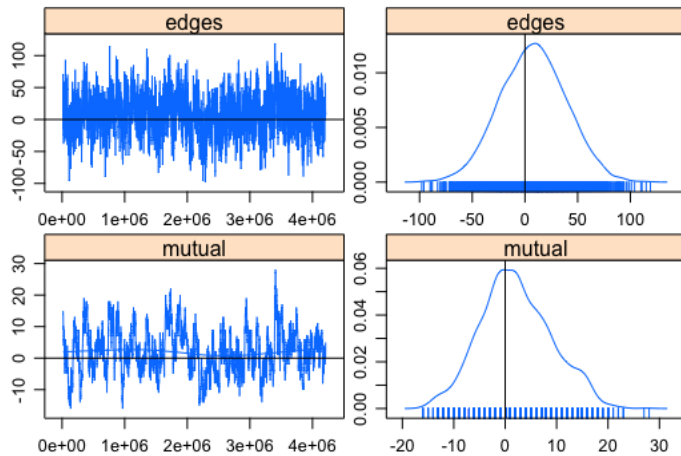
	2.5%	25%	50%	75%	97.5%
edges	-45	-4	17	39	81
mutual	-4	6	10	15	24

Sample statistics cross-correlations:

	edges	mutual
edges	1.0000000	0.4309856
mutual	0.4309856	1.0000000

Sample statistics auto-correlation:

Lag	Edges	mutual
0	1.0000000	1.0000000
1024	0.6532493	0.9652349
2048	0.4668286	0.9330351
3072	0.3532750	0.9032461
4096	0.2889362	0.8738174
5120	0.2435238	0.8452039



Departures from Pre-registration (Chapter 3, Study 3)

1. We added subgroup analyses of gender after submitting the registered analysis. This change was made as a result of observations that male and female participants had differential responses to civic engagement questions at Time 1.
2. Due to our addition of gender subgroup analyses, we also explored meta stereotypes as one possible explanation of differences in civic engagement between groups.
3. We conducted a mediation analysis to understand what factors predict civic engagement in both male and female participants, incorporating politics network centrality and meta stereotypes as potential mediating factors.

Table B.4: Measures included in Study 3.

Variable	Item summary	Scale	M(SD)	α
Muslim identity	IOS Scale. 1 item (Aron et al., 1999) Sample items: Select the image that best describes how CLOSE you feel to your Muslim identity.	1 no connection 7 strongest connection	6.23(1.2)	
Muslim ingroup identification	Ingroup identification scale. (Leach et al., 2008) Five components in two dimensions: Self-definition (ingroup self-stereotyping, ingroup homogeneity), Self-investment (solidarity, satisfaction, centrality). Added 6 th dimension for self-investment: religious practice	1 strongly disagree 7 strongly agree	Tot-6.0(.7) ISS-5.4(1.2) IGH-4.9(1.3) Satis-6.4(.8) Solid-6.2(.9) Cent-6.4(.8) Rel-6(.9)	.9 .91 .84 .87 .75 .82 .6
Civic engagement	NSPEYP. 25 items. (Portney et al., 2007) Three factors extracted: Civic Service, Political Participation, Religious Service	Number of activities (0 – 25) Rel (0 – 7) Pol (0 – 10) Civ (0 – 5)	Tot-10.1(5.5) Rel-4.1(2.0) Pol-4.9(3.1) Civ-1.7(1.5)	.85 .71 .84 .6
Friend network	2 items. Number of students you consider your friends. Frequency of interaction about politics.	Number of students, 0-6 (degree); felt closeness, 1-5 (strength)	Dg-5.5(2.7) St-16.5(11.6)	
Politics network	2 items. Number of students you talk to about politics. Frequency of interaction about politics.	Number of students, 0-6 (degree); frequency of interaction, 1-5 (strength)	Dg-2.5(2.0) St-5.3(5.3)	
Meta stereotypes	Perceptions of discrimination scale. Hakim et al., 2017. 8 items.	1 strongly disagree 7 strongly agree	4.9(1.2)	.85
Religiosity	Duke Religiosity Index. 5 items. (Koenig & Bussing, 2010) Public practice such as mosque attendance Private practice such as prayer Spiritual: presence of God Spiritual: religious approach to life Spiritual: religious approach in dealings	1 never 6 more than once a week 1 never 6 more than five times a day 1 definitely not true 5 definitely true of me	4.4(0.7) 4.4(1.3) 4.8(1.4) 4.3(0.9) 4.2(0.9) 4.1(0.9)	.69

Table B.5: ERGM model output (politics network, Study 3).

Monte Carlo MLE Results:

	Estimate	SE	MCMC %	Z value	Pr(> z)
Edges	-6.93058	0.04171	0	-166.16	<1e-04 ***
Mutual	5.16733	0.16436	2	31.44	<1e-04 ***

Signif. codes: 0 ‘***’ 0.001 ‘**’ 0.01 ‘*’ 0.05 ‘.’ 0.1 ‘ ’ 1

Iterations = 16384:4209664

Thinning interval = 1024

Number of chains = 1

Sample size per chain = 4096

Empirical mean and standard deviation for each variable, plus standard error of the mean:

	Mean	SD	Naive SE	Time-series SE
edges	6.158	27.793	0.4343	2.186
mutual	2.748	7.174	0.1121	1.625

Quantiles for each variable:

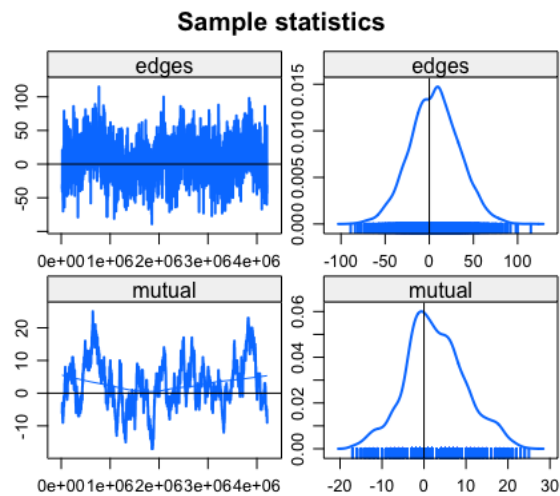
	2.5%	25%	50%	75%	97.5%
edges	-49	-13	6	24	61.62
mutual	-12	-2	2	7	18

Sample statistics cross-correlations:

	edges	mutual
edges	1.0000000	0.5053083
mutual	0.5053083	1.0000000

Sample statistics auto-correlation:

Lag	Edges	mutual
0	1.0000000	1.0000000
1024	0.6122741	0.9897321
2048	0.4319816	0.9798427
3072	0.3411968	0.9698666
4096	0.2858692	0.9607198
5120	0.2611711	0.9519514



Appendix C: Supplementary Information for Chapter 5

Table C.1: List of manuscripts analyzed in review.

Title	Author(s)	Year	Country	Journal
Reflecting on God: Religious Primes Can Reduce Neurophysiological Response to Errors	Inzlicht, Michael and Tullett, Alexa M.	2010	Canada	Psychological Science
Religiosity as Identity: Toward an Understanding of Religion from a social identity perspective	Ysseldyk, Matheson, & Anisman	2010	Canada	Personality and Social Psychology Review
The devoted actor's will to fight and the spiritual dimension of human conflict	Angel Gomez, Lucia Lopez-Rodriguez, Hammad Sheikh, Jeremy Ginges, Lydia Wilson, Hoshang Waziri, Alexandra Vazquez, Richard Davis, and Scott Atran	2017	US; Spain; UK; France	Nature Human Behaviour
Evolution is the disguised friend of Islam	Mohammed Alassiri	2020	Saudi Arabia	Nature Human Behaviour
A collective blame hypocrisy intervention enduringly reduces hostility towards Muslims	Bruneau, Kteily, and Urbiola	2020	US; Spain	Nature Human Behaviour
Encountering Misrecognition: Being Mistaken for Being Muslim	Hopkins, Botterill, Sanghera, and Arshad	2017	UK	Nature Human Behaviour
Global evidence of extreme intuitive moral prejudice against atheists	Gervais, Xygalatas, McKay, van Elk, Buchtel, Aveyard, Schiavone, Dar-Nimroad, Svedholm-Häkkinen, Riekkö, Klocova, Ramsay, and Bulbulia	2017	US; Denmark; UK; Netherlands; Hong Kong; UAE; Australia; Finland; Czech Republic; Singapore; New Zealand	Nature Human Behaviour
Personal values in human life	Sagiv, Roccas, Cieciuch, and Schwartz	2017	Israel; Switzerland; Poland	Nature Human Behaviour
Racism and the role of imaginary others in Europe	Catarina Kinnvall	2017	Sweden	Nature Human Behaviour
War increases religiosity	Henrich, Bauer, Cassar, Chytilová, and Purzycki	2019	US; CA; Czech Republic; Germany	Nature Human Behaviour
Self-assertive interdependence in Arab culture	San Martin, Sinaceur, Madi, Tompson, Maddux, Kitayama	2018	Spain; France; US	Nature Human Behaviour
Relating pattern deviancy aversion to stigma and prejudice	Gollwitzer, Marshall, Wang, and Bargh	2017	US; CA; Czech Republic; Germany	Nature Human Behaviour
How and why we should take deradicalization seriously	Daniel Koehler	2017	Germany; US	Nature Human Behaviour
Social tipping points in global groundwater management	Castilla-Rho, Rojas, Andersen, Holley, Mariethoz	2017	Australia; Switzerland	Nature Human Behaviour
Fusion with political leaders predicts willingness to persecute immigrants and political opponents	Kunst, Dovidio, Thomsen	2019	US; Norway; Denmark	Nature Human Behaviour
Folk theories of nationality and anti-immigrant attitudes	Salari Rad, Ginges	2018	US	Nature Human Behaviour

Christianity spread faster in small, politically structured societies	Watts, Sheehan, Bulbulia, Gray, and Atkinson	2018	Germany; UK; New Zealand; Australia	Nature Human Behaviour
The Fix-it face-to-face intervention increases multihazard household preparedness cross-culturally	Joffe, Potts, Rossetto, Doğulu, Gul, and Perez-Fuentes	2019	UK; Turkey	Nature Human Behaviour
Psychological Factors in Terrorism and Counterterrorism: Individual, Group, and Organizational Levels of Analysis	Kruglanski & Fishman	2009	US	Social Issues and Policy Review
Immigrants' National Identification: Meanings, Determinants, and Consequences	Verkuyten and Martinovic	2012	Netherlands	Social Issues and Policy Review
Infra-humanization: The Wall of Group Differences	Leyens, Demoulin, Vaes, Gaunt, and Paladino	2007	Belgium; Italy; Israel	Social Issues and Policy Review
The Global Refugee Crisis: Empirical Evidence and Policy Implications for Improving Public Attitudes and Facilitating Refugee Resettlement	Esses, Hamilton, and Gaucher	2017	Canada	Social Issues and Policy Review
Using empathy to improve intergroup attitudes and relations	Batson and Ahmad	2009	US	Social Issues and Policy Review
Inclusive victim consciousness in advocacy, social movements, and intergroup relations: Promises and pitfalls	Johanna Ray Vollhardt	2015	US	Social Issues and Policy Review
Lingering effects: Stereotype threat hurts more than you think	Inzlicht, Tullett, Legault, and Kang	2011	Canada; US	Social Issues and Policy Review
The beneficial effects of social identity protection on the performance motivation of members of devalued groups	Derks, van Laar, Ellemers	2007	Netherlands	Social Issues and Policy Review
Included but invisible? Subtle bias, common identity, and the darker side of "we"	Dovidio, Gaertner, Ufkes, Saguy, Pearson	2016	US; Netherlands; Israel	Social Issues and Policy Review
Socio-psychological barriers to peace making: The case of the Israeli Jewish society	Bar-Tal, Halperin, and Oren	2010	Israel; US	Social Issues and Policy Review
Collective reactions to threat: Implications for intergroup conflict and for solving societal crises	Fritsche, Jonas, and Kessler	2011	Germany; Austria	Social Issues and Policy Review
Intergroup Toleration and Its Implications for Culturally Diverse Societies	Verkuyten, Yogeewaran, and Adelman	2019	Netherlands; New Zealand	Social Issues and Policy Review
The Contact Hypothesis Revisited: Status Bias in the reduction of implicit prejudice in the United States and Lebanon	Henry, P.J. and Hardin, Curtis D.	2006	United States, Lebanon	Psychological Science
Religion and Support for Suicide Attacks	Ginges, Jeremy; Hansen, Ian and Norenzayan, Ara	2009	Multiple	Psychological Science
When God Sanctions Killing-Effect of Scriptural Violence on Aggression	Bushman, Ridge, Das, Key, Busath	2007	United States, Holland	Psychological Science
Fighting death with death- the buffering effects of learning that worldview violators have died	Hayes, Schimel, Williams	2008	Canada	Psychological Science

The Rules of Implicit Evaluation by Race, Religion, and Age	Axt, Jordan R., Ebersole, Charles R., and Nosek, Brian A.	2014	United States	Psychological Science
Costly Signaling Increases Trust, Even Across Religious Affiliations	Hall, Deborah L., Cohen, Adam B., Meyer, Kaitlin M., Varley, Allison H., and Brewer, Gene A.	2015	Christian undergraduates	Psychological Science
Language Changes Implicit Associations Between Ethnic Groups and Evaluation in Bilinguals	Danziger, Shai and Ward, Robert	2010		Psychological Science
"Treating" Prejudice- An Exposure-Therapy Approach to reducing negative reactions toward Stigmatized Groups	Birtel, Michèle D. and Crisp, Richard	2012	United Kingdom	Psychological Science
Religion Replenishes Self-Control	Rounding, Lee, Jacobson, and Ji	2012	Canada	Psychological Science
Reconstructing Intolerance: Abstract Thinking Reduces Conservatives' Prejudice Against Nonnormative Groups	Luguri, Napier, and Dovidio	2012	United States	Psychological Science
Boosting Belligerence: How the July 7, 2005 London bombings affected liberals' moral foundations and prejudice	Van de Vyver, Houston, Abrams, and Vasiljevic	2016	UK	Psychological Science
Embodied Terror Management: Interpersonal Touch alleviates existential concerns among individuals with low self-esteem	Koole, Tjew A Sin, & Schneider	2013	Holland	Psychological Science
Neural Markers of Religious Conviction	Inzlicht, McGregor, Hirsh, & Nash	2009		Psychological Science
Religious People Are Trusted Because they are viewed as slow life-history strategists	Moon, Krems, and Cohen	2018	United States	Psychological Science
Conflict changes how people view God	Caluori, Jackson, Gray, and Gelfand	2020	United States	Psychological Science
Declines in religiosity predicted increases in violent crime- But not among countries with relatively high average IQ	Clark, Winegard, Beardslee, Baumeister, and Shariff	2020	United States	Psychological Science
Group-based relative deprivation explains endorsement of extremism among Western-born Muslims.	Obaidi, Milan; Bergh, Robin; Akrami, Nazar; Anjum, Gulnaz	2019	Sweden	Journal of Personality and Social Psychology
Moral Identity and the Expanding Circle of Moral Regard Towards outgroups	Aquino & Reed II	2003	United States	Journal of Personality and Social Psychology
Value Priorities and Readiness for Out-Group Social Contact	Sagiv and Schwartz	1995	Israel	Journal of Personality and Social Psychology
Models of Crossed Categorization and Intergroup Relations	Hewstone, Rabiul Islam, & Judd	1993		Journal of Personality and Social Psychology
Explaining Radical Group Behavior: Developing Emotion and Efficacy Routes to Normative and Non-normative Collective Action	Tausch, Becker, Spears, Christ, Saab, Singh, & Siddiqui	2011	Scotland, Germany, Wales, India	Journal of Personality and Social Psychology
Group-level self-definition and self-investment: A hierarchical	Leach, Zebel, Vliek, Pennekamp, Doosje,	2008	England, Holland	Journal of Personality and Social Psychology

(multicomponent model of in-group identification	Zomeren, Ouwerkerk, & Spears			
Diversity Policy, Social Dominance, and Intergroup Relations: Predicting Prejudice in Changing Social and Political Contexts	Guimond, de Oliveira, Kteily, Lalonde, Pratto, Sidanius, Crisp, Kamiejski, Kuepper, Levin, Tougas, & Zick	2013	Germany, United Kingdom, United States, Canada	Journal of Personality and Social Psychology
Intergroup Attributions and affective consequences in majority and minority groups	Islam & Hewstone	1993	Bangladesh	Journal of Personality and Social Psychology
Social Dominance Orientation: A personality variable predicting social and political attitudes	Pratto, Sidanius, Stallworth, & Malle	1994	United States	Journal of Personality and Social Psychology
Do you believe in atheists? Distrust is central to anti-atheist prejudice	Gervais, Shariff, & Norenzayan	2011	United States, Canada	Journal of Personality and Social Psychology
Reactive Approach Motivation (RAM) for Religion	McGregor, Nash, & Prentice	2010	Canada	Journal of Personality and Social Psychology
The Ascent of Man: Theoretical and Empirical Evidence for Blatant Dehumanization	Kteily, Bruneau, Waytz, & Cotterhill	2015	United States, Britain, Hungary	Journal of Personality and Social Psychology
Stereotype Threat Spillover: how coping with threats to social identity affects aggression, eating, decision making, and attention	Inzlicht & Kang	2010		Journal of Personality and Social Psychology
Affirmation, Acknowledgment of in-group responsibility, group-based guilt, and support for reparative measures	Cehajic-Clancy, Effron, Halperin, Liberman, & Ross	2011	Israel & Bosnia & Herzegovina	Journal of Personality and Social Psychology
Seeing isn't believing: the effect of intergroup exposure on children's essentialist beliefs about ethnic categories	Deeb, Segall, Birnbaum, Ben-Eliyahu, & Diesendruck	2011	Israel	Journal of Personality and Social Psychology
Religious Magnanimity: reminding people of their religious belief system reduces hostility after threat	Schumann, McGregor, Nash, & Ross	2014	United States, United Kingdom, & Switzerland	Journal of Personality and Social Psychology
They see us as less than human: meta-dehumanization predicts intergroup conflict via reciprocal dehumanization	Kteily, Hodson, & Bruneau	2016	United States, Canada, Israel, Hungary	Journal of Personality and Social Psychology
A quiet ego quiets death anxiety: Humility as an existential anxiety buffer	Kesebir	2014	United States	Journal of Personality and Social Psychology
Bounded openness: the effect of openness to experience on intolerance is moderated by target group conventionality	Brandt, Chambers, Crawford, Wetherell & Reyna	2015	Netherlands, United States	Journal of Personality and Social Psychology
Entitativity and intergroup bias: how belonging to a cohesive group allows people to express their prejudices	Effron & Knowles	2015	United States, United Kingdom	Journal of Personality and Social Psychology
Anti-immigrant prejudice: Understanding the roles of (perceived) values and value dissimilarity	Wolf, Weinstein, & Maio	2019	United Kingdom	Journal of Personality and Social Psychology
Low self-esteem predicts derogation via collective narcissism, but this relationship	Golec de Zavala, Federico, Sedikides, Guerra, Lantos,	2019	Poland, United States, United Kingdom	Journal of Personality and Social Psychology

is obscured by in-group satisfaction	Mrozinski, Cyprianska & Baran			
From theorizing radicalization to surveillance practices: Muslims in the cross hairs of scrutiny	Blackwood, Leda; Hopkins, Nick; Reicher, Stephen	2016	United Kingdom; Scotland	Political Psychology
Support for anti-Muslim policies: The role of political traits and threat perception.	Dunwoody, Philip T.; McFarland, Sam G.	2018	US	Political Psychology
When worldviews collide: Conflicting assumptions about human behavior held by rational actor theory and Islamic fundamentalism.	Euben, Roxanne	1995	US	Political Psychology
Identity conflict or compatibility: A comparison of Muslim minorities in five European cities.	Fleischmann, Fenella; Phalet, Karen	2016	Netherlands; Belgium	Political Psychology
Dual identities and their recognition: Minority group members' perspectives	Hopkins, Nick	2011	United Kingdom	Political Psychology
Differentiating Islamophobia: Introducing a new scale to measure Islamoprejudice and secular Islam critique.	Imhoff, Roland; Recker, Julia	2012	Germany	Political Psychology
Western anti-Muslim prejudice: Value conflict or discrimination of persons too?	Jolanda Van der Noll, Vassilis Saroglou, David Latour, & Nathalie Dolezal	2017	Belgium	Political Psychology
Unpacking' the identity-to-politics link: The effects of social identification on voting among Muslim immigrants in Western Europe	Kranendonk, Maria; Vermeulen, Floris; van Heelsum, Anja	2018	Netherlands	Political Psychology
The perspective of Islamic fundamentalists and the limits of rational choice theory.	Monroe, Kristen Renwick; Kreidie, Lina Haddad	1997	US	Political Psychology
The mistreatment of my people: Victimization by proxy and behavioral intentions to commit violence among Muslims in Denmark.	Obaidi, Milan; Bergh, Robin; Sidanius, Jim; Thomsen, Lotte	2018	Sweden; US; Norway	Political Psychology
How discrimination impacts sociopolitical behavior: A multidimensional perspective	Oskooii, Kassra A. R.	2016	US	Political Psychology
Negotiating multiple identities, constructing Western-Muslim selves in the Netherlands and the United States.	Ozyurt, Saba	2013	US	Political Psychology
Terrorist suspect religious identity and public support for harsh interrogation and detention practices	Piazza, James A.	2015	US	Political Psychology
Drifting further apart? How exposure to media portrayals of muslims affects attitude polarization	Schmuck, Desirée; Heiss, Raffael; Matthes, Jörg	2020	Germany; Austria	Political Psychology
The 'Islamized stranger': On 'chronic' versus 'contextual' salience in the measurement of anti-Muslim prejudice	Spruyt, Bram; van der Noll, Jolanda	2017	Belgium; Germany	Political Psychology

Young Muslim women in France: Cultural and psychological adjustments.	Wihtol de Wenden, Catherine	1998	France	Political Psychology
Between recognition and mis/nonrecognition: Strategies of negotiating and performing identities among white muslims in the united kingdom.	Amer, Amena	2020	United Kingdom	Political Psychology
Feminists, Islamists, and political change in Turkey.	Arat, Yeşim	1998	Turkey	Political Psychology
What determines voting behaviors of muslim minorities in europe: Muslim identity or left-right ideology?	Baysu, Gülseli; Swyngedouw, Marc	2020	Northern Ireland; Belgium	Political Psychology
Forgive and forget? Antecedents and consequences of intergroup forgiveness in Bosnia and Herzegovina.	Cehajic, Sabina; Brown, Rupert; Castano, Emanuele	2008	United Kingdom; US	Political Psychology
Political conservatism, need for cognitive closure, and intergroup hostility.	De Zavala, Agnieszka Golec; Cislak, Aleksandra; Wesolowska, Elzbieta	2010	United Kingdom; Poland	Political Psychology
A taste for justice: Unpacking identity politics in a nascent democracy.	Epstein, Liana Maris; Goff, Phillip Atiba; Huo, Yuen J.; Wong, Lauren Hitomi	2013	US	Political Psychology
Sensitive issues, complex categories, and sharing festivals: Malay muslim students' perspectives on interfaith engagement in malaysia.	Fernandez, Elaine F.; Coyle, Adrian	2018	Malaysia; United Kingdom	Political Psychology
Picking up and defending the faith: Activism and radicalism among muslim converts in the united states.	Fodeman, Ari D.; Snook, Daniel W.; Horgan, John G.	2020	US	Political Psychology
Devoutness to islam and the attitudinal acceptance of political violence among young muslims in germany.	Hadjar, Andreas; Schiefer, David; Boehnke, Klaus; Frindte, Wolfgang; Geschke, Daniel	2019	Luxembourg; Germany	Political Psychology
Political action in conflict and nonconflict regions in Indonesia: The role of religious and national identifications.	Kanas, Agnieszka; Martinovic, Borja	2017	Netherlands	Political Psychology
The paradox between integration and perceived discrimination among american muslims.	Lajevardi, Nazita; Oskooii, Kassra A. R.; Walker, Hannah L.; Westfall, Aubrey L.	2019	US	Political Psychology
Measuring and reducing religious bias in post-conflict zones: Evidence from Côte d'Ivoire.	McCauley, John F.	2014	US	Political Psychology
Intersectional consciousness in collective victim beliefs: Perceived intragroup differences among disadvantaged groups.	Nair, Rashmi; Vollhardt, Johanna Ray	2019	US	Political Psychology
Political-psychological influences in Islamic revivalist movements.	Shaalán, Mohammed	1986	Egypt	Political Psychology
Psychological factors associated with support for suicide bombing in the Muslim diaspora.	Victoroff, Jeff; Adelman, Janice R.; Matthews, Miriam	2012	US	Political Psychology

The turban effect: The influence of Muslim headgear and induced affect on aggressive responses in the shooter bias paradigm	C Unkelbach, JP Forgas, TF Denson	2008	Australia	Journal of Experimental Social Psychology
How terrorism news reports increase prejudice against outgroups: A terror management account	Enny Das a,*, Brad J. Bushman a,b, Marieke D. Bezemer a , Peter Kerkhof a , Ivar E. Vermeulen a	2008	Netherlands; USA	Journal of Experimental Social Psychology
Bias and regulation of bias in intergroup interactions: Implicit attitudes toward Muslims and interaction quality	Karen Gonsalkorale a,*, William von Hippel b , Jeffrey W. Sherman c , Karl Christoph Klauer d	2008	Australia; USA; Germany	Journal of Experimental Social Psychology
Dehumanization and self-reported proclivity to torture prisoners of war	GT Viki, D Osgood, S Phillips	2013	UK	Journal of Experimental Social Psychology
A dual identity-electronic contact (DIEC) experiment promoting short- and long-term intergroup harmony	White & Abu-Raya	2012	Australia	Journal of Experimental Social Psychology
Intergroup disgust sensitivity as a predictor of islamophobia: The modulating effect of fear	Choma, Hodson & Costello	2012	UK; Canada	Journal of Experimental Social Psychology
Elaboration enhances the imagined contact effect	Senel Husnu *, Richard J. Crisp	2010	UK	Journal of Experimental Social Psychology
When size justifies: intergroup attitudes and subjective size judgments of “sacred space”	Leith & Wilson	2014	Canada	Journal of Experimental Social Psychology
They're all the same, sometimes: Prejudicial attitudes toward Muslims influence motivated judgments of entitativity and collective responsibility for an individual's actions.	Adelman, Levi; Yogeewaran, Kumar; Lickel, Brain	2019	US; Netherlands; New Zealand	Journal of Experimental Social Psychology
The shooter bias: Replicating the classic effect and introducing a novel paradigm	Iniobong, Essien; Marleen, Steltera; Felix, Kalbea; Andreas, Koehlera; Jana, Mangelsa; Stefanie, Meliða	2017	Germany	Journal of Experimental Social Psychology
Entitativity and prejudice: Examining their relationship and the moderating effect of attitude certainty.	Newheiser, AK; Tausch, N; Dovidio, JF; Hewstone, M	2009	USA	Journal of Experimental Social Psychology
Exclusion, intergroup hostility, and religious fundamentalism.	Schaasfma, J; Williams, KD	2012	Netherlands, USA	Journal of Experimental Social Psychology
Changing categorization of self can change emotions about outgroups.	Ray, D; Mackie, D; Rydell, R; Smith, E	2008	USA	Journal of Experimental Social Psychology
Recognizing discrimination explicitly while denying it implicitly: Implicit social identity protection.	Peach, J; Yoshida, E; Spencer, S; Zanna, M; Steele, J	2011	Canada	Journal of Experimental Social Psychology
Does peace have a prayer? The effect of mortality salience, compassionate values, and religious fundamentalism on hostility toward out-groups.	Rothschild, Z; Abdollahi, A; Pyszczynski, T	2009	USA; Iran	Journal of Experimental Social Psychology

The Multicultural Jigsaw Puzzle: Category Indispensability and Acceptance of Immigrants' Cultural Rights	Maykel Verkuyten, Borja Martinovic, Anouk Smeekes	2014	Netherlands	Personality and Social Psychology Bulletin
Social Identity Complexity and Immigrants' Attitude Toward the Host Nation: The Intersection of Ethnic and Religious Group Identification	Maykel Verkuyten and Borja Martinovic	2012	Netherlands	Personality and Social Psychology Bulletin
National (Dis)identification and Ethnic and Religious Identity: A Study Among Turkish-Dutch Muslims	Maykel Verkuyten and Ali Aslan Yildiz	2007	Netherlands	Personality and Social Psychology Bulletin
Muslim Immigration, Critical Events, and the Seeds of Majority Members' Support for Radical Responses: An Interactionist Perspective	Stefan Stürmer, Anette Rohmann, Laura Froehlich, Jolanda van der Noll	2019	Germany	Personality and Social Psychology Bulletin
How a Tolerant Past Affects the Present: Historical Tolerance and the Acceptance of Muslim Expressive Rights	Anouk Smeekes, Maykel Verkuyten, Edwin Poppe	2012	Netherlands	Personality and Social Psychology Bulletin
Disapproved, but Tolerated: The Role of Respect in Outgroup Tolerance	Bernd Simon, Silke Eschert, Christoph Daniel Schaefer, Klaus Michael Reininger, Steffen Zitzmann, Heather J. Smith	2019	Germany	Personality and Social Psychology Bulletin
Profound Versus Superficial Coping With Mortality Threats: Action Orientation Moderates Implicit but Not Explicit Outgroup Prejudice	Markus Quirin, Regina C. Bode, Udo Luckey, Tom Pyszczynski, Julius Kuhl	2014	Germany, United States of America	Personality and Social Psychology Bulletin
Backlash: The Politics and Real-World Consequences of Minority Group Dehumanization	Nour Kteily, Emile Bruneau	2017	United States	Personality and Social Psychology Bulletin
Interventions Highlighting Hypocrisy Reduce Collective Blame of Muslims for Individual Acts of Violence and Assuage Anti-Muslim Hostility	Emile Bruneau, Nour Kteily, Emily Falk	2018	United States of America	Personality and Social Psychology Bulletin
Dimensions of Contact as Predictors of Intergroup Anxiety, Perceived Outgroup Variability, and Out-Group Attitude: An Integrative Model	Mir Rabiul Islam, Miles Hewstone	1993	United Kingdom	Personality and Social Psychology Bulletin
Liberty and Justice for All? Implications of Exposure to the U.S. Flag for Intergroup Relations	David A. Butz, E. Ashby Plant, Celeste E. Doerr	2006	United States of America	Personality and Social Psychology Bulletin
Theorizing Hyphenated Selves: Researching Youth Development in and across Contentious Political Contexts	Fine & Sirin	2007	United States	Social and Personality Psychology Compass
Networks of Meaning: Intergroup Relations, Cultural Worldviews, and Knowledge Activation Principles	Mendoza-Denton & Hansen	2007	United States	Social and Personality Psychology Compass
Social Psychology and Multiculturalism	Verkuyten	2007	Netherlands	Social and Personality

				Psychology Compass
Making a Virtue of Evil: A Five-Step Social Identity Model of the Development of Collective Hate	Stephen Reicher, S. Alexander Haslam, Rakshi Rath	2008	UK	Social and Personality Psychology Compass
Bias within because of threat from outside: The effects of an external call for terrorism on anti-Muslim attitudes in the United States.	Steele, Rachel R., Parker, Michael T., Lickel, Brian.	2014	US	Social Psychological and Personality Science
The struggle over political power: Evaluating immigrants' political party representation	Verkuyten, Maykel	2017	The Netherlands	Social Psychological and Personality Science
Changing Norms Following the 2016 U.S. Presidential Election: The Trump Effect on Prejudice	Christian S. Crandall, Jason M. Miller, Mark H. White II	2018	United States of America	Social Psychological and Personality Science
A Turban Effect, Too: Selection Biases Against Women Wearing Muslim Headscarves	Christian Unkelbach, Hella Schneider, Kai Gode, and Miriam Senft	2010	Germany	Social Psychological and Personality Science
Negative Stereotypes Cause Christians to Underperform in and Disidentify With Science	Kimberly Rios, Zhen Hadassah Cheng, Rebecca R. Totton, Azim F. Shariff	2015	United States of America	Social Psychological and Personality Science
Silencing the Past: Effects of Intergroup Contact on Acknowledgment of In-Group Responsibility	Sabina Cehajic and Rupert Brown	2010	Bosnia, Herzegovina, and United Kingdom	Social Psychological and Personality Science
How Discrimination Shapes Social Identification Processes and Well-Being Among Arab Americans	Nadir H. Hakim, Ludwin E. Molina, Nyla R. Brandscombe	2017	United States of America	Social Psychological and Personality Science
Religion From the Target's Perspective: A Portrait of Religious Threat and Its Consequences in the United States	Michael H. Pasek, Johnathan E. Cook	2017	United States of America	Social Psychological and Personality Science
At its core, Islam is about standing with the oppressed': Exploring transgender Muslims' religious resilience.	Etengoff C, Rodriguez EM	2020	Egypt; France; Indonesia; Philippines; England; US	Psychology of Religion and Spirituality
The effect of religiosity on the relationship between BMI and body image among Iranian women.	Pahlevan Sharif S, Ahadzadeh AS, Ong FS.	2019	Malaysia	Psychology of Religion and Spirituality
Transliminality and Mystical Experience: Common Thread Hypothesis, Religious Commitment, and Psychological Adjustment in Iran	Nima Ghorbani, P. J. Watson, Naser Aghababaei, Zhuo Chen	2014	Iran	
Muslim Daily Religiosity Assessment Scale (MUDRAS): A new instrument for Muslim religiosity research and practice.	Olufadi Y.	2017	Nigeria	Psychology of Religion and Spirituality
Muslim attachments to God and the "perfect man" (Ensān-e Kāmel): Relationships with religious orientation and psychological adjustment in Iran.	Ghorbani N, Watson PJ, Omidbeiki M, Chen ZJ.	2016	Iran	Psychology of Religion and Spirituality

Who is to blame, the victims or the perpetrators? A study to understand a series of violence targeting the accused heretic group Ahmadiyya	Putra IE, Holtz P, Rufaedah A.	2018	Indonesia	Psychology of Religion and Spirituality
Poloma and Pendleton's (1989) Prayer Types Scale in Christian, Jewish, and Muslim praying adults: One scale or a family of scales?	Black SW, Pössel P, Jeppsen BD, Tariq A, Rosmarin DH.	2015	USA	Psychology of Religion and Spirituality
Understanding resiliency through vulnerability: Cultural meaning and religious practice among Muslim military personnel.	Abu-Ras W, Hosein S.	2015	USA & Germany	Psychology of Religion and Spirituality
Is religious fundamentalism a dimensional or a categorical phenomenon? A taxometric analysis in two samples of youth from Egypt and Saudi Arabia	Beller J, Kröger C.	2017	Germany	Psychology of Religion and Spirituality
Fear of Muslims: Psychometric evaluation of the Islamophobia Scale	Lee SA, Reid CA, Short SD, Gibbons JA, Yeh R, Campbell ML	2013	USA	Psychology of Religion and Spirituality
Appraising the state of measurement of Islamic religiousness.	Abu-Raiya, Hisham; Hill, Peter	2014	Israel; USA	Psychology of Religion and Spirituality
Differential Effects From Aspects of Religion on Female Genital Mutilation/Cutting	Johannes Beller, Christoph Kröger	2018	University in Germany; Botswana; Chad; Cameroon; Djibouti; Ethiopia; Guinea-Bissau; Ghana; Kenya; Liberia; Mali; Mozambique; Nigeria; Republic of Congo; Rwanda; South Africa; Senegal; Tanzania; Uganda; Zambia	Psychology of Religion and Spirituality
No Good Without God: Antiatheist Prejudice as a Function of Threats to Morals and Values	Corey L. Cook, Catherine A. Cottrell, Gregory D. Webster	2015	USA	Psychology of Religion and Spirituality
Beyond the Bucket List: Identity-Centered Religious Calling, Being, and Action Among Parents	David C. Dollahite, Loren D. Marks, Taleah M. Kear, Brittany M. Lewis, and Megan L. Stokes	2018	USA	Psychology of Religion and Spirituality
Role of Islamic Religiosity in Predicting Academic Motivation of University Students	Shameem Fatima, Musferah Mehfooz, Sumera Sharif	2017	Pakistan	Psychology of Religion and Spirituality
Poets and Transliminality: Relationships With Mystical Experience and Religious Commitment in Iran	Nima Ghorbani, P. J. Watson, Fateme Ebrahimi, Zhuo Job Chen	2019	Iran	Psychology of Religion and Spirituality
Religiosity and Prejudice Revisited: In-Group Favoritism, Out-Group Derogation, or Both?	Megan K. Johnson, Wade C. Rowatt, Jordan P. LaBouff	2012	USA	Psychology of Religion and Spirituality
Differences in the Endorsement of Various Conceptions of Well-Being Between Two Iranian Groups	Mohsen Joshanloo	2014	University in AUstralia; Iran	Psychology of Religion and Spirituality

Religion, spirituality, globalization reflected in life beliefs among urban Asian Indian youth.	Sonia Suchday, Anthony F. Santoro, Natasha Ramanayake, Hillary Lewin, Maureen Almeida	2018	University in USA, India	Psychology of Religion and Spirituality
Measuring Interfaith Spirituality: Initial Validation and Psychometrics	Ibrahim Kira, Hanaa Shuwiekh, Amthal H. Al-Huwailah, Tarek Zidan, and Mireille Bujold-Bugeaud	2019	University in USA; Egypt	Psychology of Religion and Spirituality
Indigenizing an Islamic psychology.	Nausheen Pasha-Zaidi	2019	USA	Psychology of Religion and Spirituality
Development and Validation of the Religious Collective Self-Esteem Scale for Children	Imane Oulali, Henny Bos, Alithe van den Akker, Ruben G. Fukkink, Michael S. Merry, Geertjan Overbeek	2019	Netherlands	Psychology of Religion and Spirituality
Struggles Experienced by Religious Minority Families in the United States	Loren D. Marks, David C. Dollahite, Kaity Pearl Young	2019	USA	Psychology of Religion and Spirituality
Can Abraham Bring Peace? The Relationship Between Acknowledging Shared Religious Roots and Intergroup Conflict	Jonas R. Kunst, Sasha Y. Kimel, Maor Shani, Ramzi Alayan, Lotte Thomsen	2019	USA	Psychology of Religion and Spirituality
Life-Changing Religious and Spiritual Experiences: A Cross-Faith Comparison in the United States	Ian A. Gutierrez, Amy E. Hale, Crystal L. Park	2018	USA	Psychology of Religion and Spirituality
Religious Affiliation and Obsessive Cognitions and Symptoms: A Comparison Between Jews, Christians, and Muslims in Non-Clinical Groups in Italy	Davide Dèttore, Davide Berardi, Andrea Pozza	2017	Italy	Psychology of Religion and Spirituality
The Development, Validation, and Clinical Implications of the Microaggressions Against Religious Individuals Scale (MARIS)	Zhen Hadassah Cheng, Louis A. Pagano Jr., Azim F. Shariff	2019	USA	Psychology of Religion and Spirituality
Examining coping methods with stressful interpersonal events experienced by Muslims living in the United States following the 9/11 attacks.	Abu-Raiya H, Pargament KI, Mahoney A.	2011	USA	Psychology of Religion and Spirituality
Reasons for conversion to Islam among women in the United States.	Maslim AA, Bjorck JP	2009	USA	Psychology of Religion and Spirituality
The implicit personality theory of Islam.	Smither R, Khorsandi A	2009	USA	Psychology of Religion and Spirituality
Religiosity and positive religious coping as predictors of Indonesian Muslim adolescents' externalizing behavior and loneliness.	French, D. C., Purwono, U., & Shen, M.	2020	University in USA; Indonesia	Psychology of Religion and Spirituality
The Circumplex Religious Orientation Inventory: Validity and reliability of a new approach	Aghababaei N, Krauss SW, Aminikhoo M, Isaak SL	2019	Iran; USA	Psychology of Religion and Spirituality

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Conversion motifs among Muslim converts in the United States.	Snook, D. W., Kleinmann, S. M., White, G., & Horgan, J. G.	2019	USA		Psychology of Religion and Spirituality
Religiosity and effortful control as predictors of antisocial behavior in Muslim Indonesian adolescents: Moderation and mediation models	Purwono, U., French, D. C., Eisenberg, N., & Christ, S	2019	Indonesia; USA		Psychology of Religion and Spirituality
Religiosity, religious fundamentalism, and perceived threat as predictors of Muslim support for extremist violence.	Beller, J., & Kröger, C	2018	University in Germany; Albania, Bosnia and Herzegovina, Egypt, Indonesia, Kazakhstan, Kosovo, Malaysia, and Russia.		Psychology of Religion and Spirituality
Are authoritarianism and militancy key characteristics of religious fundamentalism? A latent class analysis of an Egyptian Muslim sample.	Sadowski, Friederike.	2019	Germany		Psychology of Religion and Spirituality
Pervasiveness and correlates of implicit attitudes and stereotypes	Nosek, Smyth, Hansen, Devos, Lindner, Ranganath, Smith, Olson, Chugh, Greenwald, and Banaji	2007	US		European Review of Social Psychology
Social dominance theory and the dynamics of intergroup relations: Taking stock and looking forward	Pratto, Sidanius, and Levin	2006	US		European Review of Social Psychology
From imagery to intention: A dual route model of imagined contact effects	Crisp, Husnu, Meleady, Stathi, and Turner	2010	UK		European Review of Social Psychology
Collective guilt: Emotional reactions when one's group has done wrong or been wronged	Wohl, Branscombe, and Klar	2006	Canada; US; Israel		European Review of Social Psychology
Multicultural recognition and ethnic minority rights: A social identity perspective	Verkuyten	2006	Netherlands		European Review of Social Psychology
Reducing prejudice via direct and extended cross-group friendship	Turner, Hewstone, Voci, Paolini, and Christ	2007	UK; Italy; Australia; Germany		European Review of Social Psychology
Individuality and the prejudiced personality	Reynolds and Turner	2006	Australia		European Review of Social Psychology
Interpersonal perception in cross-group interactions: Challenges and potential solutions	Tessa V. West	2011	US		European Review of Social Psychology
Why being right is not enough: Predicting defensiveness in the face of group criticism	Matthew J. Hornsey	2005	Australia		European Review of Social Psychology
Morality and behavioural regulation in groups: A social identity approach	Ellemers, Pagliaro, and Barreto	2013	The Netherlands; Italy; UK		European Review of Social Psychology
Living in a multicultural world: Intergroup ideologies and the societal context of intergroup relations	Guimond, de la Sablonnière, and Nugier	2014	France; Canada		European Review of Social Psychology

Perceived Group Variability and the Salience of Personal and Social Identity	Alberto Voci	2000	Italy	European Review of Social Psychology
A dynamic model of engagement in normative and non-normative collective action: Psychological antecedents, consequences, and barriers	Becker and Tausch	2015	Germany; UK	European Review of Social Psychology
Cultural concerns: How valuing social-image shapes social emotion	Mosquera	2018	US	European Review of Social Psychology
Asymmetries in Judgements of Ingroup and Outgroup Variability	Thierry Devos, Loraine Comby and Jean-Claude Deschamps	1996	Switzerland	European Review of Social Psychology
The presence of the past: Identity continuity and group dynamics	Smeekees and Verkuyten	2015	The Netherlands	European Review of Social Psychology
Conceptions of national identity in a globalised world: Antecedents and consequences	Kumar Yogeewaran and Nilanjana Dasgupta	2014	New Zealand; US	European Review of Social Psychology
Beyond terror: Towards a paradigm shift in the study of threat and culture	Martin and van den Bos	2014	US; The Netherlands	European Review of Social Psychology
An experimental approach to Intergroup Threat Theory: manipulations, moderators, and consequences of realistic vs. symbolic threat	Rios, Sosa, and Osborn	2018	US	European Review of Social Psychology
Text-based E-contact: Harnessing cooperative Internet interactions to bridge the social and psychological divide	White, Maunder, and Verrelli	2020	Australia	European Review of Social Psychology
Fitting in: How the intergroup context shapes minority acculturation and achievement	Karen Phalet & Gülseli Baysu	2020	Belgium; UK	European Review of Social Psychology
Religious coping and health and well-being among jews and muslims in israel.	Abu-Raiya, Hisham; Sasson, Tali; Pargament, Kenneth I.; Rosmarin, David H.	2020	Israel; US	International Journal for the Psychology of Religion
The interconnection between Islamic religiosity and deviancy among Australian Muslim youth: A partial mediation role of life satisfaction.	Abu-Rayya, Hisham M.; Almoty, Shayma; White, Fiona A.; Abu-Rayya, Maram H.	2016	Israel; Australia	International Journal for the Psychology of Religion
The effect of religious-spiritual coping on positive attitudes of adult Muslim refugees from Kosovo and Bosnia.	Ai, Amy L.; Peterson, Christopher; Huang, Bu	2003	US	International Journal for the Psychology of Religion
The role of christianity and islam in explaining prejudice against asylum seekers: Evidence from malaysia.	Cowling, Misha Mei; Anderson, Joel R.	2019	Australia	International Journal for the Psychology of Religion
Religion and prejudice toward immigrants and refugees: A meta-analytic review.	Deslandes, Christine; Anderson, Joel R.	2019	Australia	International Journal for the Psychology of Religion
The psychological aspects of Islam: Basic principles of Islam and their psychological corollary.	El Azayem, Gamal Abou; Hedayat-Diba, Zari	1994	Egypt; US	International Journal for the Psychology of Religion

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A note on the psychology of Dhikr: The Halveti-Jerrahi order of dervishes in Istanbul.	Geels, Antoon	1996	Sweden	International Journal for the Psychology of Religion
Religiosity and self-esteem of Muslim immigrants to the United States: The moderating role of perceived discrimination.	Ghaffari, Azadeh; Çiftçi, Ayşe	2010	US	International Journal for the Psychology of Religion
Self-compassion in Iranian Muslims: Relationships with integrative self-knowledge, mental health, and religious orientation.	Ghorbani, Nima; Watson, P. J.; Chen, Zhuo; Norballa, Fatemeh	2012	Iran; US	International Journal for the Psychology of Religion
Muslim-Christian Religious Orientation Scales: Distinctions, correlations, and cross-cultural analysis in Iran and the United States.	Ghorbani, Nima; Watson, P. J.; Ghramaleki, Ahad Framarz; Morris, Ronald J.; Hood, Ralph W. Jr.	2002	US; Iran	International Journal for the Psychology of Religion
Diversity and complexity of religion and spirituality in Iran: Relationships with self-compassion and self-forgiveness.	Ghorbani, Nima; Watson, P. J.; Kashanaki, Hamed; Chen, Zhuo Job	2017	US; Iran	International Journal for the Psychology of Religion
Afterlife Motivation Scale: Correlations with maladjustment and incremental validity in Iranian Muslims.	Ghorbani, Nima; Watson, P. J.; Shahmohamadi, Khadijeh	2008	Iran; US	International Journal for the Psychology of Religion
Can prayer increase charitable giving? Examining the effects of intercessory prayer, moral intuitions, and theological orientation on generous behavior.	Greenway, Tyler S.; Schnitker, Sarah A.; Shepherd, Abigail M.	2018	US	International Journal for the Psychology of Religion
The selfobject functions of the Koran.	Hedayat-Diba, Zari	1997	US	International Journal for the Psychology of Religion
Religious fundamentalism, right-wing authoritarianism, and hostility toward homosexuals in non-Christian religious groups.	Hunsberger, Bruce	1996	Canada	International Journal for the Psychology of Religion
Religion and prejudice in Ghana and Canada: Religious fundamentalism, right-wing authoritarianism and attitudes toward homosexuals and women.	Hunsberger, Bruce; Owusu, Vida; Duck, Robert	1999	Canada	International Journal for the Psychology of Religion
The 'making and unmaking' of prejudice against Australian Muslims and gay men and lesbians: The role of religious development and fundamentalism.	James, Wesley; Griffiths, Brian; Pedersen, Anne	2011	Australia	International Journal for the Psychology of Religion
Islamic doctrinal orthodoxy and religious orientations: Scales development and validation.	Ji, Chang-Ho C.; Ibrahim, Yodi	2007	US	International Journal for the Psychology of Religion
Islamic personal religion and moral reasoning in social justice	Ji, Chang-Ho C.; Ibrahim, Yodi; Kim, Soo Dong	2009	US; South Korea	International Journal for the Psychology of Religion

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Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context.	Keshavarzi, Hooman; Haque, Amber	2013	US; United Arab Emirates	International Journal for the Psychology of Religion
Construction of the Pakistani Religious Coping Practices Scale: Correlations with religious coping, religious orientation, and reactions to stress among Muslim university students.	Khan, Ziasma Haneef; Watson, P. J.	2006	Pakistan; US	International Journal for the Psychology of Religion
Greater Jihad of society and self: Religious and psychological implications in Pakistani madrassa and university students.	Khan, Ziasma Haneef; Watson, P. J.; Ali, Hafiza Nimra; Chen, Zhuo Job	2018	Pakistan; US	International Journal for the Psychology of Religion
Conversion motifs among British converts to Islam.	Köse, Ali; Loewenthal, Kate Miriam	2000	Turkey; UK	International Journal for the Psychology of Religion
Parenting and community engagement factors as predictors of religiosity among Muslim adolescents from Malaysia.	Krauss, Steven Eric; Ismail, Ismi Arif; Suandi, Turiman; Hamzah, Azimi; Hamzah, Siti Raba'ah; Dahalan, Dzuhailmi; Mhd Daud, Nor Farahana; Idris, Fazilah	2013	Malaysia	International Journal for the Psychology of Religion
Prodigal sons: Dual Abrahamic categorization mediates the detrimental effects of religious fundamentalism on Christian–Muslim relations.	Kunst, Jonas R.; Thomsen, Lotte	2015	Norway, Denmark, US	International Journal for the Psychology of Religion
The Islamophobia Scale: Instrument development and initial validation.	Lee, Sherman A.; Gibbons, Jeffrey A.; Thompson, John M.; Timani, Hussam S.	2009	US	International Journal for the Psychology of Religion
Mystical self-annihilation: Method and meaning.	Levenson, Michael R.; Khilwati, Abdul Hayy	1999	US	International Journal for the Psychology of Religion
The Narrative Construction of Muslim Prayer Experiences.	Lindgren, Tomas	2005	Sweden	International Journal for the Psychology of Religion
Fostering mutual understanding among Muslims and non-Muslims through counterstereotypical information: An educational versus metacognitive approach	Moritz, Steffen; Lasfar, Itimad; Reininger, Klaus Michael; Ohls, Isgard	2018	Germany	International Journal for the Psychology of Religion
Apologies, repentance, and forgiveness: A Muslim-Christian comparison.	Mullet, Etienne; Azar, Fabiola	2009	France; Lebanon	International Journal for the Psychology of Religion
A psychological measure of Islamic religiousness: Development and evidence for reliability and validity.	Raiya, Hisham Abu; Pargament, Kenneth I.; Mahoney, Annette; Stein, Catherine	2008	US	International Journal for the Psychology of Religion

Representations of Islam and Muslims in Psychological Publications.	Sheridan, L. P.; North, A. C.	2004	UK	International Journal for the Psychology of Religion
Ratings of essentialism for eight religious identities.	Toosi, Negin R.; Ambady, Nalini	2011	US	International Journal for the Psychology of Religion
Religious support and emotional functioning in india across three major religions.	Torrecillas, Jessica; Bjorck, Jeffrey P.; Kamble, Shanmukh V.; Gorsuch, Richard L.	2020	US; India	International Journal for the Psychology of Religion
Orthodox, humanitarian, and science-inspired belief in relation to prejudice against Jews, Muslims, and ethnic minorities: The content of one's belief does matter.	van der Slik, Frans W. P.; Konig, Ruben P.	2006	The Netherlands	International Journal for the Psychology of Religion
Interfaith marriage attitudes in Muslim majority countries: A multilevel approach	Van Niekerk, Jana; Verkuyten, Maykel	2018	The Netherlands	International Journal for the Psychology of Religion
Toward an understanding of religious tolerance: Quest religiousness and positive attitudes toward religiously dissimilar others.	Van Tongeren, Daryl R.; Hakim, Sabrina; Hook, Joshua N.; Johnson, Kathryn A.; Green, Jeffrey D.; Hulseley, Timothy L.; Davis, Don E.	2016	US	International Journal for the Psychology of Religion
Different types of religiosity and lay intuitions about free will/determinism in Turkey.	Yilmaz, Onurcan; Bahçekapili, Hasan G.; Harma, Mehmet	2018	Turkey	International Journal for the Psychology of Religion
Analytic thinking, religion, and prejudice: An experimental test of the dual-process model of mind.	Yilmaz, Onurcan; Karadöller, Dilay Z.; Sofuoğlu, Gamze	2016	Turkey	International Journal for the Psychology of Religion