

Arab American Women's Ethnic Identity and Religiosity: Their Relationship to Perceived

Discrimination and Psychological Wellbeing

Nadine Makki

The University of Michigan, Dearborn

### Abstract

Following the recent events around the world, there has been a heightened sense of hostility towards the Muslim community. Now, more than ever it seems, there has been tension caused by unfortunate acts of racial, ethnic, and religious intolerance. The purpose of this study is to analyze the relation of perceived ethnic and religious discrimination to well-being. It was hypothesized that individuals who have been discriminated against will have a lower level of psychological well-being, those with higher ethnic identity will have higher level of psychological well-being, and those with higher religiosity will have higher level of psychological well-being. Results showed that while there were no significant correlations found for any of the relationships in the hypothesis, there were significant correlations for other variables in this study.

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According to the Arab American Institute (AAI), there are about 3.7 millions Americans who have ties to an Arab country. There are 22 countries that are considered part of the Arab world, which includes countries in the Middle East and North Africa, such as Lebanon, Palestine, Syria, Egypt, and Algeria (Arab-American Anti-Discrimination Committee, 2009). While Arab Americans live in all 50 states, the majority of them (more than two thirds) can be found in just ten of the states. These states include New York, Florida, Texas, California, Illinois, Ohio, Pennsylvania, Virginia, and Michigan (Arab American Institute, n.d.). According to the ADC, the Detroit-Dearborn area contains the largest communities of Arab Americans (Arab-American Anti-Discrimination Committee, 2009).

Although the majority of Arabs throughout the world are Muslim, they can be Christian or Jewish as well. A Muslim is an individual who observes the religion of Islam, which the ADC defines "as an Arabic word meaning submission to God" (Arab-American Anti-Discrimination Committee, 2009). Muslims believe in one God whose main messenger was Muhammad, and they live following the teachings of God, or Allah (Arab-American Anti-Discrimination Committee, 2009). While most Arab Americans are Christian, the Muslim population is the quickest increasing in the Arab American community (Arab American Institute, n.d.).

As the Arab American and Muslim populations have increased in the United States, so have various forms of prejudice and discrimination against them, from extreme instances of hate crimes to more subtle, possibly inadvertent, negative behaviors. Hate crimes are crimes aimed at an individual because of his or her race, religion, ethnicity, or other aspects of the victim's group membership (Cheng, Ickes, & Kenworthy, 2013). Although all forms of hate crimes in the U.S.

increased 5.04% during 2015 (Levin, n.d.), hate crimes against the Muslim population in 2015 were the highest they have been since the events on 9/11, with a reported 78% increase (Levin, n.d.). Data on anti-Arab hate crimes are relatively limited, as the FBI has just recently added this category as a new hate crime, but reports show that these have increased 219% (Levin, n.d.). Even though anti-Arab attacks are separate from those crimes classified as anti-Muslim, the two often correlate with one another. Because of this, anti-Muslim hate crimes can be sometimes wrongly categorized as anti-Arab hate crimes (and vice versa); therefore, the number of incidents in each category may be even higher (Levin, n.d.).

The hate crimes themselves can range from extreme cases of murder and arson to property damage and verbal abuse, all of which seem to be spurred by the poor depictions and negative stereotypes surrounding the Muslim population (Perry, 2014). Outlets such as national media stimulate prejudicial beliefs and discriminatory actions through their negative depictions of Muslims (Cheng, Ickes, & Kenworthy, 2013). In the West, there appears to be a culture that allows for not only anti-Muslim feelings, but also anti-Arab and anti-Middle East as well. Muslims and Arabs have been the subject to a long past of discrimination, whether it be violent, or non-violent (Perry, 2014). Other forms of discrimination outside of hate crimes include discrimination in the workplace, Arab American or Muslim individuals being illegally removed from airplanes, and FBI misconduct in the form of racial profiling, stereotyping, and other instances of illegal detainment (Awad, 2010).

Another type of discrimination aimed at individuals from minority groups is called microaggressions, which are defined as indirect forms of bias that are commonly inadvertent and even exhibited unnoticed by the individual committing them (Nadal et al., 2012). Prior research has shown that microaggressions are generally found to be common in the lives of individuals of

color, sexual minorities, and women (Nadal et al., 2012). For ethnic minority groups, encountering microaggressions seems to highlight their lower social status level, even if the microaggressions are committed relatively innocently by the perpetrator. For example, African Americans who have experienced such offenses have reported them to not only be common, everyday occurrences, but also extreme environmental stressors because they negatively impact their self-perception and behaviors (Huynh, 2012). Latinos and Asian Americans undergo similar thoughts as members of these ethnic minority groups also feel as though they are indeed different from others or are truly not American (Huynh, 2012).

Even though prior research has reported on microaggressions common in the lives of ethnic and other minority group, there is very little research on this form of discrimination against religious minority groups (Nadal et al., 2012). A study performed by Nadal et al. (2012) sought to fill this gap in the literature by studying such incidents aimed towards Muslim Americans. The researchers coded responses of ten Muslim American participants and found that six broad categories of religious microaggressions emerged. The themes ranged from blatantly discriminatory to subtle, which demonstrates the variety of ways Muslim Americans can feel threatened or discriminated against. Example themes include: 1) Endorsing Religious Stereotypes of Muslims as Terrorists, which occurs when others express that all Muslims are associated with terrorists groups and are horrible people; and 2) Islamophobic and Mocking Language, in which others ridicule and use unkind language toward the Muslim individual (Nadal et al., 2012). Further, Nadal et al. (2012) report that prior studies have shown that it might not, however, be clear to Muslim Americans who encounter microaggressions why they face microaggressions; these individuals may question whether it is because of their race/ethnicity

rather than their religion. The participants also revealed how experiencing microaggressions caused them to experience negative emotions and distress.

### **Ethnic Identity's Relation to Well-Being**

Studies have shown that the higher the level of individuals' ethnic identity, defined as the feeling of ethnic belonging, inclusion, and commitment concerning cultural customs and principles, the stronger their sense of psychological well-being (Sheldon, Oliver, & Balaghi, 2015). As part of his or her ethnic identity, an individual can be considered bicultural or multicultural if they identify with more than one culture (Benet-Martinez & Haritatos, 2005). There exists, however, a complicated balance between the different cultures a person belongs to and there are positive and negative aspects for the individual. It becomes imperative then as to how a particular individual copes with the frequently contrasting cultural systems he or she is exposed to and the overall identity formation can differ from person to person (Benet-Martinez & Haritatos, 2005). While being bicultural, for example, is associated with a sense of pride, community, and individuality, there is also the sense of identity confusion and collision of the sets of values from both cultures, in addition to the racial stereotypes and pressures to adhere to one culture over the other that can arise (Benet-Martinez & Haritatos, 2005).

Research has also shown that this result holds true for minority groups that are subject to psychological stress. For Arab Americans, a minority group that faces stressors resulting from prejudice, discrimination, and other forms of adversity, ethnic identity could play a mediating role between psychological stress and well-being (Sheldon et al., 2015). Sheldon et al. (2015) examined ethnic identity's relation to well-being in Arab American emerging adults. It was predicted that there would be a positive relation between ethnic identity and well-being. Results indicated that this was the case, as there were positive relations between aspects of the Arab

American individual's ethnic identity and well-being.

### **Religiosity's Relation to Well-Being**

In addition to ethnic identity, the level of religiosity can also play a role in an individual's psychological well-being. There is a possible relationship between the level of religiosity and the level of psychological well-being (Gulamhussein & Eaton, 2015). It has been shown that there is a positive relationship between religiosity and subjective well-being, which is defined as the cognitive and affective assessments of an individual's life or, simply stated, happiness and satisfaction (Abdel-Khalek, 2011). In addition, research has found that religious beliefs and practices are related to lower levels of depression, anxiety, and substance abuse. Religiosity is also related to higher well-being, optimism, having significant meaning in life, and many more positive outcomes (Abdel-Khalek, 2011). Adel-Khalek (2011) performed a study in which religiosity was examined in relation to subjective well-being, self-esteem, and anxiety for a sample of Kuwaiti Muslim adolescents. It was hypothesized that there would be a significant positive correlation between both religiosity and subjective well-being and religiosity and self-esteem, but a negative correlation between religiosity and anxiety. Results of this study indicated that religiosity is related with higher levels of subjective well-being and self-esteem, and lower levels of anxiety.

Muslim women are more easily identified as being Muslim through their outerwear, such as the hijab. The custom of the hijab involves wearing certain attire required by Muslim teachings. In the United States in particular, Gulhamhussein and Eaton (2015) report that adherence to such teachings for Muslim women represents their religious identity and the desire to avoid sexual objectification. They point out that the practice of wearing the hijab is not merely a question of does an individual wear one or not, however, because there can be varying degrees

to which a woman dons the hijab. However, they found that generally the more conservative a woman is in terms of her clothing, the more likely she is to experience perceived discrimination. Gulamhussein and Eaton (2015) also discussed other negative experiences that Muslim women often have as a result of the hijab. The researchers pointed out that Muslim women may experience the aforementioned microaggressions, which leave them feeling looked at in an unwanted way and/or feeling hurt. Muslim women who wear the hijab also might think that because they do not look the same way as others in America, they are part of an out-group. In addition, Gulamhussein and Eaton (2015) discussed the idea that Muslim women may feel misunderstood, and consequently angered and dejected. All these negative outcomes can cause personal distress for Muslim women who wear the scarf.

However, Gulamhussein and Eaton (2015) reported that there are also helpful outcomes that may result from wearing the hijab. For example, the hijab can play a defensive or shielding role, as well as aid in the development of one's identity. The hijab may also give a woman a sense of social support in that it allows her to relate to the broader Muslim community, which becomes beneficial in times of stress (Gulamhussein & Eaton, 2015). The custom of the hijab has been connected to a higher level of psychological well-being, for it can also protect against stressors that do not include discrimination or prejudice, such as the high standards of beauty the media relays to women.

### **The Current Study**

The general trend in the majority of the research done on the Arab American population has indicated that there is a gap in the knowledge concerning this ethnic group because it is not considered a minority group by the United States government. As a result, acts of discrimination on this group often go by undocumented. Factors such as level of religiosity and perceived

discrimination can play a role in impacting an Arab American individual psychologically. The purpose of this study is to analyze the relation of perceived ethnic and religious discrimination to well-being. Based on previous research, I hypothesize that individuals who have been discriminated against will have a lower level of psychological well-being, those with higher ethnic identity will have higher level of psychological well-being, and those with higher religiosity will have higher level of psychological well-being.

### **Method**

#### **Participants**

The participants in this study were 18 Muslim females of Arab American descent (see Table 1). Participant age ranged from 18 to 34 years old, with the majority of them being between 18-19 years old (61.1%). Of the participants, 66% were born in the United States and 33.3% did not wear a headscarf all of the time. Participants were undergraduate students at the University of Michigan-Dearborn and selected through a prescreening process via the SONA system for the introductory psychology subject pool at the university. The prescreening process ensures that the students who meet the criteria of this study (gender, race/ethnicity, religion) can view this study.

#### **Measures**

**Ryff Scales of Psychological Well-Being (RSPWB).** To assess psychological well-being, the RSPWB (Ryff, 1989), which contains six subscales, was used. The Autonomy subscale addresses an individual's independence from the impact of others on decision-making and emotions. An example of an item on this subscale is, "I tend to worry what other people think of me." The subscale of Environmental Mastery refers to an individual's capability of finding and utilizing a suitable environment for his or her own success. An example of this subscale is, "I do

not fit very well with the people and the community around me.” The third subscale, Personal Growth, refers to the capability of an individual to realize, reach, and grow to his or her full potential in life, with items consisting of statements such as, “I have the sense that I have developed a lot as a person over time.” The Positive Relations subscale concerns the importance of developing and sustaining significant and meaningful relationships with others; it refers to the ability to have empathy and compassion. An example of an item on this subscale is, “Most people see me as loving and affectionate.” The Purpose in Life subscale, an example of which is the statement “My daily activities often seem trivial and unimportant to me,” refers to whether or not an individual has clear goals in life that make life seem more meaningful to him or her. Finally, there is the Self-Acceptance subscale, the positive beliefs towards one’s self. An example is, “In general, I feel confident and positive about myself.”

The original RSPWB (Ryff, 1989) consisted of 120 items, with each subscale containing 20 items. This study utilized a 42-item version of this scale with the subscales each containing 7 items. A total of 20 items were reverse-coded. Responses to statements were given on a 6-point scale, ranging from 1 (*Strongly Disagree*) to 6 (*Strongly Agree*).

**Multigroup Ethnic Identity Measure (MEIM).** The MEIM (Roberts et al., 1999) is a measure of ethnic identity comprised of 12 statements, with response options ranging from 1 (*Strongly Disagree*) to 4 (*Strongly Agree*). This measure is composed of two subscales, which are the two aspects of ethnic identity: the Affirmation/Belonging scale and the Exploration subscale. The Affirmation/Belonging subscale consists of 7 items and measures the sense of belonging and pride in one’s ethnic group. An example of an item in this subscale is, “I have a clear sense of my ethnic background and what it means for me.” The Exploration subscale, consisting of 4 items, measures an individual’s desire to discover more information about his or

her ethnic group. An example item is, “I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs” (Roberts et al., 1999).

**Bicultural Identity Integration (BII) Scale.** The BII scale (Benet-Martinez & Haritatos, 2005) is made up of 8 items, with response options ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). A total of three items were reversed-coded. The measure is divided into two subscales: Cultural Conflict and Cultural Distance. The Cultural Conflict subscale addresses whether or not an individual feels as though his or her two cultures clash or go with one another. Cultural Distance refers to whether or not an individual feels as though his or her two cultures are distinct from each other or blended together. The Cultural Conflict subscale consists of 4 items that include statements such as: “I feel caught between the Arab and American cultures” and “I feel like someone moving between two cultures.” The Cultural Distance subscale consists of 4 items and has statements such as: “I keep Arab and American cultures separate” and “I am simply an Arab who lives in North America.” This measure is not specific to Arab Americans as the researchers can decide which ethnic minority group to include in their study. In the original measure, Chinese Americans were included.

**Schedule of Racist Events.** The Schedule of Racist Events (Landrine & Klonoff, 1996) is composed of 18 items. Following the modifications done by Moradi and Hasan (2004), the word *Black* was changed to *Arab background*. For example, the question “How many times have you been treated unfairly by teachers and professors because you are Black?” was altered to “How many times have you been treated unfairly by teachers and professors because you are of Arab background?” Each item is asked three times: once for the frequency of the event in the past year (subscale called SRE Recent), once for the frequency of the event in one’s entire life (SRE Lifetime), and once for how stressful the event was for the individual (SRE Appraisal).

Examples of questions asked include: "How many times have you been treated unfairly by your coworkers, fellow students, and colleagues because you are of Arab background?" and "How many times have you been treated unfairly by strangers because you are of Arab background?" Finally, one of the items on the original scale consists of racial slurs directed toward African Americans. Using Moradi and Hasan's (2004) modifications, these slurs were changed with racial/ethnic labels directed to those of an Arab background, such as "terrorist," "towel head," and "foreigner."

At the end of the measure, the researcher added a set of 7 items that addressed microaggressions. The subscales for these additional items were renamed SRE New Recent, SRE New Lifetime, and SRE New Appraisal. This measure tapped into more subtle forms of discrimination, based on the six themes of microaggressions found in the study performed by Nadal et al. (2016). These themes included: Endorsing Religious Stereotypes of Muslims as Terrorists, Pathology of the Muslim Religion, Assumption of Religious Homogeneity, Exoticization, Islamophobic or Mocking Language, and Alien in Own Land. The items were formatted in the same way as the rest of the items on the Schedule of Racist Events (Landrine & Klonoff, 1996). Examples of some of these items include: "How often are you asked questions about your religion that made you sense the person asking the question was being judgmental of your religious practices?" and "How often have you been offended by a joke made on television or in a movie at the expense of Muslims or the Arab culture?"

**Demographics questionnaire.** Participants were asked to indicate their age, class-standing, city they live in, if they were born in the United States, and total household income from a list of income ranges. In addition, they were asked to indicate their level of religiosity on a scale from 1 to 10, with 1 being "not at all religious" and 10 being "very religious." Finally, the

participants were asked if they wore a headscarf. If a participant marked “yes”, she was then asked to place an “X” next to the choice(s) that most describe when and where the headscarf was worn. Choices included: “all the time when in public”, “at the mosque”, “at special events”, and “while praying”.

### **Procedure**

The participants of this study, who included only those who got access to SONA, first completed a prescreening questionnaire to ensure that they were Muslim females of Arab American descent. SONA is the psychology research participation program that the students in introductory psychology courses at the University of Michigan-Dearborn go through to enroll in studies. The students who participate in studies through SONA earn credit for their respective courses, with the alternative assignment being that they read articles and write summaries for credit.

Participants of this study were asked to come in on an indicated day to participate. The time, location, and date were all specified on the SONA website. The study took place in a classroom, with no more than 15 to 20 participants allowed to participate on a given day to allow enough space between participants so as to maintain confidentiality. When the participants first arrived at the study location, they were asked to sign in. Each participant was then given two consent forms, one for them to read and sign and the other for them to keep. Upon completion of the consent form, the participants were asked to place their signed forms in a manila envelope in the front of the room.

Each participant was then given a manila folder containing the questionnaire. If a participant did not feel comfortable signing the consent form, he or she was allowed to leave the study and was not handed a manila folder. However, those participants still got credit for their

participation. Remaining participants were asked to complete the packet given to them as accurately as possible, but were assured that they did not have to answer any questions they did not feel comfortable answering.

All the students first filled out the MEIM, BII, and Ryff questionnaires, which were randomized for each participant. The participants then completed the SRE, followed by the demographics form. Once the questionnaires were completed, the participants were asked to place their packets inside their manila envelopes and place them on the desk at the front of the room. When the participants were done with this study, they were thanked and handed a debriefing form that provided information regarding the purpose of the study, counseling centers, and other resources they could use if they felt any distress caused by the questionnaires. The debriefing form also contained contact information for the PI and faculty advisor.

## **Results**

### **Reliability Analyses, Means, and Standard Deviations**

Cronbach's alpha coefficients were computed for the items in each measure's subscales (see Table 2, column 1). After running the reliability measures, the BII Cultural Distance scale was removed because of its low internal reliability (0.404). In addition, for each of the measures, means and standard deviations were computed (see Table 2).

### **Correlations Between Variables**

Pearson correlation coefficients were computed to examine the relationships between participants' age, religiosity scores, the two MEIM subscales, the two BII subscales, the Ryff overall measure, and the six SRE subscales. A composite SRE score was also computed to test the correlations in place of the six subscales. While there were no significant correlations with the overall discrimination measure, there were some sub scales that did correlate.

As can be seen in Table 3, there was a significant correlation between the MEIM Affirmation/Belonging subscale and age, and between the MEIM Affirmation/Belonging subscale and Religiosity. Younger women and women with higher religiosity had a higher sense of affirmation and belonging. There was also a significant correlation between the MEIM Exploration subscale and age as well as the MEIM Exploration and Religiosity. Younger individuals and those with higher religiosity scored higher on the MEIM Exploration subscale. Finally, there was a significant correlation between the MEIM Affirmation/Belonging subscale and the SRE New Recent subscale, indicating that those who had higher sense of ethnic affirmation and belonging felt a stronger sense of racism towards them.

### **Discussion**

The purpose of this study was to analyze the relation of perceived ethnic and religious discrimination to well-being. It was hypothesized that individuals who have been discriminated against will have a lower level of psychological well-being, those with higher ethnic identity will have higher level of psychological well-being, and those with higher religiosity will have higher level of psychological well-being.

It was found that younger individuals scored higher on the MEIM Affirmation/Belonging subscale and the MEIM Exploration subscale. The Affirmation/Belonging subscale refers to the attitude and feeling of belonging toward one's ethnic group, whereas the Exploration subscale measures how willing an individual is to learn about his or her ethnicity (Roberts et al., 1999). In the study performed by Roberts et al. (1999), even though no correlation was found between age and ethnic identity for the adolescents in the study in the grades six through eight, it was reported that the mean scores for these participants were slightly lower than the scores for high school students in prior research. This suggests that as individuals get older, ethnic identity

development occurs, which yields higher scores (Roberts et al., 1999). During the time of late adolescence, ethnic identity exploration and belonging is more likely to occur, which aids in identity formation. It is normal that there is a difference in the level of exploration among the different age groups ranging from adolescence through adulthood (Roberts et al., 1999).

This was the case in the current study, as those younger individuals scored higher on this subscale, as well as the MEIM Exploration subscale. Despite the wide range of ages in the current study (18-34), these findings may have been limited by the very small sample size in the older age groups as compared to the younger. The majority of the participants were aged 18-21 (61.1%), while only 22.2% of the individuals were between the ages of 22-34. And while the individuals were asked whether or not they were born in the United States, the amount of time they actually have lived in the country was not accounted for. This could have impacted an individual's desire to learn about his or her ethnic background or his or her sense of belonging.

Women who scored higher on the MEIM Affirmation/Belonging subscale reported lower levels of religiosity. However, those who scored higher on the MEIM Exploration subscale scored higher on religiosity. This may have been the case as those who felt a greater belonging to their ethnicity could feel a deeper connection to the cultural aspect of their ethnic identity, rather than the religious. Whereas those who scored higher on the exploration subscale are more willing to learn about the different aspects of their ethnicities.

Finally, those who scored higher on the Affirmation/Belonging subscale (those who had a greater sense of belonging to their ethnicity) reported a higher frequency of racism directed toward them in the past year. This could be explained by the possibility that those who feel a greater connection to their ethnicity might be more aware of the racist events toward them or may take more notice of such events around them. In a study performed by Landrine & Klonoff

(1996), it was hypothesized that those African American individuals who were considered more traditional would report experiencing more racism than those individuals who were more acculturated because of appearing “more Black” than “more White.” Results supported this hypothesis as traditional African Americans scored higher on the SRE subscales (1996). This could apply to the Arab Americans of the current study who indeed felt a greater sense of belonging to their ethnicity.

It was hypothesized that individuals who have been discriminated against will have a lower level of psychological well-being; however, there were no such findings. Similarly, the hypothesis that those with higher ethnic identity will have higher level of psychological well-being was not supported. It was expected that there be a significant positive correlation between religiosity and psychological well-being, but results also showed there were no such findings. Perhaps significant correlations would have been found had other aspects besides well-being been measured, such as optimism, anxiety, or substance abuse as in the study performed by Abdel-Khalek (2011).

### **Limitations and Future Directions**

There were some limitations to this study. The sample size of this study was very small and may not have been representative of the Arab American community as a whole because of the lack of diversity in the sample. All the participants attended the University of Michigan, Dearborn, which is located in a high ethnic density area. This may have an effect on the way they are treated in this community versus an area where there is lack of this high density.

There might also have been limitations to the measures used in this study. All the measures used were validated, but changes or additions were made to some of them. For example, the original BII study was conducted for Chinese Americans, but because the BII is not

specific to any one ethnic group, Arab Americans were used instead. Similar changes were made to the SRE in which the word *Black* was changed to *Arab background*.

The psychologically well-being scale could have provided its own limitations as it was a very long, detailed measure. Participants may have felt fatigued when completing it. There could have been the effects of participant fatigue overall, as this was a relatively long study.

Participants could have felt the effects of taking so many measures after each other. And in addition to well-being, other studies have assessed stress, anxiety, or self-esteem as well, which were not addressed in the current study.

Future researchers could examine the potential buffering effects of some of the variables in this study. For example, in an area of high ethnic density versus an area where Arab American Muslims are the minority, ethnic density could serve as the buffer between perceived discrimination and well-being. Finally, future studies could also examine the differences between male and female Arab American Muslims.

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Table 1

*Characteristics of Sample*

Characteristics	Percentage
<b>Age</b>	
18-19	61.1
20-21	16.7
22-34	22.2
<b>Class standing</b>	
Freshman	55.6
Sophomore	11.1
Junior	22.2
Senior	11.1
<b>City</b>	
Bloomfield	5.6
Dearborn	44.4
Detroit	5.6
Dearborn Heights	38.9
Livonia	5.6
<b>Born in the United States</b>	
Yes	66.7
No	33.3
<b>Annual total household income</b>	
Less than \$10,000	5.6
\$10,000-\$39,999	38.9
\$40,000-\$69,999	38.9
\$70,000-\$99,999	5.6
\$100,000 and over	5.6
<b>Wear a headscar</b>	
Yes	83.3
No	16.7

*Note.* N=18

Table 2

*Means, Standard Deviations, and Internal Reliabilities for Variables*

Variables	M	SD	Cronbach's alpha
MEIM Affirmation/Belonging	3.71	0.392	0.915
MEIM Exploration	3.28	0.536	0.779
BII Cultural Conflict	2.83	0.853	0.796
Overall Ryff	4.57	0.512	0.888
SRE Recent	1.78	0.853	0.917
SRE Lifetime	2.20	0.874	0.883
SRE Appraisal	2.54	1.32	0.950
SRE New Recent	3.11	0.972	0.697
SRE New Lifetime	3.85	1.13	0.757
SRE New Appraisal	3.60	1.42	0.627

*Note.*  $N=18$ . MEIM subscales are rated on a 1-to-4 scale. BII subscales are rated on a 1-to-5 scale. Ryff measure rated on a 1-to-6 scale. All SRE subscales rated on a scale of 1-to-6.

Table 3

*Intercorrelations Between Variables*

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1.Age	—											
2. Religiosity	-0.442	—										
3. MEIMAffBelong	-0.524*	-0.630**	—									
4. MEIMEExplore	-0.703**	0.740**	0.504*	—								
5. BIIConflict	-0.129	-0.042	-0.270	0.030	—							
6. RyffOverall	0.323	-0.228	-0.190	-0.233	-0.182	—						
7. SREOriginalRecent	0.037	0.023	0.202	0.025	0.090	-0.154	—					
8.SREOriginalLifetime	0.285	-0.230	0.039	-0.320	0.174	-0.054	0.739**	—				
9. SREOriginalAppraisal	0.002	0.093	0.330	0.034	0.021	-0.293	0.702**	0.760**	—			
10. SRENewRecent	-0.090	-0.024	0.501*	-0.072	-0.035	-0.232	-.657**	0.724**	0.824**	—		
11. SRENewLifetime	0.085	-0.200	0.220	-0.261	0.223	-0.033	0.651**	0.876**	0.763**	0.788**	—	
12. SRENewAppraisal	0.024	-0.157	0.385	-0.208	0.117	-0.241	0.583*	0.697**	0.823**	0.887**	0.857**	—

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*Note.*  $N = 18$ . \* =  $p < .05$ , \*\* =  $p < .01$ . Pearson correlation coefficients were used for analyses.