

SPIRITUALITY: AN INDICATOR OF ACCULTURATION AMONG MUSLIMS

By

Hadia Ghazi

Ralph W. Hood Jr.  
Professor of Psychology  
(Chair)

Paul Watson  
Professor of Psychology  
(Committee Member)

Christopher F. Silver  
Equity and Diversity Affairs Specialist  
(Committee Member)

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Hadia Ghazi

A Thesis Submitted to the Faculty of the University of Tennessee at Chattanooga in  
Partial Fulfillment of the Requirements of the Degree  
of Master of Science: Psychology

The University of Tennessee at Chattanooga  
Chattanooga, Tennessee

August 2016

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## ABSTRACT

Muslims are from unique nationalities and ethnicities, leaving their motherland for various reasons while little is known about their acculturation. Due to constant desecration of Islam, integration remains challenging for Muslim immigrants due to extreme prejudice. Due to the complexity of Islamic identity coupled with challenges of enculturation, this study ( $n=390$ ) explored through online questionnaires the generational differences of identity, psychological well-being, personality, perceived prejudice and acculturation of 1<sup>st</sup> -4<sup>th</sup> generation Muslim immigrants in the U.S. who self-identified as spiritual or religious. Distinction of religious or spiritual identity was not found among Muslim immigrants. First generation religious Muslims scored higher on psychological well-being. Further, results explored other individual differences among Muslims amid the extreme prejudice they face currently from host societies and future research complications with exploring Muslim immigrants.

Keywords: Muslim immigrant; Islam; Acculturation; Well-being, Religion; Muslim

## DEDICATION

I would like to dedicate this to my family, friends and colleagues. I hope this study opens the doorway to future research on Muslim immigrants and their experiences so that we may understand each other better and live in peace.

## ACKNOWLEDGEMENTS

First, thank you Allah (God), for the awareness and energy to breathe and be a part of this magnificent journey of life. Only with strong faith, will and determination have I been able to succeed. I would like to give recognition to numerous people including my chair advisor Ralph W. Hood Jr., committee members: Christopher F. Silver and Paul Watson, family, colleagues, friends and Muslims participants who made this thesis possible. I would like to especially thank Christopher F. Silver who first facilitated me to put into paper the endless ideas in my head. Throughout all the obstacles I faced with this project, he remained confident in my success and ability to complete it, for that I will always be grateful to him and his family.

A huge thanks to Ralph W. Hood Jr. who remained consistent in his certainty in me to excel. He understood many of the concepts for this project without tiresome explanations and made me feel accepted. Additionally, thank you, Tommy Coleman for your assistance in the success of data collection. Likewise, an enormous amount of gratitude goes to Jonathon Jong, I will always be appreciative of the support he provided me. I would also like to thank Sevdenur Duzguner for her help in my research for an acculturation scale. Also, a huge thanks to Robert Arrowood who contributed to the analysis of this project.

There are many other people who guided me, bestowed kindness, and were patient in advising me through countless hours of this thesis process. If I have failed to

mention you, please forgive me. Know that you I am grateful to you for being a part of this journey with me.

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## LIST OF ABBREVIATIONS

MI, Muslim Immigrants

US, United States of America

West, the United States

RYFF, Ryff Psychological Well-Being Scale

RYF\_SA, Ryff Psychological Well-Being Scale / Self Acceptance

RYF\_PRO, Ryff Psychological Well-Being Scale / Positive Relations with Others

RYF\_Au, Ryff Psychological Well-Being Scale / Autonomy

RYF\_EM, Ryff Psychological Well-Being Scale / Environmental Mastery

RYF\_PL, Ryff Psychological Well-Being Scale / Purpose in Life

RYF\_PG, Ryff Psychological Well-Being Scale / Personal Growth

BF, Big Five Personality Inventory

BF\_E, Big Five Personality Inventory / Extraversion

BF\_A, Big Five Personality Inventory / Agreeableness

BF\_C, Big Five Personality Inventory / Conscientiousness

BF\_N, Big Five Personality Inventory / Neuroticism

BF\_OE, Big Five Personality Inventory / Openness to Experience

IAS, Immigrant Acculturation Scale

IAS\_In, Immigrant Acculturation Scale / Integration

IAS\_As, Immigrant Acculturation Scale / Assimilation

IAS\_Se, Immigrant Acculturation Scale / Separation

IAS\_Ma, Immigrant Acculturation Scale / Marginalization

IAS\_In, Immigrant Acculturation Scale / Individualization

PPrej, Prejudice Scale Lepore and Brown

PMIR, Psychological Measure of Islamic Religiousness (PMIR)

PMIR\_Rs, Psychological Measure of Islamic Religiousness (PMIR) /Religious Struggle Subscale

PMR\_IB, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Belief Subscale

PMIR\_Ep, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Ethical Principles Subscale

PMIR\_IU, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Universality Subscale

PMIR\_RC, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Religious Conversion Subscale

PMIR\_ID, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Identification Subscale

PMIR\_Ob, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Obligation Subscale

PMIR\_Prc, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Positive Religious Coping Subscale

PMIR\_NC, Psychological Measure of Islamic Religiousness (PMIR) /Islamic Negative Coping Subscale



PMIR\_PD, Psychological Measure of Islamic Religiousness (PMIR) /Islamic  
Islamic Practice/Duty Subscale

PMIR\_RE, Psychological Measure of Islamic Religiousness (PMIR) /Islamic  
Exclusivism Subscale

PMIR\_WB, Psychological Measure of Islamic Religiousness (PMIR) /Islamic  
General Well-Being Subscale

Psychological Measure of Islamic Religiousness (PMIR) /Islamic Global

PMIR\_GR, Religiousness Subscale

## LIST OF SYMBOLS

ANOVA, Analysis of Variance,

$M$ , Mean

CI, Confidence Interval

$df$ , degrees of freedom

ES, effect size

$f$ , frequency

$F$ ,  $F$  distribution

GLM, Generalized linear Model

$n$ , number of cases in sub sample

$N$ , number of sample

$SD$ , standard deviation

$M$ , Mean

$F$ , F-statistic

$t$ , T-statistic

$p$ , significance statistic

# CHAPTER I

## INTRODUCTION

### **Significance of Study**

Muslim communities in the United States are extraordinarily unique because they come from diverse and large ethnicities around the world. These ethnicities include a large percentage of American converts, immigrants and their children including first, second, and third generations from worldwide including Asia, Middle East, and Africa. Currently, Muslims make up over 6 million people in the population in the United States (which I will call the West throughout this dialogue) alone and continue to rise in numbers across the world (Barrett, 2007). The believers of Islam come from a range of different cultures, nationalities, Islamic ideologies, and ethnicities. With the advancement of world travel and technology, we are bound to come across meeting, hearing about or working with Muslim immigrants. While the numbers of Muslims increase in the U.S. due to different reasons, there is little known about their acculturation within the West. Acculturation, defined by Redfield, Linton, and Herskovits (1936, p. 149) means “those phenomena, which result when groups of people having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups.” An important aspect of acculturation for Muslim immigrants includes religion, a primary aspect of functionality for their way of life.

Furthermore, given that religion is one of the most important variables in acculturation among ethnic minority groups and immigrants, “it is crucial to investigate Muslim immigrants’ religious attitudes, and behaviors upon adaption to expand the scientific study of religion worldwide and globally” (Ghaffari & Ciftci, 2010, p. 14). The importance of Muslim

immigrants' religious identities is significant because they may reveal how acculturated they are in their host society, a crucial aspect in understanding the core elements of acculturation to the country they have immigrated. The religious identity of some Muslim immigrants can be an imperative integrated identity of religion and culture as one. This idea of religious identity and culture as one among Muslim immigrants also needs further exploration in the field of religious studies.

In the West, there are vast markets of religious identities that Muslim immigrants can embrace. With the freedom to choose any religious identity without persecution, there is more opportunity than ever before for Muslim immigrants to explore other religious identities other than Islam. One concept that has become very popular in the West is the idea of an individual identifying as a spiritual person rather than religious or vice versa. This idea of spiritual or religiousness is also one of great need of further research in the West. It is critical to explore reasons why or if Muslim immigrants are identifying as spiritual rather than religious and vice versa amidst the vast markets of religion available in the West. Identifying if Muslim immigrants are categorizing themselves as spiritual may indicate acculturation to the host society. It is also worth stating that many other factors including treatment of host society affect the rate of acculturation among Muslim immigrants, including prejudices and understanding of or welcome of Muslim immigrants and their faith. Other aspects of acculturation could also include the personality of Muslim immigrants.

There has been an increase of Muslims in the United States through migration since the first wave of Muslim immigration in the late 1800's and early 1900's. This increase is due to higher birth rates, conversion, and migration of Muslims from other countries. Many Muslims migrated to the United States for several reasons: forced migration due to refuge from ethnic,

religious, or political persecution, and better economic opportunity or to get a better education (Moinuddin, 2003). Muslims migrated to the United States in hopes of carving out a place where they could prosper and flourish in a land that promises freedom of worship and the chance to live a better life. Muslims who migrate face many challenges while attempting to acculturate to the Western society including the risk of losing their culture, beliefs, traditions, values, religious identification, and psychological well-being while adapting to their new environment.

The repercussions of resettling into the United States where there is still a lack of an established understanding of Muslims and their acceptance, Muslim immigrants face new dilemmas that involve views contradictory to their own such as drug and alcohol usage, problems on proper dress for different sexes, and the discrimination from being a Muslim in a hostile surrounding which they had not encountered before (Moinuddin, 2003). Muslims are faced with these problems every day and are forced to make the decision of keeping their culture and religious identity and experience prejudice or assimilate and risk losing a part of whom they are. Acculturation to Western society varies among Muslims due to many facets such as personality, socio-economic levels, education, religion, cultural values, country of origin, access to mosques, and the prejudice experienced from the host society.

Today, Muslims in the United States are experiencing more prejudice due to the aftermath of September 11, 2001 (9/11) and its desecration of the religion of Islam. American Muslims have experienced a large “volume of acts of vengeance from sectors of the American public in form of hate crimes, defamatory speech, harassment, job discrimination, and Islamophobia” (Abu-Raiya, Pargament, & Mahoney, 2011, p. 5). Muslims are now more in the spotlight whereas they were not before. Unfortunately, the desecrating attention that was cast on Muslims due to the tragic events of 9/11 not only impacted Muslims’ acculturation to the West,

but also their psychological well-being, fear of being targeted by hate crimes, anxiety about the future, loss of community, isolation, threats to personal safety, and stigmatization (Abu-Raiya et al., 2011). In some cases, these concerns drove American Muslims to their religion so that they could cope with the prejudice they experienced from what they deemed to be a safe place to express their right to religious freedom. Although many American Muslims reached out to their religion to cope with the negative stressors at large by praying and attending the mosque, many Muslims might not have the same inclination, given they may identify as more spiritual than religious and may not have the opportunity to gain help from the institutional benefits of an organized religious system.

The status of whether Muslims identify as spiritual or religious is one that needs more expansion from researchers in the field of psychology of religion. It is important to understand where Muslim Americans stand in regards to their religious identity during and after acculturating to the West because religion can be a core function in the process of acculturation. For Muslims, religion is an essential role that is valued above all things. Religion is an essential role in the lives of Muslims, as (Verkuyten & Yildiz, 2007, p. 1449) explicate,

“The lives of practicing Muslims are organized around their religious beliefs, values, and rituals because they provide certainty and meaningfulness. Thus, religion is a shared meaning system for Muslim immigrants because it helps buffer distress expected during migration and helps one make sense of life occurrences.”

When Muslims acculturate to the West, they are in risk of losing their religious identification due to the influence of the vast markets of religions available in America. The majority of Muslims who acculturate to Western culture may identify as more spiritual than religious depending on their phase of acculturation. This may be due to the prejudice one receives from their surroundings in which he or she makes an attempt to minimize their

differences in hopes of being accepted by the majority of Americans. It is not uncommon for those who migrate to the United States to go to extreme lengths to fit in the culture. For example, according to Smith (1999), many Arab Muslim immigrants changed their names to American names to appear more American to prevent discrimination and allow easier assimilation. Subsequently, the phenomenon of identifying as spiritual rather than religious may also be attributed to the individual's personality traits, generational differences, and rate of acculturation to the culture of the West.

### **Statement of Purpose**

A principal concept of understanding the acculturation process among Muslims, is comprehending the vital role of religion. The present study explored these conditions: Muslim immigrants' process of acculturation including the influence of personality, generational differences of religious identification (identifying as spiritual or religious), and the perceived prejudice as well as psychological well-being of Muslims in relation to the responses of the receiving society. Due to the limited nature of research on the study of Muslims in the United States and their acculturation process, understanding of the term spiritual is essential from an Islamic framework. I want to find out if personality, perceived prejudice, and psychological well-being play any significance in the acculturation process for Muslim Immigrants.

1. The results should help identify additional factors of acculturation within the Western Islamic communities and also educate the West about the internal conflicts Muslims face in the process of acculturating.
2. Additionally, this research would help health professionals, mental health research and working world better understand Muslims in the United States and also be prepared to

assist them in counseling when taking into account their acculturation, religious identification, personality perceived prejudice and psychological well-being.

3. Current research will help identify if the concept of spirituality and religion are different among 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslims. This would help future researchers establish a foundation for exploration of Islam across immigrant generations.

4. Not much literature exists on Muslims in America so the aim of this research will help contribute and establish a foundation to the research field by providing a doorway to the life of Muslims and their personal struggles.

5. This study can help Muslims understand themselves better by research conducted on issues Muslims relate to such as generational differences, psychological wellbeing, prejudice and personality in relation to acculturation and spiritual or religious self-identity.

## **Islam and Muslims**

This section will give a concise explanation about the religious background of Muslims. This study is also about Muslims so it is essential to give the breakdown of the religion before proceeding. According to the Pew Research Center, Muslims are “23% of the global population, 1.6 billion Muslims worldwide as of 2010, and globally (62%) live in the Asia-Pacific region, including large populations in Indonesia, India, Pakistan, Bangladesh, Iran and Turkey” (Lipka, 2015). Islam is one of the world’s fastest and largest growing religions after Christianity. Lipka (2015) also suggests that only 1% of the United States is Muslim and 63% of that 1% are immigrants. Muslim immigrants make up a large amount of the Muslim population in the U.S. and yet so little literature exists about them in the field of research.



Islam originated from the Middle East early 7<sup>th</sup> century. Islam is a complete way of life and the word itself means to “surrender” to what is, to the will of Allah (God in the Arabic language). Surrender means total submission (consciously in both action and thought) to the will of Allah and also to create peace on earth. Islam is a monotheistic religion and one of the three Abrahamic faiths. Islam communicates the religious text (the Quran) to its believers, as the precise word of God revealed to the Prophet Muhammad. Islam also follows the teachings and accounts known as *Sunnah* from the life of Prophet Muhammad (Peace be upon him) recorded into hadith (quotations and narrations from the Prophet also called traditions that Muslims refer to for guidance on life and direction).

A Muslim is a follower of Islam and believes in one God and that Muhammad was the last prophet and messenger of God. A Muslim has to decree Islamic testimony of their faith by proclaiming this statement: I bear witness that there is no God worthy of worship but Allah, and I bear witness that Muhammad is his slave and messenger. Believers of Islam believe that Prophet Muhammad received revelations from God through angel Gabriel to guide and correct humans. Muslims believe that Islam is an old religion, the original as well as final word of God of Jesus, Moses and Abraham:

“He established for you the same religion as that which He established for Noah, that which We have sent to you as inspiration through Abraham, Moses, and Jesus, namely that you should remain steadfast in religion and make no division within it- Quran 42:13” (Esposito, 2002, p. 5).

Muslims believe in belonging to the same monotheistic beliefs as Christianity and Judaism do, but just from a different division. Esposito (2002) further explains Muslims follow the lineage of Abraham through his first son, Ismail by Hagar whereas Jews and Christians trace their lines through Isaac (son of Abraham and Sarah). Islam not only consists of diverse cultures and ethnicities but it also has many divisions. A few of the divisions in Islam that I will discuss

briefly are Sunni, Shi'a and Sufism. Today, Sunni Muslims (85%) make up most of Muslims worldwide, and Shi'a account for 15% (Esposito, 2002). The division of Islam originated after the death of the Prophet Muhammad. The disagreement concerned who would be the true successor and lead both politically and religiously after the death of Prophet Muhammad. Esposito (2002) clarifies that Sunni Muslims asserted the Prophet Muhammad did not designate a successor and the most qualified person should lead (caliph) and the Shi'a asserted that the true successor to the Prophet Muhammad to lead would be of his hereditary lineage. They believed that through Prophet Muhammad's daughter (Fatima) and her husband (Ali) and their male offspring were true descendants to lead.

Sufism is the mystical traditional sect of Islam and differs from Sunni and Shi'a Muslims because Sufis seek "to discipline the mind and body in order experience directly the presence of God" (Esposito, 2002, p. 57). Sufism arose as the rise of Islamic empire flourished with wealth and increase in value of material possessions. Esposito (2002) explicates that Sufis were not interested in materialism and found that spirituality was lacking and there was an increase of stifling rules and laws. Sufis practice self-discipline by individual effort to overcome inner struggles they face against slothfulness, ego and greediness. Further clarifying that they devote themselves completely to God and seek a direct, simple, and pure path to a relationship with God. Sufis significantly dedicate their lifetime to doing good works through volunteering and missionary work.

Like all other religions, Muslims differ in their devoutness to Islam. There are practicing and non-practicing Muslims throughout the world. Practicing Muslims engage in active day to day practices that are considered acts of worship. These practices are the five pillars of Islam that distinguish Islam from the rest of the worlds' religions and also are the core function of bringing

all Muslims together. The pillars require active dedication of the “body, mind, feelings time, energies and possessions”(Esposito, 2002, p. 17). Following through with the pillars of Islam strengthens Muslims in their faith in God, and in unity as a Muslim community worldwide. It also provides a sense of completion and purpose to fulfill these five pillars:

1. Declaration of Faith (shadada): A Muslim who bears witness that, “there is no god but God (Allah) and Muhammad is the messenger of God” (Esposito, 2002, p. 17). This proclaims that the individual declares belief in unity of one God and that Muhammad is a prophet and messenger of God.

2. Prayer (salat): Muslims are required to worship and pray five times a day. The times for each prayer are prescribed at daybreak, noon, midafternoon, sunset, and evening, designed to bring mindfulness and awareness to Muslims of their belief and dedication to God and also to create a sense of discipline and reaffirmation in faith. The prayers remind Muslims to not be concerned with worldly distractions and to focus on the devotion of Islam.

3. Zakat (purification): both an individual and communal responsibility and obligation to pay an annual 2.5 percent of one’s wealth or assets Esposito (2002). This act of worship cares for the poor and displays the gratitude of Muslims to God. Zakat is given to the poor members of the community, it helps many orphaned children, widowed wives, the homeless, mosques, constructing religious schools, hospitals and more.

4. Fasting in the month of Ramadan: Ramadan, 9th month of the Islamic calendar, and also the month that the first revelations of the holy Quran were revealed to the Prophet Muhammad. Ramadan occurs once a year and lasts for 30 days. Muslims whose health permit are required to abstain from food, drink, sexual activity and drugs from sunrise to

sunset. Fasting encourages Muslims to reflect on human weakness and imperfection and dependency on God; the discipline motivates empathy for the unfortunate and helps Muslims evaluate values and goals spiritually.

5. Pilgrimage to Hajj: Muslims are required at least once during their lifetime if they are able to financially and health permitting make a journey to Mecca in Saudi Arabia. At Mecca there is no distinguishing of the rich or poor status, or possessions, everyone there is making a pilgrimage dedicated to service of God. The pilgrimage follows the month of Ramadan. Another ritual called lesser pilgrimage is performed where Muslims visit holy sites at other times of the year.

### **Definition of Terms**

Acculturation: Acculturation means those “phenomena which result when groups of people having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups” (Redfield et al., 1936, p. 149).

Muslim: One who testifies that Allah is the only God worthy of worship and that Muhammad is his messenger.

Spiritual: Spiritual is defined as the “search for the sacred, such that spirituality is the heart and soul of religion, and religion’s most central function” (Zinnbauer, Pargament, & Scott, 1999, p. 907).

Religion: Religion is the “search for significance in ways related to the sacred; this definition rests upon a proactive, goal-oriented view of human nature: people actively seek what they consider to be significant and of ultimate concern to them” (Zinnbauer et al., 1999, p. 907).

Generation: The first generation implies that one is born outside the U.S. The second generation implies that one was born in the U.S. and either parent was born outside U.S. The third generation implies that one and both parents were born in U.S., but all grandparents were born outside U.S. (Alghorani, 2003).

Difference in Personality: “Individual differences in religious attitudes, beliefs, and practices are reflected in individual differences in personality” (Vassilis Saroglou & Munoz-Garcia, 2008, p. 84).

Prejudice: “Negative attitudes towards disfavored groups and their members” (Dion & Dion, 2002, p. 2).

Discrimination: “Unfair behavior or unequal treatment accorded others on the basis of their group membership or possession of some arbitrary trait.” (Dion & Dion, 2002, p. 2)

## **Research Questions**

The proposed research is intended to answer the following questions, with acknowledgement that the answers could lead to further questions and encourage conversation and further research on investigation of the subject matter.

1. What is the percentage of Muslims who self-identify with spirituality among first, second, and third generation Muslims?
2. Do Muslims who self-identify with being “spiritual” acculturate more easily into Western society than Muslims who identify themselves as “religious”?
3. Are Muslims who identify as religious more psychologically adjusted than those who identify as spiritual?

4. Are personality sub-factors correlated with identification of spiritual or religious in terms of generational differences in Islamic communities?
5. Do first generation Muslims see the concept of religion and culture being different in their worldview?
6. Will perceived prejudice be most strongly felt by Muslims who identify as religious rather than spiritual?

## CHAPTER II

### LITERATURE REVIEW

The general purpose of this study was intended to examine the acculturation process of Muslim immigrants, their religious identification of spiritual or religious, personality, well-being and perceived prejudice to present an accurate view of the overall Muslim immigrants' acculturation experience a whole. This chapter begins with the examination of acculturation process of an individual. It examines the four different forms of acculturation process: assimilation, separation, integration, and marginalization as viewed from the non-dominant group as posited by Berry (1997). It also investigates other studies related to acculturation and immigrants.

Secondly, the role of self-identity is observed in relation to religion and its role in everyday life. The changing role of self-identity will be explored in relation to acculturation.

Thirdly, the definitions of spiritual and religious both in the West and in Islam will be investigated and discussed as related to the role of self-identity and acculturation. The concept of spirituality in Islam is also explored and the roles of Sufis' are discussed in relation to spirituality. The subject of spiritual and religiousness being synonymous in Islam will be discussed.

Additionally, the role of individuals differing on personality traits among the five major dimensions of personality: Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness was examined in influence of self-identification as spiritual or religious and acculturation. Aspects of personality and individual differences have been linked to the sway

of religious identification among persons. The roles of personality traits are explored to determine if it has any effect on the acculturation process.

Next, the discussion of well-being is reviewed in relation acculturation and identification of spiritual or religious. Identifying oneself as Muslim in the U.S. is not an easy process, given the lack of understanding of what Islam is and what it means to be a Muslim in the U.S. As a result of discriminatory actions, the psychological well-being and health of Muslims are impacted because their identity is devalued by the larger Western society. Discussion of Muslim immigrants and the role of religiousness will be explored in relation to wellbeing. The health of Muslim immigrants will be examined as related to the negative experiences that Muslim immigrants acquire from perceived prejudice experiences and devaluation of Islam by the larger society.

Finally, the prejudice against Muslims and effects of discrimination in the U.S. are explored. As defined by Dion and Dion (2002, p. 2), perceived prejudice and discrimination is,

“the hostile, negative attitude toward a disfavored group and their members while discrimination is unfair behavior or unequal treatment accorded others on the basis of their group membership or possession of some arbitrary trait.”

Studies using Muslim immigrants suggest that experiencing prejudice can have detrimental health effects and lower one’s self-esteem (Branscombe, Schmitt, & Harvey, 1999; Raiya, Pargament, Mahoney, & Trevino, 2008).

### **Acculturation and Immigrants**

When an individual moves from his/her own culture to a different culture, major changes take place within the individual psychologically. These changes can be both difficult and self-conflicting especially in terms of one’s religion. The classification of acculturation by Redfield



and colleagues (1936, p. 146) states: “acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups.” Essentially, acculturation is the change in cultural behavior that takes place when contact occurs between two distinct cultures even though one group may induce more change in one of the groups.

Acculturation, explained by Berry (2001, p. 616), is the “process of involving two or more groups, with consequences for both; in effect, however, the contact experiences have much greater impact on the non-dominant group and its members.” He discusses that much research has focused only on the non-dominant groups such as immigrants or indigenous peoples, ignoring the impact on the dominant population, which can be valuable to understanding acculturation from a host society perspective. According to Berry (1997, p. 5), acculturation can take one of four forms from the view of the non-dominant group:

“Assimilation: When one does not wish to maintain their cultural identity and seek daily interaction with others.

Separation: when one places value of holding on to their original culture and at the same time wish to avoid interaction with others

Integration: when there is an interest in both maintaining one’s original culture, while in daily interactions with other groups (some degree of cultural integrity is maintained while at the same time, seeking to participate as an integral part of the larger social network)

Marginalization: when there is little interest or possibility in cultural maintenance, (often for reasons of enforced cultural loss) and little interest in having relations with others (often for reasons of exclusion or discrimination).”

These four forms of acculturation depend on the level of immersion in both the dominant and ethnic society. For the purpose of this study, acculturated individuals will be referred to when an individual has adopted or adhered to the dominant society’s beliefs, values, and behaviors and non-acculturation will refer to when an individual holds on to or adopts their

ethnic/cultural beliefs, values, and behaviors believed to be a part of their ethnic heritage (Awad, 2010).

Phinney, Horenczyk, Liebkind, and Vedder (2001, p. 505) claim that immigrants prefer integration, which is retaining “their culture of origin while adapting to a new culture.” This is also known as being bicultural or an integrated identity because the individual freely chooses to integrate to dominant society. Berry (1997, p. 6) clarifies that in order for integration to occur, there has to be mutual accommodation, which involves both groups to live as culturally different peoples; he further explains that the process of integration

“requires the non dominant group to adopt the values of the larger society at the same time the dominant group has to be prepared to adapt national institutions like education, labor or health to better meet the needs of all groups, now residing together in a plural society.”

In addition, he suggests that integration can only occur in a society that is multicultural, where there is widespread acceptance of the value to a society of cultural diversity, minimal levels of prejudice (racism, discrimination, ethnocentrism), positive mutual attitudes among cultural groups, and a sense of attachment to or identity with larger society. The obvious can occur as well, Berry (1997, p. 7) clarifies,

“integration and separation can only be pursued when other members of one’s ethno cultural group share in the wish to maintain the group’s cultural heritage (collective whereas assimilation is more individualistic).”

Even though acculturation is an important part of understanding Muslim immigrants in the U.S., little research exists on this subject matter.

To illustrate the importance of how integration affects immigrants and their adaptation, Berry and colleagues (2006) examined different variables that affect adolescent immigrants and their adaption across many cultures, settings and nations. The International Comparative Study of Ethno-Cultural Youth extended to 13 different countries. The text addressed many variables

such as: issues of how immigrants' youth live between two cultures, what factors affect resettlement, acculturation attitudes, ethnic identity, national identity, perceived discrimination, family relationship values, self-esteem, school adjustment, and much more. The study was conducted on immigrant youth ages 13-18 years old and their parents. Additionally, they investigated the role of both psychological and sociocultural acclimation of immigrant youth what factors contributed to those two adaptations.

According to their findings, perceived discrimination was significant in lives of immigrant youth, significantly higher levels among male youth. Results related to perceived discrimination in immigrant youth proposed that the greatest predictor of poor psychological and sociocultural adaptation was perceived discrimination against own group members. The study exemplified that immigrant youth who adopted the acculturation integration orientation experienced less anxiety, identity conflict and depression than those who adopted orientations of assimilation or separation. Furthermore, integration acculturation orientations among immigrant youth were positively correlated with open-mindedness, higher self-esteem, emotional stability, extraversion, and agreeableness. The separatism acculturation orientation among the immigrant youth indicated a negative correlation with self-esteem, sociability, and extraversion and positively correlated with impulsivity, anxiety, aggressiveness and neuroticisms. Other significant results signified that a strong predictor of immigrant adaptation among the immigrant youths was high self-esteem. This study contributed an enormous value to the research of immigrants and opened the doorway into further research on different ethnicities related to immigrants' youth. It provided evidence that the best approach for immigrants was to adopt integration and assimilation orientations for better psychological and sociocultural adaptation instead of marginalization and separation acculturation orientations.

Similarly, Alghorani (2003) conducted a study on identity, acculturation, and adjustment of high school Muslim students in Islamic schools in the U.S. He found that Islamic identity correlated positively with Islamic knowledge, Islamic practice, and personal adjustment, but it correlated negatively with acculturation. His study also found that “as the number of years attended in public schools increased, Islamic knowledge and practice scores decreased but acculturation and adjustment increased” (Alghorani, 2003, p. 7). The goal of acculturating to another culture different from one’s own is to minimize differences between the two cultures. However, in this case, Muslim students were found to not acculturate as easily when holding onto Islamic religious identification and knowledge. Alghorani (2003, p. 7) states “American Muslims share a belief system that makes it difficult for them to achieve and retain their religious identity and fit into the mainstream American culture.” He further explains even though Muslim immigrants are becoming members of the mainstream American culture, it is still hard for them to acculturate given their collectivistic societies (where family members and social groups are an important part of one’s identity). Part of the acculturation into a different culture is to evaluate religious identity to conform to cultural standards. This could also be the case in this present study where in order for first, second, and third generation Muslim immigrants to acculturate to Western society, they would possibly have to negotiate their religious identity for fear of rejection or discrimination by Western society.

Regardless of the risk of losing religious identification, Muslims still experience a great deal of pressure to adapt to American lifestyle and culture. Muslim Americans, especially in the first generation, struggle with assimilating to the norms of the mainstream culture while still holding on to the beliefs and values of their own cultural identity. While Muslim immigrants have a difficult time in acculturating to the mainstream culture of America because it conflicts

with their cultures' collectivistic values and religious identity, there are many factors that can contribute to the success of acculturation. A study by Phinney and colleagues (2001, p. 5) on ethnic identity, immigration, and well-being explain that,

“interrelationship of ethnic and national identity and their role in the psychological well-being of immigrant can best be understood as an interaction between the attitudes and characteristics of immigrants and the responses of the receiving society.”

Basically, the acculturation process not only lies solely on Muslim immigrants and their strong identification with their ethnic group for a positive psychological outcome, but also on the larger Western society and their response to Muslims. Additionally, Berry (1997) explains the reasons that could influence one to acculturate successfully include,

“moderating factors prior to migration e.g., age, gender, personality, cultural distance from host society, coping strategies employed by the acculturating individual, experiences of prejudice and discrimination, social support, and contextual factors like demography, immigration policy, and ethnic attitudes of the receiving society.”

Furthermore, the definition of successful acculturation of immigrants can also, as outlined by Berry (1997), be in terms of mental and physical health, psychological satisfaction, high self-esteem, competent work performance, and good grades in school. Likewise, the negotiating of religious identity may be dependent on the acculturation of a Muslim immigrant; each generation may vary in their openness to the choices of identifying as either spiritual or religious due to a various factors as explained above. First generation individuals who have not acculturated and remain tied to tradition may not even consider identifying as being spiritual. However, second and third generation individuals (as they have acculturated more because they have been exposed to counter culture for a longer period of time) could be more likely to identify with being spiritual than religious.

Furthermore, acculturation was found to be influenced by personality factors in Swagler and Jome's (2005) study of effects of personality, acculturation, and adjustment of North American sojourners in Taiwan. Sojourners are similar to immigrants except they reside in another culture for a temporary time of at least six months. Sojourners, like immigrants, must cope with many obstacles to their new environment, which can range widely in belief systems, interpersonal relationships, differences in communicating and values. Their results indicated that adjustment was more successful for persons with less Neuroticism, greater Agreeableness, greater Conscientiousness and being more acculturated to Taiwanese culture.

Swagler and Jome's (2005) empirical research does support the link between neurotic traits and cross-cultural adjustment. For example, persons with high scores on trait of Neuroticism were negatively related to psychological adjustment in Australian sojourners residing in Singapore. Precisely, persons with higher Neuroticism will have difficulty in psychological and sociocultural adjustment.

Although personality is genetic, I hypothesize that first generation Muslim immigrants will be high on Neuroticism and Conscientiousness because of having to adapt to a totally new environment. One could argue that they emigrated from a different country to America, but does that not mean they are open to experience? It can be for some individuals, but the reasons vary on why Muslims immigrated to the U. S. including refuge from ethnic, religious, or political persecution, better economic opportunity, or to get a better education (Moinuddin, 2003). On the other hand, persons high in trait of Openness to Experience have a flexible consciousness in absorbing their environmental stimuli to the extent that the self can be changed and have both intellectual and emotional flexibility (Costa, 2008). Persons high on Openness to Experience also actively seek out experiences and tolerate uncertainty in unfamiliar experiences. In contrast,

individuals low on Openness to Experience favor simplicity and familiarity. I hypothesize that second and third generation Muslim immigrants will be high on Openness to Experience or Extraversion due to the time they have had to acculturate and assimilate to Western culture. Essentially, the longer they have resided in the U.S., the more open-minded they will become. Certainly, individual differences will exist among all three generations and the extent to which one acculturates will depend on their maintaining or rejecting their own cultural identity and how much they adapt to their new cultural environment.

### **Self-Identity**

The concept of identity according to Baumeister (1986, p. 42) is the, “definition or an interpretation of the self, which contains thoughts, feelings, intentions, personality traits, latent capacities, and so forth.” The core of identity is used to define a person’s sense of self and group affiliations as well as his or her achieved or ascribed status. Today, identity is perceived as developing rather than being; instead of identity being fixed, it “is shifting over time, due to personal experiences and larger social changes” (Peek, 2005, p. 3). Religious identity could possibly be negotiated among Muslim immigrants while they seek recognition of group identity from the larger Western society for the purpose of cultural survival.

Peek (2005) suggests that the reason religious identity is important to immigrants in the process of acculturation it can vary in many ways of how it functions in a person’s needs societally, spiritually, or when in seclusion or confusion due to being in a new environment. Additionally, she explained that religious identity could provide benefits through religious organizations as well as aid in coping with religion to resolve adjustment problems. Peek (2005, p. 219) further explains, these non-material benefits of having a membership to religious

organization include “community networks, economic opportunities, education, trust and support, and psychological and social benefits.” Consequently, the more an individual benefits from religious organizations, the more likely they will affiliate as religious. Another explanation emphasized by Peek (2005) is that religious identity and expression can serve as a mechanism for Muslim immigrants that decreases tension caused by differences in ethnic and American identity. Bringing diverse communities of Muslim immigrants together through shared worship can also be a contributing factor to why religious identification is critical to immigrants through acculturation.

Requiring one to give up “one’s culture of origin and assimilating into another culture” is understood as a two-dimensional model process supported by empirical research (Phinney et al., 2001, p. 495). This two dimensional model is largely based on the works of Berry (1997), suggesting that there are two overriding aspects of acculturation: preserving one’s heritage culture and adaption to the host society. In particular, if Muslim immigrants have to negotiate their identity, they may have to choose between the value of maintaining their own cultural heritage and the value to develop relationships with the larger society. This model of acculturation is an important aspect in terms of religious and spiritual identification among Muslim immigrants.

### **Self-Identity: Spiritual Versus Religious**

The subject of spirituality has long been debated among scholars and researchers and has gained a strong interest in the last several decades. According to Hood, Hill, and Spilka, (2009), the research on the relationship between spirituality and religion has gained much popularity in the last thirty years. The reason for the rise in spirituality in the West, these authors explain, is



that spirituality became a popular focus against a time in history when there was a decline in traditional religious institutions in the West. There was a lack of attention given to traditional religious institutions and their benefits to society. Due to the lack of traditional religious institutions, more individuals are seeking individualized forms of faith expression, moving away from emphasis on belief to experiences of the sacred. People started to look at things outside of themselves, seeking a personal relationship instead of a collective institutional connection with God.

The range in the definition of spiritual and religious has been noted in research by Zinnbauer and colleagues (1999); the two expressions differ in being associated with various relationships, beliefs, attributes, behaviors, and experiences. Defining the meaning of the terms spiritual or religious is not a difficult problem among individuals; they have the ability to distinguish what these terms mean. The problem essentially lies among researchers of the psychology of religion community to define exactly what the concepts of spiritual and religiousness are (Hood et al., 2009). Researchers, philosophers, social scientists, and religious scholars still continue to debate what the constructs of spirituality and religiousness are in classification. Spirituality and religiousness are defined below by (Zinnbauer et al., 1999, p. 907):

1. "Religion is the search for significance in ways related to the sacred. This definition rests upon a proactive, goal-oriented view of human nature: people actively seek what they consider to be significant and of ultimate concern to them. Two dimensions of this search are particularly salient: the pathways taken by individuals in their search for various significant goals and the destinations or significant goals themselves."
2. "Spirituality is defined as the search for the sacred. Such that spirituality is the heart and soul of religion, and religion's most central function. Spirituality has to do with the paths that people take in their efforts to find, conserve, and transform the sacred in their lives. Whereas religion encompasses the search for many sacred or non-sacred objects of significance, spirituality focuses specifically and directly on the search for the sacred."

The constructs of these two terms have caused much cultural tension on how they are viewed. The rise in polarity of religion as “bad” and spirituality as “good” is becoming more evident some studies. For example, Schlehofer, Omoto, and Adelman’s (2008) study of faith, conducted among the ill at a retirement home, found individuals who identified as religious tended to link their beliefs to institutional, social, traditional, and ritualized expressions of faith. Those who identified as spiritual linked their beliefs and practices as mechanisms for transcendence and connectedness.

Additionally, there is evidence that greater numbers are identifying with spirituality. Zinnbauer and colleagues (1999, p. 892) emphasize this observation as “spontaneity and freedom from dogma-whether theological or social.” They further explain that instead of traveling traditional paths of faith, people are embarking on searches for their own meaning by picking and choosing from various religious and spiritual offerings. This polarity of religiousness and spirituality has caused strain among believers. Hood and colleagues (2009) postulate that the deviations of assuming of spirituality as good and religion as bad can be simple prejudice rather than informed evaluation. The dualistic perception of these two terms is harmful given neither religious nor spiritual is bad or good, what should really matter is what works for each individual.

For example, the portrayal of religiousness as “bad” is not in agreement with a growing literature that confirms the positive psychological benefits of being a part of an institutional religious organization. Furthermore, the frequency of literatures on religiousness and health contradict the characterization of religious involvement as malevolent or pathological (Hood et al., 2009). It is worth noting that not all individuals identify themselves as either spiritual or religious; many may identify as both spiritual and religious or neither.

## **Sources of Islamic Spirituality**

Influential spirituality in Islam can be found in Sufism, the mystical traditional sect of Islam. Sufis want to seek direct relationship and experience with God and go to extreme lengths to both discipline their mind and body to achieve that. Esposito (2002, p. 5) articulates “Sufis view their struggle to discover God as one that takes place in the world, in contrast to the Christian monastic tradition of withdrawing from the world in order to find God.” The overall purposefulness Sufism is to look within, to sacrifice the self, not give into ego or mindlessness, to gain an honest and pure direction to God. According to Esposito (2002, p. 5) Sufis are “strongly dedicated in rigorous ritual practices of prayer, performing religious duties, fasting, denial of material desires, avoiding things that distract them from God.” They are dedicated with piety to God and doing good deeds.

Sufis are a unique sect of Islam not only because they seek a direct path to God but they do not like the rules, duties, and law of society due to their absence of spirituality. They engage in rigorous practice of meditation, prayer, reading of the Sunnah and the Quran and fast to encourage themselves to not fall into distractions of this world. Through these rigorous methods and carrying out God works, Sufis hope to focus and stay dedicated to the path of God. Due to the rigor of practice and performance of religious duties that Sufis engage in, it almost seems as if Sufis are both religious and spiritual since they practice ritually but also internally seek the path to direct connection to God spiritually. This essentially could mean that there may be a population of Muslim immigrants whom are both practicing Muslims and spiritually seeking a relationship with God. This could also indicate that the distinction of spiritual or religious does not work for Muslims.

Spirituality can also be found in the Hadith, Islamic scripture for Muslims on traditions, deeds, and sayings of Muhammad concerning living righteously. Renard (1996, p. 13) explains that spirituality is also found in three aspects of Islam:

- “1. Sacred scripture (human communication and intimate ongoing relationship with God since the revelation of the Qur’an to Muhammad)
2. Interpreting the Qur’an (scriptural interpretation)
3. The theme of spirituality in the Hadith, which prescribes “attentiveness, intention, inner discipline, gratitude, generosity, personal responsibility, and the struggle for justice.”

The Hadith’s classification of spirituality with references to inner discipline maybe the most comparable definition of spirituality to the Western definition of spirituality. Even though spirituality is viewed as the internal path to seeking God in Islam, it also advises its followers to discipline one’s self through ritual practice as well, to achieve the desired connection to God, signifying that they may be interrelated. Every pillar of Islam is filled with both intentions internally, mindfulness and religious practice. For example, when one performs the ritualistic prayers five times a day, they are also praying with intention and actively seeking a direct path to God. Both actions of performing prayer and seeking a direct connection with God suggest that in Islam, there may not be a distinction of spiritual or religious among Muslims. It may be a construct that is only evident in Western Christian secularized societies.

Islamic identity is characterized by action, by submitting to the word of God and being in alignment with the path of faith. The path of faith, according to Eck (2002, p. 269), consists of following the obligatory “five pillars of Islam: the confession of faith, prayer, fasting, charity, and pilgrimage.” Identifying as a Muslim not only requires a response in action to faith but also

creed, the search/seeking for the sacred, which are all core concepts in being spiritual. Islam is defined as submission to God, a verb that suggests action, a way of life, to do instead of to be. If one has submitted to God and confessed the proclamation of the Islamic faith, and seeks to practice ritualistically, such as in prayer, fasting, attending Friday prayer, making pilgrimage to hajj, meditating, reading the Quran and following the teachings of what the Hadith prescribes, then it would be sound to suggest that religiousness and spirituality may be viewed as one entity rather than distinct. I believe this would be the case among first generation Muslim immigrants because he/she would follow this prescription of Islam and not seek to separate spirituality from religiousness and vice versa.

Second generation Muslims might search for spirituality because they have a choice in choosing from a vast collection of religious/spiritual systems in the U.S. led by the influence of Western concept of spirituality. In the West there are no legal implications for Muslims to convert to another religion; in many Middle Eastern countries, one can be put to death for converting to Christianity. Zinnbauer and colleagues (1999) identify that individual difference, personal, social, and spiritual distress may be the identifiers in the choice between being religious or spiritual.

The majority of Muslim immigrants have felt they had to renounce their identity as Muslims to acculturate into Western society due to rejection from the larger American society as a coping mechanism. Branscombe and colleagues (1999, p. 136) advise that many theoretical approaches predict that “rejection and being excluded will harm self-esteem and that humans are motivated to seek inclusion and avoid exclusion.” The authors go on to clarify that the results of social exclusion cause anxiety, lower life satisfaction, reduces feelings of control, lowers self-esteem and depression (Branscombe et al., 1999). It is common for Muslim immigrants to

identify with the larger Western society as a coping mechanism to avoid the effects and consequences of rejection. Muslims could identify as non- Muslims to avoid rejection, prejudice and discrimination from larger society. Moreover, it seems evident that the religion of Muslim immigrants is what is rejected by the larger society not their ethnicities. For example, in a study by Kaya (2009, p. 629), involving identity across generations of Turkish Americans, second generation Turkish immigrants felt “it is their Islamic faith rather than their ethnicity that is the cause of their lack of acceptance by larger American society.” On the other hand, the rejection of Muslims by dominant group can prompt Muslim immigrants to embrace their faith more intensely and be more centrally focused on their individual concept of religious identity. Branscombe and colleagues (1999) propose that according to social identity theory, when an individual recognizes that the powerful and larger majority is prejudice and discriminates against the minority group (in-group), the individual will increasingly identify with the in-group. Particularly, if threats of prejudice do not impinge on Muslim immigrants, it can cause more in-group cohesion and group identification. Adversely, it can also cause them to denounce their faith for ease of adapting to larger Western society. The decision to reject one’s religious identity or intensely identify with their religion ultimately will vary for each Muslim immigrant based their culture, generation, ethnicity, traditions and values. Kaya (2009, p. 624) concludes that Muslim immigrants who reside in the U.S. across generations have to “negotiate meaning, values, culture, and beliefs every day” to protect their religious identity, an important boundary for preserving and forming of cultural identity.

Further research by Hood and colleagues (2009, p. 29) proposes that “subgroups of believers who characterize themselves as ‘spiritual but not religious’ do indeed hold a negative opinion of religiousness and may maintain some the polarized opinions of religiousness and

spirituality.” Therefore, when Muslim immigrants who have acculturated into Western society have chosen to identify themselves as spiritual rather than religious, they could hold negative feelings about the religiousness of Islam, indicating acculturation to Western society. With spirituality being on the rise and popular in the West and religiousness viewed as bad from the those who claim spirituality, it would make sense for Muslims who acculturate to the West to want to identify as spiritual instead of religious. They might identify as spiritual to fit in and experience less prejudice or discrimination from the larger society. Muslim immigrants who continue to identify as religious rather than spiritual, have not acculturated as much into Western society and continue to maintain their religious identity by preserving their cultural heritage. Individuals who express themselves as spiritual essentially are in the search for the “sacred” rather than “the search for significance in ways related to the sacred,” which goes against the Islamic identity of being a Muslim. It would be worth understanding exactly what influences an individual to identify as spiritual or religious, especially in the case of Muslim immigrants.

### **The Influence of Personality**

Individuals differ on personality traits among the five major dimensions of personality: 1) Neuroticism: the tendency to experience negative emotions like depression, anxiety, or hostility; 2) Extraversion: the quantity and intensity of one’ interpersonal interactions, assertive, excitement seeking, and positive emotions; 3) Openness to Experience: proactively seeking and appreciation of new experiences; 4) Agreeableness: the quality of one’s interpersonal interactions along a continuum from compassion to antagonism, compliant, and modest.; 5) Conscientiousness: the persistence, self-disciplined, achievement striving, organization, thorough, and motivation exhibited in goal directed behavior (Costa, 2008). The Neo Five

personality traits have been used to assess personality in clinical settings, counseling, business and industrial settings and psychological research across many different cultures and languages. These traits were designed to help assess an individual's basic interpersonal, emotional, experiential, attitudinal and motivational styles in personality.

Aspects of personality and individual differences have been linked to the sway of religious identification among persons. Personality traits imply consistency between thinking, feeling, and behavior among individuals, which can also differ among religious and non-religious individuals. For instance, religious beliefs, practices, emotions, and communities have an impact on the way a religious/non-religious individual thinks, behaves, and feels across different contexts (Vassilis Saroglou & Munoz-Garcia, 2008). Interestingly, Costa (2008) argue that people who are by nature agreeable and conscientious due to genetics but also environmentally have traits or basic tendencies of remaining or becoming religious once they are met with religion as a cultural reality; they further state that once that happens, those individuals would see religiousness as a one cultural characteristic adaptation of those basic tendencies.

For example, they explain that a religious person who is Conscientious can have the traits of orderliness and competence, but can be preoccupied only by order, and not be high in competence and achievement striving. They also specify religious persons low on Extraversion (socially valued) can be active yet low on impulse and excitement seeking. Similarly, for Openness to Experience, they state that religiousness in general is not related to open-mindedness facets like openness to other values, actions, or ideas. Neuroticism, according to Hills, Francis, Argyle, and Jackson (2004) had associations between religious measures and specific components of Neuroticism. Lastly, they affirmed that religiousness had positive



associations with Agreeableness in facets like trust, altruism, modesty, tender-mindedness and compliance.

Interestingly, Saroglou and Munoz-Garcia (2008, p. 86) also looked at the similarities and differences between the concepts of personality traits and values and how it relates to spirituality. They theorized that values may have “theoretical and empirical consequences regarding individual differences in religiousness” and predicted that spiritual changes may correspond to changes in values, while personality traits are resistant to these changes. Their findings included: religion positively correlated with Conscientiousness, Agreeableness, and Neuroticism; religiousness negatively correlated to Openness and openness values, and spirituality was positively correlated with Openness. When the overlap between personality and values was controlled for, values did predict religiousness better than personality traits did, but conversion was followed by changes only on a surface level and not on basic, deep personality traits. Finally, mature religion and spirituality were correlated with both Conscientiousness and Openness. Overall, the personality facets did provide additional and subtler information on individual differences in spirituality and religion.

Also, in a meta-analysis by (V. Saroglou, 2002) conducted on religiosity and the five factors of personality, religiosity was found to correlate with Agreeableness and Conscientiousness. Additionally, religiosity was weakly correlated with Extraversion. In contrast, mature religiosity and spirituality significantly correlated with Extraversion and Openness to Experience and correlated lower with Agreeableness and Conscientiousness. Spirituality was also found to negatively correlate with Neuroticism. Openness to Experience was also found to negatively correlate with religious fundamentalists. The interesting finding in this study was that spirituality and mature religion was found to correlate significantly with

Openness to Experience revealing that having a mature religion and spirituality maybe somewhat interrelated. It does not necessarily hold a dualistic concept of religion and spirituality by including mature religion as a category of identification. A limitation to this study was that only a few studies have conducted research on the five-factor model and personality.

These results are important among Muslim immigrants because personality traits could influence their personal choice on identifying as spiritual or religious. Subtler aspects of personality may also help identify what personality types will connect with or acculturate to the larger Western society. Many Muslim immigrants who attempt to acculturate to Western society risk losing their religious self-identification. The choice to identify as religious or spiritual for Muslim immigrants is a choice that has come with residing in the U.S.

Most of the Islamic countries that Muslims come from do not have a vast market of religions like in the U.S. Islamic countries do however have exposure to the Abrahamic monotheistic religions (e.g., Christianity, Judaism) and some mysticism within Islam. If there is not a vast market of religions in Islamic countries, there would not be the need to identify as spiritual or religious because they would be one and the same. (Verkuyten & Yildiz, 2010) conducted a study on Turkish-Dutch Muslim immigrants and found that ethnic and Muslim identification negatively correlated with Dutch identification. They also found that perceived rejection was associated with increased ethnic minority and religious identification but decreased with Dutch national identification. They stressed the importance of religious identification and how more focus and research needs to be conducted to understand the complex dimensions of religion due to its important role in development of a positive and social identity. The same complex identity crisis exists in America among Muslims that also needs further exploration.

## **Perceived Prejudice and Discrimination**

Prejudice defined by Dion and Dion (2002, p. 2) is, “the hostile, negative attitude toward a disfavored group and their members while discrimination is unfair behavior or unequal treatment accorded others on the basis of their group membership or possession of some arbitrary trait.” The prejudice against Muslims in the U.S. is prevalent currently. Raiya and colleagues (2008) report that according to a USA Today/Gallup poll conducted in 2006, 36% (1,007 Americans) of respondents reported that they felt some kind of prejudice towards Muslims. That same percentages of respondents were also in favor of Muslim Americans (including citizens) being required to carry a special identification card as a way to prevent terrorist attacks in America. This is no longer subtle prejudice but direct discrimination against Muslim Americans and their religion.

Comparatively, the prejudice that Muslim immigrants have experienced can damage their self-esteem. Branscombe and colleagues (1999) state that members of the stigmatized group can recognize prejudice as rejection from the dominant group, internalize those negatives evaluations leading to lowered self-esteem. They further explain that a key component to high self-esteem is having control over one’s environment. When the stigmatized group (Muslim immigrants) is being rejected by the dominant society, it decreases their feeling of control leading to lowered self-esteem. Many Muslim immigrants experience lowered self-esteem and it interferes with their ability to acculturate and identify with the larger society. Literature such as (Branscombe et al., 1999) has indicated perceived discrimination can greatly affect one’s self esteem by either lowering or higher self-esteem in those that are being targeted by discrimination. The prejudice that is experienced impacts their self-esteem, mental, physical, and psychological health.

Moreover, a study by Ghaffari and Ciftci (2010) examined the role of perceived discrimination in relation to religiosity and self-esteem of Muslim immigrants. They found that religion was a significant part of the participants' lives who were religious individuals. Significant relationships were found between discrimination, religious attitudes, and behaviors. The participants who experienced more perceived discrimination indicated higher increases of religious behavior and lowered levels of self-esteem. Accordingly, regardless of Muslim immigrants' identifying as highly religious or not, their self-esteem declined for those who experienced more perceived discrimination. This study was important in that it showed that regardless of how religious a Muslim immigrant may or may not be, "perceived discrimination still affects their self-esteem indicating that the moderating role of perceived discrimination takes place even during high levels of religiosity" (Ghaffari & Ciftci, 2010, p. 22). It was also suggested that when religious participants perceived discrimination, they might have had lower levels of self-esteem. Consequently, despite the discrimination due to their religion, practicing Muslim immigrants were still devoted to their practices and religious values regardless of the perceived prejudice they experienced. This devotion to religion while perceiving discrimination may reinforce Muslim beliefs and increase their religious behavior and maybe further slowdown the rate of acculturation.

### **Psychological Well-Being**

Identifying as Muslim in the U.S. is not an easy process, given the lack of understanding of what Islam is and what it means to be a Muslim in the U.S. There is a lack in knowledge regarding Muslim beliefs, practices, and the different cultures Muslims come from. There are many discriminatory acts against Muslims after the events of September 11, 2001, which have

made it extremely stressful for Muslims to practice their religion. As a result of these discriminatory actions, the psychological well-being and health of Muslims are impacted because their identity is devalued by the larger Western society. Research has shown that when ethnic identity is devalued by the larger society that the negative stereotypes can lead to conflicting feelings in the minority group about their ethnicity (Phinney et al., 2001). Similarly, Branscombe and colleagues (1999, p. 136) validate that “stable attributions to prejudice that reflect perceptions of widespread bias against one’s social group will have negative consequences for well-being, elicit hopelessness and resignation.” As a result, not only does rejection by the larger society elicit conflicting feelings in Muslim immigrants, it can also cause high mistrust, anxiety, and suspicion. Abu-Raiya and colleagues (2011) adjusted the Race-Related Stressor scale to examine perceived discrimination among 152 Muslim Americans living in the U.S. and the relationship to subclinical paranoia (increased suspicion, vigilance, anxiety, and mistrust). They found that high levels of perceived discrimination among Muslim immigrants and converts were linked with greater subclinical paranoia. Furthermore, they found that Muslim immigrants and converts to Islam “perceived significantly *less* discrimination in society than second generation Muslims” (Abu-Raiya et al., 2011, p. 96).

Thus, for the Islamic immigrant community, such negativity coupled with the difficulty of acclimating to American culture may increase negative psychological adjustment. Abu-Raiya and colleagues (2011, p. 95) postulate that Islam plays a very important and positive role in the lives’ of its followers, proposing that

“self-rated global Islamic religiousness is positively linked to desirable mental health and well-being indicators (happiness, optimism, satisfaction in life) and negatively tied to undesirable mental health and well-being indicators (e.g., anxiety, depression).”

The negative experiences that Muslim immigrants acquire from perceived prejudice experiences and devaluation of Islam by the larger society can have detrimental effects their psychological well-being, on the outcome of their acculturation, and their future contact with the larger society.

In addition, research has shown that being part of a religious institution has many benefits to an individual's well-being across many contexts. (Ellison, 1991) affirms that religious involvement has a positive influence on well-being and those individuals with a strong religion report higher levels of life satisfaction, greater happiness, and fewer negative psychosocial consequences of traumatic events of life. Religious belief strength was also found to correlate positively with certain self-conceptions; Blaine, Trivedi, and Eshleman (1998, p. 1050) concluded that "religious teaching and traditions apply their principles to ordinary life events and that a religious belief system can operate as a framework to integrate interconnectedness of disparate self-knowledge and life domains." As noted, being religious does have pay offs, and for immigrants, (Phinney et al., 2001) adds that positive psychological outcomes are expected to be related to a strong identification with both their ethnic group and the larger society. Part of immigrant Muslim's strong ethnic identity is their religion and it is integrated in their way of life, their culture. So, it is plausible to say that Muslim immigrants who identify as spiritual instead of religious may risk impacting their psychological well-being because they no longer have the benefits they used to when identifying as religious.

Equally important, psychological well-being as defined by Ryff and Keyes (1995, p. 720) is the "convergence of multiple frameworks of positive functioning served as the theoretical foundation for generating a multidimensional model of well-being" such as the following six distinct components: Self-Acceptance (positive evaluation of one's self and past life, feeling positive about life), Positive relations With Others (has trusting relationships with others,

concerned for welfare of others), Autonomy (sense of self-determination, able to resist social pressures to think and act in certain ways), Environmental Mastery (sense of mastery effectively managing one's life and surrounding world), Purpose of Life (belief one's life has purpose and meaning), and Personal Growth (continued growth and development as a person, open to new experience). All six dimensions are important in the psychological well-being of Muslims in the U.S. For example, when Islam is devalued, it could lead to low scores in Self-Acceptance, Positive Relations with Others and Purpose in Life. The reason for this decrease in score may be attributed to rejection of Muslims by the larger society. Essentially, Muslim immigrants become conflicted with their religious identity due to rejection and may adopt other religious/spiritual systems to minimize prejudice experiences.

Never the less, spirituality has benefits as well, just not as concrete as institutional religious organizations do. Spirituality is still an ambiguous concept that can be unstable for some and even psychologically unhealthy because one constantly may be in search for the sacred.

## **Summary**

All the variables of this study were examined and literature review summarized respectfully. None of the literature suggested any empirical effort to explore the role of religious or spiritual identification among Muslim immigrants as related to generational differences in acculturation, perceived prejudice, wellbeing and personality. The proposed study will attempt to explore these variables, a significantly needed investigation in the field of Psychology and Religion.

## **Statement of Problem**

The purpose of this research is to understand the nature of acculturation, personality, identity, perceived prejudice and psychological well-being among first, second, and third generations of immigrant Muslims who self-identify as either spiritual or religious. Literature indicates that the self-identity plays a key role in the acculturation process so I hypothesize that self-identification of spirituality will be a predictor of acculturation to Western culture.

Psychological well-being plays some significance in the acculturation process for individuals as well. I am interested in finding what percentage of Muslim immigrants self-identify as spiritual among 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> generation; and among Muslim immigrants, do Muslims who self-identify with being spiritual acculturate more easily into Western society than Muslims who identify themselves as religious? Secondly, self-described “religious not spiritual” individuals will be more psychologically adjusted than spiritual. Additionally, I hypothesize that Purpose of Life scores will be high for 1<sup>st</sup> generation Muslims, low for 2<sup>nd</sup> and 3<sup>rd</sup> generations and 2<sup>nd</sup>, and 3<sup>rd</sup> generation Muslims will score high on Personal Growth, Environmental Mastery and Autonomy. Moreover, are Muslims who identify as religious more psychologically adjusted than those who identify as spiritual?

Likewise, will perceived prejudice be most strongly felt by Muslims who identify as religious rather than spiritual? Additionally, are personality sub-factors correlated with identification of spiritual or religious in terms of generational differences in Islamic communities? I hypothesize that there are aspects of acculturation tied to personality that can determine when an individual will connect with the larger Western culture or attempt to isolate themselves in favor of the cultural and religious identity of their homeland. Furthermore, I hypothesize that perceived prejudice will be most strongly felt by Muslims who identify as



religious which will vary among 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> generations. I believe Muslims who are most committed to being religious will be more sensitive to detect perceived prejudice.

## CHAPTER III

### METHODOLOGY

#### **Participants**

Participants in this sample were 390 Muslim immigrants whose age range was from 18-65 years old. The age variance was sought out due to the nature of needing participants that fit into first, second and third generation Muslim immigrants. The original plans for this research were to recruit Muslim immigrant participants from local mosques, community centers and schools, after many failed attempts and no participation locally, another approach was discussed. While it is obligatory to explore Islam to comprehend what is right or wrong, the idea of scrutinizing one's religion even scientifically is not accepted among Muslims. Many Muslims do not feel comfortable in having outsiders dissect their religion and challenge to restructure concepts and beliefs of Islam. Islam is viewed by its believers as a divine system from Allah that has sealed all other faiths, and is integrated in all aspects of the human life intellectually, morally and practically. To accept Islam, as your faith is to surrender completely to this system and Allah alone, worshipping no other, embracing all that is authentic from the Prophet Muhammad. The word of Allah stand true to believing Muslims and renaming or dissecting concepts of religion is not permitted.

The recruiting of Muslim immigrants for this project was difficult and challenging. Mosque after mosque including smaller community centers, there was not a positive response to participation. Many Muslims were accepting of the project but also cautious. I had meetings with several different local imams prior to obtaining permission to passing out information on questionnaires. These imams asked about the nature of my project, asked if I was a Muslim and

overall assessed my intentions in conducting this research. They were rightfully cautious, as there have been a number of people disguised to study or portrayed as converts to Islam but have had ill intentions against the Muslim communities. After obtaining permission from imam, he accepted the link to survey and stated he would pass it out to other community members but declined to post it on the webpage of the Islamic center. Additionally, a paper format of the questionnaire was also printed and left at mosques and community centers but only a few were filled out when collected. The reluctance of participation from Muslim immigrants was not surprising given the troubling times for Muslims in the West right now, especially due to the current discrimination and defamation of Islam, and the long war in the Middle East, etc. After a lengthy process and hard effort in obtaining local Muslim immigrants to conduct the survey and not succeeding, participants were recruited from a different source. All participants, both males and females from various ethnicities and cultures were recruited from the United States through Amazon Mechanical Turk, an online marketplace for work that requires human intelligence.

### **Instrument**

Instruments for this research were customized and selected to measure the following variables: psychological wellbeing, personality, perceived prejudice, acculturation, spiritual / religious identification of 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> generation Muslim immigrants. Order for Muslim generations in the U.S. consist of the following: Sojourner (I am living in this current country temporarily, for example for school or work, and plan to return to my home country), First generation (I am the first of my family to immigrate to this country), Second generation (My parents were the first from our family to immigrate), Third generation (My grandparents were the first to move to this country), and Fourth, fifth, etc. generation (My great-grandparents, etc.

were the first to come here). Participants were asked standard demographic questions and specifically what generation immigrant they were. For full review of demographics see Appendix A.

Materials that were used were a total of 5 online surveys (see appendix) and the option of qualitative interview. For this research no qualitative reviews were conducted but this could be explored for future research. All data was collected from online surveys. A total of 5 measures and demographic questions were used for this study. The NEO Five Factor Personality Inventory (Costa, 2008) was assessed to evaluate first, second and third Muslims' personalities in how personality manifests for first and second generation Muslims in relation to understanding the basic emotional, interpersonal, experiential, motivational and attitudinal styles of Muslims. The Ryff Scale of Psychological Well-Being (Ryff & Keyes, 1995) was used to evaluate psychological well-being of Muslim immigrants. Using this scale measured multiple facets of psychological well-being in Muslims including but not limited to self-acceptance, sense of autonomy, and pursuit of meaningful goals as well as a sense of purpose in life.

The Immigration Acculturation Scale (IAS) (Bourhis & Montreuil, 2013) was administered to assess the familiarity of language, its usage and preference as well as the extent of how acculturated participants are to Western society. A revised perceived Prejudice Scale (Lepore & Brown, 1997) was given to assess the prejudice Muslim immigrants' perceived prejudice from host society, and the Psychological Measure of Islamic Religiousness (PMIR) (Raiya et al., 2008) was used to find how religious Muslim immigrants identified as. Each measure was selected to assess the questions for this research.

## **NEO Five Factor Personality Inventory**

The NEO Five Factor Personality Inventory (Costa, 2008) was used to evaluate how Muslims' personality manifests in relation to understanding the basic emotional, interpersonal, experiential, attitudinal and motivational styles. The NEO- FFI contains 60 items (12 items per domain) and has been both translated and evaluated into many different languages and cultures. It is generalizable and its internal consistency value ranges from .74 to .89; the test retest of the NEO PI-R is good and stable over long periods of time. Some of the items include: I rarely feel anxious and I often feel inferior to others. The NEO-PI-R examined how personality manifests for 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> generation Muslims in relation to understanding the basic emotional, interpersonal, experiential, motivational and attitudinal styles of Muslim immigrants.

NEO-PI-R measures five major dimensions of personality: Neuroticism-tendency to experience negative emotions like depression, anxiety, or hostility; Extraversion-quantity and intensity of one' interpersonal interactions; Openness to Experience-proactively seeking and appreciation of new experiences; Agreeableness-the quality of one's interpersonal interactions along a continuum from compassion to antagonism; and Conscientiousness-persistence, organization, thorough and motivation exhibited in goal directed behavior. Each of these domains consists of six facet scales that are designed to capture aspects of broader constructs.

The following are facets of each domain:

1. Neuroticism: comprised of Anxiety, Hostility, Depression, Self-Consciousness, Impulsiveness, and Vulnerability to Stress.
2. Extraversion: contains the facets of Warmth, Gregariousness, Assertiveness, Activity, Excitement Seeking, and Positive Emotions.

3. Openness to Experience: contains Fantasy, Aesthetics, Feelings, Actions, Ideas, and Values.
4. Agreeableness: comprises the facet of Trust, Straightforwardness, Altruism, Compliance, Modesty, and Tender mindedness.
5. Conscientiousness: contains the facets of Competence, Order, Dutifulness, Achievement Striving, Self-Discipline, and Deliberation.

The scoring for NEO-PI-R is on a five-point Likert scale ranging from strongly agree (1) to strongly disagree (5). Scores are obtained by summing scoring across rows to find total raw scores for each of the facet scales. High or low scores are not good or bad. Persons, who score higher for the behavioral elements shown within each of the five factors, will logically exhibit more of these behaviors, and be less able to sustain the tendencies of the low scorer, vice versa.

### **Ryff Scale of Psychological Well-Being**

The Ryff Scale of Psychological Well-Being (Ryff & Keyes, 1995) examined the well-being of Muslim immigrants. The Ryff will measure multiple facets of psychological well being including sense of purpose, autonomy, acceptance, etc. The following are some examples of the items from each area of well-being measured by the Ryff scale: Autonomy: I have confidence in my opinions, even if they are contrary to the general consensus. Environmental Mastery: In general, I feel I am in charge of the situation in which I live. Personal Growth: I think it is important to have new experiences that challenge how you think about yourself and the world. Positive relations with others: People would describe me as a giving person, willing to share with others. Purpose in life: Some people wonder aimlessly through life, but I am not one of them. Self-Acceptance: I like most aspects of my personality. The respondents will rate statements on a

scale of 1 to 6, with 1 being strong disagreement and 6 being strong agreement. Higher score indicates the respondent has a mastery of that area in her or his life and conversely, low scores indicated that the respondent struggles with feeling of comfortableness in that particular concept.

There are six 14-item scales for scales of psychological well-being constructed to measure the dimensions of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Internal consistency (alpha) coefficients are indicated on each scale. Using this scale will measure multiple facets of psychological well-being in Muslims including but not limited to self-acceptance, sense of autonomy, and pursuit of meaningful goals as well as a sense of purpose in life. Scoring of this measure include mixing items from the separate scales (by taking one item from each scale successively into one continuous self-report instrument). Participants will respond using a six-point format: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), strongly agree (6). Responses to negatively scores items (-) are reversed in the final scoring procedures so that high scores indicate high self-ratings on the dimension assessed.

### **IAS Immigration Acculturation Scale**

The modified measure of acculturation, IAS Immigration Acculturation Scale (Bourhis & Montreuil, 2013) was used to assess acculturation among Muslims. The IAS categorizes the five immigrant acculturation orientations (strategies): assimilation, integration, separation, marginalization and individualism. The IAS scale items have been used “successfully with North African immigrants in Paris and with Asian American and Hispanic Americans in California” (Bourhis & Montreuil, 2013, p. 13). The IAS was modified to fit Muslim immigrants using a 20 item likert scale with questions related to friends, religion, culture, marriage, and language. The

IAS questions were employed to answer the five acculturation orientations: assimilation, integration, separation, marginalization and individualism. The scores range 1-28 according to each acculturative orientation (strategy). The scores of each orientation strategy are summed up, with greater sums equating to that certain orientation being of greater use in acculturation. In addition, the sum of all five immigrant acculturation orientations (strategies) can be summed and divided for an average score.

According to Bourhis and Montreuil (2013, p. 13), all together the feelings of “being victim of prejudice and discrimination are the most important correlate of separatism and marginalization though lack of interpersonal contact with host majority members is also a factor.” He suggested that although newly established immigrants may in the beginning embrace the acculturation orientation of integrationism or assimilationism, “the persistent experience of discrimination and exclusion in the host society may shift acculturation orientations to separatism or marginalization” (2013, p. 13). Some items from the IAS include: 1. I wish to maintain my ethnic culture heritage rather than adopt mainstream American culture (separation) 2. I do not wish to maintain my Islamic values or adopt mainstream American values (marginalization) 3. I prefer to use English rather than use my ethnic language at home and outside my home (assimilation). 4. Whether I use English or my own ethnic language, at home or outside my home, does not matter much as it is my personal qualities that are most important to me (individualism) 5. I wish to maintain my Islamic values and also adopt mainstream American values (integration).



### **Perceived Prejudice Scale modified**

The Prejudice Scale (Lepore & Brown, 1997) was modified to be relevant to Muslims instead of Blacks. Some examples of items in this measure are: It makes sense for Muslim groups to live in their own neighborhoods because they share more and get along better than when mixing with Americans, I consider our society to be unfair to Muslims, and It should be made easier to acquire American citizenship. The scale consists of 15 items and the responses range from 1 indicating strongly disagree to 7 indicating strongly agree. The scale range is 15-105 with a midpoint of 60. A high score indicates greater tolerance (lower prejudice level).

### **PMIR Psychological Measure of Islamic Religiousness**

The Psychological Measure of Islamic Religiousness (PMIR) (Raiya et al., 2008) will consist of two sets of religious dimensions, Core Islamic Religious Dimensions subscales and Non-Specific Religious Dimensions subscales. The five Core Islamic Religious Dimensions subscales on the PMIR assess constructs that are specific to Islam as a world religion. PMIR's seven Non-Specific Religious Dimensions subscales taps into elements of Islam that overlap with key features of other world religions. Most of the items on the (PMIR) were newly constructed and tailored to the Islamic faith. These scales will measure the religiosity of each participant. Some subscales from the PMIR's Core Islamic Religious Dimensions include Beliefs Dimension subscale and Practices Dimension subscale.

The Beliefs Dimension subscale a five-item subscale taps into basic Islamic beliefs about the world (e.g., belief in Allah, belief in afterlife). Participants rated each item on a 3- point scale ranging from 0 (no) to 2 (yes); the higher the score, the stronger the belief. The Practices Dimension subscale is a six-item subscale that assesses basic Islamic practices to demonstrate

adherence to Islam (e.g., prayer, fasting, attending the mosque). One of these items (wearing hijab-headscarf) was gender specific. Participants rated each item in this subscale on a 6-point scale ranging from 0 to 5; the higher the score, the more of the practice is applied. Because of the different nature of each practice, the response categories for each item differed. A sample of a subscale from the Non-Specific Religious Dimensions subscales is the Islamic Positive Religious Coping subscale. This seven-item subscale measures the extent to which Muslim individuals use positive religious coping methods to deal with general life stressors. This subscale included items such as: When I face a problem in life, I look for a stronger connection with Allah and When I face a problem in life, I read the Holy Qur'an to find consolation. Items for this subscale were adapted from the RCOPE Scale (Pargament, Koenig, & Perez, 2000). The participants rated each item on a 4-point scale ranging from 1 (I do not do this at all) to 4 (I do this a lot). Higher scores on this subscale reflect more positive religious coping.

## **Procedures**

Participants followed all the procedures necessary for this research. The records of this study were kept in confidence and no harm was done to any participants. All participants were recruited through Amazon Mechanical Turk. After participants signed the consent form electronically, they completed the online survey at their own time. The estimated time to complete was 45 minutes but participants had the option to stop and resume at any time. After all data was collected, scales were scored and data put into SPSS for analyses to test research questions. Participants will first complete a demographic questionnaire including age, gender, current residence, religious affiliation, etc. An option for follow up qualitative interview was also presented. If the participants were willing, they will be invited to explore through narrative semi-

structured interviewing to discuss their perceptions of spirituality and religious identity in their life.

## **Settings**

The participants were allowed leisurely to take the survey online. Participants were free to choose time and place to take the survey and also had the chance to complete the survey in increments or at a later time. Participants were asked to provide a digital signature to indicate they understood all the instructions to the survey by signing initials and date of the survey started. A question was also administered in the beginning to ask participants of how they were currently feeling; examples were feeling tired, hostile, nervous, determined, alert, active, and etc. to participate in the study. Once participants agreed to complete the task they were asked to electronically sign the consent form in the link to the questionnaire. When participants started the survey they had the option to stop and restart at any time. The duration of the online survey would take about 45 minutes in one sitting. If they opt in for the qualitative interview, they will be prompted to leave contact information to set up an interview date and time with researcher. Participants answered a series of questions related to their experience as 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> generation Muslim immigrant. Once the surveys were completed at their convenience and each participant was compensated for his or her effort for the survey in their Amazon Mechanical Turk account. A total of 390 participants completed the questionnaire out of 464 (74 missing). The missing respondents were not assessed in the analyses.

## **Hypotheses and Plan of Analysis**

After data was collected, all the data was inserted into SPSS (the Statistical Package for the Social Sciences). The data was cleaned up, all missing respondents taken out, any person not identified as Muslims were removed, all scales were scored for further analysis for relevant descriptive and frequencies analysis. Demographic characteristics were examined by analyzing descriptive statistics. All analyses were guided by the inquiry of research questions to ensure proper results.

### **Hypothesis 1**

Self-identification of spirituality will be a predictor of acculturation to Western culture. Independent variable is spirituality and dependent variable is acculturation. Acculturation will be predicted by spirituality. Plan of Analyses: To test this hypothesis a one-way ANOVA was conducted to determine if self-identification of spiritual or religious would be a predictor of Muslim immigrants' acculturation.

### **Hypothesis 2**

Self-described "religious not spiritual" individuals will be more psychologically adjusted than spiritual. Plan of analysis: To test this hypothesis a one-way ANOVA was conducted to determine if self-identification of spiritual or religious have any impact on the well-being of Muslim immigrants' acculturation.

### **Hypothesis 2a**

Purpose of Life scores will be high for 1<sup>st</sup> generation Muslims, low for 2<sup>nd</sup> and 3<sup>rd</sup> generations. Plan of Analysis: To test this hypothesis, one-way ANOVA will be used with post hoc test of Tukey-b.

### **Hypothesis 2b**

Second and 3<sup>rd</sup> generation Muslims will score high on Personal Growth, Environmental Mastery and Autonomy. Independent variable is generation and the dependent variables are Personal Growth, Environmental Mastery and Autonomy scales.

Plan of Analysis: To test this hypothesis, ANOVA will be employed followed by post hoc test of Tukey-b.

The next two hypotheses were proposed to detect if Neo Five personality domains could help predict acculturation or micro-cultural inclusion. In other words, would there be aspects of acculturation tied to personality that can influence when an individual will connect with the larger Western culture or attempt to isolate themselves in favor of the cultural and religious identity of their homeland? I suggested there might be personality differences among generations that may potentially mediate the differences between those who acculturate and those who do not.

### **Hypothesis 3**

Second and 3<sup>rd</sup> generation Muslims will be high on Extroversion and Openness to experience. Plan of Analysis: To test this hypothesis, ANOVA will be employed followed by post hoc test of Tukey-b.

### **Hypothesis 3a**

Neuroticism and Conscientiousness will be high in 1<sup>st</sup> generation Muslims. Plan of Analysis: ANOVA will be employed followed by post hoc test of Tukey-b.

### **Hypothesis 4**

Perceived prejudice will be most strongly felt by Muslim immigrants who identify as religious, proposing Muslims who are most committed to being religious will be more sensitive to detect perceived prejudice. Plan of Analysis use a single test one-way ANOVA will be used between groups to detect any differences.

## CHAPTER IV

### RESULTS

First, results will report the participants' responses to basic demographic information from the online questionnaire. The second part of the results will review the reliability of each measure. Subsequently, results of statistical descriptive measures will be reviewed and presented. Next, the results of the hypothesis analyzed and other outcomes will be reported and discussed.

#### **Demographic Characteristics**

The sample of this study consisted of 390 participants of which 243 were male and 146 Female, 1 Other. There were some participants that did not complete that questionnaire, they consisted of 74 total missing respondents as viewed in table 4.1 below. Demographic questions included: age, education level, gender, generational differences, and identification of religious or spiritual. Many of these basic demographics were examined by descriptive statistics and frequencies. Result will be demonstrated on some of these basic characteristics of the study.

Table 1 Sample by Gender

Gender	N	Percent	Valid Percent	Cumulative Percent
Male	243	52.4	62.3	62.3
Female	146	31.5	37.4	99.7
Other	1	.2	.3	100.0
Sample N	390	84.1	100.0	x
No response	74	15.9	x	x
Total N	464	100.0	x	x

The age of the respondents varied from 18 to 65 years old. The age range was extreme and not equally distributed. The table 2 shows that mean of the age was 28.91 years old.

Table 2 Age Descriptive

Age	
Mean	28.91
Std. Deviation	6.59
Minimum	18
Maximum	65
No response	1
Total N	388

Generational identification was assessed in 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> generations. Participants were asked to report their generation according to the following definitions: First generation (I am the first of my family to immigrate to the U.S.) indicating one is born outside the United States, Second generation (My parents were the first from our family to immigrate) implies one was



born in the U.S, third generation (My grandparents were the first to move to the U.S.) indicates that one and both parents were born in the U.S., Fourth, fifth, etc. generation (My great-grandparents, etc. were the first to come here) indicating that one, both parents and least one grandparent was born in the U.S. The last category was Other (please explain). Table 3 illustrates these categories. For the purpose of the study, I will focus only on generations 1<sup>st</sup> -4<sup>th</sup> and 5<sup>th</sup>.

Table 3 Generation Frequencies

Generation	Frequency	Percent	Valid Percent	Cumulative Percent
Sojourner	11	2.4	2.8	2.8
First generation	60	12.9	15.4	18.3
Second generation	180	38.8	46.3	64.5
Third generation	81	17.5	20.8	85.3
Fourth, fifth, etc. generation	52	11.2	13.4	98.7
Other	5	1.1	1.3	100
Sample N	389	83.8	100	x
No response	75	16.2	x	x
Total N	464	100	x	x

Reviewing the responses to each generation was as follows: 1<sup>st</sup> generation consisted of 15.4%, 2<sup>nd</sup> generation were of 46.3%, 3<sup>rd</sup> generation was 13.4%, and 4<sup>th</sup>/5<sup>th</sup> generations were accounted for at 13.4%. The generations are not equally distributed with majority of the sample being from 2<sup>nd</sup> generation. There were also 75 individuals who did not respond.

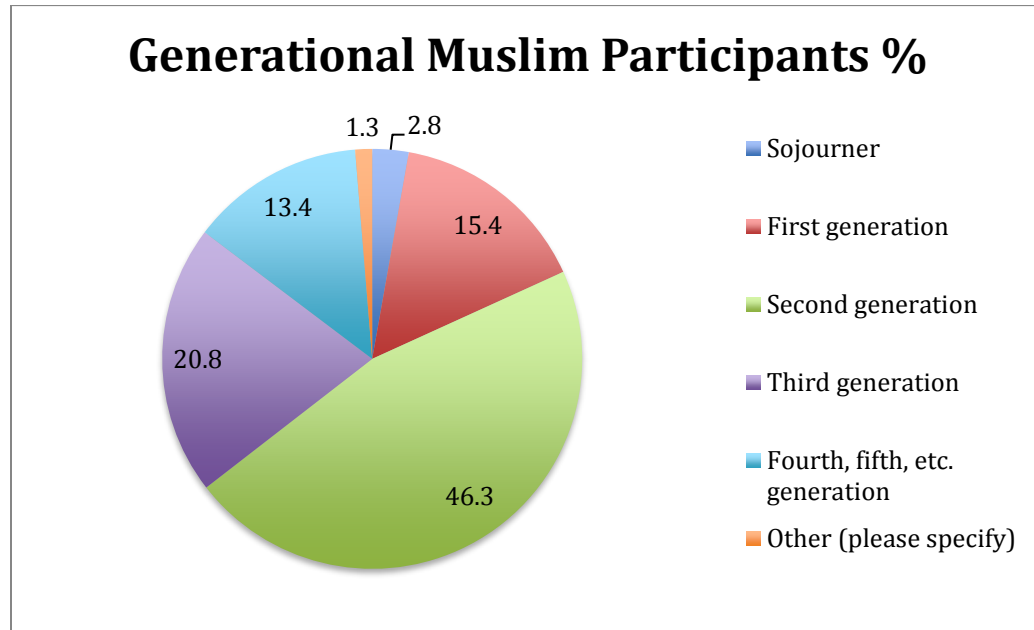


Figure 1 Generational Muslim Participants

The education level of each participant varied with the highest percentage being educated with bachelor's degree at 42.3%. Participants with some College/university course work, but no degree yet consisted of 26%; those with Associates degree came in third with 11.9% and 10.9% had High school degrees. The majority of the participants were from educated backgrounds as illustrated in Table 4.

Table 4 Education Frequencies

Education level	Frequency	Percent	Valid Percent	Cumulative Percent
No education	1	0.3	0.3	0.3
Elementary-middle school	1	0.3	0.3	0.5
High school degree	42	10.8	10.9	11.4
Some college	100	25.8	26	37.4
Associates degree	46	11.9	11.9	49.4
Bachelor's degree	163	42	42.3	91.7
Master's degree or similar	27	7	7	98.7
Doctoral degree or similar	5	1.3	1.3	100
Sample N	385	99.2	100	x
No response	3	0.8	x	x
Total N	388	100	x	x

Participants consisted of 79.1% Sunni Muslims and 17.9% Shi'a Muslims as seen in table 5. The participants who identified as Muslim (Other) were 2%. The participants were mostly of Sunni sect of Islam at 79.1%, which could either be due to that the Sunni sect make up the larger portion of Muslims worldwide or that a higher percentage of Sunni Muslims immigrate more than other sects of Islam. The importance of knowing what the participant's' current beliefs were to eliminate out non-Muslim participants and also categorize the three dominations of Islam: Sunni, Shi'a and Sufism. In the text category of Muslim Other were the following: I don't belong to a particular Sect, just a Muslim, Islam Moderate, Muslim –no sect, Nation of Islam, and 2 identified as Sufi.

Table 5 Current Belief Frequencies

Current religious/spiritual beliefs	Frequency	Percent	Valid Percent	Cumulative Percent
Muslim (Sunni)	234	60.3	79.1	79.1
Muslim (Shi'a)	53	13.7	17.9	97
Other	3	0.8	1	98
Muslim (Other)	6	1.5	2	100
Sample N	296	76.3	100	x
No response	92	23.7	x	x
Total N	388	100	x	x

The current relationship status shows that over half of the sample identifies as Single (61.1%). Married for Love makes up 17.5% of the sample and 9.8% are Engaged for Love. The table 6 below illustrated further detail on current relationship status.

Table 6 Current Relationship Frequencies

Current relationship status	Frequency	Percent	Valid Percent	Cumulative Percent
Single	237	61.1	61.1	61.1
Engaged (Love)	38	9.8	9.8	70.9
Engaged (Arranged Marriage)	6	1.5	1.5	72.4
Married (Love)	68	17.5	17.5	89.9
Married (Arranged Marriage)	22	5.7	5.7	95.6
Separated	1	0.3	0.3	95.9
Divorced	6	1.5	1.5	97.4
Domestic Partnership	7	1.8	1.8	99.2
Other	3	0.8	0.8	100
Total N	388	100	x	x

## Religious / Spiritual

The identification of religious or spiritual was very important to examine due to the nature of predicating hypotheses. The illustrations on Table 7 show that Muslim immigrant participants from this sample identified as the following: I am neither spiritual nor religious (1.8%), I am spiritual but not religious (11.5%), I am religious but not spiritual (12.2%), I am spiritual and religious (73.4%) and Other was (1.1%). More than half the sample identified as both religious and spiritual. The majority of participants answered as being spiritual and religious (204 participants) and other Muslim immigrants did not even answer the question (186 missing). This could be that this question of identifying as spiritual or religious does not exist as a distinction for Muslims. This four-part distinction question does not make sense for Muslims and many did not choose to answer. This is a phenomenon that needs further exploration of whether Islam has the distinction or separation of identifying as religious or spiritual.

Table 7 Religious / Spiritual Frequencies

Religious / Spiritual Identity	Frequency	Percent	Valid Percent	Cumulative Percent
neither spiritual nor religious	5	1.1	1.8	1.8
spiritual but not religious	32	6.9	11.5	13.3
religious but not spiritual	34	7.3	12.2	25.5
spiritual and religious	204	44	73.4	98.9
Other	3	0.6	1.1	100
Sample N	278	59.9	100	x
No response	186	40.1	x	x
Total N	464	100	x	x

Table 8 Generational Differences of Religious /Spiritual Frequencies

		neither spiritual nor religious	spiritual but not religious	religious but not spiritual	spiritual and religious	Other	Total N
1st generation	N	3	4	8	27	0	42
	%	7.10%	9.50%	19.00%	64.30%	0.00%	100%
2nd generation	N	1	14	13	102	1	131
	%	0.8%	10.7%	9.9%	77.9%	0.8%	100%
3rd generation	N	1	7	6	43	1	58
	%	1.7%	12.1%	10.3%	74.1%	1.7%	100%
4th, 5th generation	N	0	5	6	28	1	40
	%	0.0%	12.5%	15.0%	70.0%	2.5%	100%
Total	N	5	30	33	200	3	271
	%	1.8%	11.1%	12.2%	73.8%	1.1%	100%

Table 8 displays the percentage of Muslim immigrants who self-identified as spiritual but not religious varied dramatically across generations. The sample of first generation was especially small with N= 42 with 9.5% of 1<sup>st</sup> generation identifying as I am spiritual but not religious. The number of participants identifying as religious among 1<sup>st</sup> generation Muslim immigrants was important to analyze in this study regarding their psychological well-being, perceived prejudice and personality compared to other generations. Given the variation of unequal number of participants in each generation, and vagueness of descriptive data, it will be difficult to generalize findings to overall Muslim immigration population.

## Acculturation

Table 9 Generational Differences in Acculturation: Separation

Acculturation in IAS: Separation			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	19.0	4.1
2nd Generation	131	17.2	4.6
3rd Generation	60	15.9	4.7
4,5th Generation	39	17.2	4.4

The scores for Muslim immigrants in IAS: Separation were highest among 1<sup>st</sup> generation with a  $M = 19.0$ ,  $SD = 4.1$ ) and lowest in 3<sup>rd</sup> generation ( $M = 15.8$ ,  $SD = 4.7$ ).

Table 10 Generational Differences in Acculturation: Assimilation

Acculturation in IAS: Assimilation			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	12.3	5.5
2nd Generation	131	13.0	4.9
3rd Generation	60	13.7	4.2
4,5th Generation	39	13.0	4.5

The scores for Muslim immigrants in IAS: Assimilation did not vary considerably among all generations. The highest score is in 3<sup>rd</sup> generation, ( $M = 13.7$ ,  $SD = 4.2$ ).

Table 11 Generational Differences in Acculturation: Marginalization

Acculturation in IAS: Marginalization			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	10.8	5.8
2nd Generation	130	10.1	4.7
3rd Generation	61	11.1	4.4
4,5th Generation	40	11.5	4.4

The scores for Muslim immigrants in IAS: Marginalization did not vary significantly. The highest score was among the 4<sup>th</sup>, 5<sup>th</sup> generation ( $M = 11.5, SD = 4.4$ ) and lowest in 1st generation ( $M = 10.8, SD = 5.8$ ).

Table 12 Generational Differences in Acculturation: Integration

Acculturation in IAS: Integration			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	19.5	4.0
2nd Generation	132	19.4	3.6
3rd Generation	58	18.5	3.7
4,5th Generation	39	18.7	3.4

The scores for Muslim immigrants in IAS: Integration were highest among 1<sup>st</sup> generation ( $M = 19.5, SD = 4.0$ ) and lowest in 3<sup>rd</sup> generation ( $M = 18.5, SD = 3.7$ ).



Table 13 Generational Differences in Acculturation: Individualization

Acculturation in IAS: Individualization			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	10.9	3.8
2nd Generation	130	11.2	3.9
3rd Generation	61	12.0	4.2
4,5th Generation	40	11.8	3.6

The scores for Muslim immigrants in IAS: Individualization was highest among 3<sup>rd</sup> generation ( $M = 12.0, SD = 4.2$ ) and lowest in 1st generation ( $M = 10.9, SD = 3.8$ ).

Tables 9-13 are the means and standard deviations tables for acculturation across generations 1<sup>st</sup> -5<sup>th</sup>. For the purpose of this study, sojourner and others were not displayed in these tables. Numbers in each generation changed based on the questions participants chose to answer.

### Perceived Prejudice

Table 14 Generational Differences in Perceived Prejudice

Means for Perceived Prejudice			
	N	<i>M</i>	<i>SD</i>
1st Generation	49	73.1	9.9
2nd Generation	126	69.3	8.4
3rd Generation	61	69.6	6.8
4,5th Generation	37	70.9	9.2

Table 14 shows the means and std. deviations for Perceived Prejudice among all generations. Differences were not that significantly different across all generations. However, 1<sup>st</sup> generation Muslim immigrants scored higher in perceived prejudice, ( $M = 73.1$ ,  $SD = 9.9$ ). Both 2<sup>nd</sup> and 3<sup>rd</sup> generations were close in differences: 2<sup>nd</sup> generation, ( $M = 69.3$ ,  $SD = 8.4$ ), 3<sup>rd</sup> generation, ( $M = 69.6$ ,  $SD = 6.8$ ). It is interesting that all generations were sensitive to perceived prejudice, considering the means of each generation did not differ very much from one another.

### **Ryff Psychological Well Being**

Tables 15-20 are means and standard deviations for Ryff Psychological Well-being across all six subscales.

Table 15 Means for Ryff: Positive Relations with Others

Means for Ryff Positive Relations with Others			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	36.5	6.6
2nd Generation	130	33.9	4.6
3rd Generation	57	33.8	4.6
4,5th Generation	38	37.4	6.7
Total	267	34.8	5.4

Muslim immigrants in 4<sup>th</sup> and 5<sup>th</sup> generations scored higher on the Ryff PSY Well Being Positive Relations with Others subscale, ( $M = 37.4$ ,  $SD = 6.7$ ).

Table 16 Means for Ryff: Autonomy

Means for Ryff Autonomy			
	N	<i>M</i>	<i>SD</i>
1st Generation	39	36.3	4.9
2nd Generation	127	35.1	4.8
3rd Generation	56	35.4	3.7
4,5th Generation	39	36.1	5.2
Total	261	35.5	4.7

Muslim immigrants in the 1<sup>st</sup> generation scored higher on the Ryff PSY Well Being Autonomy subscale, ( $M = 36.3$ ,  $SD = 4.9$ ).

Table 17 Means for Ryff: Environmental Mastery

Means for Ryff Environmental Mastery			
	N	<i>M</i>	<i>SD</i>
1st Generation	39	35.6	4.5
2nd Generation	125	35.4	4.0
3rd Generation	56	34.3	3.6
4,5th Generation	37	36.4	5.2
Total	257	35.4	4.2

Table 18 Means for Ryff: Personal Growth

Means for Ryff Personal Growth			
	N	<i>M</i>	<i>SD</i>
1st Generation	40	33.0	6.2
2nd Generation	128	32.2	4.9
3rd Generation	58	30.5	4.3
4,5th Generation	38	33.1	5.7
Total	264	32.1	5.2

Muslim immigrants in the 1<sup>st</sup> generation scored higher on the Ryff PSY Personal Growth subscale, ( $M = 33.0$ ,  $SD = 6.2$ ). Muslims in the 3<sup>rd</sup> generation scored lowest ( $M = 30.5$ ,  $SD = 4.3$ ).

Table 19 Means for Ryff: Self-Acceptance

Means for Ryff Self-Acceptance			
	N	<i>M</i>	<i>SD</i>
1st Generation	39	36.7	3.9
2nd Generation	124	36.2	4.6
3rd Generation	55	35.3	4.8
4,5th Generation	39	36.8	4.0
Total	257	36.2	4.5

Muslim immigrants in the 3<sup>rd</sup> generation scored lowest on the Ryff PSY Self-Acceptance subscale, ( $M = 35.3$ ,  $SD = 4.8$ ). Muslims in the 1<sup>st</sup> generation scored highest, ( $M = 36.7$ ,  $SD = 3.9$ ).

Table 20 Means for Ryff: Purpose in Life

Means for Ryff Purpose in Life			
	N	<i>M</i>	<i>SD</i>
1st Generation	40	32.8	5.7
2nd Generation	129	30.9	5.3
3rd Generation	55	29.7	4.5
4,5th Generation	38	31.9	6.5
Total	262	31.1	5.5

Muslim immigrants in the 1<sup>st</sup> generation scored highest among generations on the Ryff PSY Purpose in Life subscale, ( $M = 32.8$ ,  $SD = 5.7$ ) and 3<sup>rd</sup> generation scored lowest, ( $M = 29.7$ ,  $SD = 4.5$ ).

### Islamic Religiousness

Tables 21-26 are Means and Standard Deviations for Islamic Religiousness across all 13 subscales.

Table 21 Islamic Religiousness (PMIR): Religious Struggle

Means for Islamic Religiousness (PMIR): Religious Struggle			
	N	<i>M</i>	<i>SD</i>
1st Generation	41	13.3	4.2
2nd Generation	129	13.4	4.4
3rd Generation	58	14.3	4.6
4,5th Generation	40	13.9	4.2
Total	268	13.7	4.4

There are no significant differences among all generations on Religious struggle. Third generation was highest compared to other generations, ( $M = 14.3$ ,  $SD = 4.6$ ).

Table 22 Islamic Religiousness (PMIR): Islamic Belief

Means for Islamic Religiousness (PMIR): Islamic Belief			
	N	<i>M</i>	<i>SD</i>
1st Generation	38	13.9	1.9
2nd Generation	126	13.4	2.2
3rd Generation	56	12.8	2.7
4,5th Generation	40	13.6	2.2
Total	260	13.4	2.3

Table 23 Islamic Religiousness (PMIR): Islamic Ethical Principal Scale

Means for Islamic Religiousness (PMIR): Islamic Ethical Principal Scale			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	49.8	9.8
2nd Generation	129	46.9	10.2
3rd Generation	57	46.1	9.4
4,5th Generation	39	50.3	7.7
Total	267	47.7	9.7

Table 24 Islamic Religiousness (PMIR): Islamic Universality

Means for Islamic Religiousness (PMIR): Islamic Universality			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	23.7	5.3
2nd Generation	130	22.7	5.0
3rd Generation	57	21.7	5.3
4,5th Generation	40	24.1	4.7
Total	269	22.9	5.1

Table 25 Islamic Religiousness (PMIR): Religious Conversion

Means for Islamic Religiousness (PMIR): Religious Conversion			
	N	<i>M</i>	<i>SD</i>
1st Generation	7	28.4	5.4
2nd Generation	30	30.4	5.7
3rd Generation	8	27.4	6.0
4,5th Generation	18	30.3	6.3
Total	63	29.7	5.8

Table 26 Islamic Religiousness (PMIR): Islamic Identification

Means for Islamic Religiousness (PMIR): Islamic Identification			
	N	<i>M</i>	<i>SD</i>
1st Generation	41	20.6	4.1
2nd Generation	127	18.9	5.2
3rd Generation	57	18.5	5.2
4,5th Generation	40	20.8	4.1
Total	265	19.4	4.9

Islamic identification scores were higher in 1<sup>st</sup> and 4<sup>th</sup> and 5<sup>th</sup> generations compared with other generations: 1<sup>st</sup> generation ( $M = 20.6, SD = 4.1$ ), 4<sup>th</sup> and 5<sup>th</sup> generation ( $M = 20.8, SD = 4.1$ ). Both generations are almost identical.

Table 27 Islamic Religiousness (PMIR): Islamic Obligation

Means for Islamic Religiousness (PMIR): Islamic Obligation			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	19.3	4.6
2nd Generation	126	16.7	5.5
3rd Generation	54	15.5	5.7
4,5th Generation	40	17.3	5.3
Total	262	16.9	5.5

First generation Muslim immigrants scored higher on Islamic obligation compared to other generations, ( $M = 19.3$ ,  $SD = 4.6$ ). The third generation scored lowest on this subscale, ( $M = 15.5$ ,  $SD = 5.7$ ).

Table 28 Islamic Religiousness (PMIR): Positive Religious Coping

Means for Islamic Religiousness (PMIR): Positive Religious Coping			
	N	<i>M</i>	<i>SD</i>
1st Generation	40	22.1	4.4
2nd Generation	126	20.9	5.5
3rd Generation	57	19.3	5.9
4,5th Generation	40	22.3	5.2
Total	263	20.9	5.5

Among the generations, 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslim immigrants scored lower than other generations on Positive Religious Coping.



Table 29 Islamic Religiousness (PMIR): Islamic Negative Coping

Means for Islamic Religiousness (PMIR): Negative Religious Coping			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	12.0	3.2
2nd Generation	129	11.0	3.9
3rd Generation	58	9.7	3.0
4,5th Generation	39	10.4	4.1
Total	268	10.8	3.7

First generation Muslim immigrants scored higher on Islamic Negative Coping scale compared to other generations, ( $M = 12.0$ ,  $SD = 3.2$ ). The 3<sup>rd</sup> generation scored lowest on this subscale, ( $M = 9.7$ ,  $SD = 3.0$ ).

Table 30 Islamic Religiousness (PMIR): Islamic Practice / Duty

Means for Islamic Religiousness (PMIR): Practice/Duty			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	16.4	3.9
2nd Generation	127	15.1	3.6
3rd Generation	57	13.8	4.2
4,5th Generation	40	16.2	4.2
Total	266	15.6	3.9

First generation Muslim immigrants scored higher on Islamic Practice / Duty compared to other generations, ( $M = 16.4$ ,  $SD = 3.9$ ). Third generation scored lowest on this subscale, ( $M = 13.8$ ,  $SD = 4.2$ ).

Table 31 Islamic Religiousness (PMIR): Islamic Exclusivism Scale

Means for Islamic Religiousness (PMIR): Islamic Exclusivism Scale			
	N	<i>M</i>	<i>SD</i>
1st Generation	41	40.6	11.0
2nd Generation	126	40.1	7.4
3rd Generation	58	41.8	5.9
4,5th Generation	40	39.7	9.9
Total	265	40.5	8.2

Table 32 Islamic Religiousness (PMIR): Islamic General Well-Being

Means for Islamic Religiousness (PMIR): Islamic General Well-Being			
	N	<i>M</i>	<i>SD</i>
1st Generation	40	37.3	5.8
2nd Generation	126	37.3	5.7
3rd Generation	58	35.9	5.6
4,5th Generation	39	38.1	4.9
Total	263	37.0	5.6

Table 33 Islamic Religiousness (PMIR): Islamic Global Religiousness

Means for Islamic Religiousness (PMIR): Islamic Global Religiousness			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	7.5	1.7
2nd Generation	129	6.9	1.7
3rd Generation	58	6.4	1.8
4,5th Generation	40	6.9	1.7
Total	269	6.9	1.8

### Personality

The following tables will be Means and Standard Deviations for the NEO Five Factor Personality Inventory (all 5 domains).

Table 34 NEO: Extraversion

Means NEO: Extraversion			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	31.8	4.9
2nd Generation	128	31.4	3.5
3rd Generation	55	31.4	2.8
4,5th Generation	38	32.8	4.5
Total	263	31.7	3.8

Table 35 NEO: Neuroticism

Means NEO: Neuroticism			
	N	<i>M</i>	<i>SD</i>
1st Generation	41	30.1	4.1
2nd Generation	127	27.9	3.7
3rd Generation	57	28.8	3.0
4,5th Generation	40	28.6	2.9
Total	265	28.6	3.6

First generation Muslim immigrants scored higher on Neuroticism compared to other generations, ( $M = 30.1$ ,  $SD = 4.1$ ). Second generation scored lowest on this subscale, ( $M = 27.9$ ,  $SD = 3.7$ ).

Table 36 NEO: Openness

Means NEO: Openness			
	N	<i>M</i>	<i>SD</i>
1st Generation	41	30.1	4.1
2nd Generation	128	29.9	3.1
3rd Generation	54	29.9	2.6
4,5th Generation	40	29.7	3.3
Total	263	30.1	3.2

Table 37 NEO: Agreeableness

Means NEO: Agreeableness			
	N	<i>M</i>	<i>SD</i>
1st Generation	40	30.8	3.8
2nd Generation	128	29.4	3.3
3rd Generation	55	29.9	3.2
4,5th Generation	39	30.9	4.9
Total	262	29.9	3.7

First generation Muslim immigrants scored higher on Agreeableness compared to other generations, ( $M = 30.8$ ,  $SD = 3.8$ ). Second generation scored lowest on this subscale, ( $M = 29.4$ ,  $SD = 3.3$ ).

Table 38 NEO: Conscientiousness

Means NEO: Conscientiousness			
	N	<i>M</i>	<i>SD</i>
1st Generation	42	32.1	4.7
2nd Generation	125	29.9	2.8
3rd Generation	55	30.0	2.3
4,5th Generation	39	30.5	4.5
Total	261	30.4	3.4

First generation Muslim immigrants scored higher on Conscientiousness compared to other generations, ( $M = 32.1$ ,  $SD = 4.7$ ). Second generation scored lowest on this subscale, ( $M = 29.9$ ,  $SD = 2.8$ ).

Table 39 Test of Homogeneity of Variance Immigrant Acculturation

Test of Homogeneity of Variances Immigrant Acculturation	Levene Statistic	df1	df2	Sig.
Acculturation Separation	0.241	3	268	0.868
Acculturation Assimilation	1.789	3	270	0.150
Acculturation Marginalization	2.049	3	269	0.107
Acculturation Integration	0.299	3	267	0.826
Acculturation Individualism	0.802	3	269	0.494

Table 40 Test of Homogeneity of Variance Perceived Prejudice

Test of Homogeneity of Variances of Perceived Prejudice				
	Levene Statistic	df1	df2	Sig.
Perceived Prejudice	2.14	3	259	0.096

Table 41 Test of Homogeneity of Variance Ryff Psychological Well Being

Test of Homogeneity of Variances Ryff Psychological Well-Being				
	Levene Statistic	df1	df2	Sig.
RYFF Positive Relation w/ Others	4.055	3	263	0.008
RYFF Autonomy	1.166	3	257	0.323
RYFF Environmental Mastery	1.394	3	253	0.245
RYFF Personal Growth	1.302	3	260	0.274
RYFF Self-Acceptance	1.078	3	253	0.359
RYFF Purpose in Life	1.336	3	258	0.263

Table 42 Test of Homogeneity of Variances PMIR

Sub-Scale	Levene Statistic	df1	df2	Sig.
PMIR Religious Struggle	0.198	3	264	0.897
PMIR Islamic Belief	1.82	3	256	0.144
PMIR Ethical Principal	0.598	3	263	0.617
PMIR Universality	0.292	3	265	0.831
PMIR Religious Conversion	0.031	3	59	0.993
PMIR Identification	1.661	3	261	0.176
PMIR Obligation	0.868	3	258	0.458
PMIR Positive Religious Coping	1.622	3	259	0.185
PMIR Negative Coping	1.91	3	264	0.128
PMIR Islamic Practice/Duty	0.793	3	262	0.499
PMIR Islamic Exclusivism	3.425	3	261	0.018
PMIR General Well-being	0.182	3	259	0.909
PMIR Global Religiousness	0.141	3	265	0.936

Table 43 Test of Homogeneity of Variances of NEO Five Factor Personality Inventory

Domain	Levene Statistic	df1	df2	Sig.
Extraversion	3.421	3	259	0.018
Neuroticism	1.196	3	261	0.312
Openness	2.029	3	259	0.11
Agreeableness	2.829	3	258	0.039
Consciousness	8.089	3	257	.000

### Hypothesis Testing and Analysis

While this study stated formalized hypothesizes, the overall goal was explorative in nature. The typical approach to research questions is to make assumptions about the correlative relationships that exist between variables particularly when said variables may or may not operate theoretically within the field of scientific inquiry. Given the nature and vast potential of statistical differences that could exist, coupled with the qualitative uncertainty principal within

theoretical domains such as cross-cultural research, the Bonferroni adjustment was not applied to this data. This research was mainly interested in robust effects, which could lead to further research questions given the cross-cultural nature of this study.

### **Hypothesis 1**

Hypothesis 1 stated that Muslim immigrants who selected the self-identification of spirituality as measured by identifying from one of the four categories: I am neither spiritual nor religious, I am spiritual but not religious, I am religious but not spiritual, I am spiritual and not religious, would be an indicator that they were acculturated to the West. There were no outliers, as assessed by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); there was homogeneity of variances as assessed by Levene's test of homogeneity of variances for each scale of Acculturation: Separation ( $p = .868$ ), Assimilation, ( $p = .150$ ), Marginalization, ( $p = .107$ ), Integration, ( $p = .826$ ), and Individualism, ( $p = .494$ ). A one-way ANOVA was conducted to compare the means against each category of self-identification and generations. There were no significant differences in Muslim immigrants who identified as spiritual not religious and their acculturation score. The following are the numbers of participants who identified, as I am spiritual but not religious: 1<sup>st</sup> generation ( $n = 4$ ), 2<sup>nd</sup> generation ( $n = 14$ ), 3<sup>rd</sup> generation ( $n = 7$ ) and 4<sup>th</sup> and 5<sup>th</sup> generation ( $n = 5$ ). The scores of acculturation on Separation was higher among 1<sup>st</sup> generation, ( $M = 19.0$ ,  $SD = 4.1$ ), however ( $n = 4$ ) for that group. Over all differences in generations were statistically significant in Acculturation in IAS: Separation (SE):  $F(3, 268) = 3.869$ ,  $p = .010$ . No significant differences found in the following: Assimilation:  $F(3, 270) = .688$ ,  $p = .560$ ; Marginalization:  $F(3, 269) = 1.444$ ,  $p = .332$ ; Integration:  $F(3, 267) = .1026$ ,  $p = .381$  Individualism:  $F(3, 269) = .878$ ,  $p = .453$ .



## Hypothesis 2

Hypothesis 2 proposed that self-identified “religious not spiritual” individuals would be more psychologically adjusted than spiritual Muslim immigrants would. It indicated psychological adjustment for those Muslim immigrants who declared to be religious not spiritual. The Ryff Psychological well-being sub scales measured psychological adjustment.

A one-way ANOVA was conducted to determine if identification of “religious not spiritual” Muslim immigrants across all generations would be different on the Ryff Psychological Scale of Well-being. Participants were classified into 4 generations. The following are the numbers of participants who identified, as I am spiritual but not religious: 1<sup>st</sup> generation ( $n = 4$ ), 2<sup>nd</sup> generation ( $n = 14$ ), 3<sup>rd</sup> generation ( $n = 7$ ) and 4<sup>th</sup> and 5<sup>th</sup> generation ( $n = 5$ ). There were no outliers as assessed by an ocular test using a boxplot; data was normally distributed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene’s test of variances for each scale: Positive relations with others, ( $p = .008$ ), Autonomy ( $p = .323$ ), Environmental mastery ( $p = .245$ ), Personal Growth ( $p = .274$ ), Self-Acceptance ( $p = .359$ ), Purpose in life (.263). The Ryff psychological well-being scores were higher in 1<sup>st</sup> generation Muslim immigrants on Purpose in Life ( $M = 32.7$ ,  $SD = 5.7$ ), with scores decreasing for 3<sup>rd</sup> generation, ( $M = 55.0$ ,  $SD = 4.5$ ). Differences between generations were not statistically different on Ryff Psychological Scale of Well-being except on: Positive relations with others  $F(3, 263) = 6.480$ ,  $p = .000$ , Purpose in life  $F(3, 258) = 2.724$ ,  $p = .045$ , and Personal Growth  $F(3, 260) = 2.683$ ,  $p = .047$ . No other significant differences were found in Autonomy,  $F(3, 257) = .896$ ,  $p = .444$ , Environmental mastery  $F(3, 253) = 2.005$ ,  $p = .114$  and Self-Acceptance  $F(3, 253) = 1.134$ ,  $p = .336$ ,

## **Hypothesis 2a**

Hypothesis 2a stated that Purpose of Life scores would be high for 1<sup>st</sup> generation Muslim immigrants, low for 2<sup>nd</sup> and 3<sup>rd</sup> generations. A one-way ANOVA was conducted to examine the Purpose of Life scores from the Ryff Psychological well-being measure across all 3 generations. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers, as assessed by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances in Purpose in life was met as assessed by Levene's test of variances ( $p = .263$ ). Purpose of Life scores decreased from 1st generation ( $M = 32.7$ ,  $SD = 5.7$ ), 2<sup>nd</sup> generation ( $M = 30.9$ ,  $SD = 5.3$ ), and 3<sup>rd</sup> generation ( $M = 29.7$ ,  $SD = 4.5$ ), in that order, differences between generations were statistically significant,  $F(3, 258) = 2.724$ ,  $p = .045$ .

## **Hypothesis 2b**

Hypothesis 2b stated that 2<sup>nd</sup> and/or 3<sup>rd</sup> generation Muslim immigrants will score high on Ryff Psychological wellbeing scales of Personal Growth, Environmental Mastery and Autonomy. A one-way ANOVA was used to detect if there were any generational differences on these 3 subscales on the Ryff. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers, as assessed by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances: Personal Growth ( $p = .274$ ), Environmental mastery ( $p = .245$ ), and Autonomy ( $p = .323$ ). Across the 1<sup>st</sup>-3<sup>rd</sup> generation

Immigrant Muslims, there were significant differences detected on Personal Growth  $F(3, 260) = 2.683, p = .047$ , but not on Environmental mastery  $F(3, 253) = 2.005, p = .114$ , Autonomy,  $F(3, 257) = .896, p = .444$ . Muslim immigrants in the 1<sup>st</sup> generation scored higher on the Ryff PSY Personal Growth subscale, ( $M = 33.0, SD = 6.2$ ) and lowest in the 3<sup>rd</sup> generation ( $M = 30.5, SD = 4.3$ ).

### **Hypothesis 3**

Hypothesis 3 suggested that 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslims would be high on Extroversion and Openness to experience since they immigrated to another country. This analysis was measured by a one-way ANOVA to determine if generational differences exist in the NEO Five Factor Personality Inventory domains of Extroversion and Openness to experience. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers, as assessed by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances: Extraversion: ( $p = .018$ ) and Openness: ( $p = .11$ ). Extraversion scores for 4<sup>th</sup>, 5<sup>th</sup> generation were highest ( $M = 32.8, SD = 3.7$ ), Openness scores did not vary among all generations. Overall, there were no differences statistically significant among generations on Extraversion  $F(3, 259) = 1.572, p = .197$  and Openness to Experience,  $F(3, 259) = 1.624, p = .184$ .

Table 44 ANOVA NEO Five Factor Personality Inventory

ANOVA		Sum of Squares	df	Mean Square	<i>F</i>	Sig.
Extraversion	Between Groups	66.771	3	22.257	1.572	0.197
	Within Groups	3667.343	259	14.16		
	Total	3734.114	262			
Neuroticism	Between Groups	149.415	3	49.805	4.057	0.008
	Within Groups	3204.042	261	12.276		
	Total	3353.457	264			
Openness	Between Groups	50.143	3	16.714	1.624	0.184
	Within Groups	2665.667	259	10.292		
	Total	2715.81	262			
Agreeableness	Between Groups	103.557	3	34.519	2.577	0.054
	Within Groups	3456.062	258	13.396		
	Total	3559.618	261			
Conscientiousness	Between Groups	162.251	3	54.084	4.756	0.003
	Within Groups	2922.439	257	11.371		
	Total	3084.69	260			

### Hypothesis 3a

Hypothesis 3a stated 1<sup>st</sup> generation Muslim immigrants would be high in the domains of Neuroticism and Conscientiousness. The analysis was measured by one-way ANOVA to examine generational differences in the NEO Five Factor Personality Inventory domains of Neuroticism and Conscientiousness. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers, as assessed by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances: Neuroticism ( $p =$

.312) and Conscientiousness ( $p = .008$ ). Neuroticism scores were highest in 1<sup>st</sup> generation ( $M = 30.1, SD = 4.0$ ) and lowest in 2<sup>nd</sup> generation ( $M = 27.9, SD = 3.6$ ). Conscientiousness scores were higher in 1st generation ( $M = 32.0, SD = 4.6$ ), and lowest in 2nd generation ( $M = 29.8, SD = 2.7$ ). Statistical differences were found, Neuroticism  $F(3, 261) = 4.057, p = .008$  and Conscientiousness,  $F(3, 257) = 4.756 p = .003$ . Neuroticism and Conscientiousness scores were higher in 1<sup>st</sup> generation Muslim immigrants compared to other generations. It should be noted that both domains of Neuroticism and Conscientiousness have unequal number of participants in each generation.

#### **Hypothesis 4**

Hypothesis 4 stated that perceived prejudice would most strongly be felt by Muslim immigrants who identify as religious, proposing Muslims who are most committed to being religious will be more sensitive to detect perceived prejudice. A one-way ANOVA was conducted to determine if perceived prejudice differed among Muslim immigrants who identified as religious and not spiritual. Muslim immigrants who selected the self-identification of spirituality as measured by identifying from one of the four categories: I am neither spiritual nor religious, I am spiritual but not religious, I am religious but not spiritual, I am spiritual and not religious. Those who identified with being religious would be an indicator that they would be more sensitive to perceived prejudice.

Participants were divided into four categories: I am neither spiritual nor religious,  $n = 5$  (1.8%), I am spiritual but not religious,  $n = 32$  (11.5%), I am religious but not spiritual,  $n = 34$  (12.2%), I am spiritual and religious,  $n = 204$  (73.4%) and Other  $n = 3$ , (1.1%). More than half the sample identified as both religious and spiritual ( $n = 204$ ). There were no outliers, as assessed

by an ocular test using a boxplot; data was normally distributed for each generation as analyzed by Shapiro-Wilk test ( $p > .05$ ); there was homogeneity of variances as assessed by Levene's test of homogeneity of variances, ( $p = .096$ ). Perceived prejudice scores were not statistically significant in 1<sup>st</sup> generation, ( $M = 71.8, SD = 8.9$ ),  $F(3, 38) = 1.466, p = .241$ .

### **Other Findings**

First generation Muslim immigrants scored higher on the Ryff Psychological subscale Positive Relations with Others. Second and 3<sup>rd</sup> generation Muslim immigrants scored lower than 4<sup>th</sup> generation on Positive Relations with Others. A one-way ANOVA was conducted to determine if identification of "religious not spiritual" Muslim immigrants across all generations would be different on the Ryff Psychological Scale of Well-being. Participants were classified into 4 generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers as assessed by an ocular test using a boxplot; data was normally distributed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances, Positive relations with others, ( $p = .008$ ). The subscale Ryff Positive Relations with Others was significantly different for 1<sup>st</sup> generation ( $n = 42$ ),  $F(3, 263) = 6.480, p = .000$ . Muslim immigrants in 4<sup>th</sup> and 5<sup>th</sup> generations scored higher on the Ryff Psychological Well Being Positive Relations with Others subscale, ( $M = 37.4, SD = 6.6$ ). Second generation scores were ( $M = 33.9, SD = 4.5$ ), and third generation were ( $M = 33.8, SD = 4.6$ ). Fourth and fifth generation scored the highest on Positive Relations with Others ( $M = 37.4, SD = 6.6$ ).

On the Psychological Measure of Islamic Religiousness (PMIR) subscale of Islamic Obligation (PMIR\_OB), 1<sup>st</sup> generation scored higher than 2<sup>nd</sup> and 3<sup>rd</sup> generation. A one-way

ANOVA was conducted to determine if there were any significant differences among Muslim immigrants across all generations related to their Psychological Measure of Islamic Religiousness (PMIR). Participants were classified into 4 generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers as assessed by an ocular test using a boxplot; data was normally distributed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances, ( $p = .458$ ). PMIR Religious Obligation (PMIR\_OB) scores were statistically different between generations, 1<sup>st</sup> generation scoring highest,  $F(3, 261) = 4.057$ ,  $p < .005$ ,  $\omega^2 = 0.45$ . The scores for 3<sup>rd</sup> generation were lowest, ( $M = 15.5$ ,  $SD = 5.7$ ), 1<sup>st</sup> generation highest, ( $M = 19.3$ ,  $SD = 4.6$ ) and significant, ( $p = .008$ ). No other group differences were found statistically significant.

Furthermore, 1<sup>st</sup> generation Muslim immigrants also scored high on the Psychological Measure of Islamic Religiousness (PMIR) subscale of Negative Coping (PMIR\_NC) also known as Punishing Allah Reappraisal subscale. A one-way ANOVA was conducted to determine if there were any significant differences among Muslim immigrants across all generations related to their PMIR. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers as assessed by an ocular test using a boxplot; data was normally distributed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances, ( $p = .128$ ). PMIR Negative Coping scores were statistically different between generations, 1<sup>st</sup> generation scoring highest,  $F(3, 267) = 3.69$ ,  $p < .005$ ,  $\omega^2 = 0.40$ . The scores for 3<sup>rd</sup> generation were lowest, ( $M = 9.7$ ,  $SD = 3.0$ ), 1<sup>st</sup> generation highest, ( $M = 12.0$ ,  $SD = 3.2$ ) and significant, ( $p = .012$ ). No other group differences were found statistically significant.

Another Finding was 1<sup>st</sup> generation scored higher on the PMIR Islamic Practice duty (PMIR\_PD) subscale, higher than 3<sup>rd</sup> generation. Third generation scored lower on this scale than 4<sup>th</sup> and 5<sup>th</sup> generation. A one-way ANOVA was conducted to determine if there were any significant differences among Muslim immigrants across all generations related to their Psychological Measure of Islamic Religiousness (PMIR). Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). There were no outliers as assessed by an ocular test using a boxplot; data was normally distributed by Shapiro-Wilk test ( $p > .05$ ); homogeneity of variances was met as assessed by Levene's test of variances, ( $p = .499$ ). PMIR Islamic Practice duty subscale (PMIR\_PD) scores were statistically different between generations, 1<sup>st</sup> generation scoring highest,  $F(3, 265) = 4.891$ ,  $p < .005$ ,  $\omega^2 = 0.53$ . The scores for 3<sup>rd</sup> generation were lowest, ( $M = 13.8$ ,  $SD = 4.2$ ), 1<sup>st</sup> generation highest, ( $M = 16.4$ ,  $SD = 3.9$ ) and significant, ( $p = .003$ ). No other group differences were found statistically significant.



Table 45 Psychological Measure of Islamic Religiousness (PMIR) ANOVA

		Sum of Squares	df	Mean Square	<i>F</i>	Sig.
PMIR_OB	Between Groups	352.884	3	117.628	4.057	0.008
	Within Groups	7480.872	258	28.996		
	Total	7833.756	261			
PMIR_NC	Between Groups	148.879	3	49.626	3.69	0.012
	Within Groups	3550.24	264	13.448		
	Total	3699.119	267			
PMIR_PD	Between Groups	219.778	3	73.259	4.891	0.003
	Within Groups	3924.271	262	14.978		
	Total	4144.049	265			

## CHAPTER V

### DISCUSSION AND CONCLUSIONS

The results of this study demonstrated that religion is an important part of Muslim immigrants' identity and highlighted some significant differences on domains related to Muslim immigrant's experiences generationally. The purpose of this study was to explore Muslim immigrant's process of acculturation including the influence of personality, generational differences of religious identification (identifying as spiritual or religious), perceived prejudice and psychological well-being in relation to the responses of the receiving society. These variables were utilized based partly upon their widespread use in American psychology of religion. Due to the limited research on the study of Muslims in the United States and their acculturation process, understanding whether these variables apply to Muslim immigrants' experience is essential. For instance, this study sought to see if personality, perceived prejudice, and psychological well-being played any significance in the acculturation process for Muslim immigrants across generations in the West.

Most of the hypothesis did not work for this study. There could be many reasons as to why these hypotheses did not work. A few of these reasons will be discussed further in the limitations section. Regardless of many hypotheses not working, this study is valuable data that is descriptive of this particular sample and can help set the foundation for future research on Muslim immigrants and issues related to gathering data on such demographically vital communities in this era. The following section will briefly discuss theoretically the implications of findings for suggested hypotheses.

## **Self-identification of Spirituality, Predictor of Acculturation**

The identification of Muslim immigrants identifying as spiritual or religious is one that needs further research. It is an issue that if researched, would benefit understanding of Muslim immigrants' psychology and their religious identification in the process of acculturation, which could open doors for other potential research and could also serve as a tool to help educators, doctors or society understand Muslim immigrants. Through understanding Muslim immigrants, the host society will become less fearful of Muslims. In this era, Muslims are not welcomed or viewed as representing a people of a peaceful religion. They are viewed negatively in the media and newspapers as terrorist, evil jihadist or hating America.

Consequently, Muslim immigrants are endlessly facing discrimination, prejudice, violent attacks, hatred, desecration of mosques, and defamation of their religion, Islam. This is especially present due to the recent crisis in Syria that has forced many Muslims out of their homes, jobs and country for fear of persecution from Daesh (organized group also known as ISIS or Islamic State in Iraq and the Levant, ISIL). It is crucial to explore Muslim immigrants' acculturation experiences of personality, the perceived prejudice as well as psychological well-being and generational differences of religious identification (identifying as spiritual or religious). As consistent with previous research (Verkuyten & Yildiz, 2007), religion is essential to lives of Muslims who center their being on religious values and beliefs. Religion is important to explore among Muslim immigrants because it is a shared meaning system, both helping to buffer and to cope with stress related to immigration.

The indication that Muslim immigrants identifying as spiritual could potentially lead to acculturation to Western culture was one that stemmed from research on spirituality and its concepts in the Western Culture. As exemplified by much research on spirituality in the West,

many individuals identifying with spirituality is a growing phenomenon. Identifying as spiritual in the West is a concept loosely acknowledged as a “good” way to identify as your search for the sacred, a form of faith expression that moves towards the experiences of the scared rather than just belief.

Hypothesis 1 stated that Muslim immigrants who selected the self-identification of spirituality as measured by identifying from one of the four categories: I am neither spiritual nor religious, I am spiritual but not religious, I am religious but not spiritual, I am spiritual and not religious, would be an indicator that they were acculturated to the West. Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). Group sizes were not equal ranging from  $n = 39$  to  $n = 131$ . The following are the numbers of participants who identified, as I am spiritual but not religious: 1<sup>st</sup> generation ( $n = 4$ ), 2<sup>nd</sup> generation ( $n = 14$ ), 3<sup>rd</sup> generation ( $n = 7$ ) and 4<sup>th</sup> and 5<sup>th</sup> generation ( $n = 5$ ). There were no significant differences in Muslim immigrants who identified as spiritual not religious and their acculturation score.

The sample of first generation was especially small with  $N = 42$  and 9.5% of 1<sup>st</sup> generation identifying as: I am spiritual but not religious. This notion of identifying as spiritual or religious was perhaps a concept that does not work for Muslim immigrants. This distinction of being spiritual or religious does not make sense for Muslims in general as many of the participants identified with being both spiritual and religious. These measures are from a Western framework that does not accurately measure the Muslim immigrants’ experiences.

The scores of acculturation on Separation was higher among 1<sup>st</sup> generation, ( $M = 19.0$ ,  $SD = 4.1$ ), however ( $n = 4$ ) for that group. It would make sense for 1<sup>st</sup> generation Muslim immigrants to score higher on Separation which included items such as: “I would like to

maintain my ethnic culture heritage rather than adopt mainstream American culture, I wish to maintain my Islamic values rather than adopt mainstream American values, I would marry a person from a Muslim background rather than from a non-Muslim background, both at home and outside my home, I prefer to speak my ethnic language rather than speak English". All these items are accurate in that 1<sup>st</sup> generation Muslim immigrants want to hold on to their beliefs and values when they immigrate, just because they have left their native home does not mean they want to leave their religion or culture behind. Naturally, 1<sup>st</sup> generation Muslim immigrants would prefer to speak their own language, marry people of their religion, and build ties and relationships with people like themselves. They accept the idea of moving to a new home but still wish to maintain their cultural and religious ties.

It may be that when one adopts a culture that is in context secularized, one becomes less religious. First generation would most definitely prefer to use their own language both in and outside of the home because it is their native tongue. They would also want to maintain their ethnic heritage as it is their connection to their roots, just because they have immigrated (sometimes involuntarily) does not indicate that they want to completely leave behind their ethnic heritage, native tongue, Islamic values, or marry non-Muslims. When Muslims immigrate to another country, they take their religion with them. However, according to Bourhis and colleagues (2009, p. 449), "the complimentary link between psychological and sociocultural adaptation was stronger for immigrants who endorsed the integration and assimilation orientations, compared to those adopting the separation and marginalization acculturation orientations." Therefore, 1<sup>st</sup> generation Muslim immigrants scoring higher on separation may create more acculturative stress for both the immigrant and host society as it can highlight the

differences between both cultures that of the major host society, and heritage culture of the immigrant.

Subsequently, the acculturative stress of Muslim immigrants and their decision not to acculturate right away is a growing concern in the European Union today. Many of the Muslim immigrants who are displaced refugees, forced to leave their home from Syria due to fear of persecution and fear from organized criminal groups who have destabilized their country; this coupled with other political crisis in the Middle East have forced many Muslims to leave their homes where some held jobs as respected members of their society as professors, doctors, lawyers and immigrated to Europe for safety. Given this forced migration, many of them may not even want to acclimate to their new host cultures and yet the salient tension is present for all. Even with those who warmly accept enculturation, a mutual fear of Europeans is that they recognize that Muslim immigrants have the propensity to preserve their religious and by extension, cultural identity and as opposed to embracing secularity or multi-religiosity.

### **Psychological Well Being**

Hypothesis 2 proposed that self-identified “religious not spiritual” individuals would be more psychologically adjusted than spiritual Muslim immigrants would. Considerable research posits that the Western notions of those who identify as religious benefit greatly. Religious individuals can benefit positively, psychologically, by being a part of an institutional religious organization (Hood et al., 2009). Individuals benefit from health factors, socially, psychologically and at times economically. There is a support network offered with being a part of a religious institution that no other can provide.

Additionally, great body of research indicates that psychological benefits of being religious. Religious persons who devoutly are dedicated to their religion are inclined to have better coping skills with situational events in life, are healthier overall and have greater involvement in their communities that in return serve their needs. With these conceptions in mind, it was hypothesized that 1st generation Muslim immigrants who identified as religious not spiritual would be more psychologically well than other generations. Higher psychological adjustment was proposed for those Muslim immigrants who declared to be religious not spiritual. The Ryff Psychological well-being sub scales measured psychological adjustment.

A one-way ANOVA was conducted to determine if identification of religious not spiritual Muslim immigrants across all generations would be different on the Ryff Psychological Scale of Well-being. Participants were classified into 4 generations. The following are the numbers of participants who identified, as I am spiritual but not religious: 1<sup>st</sup> generation ( $n = 4$ ), 2<sup>nd</sup> generation ( $n = 14$ ), 3<sup>rd</sup> generation ( $n = 7$ ) and 4<sup>th</sup> and 5<sup>th</sup> generation ( $n = 5$ ). The Ryff Psychological Scale of Well-being scores were higher in 1<sup>st</sup> generation Muslim immigrants on Purpose in Life ( $M = 32.7$ ,  $SD = 5.7$ ), with scores decreasing for 3<sup>rd</sup> generation, ( $M = 55.0$ ,  $SD = 4.5$ ). Data is presented as mean  $\pm$  standard deviation. Differences between generations were not statistically different on psychological well-being except on Positive relations with others Ryff Positive relations with others  $F(3, 263) = 6.480$ ,  $p = .000$ , and Purpose in life  $F(3, 258) = 2.724$ ,  $p = .045$ .

A positive relation with others is the extent that persons have satisfying and trusting relationships with other people. With 1<sup>st</sup> generation scoring higher in this category, it makes logic practically because to immigrate to another country one would have to trust in others and build new relationships those are based on trust. Additionally, it may also be due to 1st

generation Muslim immigrants are a tight knit group and do well in relationships than other generations.

Subsequently Hypothesis 2a predicted that Purpose of Life scores would be higher for 1<sup>st</sup> generation Muslim immigrants, low for 2<sup>nd</sup> and 3<sup>rd</sup> generations. Purpose of Life scores decreased from 1<sup>st</sup> generation ( $M = 32.7, SD = 5.7$ ), 2<sup>nd</sup> generation ( $M = 30.9, SD = 5.3$ ), and 3<sup>rd</sup> generation ( $M = 29.7, SD = 4.5$ ), in that order, differences between generations were statistically significant,  $F(3, 258) = 2.724, p = .045$ . Purpose in life means that one holds belief that give life meaning. First generation Muslim immigrants understand the reasons of immigrating hold tighter to ties of religion and culture and also have a sense of purpose to fulfill when they leave their homeland. Muslim immigrants in 1<sup>st</sup> generation having a strong sense of purpose in life arises out of necessity and their current situation of immigrating to a new country, it is almost essential for their survival. The decrease in 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslim immigrant score on Purpose in life subscale make sense logically as they would seek for a purpose since they did not immigrate with a purpose but were born in West.

Furthermore, Hypothesis 2b stated that 2<sup>nd</sup> and/or 3<sup>rd</sup> generation Muslim immigrants will score high on Ryff Psychological wellbeing scales of Personal Growth, Environmental Mastery and Autonomy. A one-way ANOVA was used to detect if there were any generational differences on these 3 subscales on the Ryff Psychological well being measure. Across the 1<sup>st</sup>-3<sup>rd</sup> generation Muslim immigrants, there were significant differences detected on Personal Growth  $F(3, 260) = 2.683, p = .047$ , but not on Environmental mastery  $F(3, 253) = 2.005, p = .114$ , Autonomy,  $F(3, 257) = .896, p = .444$ . Muslim immigrants in the 1<sup>st</sup> generation scored higher on the Ryff PSY Personal Growth subscale, ( $M = 33.0, SD = 6.2$ ) and lowest in the 3<sup>rd</sup> generation ( $M = 30.5, SD = 4.3$ ). Muslim immigrants in 1<sup>st</sup> generation scoring higher in Personal Growth



subscale might be attributed to their immigration and out of necessity continue in development and self-improvement upon being exposed to their new environment.

## **Personality**

The influence of personality differs in individuals based on five major traits (Costa, 2008) which include: Neuroticism-the tendency to experience negative emotions like depression, anxiety, or hostility, Extraversion- the quantity and intensity of one' interpersonal interactions, assertive, excitement seeking, and positive emotions, Openness to Experience-proactively seeking and appreciation of new experiences, Agreeableness -the quality of one's interpersonal interactions along a continuum from compassion to antagonism, compliant, and modest and Conscientiousness- the persistence, self-disciplined, achievement striving, organization, thorough, and motivation exhibited in goal directed behavior. Aspects of personality and individual differences may sway religious identification among persons. Some research has found religion positively correlated with Conscientiousness, Agreeableness, and Neuroticism; religiousness negatively correlated to Openness and openness values, and spirituality was positively correlated with Openness (Vassilis Saroglou & Munoz-Garcia, 2008). Overall, the personality facets did provide additional and subtler information on individual differences in spirituality and religion. Subtler aspects of personality may also help identify what personality types will connect with or acculturate to the larger Western society.

Consequently, Hypothesis 3 suggested that 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslims would be high on Extroversion and Openness to experience since they immigrated to another country. This analysis was measured by a one-way ANOVA to determine if generational differences exist in the Neo Five Factor Personality Inventory domains of Extroversion and Openness to experience.

Participants were classified into four generations: first generation, ( $n = 42$ ), second generation, ( $n = 131$ ), third generation ( $n = 60$ ) and fourth or fifth generation ( $n = 39$ ). Group sizes were not equal ranging from  $n = 39$  to  $n = 131$ . Extraversion scores for 4, 5<sup>th</sup> generation were highest ( $M = 32.8$ ,  $SD = 3.7$ ), Openness scores did not vary among all generations. Overall, there were no differences statistically significant among generations on Extraversion  $F(3, 259) = 1.572$ ,  $p = .197$  and Openness to Experience,  $F(3, 259) = 1.624$   $p = .184$ .

Accordingly, Hypothesis 3a stated 1<sup>st</sup> generation Muslim immigrants would be high in the domains of Neuroticism and Conscientiousness. This analysis was measured by one-way ANOVA to examine generational differences in the NEO Five Factor Personality Inventory domains of Neuroticism and Conscientiousness. Neuroticism scores were highest in 1<sup>st</sup> generation ( $M = 30.1$ ,  $SD = 4.0$ ) and lowest in 2<sup>nd</sup> generation ( $M = 27.9$ ,  $SD = 3.6$ ). Some items from this scale include: “often feel blue, dislike myself, am often down in the dumps, have frequent mood swings, panic easily. Negatively worded items included: I rarely get irritated, seldom feel blue, feel comfortable with myself, am not easily bothered by things, am very pleased with myself.”

Conscientiousness scores were higher in 1<sup>st</sup> generation ( $M = 32.0$ ,  $SD = 4.6$ ), and lowest in 2<sup>nd</sup> generation ( $M = 29.8$ ,  $SD = 2.7$ ). Statistical differences were found, Neuroticism  $F(3, 261) = 4.057$ ,  $p = .008$  and Conscientiousness,  $F(3, 257) = 4.756$   $p = .003$ . Conscientiousness items included: “am always prepared, pay attention to details, get chores done right away, carry out my plans, make plans and stick to them, waste my time, shirk my duties” etc. Neuroticism and Conscientiousness scores were higher in 1<sup>st</sup> generation Muslim immigrants compared to other generations. Both domains of Neuroticism and Conscientiousness have unequal number of participants in each generation. It may be that 1<sup>st</sup> generation Muslim immigrants are so

concerned about their image that they are more conscientious. It may also be worth exploring if persons were already high on consciousness before immigrating or does one become conscientious after immigrating.

### **Perceived Prejudice**

Muslim immigrants experience perceived prejudice everyday which could damage their self-esteem along with other detrimental health and psychological concerns. According to research by (Branscombe et al., 1999), members of stigmatized groups can view prejudice as rejection from dominant group which can cause negative self-esteem. Comparatively, research by (Ghaffari & Ciftci, 2010) found that participants who experienced more perceived discrimination indicated higher increases of religious behavior and lowered levels of self-esteem. In directive with past research on perceived prejudice, Hypothesis 4 proposed that perceived prejudice would most strongly be felt by Muslim immigrants who identify as religious, proposing Muslims who are most committed to being religious will be more sensitive to detect perceived prejudice. A one-way ANOVA was conducted to determine if perceived prejudice differed among Muslim immigrants who identified as religious and not spiritual. Participants were divided into four categories: I am neither spiritual nor religious,  $n = 5$  (1.8%), I am spiritual but not religious,  $n = 32$  (11.5%), I am religious but not spiritual,  $n = 34$  (12.2%), I am spiritual and religious,  $n = 204$  (73.4%) and Other  $n = 3$ , (1.1%). More than half the sample identified as both religious and spiritual ( $n = 204$ ). Perceived prejudice scores were not statistically significant in 1<sup>st</sup> generation, ( $M = 71.8$ ,  $SD = 8.9$ ),  $F(3, 38) = 1.466$ ,  $p = .241$ . A reason for perceived prejudice not being significant could be that all generations experience perceived prejudice; there

were no major differences among the generations. Another possibility is that the concept of identifying as spiritual or religious distinction does not make any sense to Muslim immigrants.

### **Discussion Other Findings**

This section will discuss other findings. Primarily, 1<sup>st</sup> generation Muslim immigrants scored higher on the Ryff subscale positive relations with others, 2<sup>nd</sup> and 3<sup>rd</sup> generation Muslim immigrants scored lower than 4<sup>th</sup> generation on positive relations with others. The Ryff positive relations with others scale indicate that a high score means one has warm, satisfying and trusting relationships with others, one is also concerned about the welfare of others, and capable of empathy and empathy as well as common understanding on human relationships. A reason for this finding maybe due to that 1<sup>st</sup> generation Muslim immigrants are more of a tight knit group and do well being in relationships than other generations. They have to be trusting of others to leave their own country to come to a total new environment. Certainly, immigrating to a new country where they are forced to interact with different people, languages and customs might cause Muslim immigrants to build relationships in new environments they settle into, have empathy for others and remained concerned for welfare of others. Additionally, the number of participants varied greatly among generations and no statistically sound conclusions can be drawn to be related to overall Muslim immigrants begging further research.

Secondly, on the Psychological Measure of Islamic Religiousness (PMIR) subscale of Islamic Obligation, 1<sup>st</sup> generation scored higher than 2<sup>nd</sup> and 3<sup>rd</sup> generation. The Islamic Obligation subscale includes five items from that scale include: 1. I fast in Ramadan because I would feel bad if I did not 2. I pray because if I do not, Allah will disapprove of me 3. I read the

Holy Quran because I would feel guilty if I did not 4. I go to the masjid because one is supposed to go to the masjid 5. I go to the masjid because others would disapprove of me if I did not.

It is not uncommon for 1<sup>st</sup> generation Muslim immigrants to hold Islamic obligations with regard. The majority of 1<sup>st</sup> generation Muslim immigrants scored higher on this scale because they are new in a foreign place that would essentially cause them to hold on tight to what they are familiar with, which is Islam, also a way of life. It makes sense since to fulfill Islamic obligations such as praying, fasting, going to mosque because Muslim immigrants find purpose in doing those things that tie them to their roots or culture back home. It would take some time, perhaps generations of assimilation for that to possibly start changing in generations.

Subsequently, the number of participants varied greatly among generations and no statistical conclusions can be drawn to overall Muslim immigrants.

Additionally, on the Psychological Measure of Islamic Religiousness (PMIR) subscale of Negative Coping also known as Punishing Allah Reappraisal subscale, 1<sup>st</sup> generation scored higher than other generations. Items that derive from this subscale include: 1. When I face a problem in life, I believe that I am being punished by Allah for bad actions I did. 2. When I face a problem in life, I voice anger that Allah did not answer my supplications. 3. When I face a problem in life, I feel punished by Allah for my lack of devotion 4. When I face a problem in life, I try to make sense of the situation with no reference to Allah. 5. When I face a problem in life, I voice anger that Allah did not answer my supplications. Accordingly, 1<sup>st</sup> generation scoring higher on this makes sense due to immigrating to foreign place and having their religion as a means to their purpose. It may make sense for Muslim immigrants to keep engaging in behaviors and habits that leads them to do good deeds in life according to their religion and for fear of Allah punishing them if they don't. This type of mindset arises from persons who are

devout religiously and are aware consciously of their decisions and how it affects their relationship with Allah. Essentially over time and generations, this concept can change as Muslim immigrants acculturate and leave or take what they want from what they have become exposed to. They may leave some of the religiously devout mindset and keep others, adapt depending what will work for them as the environment they migrated to changes. A lot of how immigrants adapt depends on the host society and their treatment of immigrants as consistent with past research on acculturation.

Moreover, 1<sup>st</sup> generation Muslim immigrants also scored higher than 3<sup>rd</sup> generation on the PMIR Islamic Practice duty subscale. Third generation scored lower on this scale than 4<sup>th</sup> and 5<sup>th</sup> generation. The practice duty scale includes 6 items such as: 1. How often do you pray? 2. How often do you fast? 3. How often do you go to the masjid? 4. Except in prayers, how often do you read or listen to the Holy Qur'an? 5. Except in prayers, how often do you engage in d'iker or tasbih? 6. Which type of hijab (covering) do you wear? (for women only).

These items assessed the ritual aspects of Muslim immigrants religious behavior and how they changed across generations. When Muslims first leave their homeland, they do not leave their religion. They keep religion as part of their way of life even if immigrating to a new country. Islam, unlike any other religion is integrated into Muslim's way of life. It would make sense for Muslims to keep practicing their religion even though they have left their birth country. This also makes clear as to why 1<sup>st</sup> generation would score higher on this scale than other generations. Interestingly, the concept of coming back to practicing your religion more devotedly can possibly change in generations.

For example, Muslim immigrants of generations 4<sup>th</sup> and 5<sup>th</sup> scored higher than 3<sup>rd</sup> generations; this phenomenon could indicate that Muslim immigrants fluctuate on how religious

they choose to based on what they decide to pick from new culture and what to keep from their religion and culture as they are exposed to other religions and cultures. Perhaps 1<sup>st</sup> generation Muslim immigrants must perform their Islamic religious duties because it is embedded in their way of life and brought with them from their homeland. Consequently, 2<sup>nd</sup> generation may have adapted to the new culture and not feel the need to practice as dutifully, and therefore, 3<sup>rd</sup> and 4<sup>th</sup> generation, though delayed, might come back to practicing their religious duties due to requiring a sense of belonging to their roots or something greater than themselves. Both 3<sup>rd</sup> and 4<sup>th</sup> generation have acculturated by this time, they may have the need to be connected with their past religious duties among the vast and different religions in the West. Ultimately, each generation gets to pick and choose what to keep and what to throw away from being acculturated to a new country.

### **Limitations of The Study**

I started this project with many different hypotheses and it was clear that most of the hypothesis did not work. Even though the hypotheses I set out to answer did not work, this study did provide valuable insight on Muslim immigrants and their experiences. There are however some limitations that are noteworthy to help define the conclusions of the present study. The differences between each generation varied significantly, with the majority of all the participants from the study being from 2<sup>nd</sup> generation Muslim immigrants. The diverse number of participant in this sample, in each generation were not significant enough to draw any major conclusions from and would not be generalizable all Muslim immigrants at large. Additionally, other limitations are discussed regarding the outcomes of this study.

First, one of the many reasons why the hypotheses may have not worked might have do with era we are in is not ideal for Muslim immigrants. Muslim immigrants are in a trying time with the emergence of anti-Islam worldwide and the hostile environment they face today. Amidst the Syrian crisis of displaced refugees and unwillingness of countries to take them in coupled with constant conflict in the Middle East and political discrimination, Muslim immigrants are experiencing enormous negativity about their religion from various aspects of their lives. This includes: prejudice, stereotyping and discrimination from the media, news sources, their work place, people on the street, and including potential presidential candidates. For example, every time a person commits a heinous crime and he or she happens to be Muslim, they are immediately, with no thorough investigation are depicted as a terrorist or having ties to a terrorist organization.

The religions of other people who commit crimes are never publicized unless they are Muslim. This is evident when reported in the news, newspapers or any other form of media. Consuming this type of discrimination and prejudice about one's religion everyday has detrimental effects on Muslims. It makes them fearful, prevents them from opening up about their experience and causes them rightfully, reluctant to share information about their experiences related to their religion or acculturation. It also prompts them to become even more suspicious of outsiders, even researchers who are just doing studies in the name of science.

Moreover, the more rejection and discrimination Muslim immigrants receive from their host society, the more they will deeply and strongly hold on to their faith. In contrast, some Muslim immigrants may draw further away from identifying as Muslim for fear of safety. However, I believe discrimination and rejection from the host society will cause most Muslim



immigrants to grasp tighter to their religion; if not but to just use religion as a coping mechanism with the stress of discrimination, but also fear of safety and not being able to worship freely.

Another concern as to why the hypotheses did not work could be the measures of identification of spiritual or religious, personality, perceived prejudice, psychological well-being and acculturation are all proposed measures used to examine the Western framework of psychology meant for individuals in the West. When you use these same measures that do not have the framework required for your intended subjects, in this study, Muslim immigrants, then it becomes a problem. Exploring and finding generalizable results to the Muslim immigrant population becomes very problematic. The measures are conceptualized from a Western point of psychology meant to assess spirituality and religious concepts for the West and do not work for Muslim immigrants.

Furthermore, participants were reluctant to participate and answer many questions. There was a lot of missing data from this study. Many of the participants did not answer certain items or simply quit the survey. The reasons why they quit or did not answer certain questions needs further exploration. It would be interesting to find out if certain questions were too invasive or offensive and why it might have made participants feel that way. Were these questions that did not get answered sensitive generationally? Which generations avoided which questions and why? Group sizes changed based on what scales participants were answering. Some participants did not answer all questions on certain scales, dropped out of the whole survey or skipped items. Finding out the reasons requires additional investigation and would help address certain solutions and questions for future research. It may help change, omit or reword certain items on those scales to resolve and prevent the issue of participants not answering items or dropping out.

Likewise, participants were recruited from Amazon Mechanical Turk, an online marketplace for work that requires human intelligence, could possibly not be who they say they are. This could be a reason why most of the hypotheses did not work. Realistically, devout Muslim immigrants would not be on Amazon Mechanical Turk taking questionnaires for compensation about their religious experiences in the West. In addition, many Muslims are weary of dissecting their religion and being subjected to answer questions about their faith to outsiders. Essentially, we have gathered data on a specific group of Muslim immigrants, in a particular age range, whom of majority identified as both spiritual and religious- a concept that is only identifiable framework from the Western notion of spirituality or religious; a notion only used for Islam in America.

Furthermore, collecting data through Amazon Mechanical Turk also impedes those from first generation Muslims who may not know how to read or write in the English language or even know how to use a computer to access this survey. Granted, much research has been collected successfully using online Amazon Mechanical Turk programs but there is still a cautionary risk at part when collecting data on a demographic so specific, Muslim immigrants amidst the time we are in.

### **Implications for Future Research**

Even though the hypothesis I set out to investigate did not work, this research is still valuable data that is descriptive of this sample and could help set up a foundation for future research on Muslims. As we attempt to answer questions about this particular group, other questions arise that may lead to further research. This study would set an excellent foundation for future research in addressing the problems of gathering data from Muslim immigrant

participants. The difficulty of gathering data from Muslim immigrants is quite a challenge that needs further exploration. In addition, the following are further implications for future research:

1. The majority of Muslim immigrants in this sample did not answer many questions of the study which did not help in the drawing any conclusions. It would be worthwhile to look at which questions were not answered and why. To explore the reasons why they were skipped. Knowing the reasons why would help future researchers avoid specific questions or statements and become more sensitive to Muslim immigrants and their willingness to answer questions about their personal experiences and beliefs.
2. Participants mostly identified with being both spiritual and religious indicating perhaps no distinction between two concepts. The concept of identifying as either spiritual or religious was not meaningful among this sample suggesting it may be a concept developed in the West that does not have application among Muslims either in their own countries or when they immigrate to America.
3. Further research should be conducted on with equal number of participants in each individual generation to predict better outcomes. The numbers of participants were not equally distributed to determine any major significance that could to generalizable to Muslim immigrants at large.
4. Given the variety of measures I had, I would propose a large number of participants would be required such as a couple of thousand or more to determine significance.

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APPENDIX A  
IRB APPROVAL LETTER



**Institutional Review Board**

Dept. 4915  
615 McCallie Avenue  
Chattanooga, TN 37403-2598  
Phone: (423) 425-5867  
Fax: (423) 425-4052  
instrb@utc.edu  
<http://www.utc.edu/irb>

MEMORANDUM

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TO: Hadia Ghazi IRB # 16-074

FROM: Lindsay Pardue, Director of Research Integrity  
Dr. Amy Doolittle, IRB Committee Chair

DATE: June 15, 2016

SUBJECT: IRB #16-074: Spirituality: An Indicator of Acculturation Among Muslims

The IRB Committee Chair has reviewed and approved your application and assigned you the IRB number listed above. You must include the following approval statement on research materials seen by participants and used in research reports:

The Institutional Review Board of the University of Tennessee at Chattanooga (FWA00004149) has approved this research project # 16-074.

Annual Renewal. All approved research is subject to UTC IRB review, at least once a year. Please visit our website (<http://www.utc.edu/research-integrity/institutional-review-board/forms.php>) for the Form B (continuation / change / completion form) that you will need to complete and submit if your project remains active and UTC IRB approval needs to be renewed for another year. Unless your research moves in a new direction or participants have experienced adverse reactions, then renewal is not a major hurdle. You as Principal Investigator are responsible for turning in the Form B on time (2 weeks before one year from now), and for determining whether any changes will affect the current status of the project. When you complete your research, the same change/completion form should be completed indicating project termination. This will allow UTC's Office of Research Integrity to close your project file.

Please remember to contact the IRB immediately and submit a new project proposal for review if significant changes occur in your research design or in any instruments used in conducting the study. You should also contact the IRB immediately if you encounter any adverse effects during your project that pose a risk to your subjects.

For any additional information, please consult our web page <http://www.utc.edu/irb> or email [instrb@utc.edu](mailto:instrb@utc.edu).

Best wishes for a successful research project.

APPENDIX B  
DEMOGRAPHICS

## Demographics

1. Location / residence: (drop down menu of 50 states)
2. City\_\_\_\_\_
3. Age
  - 18-25 years
  - 26-35 years
  - 36-50 years
  - 51-65 years
  - 66 years and over
4. Sex
  - Female
  - Male
5. Ethnic-country background of mother (e.g., Lebanese, Syrian): \_\_\_\_\_
6. Ethnic-country background of father (e.g., Lebanese, Syrian): \_\_\_\_\_
7. Religious affiliation
  - Atheist/ agnostic/ none
  - Buddhist
  - Hindu
  - Christian (specify below, e.g., Maronite, Greek Orthodox, and Catholic):
  - Jewish
  - Muslim (specify below, e.g., Sunni, Shi`aa):
  - Other (please specify) or type specific affiliation: \_\_\_\_\_
8. Birthplace (Please type COUNTRY) \_\_\_\_\_
9. Marital Status:
  - Single
  - Engaged
  - Married
  - Separated
  - Divorced
  - Widowed
  - Domestic partnership
  - Other, explain \_\_\_\_\_
10. Age upon starting school in the U.S. \_\_\_\_\_
  - 1-5 years
  - 6-10 years
  - 11-20 years
  - 21-30 years
  - Other, specify \_\_\_\_\_
11. Years of school attendance in the U.S. \_\_\_\_\_
  - 1-3 years
  - 4-7 years
  - 8-11 years
  - 12-15 years
  - Other, specify \_\_\_\_\_
12. Years of residences in a non-Islamic neighborhood
  - 1-3 years

- 4-7 years
- 8-11 years
- 12-15 years
- Other, specify \_\_\_\_\_

13. Highest level of education

- Elementary, junior high, or middle school
- High school degree (e.g., diploma, vocational school, GED)
- College/university classes, but no degree yet
- Associates degree (or 2 years post high school)
- Bachelors degree (or 4 years post high school)
- Masters degree (or equivalent)
- Doctoral degree (or equivalent)
- Other (explain):

14. Mother's education

- No education
- Elementary school
- Junior high or middle school
- High school degree (e.g., diploma, vocational school, GED)
- Associates degree (or 2 years post high school)
- Bachelors degree (or 4 years post high school)
- Masters degree (or equivalent)
- Doctoral degree (or equivalent)
- Other (explain):

15. Father's highest education

- No education
- Elementary School
- Junior high or middle school
- High school degree (e.g., diploma, vocational school, GED)
- Associates degree (or 2 years post high school)
- Bachelors degree (or 4 years post high school)
- Masters degree (or equivalent)
- Doctoral degree (or equivalent)
- Other (explain):

16. Please check the category that best describes you:

- Sojourner (I am living in the U.S. temporarily, for example for school or work, and plan to return to my home country)
- First generation (I am the first of my family to immigrate to the U.S.)
- Second generation (My parents were the first from our family to immigrate)
- Third generation (My grandparents were the first to move to the U.S.)
- Fourth, fifth, etc. generation (My great-grandparents, etc. were the first to come here)
- Other (please explain):

17. Please check the category of the main reason why you came to the U.S.:

- For better opportunities
- Political or religious exile, refugee
- I had family or relatives in the U.S.

I was born here

Other (please explain):

18. Mark the statement below that most identifies you.

I am more religious than spiritual

I am more spiritual than religious

I am equally religious and spiritual

I am neither religious nor spiritual

19. How long have you resided in the U.S?

1-3 years

4-7 years

8-11 years

12-15 years

Other, specify \_\_\_\_\_

20. Briefly describe how you would define the term “spirituality”?

21. Briefly describe how you would define the term “religious”?

22. If you would like to participate in a qualitative interview, please leave your name, phone number or email address to be contacted with further instructions.

APPENDIX C  
IMMIGRANT ACCULTURATION SCALE

### IAS Immigrant Acculturation Scale

1. I wish to maintain my ethnic culture heritage rather than adopt mainstream American culture.
2. I wish to maintain my ethnic culture and also adopt key features of American culture.
3. I wish to give up my ethnic culture for the sake of adopting mainstream American culture.
4. I do not wish to maintain my ethnic culture or adopt mainstream American culture.
5. I care little about my ethnic culture and American culture as it is my personal needs and goals which are most important to me.
6. I wish to maintain my Islamic values rather than adopt mainstream American values.
7. I wish to maintain my Islamic values and also adopt mainstream American values.
8. I wish to give up my Islamic values and adopt mainstream American values.
9. I do not wish to maintain my Islamic values or adopt mainstream American values.
10. I care a little about my Islamic values or American mainstream values as it is my personal values and beliefs that are most important to me.
11. I would rather marry a person from a Muslim background rather than from a non Muslim background.
12. I would be likely to marry a person from a Muslim background or from a non-Muslim background as long as they respect one another.
13. I would rather marry a person who is from a non Muslim background than person from a Muslim background.
14. I do not want to marry a person from a Muslim background or a non-Muslim background.
15. The religious background of the person I marry does not matter because what counts most to me are the person's qualities as a husband or wife.
16. Both at home and outside my home, I prefer to speak my ethnic language rather than speak English.
17. I prefer to speak both my ethnic language and English at home and outside my home.
18. I prefer to use English rather than use my ethnic language at home and outside my home.
19. I do not care about speaking English or my ethnic language because I feel uncomfortable when using both languages at home or outside my home.
20. Whether I use English or my own ethnic language, at home or outside my home, does not matter much as it is my personal qualities that are most important to me.

APPENDIX D  
RYFF PSYCHOLOGICAL WELL-BEING



## Scales of Psychological Well-Being

(Short Forms)

Psychometric Properties. Attached are items for six 14-item scales of psychological well-being constructed to measure the dimensions of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Internal consistency (alpha) coefficients are indicated on each scale. Correlations of each scale with its own 20-item parent scale are also provided. Reliability and validity assessments of the 20-item parent scales are detailed in Ryff (1989) -- Journal of Personality and Social Psychology, 57, 1069-1081. Psychometric properties of the 3-item scales are detailed in Ryff & Keyes (1995) -- Journal of Personality and Social Psychology, 72, 719-727. The 3-item scales were developed for national telephone surveys. They have low internal consistency and are not recommended for high quality assessment of well-being.

Presentation Format/Scoring. Items from the separate scales are mixed (by taking one item from each scale successively into one continuous self-report instrument). Participants respond using a six-point format: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), strongly agree (6). Responses to negatively scored items (-) are reversed in the final scoring procedures so that high scores indicate high self-ratings on the dimension assessed.

Length Options. The 14-item scales, shown on the attached pages are what we currently employ in our own studies (see Reference List).

The 9-item scales, indicated by brackets around the item number [ # ], are currently in use in the Wisconsin Longitudinal Study. The specific items for the 9-item scales include Autonomy 2,3,4,5,6,9,10,11,14; Environmental Mastery 1,2,3,4,5,7,9,13,14; Personal Growth 1,4,5,6,9,10,11,13,14; Positive Relations With Others 1,2,3,4,6,8,9,10,12; Purpose In Life 2,3,5,6,7,8,9,10,11; Self-Acceptance 1,2,3,5,6,7,10,12,13.

The 3-item scales, shown in *bold and italics*, are currently in use in various large-scale national and international surveys. The specific items for the 3-item scales include Autonomy **6, 9, 14**; Environmental Mastery **1,2,4**; Personal Growth **5, 11, 13**; Positive Relations With Others **2,9, 10**; Purpose In Life **2, 10, 11**; Self-Acceptance **1,5, 7**

APPENDIX E  
NEO PERSONALITY INVENTORY (NEO-PI-R)

NEO Five-Factor-Inventory, Form S (Costa & McCrae 1991) 60 items

1. I am not a worrier.
2. I like to have a lot of people around me.
3. I don't like to waste my time daydreaming.
4. I try to be courteous to everyone I meet.
5. I keep my belongings neat and clean.
  
6. I often feel inferior to others.
7. I laugh easily.
8. Once I find the right way to do something, I stick to it.
9. I often get into arguments with my family and coworkers.
10. I'm pretty good about pacing myself so as to get things done on time.
  
11. When I'm under a great deal of stress, sometimes I feel like I'm going to pieces.
12. I don't consider myself especially "light-hearted."
13. I am intrigued by the patterns I find in art and nature.
14. Some people think I'm selfish and egotistical.
15. I am not a very methodical person.
  
16. I rarely feel lonely or blue.
17. I really enjoy talking to people.
18. I believe letting students hear controversial speakers can only confuse and mislead them.
19. I would rather cooperate with others than compete with them.
20. I try to perform all the tasks assigned to me conscientiously.
  
21. I often feel tense and jittery.
22. I like to be where the action is.
23. Poetry has little or no effect on me.
24. I tend to be cynical and skeptical of others' intentions.
25. I have a clear set of goals and work toward them in an orderly fashion.
  
26. Sometimes I feel completely worthless.
27. I usually prefer to do things alone.
28. I often try new and foreign foods.
29. I believe that most people will take advantage of you if you let them.
30. I waste a lot of time before settling down to work.
  
31. I rarely feel fearful or anxious.
32. I often feel as if I'm bursting with energy.
33. I seldom notice the moods or feelings that different environments produce.
34. Most people I know like me.
35. I work hard to accomplish my goals.
  
36. I often get angry at the way people treat me.
37. I am a cheerful, high-spirited person.
38. I believe we should look to our religious authorities for decisions on moral issues.
39. Some people think of me as cold and calculating.
40. When I make a commitment, I can always be counted on to follow through.
  
41. Too often, when things go wrong, I get discouraged and feel like giving up.
42. I am not a cheerful optimist.
43. Sometimes when I am reading poetry or looking at a work of art, I feel a chill or wave of excitement.
44. I'm hard-headed and tough-minded in my attitudes.
45. Sometimes I'm not as dependable or reliable as I should be.

46. I am seldom sad or depressed.
47. My life is fast-paced.
48. I have little interest in speculating on the nature of the universe or the human condition.
49. I generally try to be thoughtful and considerate.
50. I am a productive person who always gets the job done.
  
51. I often feel helpless and want someone else to solve my problems.
52. I am a very active person.
53. I have a lot of intellectual curiosity.
54. I don't like people, I let them know it.
55. I never seem to be able to get organized.
  
56. At times I have been so ashamed I just wanted to hide.
57. I would rather go my own way than be a leader of others.
58. I often enjoy playing with theories or abstract ideas.
59. If necessary, I am willing to manipulate people to get what I want.
60. I strive for excellence in everything I do.

APPENDIX F  
PERCEIVED PREJUDICE

Prejudice Scale by Lepore and Brown (1997) modified. The scale consists of 15 items and the responses range from 1 (strongly disagree) to 7 (strongly agree), the scale range is 15–105, with a midpoint of 60. A high score indicates greater tolerance (i.e., a lower prejudice level).

1. It makes sense for Muslim groups to live in their own neighborhoods because they share more and get along better than when mixing with Americans. (Reverse item)
2. I consider our society to be unfair to Muslims.
3. It should be made easier to acquire American citizenship.
4. The number of Muslim people in government or Parliament is too low, and political parties should take active steps to increase it.
5. Muslims are more likely to make progress in the future by being patient and not pushing so hard for change. (Reverse item)
6. Given the present high level of unemployment in America, Muslims should go back to their own countries. (Reverse item)
7. The rights of Muslims in America should be restricted (1), left as they are (4), extended (7).
8. If many Muslims moved to my neighborhood in a short period of time, thus changing its ethnic composition, it would not bother me.
9. If Muslims move to another country, they should be allowed to maintain their own traditions.
10. Once Muslim groups start getting jobs because of their religion, the result is bound to be fewer jobs for Americans? (reverse item)
11. Those Muslims who do not have immigration documents should be sent back to their countries. (Reverse items)
12. Some Muslims living here who receive support from the state could get along without it if they tried. (Reverse item)
13. Suppose your child had children with a person of a different religion, color and physical characteristics other than your own. If your grandchildren did not physically resemble the people on your side of the family, you would be very bothered (1), not bothered at all (7).
14. It is unfair to the people of one country if the Muslims take jobs and resources. (Reverse item)
15. I would not be concerned if most of my peers at the university were Muslim.

APPENDIX G  
PSY MEASURE OF ISLAMIC RELIGIOUSNESS

Psychological Measure of Islamic Religiousness (PMIR) Raiya (2008)

Beliefs Dimension (5 items): Rate each item on a 3-point scale ranging from 0 (no) to 2 (yes).

1. I believe in the existence of Allah.
2. I believe in the Day of Judgment.
3. I believe in the existence of paradise and hell.
4. I believe in the existence of the angels, the Jinn, and Satan.
5. I believe in all the prophets that Allah sent and in the sacred texts that were revealed to them.

Practices Dimension (6 items): Rate each item in this subscale on a 6-point scale ranging from 0 (low practice) to 5 (high practice)

6. Islam is the major reason why I am a humble person.
7. Islam is the major reason why I honor my Parents.
8. Islam is the major reason why I help my relatives and neighbors.
9. Islam is the major reason why I assist the needy and the orphans.
10. Islam is the major reason why I am a tolerant person.
11. Islam is the major reason why I do not eat pork.

Ethical Conduct–Do Dimension (5 items): Rate each item on a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree)

12. Islam is the major reason why I do not drink alcohol.
13. Islam is the major reason why I do not have sex before marriage or outside it.
14. Islam is the major reason why I do not consider committing suicide.
15. Islam is the major reason why I do not engage in gossip.
16. I consider every Muslim in the world as my brother or sister.

Ethical Conduct–Don't Dimension (5 items): Rate each item on a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree)

17. I identify with the suffering of every Muslim in the world.
18. One of my major sources of pride is being a Muslim.
19. I believe that brotherhood and sisterhood is one the basic tenets of Islam.
20. When I face a problem in life, I try to make sense of the situation with no reference to Allah.
21. When I face a problem in life, I realize that Allah will not answer my supplications.

Islamic Universality Dimension (5 items): Rate each item on a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree)

22. I find myself doubting the existence of Allah.
23. I find some aspects of Islam to be unfair.
24. I find myself doubting the existence of afterlife.
25. I think that Islam does not fit the modern time.
26. I doubt that the Holy Qura'n is the exact words of Allah.

27. In my life, I have changed from a nonreligious person to a religious person. YES or NO  
If you answer YES, please answer the next 5 questions. If you answered NO, please skip the next 5 questions.



Islamic Religious Conversion (6 items): Rate each item on a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree).

28. I feel that Islam makes people intolerant.
29. I go to the masjid because others would disapprove of me if I did not.
30. How often do you pray?
31. How often do you fast?
32. How often do you go to the masjid?

Islamic Positive Religious Coping (7 items): Rate each item on a 4-point scale ranging from 1 (I do not do this at all) to 4 (I do this a lot).

33. I pray because if I do not, Allah will disapprove of me.
34. I read the Holy Qur'an because I would feel guilty if I did not.
35. I go to the masjid because one is supposed to go to the masjid.
36. Islam is Allah's complete, unfailing guide to happiness and salvation, which must be totally followed.
37. Of all the people on this earth, Muslims have a special relationship with Allah because they believe the most in his revealed truths and try the hardest to follow his laws.
38. It is more important to be a good person than to believe in Allah and the right religion.
39. Islam is the best way to worship Allah, and should never be compromised.

Islamic Negative Religious Coping (5 items): Rate each item on a 4-point scale ranging from 1 (I do not do this at all) to 4 (I do this a lot).

40. No one religion is especially close to Allah, nor does Allah favors any particular believers.
41. Except in prayers, how often do you read or listen to the Holy Qur'an?
42. Except in prayers, how often do you engage in d'iker or tasbih?
43. When I face a problem in life, I look for a stronger connection with Allah.
44. When I face a problem in life, I consider that a test from Allah to deepen my belief.

Islamic Religious Struggle (6 items): Rate each item on a 5-point scale ranging from 0 (never) to 4 (very often).

45. When I face a problem in life, I seek Allah's love and care.
46. When I face a problem in life, I read the Holy Qur'an to find consolation.
47. When I face a problem in life, I ask for Allah's forgiveness.
48. When I face a problem in life, I remind myself that Allah commanded me to be patient.
49. When I face a problem in life, I do what I can and put the rest in Allah's hands.
50. I pray because I enjoy it.

Islamic Religious Internalization–Identification (5 items): Rate each item on a 4-point scale ranging from 1 (not true at all) to 4 (very true).

51. I pray because I find it satisfying.
52. I read the Holy Qur'an because I feel that Allah is talking to me when I do that.
53. I read the Holy Qur'an because I find it satisfying.
54. I fast in Ramadan because when I fast I feel close to Allah.
55. When I face a problem in life, I believe that I am being punished by Allah for bad actions I did.

Islamic Religious Internalization–Introjection (5 items): Rate each item on a 4-point scale ranging from 1 (not true at all) to 4 (very true).

56. When I face a problem in life, I wonder what I did for Allah to punish me.
57. When I face a problem in life, I feel punished by Allah for my lack of devotion.
58. I would like to live in a world ruled by the Islamic laws.
59. I fast in Ramadan because I would feel bad if I did not.
60. "Satan" is just the name people give to their own bad impulses. There really is no such thing as Satan who tempts us.

Islamic Religious Exclusivism (10 items): Rate each item on an 8-point scale ranging from -4 (very strongly disagree) to +4 (very strongly agree).

61. Allah will punish most severely those who abandon his true religion
62. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against Allah.
63. No single book of religious writings contains all the important truths about life.
64. There is no body of teachings, or set of scriptures, which is completely without error.

APPENDIX H  
DRAFT OF QUALITATIVE QUESTIONS

## Qualitative Interview Questions- What It Means To Be A Muslim Immigrant In The West

1. What does it mean for you to be a Muslim in America?
2. Is life as Muslim American meaningful? If so, what makes it meaningful?
3. How would you describe your culture? What traditions, practices and systems do you engage in?
4. In your words, what makes your religion matter to you?
5. What are some difficulties that you face being a Muslim?
6. Can you describe how your religion and culture intertwine or differ?
7. How do you view your children's choices in religious identity while growing up in America?
8. How important is religion vs. your culture?
9. How do you define being spiritual in the U.S.?
10. What makes you feel connected to your country?
11. How do you define being religious?
12. How do the differences in your tradition affect your relationship to Western culture?
13. Can you tell me some difficulties you face socially being a Muslim?
14. How do you feel about your faith not being accepted by the majority around you?
15. How does that affect your well-being?
16. How do you feel about participating in Ramadan in the U.S.? Praying?
17. Can you tell me of any acts of discrimination from other Muslims or non-Muslims that you may have experienced?
18. What is the hardest part of being a Muslim in America?

## VITA

Hadia Ghazi lives in Chattanooga, TN. She moved to the states in the early 90's from North Kurdistan. She graduated with her Bachelor's of Science Degree from the University of Tennessee at Chattanooga in 2010. Hadia's interests include social, cultural, and religious psychology of discrimination, prejudice, well-being, acculturation, ethnicity and intergroup process of Muslim immigrants. Hadia's other interests are in the field of cross-cultural psychology, psychology of the black experience and women's studies.

While obtaining her bachelor's degree at the University of Tennessee at Chattanooga, Hadia met Professor Christopher F. Silver. He inspired her to explore her interests in the field of Psychology and provided the opportunity for her to work on qualitative interviews for an inter-faith study on religion and spirituality between the United States and Germany. It was during this project that Hadia's interest in spirituality and religion in Islam in the West developed to pursue her master's degree in Research Psychology at the University of Tennessee at Chattanooga.

Also, through working on the project and taking the course of Psychology of Religion, Hadia met Dr. Ralph W. Hood Jr., Professor of Psychology of Religion. She chose him as her graduate advisor due to his vast knowledge of religious studies, not only related to Islam but in all religions and his experience in field of religious research. She also admired him for his ability to keep students interested in lecture on subjects that most students did not find interesting. Hadia would like to continue pursuing a Ph.D. in social psychology, cultural and religious studies. Hadia graduated with a Master of Science in Psychology in August 2016.