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Development and Validation of the Muslim Identity Socialization Scale (MISS)

Mamona Butt

Abstract

Racial ethnic socialization (RES) practices are the messages youth receive on race, racism, and prejudice. This paper aimed to extend racial-ethnic socialization (RES) literature to Muslim American families to understand youth identity development. In Study One, focus groups ($k = 3$, $n = 15$) were conducted to understand common RES practices in Muslim young adults and create initial items for the scale. Thematic analyses revealed parents promoted their Muslim American youth to have other Muslim friends, however there was a consensus that parent did not prepare them for bias. Additionally, participants varied on cultural socialization and egalitarianism practices. Study two conducted a confirmatory factor analysis ($n = 88$) to develop and validate a culturally-competent, Muslim American identity socialization measure. The confirmatory factor analysis revealed that the Muslim Identity Socialization Scale (MISS) had excellent reliability with a Cronbach's alpha of 0.94; however, the measure needed to be adjusted due to the low goodness-of-fit indicators. This paper is the first to explore identity socialization and establish a scale for Muslim Americans. Future research directions and implications are discussed.

Keywords: identity development, Muslim American, racial ethnic socialization, religious socialization, cultural socialization, ethnic identity, Muslim identity, discrimination, race.

MONTCLAIR STATE UNIVERSITY

Development and Validation of the Muslim Identity Socialization Scale (MISS)

by

Mamona Butt

A Master's Thesis Submitted to the Faculty of

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For the Degree of

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DEVELOPMENT AND VALIDATION OF THE MUSLIM IDENTITY SOCIALIZATION

SCALE (MISS)

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Muslim Americans are a growing population in the United States (U.S.). Specifically, there are an estimated 3.5 million Muslims in the U.S., with 58% being first-generation and 18% second-generation Americans (Pew Research Center, 2017). Despite this growth, little is known about this community's identity socialization and development processes. As a growing population in America and the existing anti-Muslim sentiment throughout the country (Sunar, 2017), it is imperative to look at the techniques, strategies, and coping mechanisms Muslim children are taught about their identity and prejudice.

Muslim American Identity

Muslims, or Moslems, follow the religion of Islam. Islam is established on five pillars: (1) *shahada*, declaration of faith, (2) *salah*, prayer, (3) *zakat,* giving charity, (4) *sawm*, fasting during the month of Ramadan, and (5) *Hajj*, pilgrimage to Mecca. Muslims do not represent a single racial or ethnic group; instead, they comprise a heterogeneous group of individuals of South Asian, Middle Eastern/North African, and Sub-Saharan heritage, among other national and geographic backgrounds (Pew Research Center, 2017). Demographic categorization and improper identification of the Muslim American population has been a significant limitation in previous literature. Individuals with Arab, Middle Eastern, and North African (AMENA) heritage and South Asian heritage are often misrepresented or overlooked in research (Awad et al., 2021; Inman et al., 2014). According to the U.S. Census Bureau, AMENA are classified as 'White' (Tehranian, 2008; Awad et al., 2021). However, this is an inappropriate representation of their racial, ethnic, and cultural experiences in America. AMENA have been fighting for a separate category and identity in the U.S. Census Bureau; however, there has been resistance

from the U.S. Office of Management and Budget due to competing proposals by two MENA

organizations for identifying this group (Awad et al., 2021). The American-Arab Anti-

Discrimination Committee proposed identifying MENA as a separate "Arab-American" category

based on a linguistic identifier similar to Hispanics (Awad et al., 2021). In contrast, the Arab

American Institute proposed separating MENA from European to differentiate White groups

from one another (Awad et al., 2021). Despite the differences, the MENA categorization on the

U.S. Census did gain momentum; however, former President Trump's administration rejected the

proposal to conduct more research and testing (Gedeon, 2019). As a result, self-identifying

AMENA scholars and students have recognized the issue and created AMENA-PSY, an ethnic

minority psychological association (EMPA), to help connect psychologists and students and to

promote diversity and inclusivity of AMENA identity in research, resource allocation, and

policies (Bailey, 2020). Additionally, in August of 2020, the APA council of representatives

agreed to enhance the council's effectiveness as a policy-making entity by including one

representative from each EMPA (APA, 2020), including AMENA-PSY.

Similarly, the majority of Muslim Asian Americans consist of individuals of South Asian

heritage (Pew Research Center, 2017); however, the term "Asian American" is most often used

to describe individuals of East Asian origin in the U.S. Moreover, most studies with Asian

American samples have focused on the experience of Asian individuals; however, South Asian

culture and traditions differ from East Asian culture (Lee & Ramakrishnan, 2019), with religion

being a salient factor.

Muslim American identity consists of the intersectionality of racial, ethnic, and religious

identity. Ethnic-racial identity is defined as an individual's thoughts and feelings of their race or

ethnicity and as the process of developing those thoughts and feelings (Umana-Taylor et al., 2014). Additionally, religion can play an essential role in identity development (Beyers, 2017), especially for immigrants or religious minorities who value and become more cognizant of their beliefs in a secular country (Peek, 2005). Religious identity is commonly explored with ethnic identity, but because most Muslim Americans are ethnically diverse, living in a secular country, their cultural values can differ from their religious identity. Like ethnic-racial identity, religious identity provides membership and social benefits (Peek, 2005).

While Islamophobia existed in the U.S., the unfortunate events of September 11th, 2001, have exacerbated the consequences of Islamophobia and anti-Muslim hate crimes (Amer & Bagsara, 2013). Islamophobia is an exaggerated fear or hostility towards Islam, Muslims, or parts of Islamic culture, resulting in discrimination, bias, and marginalization of Muslims (Sunar, 2017; Ali et al., 2011). According to the hate crime statistics of 2019, 13.2% victims of religious bias were Muslim making them the second largest group facing religious bias (Federal Bureau of Investigation, 2019). Additionally, the number of religious bias hate crimes from 2011 to 2019 has increased for Muslims from 12.5% to 13.2% (FBI, 2011; FBI, 2019).

Therefore, the intersectionality of Muslim American identity differs from other religious minorities in America because (1) most are racial-ethnic minorities, (2) the negative stereotypes held toward Muslims, and (3) Muslim youth can consider themselves as bicultural (parent's ethnicity and American). Given these factors, it is crucial to understand the racial-ethnic socialization practices and identity development of Muslim American families.

Racial Ethnic Socialization (RES)

Racial ethnic socialization (RES) refers to communication between families and youth regarding direct or indirect messages on race dynamics and racism (Anderson & Stevenson, 2019). RES has commonly been explored in African American families as they are the second-largest minority group in the United States (U.S Census Bureau, 2019) and have been impacted by racial trauma for generations (Anderson & Stevenson, 2019); additionally, RES has also been explored in Latinx, Asian, and White communities (French et al., 2013; Loyd & Gaither, 2018).

Past literature has used different terminologies to explain the same phenomenon such as racial socialization (Hughes & Chen, 1997), ethnic socialization (Phinney & Chavira, 1995), and ethnic-racial socialization (Hughes et al., 2006). The term RES can be broadly applied to encapsulate relevant constructions of this phenomenon across the literature (Hughes et al., 2006; American Psychological Association, n.d.). Additionally, Public Broadcasting Service (PBS; 2020) highlighted children as young as three months old looked differently at people who did not look like their caregivers. Furthermore, by two years of age, these children were able to develop racial biases. Lingras (2021) explains that silence about race allows children to develop stereotypes, biases, and racism. Therefore, caregivers need to (1) be proactive, (2) use honest language, (3) use developmentally appropriate language, (4) ease and acknowledge feelings of distress, and (5) highlight hope and safety (Lingras, 2021).

Additionally, previous literature has established the relationship between RES practices, self-esteem, identity, and psychosocial outcomes (Rodriguez et al., 2009; Hughes et al., 2009). Specifically, Rodriguez and colleagues (2009) concluded identity can moderate the relationships between RES and children's psychosocial/academic outcomes. Peck et al. (2014) found that

messages promoting cultural pride and history were more positively associated with racial-ethnic

identity, as opposed to preparation for bis which was not associated with racial-ethnic identity in

African American adolescents. Racial-ethnic identity is the identification with and attachment to

one's group (Tatum, 2004; Saleem & Byrd, 2021). Therefore, evaluating RES practices can help

identify how Muslim American youth are being socialized by their parents, regarding their

religious group identity. Establishing specific identity socialization practices for Muslim

American youth can help provide better services and education for Muslim families.

RES Practices

Hughes and colleagues' (2006) have been influential in RES research by analyzing

previous literature and operationalizing similar terminologies to provide better direction for

future studies. They identified four common themes and practices in RES including (1) cultural

socialization, (2) preparation for bias, (3) promotion of mistrust, and (4) egalitarianism. These

four themes in RES parental messages are linked to different outcomes in children and

adolescents. Though none of the past literature has focused or explicitly reported RES practices

in Muslim Americans, the outcomes and implications can be used to understand RES in most

minority groups.

Cultural Socialization

Cultural socialization is implicit or explicit parental practices that teach children about

their racial-ethnic heritage, promote cultural customs, and encourage cultural, racial-ethnic pride

(Hughes et al., 2006). Across the literature, cultural socialization has been called cultural pride

reinforcement, cultural emersion, and integrative/assertive socialization (Hughes et al., 2006).

Cultural socialization is associated with positive outcomes in children and adolescents. Several

studies have found that African American youth reported engaging in more cultural socialization than other racial groups (Hughes et al., 2009; Else-Quest & Morse, 2015; French et al., 2013). Ulerio and Mena (2020) conducted a qualitative study and concluded that minority parents, compared to White, attempted to teach their children more about their culture, identity, and multiculturalism. Additionally, cultural socialization was influenced by the 2016 presidential election (Ulerio & Mena, 2020), implying that political climate can affect RES practices. Tang and colleagues' (2016) longitudinal study established that higher levels of cultural socialization predicted stronger adolescent racial identity and structural discrimination in African American youth. Brown et al. (2009) found that African American caregivers' and adolescents' gender moderated the relationship between ethnic socialization and adolescent grades. Specifically, for adolescent males, maternal caregivers socializing on cultural values and paternal caregivers socializing on cultural heritage were linked to higher academic grades. Similarly, Banarjee et al. (2011) found a significant interaction between cultural socialization and passage comprehension for 4th-graders with high parental involvement. Greater cultural socialization and better passage comprehension predicted better scores in 5th grade. These studies prove that cultural socialization can impact identity, mental well-being, and school performance during different developmental ages.

Preparation for Bias

Preparation for bias is a parental practice to promote children's awareness of discrimination and provide racial coping skills (Hughes et al., 2006; Anderson & Stevenson, 2019). For example, parents warn children they might experience racism or discrimination from peers because of their skin color and provide strategies to cope and respond (Priest et al., 2014).

Studies have shown that preparation for bias is reported more by African American and Latinx

American youths and parents than other minority groups (Else-Quest & Morse, 2015; French et

al., 2013; Hughes et al., 2009). Additionally, Peck and colleagues (2014) found parents socialize

sons more than daughters because they are more likely to face discriminatory stigma.

Additionally, higher SES parents socialized their children more than lower SES parents (Peck et

al., 2014). Peck and colleagues (2014) concluded that messages on preparation for bias strongly

correlate with racial-ethnic discrimination experiences. Sanchez et al. (2018) concluded that

Latina students reported higher endorsement of perceived discrimination, which was linked to

more preparation for bias socialization. However, this prepared Latina students to combat

perceived discrimination, use engaging coping strategies (i.e., problem solving and use of social

support), and increase cultural pride. Murry et al. (2009) concluded preparation for bias to be

positively associated with identity development and self-esteem. Similarly, Bowman and

Howard (1985) found that children prepared for bias were more likely to perform better in school

than children who were not socialized. However, Friend and colleagues (2011) concluded that

preparation for bias does not predict better grades in school, rather gender moderated the

relationship and African American males were more likely to report a higher GPA and females a

lower GPA if they were prepared for bias. Hughes and colleagues (2009) concluded that

preparation for bias was negatively associated with academic efficacy, self-esteem, and ethnic

affirmation in African American adolescents. Therefore, the effects of preparation for bias are

not conclusive. Still, these findings indicate that preparation for bias is essential for children, as it

teaches them protective and proactive skills.

Promotion of Mistrust

In comparison, promotion of mistrust refers to messages that encourage youth to be wary and skeptical of interracial interactions (Hughes et al., 2006). Promotion of mistrust differs from the preparation of bias as it does not contain advice for coping with discrimination. For instance, a parent, who instructs their Asian child to keep their distance from White classmates (Priest et al., 2014). Like preparation for bias, promotion of mistrust is associated with a few adverse outcomes. Else-Quest and Morse (2015) found that White and Asian parents were more likely to relay RES messages that promoted mistrust than other racial groups. Cross and colleagues (2020) found that Mexican, undocumented parents in America were more likely to teach their children promotion of mistrust than documented parents and found an indirect effect between the promotion of mistrust and depressive symptoms. Park et al. (2019) focused on how mothers' and fathers' messages varied and impacted adolescents. They found that a father's promotion of mistrust insignificantly exacerbated the relationship between discrimination and depression compared to mothers' RES messages. Lia and Lau (2013) agreed with previous literature and found greater promotion of mistrust is associated with greater depressive symptoms. Stevenson et al. (1997) suggest when children are taught promotion of mistrust and preparation of bias, they expect to be discriminated against; therefore, they act out. The findings on preparation for bias and promotion of mistrust imply that protective factors of preparing and training youth for discrimination can negatively mental health.

Egalitarianism

Egalitarianism refers to parental messages that explicitly advocate for children to focus on individual qualities over group membership (Hughes et al., 2006). Reynolds and Gonzales-

Backen (2017) characterized egalitarianism as silencing race and promoting colorblindness perspectives in which differences between groups are dismissed. Zucker and Patterson (2018) argue that egalitarianism can be color-blind or color-conscious. Parents utilize a color-conscious strategy to reduce racial bias by acknowledging racial discrimination and promoting awareness of racism (Zucker & Patterson, 2018). Additionally, they found parents who held greater biases against other groups were less likely to participate in color-conscious egalitarianism practices, and rather they emphasized group differences and the value of their group. Rollin and Hunter (2013) found mothers who practiced egalitarianism taught their children about other cultural groups and promoted interaction with other cultural groups. Additionally, mothers were more likely to teach their children how to respect and be unbiased to all people.

Unlike promotion of mistrust, preparation of bias, and cultural socialization, many studies have chosen not to focus or explicitly state findings on egalitarianism or silence about race. The dearth of findings on egalitarianism could be because researchers do not find significant conclusions or individuals do not think it is a related topic. Two studies have found that two-thirds of parents reported egalitarianism when assessed with binary questions (forced-response choice) (Hughes & Chen, 1999; Phinney & Chavira, 1995). There might not be many findings on egalitarianism; however, it is crucial to include egalitarianism as a factor, especially for Muslim Americans, who self-identify or are identified by others as White.

Existing Scales and Measures

Various scales have used different methods to understand RES. The main difference between the scales has been whether parents or youth are responding. Moreover, most existing scales have focused on RES within the African American and Black communities. Specifically,

no one has focused on Muslim Americans (including sub-populations) and their experiences with

discrimination, well-being, and parental strategies. Table 1 provides a brief overview of the

different RES scales, their applicability to racial groups, and the respondents. Two common

measures utilized in studies are the Scale of Racial Socialization - Adolescent (SORS-A) and the

Teenager Experience of Racial Socialization Scale (TERS). TERS is a 45-item scale with

multiple subscales, including cultural pride reinforcement, cultural legacy appreciation, cultural

alertness to discrimination, cultural coping with antagonism, and cultural endorsement of the

mainstream media. SORS-A is a 45-item scale, and subscales include cultural pride

reinforcement, racism awareness training, spiritual and religious coping, and extended family

caring (Stevenson, 1994). It is important to note that SORS-A acknowledges the role of spiritual

and religious practices in parental socialization practices.

Additionally, a common scale used for ethnic minorities and immigrant populations is the

Familial Ethnic Socialization Measure (FESM; Umaña-Taylor et al., 2004). FESM is a 12-item

measure for adolescents with two subscales, overt and covert familial ethnic socialization. FESM

has been used for multiple racial and ethnic groups in the U.S., including African American,

Asian American, Native American/American Indian, Latinx, White, and Multiracial samples

(Schwartz et al., 2007). However, there is no specific scale for Muslim Americans.

Purpose of the Present Study

It is vital to investigate the influences of parental socialization on Muslim adolescents'

and young adults' identities to determine if better methods (psychoeducation, parent workshop,

therapy, etc.) are needed for Muslim communities to prepare for the upcoming generations. This

study aims to develop a psychometrically valid and culturally relevant measure for RES practices

(religious socialization, preparation for bias, promotion of mistrust, and egalitarianism) among Muslim American families. This paper is divided into two studies. Study one aimed to determine the common themes of RES and group identity in Muslim Americans via focus groups. Study two aimed to develop a measure of identity socialization with strong evidence of reliability and validity for Muslim youth and their experiences in the U.S. This paper is the first to explore the Muslim American population within the context of RES and identity.

Study One: Method

Sample

Focus groups ($k = 3$, $n = 15$) were divided into two groups: (1) self-identifying Muslims ($k = 2$, $n = 12$) and (2) non-Muslims ($k = 1$, $n = 3$). The Muslim American focus groups' inclusion criteria were participants had to identify as Muslim, have at least one parent who identified as Muslim, and had to be older than 18. 83% of the Muslim focus groups were females and the average age was 20.92. 50% of the participants identified as Asian, 33.3% White, and 16.6% identified as White. Ethnicities included: Palestinian, Syrian, Egyptian, Bangladeshi, and Pakistani. 83.3% of participants were born in the United States, while 8.3% were born in Thailand and 8.3% were born in Egypt. The participants who were born in Thailand and Egypt moved to the United States at the age of 6 months and 3-years-old, respectively. All participants identified as Muslim and reported both primary and secondary parents/caregivers identified as Muslim. The common primary and secondary caregivers were mother and father, respectively. The non-Muslim focus groups' inclusion criteria were participant does not identify as Muslim, neither caregivers identify as Muslim, and older than 18. 100% of the participants identified as female, and the average age was 19.67. 66.67% identified as White and 33.3% African

American/Black. Ethnicities included Dominican, Ghanian, and unspecified, whereas the

religions identified were Christianity and Catholic.

Measures

Demographics questionnaire

The demographic questionnaire inquired about the participant's age, gender, race,

ethnicity, and birth country. If participants were not born in the United States of America, then

they were prompted to answer the age they moved to the United States. Participants also

identified their primary and secondary caregivers (raised by mother, step-parent, grandparent,

etc.), race, ethnicity, religion, highest level of education, work status, and birth country (see

Appendix A).

Interview Protocol

The focus group started with participants introducing themselves and their background

(age, race, ethnicity, etc.). The facilitator asked a total of six questions, including two general

questions and one for each socialization practice. If participants did not understand the question,

an example of the RES factor was provided to help them comprehend the question. The first

question, a general question, was, "What can you tell us about messages you received as a child

from your parents or caregivers around your religious, racial, or ethnic background?" The

question for cultural socialization was, "What did your parents or caregivers communicate,

directly or indirectly, about the importance of your religion, race, or ethnicity with you as a

child?" Question for preparation for bias: What did your parents talk to you about regarding the

treatment people from your religious, racial, or ethnic background might experience?" The

question for promotion of mistrust asked, "What did your parents tell you about trusting

classmates or friends from different religious, racial, or ethnic backgrounds?" The question for

egalitarianism was, "What did your parents tell you about your individual characteristics, as

opposed to your racial-ethnic or religious identity?" The discussion ended by allowing

participants to share anything they felt comfortable with by asking, "What else can you tell us

about messages you received from your parents or caregivers related to your religion, race, or

ethnicity?"

Design and Procedure

Study one was a non-experimental, qualitative study aiming to understand the recurrent

themes of socialization in Muslim youth. Participants were recruited through Montclair State

University's SONA system, the AMENA-Psy listserv, the Asian American Psychological

Association listserv, flyers posted at mosques/Islamic centers in New Jersey, and via email to the

Young Muslims organizations. Before the focus group, participants were sent a Qualtrics link

with the screening questionnaire, Prospective Agreement Form. Two facilitators led the focus

group on Zoom for 55 minutes. The discussion consisted of young adults' experiences regarding

parental messages regarding religion, identity, and RES themes (i.e., preparation for bias,

promotion of mistrust, cultural socialization, and egalitarianism). After the discussion,

participants were asked to complete a demographic questionnaire and were debriefed on the next

steps of the project. The discussion was recorded, transcribed, and analyzed to determine

recurrent identity socialization themes and constructs in Muslim Americans. The data was

analyzed using thematic analyses. The primary investigator and five research assistants

independently reviewed the audio transcript and identified preliminary themes and statements.

Next, in a joint meeting, they discussed the themes to determine which RES construct was the

best fit. Once data was analyzed, initial items for the Muslim Identity Socialization Scale (MISS) were created. Finally, items were evaluated by three subject expert matters, which included a clinical psychologist, a social psychologist, and an educational psychology doctoral candidate, using Lawshe's Content Validity Ratio (See Appendix B). Additional items were created with the help of subject expert matter's suggestions. After the new items were added, the team's research assistants were asked to pair items with the appropriate subscales or 'unclear' to further develop content validity (See Appendix C).

Results

Thematic analyses revealed that participants varied in religious socialization and egalitarianism. Half the participants shared that their parents taught and modeled Islamic values consistently. However, others described that their parents often relied on other methods (Islamic school, Sunday school, etc.) to teach them Islam. For example, one participant noted "my parents were always like, Islam comes first. They're very much like Muslim identity first before being Arab." However, another participant stated, "[Islam was] more like it was to find purpose and just like, kind of guidance throughout life, like a general basis. . . And we did have, like, a heavy cultural [Bengali] influence in our house."

Similarly, the theme of egalitarianism was split, either parents endorsed them being equal and not different from other groups or this topic was never discussed. For example, a participant stated, "But my parents always told me, if it interferes with something, always prioritize yourself first." Another participant mentioned, "While they could have tied it back to religion, it was always just you have to be a studious person so you can be successful and get a job." Similar to this response, many participants mentioned school, academics, and professional successes.

A common theme across all participants was an indirect endorsement of having Muslim friends. This was not the traditional promotion of mistrust. Rather, parents appeared to prefer friends of the same religion, which led to more trust in their children's activity. For example, a participant mentioned, "But if it was like a Muslim friend. None of those questions would pop up".

Additionally, most participants agreed that they were either not taught how to respond to bias or told to avoid confrontation. For example, a participant stated, "I do remember instances like growing up where people would either like, call me a terrorist or pick on me in certain ways. And I did not know how to defend myself because my parents always kind of taught me to be silent and not attack anybody or say anything rude."

Discussion

The focus group revealed that cultural socialization, or religious socialization was the most common parental practice for participants. For some participants, parents chose to rely on other methods to teach their children about Islam. For example, Islamic school, Sunday school, daily *Quran* (holy book for Muslims) class, or events at the Islamic Center or mosque. However, some parents chose not to socialize their children or indirectly communicated that other parts of their identity (i.e., ethnicity) were more important. For example, a participant stated that her father once said to her, "When in Rome, do as the Romans." Additionally, this participant had mentioned that her father did not agree with her choice to wear the *hijab* (female head covering), however, she chose to continue wearing it. Statements and actions such as these imply two phenomena in the Muslim American community: (1) Muslim American parents are acculturating to the American and Western culture and (2) Muslim American youth may or may not choose to

listen to parental advice based on how strongly they associate their identity with Islam due to other forms of socialization (teachers, friends, etc.).

Unfortunately, most participants reported that their parents did not prepare them for bias, discrimination, prejudice, or stigma. This is problematic because reports have revealed that hate crimes against Muslims have increased, including cyberbullying (Awan & Zempi, 2016). Hate crimes and discrimination against Muslims include being called names (i.e., terrorist), harassment (i.e., hijab-wearing female being cornered by a non-Muslim male in front of a mosque), and misconception (i.e., Muslim women oppressed due to veil). Awan and Zempi (2016) concluded that Muslim women are more vulnerable to online and offline harassment and violence, leading to feelings of insecurity and vulnerability.

Research has shown that preparation for bias can provide children and adolescents with positive coping strategies, specifically engaging coping strategies (Sanchez et al., 2018). Additionally, Seaton et al. (2014) found that children who used distraction coping strategies had higher depressive symptoms, as opposed to active coping strategies which had an inverse relationship with depressive symptoms. According to the focus group, most parents resorted to telling their Muslim American children to avoid confrontation and conflict. Though this strategy might avoid the risk of a child being put in a dangerous situation, providing active strategies might allow children to protect themselves and develop a positive Muslim identity. For example, Sue et al. (2021) provided suggestions for targets, perpetrators, and allies of microaggressions. Specifically, individuals should affirm, support, and validate the victims' experiences. Muslim American parents could borrow from Sue et al.'s (2021) active coping strategies in addressing bias and the microaggressions their children may experience.

Promotion of mistrust socialization was presented differently in Muslim American young adults than previous literature has found in African American, Latinx, Asian, and immigrant families. Promotion of mistrust practices includes teaching children not to trust or be wary of other groups and individuals (Hughes et al., 2006). According to participants, parents explicitly taught children to be kind and respectful to all groups. However, Muslim American parents implicitly taught and encouraged their children to have other Muslim friends. Parents were more likely to be lenient (e.g., not ask questions about whereabouts) or trust their children's activities. Past literature has concluded that promotion of mistrust has negative consequences on children (Cross et al., 2020). However, we cannot assume that more trust in one's own group can lead to similar results. Based on the focus group, we need to assess whether parental socialization around promotion of trust in one's own group can lead to positive effects. For example, in-group favoritism, which is the tendency to prefer one's own group over other groups, can lead to positive self-esteem (Everett et al., 2015).

Most participants struggled to answer questions regarding egalitarianism. School and success were the most common words associated with egalitarianism or individual characteristics. A participant mentioned that school played a big role in her life; however, she believed it was due to her mother constantly reminding her that her parents had struggled to come to America to provide her an education. Therefore, egalitarianism is associated with intersectionality identity (gender, immigrant, ethnicity, etc.). This finding suggests that the relationship between egalitarianism and school, academic, professional successes, and professional performance need to be further assessed. Lastly, based on the focus group data and suggestions from the subject matter experts, the initial items were created.

Limitations and Future Directions

Though the focus groups produced interesting and sufficient content to create initial items, the sample size was small. The recommended number of participants in a focus group is six to twelve (Johnson & Christensen, 2004; Langford et al., 2002), however two of the three focus groups only had three and four participants. Due to lack of participants, discussion was limited. Additionally, many participants stated they were enrolled in Islamic school during elementary to high school; therefore, future studies need to assess the role of schools on socialization processes and religious identity development. Lastly, more qualitative research (e.g., focus groups and interviews) need to be conducted to fully understand the bicultural identity of Muslim American youth. Qualitative research is key for marginalized, minority communities, as their lived experiences are often unheard.

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Study Two: Method

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Sample

88 participants completed the survey. The participants identified as 65.9% female, 25% males, 1.14% non-binary/non-conforming, and 7 participants did not answer. The average age of respondents was 25.54 (SD = 5.32), with a range of 18 to 40. The sample was ethnically diverse and included 56% Pakistani, 10.98% Egyptian, 8.54% Bangladeshi/Bengali, 6.1% Palestinian, 4.88% multi-ethnic, 2.44% Indian, 2.44% Afghan, 2.44% Lebanese, 1.22% Algerian, 1.22% Iranian, 1.22% Malay, 1.22% Mali, and 1.22% Yemeni; 6.82% of the participants did not answer. Additionally, 68.29% of participants were born in the United States. See Table 2 for more demographic data, including education, and primary and secondary caretaker's religion.

Measures

Demographics Questionnaire

The demographic questionnaire inquired about the participant's age, gender, race, ethnicity, and birth country. If the participants were not born in the United States of America (USA), then they were prompted to answer the age they moved to the USA. Participants were asked to identify their primary and secondary caregivers (e.g., raised by mother, step-parent, grandparent, etc.), their race, ethnicity, religion, highest level of education, work status, and birth country (see Appendix A).

Muslim Identity Socialization Scale

The initial Muslim Identity Socialization Scale (MISS) consisted of 62 items developed by a team of undergraduate students, graduate students, and a professor of Psychology. The items were rated on a 5-point frequency Likert scale (1 = *Never* and 5 = *Very Often*) for young adults to evaluate how frequently their parents or caregivers socialized them in their Muslim identity (See Appendix D). The MISS consists of four subscales: (1) religious socialization, (2) preparation for bias, (3) promotion of mistrust, and (4) egalitarianism. The MISS is intended for Muslim American adolescents and young adults to determine parental socialization of Muslim identity. The self-report measure can be completed on the computer or paper. The MISS takes approximately 10 minutes to complete. The purpose of the subscales is to determine which practices and information were commonly relayed to adolescents and young adults regarding Muslim Americans' identity.

Racial Socialization Scale

The Racial Socialization Scale, also known as Hughes and Chen's (1997) scale, is a

multi-dimensional, 15-item measure scored on a 5-point frequency Likert scale (1 = *Never* and 5

= *Very Often*) for parents to evaluate how frequently they socialized their children. However, the

items were modified to be self-reported and apply to general Muslim Americans rather than only

African Americans for this study (see Appendix E). The racial socialization scale includes three

subscales: cultural socialization, preparation for bias, and promotion of mistrust (Hughes &

Chen, 1997). Sample items include, "How often did your caregivers talk to you about

discrimination against your own group?" or "How often have your caregivers done or said

things to show that all are equal regardless of religion?" The purpose of this measure is to

determine convergent validity. The psychometric properties of each subscale are reliable with

preparation for bias ($a = 0.91$), cultural socialization ($a = 0.84$), and promotion of mistrust ($r =$

.68; Hughes & Chen, 1997; Hughes & Johnson, 2001).

Starting the Conversation: Diet

Starting the Conversation (STC; Paxton et al., 2011) is an 8-item self-report rated on a 3-

point frequency scale to determine eating patterns. The scale consists of various questions to

determine unhealthy eating habits and guide conversations on a healthy diet (see Appendix F). A

sample item from STC is "How many servings of fruit did you eat each day?" The STC items

were moderately intercorrelated ($r = 0.39, p < .05$) and significantly correlated with other diet

instruments (Paxton et al., 2011). The STC was used to determine discriminant validity.

Design and Procedure

This study was non-experimental, quantitative, and survey-based, aiming to validate the items of the MISS. Participants were recruited through Montclair State University's SONA system, the AMENA-Psy listserv, the Asian American Psychological Association listserv, flyers posted at mosques/Islamic centers in New Jersey, and emails to Young Muslims organizations. Interested participants were directed to a Qualtrics link with a screening questionnaire, consent form, and surveys to complete. Inclusion criteria included: (1) participant identifies as Muslim, (2) one parent or caregiver identifies as Muslim, and (3) are 18 years or older. Participants were excluded if they did not self-identify as Muslim, both parents did not identify as Muslim, and they were younger than 18 years of age. Following Hinkin's (1998) scale development process, we distributed the MISS, Hughes and Chen's (1997) racial socialization scale, and the STC to Muslim American young adults. Once the data were obtained, we evaluated and validated the items using inter-item correlations and confirmatory factor analysis. Items with corrected item-total correlation lower than .30 were either modified or removed from the scale. Additionally, construct validity was determined by comparing MRESS to Hughes and Chen's (1997) scale and MBI-SS.

Data Analysis

Demographic, descriptive, and inferential statistics were analyzed in RStudio. Missing data was not excluded, rather pairwise deletion was utilized. The frequency distribution of each item was analyzed using the "descr" package in R (Aquino, 2021). The overall scale and subscales' means, standard deviations, frequency distributions, coefficient alphas, and corrected item-total correlations were generated via the "psych" package in R (Revelle, 2020). Similarly,

the "psych" package (Revelle, 2020) was utilized to determine the correlation between

convergent and discriminant measures. Subscale and overall scale correlations were generated by

using the "apaTables" package (Stanley, 2020). Confirmatory factor analyses were conducted via

"lavaan" (Rosseel, 2012) and "semPlots" (Epskamp, 2019) in R. To evaluate the overall fit of the

model the chi-square statistic, the Comparative Fit Index (CFI), the Root-Mean-square Error of

Approximation (RMSEA), and the Standardized Root- Mean-Squared Residual (SRMR) were

assessed. Lastly, graphs (e.g., histograms, scatterplots, box plots) were created using "ggplot2"

(Wickham, 2016).

Results

Preliminary Analyses

Prior to analyses to fulfill the study aims, a series of preliminary analyses were

conducted. First, missing data were assessed. Specifically, seven participants had missing

random data for the MISS. Specifically, 8% of the survey data was missing. Pairwise deletion

was utilized to handle missing data. Next, we analyzed the demographic questionnaire (See

Table 1).

Main Analyses

To test the validity of the MISS, confirmatory factor analysis was conducted using

RStudio. The hypothesized model consisted of four content domains with four subscales. The

confirmatory factor analysis yielded a significant χ^2 of 3557. 53 ($df = 1823$, $p < .001$). The

present model resulted in a CFI of .491, an SRMR score of .137, and a RMSEA score of .104,

all of which indicate this model is a poor fit. For the purposes of comparison, a confirmatory

factor analysis for a single factor showed a significant χ^2 of 4195.89. ($df = 1829$, $p < .001$), CFI

of .28, an SRMR score of .141, and a RMSEA score of .126.

In terms of internal consistency reliability, the sample of the MISS produced a coefficient alpha of .94 (*k* = 62*)*. Each subscale produced a coefficient alpha above .69: Subscale 1: Preparation for Bias (**α**= 0.93, *k* = 24), Subscale 2: Religious Socialization (**α** = .91, *k* =21), Subscale 3: Promotion of Mistrust (**α** = 0.78, *k* = 9), and Subscale 4: Egalitarianism (**α** = .69, *k* =8). Subscales 1, 2, 3, and 4 were significantly positively correlated, ranging from .21 to .52. All intercorrelations, Cronbach's alphas, means, and standard deviations are reported in Appendix G and H.

After reviewing item statistics and corrected item-total correlations to understand the inter-item correlation (see Appendix H), we determined that items 35, 53, 56, 58, 61, and 62 should be removed as they had a low corrected item-total correlation. Following Cristobal et al. (2007), we considered items with corrected item-total correlations of .30 or less to be insufficient. Additionally, according to Awang (2011) items with a factor loading lower than .50 in CFA should be removed (see Appendix I). Therefore, items 9, 23, 24, 25, 35, 40, 43, 44, 45, 50, 53, 56, 57, 58, 61, and 62 were removed . After removing the above-mentioned items, a second confirmatory factor analysis yielded a significant χ^2 of 2012.91 (*df* = 1028, *p* < .001). The second model resulted in a CFI of .576, an SRMR score of .120, and a RMSEA score of .108, which indicate that this model is better than the initial, however it still does not meet the criteria for a good fit.

In terms of internal consistency reliability, the second model produced a coefficient alpha of .93 (*k* = 46*)*. Each subscale produced a coefficient alpha above .56: Subscale 1: Preparation for Bias (**α** = 0.93, *k* = 21), Subscale 2: Religious Socialization (**α** = .92, *k* = 15), Subscale 3: Promotion of Mistrust (**α** = 0.81, *k* = 8), and Subscale 4: Egalitarianism (**α** = .56, *k* = 2).

Convergent validity of the MISS was supported through significant positive correlations with the MRSS ($r = .73$, $N = 88$, $p < .01$). All four subscales of MISS produced positive and significant correlations with the MRSS—Subscale 1: Preparation for Bias ($r = .69$, $p < .01$), Subscale 2: Religious Socialization ($r = .55$, $p < .01$), Subscale 3: Promotion of Mistrust ($r = .41$, $p < .01$), and Subscale 4: Egalitarianism ($r = .41$, $p < .01$). Additionally, discriminant validity of the MISS was supported with the STC ($r = .25$, $N = 88$, $p < .05$). See Appendix J to visualize the relationship between the scales.

Discussion

For study two, the initial model's Cronbach's alpha was excellent to very good for preparation for bias ($\alpha = 0.94$) and religious socialization ($\alpha = 0.91$). However, the promotion of mistrust ($\alpha = 0.78$) and egalitarianism ($\alpha = 0.69$) were acceptable, this could be due to the low corrected item-total correlation. The corrected item-total correlation, factor loading, and CFA good of fit indices revealed that the MISS model needed to be reevaluated. Once items were deleted, the new model produced better goodness of fit indices than the initial, however, they did not meet the standard indices of chi-square greater than .05, CFI greater than .90, and RMSEA less than .08 (Awang, 2011). In addition, coefficient alpha for the overall scale ($\alpha = 0.93$), preparation for bias ($\alpha = 0.93$), and egalitarianism ($\alpha = 0.59$) were lower than the initial scale. Though the coefficient alpha for the overall scale and preparation for bias are not concerning as it decreased by .01, the coefficient alpha for egalitarianism was reduced by a significant amount, from 0.69 to 0.56. On the other side, the coefficient alpha for religious socialization and promotion of mistrust increased.

Despite poor model fit, the correlation between the MRSS and MISS was acceptable, informing us that the scales are measuring similar constructs, as opposed to STC which was measuring a different construct. However, a significant limitation of this correlation is that the MRSS was modified for this study, in order to assess the similarities. By adjusting the scale, the reliability of the Racial Socialized Scale (α = 0.68 - 0.91) is not applicable for this study. Additionally, it is important to note that although the correlation between the discriminant scale, MISS and STC, was low (α = .25, p <.01), it was significant.

Limitations and Future Directions

A major limitation for this study was the small sample size. Though the scales showed good to excellent Cronbach's alpha, the sample sizes were not enough. According to Nunnally (1994), the number of participants to an item for scale development should follow a 10:1 ratio. Others have suggested 300 respondents after pre-testing (Clark & Watson, 1995) or 200 to 300 for factor analysis (Comrey, 1988). The CFA revealed the model fit was poor. According to Awang (2011), the chi-square should be greater than .05, CFI greater than .90, and RMSEA less than .08. However, the MISS model was unable to reflect these goodness of fit indices; therefore, the scale will be assessed again after removing items and determining what will be a better fit for the items, subscales, and scale. Additionally, the sample age range was between 18 to 40, which may not represent the population the scale is being developed for and there could be a generational difference between respondents. The MISS is intended to be utilized by adolescents and young adults (ages 10 to 21); however, due to lack of respondents, the age range was left unspecified.

Future directions consist of validating this measure further and assessing reliability. Also, determining how the MISS should be scored. For example, norm-referenced scoring can be used and items could be scored with a sum of scores on each subscale and overall scale. A higher score can be interpreted as greater parental socialization. Additionally, research could utilize this scale with other measures to understand perceived discrimination, identity development, group identity, mental well-being, school performance, coping strategies, and similar constructs. This data will give us a better understanding of Muslim American families' needs. Lastly, the main goal is to advocate for Muslim Americans' mental well-being and this can only be done if the literature exists.

Conclusion Statement

Little is known about the Muslim American community's mental health, identity development, and psychological functioning. This paper establishes crucial information regarding the role of parents in Muslim American youth's identity socialization. Study one, a qualitative study, provided a better understanding of the different Muslim American socialization processes that take place; whereas, study two, a quantitative study, developed and validated a culturally competent scale to measure the different types of identity socialization.

The hope is that the MISS can be used with future research to determine whether Muslim youth's identity socialization is associated with well-being, psychosocial outcomes, and school readiness. Specifically, this paper had two main implications: (1) Muslim American parents need to be taught of positive socialization skills to help their children's identity development and (2) with the rise of Islamophobia, it is important to have these discussions (e.g., preparation for bias and group identity) with Muslim American youth.

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Table 1.

Existing RES Scale

Scale	Author	Demographics	Respondent
The Comprehensive Race Socialization Inventory	Lesane-Brown et al. (2005)	African American/Black	Youth
Cultural and Racial Experiences of Socialization (CARES)	Bentley-Edwards & Stevenson (2016)	African American/Black	Youth
Asian American Parental Racial–Ethnic Socialization Scale	Juang et al. (2016)	Asian American	Youth
Gendered Racial-Ethnic Socialization Scale for Black Women (GRESS-BW)	Brown et al. (2016)	African American/Black (Females)	Youth
Teenager Experience of Racial Socialization (TERS)	Stevenson et al. (2002)	African American/Black	Youth
Adolescent Racial and Ethnic Socialization Scale (ARESS)	Brown & Krishnakumar (2007)	African American/Black	Youth
Familial Ethnic Socialization Measure (FESM)	Umaña-Taylor et al. (2004)	Latinx	Youth
Racial Socialization Scale	Hughes & Chen (1997)	African American (but other studies used across other groups)	Youth
Scale of Racial Socialization for Adolescents (SORS-A)	Stevenson (1994)	African American	Youth

Racial Socialization Competency Scale	Anderson et al. (2020)	African American	Parents
Latino Immigrant Family Socialization Scale	Ayon (2018)	Latinx	Parents
Parents Experience of Racial Socialization (PERS)	Stevenson (1994)	African American	Parents

Table 2.

Demographics Charcateristic Table: Sociodemographic Characteristics of Study Two Participants

Characteristic	Frequency	
	n	*%*
Gender		
Female	58	65.9
Male	22	25.0
Non-binary/non-conforming	1	1.1
Highest educational level		
Less than high school	2	2.3
High school/GED	4	4.5
Some college, no degree	9	10.2
Associate degree	4	4.5
Bachelor's degree	41	46.6
Master's degree	15	17.0
Doctorate or professional degree	6	6.8
Birth Country		
United States of America (USA)	56	63.6
Outside of USA	36	36.4
Primary Caregiver Religion		
Islam	87	98.9
Christianity	1	1.1
Secondary Caregiver Religion		
Islam	86	97.7
Other	2	2.3

Appendix A

Demographic Questionnaire

1. What is your current age?

2. What gender do you identify most with?

   Male

   Female

   Transgender

   Non-binary/non-conforming

   Other

3. What race best describes you?

   African American/Black

   American Indian/ Alaskan Native

   Asian

   Native Hawaiian/ Pacific Islander

   White

   Other/ Two or more:

4. What is your ethnicity? (i.e., Pakistani, Egyptian, Korean)

5. Who were you primarily raised by (primary caregiver; e.g., mother, stepfather)?

   a. Where was your primary caregiver born?

   b. What is your primary caregiver's ethnicity?

   c. What religion does your primary caregiver practice, if any?

   d. What is your primary caregiver's highest level of education?

   e. What is your primary caregiver's work status?

6. Who else raised you (secondary caregiver; e.g., father, grandparent)?

    a. Where was your secondary caregiver born?

    b. What is your secondary caregiver's ethnicity?

    c. What religion does your secondary caregiver practice, if any?

    d. What is your secondary caregiver's highest level of education?

    e. What is your secondary caregivers' work status?

Appendix B

Subject Matter Expert: Lawshe's Content Validity Ratio

Items	CVR
Talk to you about racism, prejudice, and/or discrimination	-1
Tell you people might treat you badly due to your religion	0.33
Explain to you that something you saw on TV showed a poor or false representation of Muslims	1
Tell you people might try to judge you because of your religion	-0.33
Talk to you about people calling you mean words, like terrorist	-0.33
Talk or explain important events that affected Muslims (i.e., 9/11)	1
Talk to you about the different treatment you may receive from teachers, classmates, or others because you are Muslim	0.33
Talk to you about narratives of Muslims being portrayed as a terrorist	-0.33
Talk to you about your identifying Muslim characteristics (e.g., hijab, beard, name)	-0.33
Prepare you on what to do if someone made fun of or said mean comments about your religion	-0.33
Encourage you to pray (salaat) at home	0.33
Encourage you to pray outside in public	0.33
Read or tell you stories about Islamic history	0.33

Read or tell you stories with Muslim or representation of Islam	0.33
Take you to an Islamic center (i.e., mosque, masjid)	1
How often do your caregivers celebrate Islamic holidays	1
Encourage you to read Quran	1
Encourage you to say Salam to other Muslims	0.33
Take you to extracurricular activities related to Islam (i.e., Sunday school, Quran class)	1
Tell you to fast during Ramadan	1
Tell you to keep distances from non-Muslim peers	-1
Tell you to remember your values when you went out with non-Muslim peers	1
Push you towards having other Muslim friends	1
Praise you for having other Muslim friends	-0.33
Ask you if your new friends are Muslim	-0.33
Tell you to be cautious of your non-Muslim peers' intentions	-0.33
Tell you not to trust non-Muslim classmates, peers, or friends	-0.33
Allow you to go out with Muslim friends without questioning or instructing you to be cautious	-0.33
Remind you not to do haraam (against the religion) activities with non-Muslim friends	1

Tell or make you feel like you had to hide your Muslim identity (i.e., do not wear hijab or go by a non-Muslim nickname)	-0.33
Advise you to focus on being a hard worker, rather than focusing on your Muslim identity	-0.33
Tell you all people are equal regardless of their religion	-0.33
Emphasize that you should be friends with people of all religions, cultures, and races	1
Emphasize that you should blend in and be "American"	-0.33
Tell you to focus on yourself and not your religion or cultural identity	-0.33
Focus on blending in and becoming American themselves	-0.33
Tell you to focus on education and not the issues associated with Muslim identity	-0.33

Appendix C

Content Validity of Items

Item	% Correct
Talk to you about racism, prejudice, and/or discrimination	100
Tell you people might treat you badly due to your religion	100
Explain to you that something you saw on TV showed a poor or false representation of Muslims	87.5
Tell you people might try to judge you because of your religion	87.5
Talk to you about people calling you mean words, like terrorist	100
Talk or explain important events that affected Muslims (i.e., 9/11)	62.5
Talk to you about the different treatment you may receive from teachers, classmates, or others because you are Muslim	87.5
Talk to you about narratives of Muslims being portrayed as a terrorist	100
Talk to you about your identifying Muslim characteristics (e.g., hijab, beard, name)	12.5
Prepare you on what to do if someone made fun of or said mean comments about your religion	100
Explain the financial motivations (i.e., government and political) behind Islamophobia	75
Explain the political motivations behind Islamophobia	75
Discuss that Islamophobia is related to other kinds of discrimination (e.g., racial, ethnic, and national discrimination)	87.5
Use Islamic teaching to help you understand the prejudice or discrimination you faced	62.5

Tell you who to turn to for help if and when you are being discriminated against	75
Tell you to handle interpersonal discrimination (i.e., bullying)	62.5
Discuss how to stay safe in a higher-risk situation	100
Discuss how to articulate arguments against misconceptions about Islam	87.5
Ask how you felt after seeing events in the news about discrimination against Muslim	75
Validate your emotional reaction in response to personal prejudice or discrimination you faced	87.5
Nurture or support your reactions (i.e., pride, anger, resistance) in response to being targeted	100
Talk to you about government surveillance (i.e., Friday prayers are recorded, spies in communities)	50
Teach you to restrict some of your activities due to surveillance of Muslims	25
Discuss with you that you can face judgment and discrimination for other Muslims based on the extent of how much you are personally	75
Discuss with you that you can face judgment and discrimination for other Muslims based on the extent of how much you are personally	25
Encourage you to pray (salaat) at home	100
Encourage you to pray outside in public	100
Read or tell you stories about Islamic history	100
Read or tell you stories with Muslim or representation of Islam	100
Take you to an Islamic center (i.e., mosque, masjid)	100
How often do your caregivers celebrate Islamic holidays	100

Encourage you to read Quran	100
Encourage you to say Salam to other Muslims	100
Take you to extracurricular activities related to Islam (i.e., Sunday school, Quran class)	100
Tell you to fast during Ramadan	100
Tell you to look at religious figures (i.e., prophets) as role models	100
Teach you to gain strength from religious practices	100
Participate in other activities in Islamic centers (e.g., sports, family dinners, fundraisers)	87.5
Teach you that Muslims are connected in one ummah	100
Discuss what makes Muslims different and similar to other people of other faiths	50
Meet with other Muslim families	87.5
Teach you to pray (i.e., dua, adhkar, salaat, supplication) as a child	100
Discuss the similarities and differences between your ethnic culture (i.e., Egyptian, Indian) and religion	
Discuss the similarities and differences between your ethnic culture (i.e., Egyptian, Indian) and religion	87.5
Give you information to know that your cultural (i.e., Yemeni, Sudanese) and religious teachings are not always the same	62.5
Tell you to keep distances from non-Muslim peers	62.5
Tell you to remember your values when you went out with non-Muslim peers	100
Push you towards having other Muslim friends	50
Push you towards having other Muslim friends	37.5
Ask you if your new friends are Muslim	37.5

Tell you to be cautious of your non-Muslim peers' intentions	75
Tell you not to trust non-Muslim classmates, peers, or friends	100
Allow you to go out with Muslim friends without questioning or instructing you to be cautious	100
Remind you not to do haraam (against the religion) activities with non-Muslim friends	62.5
Tell or make you feel like you had to hide your Muslim identity (i.e., do not wear hijab or go by a non-Muslim nickname)	62.5
Advise you to focus on being a hard worker, rather than focusing on your Muslim identity	12.5
Tell you all people are equal regardless of their religion	100
Emphasize that you should be friends with people of all religions, cultures, and races	62.5
Emphasize that you should blend in and be "American"	75
Emphasize that you should blend in and be "American"	62.5
Tell you to focus on education and not the issues associated with Muslim identity	87.5
Encourage you to focus on other aspects, other than your Muslim identity, such as talent, skills, and hobbies	100

Appendix D

Muslim Identity Socialization Scale (MISS)

Instructions: The following questions ask you about how much your caregivers or parents taught or discussed information on Islam and Muslim identity. Please choose the number that most closely indicates the extent to which your caregivers communicated this information. Caregivers refers to individuals who regularly raised and took care of you while growing up.

How often did your parents or caregivers communicate (directly or indirectly) this information to you:

1 = Never, 2 = Rarely, 3 = Sometimes, 4 = Most of the times, 5 = Always

1. Talk to you about racism, prejudice, and/or discrimination
2. Tell you people might treat you badly due to your religion
3. Explain to you that something you saw on TV showed a poor or false representation of Muslims
4. Tell you people might try to judge you because of your religion
5. Talk to you about people calling you mean words, like terrorist
6. Talk or explain important events that affected Muslims (i.e., 9/11)
7. Talk to you about the different treatment you may receive from teachers, classmates, or others because you are Muslim
8. Talk to you about narratives of Muslims being portrayed as a terrorist
9. Talk to you about your identifying Muslim characteristics (e.g., hijab, beard, name)
10. Prepare you on what to do if someone made fun of or said mean comments about your religion
11. Explain the financial motivations (i.e., government and political) behind Islamophobia
12. Explain the political motivations behind Islamophobia
13. Discuss that Islamophobia is related to other kinds of discrimination (e.g., racial, ethnic, and national discrimination)
14. Use Islamic teaching to help you understand the prejudice or discrimination you faced
15. Tell you who to turn to for help if and when you are being discriminated against
16. Tell you to handle interpersonal discrimination (i.e., bullying)
17. Discuss how to stay safe in a higher-risk situation
18. Discuss how to articulate arguments against misconceptions about Islam
19. Ask how you felt after seeing events in the news about discrimination against Muslim
20. Validate your emotional reaction in response to personal prejudice or discrimination you faced
21. Nurture or support your reactions (i.e., pride, anger, resistance) in response to being targeted
22. Talk to you about government surveillance (i.e., Friday prayers are recorded, spies in communities)
23. Teach you to restrict some of your activities due to surveillance of Muslims
24. Discuss with you that you can face judgment and discrimination for other Muslims based on the extent of how much you are personally
25. Talk to you about being Muslim in the United States
26. Encourage you to pray (salaat) at home
27. Encourage you to pray outside in public
28. Read or tell you stories about Islamic history
29. Read or tell you stories with Muslim or representation of Islam

30. Take you to an Islamic center (i.e., mosque, masjid)
31. How often do your caregivers celebrate Islamic holidays
32. Encourage you to read Quran
33. Encourage you to say Salam to other Muslims
34. Take you to extracurricular activities related to Islam (i.e., Sunday school, Quran class)
35. Tell you to fast during Ramadan
36. Tell you to look at religious figures (i.e., prophets) as role models
37. Teach you to gain strength from religious practices
38. Participate in other activities in Islamic centers (e.g., sports, family dinners, fundraisers)
39. Teach you that Muslims are connected in one ummah
40. Discuss what makes Muslims different and similar to other people of other faiths
41. Meet with other Muslim families
42. Teach you to pray (i.e., dua, adhkar, salaat, supplication) as a child
43. Discuss the similarities and differences between your ethnic culture (i.e., Egyptian, Indian) and religion
44. Teach you the difference between ethnicity (e.g., Pakistani, Palestinian) and religion
45. Give you information to know that your cultural (i.e., Yemeni, Sudanese) and religious teachings are not always the same
46. Tell you to keep distances from non-Muslim peers
47. Tell you to remember your values when you went out with non-Muslim peers
48. Push you towards having other Muslim friends
49. Praise you for having other Muslim friends
50. Ask you if your new friends are Muslim
51. Tell you to be cautious of your non-Muslim peers' intentions
52. Tell you not to trust non-Muslim classmates, peers, or friends
53. Allow you to go out with Muslim friends without questioning or instructing you to be cautious
54. Remind you not to do haraam (against the religion) activities with non-Muslim friends
55. Tell or make you feel like you had to hide your Muslim identity (i.e., do not wear hijab or go by a non-Muslim nickname)
56. Advise you to focus on being a hard worker, rather than focusing on your Muslim identity
57. Tell you all people are equal regardless of their religion
58. Emphasize that you should be friends with people of all religions, cultures, and races
59. Emphasize that you should blend in and be "American"
60. Tell you to focus on yourself and not your religion or cultural identity
61. Tell you to focus on education and not the issues associated with Muslim identity
62. Encourage you to focus on other aspects, other than your Muslim identity, such as talent, skills, and hobbies

Appendix E

Modified Racial Socialization Scale (Hughes & Chen, 1997)

Instructions: Please select how often your <u>parents or caregivers</u> spoke to you regarding these topics.

1. Talked to you about important people or events in history of different religious groups, other than own

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

2. Encouraged you to read books about other different religious groups

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

3. Talked to you about important people or events in your group's history

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

4. Talked to you about discrimination against a religious group, not your own

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

5. Explained something on TV that showed discrimination against own group

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

6. Talked to you about discrimination against own religious group

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

7. Encouraged you to read books about own religious group

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

8. Done or said things to show that all are equal regardless of religion

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

9. Talk to you about others trying to limit you because of your religion

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

10. Told you that you must be better to get same rewards because of religion

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

11. Told you that own religion is an important part of self

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

12. Talked to someone else about discrimination when you could hear you

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

13. Talked to you about unfair treatment due to religion

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

14. Done or said things to keep you from trusting kids of other religions

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

15. Done or said things to encourage you to keep distance from people of other religion

Never	Rarely	Sometimes	Very Often	Always
1	2	3	4	5

Appendix F

Start the Conversation: Diet (Paxton et al., 2011)

The purpose of this assessment is to identify eating patterns, health benefit score and to provide a guide to start the conversation of eating healthy to prevent chronic diseases.

- By answering these questions, you will learn how healthy you are or get you ready to start a conversation with your
  health care provider on how to make improvements.

- Over the past few months, average what you ate or drank and circle one answer for each of the questions below.

1. How many times a week did you eat fast food meals or snacks?

Less than 1 time	1-3 times	4 or more times
0	1	2

2. How many servings of fruit did you eat each day?

5 or more times	3-4 times	2 or less
0	1	2

3. How many servings of vegetables did you eat each day?

5 or more times	3-4 times	2 or less
0	1	2

4.   How many regular sodas or glasses of iced tea did you drink each day?

Less than 1	1-2	3-4
0	1	2

5.   How many times a week did you eat beans (like pinto or black beans), chicken, or fish?

3 or more times	1-2 times	Less than 1 time
0	1	2

6.   How many times a week did you eat regular snack chips or crackers (not low-fat)?

1 time or less	2-3 times	4 or more times
0	1	2

7.   How many times a week did you eat desserts and other sweets (not the low-fat kind)?

1 time or less	2-3 times	4 or more times
0	1	2

8.   How much margarine, butter, or meat fat do you use to season vegetables or put on

potatoes, bread, or corn?

Very little	Some	A lot
0	1	2

Appendix G

Correlation table of MISS and subscales

Means, standard deviations, and correlations with confidence intervals

Variable	*k*	*M*	*SD*	1	2	3
1. Preparation for Bias	24	2.41	0.73			
2. Religious Socialization	21	3.74	0.69	.52** [.35, .66]		
3. Promotion of Trust	9	3.02	0.75	.28** [.07, .46]	.48** [.30, .63]	
4. Egalitarianism	8	2.46	0.64	.48** [.30, .63]	.22* [.01, .41]	.21* [.01, .41]

Note. *M* and *SD* are used to represent mean and standard deviation, respectively. Values in square brackets indicate the 95% confidence interval for each correlation. The confidence interval is a plausible range of population correlations that could have caused the sample correlation (Cumming, 2014). * indicates *p* < .05. ** indicates *p* < .01.
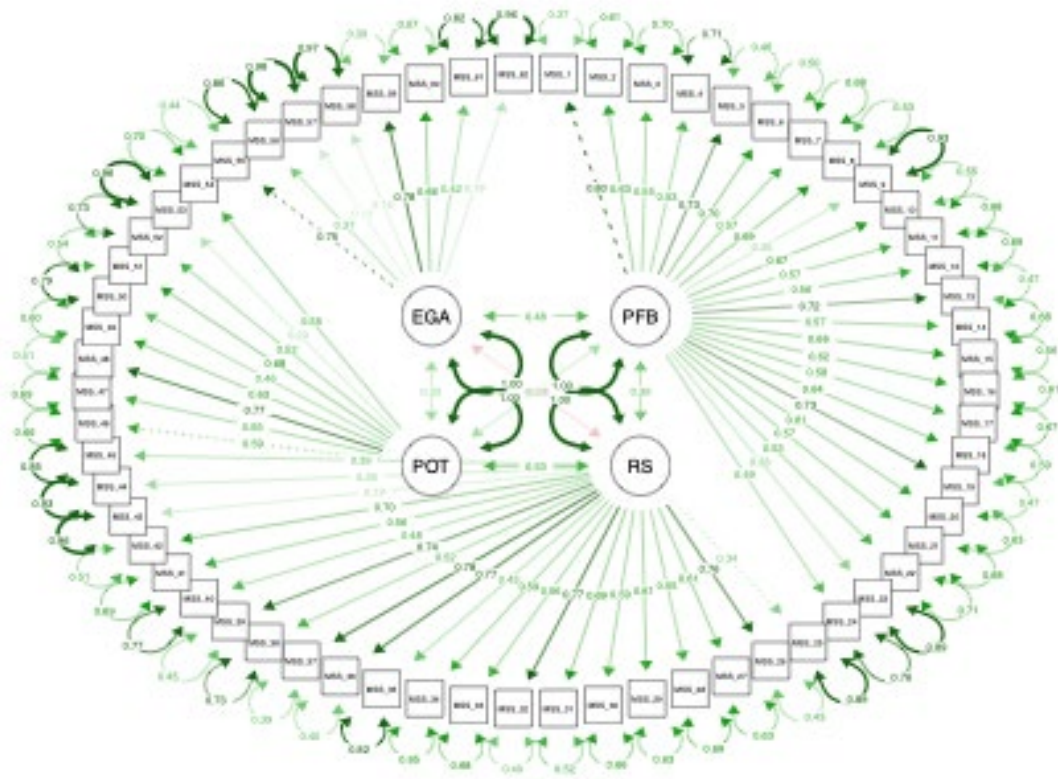
Appendix H

Item Statistics

MISS Items	Corrected Item-Total Correlations (r.drop)	Mean	Standard Deviation
Item 1	0.612	2.4	1.14
Item 2	0.539	2.6	1.16
Item 3	0.484	2.9	1.31
Item 4	0.489	2.8	1.19
Item 5	0.626	2.0	1.14
Item 6	0.544	2.4	1.12
Item 7	0.485	2.2	1.06
Item 8	0.552	2.4	1.22
Item 9	0.388	3.1	1.30
Item 10	0.536	2.4	1.20
Item 11	0.458	2.0	1.11
Item 12	0.364	2.4	1.29
Item 13	0.543	2.3	1.18
Item 14	0.585	2.6	1.17
Item 15	0.579	2.5	1.25
Item 16	0.505	2.4	1.09
Item 17	0.413	2.6	1.28
Item 18	0.551	2.5	1.17
Item 19	0.613	1.9	1.10
Item 20	0.584	2.5	1.28
Item 21	0.518	2.5	1.29
Item 22	0.465	1.9	0.99
Item 23	0.337	2.0	1.12
Item 24	0.492	2.6	1.19
Item 25	0.547	2.8	1.25
Item 26	0.434	4.5	1.03
Item 27	0.580	3.0	1.57
Item 28	0.468	3.6	1.11
Item 29	0.477	3.4	1.18
Item 30	0.466	3.9	1.15
Item 31	0.404	4.6	0.91
Item 32	0.453	4.4	1.08
Item 33	0.404	4.2	1.12
Item 34	0.461	3.5	1.35
Item 35	0.059	4.8	0.68
Item 36	0.491	4.0	1.24
Item 37	0.508	4.2	1.04
Item 38	0.529	3.3	1.22
Item 39	0.586	3.9	1.20
Item 40	0.520	3.4	0.98

| Item 41 | 0.496 | 4.1 | 1.03 |
Item 42	0.407	4.5	0.98
Item 43	0.381	2.8	1.21
Item 44	0.412	2.8	1.31
Item 45	0.592	2.9	1.32
Item 46	0.185	2.1	1.10
Item 47	0.472	3.8	1.23
Item 48	0.348	3.5	1.31
Item 49	0.409	3.1	1.42
Item 50	0.063	3.0	1.44
Item 51	0.441	2.5	1.17
Item 52	0.223	2.0	1.06
Item 53	0.309	2.9	1.28
Item 54	0.439	4.3	1.19
Item 55	0.108	1.4	0.80
Item 56	0.226	2.4	1.31
Item 57	0.346	3.6	1.30
Item 58	0.416	3.3	1.24
Item 59	0.265	1.6	0.90
Item 60	0.322	1.9	0.94
Item 61	0.221	2.4	1.36
Item 62	0.262	3.1	1.05

Appendix I

Confirmatory Factor Analysis

Appendix J

Convergent and Discriminant Measure Correlation with MISS
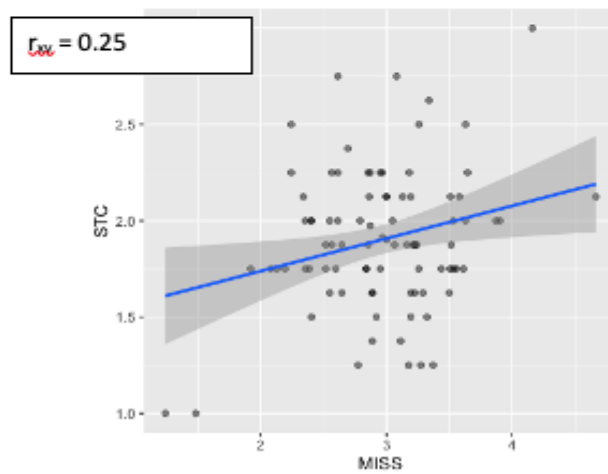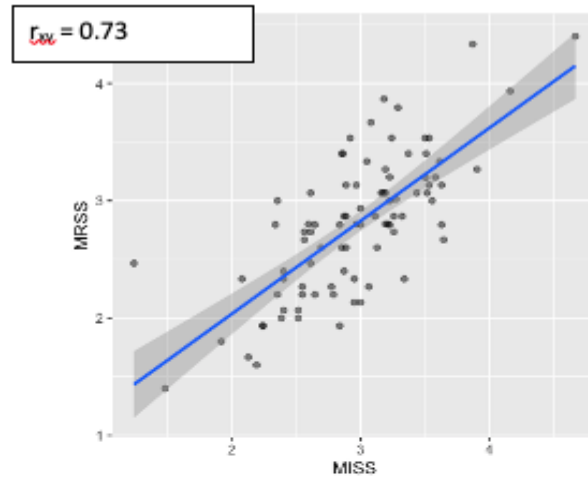
Note: MRSS was utilized as the convergent measure and had a coefficient alpha of 0.83 for the pilot sample. STC was used as a discriminant measure and had a coefficient alpha of 0.69 for the pilot sample