

Unveiling the Consequences of Prejudice Against Muslim Women: How the Hijab Can Influence Islamophobia Perception, Acculturation Preferences and Well-being

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September, 2020

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Acknowledgments

I would like to express my gratitude to my supervisor, Prof. Dr. Mauro Bianchi. Thank you for your patience and guidance throughout this whole process. Your willingness to help, to be present and to clear up all my doubts. You gave me the confidence that I needed to be able to make this project happen.

I would like to give a special thanks to Fundació Ateneu Sant Roc, the Laila Project and its members, for the partnership we were able to establish. You helped me gather not only data, but also a lot of experience while working with you. The daily challenges that you have given me has enriched my life both on a professional and on a personal level.

Additionally, I want to thank Said Belal, for the time and investment you put into translating the questionnaires with me. Thanks to your help, we offered the possibility of the participants to choose among a variety of languages, to determine which one they would feel more comfortable with to share their experiences.

I would also like to thank Christian Goers, for in addition of being a wonderful and supportive partner, helping me as my editor. Thank you, for the amount of time and effort you put into making sense of what I was trying to say and write, correcting my grammar, limiting my commas and helping me make proper use of a period! I love you.

To all my friends and family, an immense thank you. It was because of all of you that I have the emotional support I need to go through life.

Agradeço acima de tudo à minha mãe e a minha avó. Graças a vocês eu pude crescer com incríveis exemplos de mulheres fortes e batalhadoras. Vocês me inspiraram, me inspiram e me dão força para ser a mulher que sou hoje. Muito obrigada! Amo vocês imensamente.

Finally, I would like to express gratitude to all of the participants. All the Muslim women who were willing to donate a bit of their time and share their personal experiences. It is about time for us to start asking you about your opinion on subjects concerning your own reality. I hope I have been able to do justice and contemplate your perspective on this topic in the best way possible. Thank you!

Resumo

Nas interpretações da cultura islâmica, as mulheres muçulmanas são geralmente apresentadas como um dos principais casos de diferenciação cultural. Atualmente, inúmeros debates na União Européia (UE) têm feito referência às restrições ao uso de vestuários e símbolos religiosos no trabalho ou em espaços públicos, em especial às mulheres muçulmanas. O estudo em questão investigou como a percepção da islamofobia e diferentes sub-dimensões das orientações de aculturação (manutenção cultural, desejo de contato) mediam a relação entre a frequência do uso do hijab e o bem-estar de mulheres imigrantes muçulmanas na Espanha. Os resultados indicaram que a relação entre a frequência do uso do hijab e o bem-estar foi mediada pela percepção de islamofobia, sugerindo que quanto mais as participantes usavam o hijab, mais elas percebiam islamofobia e relatavam menos bem-estar. Somado a isso, a percepção de islamofobia foi positivamente correlacionada com as dimensões, tanto de desejo de contato como manutenção cultural. Por outro lado, as preferências de aculturação das participantes não apresentaram correlação com bem-estar.

Palavras-chave:

Hijab, muçulmano, islamofobia, aculturação, bem-estar, mulheres muçulmanas, Espanha

Códigos PsicINFO:

3000 Psicologia Social
3020 Grupo & Processos Interpessoais
2930 Cultura e Etnologia
2970 Papéis sexuais e questões da mulher
2920 Religião

Abstract

In the interpretation of the Islamic culture, Muslim women have been placed, particularly, as one of the main objects of cultural differentiation. Restrictions on the use of clothing and religious symbols at work or in public spaces have continued to guide innumerable debates in the European Union (EU). The study in question investigated how islamophobia perception and different sub-dimensions of acculturation orientations (i.e., cultural maintenance, desire for contact) mediate the relationship between frequency of use of the hijab and well-being of Muslim immigrant women in Spain. Results indicated that the relationship between frequency of the use of hijab and well-being was mediated by islamophobia perception, suggesting that the more the participants wear the hijab, the more they perceived islamophobia and reported less well-being. Also, islamophobia perception was positively correlated to both the participant's desire for contact and cultural maintenance. On the other hand, the participant's acculturation preferences were not correlated to well-being.

Keywords:

Hijab, Muslim, islamophobia, acculturation, well-being, Muslim women, Spain

PsycINFO Codes:

3000 Social Psychology
3020 Group & Interpersonal Processes
2930 Culture & Ethnology
2970 Sex Roles & Women's Issues
2920 Religion

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Introduction

After the September 11, 2001 terror attacks in the United States of America (USA), islamophobic sentiments started to gain increasing scientific attention (Kunst, Sam, & Ulleberg, 2012; Sirin & Balsano, 2007). In Europe nowadays, islamophobia has been gaining even more consideration, especially due to the refugee crisis that began in 2015.

Spain is a country with a problematic historical background with Islamic culture, dating back to the 16th century, during the Moor Occupation. The echoes of the rejection towards Islamic culture can still be noticed nowadays in many forms. Among them, especially, through discrimination against Muslim women, known as gendered islamophobia. According to the Nation Report of Islamophobia in Spain (2017), Muslim women are the largest targeted group to suffer from islamophobic incidents. They are more likely to suffer individual attacks and gender islamophobia has been registered as a growing phenomenon in the country. Some authors argue that this phenomenon is due, in part, to the stereotyped vision that Spanish society have of Muslim women (García et al., 2012).

Wearing the hijab, contrary to other indicators of belonging to a stigmatized group (i.e., race, ethnicity, illnesses), is conceived as a matter of choice. However, due to the highly visible nature of the hijab, the same indicates ascription of Muslim identity to the host society (Jasperse, Ward & Jose, 2012; Weinreich, 1983). The link between visibility, perceived discrimination and their negative psychological outcomes have been found in previous empirical research on obese women (Miller et al., 1995), HIV patients (Brener et al., 2013; Stutterheim et al., 2011), chronic illness patients (Joachim & Acorn, 2000), people with mental illness (Vogel et al., 2013), and ethnical & race minorities (Karlsen & Nazroo, 2002; Noh et al., 1999; Vedder et al., 2006; Verkuyten, 1998; Ward et al., 2001). Previous research has shown that choice of clothes of Muslim women that prescribe belonging to the Muslim collective, can be related to mental health problems (Bhui et al. 2005) and lower psychological well-being (Jasperse, Ward & Jose, 2012).

Research conducted by Bhui et al. (2005), aimed to investigate cultural identity as a risk factor for mental health problems among adolescents, through gathering of data from 2623 adolescents, ages 11 to 14, in 28 different schools in east London. The participants were classified into one of four cultural identity types on the basis of friendship and clothing choices. Their results showed that clothing choice is an important factor of the participant's well-being, especially when taking

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gender into consideration. Girls from an ethnic minority, but with more integrated clothing choices, presented fewer mental health problems (Bhui et al., 2005).

Other research has further investigated the link between wearing the hijab and discriminatory attitudes (Ajrouch & Kusow, 2007; Allen & Neilson, 2002; Droogsma, 2007; Jasperse, Ward & Jose, 2012). However, none of them took into consideration aspects of acculturation strategies and how they could influence the outcome of the relationship between wearing the hijab, perceived discriminatory behavior and psychological well-being.

Previous research has found that perceived islamophobia can be linked not only to mental health problems among Muslims population (Brown, Brown & Richards, 2015; Rippy & Newman, 2006), but also to a low degree of national engagement among Muslim immigrants (Kunst et al., 2012; Kunst et al., 2016). Acculturative stress has been studied in many different contexts (Berry et al., 1989; Berry, 2005; Koneru et al., 2007; Luek & Wilson, 2010; Ward & Kennedy, 1994), and it has been linked to religious discrimination and islamophobia among Muslims (Bastug & Akca, 2019; Kunst et al., 2016; Yazdiha, 2019).

The current research aimed to contribute to a better understanding of the relation of frequency of use of the hijab and psychological well-being among Muslim migrant women living in Spain. The major objective of the study is to examine the relation between the frequency of the use of the Hijab and other social-psychological variables; islamophobia perception, acculturation orientations and well-being. More specifically, the study in question investigated how islamophobia perception and different sub-dimensions of acculturation orientations (i.e., cultural maintenance, desire for contact) may mediate the relationship between the use of the hijab and well-being of Muslim women in Spain.

The following sections will present in more detail the theoretical framework and relevant concepts of this study. Chapter 1 discusses the hijab and its use, islamophobia, its perception & context in Spain and acculturation processes. Chapter 2 outlines the methodology used in the present study and Chapter 3 presents the obtained results. At last, in Chapter 4, the results, as well as limitations and practical implications, are more deeply discussed.

Chapter I – Theoretical Framework

There are an estimated 15-18 million Muslims in Western Europe, a figure that has tripled in the past 30 years (Pew 2017). Due to a growing migratory phenomenon, along with the refugee crises, Western Europe has been led to inevitable interactions with the Islamic culture. Among many topics regarding the presence of the Islamic culture in Europe, debates about restrictions on the use of clothing and religious symbols in public spaces are gaining more and more space. In this regard, Muslim women have specifically been placed as one of the main objects of cultural differentiation (Nash, 2004), especially concerning the use/practice of the hijab.

The Hijab

A Hijab, in common English usage is normally referred to as a veil (or other head covering garment) worn by some Muslim women to demonstrate their faith. In an Islamic context, a Hijab (حجاب *hijāb*) refers to a dress code intended for Muslim women, in order to maintain modesty (Glassé, 2001). In the Quran, the word does not refer to any particular piece of women's clothing, but rather a spatial partition or curtain (El Guindi & Zuhur, 2009). The hijab can be interpreted and used in a literal or in a symbolic way, which leads to its possible identification as a visual, physical or even an ethical barrier. This in consideration, we can say that the wearing of a head veil does not necessarily indicate a higher level of commitment to the Islamic faith. Many women choose to practice the hijab in accordance to what they believe the hijab is.

Throughout the course of this dissertation, the term Hijab will allude the English usage of the term. Therefore, as a synonym of any head scarf used by Muslim women to cover their head and/or their hair, as well as their neck.

According to Lamrabet (2014), the debate about hijab dates back to the 19th century, when Muslim encountered colonial powers. From then on, the hijab acquired a new dimension and became a marker of Muslim identity as well as an element of the Islamic faith. Nowadays, the use of the hijab has been placed as one of the central themes in current debates about cultural differences between Europeans and Muslims (Asad, 2006).

This particular spotlight and fixation with the symbolism of the hijab in contemporary discourses (Western and Islamic) have been contributing, in a complex way, to a redefinition of the Hijab by Muslim women (Lamrabet, 2014). The attention lands especially on the use of the

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garment in public spaces. Recently, its use has been reframed, particularly in discourses of both Islamic and Secularist Feminisms.

Western secular feminists defend a notion of modernization that correspond to the uncovering of women's body. It must be borne in mind that the dress code for Western women has historically been used in a repressive way (Rodrigues, 2017). The act of wearing, so-called, "revealing" clothes it is an act of rebellion against gendered patriarchal vision. Secular feminism takes into account the reality of mostly white Western women.

Considering the periodization of the western secular feminist movement, the most widespread notion is that it has 3 waves, which constitute periods in time characterized by a dominant type of political conception and practice (Gormes & Sorj, 2014). The first wave comprises between the end of the 19th century and the Second World War. This period the feminist claims were addressed to the conquest of fundamental rights, such as voting, education, decent working conditions and the entry into careers considered to be "masculine". The second wave, can be characterized by being triggered by the counterculture of the 1960s and 1970s. It marks the consolidation of feminism as a political movement (Gomes & Sorj, 2014). The theoretical production on female oppression starts to dialogue with other academic areas, among them psychology. The revived social interest in women's and gender issues, began to progressively extended to Psychology and its areas of research and intervention (Neves & Nogueira, 2003). The third wave happened at the end of the 1980s. It is characterized by a moment of theoretical renewal and proliferation of different women's identity categories (Piscitelli, 2002)

At the historical moment in which we find ourselves, to secular feminists, the fight for the female's body exposure resists that of the sexist heteronormative norms. According to Gomes and Sorj (2014), the (western) female body nowadays has a dual role, it represents the claim of women's autonomy over their bodies and also symbolizes an instrument of protest.

Feminisms in Muslim societies emerged as a "feminist" consciousness around the 1890s, in Egypt and Turkey, in publications inspired by secular French and American lifestyles. However, as the movement, it flourished a little later, in the 1920s, in Egypt (Lima, 2014). The feminist movement in Muslim societies has undergone some ideological changes that can be understood in five major phases: (1) radical liberal feminism, from 1920 to 1940; (2) populist feminism, from 1940 to 1950; (3) sexual feminism, from 1950 to 1970; (4) the resurgent feminism of the 1980s; and (5) Islamic feminism, post-1990s (Lima, 2014).

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It is important to understand that the Islamic Feminism was resulted from the encounter between secular feminism and the Muslim women's movements for re-Islamization. Therefore, to Muslim feminists, wearing the veil symbolizes the preservation of their Islamic identity's roots. That is, it's use represents being in a space of resistance to the westernization of their reality (Lamrabet, 2014). Whereas the act of unveiling is synonym of emancipation for secular feminists, the same act can be considered a form of cultural treason for many Muslim women.

The practice of the hijab, by wearing a head scarf, can even be an empowering element. Besides representing a fight against western Eurocentric vision, for some women, wearing a veil allows them to overcome the gendered hierarchy of male over female. It compels men to interact with a woman not only for her body or out of sexual desire, but for her mind (Wing & Smith, 2006). For some Muslim women, wearing *hijab* can also be a guarantee of protection. It prevents them from being insulted, perceived as a "cheap" woman, being harassed and experiencing acts of violence from men (Wing & Smith, 2006).

In Spain, Islam has long been considered an enemy of Christianity. Today, Islamic immigrants, in particular Muslim women, are presented as a danger to the recent (supposed) secularism (Aixelà, 2001). The hijab is a public display of the differentiated provenance held by some immigrant Muslim women (García, et al, 2012). This display has been interpreted as a threat to cultural "purity" and social cohesion of western nation-states (Martín-Muñoz, 2000). According to Yolanda Aixelà (2001), the garments that Muslim women wear, do not only surprise people in Spain, but also annoy and in some cases even offend.

According to Mijares and Ramírez (2008), the hijab in Spain went, at some point, from being a symbol of submission to be an aggressive symbol. In many cases the women or girls who wear the hijab are "against" the Spanish society. According to these authors, there are two widespread main ideas in Spain about why Muslim women choose to wear a hijab. The decision is preventient either from the parents that force their daughters to do so, or it means that those women are radical Islamist militants. In the first case they are seen as submissive and in the second, compacting with terrorism (Mijares and Ramírez, 2008).

The hijab has become the locomotive of what some authors call Gendered Islamophobia (Hamdan, 2007; Zine, 2006; Mijares & Ramirez, 2008). According to Zine (2006), Muslim feminists and activists must commit to a double oppression. They are submitted, not only, to the same stigmas that general Islamophobia perpetuates, but also to the Orientalist stereotypes and

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representations of what constitutes as being a Muslim woman. These portraits mostly paint Muslim women as delayed, oppressed, politically underage, and seeking rescue through imperialist interventions (Zine, 2006).

Whether the use of the headscarf is a divine requirement or not for Muslim women nowadays is already a debatable topic and source of disagreement among contemporary Muslims (Asad, 2006). The reasons that compels Muslim women to wear a hijab also can widely vary. That considered, the present study compares two samples of migrant Muslim women in Spain: one with women that chose to wear the hijab and the other with Muslim women that chose not to wear any type of head covering garment. Questions were posed regarding the frequency of its use and the level of religiosity of those women, but not particularly on the type of motivation behind the woman's choice, since it could be too complex and incompatible with a quantitative approach.

Islamophobia

The first recorded use of the term "Islamophobia" dates back to 1918 in Alphonse Étienne Dinet's biography "*Islam's prophet Muhammad*" (Bevelander & Otterbeck, 2006). However, according to Allen et al. (2008) the term did not correspond to the working definition we have today. The term entered into common usage only during the late 90's, with the publication of The Runnymede Trust's Report in 1997 (Bevelander & Otterbeck, 2006). Nowadays, one of the most frequently updated official definitions of the term is the one presented by the All Party Parliamentary Group (APPG) on British Muslims. According to APPG (2018), Islamophobia can be defined as a particular type of racism and xenophobia that specifically targets expressions of the Islamic culture and religion or perceived expressions of the Islamic culture and religion.

The use of the term might not be so ancient, but the presence of Islamophobia in Europe is definitely not a recent event. Vincent Geisser (2003) distinguishes two main types of Islamophobia, the colonial Islamophobia and the new Islamophobia. The author based the classification on two criteria, the characteristics of islamophobic expressionism and temporality.

The colonial islamophobia, as the name itself suggests, corresponds to a Colonial Institutionalized Islamophobia characterize as a modality of domination and exploitation of the indigenous Muslims (Geisser, 2003). According to Moualhi (2000), it is in this period, the association between the ideas "Muslim" and "fanaticism" begun to exist as a strategy to legitimize

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the colonizing endeavors of European powers. With the French domination of most of the Maghreb, a clearly ethnocentric literature appeared, arguing the superiority of French civilization over the Arab-Muslim (Moualhi, 2000).

The new Islamophobia, or what Geisser (2003) called the *Latent Islamophobia*, is a modality that mixes components of distrust regarding the Muslim religion, with other components of anti-immigrant and anti-Arab racism. This new form of Islamophobia in Europe is further capable to legitimize itself since it does not rely so much only on religious aspects, but rather on issues related to a supposed defense of the Universal Rights.

After the September 11, 2001 terror attacks in the USA, islamophobic sentiments started to gain increasing scientific attention (Kunst, Sam, & Ulleberg, 2012; Sirin & Balsano, 2007). In Europe nowadays, islamophobia has been gaining even more consideration, especially due to the refugee crisis that began in 2015. Recently, Germany made “Islamophobia” a subcategory of hate crimes in the official police statistics of politically motivated criminal acts (Bayrakli & Hafez, 2017). In the first 273 days of 2017, the country had registered 1,413 attacks on refugees, 93 attacks on aid workers, around 71 attacks on mosques and 908 crimes against German Muslims (Bayrakli & Hafez, 2017). Before the refugee crisis, in a data collection made by the EU Fundamental Rights Agency (FRA) during 2009, about 31% of the more than 10,500 Muslim people interviewed in 15 European countries, said they have been discriminated against when looking for a job.

In Spain, the Plataforma Ciudadana Contra la Islamofobia registered in 2017 a total of 546 reported attacks against Muslims. What can be considered basic rights, like accessibility to religious education, or burying of a dead Muslim in an Islamic cemetery, are still not possible in most regions of the country (Aguilera-Carnerero, 2017).

Spain is a country with a problematic historical background with Islamic culture, dating back to the 16th century during the Moor Occupation. The echoes of the rejection towards Islamic culture can still be noticed today in many forms. One good example of this remaining rejection is the discourse of Esperanza Aguirre on February 2nd of 2017. On that particular date, Spain was celebrating the 525th anniversary of the “La Toma de Granada” (*The Taking of Granada*), the expulsion of the Moorish occupation in the territory of Granada. In order to celebrate the date, the former president of Madrid decided to share her unrequested view of the event and wrote the

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following words: "Today is a day of glory for us Spanish women, for under the rule of Islam we would not have any freedom." (El Diario, 2017).

Episodes like this one, made researchers like Mijares and Ramirez (2008) question to what extent the old construction of stereotypes based on hatred of the Moors, still works today in Spain. Similarly, how this remaining hatred relates to the new forms of exclusion we can observe in the country. In their research they concluded that in the present, the phenomenon of Islamophobia is linked to a series of completely new conditions. Those conditions are determined in part by the relations that the State and society establish with a sector of the population that is not in equal conditions. A significant part of the Muslim population in the country, due to their foreign status and/or their status as an immigrant, do not have the same opportunities to claim their rights or of demanding an area of equality in Spanish society. Those impediments are especially noticeable in cases related to freedom of worship, even after the establishment of the 1980's Law of Religious Freedom in Spain (Mijares & Ramirez, 2008).

According to the Nation Report of Islamophobia in Spain (2017), Muslim women are the most targeted group, likely to suffer individual attacks and Gender Islamophobia is a growing phenomenon in the country. The rejection of Islam is largely conveyed through women. In Spain, Muslim women are often considered victims of their religion, and represented as the archetype of the oppressed woman, which condemns them to a stereotyped representation (García et al., 2012).

Some aspects of Muslim identity envelop specific behaviors. Some of those behaviors can be performed in a private setting but others, like the wearing of the hijab, are expressed in a public manor (Jasperse, Ward & Jose, 2012). The degree of visibility of a stigma is an important factor, since it has a significant role in the production of negative social reactions (Jones et al., 1984). One of the six dimensions of stigma, according to Jones et al. (1984), it's concealability. Due to the highly visible nature of the hijab, the same indicates ascription of social identity to the host society (Weinreich, 1983; Jasperse, Ward & Jose, 2012).

According to Goffman (1963), there are two ways a person can experience stigma, as discredited or discreditable, depending on their stigma's degree of visibility. When an individual is identified as belonging to a minority group and stigmatized due to visible signs that distinguish them from the others, that individual is discredited (Goffman, 1963). The feeling of being discredited can lead to psychological and social stress (Joachim & Acorn, 2000). In order to cope

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with the stress, those individuals can resort to isolation into subgroups (Becker, 1981), in order to normalize their stigmatized attribute, or covering their stigma (Goffman, 1963).

According to Corrigan (2004), stigma can also be divided into public stigma and self-stigma. The public stigma is the set of negative inferences constructed and endorsed by the larger society about a stigmatized group (Corrigan, 2004; Vogel, Wade, & Haake, 2006). This public stigmatization often leads to stereotyping, prejudice, and discrimination of the stigmatized group in question (Corrigan, 2004; Vogel et al., 2013). On the other hand, self-stigma is described by literature as a devaluation and reduction of one's self-esteem due to the perception held by the larger society, and incorporated by that individual, that they are socially undesirable (Vogel et al., 2007; Vogel et al, 2013). According to Kranke, Floersch, Kranke, and Munson (2011), self-stigma can lead to feelings of shame and limitation in engaging in integration with others.

The responses to the perceptions of public stigma can be divided into three: anticipated, enacted, and internalized stigma (Earnshaw & Chaudoir, 2009; Chaudoir, Earnshaw & Andel, 2013). Anticipated stigma can be defined as the degree to which individuals expect to be discriminated and to become targets of social rejection due to their stigma. The degree to which stigmatized individuals have experienced discrimination corresponds to the enacted stigma. And, finally, internalized stigma refers to the degree of shame and decrease in psychological well-being stigmatized individuals suffer due to their perception of public stigma (Chaudoir, Earnshaw & Andel, 2013).

Steele (1988) reported that membership of a person in a stigmatized group possess two types of threat. One is the denial of equal access to resources, and the other is threat to self-esteem, once members of a stigmatized group are aware of the negative expectation society has on them.

More recently, as a response to the growing tide of Islamophobia in the western societies, psychologists of the United States have been launching initiatives to research and document the impact anti-Muslim bias can have on Muslim Americans (Clay, 2017). The creation of the Institute of Muslim Mental Health and the Muslim Wellness Foundation and other organizations, are some examples of those initiatives.

Islamophobia Perception

According to Jones, Dovidio and Vietze (2014), perceived discrimination is defined as the self-perception of a differentiated unfair treatment one has given to you. When a person perceives a discrimination, both their physical and psychological health may suffer (Jones, Dovidio & Vietze, 2014). Even the information about cases of discrimination in one's social group can undermine psychological well-being (Link & Phelan, 2001; Jones, Dovidio & Vietze, 2014).

There are a number of different ways people cope with perceived discrimination. Group membership is an important element that influences the course of this process, especially considering status-based discrimination (Jones, Dovidio & Vietze, 2014). In a research conducted by Awad (2010), the results showed that ethnic identity as the second strongest predictor of perceived discrimination for Arab Americans/Middle Eastern Americans and individuals with higher levels of ethnic identification reported more being discriminated (Awad, 2010).

Researches considering the consequences of prejudice and discrimination towards minority groups have been largely explored and documented throughout the 20th century (Dovidio & Gaertner, 1986; Jones, 1997; Nelson, 2002; Awad 2010). When it comes to islamophobia, many researches are normally made taking into consideration its different forms of manifestation and different types of expressions in western societies (Lee, Gibbons, Thompson & Timani, 2009). In terms of research, very little have been done to contemplate the Muslim perception of the phenomenon and unfortunately, almost no study has been conducted to investigate the psychological effects of perceived islamophobia among Muslim minorities (Kunst, Sam and Ulleberg, 2012).

However, although the term "Islamophobia" it is not directly used, some researches have been done on perceive discrimination of Arab immigrants or Muslim population in western countries. Some researchers also used other terms like "Anti-Muslim sentiments" in place of "Islamophobia".

A research by Rippy and Newman (2006) that investigated perceived discrimination against Muslim population in the United States, majority of the participants (91.2%) believed that discrimination against their group had increased since the attacks of September 11th. On the same research, more than half of the participants (54%) reported being the victim of an incident of hate crime violence or discrimination at some time in their life. Among those incidents, the more commonly reported form of discriminations experienced by the participants were verbal

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harassment; passenger profiling on airlines; unfair employment practices; government profiling; job termination or denial of employment; mail or telephone threats; symbols or slogans of hate on or near property; harassment by police or FBI; physical assault; acts of vandalism; and attacks on homes.

It was only in 2012 that the first scale for measuring Islamophobia Perception was developed by Kunst, Sam and Ulleberg (2012). This scale made it possible to access the other side of the people involved and explore the consequences of islamophobia when it is perceived first handed. In the present dissertation the use of this instrument was made in order to access how Muslim immigrant women in Spain's perception of islamophobia can influence their acculturation preferences, acculturation preferences of the host society's perceptions and their well-being.

Another research conducted later on, also by Kunst et al. (2016), aimed to investigated what contributions islamophobia has to acculturation dynamics. On this research, Kunst et al. (2016) conducted two different studies. The first one, aimed to investigate how Islamophobia could influence majority members' expectations of how Muslims immigrants should relate to the host society's environment. The second one, they investigated how Islamophobia perception could influence Muslim's process of integration into the host society. Their results showed that, as hypothesized, when Muslims perceived islamophobic discrimination, the religious identification of Muslim minority members negatively related to engagement in the host society's culture (Kunst et al., 2016).

Acculturation Orientations

Acculturation is a dual psychological process that occurs when, at least, two different cultural groups maintain contact for an extensive period of time, resulting in changes (Berry et al, 1989). According to Berry (1984), when members of different cultures are confronted with a new one, they face two important issues: the desire for maintenance of their cultural heritage and desirability of intercultural contact. The outcome of those interactions results in a number of changes in both a group and an individual level that characterize the process of acculturation. These cultural and psychological changes can take several years and sometimes even generations (Berry, 2005). They occur due to the various forms of mutual accommodation to the other's cultural and social norms (Berry, 2005).

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The variation on the strategies that cultural groups and individuals adopt towards adaptation to their new cultural environment, can be called acculturation strategies (Berry, 2005). According to Berry (1997), there are four different types of acculturation strategies from the both the culturally dominant group and the non-dominant cultural group. Those four different types of strategy for the ethno cultural groups are: Assimilation, Integration, Separation and Marginalization (Berry, 1997). The strategies for the larger society are: Assimilation, Integration, Segregation and Exclusion (Berry, 1997). The achievement of which, one of these different strategies is the outcome of two factors: level of cultural maintenance and contact and participation in the dominant acculturating group (Berry, 2005).

Assimilation is achieved when the non-dominant acculturating group does not consider the maintenance of their cultural identity to be of value and values the establishment and maintenance of relationships with the dominant group (Berry, 1997). When assimilation strategy is forced by the larger society, Berry (1997), referred to it as the *melting pot*. *Integration* occurs when both cultural maintenance and contact with the dominant group are considered valued. In order for multiculturalism to be achieved, both dominant and non-dominant groups must prefer the adoption of *Integration* (Berry, 2005). When the non-dominant acculturating group wishes to maintain cultural heritage and does not wish for establishment and maintenance of contact with the host society, it results in *Separation* as the outcome acculturating strategy (Berry, 1997). When *separation* is imposed by the larger society, this means the host society wishes for the ethno cultural group to maintain their cultural heritage and to not establish contact with the larger society, it is called *Segregation* (Berry, 2005). Finally, when the non-dominant group has no desire of maintaining their cultural heritage nor establishing contact with the dominant cultural group, it is characterized as the *Marginalization* cultural strategy (Berry, 1997). When *marginalization* is imposed by the dominant cultural group it is called *Exclusion* (Berry, 2005).

In the process of acculturation there is a variety of goals from both the dominant and non-dominant attitudes and behaviors towards the process that helps shaping its courses and outcomes. For example, plural societies that are more accepting of cultural diversity are more prone to adopt integration as an acculturation strategy, and therefore more likely to adopt multiculturalism (Berry & Kalin, 1995; Berry, 2005). On the other hand, societies that are not very tolerant towards diversity, seek assimilation through the imposition of immigration policies and laws that favor (directly or indirectly) the elimination of pluralism (Berry, 2005).

It is important to point out that, even when in the same society, different non-dominant groups do not undergo the process of acculturation in the same way. Not even individuals of a same non-dominant group necessarily experience the process of acculturation equally (Berry, 1980; Berry, 2005). According to Berry (2005) there are two different components in the way people chose to engage in the process of acculturation: attitudes and behaviors. Attitudes corresponds to individual's preferences about how to acculturate and behaviors refers to a person's activities in the daily life of intercultural encounters (Berry, 2005). Even though these two components play an important role in the process of acculturation and its outcomes, normally individuals are not entirely free to act only accordingly with their preferences. The pressure the host society imposes upon the non-dominant group prevent their preferences from being the only factor when it comes to choosing an acculturation strategy (Berry, 2005).

The perception of the host society acculturation preferences has a significant impact on the outcome of the preferred acculturation orientation chosen by the non-dominant group. Amongst the many outcomes of the acculturation process, there is the influence that process has on the psychological well-being of individuals under it (Ward & Kennedy, 1994).

Well-being and Acculturative Stress

According to Ward and Kennedy (1994), among a number of other factors, the people's attitudes toward the acculturation process have a significant impact on psychological well-being. Especially since those attitudes were proven to be significant predictors of psychological distress (Ward & Kennedy, 1994).

Acculturative stress is defined by Berry et al. (1987) as a reduction in the health status of people under the process of acculturation. In Berry's Acculturative Stress Model, the level of acculturative stress is correlated to the levels of acculturation experiences and stressors. The relationship between acculturation and stress is moderated by a number of factors: (1) nature of the host society; (2) type of acculturating groups; (3) modes of acculturation; (4) demographic and social characteristics of individual; and (5) psychological characteristics of individual (Berry, et al., 1987).

The nature of the host society refers to which ideology, (assimilationist, multiculturalism) is predominant in the host society (Berry et al., 1987).

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The second moderator, type of acculturating groups, refers to the degree of voluntariness, movement and permanence of the acculturating group in the host country (Berry et al., 1987). In his study, Berry et al. (1987) identify five different types of acculturating groups: Immigrants, Refugees, Native Peoples, Ethnic Groups and Sojourners (people who live only temporarily in a place).

The third moderator refers to the mode of acculturation, which is the outcome acculturative strategy adopted by the acculturating group (Berry et al., 1987). When talking about acculturative stress related to the acculturating strategies, the pursuit of integration have been prove to be the least stressful outcome and marginalization the most one (Berry, 2005).

The fourth and fifth moderators refer to demographic & social factors and psychological characteristics of the acculturating individual. Each person possesses individual characteristics and, therefore, a variety of coping strategies which can allow them to either successfully adapt or not, to acculturation (Berry et al, 1987). The same is applied to demographic and social factors of each individual. According to Berry et al. (1987) those factors include: education, age, gender, cognitive style, prior intercultural experiences, and contact experiences.

Lueck & Wilson (2010), found that perceived ethnic discriminations, lead to negative treatment, xenophobia and prejudice contributes significantly to higher acculturation stress in Asian immigrants and Asian Americans. On the other hand, the same sample by Lueck & Wilson (2010), shown that family cohesion contributes significantly to lower acculturative stress levels.

Is important to underline that the acculturative stress is only one specific type of stress. According to Berry et al. (1987), during the process of acculturation in addition of acculturative stress, there is often a particular set of stress behaviors. Perceived forms of discrimination, for example, can lead to mental health consequences for individuals who need to be inserted in a new environment that they perceive as a racist and bias (Rippy & Newman, 2006).

A research conducted by Bhui et al. (2005), shown that the choice of clothing can be an important factor on immigrant's well-being. On their study Bhui et al. (2005), reported that immigrants girls with more integrated clothing choices, presented fewer mental health problems.

Overview of the Present Study

The present study examined the relation between the use of Hijab and other social psychological variables; islamophobia perception, acculturation orientations and well-being. More specifically, to what extent the decision of wearing a Hijab and the perception of Islamophobia can influence the Acculturation Preferences and the well-being of Muslim migrant women living in Spain. Also, how does the perception of the host society's acculturation preferences can influence the relationship between acculturation preferences and Muslim women's well-being.

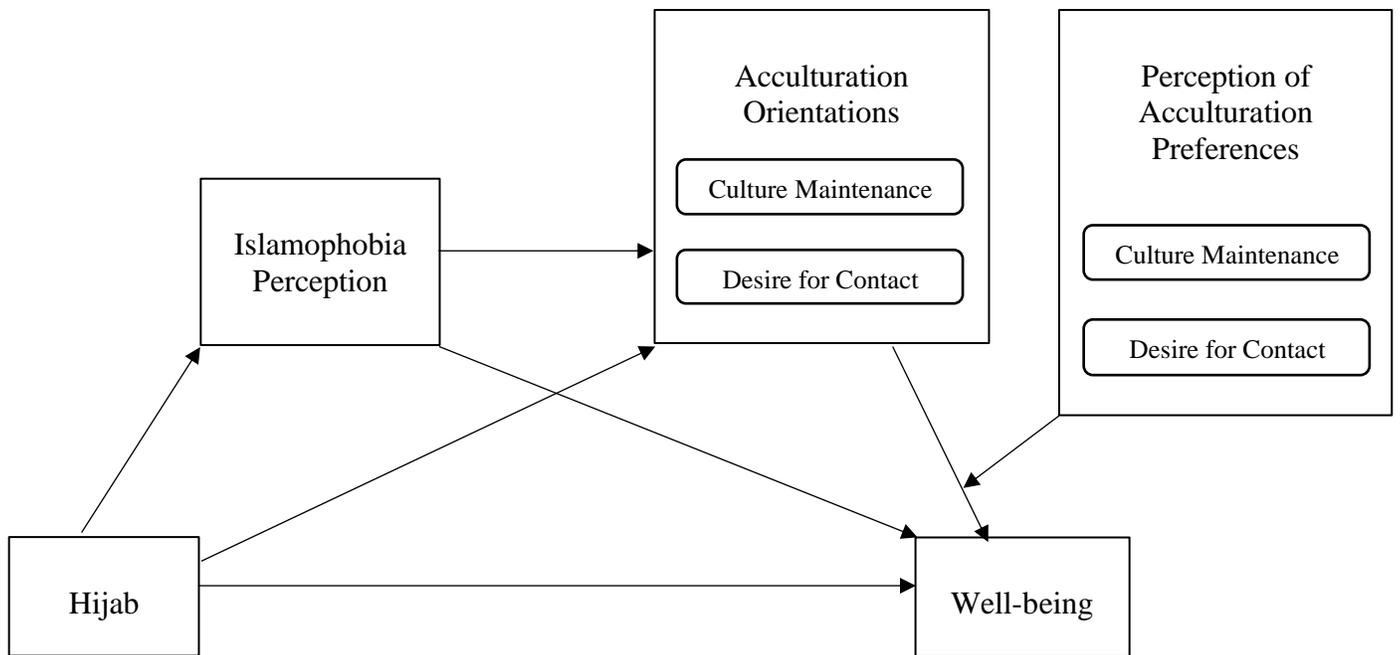
Considering previous research, it is expected that: (see Figure 1)

H1) Once the hijab can be conceived as a form of visible stigma, higher frequency on the use of the Hijab will relate positively with the perception of Islamophobia. Since the degree of visibility of a stigma is an important factor on the production of negative social reactions (Jones et al., 1984).

H2) Based on previous studies that showed that perceived forms of discrimination, can lead to mental health consequences for individuals who need to be inserted in a new environment (Rippy & Newman, 2006), it is predicted that frequency of the use of the hijab is indirectly related to well-being via Islamophobia perception.

H3) Based on previous researches, the pursuit of integration as a acculturation orientation, have been prove to be the least stressful outcome and marginalization the most one (Berry, 2005). Therefore, it is believed that (H3a) culture maintenance & desire for contact have a direct effect on well-being, (H3b) mediate the relationship between islamophobia perception & well-being and (H3c) perception on their host society's preferences on culture maintenance and desire for contact will moderate this relationship.

Figure 1. *Theoretical model*



Chapter II – Methods

Participants

This research was conducted with Muslim migrant women living in Spain. A total of 85 migrant Muslim women participated voluntarily in this research, upon signing an informed consent form (provided either online or in paper format). Of the 85 participants, 80 identified themselves as women, 5 chose the option “other” for gender and specified themselves as gender non-binary. Out of the 80 women, only 55 completed the whole questionnaire and, among that number, 13 said they never wear the hijab. Due to this small number of participants that never wear a hijab, it was a better pathway to focus on the women who wear it and on the frequency of use reported by these women. Participants were aged between 21-61 years old ($M_{age} = 33.65$, $SD_{age} = 8.89$). Most women were born in Pakistan (70.7%) or Morocco (26.8%), one of them was from India, one from Egypt and one from Afghanistan. The years the participants reported living in Spain varied between 1 month to 30 years ($M_{months} = 101.7$, $SD_{months} = 82.194$). In regards to religion, the majority chose Islam (98.8%) and only one reported irreligious affiliation. In level of religiosity, majority reported being religious (49.4%) or medium level of religiosity (34.1%) ($M_{religiosity} = 2.38$, $SD_{religiosity} = .816$). Majority of the participants reported to wear the hijab or any type of head covering garment (68.2%) ($M_{hijab} = 1.32$, $SD_{hijab} = .468$). Of those women, majority reported wearing it always (49.4%) or most of the time (12.9%) ($M_{frequency} = 4.61$, $SD_{frequency} = .796$).

Procedure

The data collection was done both in paper format and through an online questionnaire on the Qualtrics platform. The original questionnaire was all written in English. However, considering the different nationalities of the participants, as well as the level of fluency in different languages, the questionnaire was translated into three other languages: Arabic, Urdu and Spanish. The choice of these three additional languages was based on the probability of those languages corresponding to the mother tongues of most potential participants, considering immigration in Spain.

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The process of translation and adaptation of the instruments was done through the 3-step translation quality control method known as Brislin's back-translation model. It comprises of translating the instrument into a new language, translating the completed translation back into the original language, comparing that new translation with the original text and reconciling any meaningful differences between the two. Researchers agree on this method of translation to be essential for studies on cross-cultural contexts (McDermott & Palchanes, 1992; Jones et al., 2001; John et al., 2006; Cha, Kim & Erlen, 2007).

The face-to-face part of the data collection was carried out in Badalona, Catalonia, with the collaboration of the host institution Fundació Ateneu Sant Roc. The researcher performed the data collection during a period of Spanish and Catalan classes for the women in question, reserved exclusively for the procedure. During the course of the procedure, the researcher counted with the presence of two translators with her (one for Urdu and one for Arabic) in order to clarify any eventual questions from the participants regarding the surveys. A sample of 25 surveys in total were collected at the Laila Project, the Institution's sector responsible for the reception and integration of Muslim immigrant women in Spain.

Due to the atypical scenario of COVID-19, the data collection had to continue via online format through the Qualtrics platform. The questionnaire was provided in four different languages: Spanish, English, Arabic and Urdu. The participant could select the preferred language on the first page of the questionnaire. After selecting a language, the page was redirected to an informed consent. If the participant agreed with the terms, they were redirected to the questionnaire that comprised questions regarding socio-demographic data, followed by three different scales to measure the different constructs: islamophobia perceptions of the host society; acculturation's orientation and perception of acculturation preferences of host society; and their well-being.

The dissemination of the online questionnaire was done through two different procedures. The first consisted of, firstly, an online search for Spanish organizations that work with integration of Muslim immigrants. After a thorough selection, the institutions were contacted by email. The research project and possible practical applications were explained in order to propose a partnership with these institutions. The partnership would consist of an exchange where they would provide data and later on the results would be shared and be discussed in more detail with them. Unfortunately, because of COVID-19, those organizations had to close for an indefinite period. Therefore, they were not allowing anyone in their building and most of the economic

migrants and refugees they work with do not own a personal computer. The second procedure consisted of recruiting participants through the use of social media platforms. In particular, groups aimed at Muslim communities and young Muslim immigrant communities in Spain.

Measures and material

Socio-demographics

The questionnaire included measures of socio-demographics. The participants were asked about their age, nationality and how long they have been living in Spain. The level of religiosity was also assessed with a 5 point Likert scale. In order to respond to that question, the participants were asked to consider factors from the Centrality of Religiosity Scale (CRS) items from Huber & Huber (2012). Items such as how often they engage in religious activities; how often they attend the Mosque; how often they think about religious issues and how often they pray are among the list. The participants were also asked if they choose to wear any type of head covering garment, such as a hijab (yes or no). If yes, the participants should indicate how often they would wear it, taking into consideration different social contexts, with a 5 point Likert scale ranging from 1-Never to 5 – Always.

Islamophobia perception

Questions to assess their perception of islamophobia present in the Spanish society, the participants answered to the Perceived Islamophobia Scale, developed by Kunst et al. (2012) . The participants indicated their level of agreement with 12 items (e.g., “A lot of Spaniards consider Islam a threat to Spanish values”) on a 5 point Likert scale ranging from 1(totally disagree) to 5(totally agree). A reliability analysis was done and revealed a good level of scale reliability ($\alpha = 0.75$)

Acculturation Preferences

To measure both acculturation's orientation and perception of acculturation preferences of host society, the participants answered Zagefka & Brown's (2002) questionnaire. The questions were formulated by Zagefka & Brown in accordance with Berry's (1997) taxonomy of acculturation strategies using a combine bi-variate approach between cultural maintenance and desire for contact. There were 12 questions in total; 6 questions aimed to access the participant's acculturation orientation preferences, (e.g., "I think my cultural group in Spain should maintain its religion, language and clothing"). Of those 6 questions 3 were used to measure culture maintenance and 3 used to measure desire for contact of the participants. The other 6 questions were used to access the perception of acculturation preferences of the participant's host society (e.g., "I believe the Spaniards think it is important that members of my cultural group have Spanish friends"). Also, 3 of those 6 questions were used to measure the participant's perception on their host society's preferences on culture maintenance. The other 3 were used to measure the participant's perception on their host society's preferences on desire for contact. The participants indicated their level of agreement with the items on a 5 point Likert scale ranging from 1 (strongly agree) to 5 (strongly disagree). The internal consistency of the scale was checked and revealed an acceptable level of reliability ($\alpha = 0.67$).

Well-being

To measure the level of well-being of the participants, the Mental Health Continuum Short Form (MHC-SF) by Keyes (2009) were used. The questionnaire has 14 statements regarding how the participants have been feeling during the past month (e.g., "During the past month, how often did you feel that the way our society works made sense to you"). The participants had to indicate on a 5 point Likert scale the option which best represented how often they have experienced or felt each one of the 14 statement; the scale included the following options: 1 (Never), 2 (Few times), 3 (Sometimes), 4 (Often), 5 (Always). A reliability analysis was done and revealed an excellent level of scale reliability ($\alpha = 0.93$).

Chapter III – Results

Descriptive and correlations

Data were analyzed using statistics-software IBM SPSS Statistics (version 25), followed by mediation analyses (Model 4) using the 3.4 version of the PROCESS macro by Andrew Hayes (2019), and indirect effects were tested using 10000 bootstrap samples and percentile bootstrap confidence intervals. Preliminary analyses compared demographic variables (age, nationality, months living in Spain, level of religiosity, frequency of wearing the hijab) with the main variables of interest (islamophobia perception, cultural maintenance, desire for contact, perception on cultural maintenance, perception on desire for contact and well-being).

Firstly, in regards to the amount of time living in Spain, Islamophobia perception was positively correlated with months of living the country ($r = .355, p = .002$). That is, the longer the participants have been living in Spain, the more they perceived islamophobia. All coefficients, means and standard deviations are presented in Table 1.

Table 1.

Pearson Correlations, Means and Standard Deviations for Months Living in Spain and Islamophobia Perception

Variable	1	2	<i>M</i>	<i>SD</i>
1 Months living in Spain	-		101.71	82.19
2 Islamophobia Perception	.36*	-	2.95	.57

Note. * $p < .05$. ** $p < .001$

Associations between Islamophobia Perception, Acculturation Preferences and Well-being.

It was expected that high levels of islamophobia perception would relate to low levels of desire for contact and high levels of cultural maintenance. A series of correlations were performed to test this prediction. Consistent with the present study’s hypotheses; islamophobia perception was positively correlated to the participant’s desire for contact ($r = .481, p < .001$) and their perception of the host society’s desire for contact ($r = .317, p = .022$). Since in the scale to measure desire for contact higher scores represent less eagerness for contact, the results show that the more participants perceive islamophobia, the less they desire for contact with members of the host society. On the order hand, islamophobia perception was also positively correlated to cultural maintenance ($r = .356, p = .010$). That is, the more the participants perceived islamophobia, the less desire they have to maintain their own culture. Perception on cultural maintenance did not correlate with any of the variables. The values of coefficients, means and standard deviations of the hypothesized model are presented in Table 2.

Table 2
Correlations Among and Descriptive Statistics for Key Study Variables

Variables	1	2	3	4	5	6	<i>M</i>	<i>SD</i>
1. Islamophobia Perception	-						2.95	.57
2. Cultural Maintenance	.36*	-					1.84	.92
3. Desire for Contact	.48**	.55**	-				2.67	.95
4. Perception on Cultural Maintenance	.12	-.12	-.01	-			1.85	1.03
5. Perception on Desire for Contact	.32*	.35*	.54**	.27	-		2.96	.99
6. Well-being	-.30*	-.04	-.15	-.21	-.09	-	4.03	.77

*Note** $p < .05$. ** $p < .001$.

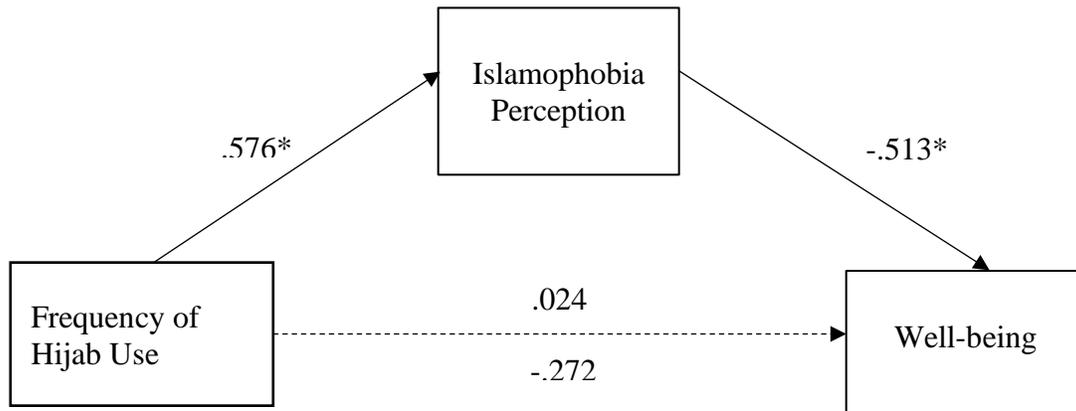
It was hypothesized that high levels of islamophobia perception would be negatively related to well-being. In accordance with the present study's hypotheses, there was a negative correlation between islamophobia perception and well-being ($r = -.30, p = .016$). That is, the more the participants perceived islamophobia, the less they reported well-being.

Mediation Models

During the analysis, two models were tested. Model 1, the frequency of wearing the hijab was entered as the predictor, islamophobia perception as a mediator and well-being as the outcome. On Model 2, islamophobia perception was the predictor, cultural maintenance & desire for contacts entered as mediators and well-being as the outcome.

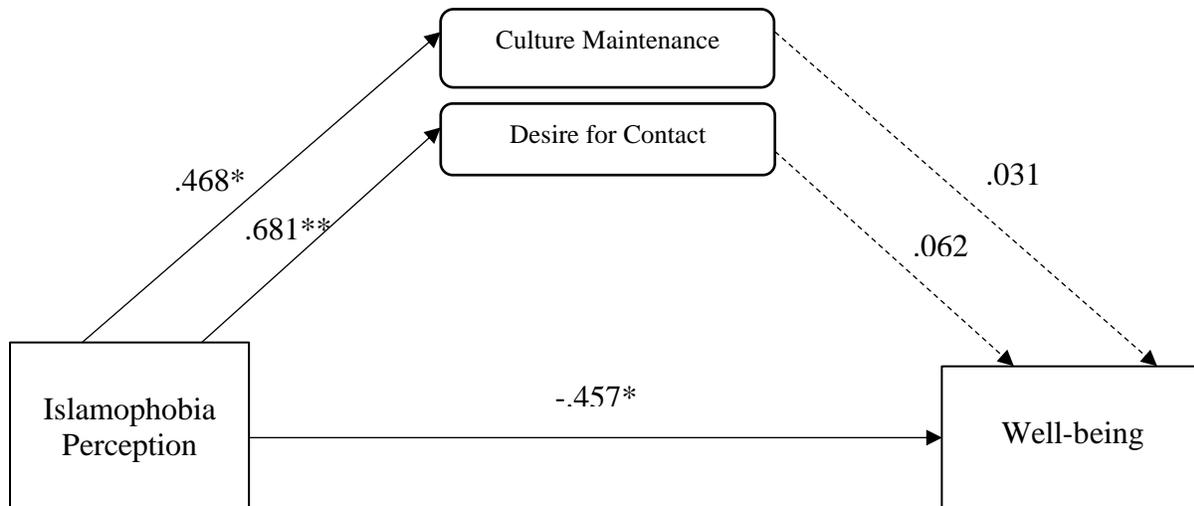
Model 1 explained 26.9% of the variance of well-being and was significant ($R^2 = .269, F(1,40) = 14.710, p < .001$). As expected (H1), the path from frequency of the use of the hijab to islamophobia perception was positive and statistically significant ($B = .576, SE = .150, p < .001$). This indicates that women that wore the hijab more often, were more likely to perceive islamophobia than those who wore it less frequently. Perception of islamophobia was negatively related to well-being ($B = -.513, SE = .234, p = .034$), indicating that the more the participants perceived islamophobia the less they reported well-being. Frequency of the use of the hijab was not significantly related to well-being ($B = .024, SE = .260, p = .928$). The total effect was non-significant ($B = -.272, SE = .232, p = .198$). More importantly and supporting H2, the results showed a significant and indirect effect of hijab wearing on well-being through islamophobia perception ($B = -.296, SE = .174, 95\% \text{ CI } [-.706, -.035], \text{ Sobel's } z = -1.93, p = .050$). Therefore, islamophobia perception mediated the relationship between frequency of the use of the hijab and well-being. In other words, the more the participants wear the hijab, the more they perceived islamophobia and the less they reported well-being.

Figure 2. Mediation Model 1 with Path Coefficients: Frequency of hijab use, islamophobia perception and well-being. Note: * $p < .05$. ** $p < .001$., c' (direct effect) above the line and c (total effect) below the line, the dotted lines are not-significant paths.



Model 2 explained 10.25% of the variance of well-being and, contrary to the expected (H3b), was not significant ($R^2 = .1025$, $F(3, 50) = 1.9$, $p = .141$). The results revealed a positive and significant relation between islamophobia perception and cultural maintenance ($B = .468$, $SE = .195$, $p = .020$). Since high scores on the scale suggests a lower level of cultural maintenance, the results suggest that high levels of islamophobia perception were related to less desire of cultural maintenance. The same was verified for desire for contact. The results display a significant and positive relation between islamophobia perception and desire for contact ($B = .681$, $SE = .189$, $p < .001$). That means, high levels of islamophobia perception were related to less desire of contact. Contrary to the expected (H3a), cultural maintenance was not significantly related to well-being ($B = .031$, $SE = .133$, $p = .298$) neither desire for contact ($B = .062$, $SE = .137$, $p = .338$). The direct effect of islamophobia perception on well-being was negative and significant ($B = -.457$, $SE = .196$, $p = .024$). The total effect was significant ($B = -.400$, $SE = .171$, $p = .023$).

Figure 3. Mediation Model 2 with Path Coefficients: Islamophobia perception, cultural maintenance, desire for contact and well-being. Note: * $p < .05$. ** $p < .001$., the dotted lines are not-significant paths.



In H3, it was predicted that culture maintenance & desire for contact have a direct effect on well-being (H3a), mediate the relationship between islamophobia perception & well-being (H3b) and perception on their host society’s preferences on culture maintenance and desire for contact would moderate this relationship (H3c). However, due to the lack of significance of Model 2, we not test for a moderation.

Supplementary Analyses

In order to further explore the gathered data, we decided to calculate the participant’s preferred acculturation strategies, as well as the perceived acculturation strategies of the host society. To calculate the strategies, it is necessary to take into consideration Berry’s bi-dimensional model that combines the two dimensions of cultural maintenance and desire for contact (Berry, 1984). Strategy preference was calculated using a midpoint split on each of these two dimensions. The participants that scored above the midpoint were assigned to the group favoring culture maintenance and contact. The preference on each of the two dimensions was then combined into the overall strategy preference, similarly how it was done by Zagefka & Brown (2002). Of the 52

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participants, 72.5% preferred Integration, 5.9% preferred Assimilation, 21.6% preferred Separation and none preferred Marginalization. In regards to the perception of preferred acculturation strategy of the host society, 53.8% of the participants believe the Spanish society favors Integration, 5.8% believe that Spaniards prefer Assimilation, 34.6% believe they prefer Separation and 5.8% believe they prefer Marginalization.

Chapter IV- Discussion

Western stereotypes of Muslim societies as misogynistic, fanatical, irrational and violent are not new (Aixela, 2001). Those assumptions come from the perception of an accumulation of cultural differences and, especially, to the feeling that Muslim ethical-religious values are insurmountable with Spanish ones (Moualhi, 2000). The Muslim collective is generally considered as unassimilable and resistant to a dissolution in the culture of the host western society and Muslim women are described as alienated and exploited by the men in their own communities (Moualhi, 2000). According to the Nation Report of Islamophobia in Spain (2017), Muslim women are the largest targeted group to suffer from islamophobic incidents and gender islamophobia is a growing phenomenon in the country. Previous research has investigated the link between wearing the hijab and discriminatory attitudes (Ajrouch & Kusow, 2007; Allen & Neilson, 2002; Droogsma, 2007; Jasperse, Ward & Jose, 2012). However, none of them took into consideration aspects of acculturation strategies and how they could influence the outcome of the relationship between wearing the hijab, perceived discriminatory behavior and psychological well-being. We advanced the literature by investigating whether the frequency of use of the hijab can interfere on well-being through both islamophobia perception and acculturation strategies. Overall, our findings showed that frequency of use of the hijab does not relate directly to well-being, but the relationship can be mediated by other constructs (i.e., islamophobia perception).

In accordance with our hypotheses (H1), the results revealed that the frequency of use of the hijab was positively related to islamophobia perception. Thus, women who wore the hijab more often, were more likely to have perceived islamophobia than those who wore it less frequently. In the context of the present study, we speculate that, due to its visible nature, the hijab can prescribe membership of a stigmatized social group and therefore be considered a type of visible stigma. Having that said, women who wear the hijab more frequently are more susceptible to discriminatory treatment and to be discredited. Hence, our results offer further evidences to previous studies that have showed that people with visible stigmas are more often discredited and stereotyped (Goffman, 1963; Joachim & Acorn, 2000).

As predicted in our hypothesis (H2), our results exhibit that the frequency of the use of the hijab is, indeed, indirectly related to well-being. More specifically, islamophobia perception mediated the relationship between frequency of the use of the hijab and well-being. In other words,

the more the participants wore the hijab, the more they perceived islamophobic behaviors towards them and less they reported well-being. Our results support previous findings that claimed that the hijab frequency, it is not directly related to psychological wellbeing (Gulamhussein & Eaton, 2015) but, it is linked to perceived discrimination (Jasperse, Ward & Jose, 2012). Our results also agree with previous research that has showed that perceived discrimination is linked to a decrease in psychological well-being (Lueck & Wilson, 2010; Mak & Nesdale, 2001) and even depression (Al-Issa & Tousignant, 1997; Moritsugu & Sue, 1983). Previous research has also found that perceived islamophobia is related to mental health problems among Muslims populations (Brown, Brown & Richards, 2015; Rippy & Newman, 2006). On the other hand, in our results, cultural maintenance & desire for contact were not significantly related to well-being. This is inconsistent with previous findings that suggest that acculturation strategies are often related to psychological well-being, especially to a phenomenon described as acculturative stress (Berry et al., 1987; Berry, 2005; Ward & Kennedy, 1994).

Contrary to our expectation in hypothesis (H3a), culture maintenance & desire for contact did not have a direct effect on well-being, and therefore, did not mediate the relationship between islamophobia perception & well-being (H3b). Due to the complex nature of the proposed model, the number of participants ($N=55$), is far from ideal to achieve significance levels with the employed statistical analysis. Unfortunately, due to COVID-19, the organizations working with migrants, that had previously establish a partnership with the present study, had to close for an indefinite period of time. Therefore, they were not allowing anyone in their building and the presential data gathering had to migrate to an onlinne platform. Sadly, most of the economic migrants and refugees those organizations work with do not own a personal computer and only have access to internet trough the ONG's facilities. Therefore, we speculate that the lack of significance of those variables might have been provinient of a non representative sample size. This is more evident, especially if we take into consideration that much of the previous research has reported a significant relationship between acculturation strategies and psychological well-being (Berry et al., 1987; Berry, 2005; Berry et al., 2006; Ward & Kennedy, 1994).

Due to the lack of significance of Model 2, we could not test H3c for a moderation of perception of their host society's preferences on culture maintenance & desire for contact and well-being. In order to further explore the gathered data, the participant's preferred acculturation strategy was calculated with the combination of the two dimensions previously measured (desire

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for contact and culture maintenance), accordingly with Berry's bi-dimensional model (Berry, 1984). The same process was done to calculate the perceived acculturation strategies of the host society. Our results showed that integration was the overall preferred acculturation strategy of the participants and marginalization appeared only in the perception of the host society's acculturation preferences. These findings are consistent with previous studies that presented Integration as being the strategy associated with the most favorable adaptation among minority groups (Berry, 1997; Liebkind, 2001, 2006; Nguyen & Benet-Martínez, 2010; Phinney et al., 2001; Ward, 1996). Marginalization has been often underreported by minority groups as a preferred acculturation strategy in previous studies (Berry, 1976), even in the ones that investigated specific acculturation strategies by area of life (Luque, Fernández & Tejada, 2006). This lack of report on this strategy is commonly attributed to its nature and definition. Authors have argued that it is most likely due to Marginalization being so often accompanied by collective & individual confusion and anxiety (Berry et al., 1989).

In regards to the amount of time living in Spain, Islamophobia perception was positively correlated with months of living the country. The participants reported perceiving more islamophobia the longer they have been living in Spain. This result is in accordance with previous findings that have showed perceived discrimination can increase over time, especially when considering the insertion of the ethnical minority in a majority dominated context (Assari et al., 2018).

Islamophobia perception was also correlated to the participant's desire for contact and their perception of the host society's desire for contact. The more the participants perceive islamophobia, the less they reported desire for contact and perceived desire for contact of the host society. According to Djaouida Moualhi (2000), the Muslim population in Spain does not tend to be considered very prone to integration. This perception is probably linked to the notion that the Muslim culture, possess cultural differences, especially regarding religious ethics, that are insurmountable with Spanish cultural values (Moualhi 2000). That considered, we argue that the perception of the host society's low desire of contact might be prevenient of an actual displayed behavior on their part. This assumption ties well with previous research that showed that the host society presumes Muslim immigrants to prefer separation as an acculturation strategy, even when they reported, for the most part, their preference for integration (Zagefka & Brown, 2002).

Our results showed that the more the participants perceived islamophobia, the less desire they have to maintain their own culture. Spain is a country that can be characterized by rather assimilationist approaches to immigration (García et al, 2012). That considered, Muslim immigrants may receive the message to behave accordingly to “Spanish values” instead of their own cultural identity. This notion perpetuated in a continuous manner, aligned with the need to belong and the fear marginalization, may motivate them to dismiss positive feelings about their cultural identity and therefore their desire for cultural maintenance over time.

Limitations and Future Research

The present study investigated the relationship between the frequency of use of the hijab and the perception of islamophobia and well-being. No questions were posed regarding the type of motivation behind the woman’s choice of wearing the hijab. The reasons that compels Muslim women to wear a hijab can widely vary (Asad, 2006). That considered, investigating this aspect could be too complex and incompatible with a quantitative approach. In that regard, future studies should access, perhaps in an exploratory and qualitative way, the motivations behind a woman’s choice to wear the hijab and how that can relate to islamophobia perception and well-being.

As previously mentioned, the sample size ($N= 55$) of this study was not representative for the population of Muslim migrant women living in Spain. The majority of the participants were only recruited in a small region of Catalonia and in the context of only one organization responsible to work with this kind of population. Since results could differ among different contexts, future research should attempt to gather data from various regions and contexts in Spain. The low accessibility of participants ended up translating into a lower sample size than preferred for the employed statistical analysis. For that reason, we have no means to know if some of the effects that approached significance could turn into significant in the analysis of a larger sample.

In the context of the present study, we speculate that, due to its visible nature, the hijab can prescribe membership into a stigmatized social group and therefore be considered a type of visible stigma. On the other hand, it is important to highlight that, contrary to other indicators of belonging to a stigmatized group (i.e., race, ethnicity, illnesses), the hijab is conceived as a matter of choice. For that reason, although the hijab can undergo discriminatory process of a visual stigma in a similar way as other signs, it may possess its particularities. For a wider understanding of those

particularities, future research should be done in a comparative manner with other types of visible stigma.

The acculturation strategies of the participants in the survey at issue was measured considering options ideally preferred by the minority group. It did not investigate, per say, the acculturation options adopted in reality and in different areas of life. According to some authors, when considering different areas of life (i.e., rental of housing, employment), the acculturation process may not occur in the same way (Berry, 1990; Berry & Sam, 1997; Bourhis et al., 1997; Eshel & Rosenthal- Sokolov, 2000; Horenczyk, 1996; Sue, 2002; Trimble, 2002). That said, future investigations ought to address this need to carry out studies separating the acculturation process into different areas, and measure acculturation through specific behavioral indicators, instead of a self-report on preferred behaviors. In regards to acculturation strategies, the present study used the adapted scale from Zagefka & Brown's (2002). This particular scale was chose in order to prioritize the length of the survey. Unlike other acculturation scales (Berry et al., 1989; Cuellar et al. 1980; Yamada et al. 1998), the one used in the present reaserch does not have many replications in different studies. For this particular reason, the use of a more spread scale could be better suited for this particular measurement in the present study and may have also contributed to the undesired outcome.

Practical Implications

This study has attempted to provide further insight into the experience of Muslim women in Spain. As well, the religious discrimination they endure and the implications that it has on their wellbeing. Our results have highlighted the need for anti-discrimination directives and dialogues that encourage diversity on many spheres of Spanish society.

By providing a vision that addresses intersectionality, this research presents results that include more than one social dimension. It is not enough to make visible the relations of acculturation based only in one social aspect of a minority group. By doing so, we do not acknowledge the nature of the dominant system of the majority society, how it is articulated nor co-constructed with others.

Diversity policies cannot be developed without taking into account the context in which the discrimination is inserted. Our findings on the relationship between the hijab, islamophobia

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perception and their impact on well-being can contribute to a better understanding of particularities of Muslim women's perceived discriminatory process. Therefore, the study could also provide more tools to aid the construction of diversity policy in the country.

Being visibly Muslim in Spain may invite unwanted religious discrimination. Our results highlight the importance of culturally sensitive approaches when dealing with Muslim communities being public spheres. There is merit in acknowledging the intersectionality of Muslim women's identity and aspects of Islam, such as associated beliefs and practices, present in their lives. By doing it so, service providers (i.e., psychologist and social workers) can be more effective when aiding Muslim immigrant women and better apt to the cross cultural transitions they undergo in Spain.

Conclusions

The present research examined the relationship between perceived islamophobia, the use of the hijab and psychological well-being among Muslim migrant women in Spain. By exploring this relationship, this study revealed that wearing the hijab has the power to influence Muslim women's perception of islamophobia. Our findings add to the existing literature by showing that, due to its visible nature, the hijab can make women undergo to similar process as other types of visible stigma.

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Appendix 1. English Questionnaire

9/29/2020

Qualtrics Survey Software

English ▼

Informed Consent

Please choose your language in the top right corner of the page

يرجى اختيار لغتك في الزاوية اليمنى العليا من الصفحة

Elija su idioma en la parte superior derecha de la página

براہ کرم صفحے کے اوپری دائیں کونے میں اپنی زبان کا انتخاب کریں

INFORMED CONSENT

The present study is part of a master's dissertation taking place at ISCTE - Instituto Universitário de Lisboa.

This study focuses on the role of preferences and perceptions of acculturation in the well-being of Muslim migrant women and aims to investigate the reality of these women who currently live in Spain.

The study is carried out by Master student Vanessa Rosa, vanessa_rosa@iscte-iul.pt and coordinated by Professor Mauro Bianchi, mauro.bianchi@iscte-iul.pt, who you can contact if you want to ask a question or share any comments.

Your participation, which will be highly valued, consists of answering three online questionnaires and can last about 10-15 minutes. There are no significant expected risks associated with participating in the study. Although you may not benefit directly from participating in the study, your answers will contribute to the development of actions and programs that aim to benefit the cultural integration process of Muslim migrant women residing in Spain.

Participation in this study is strictly voluntary: you can choose to participate or not participate. If you choose to participate, you can stop participating at any time without having to provide any justification. In addition to being voluntary, participation is also anonymous and confidential. The data are intended for statistical treatment only and no response will be analyzed or reported individually. At no point in the study do you need to identify yourself.

Completing the questionnaire assumes that you understand and accept the conditions of the present study, consenting to participate.

Given this information, if you agree to participate, please click on the button in the bottom left corner of the page, and proceed to the next page. Indicate if you agree to participate in the study:

Do you agree in participate in this study?

I agree

I do not agree

Demographics

Please choose your gender

Male

Female

Other

Age

9/29/2020

Qualtrics Survey Software

Nationality

How long do you live in Spain?

What is your religion?

- Islam
- Christianity
- Hinduism
- Buddhism
- Judaism
- Irreligious affiliation
- Other religion

Level of religiosity, ranging from 1 to 5. (You should take into consideration how often you engage in religious activities; how often you attend the Mosque; how often you think about religious issues; how often you pray.)

- 1 - Very Religious
- 2 - Religious
- 3 - Medium
- 4 - Not religious
- 5 - Very not religious

Do you use any head covering garment, like the hijab?

- Yes
- No

If you answered yes. How often do you use it?

- Never
- Only in special occasions
- Sometimes
- Most of the time
- Always

Perceived Islamophobia Scale

On this next section you will find some statements. Please indicate the level of agreement with the following statements rated from (strongly disagree) to (strongly agree):

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Most Spaniards feel safe among Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Overall, only a few Spaniards are afraid of Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spaniards are suspicious of Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Many Spaniards get nervous in the presence of Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Islam is always presented as a threat to Spanish culture in the media.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A lot of Spaniards consider Islam a threat to Spanish values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Many Spaniards avoid Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A lot of Spaniards are afraid that Muslims are going to take over Spain.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Many Spaniards fear an "islamization" of Spain.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spanish media spreads a lot of fear of Muslim and Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spanish media always presents Muslims as dangerous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In general, Spaniards trust Muslims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Zagefka & Brown (2002) Preferred and Perceived Acculturation Strategies

Please indicate the level of agreement with the following items rated from (strongly agree) to (strongly disagree):

	Strongly agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Strongly disagree
I think it is important that my cultural group in Spain maintains its culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the Spaniards think it is important that members of my cultural group have Spanish friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think that members of my cultural group should stick to their own kind.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that Spaniards find it important that members of my cultural group also spend time with Spaniards during free time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that Spaniards do not mind my cultural group maintaining its own culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think it is important that my cultural group in Spain maintains its own way of living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think my cultural group in Spain should maintain its religion, language and clothing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believed that Spaniards do not mind my cultural group maintaining its religion, language and clothing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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	Strongly agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Strongly disagree
I think it is important that members of my cultural group have Spanish friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think it is important that members of my cultural group also spend time with Spaniards during our free time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believed that Spaniards do not mind my cultural group maintaining its own way of living.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that Spaniards want members of my cultural group to stick to our own kind.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Well-being the Mental Health Continuum Short Form (MHC-SF) questions

Please answer the following questions are about how you have been feeling during the past month. Place a check mark in the box that best represents how often you have experienced or felt.

During the past month, how often did you feel....

	Never	Sometimes	About half the time	Most of the time	Always
happy	<input type="radio"/>				
that you had warm and trusting relationships with others	<input type="radio"/>				
that your life has a sense of direction or meaning to it	<input type="radio"/>				
that the way our society works made sense to you	<input type="radio"/>				
that our society is a good place, or is becoming a better place, for all people	<input type="radio"/>				
that you had something important to contribute to society	<input type="radio"/>				
that you belonged to a community (like a social group, your school, or your neighborhood)	<input type="radio"/>				
good at managing the responsibilities of your daily life	<input type="radio"/>				
satisfied with life	<input type="radio"/>				
confident to think or express your own ideas and opinions	<input type="radio"/>				
that you had experiences that challenged you to grow and become a better person	<input type="radio"/>				
that people are basically good	<input type="radio"/>				
interested in life	<input type="radio"/>				
that you liked most parts of your personality	<input type="radio"/>				

Comments

Do you have any comments? (Feel free to share anything)

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Qualtrics Survey Software

Debriefing

DEBRIEFING THE INVESTIGATION

Thank you very much for participating in this study. As stated at the beginning of its participation, the study focuses on the role of preferences and perceptions of acculturation in well-being and aims to investigate the extent to which the perception of Islamophobia and the decision to wear a veil may influence acculturation preferences among women. Muslim migrants and refugees living in Spain. More specifically, how perceived Islamophobia influences acculturation preferences of Muslim women in Spain, and to what extent this relationship affects the well-being of these women.

We reinforce the contact details you can use if you want to ask a question, share any comments, or indicate your intention to receive information about the main results and conclusions of the study: Vanessa Rosa, vanessa_rosa@iscte-iul.pt, and coordinator Professor Mauro Bianchi, mauro.bianchi@iscte-iul.pt.

Once again, thank you for your participation.

Appendix 2. Arabic Questionnaire

9/29/2020

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العربية

Informed Consent

م وقلقة مسبقة

هذه الدراسة هي جزء من رسالة الماجستير التي تجري في ISCTE - Instituto Universitário de Lisboa. تركز هذه الدراسة على دور التفضيلات وتصورات التنافس في رفاهية المهاجرات المسلمات وتهدف إلى استكشاف واقع هؤلاء النساء اللاتي يعشن في إسبانيا حالياً. يتم إجراء الدراسة من قبل طالبة الماجستير فانيسا روزا ، vanessa_rosa@iscte-iul.pt وتنسيقها من قبل الأستاذ ماورو بيانتيشي ، mauro.bianchi@iscte-iul.pt ، الذي يمكنك الاتصال به إذا كنت تريد طرح سؤال أو مشاركة أي تعليقات .

تتكون مشاركتك ، والتي ستكون ذات قيمة عالية ، من الإجابة على ثلاثة استبيانات عبر الإنترنت ويمكن أن تستمر من 10 إلى 15 دقيقة. لا توجد مخاطر كبيرة متوقعة مرتبطة بالمشاركة في الدراسة. على الرغم من أنك قد لا تستفيد مباشرة من المشاركة في الدراسة ، فإن إجاباتك ستساهم في تطوير الإجراءات والبرامج التي تهدف إلى الاستفادة من عملية التكامل الثقافي للمهاجرات المسلمات المقيمت في إسبانيا.

المشاركة في هذه الدراسة طوعية تماماً: يمكنك اختيار المشاركة أو عدم المشاركة. إذا اخترت المشاركة ، يمكنك التوقف عن المشاركة في أي وقت دون الحاجة إلى تقديم أي مبرر. بالإضافة إلى كونها طوعية ، والمشاركة أيضاً مجهول وسري. البيانات مخصصة للمعالجة الإحصائية فقط وسيتم تحليل أي استجابة أو الإبلاغ بشكل فردي. لا تحتاج إلى تحديد هويتك في أي وقت من الأوقات في الدراسة.

في ضوء هذه المعلومات ، إذا وافقت على المشاركة ، يرجى النقر فوق الزر الموجود في الركن الأيمن السفلي من الصفحة ، والمتابعة إلى الصفحة التالية. وضح إذا كنت توافق على المشاركة في الدراسة:

في ضوء هذه المعلومات ، إذا وافقت على المشاركة ، يرجى النقر فوق الزر الموجود في الركن الأيسر السفلي من الصفحة ، والمتابعة إلى الصفحة التالية. وضح إذا كنت توافق على المشاركة في الدراسة:

هل توافق على المشاركة في هذه الدراسة؟

أنا لاوافق



أنا موافق



Demographics

يرجى اختيار جنسك

 الذكور أنثى غير ثنائي / غير مدرج

عمر

جنسية

كم من الوقت تعيش في إسبانيا؟

ما هي ديانتك؟

 دين الإسلام النصرانية الهندوسية البوذية

- يهودية
 الانتماء الديني
 دين آخر

مستوى التدين ، الذي يتراوح من 1 إلى 5. (يجب أن تأخذ في الاعتبار عدد المرات التي تمارس فيها أنشطة دينية ؛ عدد المرات التي تحضر فيها المسجد ؛ كيف تفكر في القضايا الدينية ؛ عدد المرات التي تصلي فيها).

- 1 - متدين جدا
 2 - الدينية
 3 - متوسطة
 4 - غير متدين
 5 - غير متدين جدا

هل تستخدم أي غطاء الرأس للملابس ، مثل الحجاب؟

- نعم
 لا

كم عدد المرات التي تستخدمها فيها؟

- أبدا
 فقط في المناسبات الخاصة
 بعض الأحيان
 معظم الوقت
 دائما

Perceived Islamophobia Scale

يرجى الإشارة إلى مستوى الاتفاق مع العناصر التالية المصنفة من (لا أوافق بشدة) إلى (أوافق بشدة):

موافق بشدة	أوافق إلى حد ما	لا أوافق ولا أرفض	لا أوافق إلى حد ما	لا أوافق بشدة	
<input type="radio"/>	يشعر الكثير من الاسبان بالتوتر في حضور المسلمين.				
<input type="radio"/>	تنتشر وسائل الإعلام الإسبانية الكثير من الخوف من الإسلام والإسلام				
<input type="radio"/>	يشكل عام ، يثق الاسبان بالمسلمين.				
<input type="radio"/>	كثير من الاسبان يتجنبون المسلمين.				
<input type="radio"/>	معظم الاسبان يشعرون بالأمان بين المسلمين.				
<input type="radio"/>	يتم تقديم الإسلام دائما باعتباره تهديدا للثقافة الإسبانية في وسائل الإعلام.				
<input type="radio"/>	يخشى الكثير من الاسبان من سيطرة المسلمين على إسبانيا.				
<input type="radio"/>	يشكل عام ، فقط عدد قليل من الاسبان يخافون من الإسلام.				
<input type="radio"/>	يخشى العديد من الاسبان من "اسلمة" إسبانيا.				
<input type="radio"/>	الإعلام الإسباني يقدم دائما المسلمين كأشخاص خطرين				
<input type="radio"/>	الكثير من الاسبان يعتبرون الإسلام تهديدا للقيم الإسبانية.				
<input type="radio"/>	الاسبان يشكون في المسلمين.				

Zagefka & Brown (2002) Preferred and Perceived Acculturation Strategies

أعتقد أنه من المهم أن تحافظ مجموعتي الثقافية في إسبانيا على ثقافتها

لا أوافق بشدة	لا أوافق إلى حد ما	لا أوافق ولا أرفض	أوافق إلى حد ما	موافق بشدة	
<input type="radio"/>	لا أوافق ولا أرفض				
<input type="radio"/>	أعتقد أن الإسبان يريدون من أعضاء مجموعتي الثقافية الالتزام بنوعنا الخاص.				
<input type="radio"/>	لا أوافق بشدة				
<input type="radio"/>	اعتقدت أن الإسبان لا يمانعون في الحفاظ على مجموعتي الثقافية في دينها ولغتها وملابسها.				
<input type="radio"/>	أعتقد أن الإسبان لا يمانعون في الحفاظ على ثقافتنا لدى مجموعتي الثقافية.				
<input type="radio"/>	أعتقد أن الإسبان يجدون أنه من المهم أن يقضي أعضاء مجموعتي الثقافية بعض الوقت مع الإسبان بعد المدرسة.				
<input type="radio"/>	موافق بشدة				
<input type="radio"/>	اعتقدت أن الإسبان لا يمانعون في الحفاظ على مجموعتي الثقافية لطريقة عيشها.				
<input type="radio"/>	لا أوافق إلى حد ما				
<input type="radio"/>	أوافق إلى حد ما				
<input type="radio"/>	أعتقد أن الإسبان يعتقدون أنه من المهم أن يكون لأعضاء مجموعتي الثقافية أصدقاء إسبان.				
<input type="radio"/>	أعتقد أنه من المهم أن تحافظ مجموعتي الثقافية في إسبانيا على طريقة عيشها				

Well-being the Mental Health Continuum Short Form (MHC-SF) questions

خلال الشهر الماضي ، كم مرة شعرت

دائماً	معظم الوقت	حوالي نصف الوقت	بعض الأحيان	أبداً	
<input type="radio"/>	أن مجتمعنا هو مكان جيد ، أو أن يصبح مكاناً أفضل ، لجميع الناس				
<input type="radio"/>	جيد في إدارة مسؤوليات حياتك اليومية				
<input type="radio"/>	أن لديك تجارب تحدث منك أن تنمو وتصبح شخصاً أفضل				
<input type="radio"/>	أن الناس جيدة في الأساس				
<input type="radio"/>	راض عن الحياة				
<input type="radio"/>	أنك تنتمي إلى مجتمع (مثل مجموعة اجتماعية أو مدرستك أو حيك				
<input type="radio"/>	مهتم بالحياة				
<input type="radio"/>	وائق من التفكير أو التعبير عن أفكارك وآرائك				
<input type="radio"/>	أن حياتك لديها شعور الاتجاه أو معنى لها				
<input type="radio"/>	سعيدة				
<input type="radio"/>	أن لديك علاقات دائمة وثقة مع الآخرين				
<input type="radio"/>	أن لديك شيئاً مهماً للمساهمة في المجتمع				
<input type="radio"/>	أن تحب معظم أجزاء شخصيتك				
<input type="radio"/>	هذه الطريقة التي يعمل بها مجتمعنا منطقية بالنسبة لك				

Comments

هل لديك أي تعليق؟ (لا تتردد في مشاركة أي شيء)

Debriefing

إهمال التحقيق

شكراً جزيلاً لمشاركتك في هذه الدراسة. كما هو مذكور في بداية مشاركتها ، تركز الدراسة على دور التفضيلات وتصورات الثقافات في الرفاهية وتهدف إلى التحقيق في مدى تأثير تصور الإسلاموفوبيا وقرار ارتداء الحجاب على تفضيلات الثقافات بين النساء . المهاجرين المسلمين واللادين الذين يعيشون في إسبانيا. وبشكل أكثر تحديداً ، كيف يؤثر الخوف من الإسلام على تفضيلات الثقافات لدى النساء المسلمات في إسبانيا ، وإلى أي مدى تؤثر هذه العلاقة على رفاهية هؤلاء النساء.

نحن نعزز تفاصيل الاتصال التي يمكنك استخدامها إذا كنت تريد طرح سؤال أو مشاركة أي تعليقات أو الإشارة إلى نيتك في تلقي معلومات حول النتائج والاستنتاجات الرئيسية للدراسة: Vanessa Rosa و vanessa_rosa@iscte-iul.pt ، والمنسق البروفيسور ماورو بيانكي ، mauro.bianchi@iscte-iul.pt.

مرة أخرى ، أشكركم على مشاركتكم.

Appendix 3. Spanish Questionnaire

9/29/2020

Qualtrics Survey Software

Español ▼

Informed Consent

Elija su idioma en la esquina superior derecha de la página

CONSENTIMIENTO INFORMADO

El presente estudio es parte de una disertación de master que tiene lugar en el ISCTE - Instituto Universitario de Lisboa. Este estudio se centra en el papel de las preferencias y percepciones de la aculturación en el bienestar de las mujeres inmigrantes musulmanas y tiene como objetivo investigar la realidad de estas mujeres que actualmente viven en España.

El estudio es llevado a cabo por la estudiante Vanessa Rosa, vanessa_rosa@iscte-iul.pt y coordinado por el profesor Mauro Bianchi, mauro.bianchi@iscte-iul.pt, a quien puede contactar si desea hacer una pregunta o compartir cualquier comentario. .

Su participación, que será muy valorada, consiste en responder tres cuestionarios en línea y puede durar entre 10 y 15 minutos. No existen riesgos significativos esperados asociados con la participación en el estudio. Aunque es posible que no se beneficie directamente de participar en el estudio, sus respuestas contribuirán al desarrollo de acciones y programas que tienen como objetivo beneficiar el proceso de integración cultural de las mujeres inmigrantes musulmanas que residen en España.

La participación en este estudio es estrictamente voluntaria: puede elegir participar o no participar. Si elige participar, puede dejar de participar en cualquier momento sin tener que proporcionar ninguna justificación. Además de ser voluntario, la participación también es anónima y confidencial. Los datos están destinados únicamente al tratamiento estadístico y no se analizará ni informará ninguna respuesta individualmente. En ningún momento del estudio necesita identificarse.

Al completar el cuestionario se supone que comprende y acepta las condiciones del presente estudio, consintiendo su participación.

Dada esta información, si acepta participar, haga clic en el botón en la esquina inferior izquierda de la página y continúe con la página siguiente. Indique si acepta participar en el estudio:

¿Estás de acuerdo en participar en este estudio?

Estoy de acuerdo

No estoy de acuerdo

Demographics

Por favor elige tu género

- Masculino
- Femenino
- No binario / No listado

Edad

Nacionalidad

¿Cuánto tiempo vives en España?

¿Cual es tu religion?

- Islam
- Cristiandad
- Hinduismo
- Budismo
- Judaísmo
- Afiliación no religiosa
- Otra religion

Nivel de religiosidad, que varía de 1 a 5. (Debe tener en cuenta la frecuencia con la que participa en actividades religiosas; con qué frecuencia asiste a la Mezquita; cómo piensa sobre los temas religiosos; con qué frecuencia reza).

- 1 - Muy religioso
- 2 - Religiosos
- 3 - Medio
- 4 - No religioso
- 5 - Muy no religioso

¿Utiliza alguna prenda que cubra la cabeza, como el hijab?

- si
- No

Si respondiste que sí. ¿Con qué frecuencia lo usas?

- Nunca
- Solo en ocasiones especiales
- A veces
- La mayor parte del tiempo
- Siempre

Perceived Islamophobia Scale

Indique el nivel de acuerdo con los siguientes elementos calificados de (muy en desacuerdo) a (muy de acuerdo):

	Muy en desacuerdo	Algo en desacuerdo	Ni de acuerdo ni en desacuerdo	Parcialmente de acuerdo	Totalmente de acuerdo
Los medios de comunicación españoles difunden mucho miedo a los musulmanes y al islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
El Islam siempre se presenta como una amenaza para la cultura española en los medios de comunicación.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Los españoles sospechan de los musulmanes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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	Muy en desacuerdo	Algo en desacuerdo	Ni de acuerdo ni en desacuerdo	Parcialmente de acuerdo	Totalmente de acuerdo
Muchos españoles se ponen nerviosos en presencia de musulmanes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La mayoría de los españoles se sienten seguros entre los musulmanes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
En general, solo unos pocos españoles le temen al Islam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
En general, los españoles confían en los musulmanes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Muchos españoles temen que los musulmanes se apoderen de España.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Muchos españoles consideran que el Islam es una amenaza para los valores españoles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Muchos españoles evitan a los musulmanes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Los medios de comunicación españoles siempre presentan a los musulmanes como personas peligrosas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Muchos españoles temen una "islamización" de España.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Zagefka & Brown (2002) Preferred and Perceived Acculturation Strategies

Indique el nivel de acuerdo con los siguientes elementos calificados de (muy de acuerdo) a (muy en desacuerdo):

	Totalmente de acuerdo	Parcialmente de acuerdo	Ni de acuerdo ni en desacuerdo	Algo en desacuerdo	Muy en desacuerdo
Creo que es importante que mi grupo cultural en España mantenga su cultura.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que los españoles quieren que los miembros de mi grupo cultural se adhieran a los nuestros.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que es importante que los miembros de mi grupo cultural también pasen tiempo con los españoles después de la escuela.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que mi grupo cultural en España debería mantener su religión, idioma y vestimenta.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que a los españoles les parece importante que los miembros de mi grupo cultural también pasen tiempo con ellos después de la escuela.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que es importante que mi grupo cultural en España mantenga su propia forma de vida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que los miembros de mi grupo cultural deberían atenerse a su propia gente.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que los españoles piensan que es importante que los miembros de mi grupo cultural tengan amigos españoles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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	Totalmente de acuerdo	Parcialmente de acuerdo	Ni de acuerdo ni en desacuerdo	Algo en desacuerdo	Muy en desacuerdo
Creía que a los españoles no les importaba que mi grupo cultural mantuviera su propia forma de vida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que a los españoles no les importa que mi grupo cultural mantenga su propia cultura.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creía que a los españoles no les importaba que mi grupo cultural mantuviera su religión, idioma y vestimenta.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creo que es importante que los miembros de mi grupo cultural tengan amigos españoles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Well-being the Mental Health Continuum Short Form (MHC-SF) questions

Durante el último mes, ¿con qué frecuencia se sintió ...					
	Nunca	A veces	Aproximadamente la mitad del tiempo	La mayor parte del tiempo	Siempre
satisfecho con la vida	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que tuviste relaciones cálidas y de confianza con otros	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que tuviste experiencias que te desafiaron a crecer y convertirte en una mejor persona	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que la forma en que funciona nuestra sociedad tiene sentido para usted	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que tenías algo importante para contribuir a la sociedad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
contento	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que nuestra sociedad es un buen lugar, o se está convirtiendo en un mejor lugar, para todas las personas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
seguro de pensar o expresar sus propias ideas y opiniones	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que tu vida tiene un sentido de dirección o significado	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
bueno manejando las responsabilidades de tu vida diaria	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que la gente es básicamente buena	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que te gustó la mayor parte de tu personalidad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
interesado en la vida	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
que pertenecía a una comunidad (como un grupo social, su escuela o su vecindario)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comments

¿Tienes algún comentario? (Siéntase libre de compartir cualquier cosa)

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Debriefing

Muchas gracias por participar en este estudio. Como se indicó al comienzo de su participación, el estudio se centra en el papel de las preferencias y percepciones de aculturación en el bienestar y tiene como objetivo investigar hasta qué punto la percepción de islamofobia y la decisión de usar un velo pueden influir en las preferencias de aculturación entre las mujeres. . Migrantes musulmanes y refugiados que viven en España. Más específicamente, cómo la islamofobia percibida influye en las preferencias de aculturación de las mujeres musulmanas en España, y en qué medida esta relación afecta el bienestar de estas mujeres. Reforzamos los datos de contacto que puede utilizar si desea hacer una pregunta, compartir comentarios o indicar su intención de recibir información sobre los principales resultados y conclusiones del estudio: Vanessa Rosa, vanessa_rosa@iscte-iul.pt y coordinadora Profesor Mauro Bianchi, mauro.bianchi@iscte-iul.pt.

Una vez más, gracias por su participación.

Appendix 4. Urdu Questionnaire

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اردو

Informed Consent

براہ کرم صرف چیک کے آپری ڈیویسز کو دیکھنے سے پہلے اپنی زبان کا انتخاب کریں

اطلاع دی گئی بات

موجودہ مطالعہ ایک ماسٹر کے مقالے کا ایک حصہ ہے جو ISCTE - انسٹی ٹیوٹو یونیورسٹی آف ایسیووا میں ہو رہا ہے۔ اس مطالعے میں مسلمان تارکین وطن خواتین کی فلاح و بہبود میں ترجیحات اور انفرادیت کے تصورات کے کردار پر توجہ دی گئی ہے اور اس کا مقصد ان خواتین کی حقیقت کی چھان بین کرنا ہے جو اس وقت اسپین میں مقیم ہیں۔

یہ مطالعہ ماسٹر کی طالبہ وینیسسا روزا ، وینیسسا روسا@iscte-iul.pt کے ذریعہ کیا گیا ہے اور پروفیسر مورو بیانچی ، mauro.bianchi@iscte-iul.pt۔

آپ کی شرکت ، جس کی قیمت بہت زیادہ ہوگی ، تین آن لائن سوالناموں کے جوابات پر مشتمل ہے اور یہ 10-15 منٹ تک جاری رہ سکتی ہے۔ مطالعے میں حصہ لینے کے ساتھ کوئی خاص متوقع خطرات نہیں ہیں۔ اگرچہ آپ کو مطالعہ میں حصہ لینے سے براہ راست فائدہ نہیں ہو سکتا ہے ، لیکن آپ کے جوابات افعال اور پروگراموں کی نشوونما میں معاون ثابت ہوں گے جس کا مقصد اسپین میں مقیم مسلمان تارکین وطن خواتین کے ثقافتی اتحاد کے عمل کو فائدہ پہنچانا ہے۔

اس مطالعے میں حصہ لینا سخت رضاکارانہ ہے: آپ حصہ لینے یا حصہ نہ لینے کا انتخاب کر سکتے ہیں۔ اگر آپ حصہ لینے کا انتخاب کرتے ہیں تو ، آپ کسی بھی جواز کو فراہم کیے بغیر کسی بھی وقت حصہ لینا چھوڑ سکتے ہیں۔ رضاکارانہ ہونے کے علاوہ ، شرکت گمنام اور خفیہ بھی ہے۔ اعداد و شمار کا مقصد صرف اعدادوشمار کے علاج کے لئے ہے اور انفرادی طور پر کسی قسم کے جواب کا تجزیہ یا اطلاع نہیں دی جاسکے گی۔ مطالعہ کے کسی بھی موقع پر آپ کو اپنی شناخت کی ضرورت نہیں ہے۔

سوالنامے کو مکمل کرنا فرض کرتا ہے کہ آپ موجودہ مطالعے کے شرائط کو سمجھتے اور قبول کرتے ہیں ، اس میں حصہ لینے کے لئے رضامند ہیں۔

اس معلومات کو دیکھتے ہوئے ، اگر آپ حصہ لینے پر راضی ہیں تو ، براہ کرم صفحے کے نیچے بائیں کونے میں موجود بٹن پر کلک کریں اور اگلے صفحے پر جائیں۔ اگر آپ مطالعہ میں حصہ لینے پر راضی ہیں تو اس کی نشاندہی کریں:

کیا آپ اس مطالعہ میں حصہ لینے میں راضی ہیں؟

میں متفق نہیں ہوں



میں راضی ہوں



Demographics

براہ کرم اپنی صنف کا انتخاب کریں

مرد

عورت

غیر بائنری / غیر درج شدہ

عمر

قومیت

آپ اسپین میں کب تک رہتے ہیں؟

تیرا دین کیا ہے؟

اسلام

- عیسائیت
- ہنٹو مت
- بدھ مت
- یہودیت
- غیر مذہب وابستگی
- دوسرا مذہب

1 سے 5 تک کے مذہبی مذہب کی سطح (آپ کو یہ خیال رکھنا چاہئے کہ آپ کتنی بار مذہبی سرگرمیوں میں مشغول رہتے ہیں؛ آپ مسجد میں کتنی بار حاضری دیتے ہیں؛ آپ مذہبی امور کے بارے میں کس طرح سوچتے ہیں؛ کتنی بار نماز پڑھتے ہیں۔)

- 1 - بہت مذہبی
- 2 - مذہبی
- 3 - میڈیم
- 4 - مذہبی نہیں
- 5 - بہت مذہبی نہیں

کیا آپ حجاب کی طرح کسی سر کو ڈھانپنے والا لباس استعمال کرتے ہیں؟

- جی ہاں
- نہیں

اگر آپ نے جواب دیا تو ہاں۔ آپ اسے کتنی بار استعمال کرتے ہیں؟

- کبھی نہیں
- صرف خصوصی مقامات میں
- کبھی کبھی
- زیادہ تر وقت
- ہمیشہ

Perceived Islamophobia Scale

براہ کرم درج ذیل اشیاء کے ساتھ معاہدے کی سطح کی نشاندہی کریں (سختی سے متفق) سے (مضبوطی سے متفق) سے:

بہت زیادہ اتفاق	کسی حد تک راضی ہوں	بہت زیادہ اختلاف	کسی حد تک متفق ہوں	نہ ہی متفق ہیں اور نہ ہی متفق ہیں
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
<input type="radio"/>				
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