

Intergroup Anxiety and Attitudes toward Muslims:  
The Effects of Religious Identity Salience and Message Politeness Strategies

By

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The Effects of Religious Identity Salience and Message Politeness Strategies

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## ABSTRACT

Guided by intergroup contact theory, social identity theory, and politeness theory, this experimental study examined the effects of the target's Muslim religious identity salience (high and low) and message politeness strategies (direct and indirect) on non-Muslim American participants' ( $N = 413$ ) perceptions of quality of contact, intergroup anxiety, and their effects on attitudes toward the Muslim group as a whole. In addition, the present study examined the indirect effects of religious identity salience and message politeness strategies through the participants' perceptions of intergroup anxiety on the individual and group level contact outcomes.

Participants first answered demographic questions through an online survey, then read a passage which described a situation where they missed a class meeting during which an important group project requiring students to work in pairs was assigned. As the participants were absent, their partner, the Muslim target, had to do all the work. After reading the passage, the participants were randomly assigned to view the target's Facebook page featuring the same sex counterpart, and then read the email sent by the target. The Facebook page was varied to reflect the target's high and low Muslim religious identity salience, and the email was varied to reflect the direct and indirect message politeness strategies. Supporting Hypothesis 1, results indicated that participants reported a higher level of religious differences between themselves and the target in the high religious identity salience condition than in the low salience condition. In addition, results demonstrated that perceived religious differences was a negative predictor of the participants' perceptions of communication satisfaction with the target and cognitive, affective, and behavioral attitudes toward Muslims in general. Results also showed that message politeness strategies significantly and positively predicted the participants' perceptions of

communication satisfaction with the target, perceptions of the target's communication effectiveness and communication appropriateness, and cognitive and affective attitudes toward Muslims in general. Moreover, intergroup anxiety was negatively predicted by the target's religious identity salience, message politeness strategies, and perceived religious differences. Hence, Hypothesis 2 was partially supported.

Furthermore, supporting Hypothesis 3, there were significant indirect effects of religious identity salience on communication satisfaction, communication effectiveness, and communication appropriateness, and attitudes (cognitive, affective, behavioral) toward the Muslim group as a whole through participants' perceptions of religious differences and then through intergroup anxiety. Finally, Hypothesis 4 also received full support. There were significant indirect effects of message politeness strategies on the participants' perceptions of communication satisfaction with the target and judgements of the target's message appropriateness and effectiveness, and the participants' affective and behavioral dimension of attitude through intergroup anxiety.

Findings in this study have provided empirical evidence for the role of message politeness strategies in exacerbating or alleviating intergroup anxiety, which ultimately affected the intergroup outcomes of contact. This study also has provided insights on how religious identity salience and perceived religious differences affected contact outcomes. Discussions of the major findings are grounded upon intergroup contact theory (Allport, 1954; Pettigrew, 1998), social identity theory (Tajfel & Turner, 1986), and politeness theory (Brown & Levinson, 1987).

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## CHAPTER ONE: INTRODUCTION

Throughout the history of modern humanity, crises have been known to bring change to socio-economic, cultural and political landscapes of many nations around the world. A crisis can be considered as a turning point, sometimes a change for the better, but oftentimes they disrupt and change the fabric of a society. Such a turning point took place in New York where Al-Qaeda members drove two airplanes to the World Trade Center on September 11, 2001, killing a total of 2,997 people (CNN Library, 2013). In addition to the large number of victims, the United States also suffered a major economic loss. It is estimated that by 2011, the United States has lost \$3.3 trillion to 9/11 related expenses, a number that equals one-fifth of the national debt (S. Carter & Cox, 2011). The attack has also changed the intergroup relations dynamics between Americans and Muslims in the United States (Christian & Lapinski, 2003). The attack pushed American decision makers to approve military actions in Iraq and Afghanistan. It also led the government to create the Department of Homeland Security, which brought about permanent changes in security measures at American airports, concerts, and sporting events (Cohen, Soenke, Solomon, & Greenberg, 2013).

The 9/11 attack also dramatically changed Americans' perspectives toward Muslim people, who were suddenly viewed as a threat to freedom, peace and democracy by many. Soon after the 9/11 attack, a Diversity Survey conducted in New York between September 18, 2002-February 25, 2003 found that 47% of the Americans surveyed associated the word "fanatical" with the religion of Islam (Wuthnow, 2005). Furthermore, the survey also revealed that 40% of the respondents agreed that the word "violent" described Islam, and 23% of them favored making it illegal for Muslim people to worship in America. Similarly, in a recent study, Cohen et al. (2013) revealed that after the 9/11 tragedy, Americans associated symbols of Islam with

thoughts of death. These findings may partially explain the negative attitudes some Americans have toward Muslim people and the Islamic faith in general. Florida pastor's Terry Jones' burning of the Holy Quran is a concrete example of such anti-Islamic sentiments and actions (Banks, 2011).

Meanwhile, a number of violent incidents involving Muslim perpetrators seem to perpetuate the perception and stereotypes that Muslims are violent and fanatical. A major example is the Fort Hood shooting, which involved a Muslim soldier. In November 2009, Major Nidal Malik Hasan opened fire at a military processing center in Fort Hood, Texas, killing 12 people and wounding 31 people ("Officials: Fort Hood shootings suspect alive; 12 dead," 2009). He was convicted of murder and dishonorably discharged from the military in 2013 (Chasmar, 2013). The most recent example in the United States is the Boston Marathon bombing, which was carried out by two Muslim brothers. The bombing killed three people and injured 260 others (Botelho, 2013).

In addition, there were also other incidents outside of the US which were massively covered and reported by major American media, such as the murder of a British veteran on a London street in May 2013, and the September 2013 siege in an upscale mall in Kenya, both involving Muslim perpetrators. The most recent incident was the shooting at the Charlie Hebdo office in Paris on January 7, 2015, which claimed the lives of 12 people, including a Muslim officer ("Charlie Hebdo attack: Three days of terror," 2015). Although these acts were committed by a number of Muslim individuals who were not representative of the whole population, they can further reinforce the stereotype that Muslims are violent and fanatical.

Further, the news media also played a role in perpetuating the stereotypes against Muslims. One stereotype that emerged since Al Qaeda claimed responsibility for the 9/11 attack,

was that terrorists have Middle Eastern facial features. A survey in 2002, thus not long after 9/11, revealed that 66% of Americans believed that it was necessary for law enforcement officials “to stop and search anyone who looked Middle Eastern in order to prevent another attack” (Schildkraut, 2002). Further, following the Boston bombing, CNN correspondent John King, falsely reported that the suspect was “a dark skinned male,” a description that fit the Middle Eastern stereotype, although the source of this information was not yet confirmed (B. Carter, 2013).

The stereotype that terrorists have Middle Eastern features even resulted in the misidentification of innocent men as suspects in the Boston bombing (Kang, 2013). Right after the FBI released photos of the suspects, internet users erroneously reported via Reddit<sup>1</sup> that Sunil Tripathi, a Brown university student who had been reported missing prior to the bombing, resembled one of the bombing suspects (Stanglin, 2013). Tripathi, who was dark skinned, seemed to fit this stereotype. At one point, Tripathi’s name as the alleged bombing suspect landed on Twitter’s top ten trends and was picked up by major news media although there had been no official confirmation from the authorities (Stanglin, 2013). Later, the FBI named the suspects as Tamerlan and Dzhokhar Tsarnaev, naturalized U.S. citizens of Chechen origin, who were not dark skinned as previously reported in the media (Kang, 2013). These examples illustrate how the media can often perpetuate stereotypes, and how the stereotypes eventually informed people in drawing (false) conclusions.

Meanwhile, the Muslim population is growing in the United States. Pew Research reported that by 2010, the Muslim population has grown to approximately 3.48 million people

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<sup>1</sup> Reddit is a popular online community where users can share and vote on various contents, ranging from news stories to pictures (“About reddit,” n.d.).

(2012). Although this number is only 1% of the 2010 US population, the number of Muslims is expected to grow in the coming years, calling the need for religious tolerance in the US where the free exercise of religion is protected by the First Amendment of the Constitution.

Additionally, as the American population grows more diverse, there is also a higher opportunity of non-Muslim Americans to encounter Muslim Americans in their lives. Yet, the prevailing negative stereotypes about Muslims have resulted in prejudice against them, and in many cases in discrimination and even violence toward them.

Negative stereotypes may also result in intergroup anxiety for both Muslim and non-Muslim Americans and may lead to contact avoidance. To understand intergroup anxiety, it is important to note the concept of ingroup and outgroup. In an intergroup interaction, each individual considers the other individual as the outgroup. Allport (1954) proposed that the formation of an ingroup involved differentiating individuals into those who are acknowledged to be “us” and those who are not included inside the same social identity boundary, or the outgroup. Stephan and Stephan (1985, p. 158) broadly defined intergroup anxiety as “anxiety stemming from contact with outgroup members.” Based on these definitions, intergroup anxiety can be more specifically defined as “the arousal that occurs due to individuals’ negative expectations of rejection or discrimination during intergroup interactions or fears that the interaction partner or they themselves may behave in an incompetent or offensive manner” (Turner, Voci, Hewstone, & Vonofakou, 2008, p. 844). Studies have shown that intergroup anxiety may indeed lead to contact avoidance with outgroup members (Voci & Hewstone, 2003).

Intergroup contact theory can potentially offer solutions to improve the relationship between Americans and Muslim Americans. Allport’s Contact Hypothesis (1954) proposed that contact with an outgroup member under optimal conditions which include common goals,

cooperation, equal status, and institutional support, can lead to more positive attitudes toward the group. Subsequent studies found that initial contact is important in determining the possibility of future contacts which may become the basis of future friendship with outgroup members (Pettigrew, 1998). Outgroup friendship has been found to be more effective than less intimate forms of contact in reducing prejudice (Pettigrew, 1997; Pettigrew & Tropp, 2006). Therefore, the first contact between non-Muslim Americans and Muslim Americans is crucial for the development of outgroup friendship, which is effective in prejudice reduction.

While all of Allport's optimal conditions may be present in an interaction, many interpersonal factors influence the outcome of an initial contact between an ingroup and an outgroup member. One of those interpersonal factors is politeness (P. Brown & Levinson, 1987). A notion central to politeness in interactions is the concept of 'face.' Brown and Levinson (1987, p. 61) argued that "all competent adult members of the society have (and know each other to have) 'face,' the public self-image that every member wants to claim for himself." All individuals are concerned in maintaining their positive face (i.e. the desire to be approved of), and negative face (i.e. the desire to be independent and unimpeded) (Brown & Levinson, 1987, p. 58).

Brown and Levinson also maintained that face is vulnerable; moreover, "... normally everyone's face depends on everyone else's being maintained, and since people can be expected to defend their faces if threatened, and in defending their own threaten others' faces, it is in general every participant's best interest to maintain each others' face..." (1987, p. 61). Therefore, the speaker in an interaction often uses politeness to balance the desire to achieve what they want and to maintain the other party's face. While protecting one's and one's partner

face needs can be challenging in interpersonal interactions, it is particularly more complex in an intergroup interaction, especially when the relationship between the two groups is strained.

Based on this concern, Brown and Levinson proposed that people might use strategies to mitigate those actions that may threaten one's face, or face threatening acts (FTAs). Positive politeness is oriented toward the hearer's positive face needs, and involves actions that show approval, understanding, or solidarity toward the hearer (Bailey, 1997). Negative politeness, on the other hand, is oriented towards the hearer's negative face wants, and includes actions that show the speaker's unwillingness to impose on others. Negative politeness strategies may include "making indirect requests, hedging statements, being apologetic, or not demanding attention to begin with" (Bailey, 1997, p. 330).

With the development of communication technology, maintaining face can be even more challenging, especially when people constantly shift between online and face-to-face contact on a daily basis. Although people may have online contacts that remain in the online realm (i.e., when one participates in a discussion forum or takes part in an online community), they are likely to have met or will meet their online contact in a face-to-face context at some point. In fact, alternating between communicating online and face-to-face is very common for people to maintain and nurture relationships (Chayko, 2008; Baym, 2010). Given the different nature of face-to-face and non-face-to-face communication, it is increasingly challenging to avoid conflicts, especially when politeness and people's face needs are negotiated in a non-face-to-face context. One area where there is a gap in the literature is the use of politeness strategies for mitigating face threatening acts in an online context.

Studies have found that even non-face-to-face contact can reduce prejudice and ease anxiety (Schiappa, Gregg, & Hewes, 2005; Shim, Zhang, & Harwood, 2012). The case of

Balpreet Kaur is an interesting example to illustrate how a non-face-to-face contact in an online context can be very critical in an intergroup relationship between a majority and minority group. In September 2012, a Reddit user took a picture of a Balpreet Kaur, a woman who has facial hair and was wearing a turban, unbeknownst to her, while she was waiting in a queue in her campus cafeteria. The Reddit user posted Kaur's picture on Reddit's Funny section with his comment "I'm not sure what to conclude from this," indicating his confusion on Kaur's gender identity. When Kaur found out about this, she posted a very friendly and polite message on Reddit, introducing herself and explaining how her faith as a Sikh kept her from trimming her facial hair. Obviously, this was not a reaction most people expect from someone whose privacy had been infringed and whose picture was posted on the Funny section of Reddit for everyone to comment on.

Kaur's effort to engage the Reddit users in a positive mediated conversation prompted the user who posted her picture to apologize publicly on Reddit, and a lot of people expressed support for Kaur and her Sikh beliefs. There are two important issues pertaining to intergroup contact that can be gleaned from this example. First, by handling the incident in a positive manner, Balpreet Kaur shed a positive light on herself, and ultimately on her group identity. This example illustrates the complexity of a mediated intergroup contact where the first contact helps to determine how the minority group is later perceived by the majority group members. Second, this example also illustrates that although the contact occurred online, the result of the contact was in line with the prediction of Allport's Contact Hypothesis (1954). With the pervasiveness of online communication today, it is important for scholars to examine online intergroup contact. However, there has been little study exploring this area, a gap that the current study aims to fill. To date, research on intergroup communication in this context has mostly focused on identity

formation online (Postmes, Spears, Lee, & Novak, 2005), group and group norm formation in computer-mediated environment (Postmes, Spears, & Lea, 1998, 2000), and the effect of anonymity on online communication (Postmes, Spears, & Lea, 2002; Postmes, Spears, Sakhel, & de Groot, 2001).

This project aims to fill in this gap and contribute to intergroup contact theory literature, particularly in a non-face-to-face context. This study examines the effect of religious identity and politeness strategies in an online context on the participants' perceptions of and attitudes toward Muslim Americans in general. The purpose and theoretical framework of this study have been outlined in this chapter. The second chapter outlines the relevant literature on intergroup contact theory, social identity theory, and the importance of integrating politeness theory in the intergroup contact research. The third chapter describes the methodology of the study in detail, while chapter 4 presents the results. Finally, chapter 5 discusses the results and the implications of this study. Limitations and recommendations for future studies are also discussed.

## CHAPTER TWO: REVIEW OF LITERATURE

Throughout history, religion issues have been one of the causes of discord in intergroup relations, particularly at the national level. In many countries, the disharmony usually involves two religious groups, such as the case between Christians and Muslims in the Netherlands (González, Verkuyten, Weesie, & Poppe, 2008; M. Verkuyten & Thijs, 2010), and between the Muslim and the Hindu people in Bangladesh (Islam & Hewstone, 1993). After the 9/11 attack, there have been strong reactions toward Islam as a religion in general and Muslim people from specific countries or ethnicities in particular, and Islam is viewed as a threat to democracy by many. This led to increased anti-Muslim sentiments among non-Muslims, especially in Western countries. In fact, studies have shown that there is an increase in discrimination toward Muslim people, and a strengthened sense of ingroup favoritism among non-Muslim Anglo-Australians (Abu-Rayya & White, 2010) and non-Muslim Americans (Rodriguez-Carballeira & Javaloy, 2005). Another study found that the ingroup favoritism among US citizens resulted in collective forgiveness, and justification, for the war against Iraq (Wohl & Branscombe, 2009).

Regardless of a strained relationship between two groups, research has shown that intergroup contact can be the crucial first step toward better intergroup relations. Islam and Hewstone (1993) found that even in Bangladesh, a country with a history of disharmonious relationship between the Hindus and the Muslims, contact can reduce anxiety between members of the two groups and, most importantly, can reduce prejudice. Moreover, Islam and Hewstone (1993) also found that whereas quantity of contact had significant effect on perceived outgroup variability, quality of contact was associated with outgroup attitude. This shows how contact has effect on both the cognitive and affective level of prejudice. With this in mind, the current study aims to investigate how the quality of contact, specifically the politeness strategy of a

correspondence through an email, affects the participants' attitudes towards a Muslim target.

In this chapter, the review of literature focuses on three areas. First, intergroup contact theory (Allport, 1954) and social identity theory (Tajfel & Turner, 1986) are discussed to shed light on social identity and perceived intergroup differences. The review of literature in this section also touches upon identity salience in a non-face-to-face contact, specifically how social networking sites (i.e. Facebook) can highlight group identity salience. Second, the literature also focuses on the effects of identity salience and perceived intergroup differences on perceptions of intergroup contact and attitudes toward outgroup as a whole. Moreover, intergroup anxiety (C. W. Stephan & Stephan, 1992; W. G. Stephan & Stephan, 1985) and its mediating roles between perceptions of intergroup contact and attitudes toward the outgroup as a whole are also reviewed. Third, the importance of message politeness (P. Brown & Levinson, 1987) in an intergroup context and the relevance of integrating politeness theory into the intergroup contact literature, particularly for explicating quality of contact, are also reviewed. Finally, the hypotheses for the current study are posed, and hypothesized models of relationships among major variables are presented.

### **Intergroup contact, religious identity salience and perceived intergroup differences**

Intergroup contact scholars have found that contact between social groups is central in the reduction of prejudice (Pettigrew & Tropp, 2011). The inception of intergroup contact theory began when Allport (1954) formulated the fundamentals of his Contact Hypothesis. He proposed that contact with members of the outgroup would likely reduce intergroup hostility and prejudice. For intergroup contact to be more effective in reducing prejudice, Allport proposed that optimal conditions for contact were necessary. These optimal conditions included equal status among the participants, common goals, cooperation, and institutional support (Allport,

1954).

Allport's idea that contact reduces prejudice is a notion that has received significant support over the years. In a monumental study, Pettigrew and Tropp (2006) conducted a meta-analysis of 515 studies that tested Allport's Contact Hypothesis. They found that ninety-four percent (94%) of these studies reported that intergroup contact typically reduced prejudice (mean  $r = -.21$ ). These effects were significantly larger for majority groups (mean  $r = -.227$ ) than for minority groups (mean  $r = -.175$ ). Most importantly, the meta-analysis also revealed that Allport's proposed optimal conditions facilitated the contacts; however, they were not critical in reducing prejudice. Even when Allport's optimal conditions were not completely met, intergroup contact on average still reduced prejudice (mean  $r = -.20$ ). These optimistic findings illustrate two things. First, intergroup contact has been proven to be crucial in the reduction of prejudice, even across studies. Second, Pettigrew and Tropp's study has shown that the effects of intergroup contact were larger for the majority group members. This indicates that if only more non-Muslim Americans as the majority group can experience a positive contact with Muslim Americans, there is hope of an improved intergroup relations and reduced prejudice toward Muslim Americans.

With the rapid penetration of new media and technology, intergroup contact is not limited to face-to-face interaction anymore, but can also take place across different media. Scholars have investigated different types of contact, including parasocial interaction (Schiappa et al., 2005; Schiappa, Gregg, & Hewes, 2006; Shim et al., 2012), vicarious contact through television viewing (Mastro, Behm-Morawitz, & Kopacz, 2008; Tan, Fujioka, & Lucht, 1997), extended contact (Turner et al., 2008), and imaginary contact (Crisp & Turner, 2009). With the development in mobile technology, people are now able to connect to the internet and access email and various social media sites, increasing their internet use and probability of engaging

other people in a computer-mediated context. Computer-mediated communication (CMC) is generally defined to include a wide range of technology that enables any communicative transaction which occurs through the use of two or more networked computers (McQuail, 2005).

The internet has been considered as the most successful means of facilitating and enabling contact, especially between people who otherwise would not have had the opportunity or inclination to meet (Amichai-Hamburger & McKenna, 2006). One of the most popular ways for people to communicate has been through online social network sites (SNS) such as MySpace and Facebook (boyd & Ellison, 2007). In particular, Facebook has become very popular after being introduced in 2006 and has been used for different social purposes by its users (Caers et al., 2013). For example, scholars have studied how Facebook is used to increase one's social capital (Ellison, Steinfield, & Lampe, 2007) and to manage and maintain online impression and identity (Walther, 2007). However, most available research on Facebook suggests that Facebook is used for maintaining and supporting pre-existing social relations (boyd & Ellison, 2007). A study found that Facebook is used to maintain offline relationships rather than used to meet new people; moreover, there is usually a common social identity among individuals who are friends with each other, for example, having the same class at school (Ellison et al., 2007). This example illustrates that Facebook is a site where ingroup members of various groups connect with each other, and where they may come across outgroup members.

Early studies on computer-mediated communication (CMC) focused on the differences between CMC and face to face (FtF) communication, primarily on the fact that CMC lacks nonverbal cues and so may not be as personal as FtF communication (Walther, 1996, 2007). Nevertheless, subsequent studies have shown that this may not be the case; impression and relationship develop over reliance on language and content cues (Baym, 1995; Walther, 1992).

Moreover, CMC allows users to compose, edit, and refine messages almost with less time constraints compared to FtF communication (Walther, 2007). In other words, relationships do have the possibility to develop online, and the nature of CMC allows its users to deliberately present themselves and their identities in a particular way.

One of the most popular channels for individuals to present themselves is through social network sites (SNS), such as Facebook. A lot of research on Facebook focuses on how the site is used for managing connections (for example Baym, 2010; Chayko, 2008;), for constructing one's identity (Zhao, Grasmuck, & Martin, 2008), and for one's impression management tool (Walther, 2007). These studies focus on one's self concept and how the concept of self and identity are displayed, managed and maintained through Facebook use. Although there has been little research done on how Facebook is used to facilitate intragroup or intergroup communication, the affordances of Facebook itself actually allow for its users to categorize themselves into different groups. Tajfel and Turner (1986, p. 15) define group as "a collection of individuals who perceive themselves to be members of the same social category, share some emotional involvement in this common definition of themselves, and achieve some degree of social consensus about evaluation of their group and of their membership." The fact that Facebook is a place for one to construct identity also means that Facebook is a place where people voluntarily (or even strategically) display their group memberships.

First, Facebook allows users to share, repost or 'Like' any other Facebook pages or other webpages that are linked to Facebook. Facebook users may implicitly declare their group membership when using this feature; some group membership may be more apparent in one instance than others. For example, if an individual likes the Facebook page of a particular political party, then there is a high possibility that the individual endorses the values of the party

and even vote for it. However, one's social group may not be immediately apparent when someone likes the Facebook page of the local zoo. Although one's particular social group may be ambiguous in this regard, there are other features on Facebook that makes it possible for its users to openly declare their social group membership.

Facebook also allows its users to identify the different social groups in which they belong to by filling out and choosing to display different information in the About Me section. In other words, Facebook makes it possible for its users to frankly categorize themselves into different social groups. In explicating Tajfel and Turner's social identity theory (SIT), Hornsey (2008, p. 206) mentioned that one's "self-image will derive from the social categories to which he/she belongs, as well as the emotional and evaluative consequences of this group membership," bringing one's self-concept to the intergroup spectrum. For example, when a user mentions that she graduated from a particular university, she assumes her part in the ingroup of her alma mater; thereby possibly creating connection with fellow alumni. Among other choices, Facebook users can complete information on their workplace and education, hometown and current city, family members, favorite sport teams and athletes, languages spoken, political views, and religious views. When a user provides one or more of these details, in a way s/he openly categorizes him/herself into different social groups.

Second, Facebook also helps ingroup members to be aware of other ingroup members and to stay informed of one another. An example of how Facebook facilitates intragroup communication in keeping track of members of one's ingroup, a function called surveillance (Lampe, Ellison, & Steinfield, 2006). In analyzing two data from two surveys from first year students (survey 1:  $n = 1440$ ; survey 2:  $n = 1085$ ) conducted by the Department of Residence Life in a large Midwestern university, Lampe, Ellison and Steinfield found that online social

networking sites, such as Facebook, have a surveillance function which allows users to track other members of their community, for example, finding out other people's beliefs, actions and interests of a larger social group in which they belong. Moreover, social searchers "would use the site to investigate specific people with whom they share an offline connection to learn more about them," an activity Lampe et al. termed as "social searching" or "social browsing" (p. 167). In fact, Lampe et al. also found that students were primarily using Facebook to increase their awareness and knowledge of people in their offline community. This way, they could keep up to date on what other ingroup members are doing so they will not be out of the 'in' circle.

On the other hand, given the complex nature of identity, it is also possible for two people to share a group membership while also belonging in different groups as well. In fact, a small cue, or a piece of information shared on Facebook may activate different group memberships. Cues such as language use and remarks may move an interpersonal relationship to the intergroup realm. A study found that cues like negative comments left by Facebook friends may affect viewers' perception of the attractiveness of a Facebook profile owner and therefore make the Facebook profile owner less desirable as a potential friend (Walther, Van Der Heide, Kim, Westerman, & Tong, 2008). In the experiment, a mock-up of a Facebook profile page was created for both male and female profile owners. On the page wall, the friends of the target left either negative or positive messages about the target's behavior. It was found that for the female target with an attractive profile picture, negative comments about her behaviors (i.e. commenting about the target being drunk in a party or asking the target whether she hooked up with a questionable character at the party) caused her to be viewed as less attractive by the viewers and therefore less desirable as a friend. This study illustrates the fact that even cues such as comments from friends can lead to a categorization process (Hornsey, 2008) which resulted in

perceived group differences between the participants and the target, creating an ingroup (i.e. individuals with respectable behaviors) and an outgroup (i.e. individuals who do not behave in a respectable manner).

These analyses show that while Facebook is a possible way to stay connected with others, it is also a means to highlight group membership differences. Scholars have found that one of the many variables that is interdependent for contact to be effective in reducing prejudice toward the outgroup members is social identity salience. Harwood, Giles and Palomares (2005) argued that communication is influenced by people's social identities pertaining to culture, age, ethnicity, race and religion. While religion may hold a substantial role in one's identity, unlike age (see for example Harwood, Hewstone, Paolini, & Voci, 2005; Nussbaum, Pitts, Huber, Raup Krieger, & Otis, 2005; Soliz & Harwood, 2006), gender (see Vonk & Olde-Monnikhof, 1998), race (see Tan, Fujioka, & Lucht, 1997; Mastro, Behm-Morawitz, & Kopacz, 2008), and ethnicity/nationality (see Eller & Abrams, 2004; Jones, Gallois, Callan, & Barker, 1999), little research has focused on religion as a social identity. One of the reasons for this is because unless a religion requires its adherents to wear particularly distinctive clothing articles, one's religion is less noticeable and is considered to belong to the private sphere, unlike race and ethnicity which are more easily identifiable from one's physical appearances (Modood & Ahmad, 2007).

Even so, studies have revealed that a religious community is one of the possible sources of identification for individuals. Verkuyten (2007, p. 343) argued that "[r]eligion is often of profound importance to people's lives and religious groups are among the more salient buttresses of identity." Research in Western Europe has shown support for this argument and has found that religion plays an important role in how Muslims live their lives. A study in Great Britain conducted by Modood et al. (1997) revealed that 74% of Muslim participants agreed that their

religion was ‘very important’ in living their lives, and about 80% indicated that they visited a mosque once a week or more. Moreover, Verkuyten (2007) also found that Turkish-Dutch Muslims had strong identification with their religious group and that this identification was positively and strongly related to feelings toward the religious ingroup and to the endorsement of Islamic group rights. In this case, the Muslims in the study self-defined as members of the Muslim group, indicating that their religious identity as a Muslim was salient.

Of particular importance here is the notion of group salience. Studies have indicated that group salience is a key factor for the effects of an intergroup contact to be generalized to attitudes toward the outgroup as a whole (Ensari & Miller, 2002; Voci & Hewstone, 2003). Harwood et al. defined group salience as “an individual’s awareness of group memberships and respective group differences in intergroup encounter (e.g. the salience of race in an inter-racial conversation)” (2006, p. 182). Therefore, the notion of group salience indicates that there is a perceived group difference between the ingroup and outgroup member.

Soliz et al. (2009) examined the relationship between group salience, relational satisfaction, and shared family identity in multiracial/multiethnic families. They found group salience to be negatively associated with shared family identity, suggesting that when racial group salience was high, the participants were focused more on racial group differences instead of on shared family identity. This finding is in line with one of the basic principles in social identity theory. Tajfel and Turner (1986) maintained that human interaction always falls between two extremes of social behavior; one that is pure interpersonal and one that is pure intergroup. Moving from the interpersonal to the intergroup end of the continuum results in shifts in how individuals perceive themselves and each other (Hornsey, 2008). Consequently, in a high group

salience condition, individuals in an interaction will perceive each other in terms of their respective group memberships, thereby highlighting perceived intergroup differences.

In the present study, Facebook was used to highlight the target's religious identity salience as a Muslim, which was manipulated as high and low Muslim salience. In both the high and low Muslim salience conditions, the target's religious identity as a Muslim was reflected in the target's name and the target's religious affiliation was listed under the "About Me" section in the Facebook profile. To distinguish the two conditions, different visual and verbal cues (the profile picture, cover picture, 'liked' pages and status updates) were used. For example, in the high salience condition, the target's profile picture was that of an Islamic calligraphy and the background picture used was that of a mosque. These cues made the target's identity as a Muslim salient. On the other hand, the low salience condition featured a neutral picture which did not indicate the target's religious affiliation, such as that of a hot air balloon. The first hypothesis of the study is formulated as follows.

**Hypothesis 1:** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, the target's identity salience will affect the participants' perceptions of religious differences.

### **Religious identity salience, perceived religious differences and politeness strategies**

In investigating contact, scholars have looked at both quality and quantity of contact. In their study, Voci and Hewstone (2003) found that both quality and quantity of contact were significant predictors of anxiety, perceived outgroup variability, attitudes toward the outgroup, and subtle prejudice. The quality of contact reduced intergroup anxiety and negative attitudes toward the outgroup, but quantity of contact did not. Both quality and quantity of contact enhanced perceived variability, while quantitative contact reduced subtle prejudice. In general,

these findings were consistent with the findings of other studies in the field (Pettigrew & Tropp, 2006, 2011). Understanding quality and quantity of contact is undoubtedly important in remedying the current intergroup relations between Muslim Americans and non-Muslim Americans. However, it is also important to note that the type of contact that takes place between the ingroup and outgroup member is equally important.

### **Identity and intergroup anxiety**

Intergroup anxiety has been found to be a factor that inhibit contact with outgroup members. Scholars found that intergroup anxiety is one of the variables of intergroup relations that may determine how pleasant an intergroup contact is perceived and whether or not the contact reduce prejudice and improve intergroup relations (Stephan & Stephan, 1992; Stephan & Stephan, 1985). Stephan and Stephan (1985) defines intergroup anxiety as “anxiety stemming from contact with outgroup members” (p. 158).

Ingroup members are usually reluctant to initiate contact with an outgroup member and may later experience intergroup anxiety because they are apprehensive to deal with negative psychological (i.e. loss of control) and behavioral consequences (i.e. verbal derogation, exploitation), or negative evaluations by outgroup members (i.e. negative stereotyping) and by ingroup members (i.e. disapproval or rejection as a result of having contact with an outgroup member) (Stephan & Stephan, 1992; Stephan & Stephan, 1985). Interestingly, these negative psychological and behavioral consequences leading to intergroup anxiety can be further explained using Brown and Levinson’s (1987) concept of face. Negative stereotypes from the outgroup members and disapproval from ingroup members threaten one’s positive face. On the other hand, the fear of losing control and of exploitation during an intergroup contact exemplifies the fear of losing one’s negative face. Intergroup anxiety can, therefore, be explained in terms of

an ingroup's member fear of losing face in an intergroup contact.

Aside from these negative expectations, intergroup anxiety can also stem from the lack of prior contact with particular outgroups, large status and identities differences, a history of intergroup conflict, or negatively skewed outgroup knowledge and stereotypes (Stephan & Stephan, 1985; Swart, Hewstone, Christ, & Voci, 2011). After the 9/11 attack and other violent acts involving radical Muslim perpetrators, intergroup anxiety for non-Muslim Americans may largely stem from negatively skewed outgroup knowledge and stereotypes. Post 9/11, Muslims were considered to be a national level threat and negatively stereotyped not only in the US (Christian & Lapinski, 2003), but also in other Western countries such as the Netherlands (González et al., 2008; Smeekes & Verkuyten, 2014), Germany (Fischer, Greitemeyer, & Kastenmüller, 2007), England (Hutchinson & Rosenthal, 2011). The prevailing negative stereotypes of Muslims in general and Muslim Americans in particular may result in intergroup anxiety for non-Muslim Americans (Hutchinson & Rosenthal, 2011).

Perceived intergroup differences have been found to predict perceived intergroup anxiety in communication between an ingroup and an outgroup members. Scholars have found that interpersonal relationship is more fragile when group salience is high during an interaction, especially when the two interactants have not previously known each other (Pearson et al., 2008). In their study, Pearson et al. looked at 43 intragroup dyads (34 White, 8 Black, 1 Latino) and 29 majority-minority dyads (22 White-Black, 7 White-Latino) who were previously unacquainted with each other. The members of each dyad occupied separate laboratory rooms which were equipped with video cameras and a large television monitor, and they were asked to interact over a closed-circuit television. In the experimental condition, a digital equipment (TiVo®) was used to delay auditory and visual feedback for 1 second throughout the 6-minute

conversation. In the control condition, the conversation occurred in real time. Immediately afterwards, the participants were asked to complete a questionnaire measuring intergroup anxiety. Participants in intergroup dyads reported feeling more anxious in the delay condition, while this was not the case for the intragroup dyads. Moreover, participants in the intergroup dyads also perceived their partners as more anxious in the delay condition. Therefore, a slight delay (1 second) that was barely noticeable by intragroup dyads could increase felt and perceived anxiety, and even weakened interest in contact among intergroup conversation partners, where both partners were aware of their respective group memberships.

Not only do perceived intergroup differences lead to higher level of intergroup anxiety, they can also lead to negative evaluations of an outgroup member and the outgroup as a whole. Tajfel and Turner (1986) argued that social groups are in competition with each other because people are motivated to have positive self-concept; consequently, people are motivated to think of their social groups as the better groups compared to relevant outgroups. Identification with a social group can also lead to ingroup favoritism, or favoring one own's group relative to the outgroups (Hornsey, 2008). Verkuyten's (2007) found that the Turkish-Dutch Muslims' affective ratings of religious outgroups were quite negative, especially of the Jews and non-believers. On the flip side of the coin, Christians also indicated negative attitudes toward religious outgroups, particularly the Muslims, in the Netherlands (Verkuyten & Thijs, 2010).

Another study also confirmed that perceived intergroup differences predicted attitudes toward outgroup as a whole. van Osch and Breugelmans (2012) conducted a study on attitudes toward intercultural and acculturation among the majority and minority groups in the Netherlands. In the study, the majority group referred to the Dutch people. There were five large minority groups included in the study: Antillean-Dutch, Indonesian-Dutch, Moroccan-Dutch,

Surinamese-Dutch, and Turkish-Dutch. van Osch and Breugelmans (2012) found that minority groups that were perceived by majority members as being more different from themselves received less support for multiculturalism, were seen as more threatening, were stereotyped as less warm and competent, and were seen to have more interest in maintaining their own (i.e. the minority) group identity.

These studies provide support on the fact that group identity salience and perceived intergroup differences predict intergroup anxiety and attitudes toward outgroup members in general. In the present study, it is hypothesized that religious identity salience and perceived religious differences between the target and the participants would predict the participants' perceived intergroup anxiety, the participants' communication satisfaction, the participants' assessment of the target's communication effectiveness and appropriateness, and ultimately, the participants' attitudes toward the Muslim outgroup as a whole.

### **Politeness theory, contact, and intergroup anxiety**

Brown and Levinson's concepts of politeness and FTAs can help to explicate the qualities of contact that are perceived as positive or negative. A lot of studies investigating intergroup contact use self-report measures (for example, Islam & Hewstone, 1993; Voci & Hewstone, 2003; Hutchinson & Rosenthal, 2011). Participants were usually asked to think about recent intergroup contact and rate the pleasantness of the contact. This means that there is no clear indication of the characteristics of contact that are perceived positively or negatively. Politeness theory (Brown & Levinson, 1987) is specifically useful in this regard in explicating the characteristics of an intergroup contact that is perceived as positive or negative.

Brown and Levinson (1987) argues that politeness is essential in interactions because individuals have 'face,' a concept that was derived from Goffman's (1967) notion of face.

Politeness theory assumes that “all competent adult members of a society have (and know each other to have) ‘face,’ the public self-image that every member wants to claim for himself” (Brown & Levinson, 1987, p. 61). Brown and Levinson also proposed that ‘face needs’ should constantly be maintained. Therefore, speakers in an interaction often use politeness to balance the desire to achieve what they want and to support their own and the other party’s face. Brown and Levinson differentiated between positive face needs (the desire to be approved of), and negative face needs (the desire to be independent and unimpeded) (1958).

Given the universal notion of face needs, there are also certain acts that intrinsically threaten one’s face, labeled as face-threatening act, or FTA. For example, orders or requests threaten one’s negative face, while criticisms threaten one’s positive face. The theory outlines three possible strategies that an individual might use to mitigate face threatening acts (FTAs). First of all, people may try to redress the FTAs by employing the off-record, or indirect, strategy. In using this strategy, the speaker uses ambiguous statements or messages that do not commit the speaker to the FTA (P. Brown & Levinson, 1987; Morgan & Hummert, 2000). However, Brown and Levinson also note that people may choose to not be polite and do the FTA without redressive action, a strategy termed as “on record,” or direct (p. 69), which involved the speaker doing the FTA in the most direct, clear and unambiguous way, without concern for the hearer’s positive and negative face needs. Finally, the speaker may choose not to do the FTA at all and avoid mentioning the face threatening situation to the hearer. In the present study, two of the strategies, namely the direct and indirect strategies, are useful in illuminating the quality of contact which may lead to a positive or negative evaluation.

Essentially, a contact between two group members is a communication process; therefore, how the communication is perceived can indicate whether or not the contact was rated positively

or negatively by the interactants. Zhang, Harwood and Hummert's (2005) study illustrates the use of politeness strategies to reveal how a communication (i.e. contact) was perceived, specifically in the intergenerational communication context. The study examined how the use of four conflict management styles (competing, avoiding, accommodating, and problem solving) were perceived by young and older adults in China. In the study, participants were randomly assigned to read and then evaluate four conversation transcripts in which an older worker criticizes a young co-worker. The young worker's communication was varied to reflect one of the four conflict management styles.

It was found that both older and younger participants favored the accommodating and problem solving style more compared to the avoiding and competing styles. The accommodating style and problem solving style, which were least face-threatening, were rated more positively, were considered as most polite and were rated as most positive in terms of communication appropriateness and effectiveness. Conversely, the competing style, which was the most face-threatening, was rated as least effective and appropriate. This study confirming that the concept of face and politeness really mattered in an intergroup contact illuminates the usefulness of integrating the concept of politeness in communication strategies that may mitigate interpersonal issues in an intergenerational/intergroup context.

In the context of the present study, politeness theory predicts that an email written using the direct strategy would pose the biggest face threats toward the participants. Moreover, previous research has demonstrated that politeness strategies affected how contact is perceived and eventually evaluated. Therefore, the email message written using the direct strategy would negatively affect the participants' evaluations of the contact between themselves and the target. Specifically, the participants would report lower communication satisfaction, perceive the

target's communication to be less effective and appropriate, report higher level of intergroup anxiety, and would have more negative attitudes toward the Muslim outgroup as a whole compared to the email written using the indirect strategy.

**Hypothesis 2.** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, the target's religious identity salience and message politeness strategies will affect the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, level of perceived intergroup anxiety, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

### **The mediating role of intergroup anxiety**

Scholars have found that anxiety is a mediating variable in prejudice reduction. There has been empirical support for the role of intergroup anxiety in intergroup contact. In their prominent study focusing on prejudice toward immigrants in Italy, Voci and Hewstone (2003) found that attitude toward the outgroup and subtle prejudice were mediated by intergroup anxiety. Intergroup anxiety had a negative effect on attitude towards the outgroup and a positive effect on subtle prejudice. Positive and frequent contacts reduced anxiety more and generalized to more positive outgroup attitude when group identity was salient. Voci and Hewstone's study has shown that intergroup anxiety and group salience were both crucial in order for contact to reduce prejudice.

Other studies also confirm the role of intergroup anxiety as a mediator in an intergroup contact. Islam and Hewstone (1993) examined contact between Muslims and Hindus and found that intergroup anxiety mediated the positive effect of contact on outgroup attitudes and perceived outgroup variability. In another study, intergroup anxiety, along with self-disclosure,

were found to significantly mediate the positive association between contact and outgroup attitudes between South Asian and white schoolchildren in the United Kingdom (Turner et al., 2008). Hutchinson and Rosenthal (2011) conducted two cross-sectional studies to examine contacts between non-Muslim students and Muslims in the United Kingdom. This study assessed the effects of contacts on perceived outgroup variability, outgroup attitudes (affective) and behavioral intentions. They found that intergroup anxiety was a significant mediator for the effects of contact on outgroup attitudes, perceived outgroup variability, and intergroup behavioral intentions.

Finally, in their meta-analytic investigation of intergroup contact effects, Pettigrew and Tropp (2011) revealed that overall, intergroup contact contributed to reducing intergroup anxiety, which in turn predicts lower level of prejudice. In fact, they also found that mediation through anxiety reduction accounted for almost a third of contact's effects on prejudice (Pettigrew & Tropp, 2011). Given its central role in prejudice reduction, this study will also look at the mediating role of intergroup anxiety. Due to the currently prevalent stereotypes and stigma attached to Muslim Americans, identity salience may potentially produce greater intergroup anxiety for non-Muslim Americans, which then affects their evaluation of the intergroup contact and their attitudes toward the outgroup as a whole.

**Hypothesis 3.** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, participants' perceptions of religious differences and intergroup anxiety will mediate the effects of the target's religious identity salience on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

**Hypothesis 4:** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, intergroup anxiety will mediate the effects of the message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

### **Summary**

Guided by intergroup contact theory and politeness theory, this project explores the effects of religious identity salience (i.e. higher and lower religious identity salience), message politeness strategy (i.e. direct and indirect) on participants' perceptions of intergroup anxiety and communication satisfaction, judgments of the target's email effectiveness and appropriateness, and attitudes toward the target and the Muslim group as a whole at the cognitive, affective and behavioral level. In addition, this project also investigated the mediating role of intergroup communication anxiety on the effects of the target's religious salience and message politeness strategies on participants' attitudes toward participants' perceptions of communication satisfaction, participants' evaluations of the target's communication appropriateness and effectiveness, and attitudes toward the Muslim group as a whole at the cognitive, affective, and behavioral level.

### **Overarching Research Question**

**RQ:** Do religious identity salience and message politeness affect American participants' perceptions of intergroup anxiety and communication satisfaction, judgments of the target's email effectiveness and appropriateness, and attitudes toward the Muslim group as a whole?

## **Hypotheses**

**Hypothesis 1:** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, the target's identity salience will affect the participants' perceptions of religious differences.

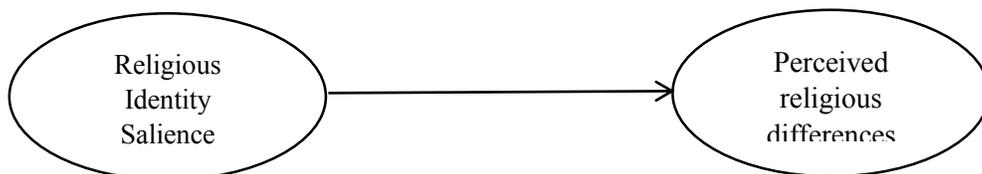
**Hypothesis 2:** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, the target's religious identity salience and message politeness strategies will affect the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, level of perceived intergroup anxiety, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

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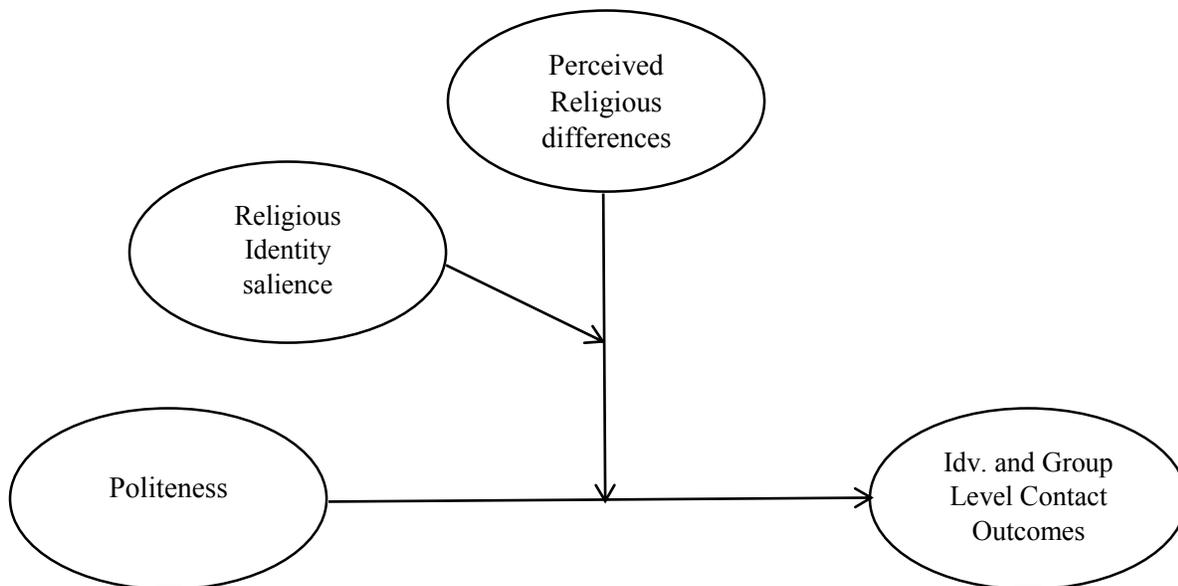
**Hypothesis 4:** Controlling for the same-sex dyads (male and female dyads) and the number of Muslim Americans the participants know, intergroup anxiety will mediate the effects of message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

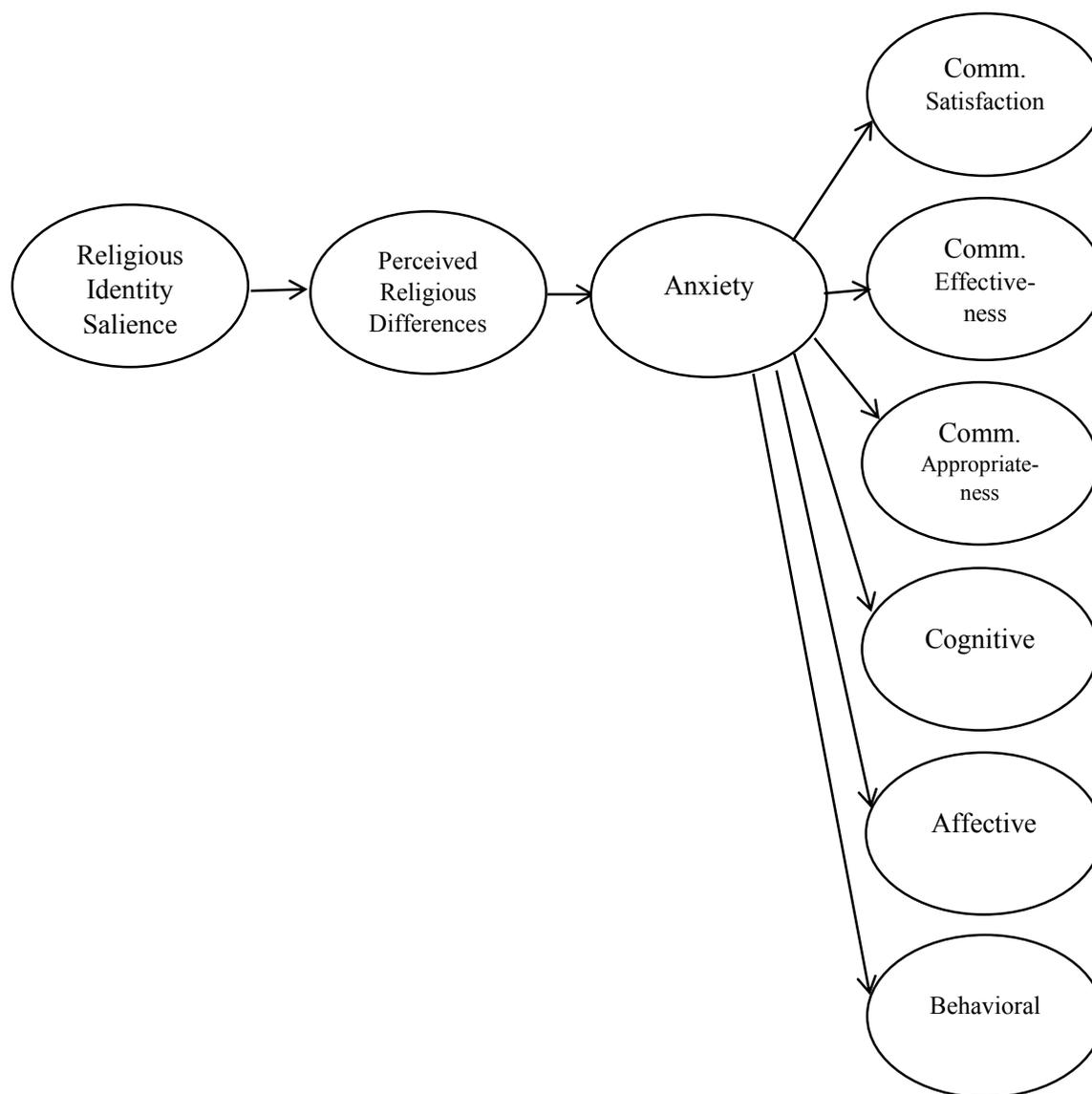
## Hypothesized Models

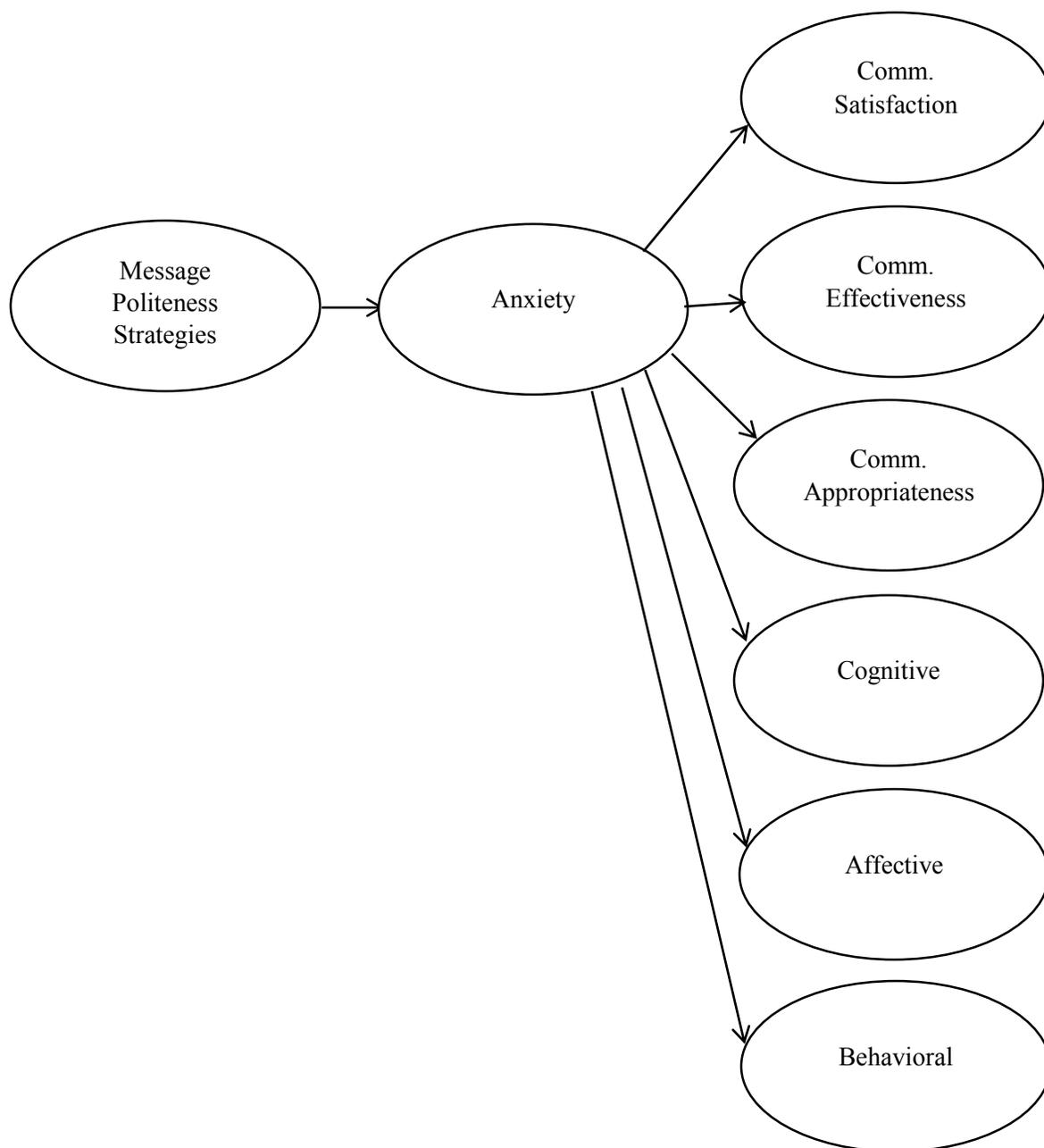
### Hypothesis 1



### Hypothesis 2



**Hypothesis 3**

**Hypothesis 4**

## CHAPTER THREE: METHOD

Using an experimental design, this study examined the effects of religious identity salience and message politeness strategies on participants' perceptions of quality of contact at the individual level, intergroup anxiety, and attitudes towards Muslims as a group in general. The religious identity of the target (Muslim, neutral), the message politeness strategy employed by the target (direct, and indirect), and the participants' gender (male, female) are between-subjects factors. The gender of the targets was controlled. There were all-female and all-male versions of the conditions, which reflected variations in (a) the religious identity of the target, and (b) the politeness strategy used in the email. Therefore, the overall design of this study is 2 (direct and indirect message strategies) x 2 (High Muslim identity salience, Low Muslim identity salience) x 2 (participants' gender dyads: male, female).

### Pilot 1

There were three main goals for Pilot 1. First, the pilot was conducted to test the participants' understanding of the situation. Second, the validity of the manipulations of the religious identity and politeness strategies were also assessed. Finally, the reliability of the major measurements was also tested.

### Participants

One hundred and one American undergraduate students were recruited from four summer course classes and received partial course credit for their participation. Upon further examination, 6 participants were not able to identify the target's religion, and these participants were excluded from the analysis, bringing the total number of participants to 95. Of the 95 participants, 32 were males and 63 were females ( $M_{age} = 21$ ,  $SD = 2.13$ , range = 18-31). The

majority of the participants ( $n = 61$ ) were Christians, 2 were Catholics, 4 were Jewish, 5 were Buddhist, and 12 did not identify with any religions. None of the participants were Muslim.

### **Procedures**

Participants were asked to complete an online survey. After answering demographic questions, the participants were asked to read a passage describing a classroom situation. In the situation, they were asked to imagine that they were absent from an important class meeting. In the meeting, the professor assigned students to work on an important project in a group of two. The passage further described that because the participant was absent, their assigned partner had to do all the work. After the participants finished reading the passage, they were required to answer two different sets of questions. The first set of questions tested whether they read the passage and their memory regarding the situation, while the second set of questions measured the level of anxiety that they felt if they were actually in a situation as described in the passage.

This experiment employed a 2 x 2 x 2 (religious identity: high and low salience; politeness strategies: direct and indirect; gender: male and female) design; therefore, the participants were randomly assigned to one of the eight experimental conditions featuring a same-sex counterpart. The participants were told that they were able to view the target's Facebook page, and they were asked to study the target's Facebook page to find out more about him/her. There was no time limit on how long the participants could view the page; however, once they moved forward from the page, the participants could not go back to view the Facebook page again. When the participants finished viewing the Facebook page, they had to answer two sets of questions. The first set of questions consisted of five questions to ensure that the participants really viewed the Facebook page and paid attention to all of the available information regarding the target's religious identity. The next set of questions were two scales

consisting of three items each. The purpose of the first set of scale were to test the validity of the manipulations of the religious identity, while the second set of scale measured the participants' perceptions of religious differences between themselves and the target, which is a major dependent variable. After completing this part, the participants were told that their partner (the target) had initiated contact through email and that they were able to view and read the email.

The participants were informed that the online survey system does not allow participants to go back to the previous page once they moved forward to the next part; hence, they should take as much time as they needed to read the email from the target. The participants were then instructed to answer twelve items measuring emotional tone of the message in the email that tested the validity of the manipulations of the message politeness strategies. Finally, the participants were directed to the questions for the major variables.

## **Materials**

**Passage.** The passage used in this study (See Appendix A) described a common occurrence in a college class. In the passage, the participants were asked to imagine that they missed an important class meeting. In the meeting, the professor randomly assigned all the students in class into pairs, and asked everyone to start working on an important class project. This class project was worth 25% of the total grade for the class. For the project, each pair of students had to work on a project benefitting a local organization. The professor invited representatives from local organizations and told the students to meet and interview the representatives before deciding the organization that they wanted to work with at the end of the class session. Because the participants were absent, the participants' partner (the target) had to meet with the representatives on his/her own. After reading the passage, participants were told that they could view the target's Facebook page.

**Participants' understanding of the passage.** Five items were used to test participants' understanding of the situation described in the passage. To ensure that the participants really did read and understand the situation, they were asked to indicate whether the five statements pertaining to the situation presented in the passage were True (T) or False (F). For example, the items included "The class fulfills your graduation requirement," "You have known your partner for quite a while," and "As you missed the class meeting, your partner had to meet with the representatives from the local organizations alone." The statements were all true except for one. All participants ( $N = 95$ ) answered the questions correctly, indicating that the participants read the passage, and that the situation described was clear and understandable to them.

In addition to the true/false questions, five items were used to examine whether or not the participants really felt the gravity of the situation. In this case, because the participants missed an important meeting, the participants were asked to describe how anxious they would be after missing the meeting, and how important the participants thought the meeting was. Therefore, the purpose of these questions were threefold: first, they helped the participants to internalize the situation better; second, the questions examined whether or not the participants thought the situation was serious enough to warrant anxiety; and third, the questions also triggered the participants' anxiety and created a sense of urgency for them to find out more about the target through the Facebook page and to read the target's email. The participants were asked to indicate their feelings on a seven-point scale (1 = not at all, 7 = extremely).

The items include "How anxious would you be after missing this class meeting?" ( $M = 5.15$ ;  $SD = 1.53$ ), "How important is it for you to be able to complete this project well?" ( $M = 6.13$ ;  $SD = 1.18$ ), "How important would it be for you to be able to work well with your partner in this project?" ( $M = 5.83$ ;  $SD = 1.15$ ), "If you could get a hold of your teammate's contact

information, how important is it for you to contact this person?" ( $M = 5.96$ ;  $SD = 1.12$ ), "If your partner contacts you first, how important would it be for you to read his/her email?" ( $M = 6.29$ ;  $SD = .89$ ). A one-sample t-test revealed that all of the means for all of the items were significantly above the midpoint of 4,  $t(94) = 7.31$ ,  $t(94) = 17.59$ ,  $t(94) = 15.59$ ,  $t(94) = 17.04$ ,  $t(94) = 25.25$  respectively, and  $p < .001$  for all items.

### **Manipulation of Religious Identity and Message Politeness Strategies**

This section describes the manipulations of the target's religious identity salience and politeness strategies. In this study, the target's religious identity salience (i.e. high or low Muslim identity salience) was manipulated by the variations in information and visual cues in the target's Facebook page. The politeness strategies were manipulated through the different message contents in the email (i.e. using direct or indirect) from the target to the participants.

**Facebook profile page.** The Facebook page was used to manipulate the target's Muslim identity salience (i.e. high and low religious salience). Two Facebook profiles were created to represent the male target and another two Facebook profiles to represent the female target. Gender was manipulated by using male or female names that were often associated with the religion of Islam. The first names for the male and female targets were randomly chosen from a list of one hundred most popular Muslim names for male and female babies (citation address here). The male and female targets were given the same last name, which was also randomly chosen from a website listing of the most common Muslim surnames. Following these procedures, the male target was named Abdullah Moustafa, and the female target was named Aisha Moustafa. Participants were then randomly assigned to view the Facebook page of a same-sex counterpart. Participants were asked to identify the gender of the target after they viewed the Facebook page. All participants correctly identified the target's gender.

For each male and female target, both Facebook profiles displayed the target's religious identity as a Muslim and showed the target's high or low identification with Islam. For the purpose of this experiment, the Facebook profiles only showed the target's cover picture, profile picture, name, occupation as a student, current city, and the logos or thumbnails of some webpages that the target 'liked.' For each of the male and female target, one of the two Facebook profiles displayed the target's high identification with Islam, while the other displayed the target's low identification with Islam.

While the target in both the high and low salience conditions disclosed their Muslim identity on the 'About' section of the Facebook page, there were two differences. First, of all, the cover and profile pictures used in the high and low identity conditions were different. The cover photo used for the high Muslim identity condition was that of an Islamic landmark (i.e., a mosque), and the profile picture used was an Islamic calligraphy in Arabic (translated as "In the name of God"). In contrast, the partner's low identification with Islam was conveyed through a neutral cover picture, although all the personal details (i.e. religious views, university and town) remained the same as the high identification condition. The cover picture used was that of a natural landscape with hot air balloons, and the profile picture used was the picture of a cluster of hot air balloons.

The second difference was on the 'liked' pages for each salience condition. The Facebook page in the high Muslim identity salience condition displayed the target's "Likes," namely a webpage of a Qatar based news network that has gone international, the webpage for The Kaaba, a holy building located in Mecca, and the webpage for the Holy Koran. On the other hand, in the low Muslim identity salience condition, the target was shown to "Like" the webpage

of a national American news channel, the webpage of a local newspaper, and the webpage for basketball.

**Facebook profile memory recall.** Four items were used to check the participants' memory of the information presented in the Facebook profile. Specifically, these questions checked whether or not the participants paid attention to the target's personal information, specifically the target's religious identity. One item asked the participants to identify the target's gender. Three items tested whether the participants were aware that the target mentioned their religion in the 'About' section, whether the participants could identify the religion, and whether the participants were able to discern the target's religion through other available visual cues in the Facebook profile (i.e. the target's name, profile picture, cover picture, and liked pages). An example of the questions included "Your partner's gender is \_\_\_\_\_."

**Religious identity salience manipulation check.** To check the manipulation of the religious identity salience, the participants were first asked to identify the target's religion (i.e. "What is your partner's religion?"). Although the target's religion was mentioned in the 'About Me' section in the Facebook page, 6 participants were not able to identify the target's religion, indicating that these participants might not have paid close attention to the information. Hence, these participants were excluded from the analysis, bringing the total number of participants to 95.

In addition, two 7-point scales which were adapted from Palomares (2008) were used to check the manipulation validity of the target's identification with Islam. They included "When I viewed my partner's Facebook page, I was aware of my partner's strong identification with Islam," and "When I viewed my partner's Facebook page, I thought that being a Muslim was central to my partner's religious identity." The Cronbach's alpha for the three items were .74. An

independent samples t-test was conducted to compare the means for the high and low salience condition. There was a significant difference on the means for the high salience condition ( $M = 5.81$ ,  $SD = 1.37$ ) and the low salience condition ( $M = 4.00$ ,  $SD = 1.43$ ),  $t(93) = 7.54$ ,  $p < .001$ , suggesting that the manipulations of the religious identity salience was successful.

**Politeness Strategies.** After the participants viewed the target's Facebook page and finished answering related questions, they were then presented with an email from the target, which addressed the participants' absence from the meeting and talked about possible plans for the group project. Brown and Levinson (1987) proposed that an individual may choose to commit a face-threatening act using different strategies such as the bald-on record (direct) strategy, off record (indirect) strategy, or refraining from committing the face-threatening act altogether (no control).

The scenario for the study itself required the target to send an email message to the participants (as the participants missed a class period), which involved some level of control of the class project. Refraining from committing a face-threatening act as the no control strategy requires would involve the target not sending an email at all or sending an email without addressing the participants' absence or mentioning much of the project. Hence, the no control strategy specified by politeness theory is less relevant to the current study. Because the target performed a form of control by contacting the participants via email (i.e. taking the first action in regard to their group project) and by addressing the participants' absence in the email and the consequences of this absence (which was not possible not to mention in this situation), the target committed a face-threatening act. Therefore, the current study featured the effects of the direct and indirect strategies only on the interpersonal and intergroup variables.

Based on these considerations, two emails were created respectively, representing the direct (on record) and indirect (off record) strategies when committing a face threatening act as described by Brown and Levinson (1987). Each participant only read one of the two emails as they were randomly assigned to the conditions. The content of the emails was developed based on previous study on the use of politeness strategies between a mother and her daughter (Morgan & Hummert, 2000).

In the email using *on record strategy* or the *direct* strategy, the target addressed the situation bluntly and ignored the face concerns of the participants by being patronizing and giving explicit orders (Brown & Levinson, 1987). Moreover, the target also assumed control over the problem solving process (Morgan & Hummert, 2000). Therefore, the email written in this strategy included remarks such as “I had to do all the work, including yours,” “I already decided that we’d work with the homeless shelter,” and “...we can’t waste any more time, and you need to do your share of the work. You can start by contacting the reps from the shelter and set a meeting date for us.”

The *off record strategy*, or the *indirect* strategy, on the other hand, indirectly addressed the situation and paid attention to the face concerns of the participants by addressing the situation tactfully, affirming the competence of the participants, and encouraging joint autonomy in solving the problem by emphasizing on peer equality (Brown & Levinson, 1987; Morgan & Hummert, 2000). The remarks in the email written using this strategy included “I did my best for our project,” “Let me know what you think and let’s discuss which organization to pick after you’ve got a chance to read my notes,” and “...if you can let me know what time you are free tomorrow, we can start working on our project in no time.” See Appendix C for the emails.

**Politeness strategies manipulation check.** The manipulation of the politeness strategies used in the emails was assessed by measuring the participants' perception of the emotional tone of the email. The emotional tone of the email was measured using nine items modified from (Zhang, Harwood and Hummert 2005; Morgan & Hummert, 2000). Participants were asked to rate the emotional tone of the email (cold, caring, hostile, respectful, impolite, supportive, assertive, controlling, and directive) on a seven-point Likert scale (1 = not at all, 7 = extremely). There are three dimensions measured, namely respect (respectful, impolite, and supportive), assertiveness (assertive, controlling, and directive), and warmth (cold, caring, and hostile). Some of the items, namely cold, hostile, and impolite were reverse coded. The warmth dimension was found to be internally consistent, with a Cronbach's alpha value of .93, and so was the respect dimension,  $\alpha = .95$ . The assertiveness dimension achieved a Cronbach's alpha value of .77.

To test the validity of the manipulations of the politeness strategies, an independent samples t-test was conducted to compare the mean scores for warmth, respect and assertiveness in the direct and indirect strategies. Overall, there was a significant difference in terms of warmth, respect and assertiveness in the direct and indirect strategies (see Table 1). The direct strategy ( $M_{Direct} = 2.77, SD = 1.38$ ) was rated to be less warm than the indirect strategy ( $M_{Indirect} = 6.42, SD = .81$ ),  $t(93) = -15.80, p < .001$ . The direct strategy ( $M_{Direct} = 3.02, SD = 1.37$ ) was also found to be significantly less respectful than the indirect strategy ( $M_{Indirect} = 6.44, SD = .69$ ),  $t(93) = -15.51, p < .001$ . Finally, the direct strategy ( $M_{Direct} = 5.99, SD = 1.11$ ) was rated to be more assertive than the indirect strategy ( $M_{Indirect} = 3.94, SD = 1.16$ ),  $t(93) = 8.76, p < .001$ .

Table 1. Manipulation Check Results from Pilot 1: Means and Standard Deviations for Warmth, Respect, and Assertiveness across Conditions

	Direct		Indirect	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Warmth	2.77 <sup>a</sup>	1.38	6.42 <sup>b</sup>	.81
Respect	3.02 <sup>a</sup>	1.37	6.44 <sup>b</sup>	.69
Assertiveness	5.99 <sup>a</sup>	1.11	3.94 <sup>b</sup>	1.16

*Note:* Means with different superscripts differ significantly at  $p < .001$

### Measurements for the Major Variables

Major variables being measured in this study included previous contact with Muslims, communication satisfaction, communication effectiveness, communication appropriateness, intergroup anxiety and outgroup attitudes.

**Prior contact quantity.** Contact quantity was measured using two items. First, participants were asked to indicate whether they knew any Muslim Americans or not. If participants indicated that they knew a Muslim American, they were asked to estimate the number of Muslim Americans they knew.

**Perceptions of religious differences.** In the present study, group salience was defined as “an individual’s awareness of group memberships and respective group differences in an intergroup encounter” (Harwood, Raman, & Hewstone, p. 182), in this case not only was it important for the participants to be aware of the target’s religious identity, but it was also important for the participants to perceive the religious identity differences during the intergroup contact. Three items adapted from Palomares (2008) were used to measure participants’ perceptions of religious identity differences between themselves and the target. The items included “When I viewed my partner’s Facebook page, I thought that my partner’s religion as a Muslim would matter in our face-to-face communication,” “When I viewed my partner’s Facebook page, I thought about the religious differences between my partner and myself” and

“When I viewed my partner’s Facebook page, I thought about being a Muslim or non-Muslim.”

The internal consistency of the scale was found to be satisfactory, Cronbach’s alpha = .70.

**Communication Satisfaction.** The participants’ perceived conversational satisfaction after reading the email from the partner was measured using ten items from Zhang (2002) and Zhang, Harwood, and Hummert (Zhang et al., 2005). Five of the items were positive (respected, happy, satisfied, encouraged, and proud) and five were negative (frustrated, discouraged, disappointed, embarrassed, and annoyed). Participants were asked to indicate their satisfaction on a seven-point Likert scale (1 = not at all, 7 = extremely). The Communication Satisfaction scale was found to be highly reliable ( $\alpha = .96$ ).

**Communication Effectiveness.** The effectiveness of the emails was assessed by adapting Gross, Guerrero, and Alberts’ (2004) communication competency scale. In the questionnaire, three items were used to measure effectiveness on a seven-point scale (1 = strongly disagree, 7 = strongly agree). The items included “My partner’s email was unrewarding to the completion of our project,” “My partner’s email was useless to deal with the class project,” and “My partner’s email was helpful in helping us to move forward with the project.” Cronbach’s alpha for the scale was .86

**Communication Appropriateness.** The appropriateness of the emails was assessed also by adapting Gross, Guerrero, and Alberts’ (2004) communication competency scale. Three items were used to measure the appropriateness of the email, also on a seven-point scale (1 = strongly disagree, 7 = strongly agree). Participants were asked to indicate their agreement with these statements: “My partner’s email was very proper,” “My partner said some things that should not have been said in the email,” and “At least one of my partner’s remarks in the email about the situation was rude.” The scale was highly reliable, with a Cronbach’s alpha value of .93.

**Intergroup anxiety.** Intergroup anxiety was measured at the individual level. Intergroup anxiety was measured by using two separate scales. Stephan and Stephan's (1985) Intergroup Anxiety scale consisting of ten items (awkward, self-conscious, happy, accepted, confident, irritated, impatient, defensive, suspicious, and careful) was used to measure the participants' anxiety. The participants were told to imagine that they actually had to meet and work with the target, and then indicated their feelings on seven-point scales (1 = not at all, 7 = extremely). One item, careful, was reworded as cautious in the present study. This scale was found to be reliable ( $\alpha = .93$ ).

**Cognitive dimension of outgroup attitudes.** The cognitive dimension of outgroup attitudes were measured using a combination of two sets of scales. The first scale included nine bipolar adjectives separated by seven-point scales (Pettigrew & Tropp, 2005). Participants were asked to indicate their perceptions toward Muslim Americans fall on the scale. Some of the adjective pairs were warm-cold, tolerant-intolerant, good-natured-not good-natured, and sincere-insincere. The second scale used in this study was an adaptation from Islam and Hewstone's scale (1993). The scale consisted of eight bipolar adjectives separated by seven-point scales and asked the respondents to rate where, on average, Muslim Americans fell on each of eight dimensions (aggressive, conservative, cool-headed, deceitful, hospitable, intelligent, patriotic and selfish). One item, intelligent, was also available in Pettigrew and Tropp's (2005) scale, so the item was merged. The scale was highly reliable, with Cronbach's alpha value of .95.

**Affective dimension of outgroup attitude.** The affective dimension of outgroup attitude was assessed using Wright, Aron, McLaughlin-Volpe and Ropp's (1997) scale, as adapted by Shim, Zhang, and Harwood (2012). The scale consisted of nine bipolar adjectives separated by seven-point scales. Participants were asked to indicate their feelings when they thought of

Muslims in general. The adjective pairs were warm-cold, negative-positive, friendly-hostile, respect-contempt, suspicious-trusting, admiration-disgust, unfavorable-favorable, uncomfortable-comfortable, unpleasant-pleasant. Some items were reverse coded. Participants were also asked to indicate their overall attitude toward Muslims in general on a seven point scale, whether it was strongly negative (1) or strongly positive (7). The Cronbach's alpha for this scale was .97.

**Behavioral dimension of outgroup attitude.** The participants' behavioral intention was measured using a scale adapted from Husnu and Crisp (2010) which consisted of 5 items, and Hutchinson and Rosenthal (2011) which consisted of 4 items. On seven-point scales, participants were asked to indicate their willingness to interact and learn more about Muslim Americans in the future, and how much time they would spend for this. Items included "How willing would you be to attend a mosque gathering to learn more about Islamic beliefs and practices?" "I would help a Muslim if he or she was being discriminated against," "I would donate money to organizations whose aim is to reduce prejudice against Muslims," and "I would like to learn about Muslim culture." The Cronbach's alpha for this scale was .89.

### **Pilot 1 Discussion**

There were three goals to be achieved in Pilot 1. The first goal was to test the clarity of information in the passage and in the target's Facebook profile. Second, the validity of the manipulation of the religious identity salience and the message politeness strategies were assessed. Finally, third goal was to assess the clarity of the items used in the study and the reliability of the measures.

The first goal was testing the clarity of the passage and the information in the target's Facebook profile. The passage was clear and the participants were able to recall the situation described in the passage perfectly, indicated by the fact that all participants answered the passage

memory recall questions correctly. Moreover, the participants were also found to be anxious if they had been in a similar situation. Therefore, no changes were necessary in terms of the passage and the situation described in the passage.

The second goal was to assess the validity of the manipulations of religious identity salience and message politeness strategies. An independent samples t-test indicated that there was a significant difference in the means for the high and low-salience conditions, indicating that the manipulations of the target's religious identity salience were successful. However, the scale used for manipulation check only consists of two items, and although there was a significant inter-item correlation between the two items (Pearson's  $r = .59, p < .001$ ), one more item needed to be added to enhance the construct validity of the scale.

The manipulations of the politeness strategies used in the email were also tested in this study. After conducting an independent samples t-test to examine how the direct and indirect strategies were rated in terms of warmth, respect, and assertiveness, it was found that the direct strategy was evaluated as more assertive but less respectful and less warm than the indirect strategy. All of these findings were in line with previous study (Zhang et al., 2005). Finally, the last goal of Pilot 1 was to test the reliability of the major measurements used in the study. All of the major measurements were found to be internally consistent; therefore, no changes would be made on the scales.

## **Pilot 2**

The goal of Pilot 2 was to reassess the validity of the manipulation of religious identity salience. The validity of the politeness strategies manipulation was also reassessed.

## **Participants**

Participants for the study were recruited from the basic communication course research pool and were given partial course credits for their participations. One hundred and seventy one American undergraduate students participated in the study. Further analysis showed that two participants were Muslims, and 11 participants were not able to correctly identify the target's religions. These 13 participants were excluded from further analysis, bringing the total number of participants to 158 ( $M_{age} = 19.86$ ,  $SD = 2.82$ , range = 18-39), 67 of which were male and 91 were female. The majority of the participants ( $n = 113$ ) were Christians, 8 were Jewish, 2 were Buddhist, 8 were Catholics, and 34 did not identify with any religions.

## **Procedures**

The procedures for Pilot 2 was exactly the same as the procedures for Pilot 1. Participants were asked to complete an online survey and a set of demographic questions. The participants were then asked to read a passage describing the situation. After the participants finished reading the passage, they were asked to complete questions testing their memory of the situation. This time, to ensure that the participants had the correct information in their mind, if the participants answered the questions incorrectly, a message showing the correct answer would pop up. Then, the participants were asked to indicate the level of anxiety they would feel if they were actually in a situation as described in the passage. These questions ensured that the participants knew what was going on in the situation and that they internalized the situation.

Following the completion of these questions, the participants were randomly assigned to one of the twelve experimental conditions featuring a same-sex counterpart. Similar to the procedure of Pilot 1, the participants were told that they were able to view the target's Facebook page, and were asked to study the target's Facebook page to find out more about him/her.

Participants could view the page for as long as they want; however, they would not be able to view the page again once they moved forward. They were then required to answer two sets of questions. Similar to Pilot 1, the first set of questions consisted of five questions which ensured that the participants really viewed the Facebook page and paid attention to the available information regarding the target's religious identity. The next set of questions was a scale consisting of three items measuring identity salience. The purpose of these questions were to test the validity of the manipulations of the religious identity.

After answering questions regarding the salience of the target's religious identity, the participants were told that the target had initiated contact through email and that they were able to view and read the email. The participants were told that they had as much time as they needed to read the email from the target, because they would not be able to go back to the email again once they moved forward to the next part. The participants were then asked to answer twelve items measuring emotional tone that tested the validity of the manipulations of the message politeness strategy.

## **Materials**

**Facebook page.** The results from Pilot 1 revealed that some participants missed the target's religion. Moreover, although the manipulation check indicated that there was a significant difference in the means of the target's identity salience for the high and low-salience condition, the participants still missed the target's religion, especially in the high salience condition. Therefore, two changes were made. First, a sentence was added on the instruction that was shown prior to the Facebook page. The sentence specifically asked the participants to pay attention to the 'About' section of the Facebook page ("Please make sure you read the 'About' section on the Facebook page to find out more about your partner."). Moreover, the sentence was

typed in the color red and in a bigger font to increase its visibility. The pieces of information included in the ‘About’ section were the target’s status as a student in a large Midwestern university, the target’s current city of residence and the target’s religious views. These changes were made to minimize the likelihood that the participants would miss the target’s religion.

**Religious identity salience manipulation check.** Following similar procedures in Pilot 1, the participants were asked to identify the target’s religion first (i.e. “What is your partner’s religion?”). Out of 169 participants, 158 participants (93.5%) were able to correctly identify the target’s religion. A total of eleven participants (6.5%) were not able to correctly identify the target’s religion. Six out of the 11 participants were not able to recall the target’s religion (i.e. answered “I don’t know”), and of these, one participant was in the high-salience condition, and five were in the low-salience condition. Five other participants misidentified the target’s religion, and of these, two participants in the high-salience condition mentioned that the target was Christian, and one participant in the low-salience condition identified the target as Jewish. Therefore, these 11 participants were excluded from the analysis, bringing the total number of participants to 158.

In addition to the two seven-point scales used in Pilot 1 (i.e. “When I viewed my partner’s Facebook page, I was aware of my partner’s strong identification with Islam,” and “When I viewed my partner’s Facebook page, I thought that being a Muslim was central to my partner’s religious identity”), one item on a seven-point Likert scale was added (i.e. “When I viewed my partner’s Facebook page, it was clear to me that my partner’s religion was important in my partner’s daily life”). The overall scale was highly reliable, achieving a Cronbach’s alpha score of .92. An independent samples t-test was conducted to compare the means for the high and low salience condition. There was a significant difference on the means for the high salience

condition ( $M = 6.31, SD = .97$ ) and the low salience condition, ( $M = 3.89, SD = 1.70$ ),  $t(233) = 13.59, p < .001$ , suggesting that the manipulations of the religious identity salience was successful.

**Message politeness strategies manipulation check.** The manipulation of the politeness strategies used in the emails was reassessed by measuring the participants' perception of the emotional tone of the email. Participants were asked to rate the emotional tone of the email (cold, caring, hostile, respectful, impolite, supportive, assertive, controlling, and directive) on a seven-point Likert scale (1 = not at all, 7 = extremely). There are three dimensions measured, namely respect (respectful, impolite, and supportive), assertiveness (assertive, directive, and controlling), and warmth (cold, caring, and hostile). The warmth dimension was found to be internally consistent, with a Cronbach's alpha value of .92, and so was the respect dimension,  $\alpha = .92$ , and the assertiveness dimension,  $\alpha = .79$ .

An independent samples t-test was conducted to compare the mean scores for warmth, respect and assertiveness in the direct and indirect strategies. Overall, the direct and indirect strategies were significantly different in terms of warmth, respect and assertiveness (see Table 2). The direct strategy ( $M_{Direct} = 2.73, SD = 1.36$ ) was rated to be less warm than the indirect strategy ( $M_{Indirect} = 6.34, SD = .79$ ),  $t(156) = -20.38, p < .001$ . The direct strategy ( $M_{Direct} = 2.85, SD = 1.29$ ) was also found to be significantly less respectful than the indirect strategy ( $M_{Indirect} = 6.29, SD = .79$ ),  $t(156) = -20.09, p < .001$ . Finally, the direct strategy ( $M_{Direct} = 5.81, SD = 1.15$ ) was rated to be more assertive than the indirect strategy ( $M_{Indirect} = 3.53, SD = 1.12$ ),  $t(156) = 12.58, p < .001$ .

Table 2. Manipulation Check Results from Pilot 2: Comparisons of Means and Standard Deviations for Warmth, Respect, and Assertiveness across Conditions

	Direct		Indirect	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Warmth	2.73 <sup>a</sup>	1.36	6.34 <sup>b</sup>	.79
Respect	2.85 <sup>a</sup>	1.29	6.29 <sup>b</sup>	.79
Assertiveness	5.81 <sup>a</sup>	1.12	3.53 <sup>b</sup>	1.12

*Note:* Means with different superscripts differ significantly at  $p < .001$

## Pilot 2 Discussion

The goal of Pilot 2 was to reassess the validities of the manipulation of religious identity salience and politeness strategies after some change was made based on the results of Pilot 1. The manipulation of the religious identity was successful following the addition of one item in the scale used for the religious identity salience manipulation check. Moreover, the scale was found to be reliable, Cronbach's alpha .92. An independent samples t-test revealed that the means for the high-salience condition and the low-salience condition were significantly different, indicating the success of the manipulation of the religious identity salience. Although the manipulations of the politeness strategy was successful in Pilot 1, they were reassessed in Pilot 2. The manipulations of the politeness strategies were also successful in this pilot study. The independent samples t-test indicated that the direct and indirect strategy were rated significantly different in terms of warmth, respect, and assertiveness. In line with the literature, the direct strategy was rated to be less warm, less respectful and more assertive compared to the indirect strategy.

## Main Study

Four-hundred and eighty American undergraduate students were recruited from the basic communication course research pool in a large Midwestern university and were given partial course credit for their participation. An addition of 18 participants were recruited from an

intercultural communication course in the same university, bringing the total number of participants to 498. These participants also received partial course credit for their participation. From the 498 participants, 54 did not finish the survey, eight were Muslim, 21 did not correctly identify the target's religion, and two were under eighteen years old. These participants ( $n = 85$ ) were excluded from further analysis, bringing the total number of participants to 413 ( $M = 19.64$ ,  $SD = 2.75$ , range = 18-39). The majority of the participants ( $n = 286$ ) were Christians, 22 were Jewish, 6 were Buddhist, and 86 did not identify with any religions.

### **Procedures**

The same procedures as in Pilot 2 were used in the Main Study. Participants were asked to complete an online survey in which they answered demographic questions, and were then asked to read a passage describing a classroom situation. In the situation, they were asked to imagine that they were absent from an important class meeting. To ensure that the participants had the right information in their mind after reading the passage, they were required to answer the same two sets of questions which were used in Pilot 2. The first set of questions tested whether the participants read the passage and their memory regarding the situation, while the second set of questions measured the level of anxiety that they felt if they were actually in a situation as described in the passage. Results showed that all participants provided the correct answers to the first set of questions, indicating that they read and understood the passage.

The second set of questions measured the participants' level of anxiety if they were in a situation described in the passage. The items include "How anxious would you be after missing this class meeting?" ( $M = 5.45$ ;  $SD = 1.31$ ), "How important is it for you to be able to complete this project well?" ( $M = 6.52$ ;  $SD = .78$ ), "How important would it be for you to be able to work well with your partner in this project?" ( $M = 6.11$ ;  $SD = .99$ ), "If you could get a hold of your

teammate's contact information, how important is it for you to contact this person?" ( $M = 6.20$ ;  $SD = .99$ ), "If your partner contacts you first, how important would it be for you to read his/her email?" ( $M = 6.57$ ;  $SD = .75$ ). A series of one-sample t-tests revealed that all of the means for all of the items were significantly above the midpoint of 4,  $t(412) = 22.55$ ,  $t(412) = 65.69$ ,  $t(412) = 43.59$ ,  $t(412) = 45.14$ ,  $t(412) = 69.30$  respectively, and  $p < .001$  for all of the items. These results indicated that the participants had internalized the situation and felt anxious before viewing the target's Facebook page and reading the target's email.

This experiment employs a 2 x 2 x 2 (religious identity: high and low salience; politeness strategies: direct and indirect; gender: male and female); therefore, the participants were randomly assigned to one of the eight experimental conditions featuring a same-sex counterpart. There were more female ( $n = 245$ ) than male ( $n = 168$ ) participants. Table 3 illustrates the distribution of participants in each experimental condition.

Table 3: The Distribution of Participants in each Experimental Condition

Politeness Strategy	Direct Strategy		Indirect Strategy		Totals
	High Religious Identity Salience	Low Salience	High Salience	Low Salience	
Sex					
Male	44 (10.7%)	39 (9.4%)	43 (10.4%)	42 (10.2%)	168 (40.7%)
Female	61 (14.8%)	62 (15%)	63 (15.3%)	59 (14.3%)	245 (59.3%)
Totals	105 (25.5%)	101 (24.4%)	106 (25.7%)	101 (24.5%)	413 (100%)

Before viewing the target's Facebook page, the participants were specifically instructed to pay attention to the 'About Me' section in the page and to study the target's Facebook page to find out more about him/her. The participants were also warned that once they moved forward

from the page, they could not go back to view the Facebook page again. This instruction was exactly the same with the instruction used in Pilot 2. After the participants finished viewing the Facebook page, they had to answer two sets of questions which were also used in Pilot 2. The first set of questions consisted of five questions to ensure that the participants really viewed the Facebook page and paid attention to all of the available information regarding the target's religious identity. The same scale consisting of three items from Pilot 2 was used to test the validity of the manipulations of the religious identity salience.

Similar to the procedures used in Pilot 1, participants were randomly assigned to view the Facebook page of a same-sex counterpart. After they viewed the Facebook page, they were asked to identify the targets' gender. All participants correctly identified the targets' gender. After completing this part, the participants were told that their partner (the target) had initiated contact through email and that they were able to view and read the email. Similar to the instructions in Pilot 2, the participants were told that they had as much time as they needed to read the email from the target, because they would not be able to go back to the email again once they moved forward to the next part. The participants were then asked to answer twelve items measuring emotional tone of the message in the email that tested the validity of the manipulations of the message politeness strategy.

Finally, the participants were directed to the questions for the major variables. As in Pilot 2, there were six major dependent measures in the main study. The variables included the measurements of the participants' perceived communication satisfaction, the target's perceived communication effectiveness and communication appropriateness, and the participants' attitudes toward the Muslim group as a whole at the cognitive, affective and behavioral levels. Moreover,

the participants' perceived intergroup anxiety at the individual and group level was also measured.

**Religious identity salience manipulation check.** Following similar procedures in Pilot 2, the participants were asked to identify the target's religion first (i.e. "What is your partner's religion?"). In this study, 21 out of 434 participants were not able to correctly identify the target's religion. Fourteen out of the 21 participants were not able to recall the target's religion (i.e. answered "I don't know"), all of whom was in the low-salience condition. Seven other participants misidentified the target's religion, and of these, four participants in the high-salience condition mentioned that the target was Buddhist or Christian, and three participants in the low-salience condition identified the target as either Christian or Jewish. Therefore, these 21 participants were excluded from the analysis, bringing the total number of participants to 413.

The same three seven-point scales from Pilot 2 was used in this study (i.e. "When I viewed my partner's Facebook page, I was aware of my partner's strong identification with Islam," "When I viewed my partner's Facebook page, I thought that being a Muslim was central to my partner's religious identity," and "When I viewed my partner's Facebook page, it was clear to me that my partner's religion was important in my partner's daily life"). The internal consistency of the scale was also found to be satisfactory in this study, Cronbach's alpha = .91. An independent samples t-test was conducted to compare the religious identity salience for the high-salience and the low-salience conditions. There was a significant difference in the means for the high ( $M_{High} = 6.27, SD = .97$ ) and low-salience ( $M_{Low} = 3.64, SD = 1.58$ ) conditions,  $t(411) = -20.51, p < .001$ , indicating that the manipulation of the target's religious identity salience was successful.

**Message politeness strategies manipulation check.** The manipulation of the politeness strategies used in the emails was reassessed by measuring the participants' perception of the emotional tone of the email. Participants were asked to rate the emotional tone of the email (cold, caring, hostile, respectful, impolite, supportive, assertive, controlling, and directive) on a seven-point Likert scale (1 = not at all, 7 = extremely). There are three dimensions measured, namely respect (respectful, impolite, and supportive), assertiveness (assertive, directive, and controlling), and warmth (cold, caring, and hostile). The warmth dimension was found to be internally consistent, with a Cronbach's alpha value of .92, and so was the respect dimension,  $\alpha = .92$ , and the assertiveness dimension,  $\alpha = .78$ .

An independent samples t-test was conducted to compare the mean scores for warmth, respect and assertiveness in the direct and indirect strategies. Overall, the direct and indirect strategies were significantly different in terms of warmth, respect and assertiveness (see Table 4). The direct strategy ( $M_{Direct} = 2.72$ ,  $SD = 1.33$ ) was rated to be less warm than the indirect strategy ( $M_{Indirect} = 6.41$ ,  $SD = .74$ ),  $t(411) = -34.77$ ,  $p < .001$ . The direct strategy ( $M_{Direct} = 2.91$ ,  $SD = 1.30$ ) was also found to be significantly less respectful than the indirect strategy ( $M_{Indirect} = 6.36$ ,  $SD = .74$ ),  $t(411) = -33.17$ ,  $p < .001$ . Finally, the direct strategy ( $M_{Direct} = 5.97$ ,  $SD = 1.01$ ) was rated to be more assertive than the indirect strategy ( $M_{Indirect} = 3.61$ ,  $SD = 1.20$ ),  $t(411) = 21.72$ ,  $p < .001$ .

Table 4. Manipulation Check Results from Main Study: Comparison of Means and Standard Deviations for Warmth, Respect, and Assertiveness across Conditions

	Direct		Indirect	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Warmth	2.72 <sup>a</sup>	1.33	6.41 <sup>b</sup>	.74
Respect	2.91 <sup>a</sup>	1.37	6.36 <sup>b</sup>	.74
Assertiveness	5.97 <sup>a</sup>	1.01	3.61 <sup>b</sup>	1.20

*Note:* Means with different superscripts differ significantly at  $p < .001$

## Major Measurements

**Participants' perceptions of religious differences.** Three items from Pilot 1 were used to measure participants' perceptions of religious identity differences between themselves and the target. The items included "When I viewed my partner's Facebook page, I thought that my partner's religion as a Muslim would matter in our face-to-face communication," "When I viewed my partner's Facebook page, I thought about the religious differences between my partner and myself" and "When I viewed my partner's Facebook page, I thought about being a Muslim or non-Muslim." The internal consistency of the scale was found to be satisfactory, Cronbach's alpha = .70.

**Communication Satisfaction.** Ten items from Pilot 1 were used to measure the participants' perceived communication satisfaction after reading the email from the target. The Communication Satisfaction scale was found to be highly reliable ( $\alpha = .96$ ).

**Communication Effectiveness.** Three items from Pilot 1 were used in the main study to assess the effectiveness of the target's emails, and the items were found to be reliable. Cronbach's alpha for the scale was .87.

**Communication Appropriateness.** The appropriateness of the emails was also assessed using the same scale from Pilot 1. The scale was highly reliable, with a Cronbach's alpha value of .94.

**Intergroup anxiety.** As in Pilot 1, intergroup anxiety was measured at the individual level. Intergroup anxiety was measured by using two separate scales. The scale, from Stephan and Stephan (1985), was also found to be reliable ( $\alpha = .94$ ).

**Cognitive dimension of outgroup attitudes.** The same sixteen bipolar items in Pilot 1 measuring the cognitive dimension of outgroup attitude were used in the main study. The scale was highly reliable, with Cronbach's alpha value of .93.

**Affective dimension of outgroup attitude.** The affective dimension of outgroup attitude was assessed using the same items from Pilot 1. The scale consisted of nine bipolar adjectives separated by seven-point scales. Participants were asked to indicate their feelings when they thought of Muslims in general. The Cronbach's alpha for this scale was .97.

**Behavioral intentions.** The participants' behavioral intention was measured using the same nine items from Pilot 1. Participants were asked to indicate their willingness to interact and learn more about Muslim Americans in the future, and how much time they would spend for interacting with them. The Cronbach's alpha for this scale was .85.

## **Summary**

This experimental study aimed to examine the effects of religious identity salience and message politeness strategies on participants' perceptions of quality of contact (communication satisfaction, communication effectiveness, and communication appropriateness), intergroup anxiety, and their effects on attitudes (i.e. cognitive, affective, behavioral) toward the Muslim group as a whole. The study employed a 2 x 2 x 2 (religious identity: high and low salience; politeness strategies: direct and indirect; gender: male and female) design.

For the purpose of the present study, a passage describing a classroom situation was created to provide context for the participants before viewing the target's Facebook page and reading an email from the target. Four Facebook profiles (two profiles for each the male and female target) were created to represent the target's Muslim religious identity salience: high and low identity salience. Two emails were created based on politeness theory, the content of which

was varied to reflect one of the two message politeness strategies: the direct strategy and the indirect strategy. Two pilot studies were conducted prior to the main study to examine the validity of the manipulations of the religious identity salience and message politeness strategies and the reliability of the major measurements. Results from both pilots showed that the manipulations of the target's religious identity salience and message politeness strategies were successful.

In the main study, the participants ( $N = 413$ ) were asked to answer demographic questions first before being randomly assigned to one of the eight experimental conditions. The participants then responded to manipulation check items and answered questions on their perceptions of communication satisfaction, the target's communication effectiveness and appropriateness, perceived religious differences, intergroup anxiety, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. The Cronbach's alphas indicated that all of the major measurements were reliable.

## CHAPTER FOUR: RESULTS

This experimental study examined the effects of religious identity salience and message politeness strategies on participants' perceptions of quality of contact (i.e. communication satisfaction, communication effectiveness, and communication appropriateness), intergroup anxiety in a non-face-to-face situation, and their effects on attitudes (i.e. cognitive, affective, and behavioral) toward the Muslim group as a whole. Participants read a passage describing a situation where they missed a class meeting, resulting in their assigned partner in a class group project to work on his/her own. Participants then viewed the partner's (the target's) Facebook page. The Facebook pages were varied to reflect different Muslim religious identity salience: high identity salience and low identity salience. After viewing the Facebook page, the participants read the email from the target, which addressed the participants' absence from class. The content of the emails was varied to reflect one of the two message politeness strategies: the direct strategy and the indirect strategy.

Before the hypotheses were tested, independent samples t-tests were conducted to test the gender differences on the major variables. Results indicated that there were non-significant differences between female and male participants on any of the major measures (see Table 5).

Table 5. Means and Standard Deviations of the Major Variables based on Gender

	Male		Female		<i>t</i> (411)	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Com.Satisfaction	4.55	1.62	4.21	1.93	1.87	> .05
Com.Effectiveness	5.25	1.67	4.98	1.84	1.52	> .05
Com.Appropriateness	5.17	1.83	4.77	2.12	1.97	> .05
Anxiety	3.36	1.43	3.67	1.70	-1.90	> .05
Cognitive	4.75	.97	4.61	.97	1.49	> .05
Affective	4.70	1.02	4.53	1.15	1.60	> .05
Behavioral	4.06	1.12	4.06	1.10	-.07	> .05

The present study tested four hypotheses. Hypothesis 1 predicted that the target's Muslim identity salience would affect the participants' perceptions of religious differences between themselves and the target. Hypothesis 2 predicted that the target's religious identity salience (high and low), perceived religious differences between the participants and the target, and message politeness strategies (direct and indirect) would affect the participants' perceptions of quality of contact (perceived communication satisfaction and judgments of the target's message appropriateness and effectiveness), intergroup anxiety, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

Hypothesis 3 predicted that perceived religious differences would be associated with intergroup anxiety, which would be the focal mediator on the effects of the target's religious identity salience on the individual level contact (perceived communication satisfaction, and judgments of the target's message appropriateness and message effectiveness), and on attitudes toward the Muslim group as a whole (cognitive, affective, behavioral).

Finally, Hypothesis 4 predicted intergroup anxiety would be the focal mediator on the effects of the target's message politeness strategies on the individual level contact (perceived communication satisfaction, and judgments of the target's message appropriateness and message effectiveness), and on attitudes toward the Muslim group as a whole (cognitive, affective, behavioral). Correlations among major variables are presented in Table 6.

Table 6. Means, Standard Deviations, and Correlations of Major Variables across Conditions

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7
1. Perc.differences	2.85	1.39							
2. Com. satisfaction	4.35	1.82	-.09						
3. Com. effect.	5.09	1.77	-.05	.86***					
4. Com. approp.	4.94	2.02	-.07	.89***	.88***				
5. Anxiety	3.54	1.60	.14***	-.90***	-.80***	-.84***			
6. Cognitive	4.67	.97	-.22***	.25***	.22***	.20***	-.26***		
7. Affective	4.60	1.10	-.27***	.23***	.22***	.17***	-.27***	.73***	
8. Behavioral	4.06	1.11	-.20***	.06	.09	.03	-.08	.42***	.50***

\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

### Effects of Religious Identity Salience on Perceptions of Religious Identity Differences

Hypothesis 1 predicted that the target's religious identity salience would affect the participants' perceptions of religious differences between themselves and the target. A univariate analysis of variance was conducted to test the hypothesis. The participants' sex and the number of Muslim Americans that the participants knew were covariates. Results showed a significant main effect of the target's religious identity salience on the participants' perception of religious differences between themselves and the target,  $F(1, 407) = 20.82, p < .001, \eta_p^2 = .05$ .

Specifically, participants who viewed the Facebook page representing the target's high Muslim identity salience reported a higher level of religious differences between themselves and the target ( $M_{high} = 3.15, SD = 1.45$ ) than those who viewed the Facebook page representing the target's low Muslim identity salience ( $M_{low} = 2.54, SD = 1.25$ ). Therefore, Hypothesis 1 was supported.

### Effects of Religious Identity Salience and Message Politeness Strategies on Communication Satisfaction

Hypothesis 2 predicted that controlling for same-sex dyads and the number of Muslim Americans the participants knew, the target's religious identity salience, perceived religious differences between the participants and the target, and message politeness strategies would

affect the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, level of perceived intergroup anxiety, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. To test the hypothesis, a total of seven regression analyses with 5,000 bootstrap samples using Hayes' (2013) PROCESS for SPSS (Release 2.13) were conducted (Hayes, 2013). Prior to conducting the tests of indirect effects, the target's Muslim identity salience was dummy coded into 0 (i.e. low identity salience) and 1 (high identity salience). The message politeness strategies were also dummy coded into 0 (i.e. direct strategy) and 1 (indirect strategy).

**Communication satisfaction.** Controlling for the same-sex dyads, the number of Muslim Americans that the participants knew, the first analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on participants' perceptions of communication satisfaction. Model 3 (see Figure 1) from Hayes' (2013) PROCESS for SPSS was used. The model was chosen because it tests the effects of three independent variables and interaction effects among the three variables (three two-way interactions and one three-way interaction) on the criterion variable (see Figure 2). Two cases were deleted due to missing data,  $N = 411$ .

Figure 1. The Relationship of Variables in Model 3 from Hayes' (2013) PROCESS

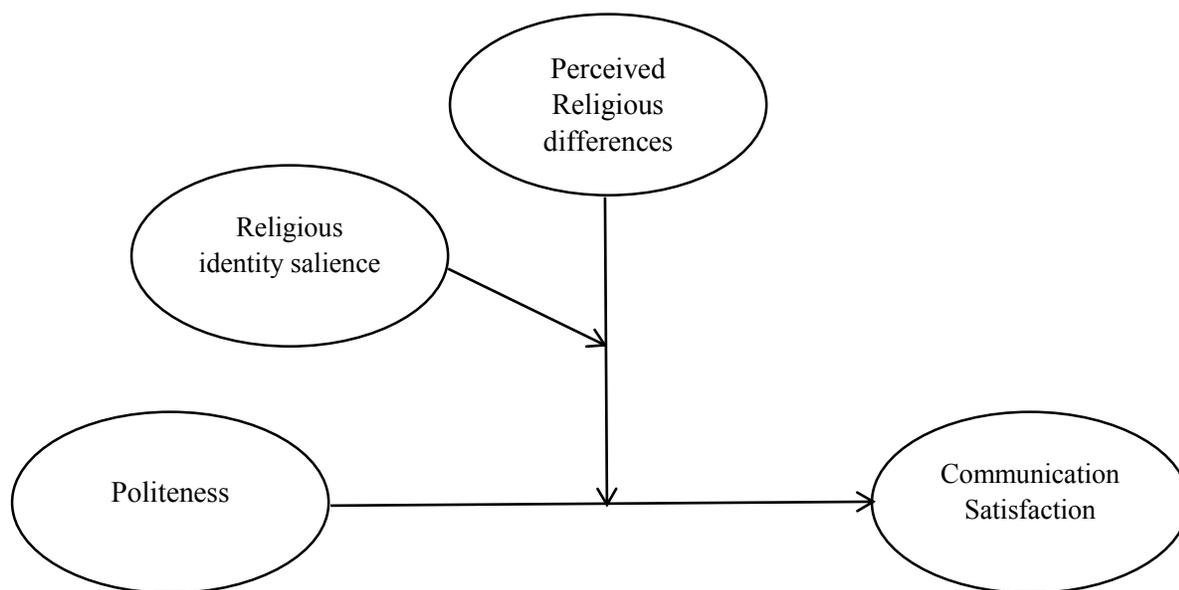
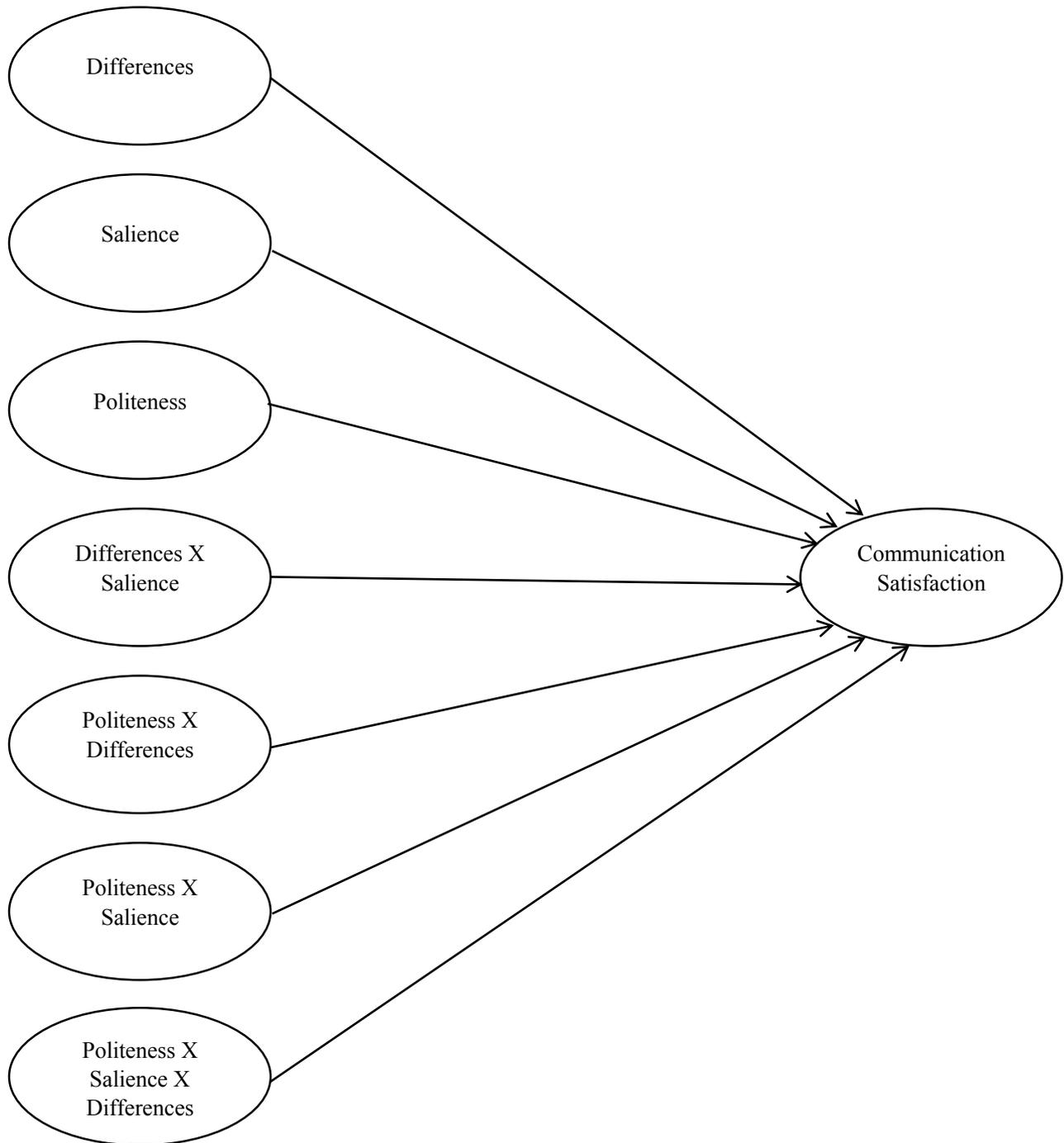


Figure 2. Conditional Effects of the Predictors on Communication Satisfaction



Controlling for the same-sex dyads and the number of Muslims that the participants knew, results demonstrated that message politeness strategies, religious identity salience, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the participants' perceptions of communication satisfaction,  $R^2 = .75$ ,  $F(9, 401) = 150.45$ ,  $p < .001$ . Specifically, the results indicated that the participants' perceptions of communication satisfaction were significantly predicted by message politeness strategies ( $\beta = 3.12$ <sub>[95%CI=2.93; 3.31]</sub>,  $SE = .10$ ,  $t = 32.24$ ,  $p < .001$ ), and by perceptions of religious differences ( $\beta = -.11$ <sub>[95%CI=-.18; -.03]</sub>,  $SE = .04$ ,  $t = -2.80$ ,  $p = .005$ ). The participants who read the email from the target using the indirect strategy reported a higher level of communication satisfaction than those who read the email using the direct strategy. However, the participants' perceptions of communication satisfaction decreased as the perceived religious differences between themselves and the target increased. Religious identity salience was not a significant predictor of communication satisfaction ( $\beta = .09$ <sub>[95%CI=-.10; .28]</sub>,  $SE = .10$ ,  $t = .89$ ,  $p = .37$ ). None of the interactions were significant in predicting communication satisfaction (see Table 7).

Table 7. The Effects of Religious Identity Salience and Message Politeness Strategies on Communication Satisfaction

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Saliency (High and Low)	.09	.10	.89	.37	-.10	.28
Politeness	3.12 <sup>***</sup>	.10	32.24	.000	2.93	3.31
Differences	-.11 <sup>**</sup>	.04	-2.80	.005	-.18	-.03
Politeness * Differences	-.06	.08	-.78	.44	-.21	.09
Politeness * Saliency	.03	.20	.17	.87	-.36	.42
Differences * Saliency	-.02	.08	-.30	.77	-.18	.13
Politeness * Differences * Saliency	.008	.16	.05	.96	-.30	.31

Model Summary:  $R^2 = .75$ ,  $F(9, 401) = 150.45$ ,  $p < .001$ ; <sup>\*\*\*</sup> $p < .001$ ; <sup>\*\*</sup> $p < .01$ ; <sup>\*</sup> $p < .05$

**Communication Effectiveness.** The second analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on participants' perceptions of the target's communication effectiveness. Following the analysis on communication satisfaction, Model 3 from Hayes' (2013) PROCESS for SPSS was also used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable. Three cases were deleted due to missing data,  $N = 410$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity salience, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the participants' perceptions of the target's communication effectiveness,  $R^2 = .59$ ,  $F(9, 400) = 67.99$ ,  $p < .001$ . Specifically, the results indicated that the participants' perceptions of the target's communication effectiveness were significantly predicted by message politeness strategies ( $\beta = 3.12_{[95\%CI = 2.45; 2.92]}$ ,  $t = 22.47$ ,  $p < .001$ ). The participants who read the email using the indirect strategy perceived the message to be more effective than those who read the email using the direct strategy. Religious identity salience and perceived religious differences were non significant predictors of the participants' perceptions of the target's communication effectiveness. None of the four interactions were significant in predicting the target's communication effectiveness (see Table 8).

Table 8. The Effects of Religious Identity Salience and Message Politeness Strategies on the Perceptions of the Target's Communication Effectiveness

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	-.06	.04	-1.46	.15	-.15	.02
Politeness	2.68***	.12	22.47	.000	2.45	2.91
Salience (High and Low)	.15	.12	1.24	.22	-.09	.38
Politeness * Differences	-.05	.09	-.63	.53	-.23	.12
Politeness * Salience	-.06	.24	-.25	.80	-.54	.42
Differences * Salience	-.05	.09	-.55	.58	-.22	.12
Politeness * Differences * Salience	.15	.17	.92	.36	-.18	.50

Model Summary:  $R^2 = .59$ ,  $F(9, 400) = 67.99$ ,  $p < .001$ .; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Communication Appropriateness.** The third analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on participants' perceptions of the target's communication appropriateness. Model 3 from Hayes' (2013) PROCESS for SPSS was used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable. Three cases were deleted due to missing data,  $N = 410$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity salience, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the participants' perceptions of the target's communication appropriateness,  $R^2 = .70$ ,  $F(9, 400) = 115.26$ ,  $p < .001$ . Specifically, the results indicated that the participants' perceptions of the target's communication appropriateness were significantly predicted by message politeness strategies ( $\beta = 3.33_{[95\%CI=3.10; 3.56]}$ ,  $t = 28.57$ ,  $p < .001$ ). The participants who read the email using the indirect strategy perceived the message to be more appropriate than those who read the email using the direct strategy. Religious identity salience and perceived religious differences were non significant predictors of the participants'

perceptions of the target's communication appropriateness. Moreover, none of the four interactions were significant in predicting the target's communication appropriateness (see Table 9).

Table 9. The Effects of Religious Identity Salience and Message Politeness Strategies on the Perceptions of the Target's Communication Appropriateness

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	-.08	.04	-1.89	.06	-.17	.003
Politeness	3.33***	.12	28.57	.000	3.09	3.56
Salience (High and Low)	.17	.12	1.45	.15	-.06	.40
Politeness * Differences	-.04	.09	-.42	.68	-.21	.14
Politeness * Salience	-.19	.23	-.80	.43	-.65	.27
Differences * Salience	-.10	.09	-1.10	.27	-.27	.08
Politeness * Differences * Salience	.10	.18	.58	.56	-.25	.45

Model Summary:  $R^2 = .70$ ,  $F(9, 400) = 115.26$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Intergroup Anxiety.** The fourth analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on participants' perceptions of intergroup anxiety. Following the previous analyses, Model 3 from Hayes' (2013) PROCESS for SPSS was used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable. Four cases were deleted due to missing data,  $N = 409$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity salience, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the participants' perceptions of intergroup anxiety,  $R^2 = .62$ ,  $F(9, 399) = 76.93$ ,  $p < .001$ . Specifically, the results indicated that the participants' perceptions of intergroup anxiety were significantly predicted by message politeness strategies ( $\beta = -2.44$ <sub>[95%CI = -2.64; -2.24]</sub>,  $t = -23.96$ ,  $p < .001$ ), religious identity salience ( $\beta = -.28$ <sub>[95%CI = -.48; -.08]</sub>,  $t = -2.70$ ,  $p = .007$ ), and

the participants' perceptions of religious differences ( $\beta = .17_{[95\%CI = .09; .25]}$ ,  $t = 4.22$ ,  $p < .001$ ).

The participants who read the email using the direct strategy perceived higher level of intergroup anxiety than those who read the email written using the indirect strategy. Moreover, the participants who were in the high salience condition reported more anxiety than those who were in the low salience condition. Finally, the participants who perceived greater religious differences between themselves and the target also reported more anxiety than those who perceived smaller religious differences between themselves and the target. None of the four interactions were significant in predicting intergroup anxiety (See Table 10).

Table 10. The Effects of Religious Identity Salience and Message Politeness Strategies on the Perceptions of Intergroup Anxiety

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	.17***	.04	4.22	.000	.09	.25
Politeness	-2.44***	.10	-23.96	.000	-2.64	-2.24
Salience (High and Low)	-.28**	.10	-2.70	.007	-.48	-.08
Politeness * Differences	.08	.08	.95	.34	-.08	.24
Politeness * Salience	-.10	.21	-.47	.64	-.51	.31
Differences * Salience	-.01	.08	-.15	.88	-.17	.15
Politeness * Differences * Salience	-.0009	.16	-.006	1.00	-.32	.32

Model Summary:  $R^2 = .62$ ,  $F(9, 399) = 76.93$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Cognitive dimension of attitude towards Muslims as a whole.** The fifth analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on the cognitive dimension of attitudes toward Muslims as a whole. Model 3 from Hayes' (2013) PROCESS for SPSS was used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable (see Figure 4.2). Four cases were deleted due to missing data,  $N = 409$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity salience,

perceived religious differences, and the four interaction terms as a block of variables significantly predicted the cognitive level attitude towards the Muslim group as a whole,  $R^2 = .09$ ,  $F(9, 399) = 4.46$ ,  $p < .001$ . Specifically, the results indicated that the cognitive dimension of attitude was significantly predicted by message politeness strategies ( $\beta = .30_{[95\%CI = .11; .48]}$ ,  $t = 3.13$ ,  $p = .002$ ), and perceptions of religious differences ( $\beta = -.15_{[95\%CI = -.22; -.07]}$ ,  $t = -3.98$ ,  $p < .001$ ). The participants who read the email using the indirect strategy had a more positive view of the Muslim group as a whole than those who read the email using the direct strategy. Moreover, the participants who perceived greater religious differences between themselves and the target had a less positive view of the Muslim group as a whole than those who perceived smaller religious differences between themselves and the target. Religious identity salience was not a significant predictors of the cognitive dimension of attitude towards the Muslim group. Moreover, none of the four interactions were significant in predicting the cognitive dimension of attitude towards Muslims as a whole (See Table 11).

Table 11. The Effects of Religious Identity Salience, Message Politeness Strategies, and Perceived Religious Differences on the Cognitive Dimension of Attitude towards Muslims

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	-.15***	.04	-3.98	.000	-.22	-.07
Politeness	.30**	.09	3.13	.002	.11	.48
Salience (High and Low)	.02	.09	.26	.79	-.16	.21
Politeness * Differences	.03	.07	.44	.66	.11	.18
Politeness * Salience	-.10	.19	-.53	.60	-.47	.27
Differences * Salience	.05	.07	.61	.54	-.10	.19
Politeness * Differences * Salience	.06	.15	.40	.69	-.23	.35

Model Summary:  $R^2 = .09$ ,  $F(9, 399) = 4.46$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Affective dimension of attitude towards Muslims as a whole.** The sixth analysis tested the effects of religious identity salience, perceived religious differences, and message politeness strategies on the affective dimension of attitude towards Muslims as a group. Following the

previous analyses, Model 3 from Hayes' (2013) PROCESS for SPSS was used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable. Five cases were deleted due to missing data,  $N = 408$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity salience, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the affective dimension of attitude towards the Muslim group as a whole,  $R^2 = .12$ ,  $F(9, 398) = 5.88$ ,  $p < .001$ . Specifically, the results indicated that the affective dimension of attitude was significantly predicted by message politeness strategies ( $\beta = .22_{[95\%CI = .006; .43]}$ ,  $t = 2.02$ ,  $p = .04$ ), and the participants' perceptions of religious differences ( $\beta = -.23_{[95\%CI = -.31; -.15]}$ ,  $t = -5.46$ ,  $p < .001$ ). The participants who read the email using the indirect strategy had a more positive affect towards the Muslim group as a whole than those who read the email using the direct strategy. Moreover, the participants who perceived a higher degree of religious differences between themselves and the target had a less positive affect towards the Muslim group as a whole than those who perceived a lower degree of religious differences between themselves and the target. Religious identity salience was not a significant predictor of the affective dimension of attitude towards Muslims. Moreover, none of the four interactions were significant in predicting the affective dimension of attitude towards the Muslim group as a whole (See Table 12).

Table 12. The Effects of Religious Identity Saliency, Message Politeness Strategies, and Perceived Religious Differences on the Affective Dimension of Attitude towards Muslims

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	-.23***	.04	-5.46	.000	-.31	-.15
Politeness	.22*	.11	2.02	.04	.006	.43
Saliency (High and Low)	.09	.11	.84	.40	-.12	.30
Politeness * Differences	-.008	.08	-.10	.92	-.17	.16
Politeness * Saliency	-.16	.21	-.75	.45	-.58	.26
Differences * Saliency	.11	.08	1.33	.18	-.05	.27
Politeness * Differences * Saliency	.10	.17	.58	.56	-.23	.42

Model Summary:  $R^2 = .12$ ,  $F(9, 398) = 5.88$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Behavioral dimension of attitude towards Muslims as a whole.** The seventh analysis tested the effects of religious identity saliency, perceived religious differences, and message politeness strategies on the participants' behavioral intentions toward Muslims as a whole. Following the previous analyses, Model 3 from Hayes' (2013) PROCESS for SPSS was used. The model tested the conditional effects of three independent variables and interaction effects among the three variables on the criterion variable. Five cases were deleted due to missing data,  $N = 408$ .

Controlling for the same-sex dyads and the number of Muslims that the participants know, results demonstrated that message politeness strategies, religious identity saliency, perceived religious differences, and the four interaction terms as a block of variables significantly predicted the participants' behavioral intentions towards the Muslim group as a whole,  $R^2 = .06$ ,  $F(9, 398) = 2.36$ ,  $p = .01$ . Specifically, the results indicated that the participants' behavioral intentions were significantly predicted by the participants' perceptions of religious differences ( $\beta = -.18$  [ $95\%CI = -.27; -.09$ ],  $t = -3.95$ ,  $p < .001$ ). The participants who perceived greater religious differences between themselves and the target reported less interest to interact with Muslims than those who perceived smaller religious differences between themselves and the

target. Religious identity salience was not a significant predictor of behavioral intentions toward Muslims. None of the four interactions were significant in predicting the participants' behavioral intentions toward Muslims. Table 8 presents the overall results of the analysis (See Table 13).

Table 13. The Effects of Religious Identity Salience, Message Politeness Strategies, and Perceived Religious Differences on the Participants' Behavioral Intentions toward Muslims

	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	-.18***	.04	-3.95	.000	-.27	-.09
Politeness	-.10	.11	-.84	.40	-.32	.13
Salience (High and Low)	.07	.11	.64	.52	-.15	.30
Politeness * Differences	-.05	.09	-.51	.61	-.22	.13
Politeness * Salience	-.30	.23	-1.31	.19	-.75	.15
Differences * Salience	.10	.09	1.09	.28	-.08	.27
Politeness * Differences * Salience	.13	.18	.75	.45	-.22	.48

Model Summary:  $R^2 = .06$ ,  $F(9, 398) = 2.36$ ,  $p = .01$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Hypothesis 2 summary.** Hypothesis 2 predicted that the target's religious identity salience (high and low), perceived religious differences, and message politeness strategies (direct and indirect) will affect the participants' perceptions of the quality of contact (perceived communication satisfaction and judgments of the target's message appropriateness and effectiveness), intergroup anxiety, and attitudes toward the Muslim group as a whole (cognitive, affective, and behavioral). The hypothesis was tested by running seven regression analyses using Hayes' (2013) Model 3 for each criterion variable.

Results revealed that the participants' perceived communication satisfaction, cognitive dimension of attitude, and affective dimension of attitude were predicted by perceived religious differences and message politeness strategies. The target's perceived communication effectiveness and communication appropriateness were predicted by message politeness strategies only, while the participants' behavioral intentions were predicted by perceptions of religious differences only. Finally, intergroup anxiety was predicted by the target's religious

identity salience, message politeness strategies, and perceived religious differences. Therefore, Hypothesis 2 was partially supported.

### **Perceived Religious Differences and Intergroup Anxiety as Mediators**

This section presents the analysis results for Hypothesis 3 and Hypothesis 4 respectively. The results for both Hypotheses are grouped based on the six criterion variables. Hypothesis 3 predicted that participants' perceptions of religious differences and intergroup anxiety would operate as serial mediators and would mediate the effects of the target's identity salience on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. Hypothesis 4 predicted that intergroup anxiety would mediate the effects of the target's message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole.

Analyses of indirect effects with 5,000 bootstrap samples using Model 6 from Hayes' (2013) PROCESS for SPSS were conducted to test both Hypothesis 3 and Hypothesis 4. Model 6 allows two mediators to operate in serial (Hayes, 2013). Moreover, mediation analyses using Model 6 also report other possible parallel significant indirect paths such as from predict X to M1 to Y, and from X to M2 to Y. Hence, Model 6 was selected to test Hypothesis 3. Referring back to the literature, group identity salience was positively associated with perceived intergroup difference (Soliz et al., 2009), while perceived intergroup difference was found to positively predict intergroup anxiety (Pearson et al., 2008). Therefore, perceived religious differences was entered as Mediator 1 (M1), and intergroup anxiety as Mediator 2 (M2) in the model. Moreover,

Hypothesis 4 was also tested using Model 6 because it also allows mediators to operate in parallel.

Dummy coded variables for the target's Muslim identity (0 = low religious identification; 1 = high religious identification) and the message politeness strategies (0 = direct strategy; 1 = indirect strategy) were used. A total of twelve analyses of indirect effects were run; six for each Hypothesis.

**Communication satisfaction.** The effects of religious identity salience and message politeness strategies on communication satisfaction were tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on participants' communication satisfaction were tested. A regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted (see Figure 3). In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 4.3). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .88$ ,  $F(6,402) = 763.80$ ,  $p < .001$  (see Table 14). Bootstrap results revealed that there was non significant direct effect of religious identity salience on communication satisfaction ( $\beta = -.09$ <sub>[95%CI = -.22; .04]</sub>,  $SE = .07$ ,  $t = -1.31$ ,  $p = .19$ ). The total indirect effects were non significant ( $\beta = .12$ <sub>[95%CI = -.002; .26]</sub>,  $SE = .07$ ), although there were two significant specific indirect paths. Hayes (2009) argued that two or more indirect effects with opposite signs can cancel each other out, resulting in a total indirect effect that is not significantly different from zero, despite the existence of specific indirect

effects that are not zero. In line with Hayes' (2009) assertion, the analysis found two significant specific indirect paths operating in opposite directions.

First, supporting Hypothesis 3, there was a significant specific indirect effect of religious identity salience through perceived religious differences and intergroup anxiety on perceived communication satisfaction ( $\beta = -.07$ <sub>[95%CI = -.12; -.03]</sub>,  $SE = .02$ ), indicating a mediation. Religious identity salience significantly predicted perceived religious differences ( $\beta = .60$ <sub>[95%CI = .33; .86]</sub>,  $SE = .14$ ,  $t = 4.43$ ,  $p < .001$ ). Perceived religious differences ( $\beta = .17$ <sub>[95%CI = .09; .25]</sub>,  $SE = .04$ ,  $t = 4.08$ ,  $p < .001$ ) were significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.66$ <sub>[95%CI = -.74; -.58]</sub>,  $SE = .04$ ,  $t = -16.96$ ,  $p < .001$ ) significantly predicted participants' communication satisfaction. Specifically, participants in the high salience condition perceived greater religious differences between themselves and the target, which was associated with a higher level of intergroup anxiety and then lower communication satisfaction.

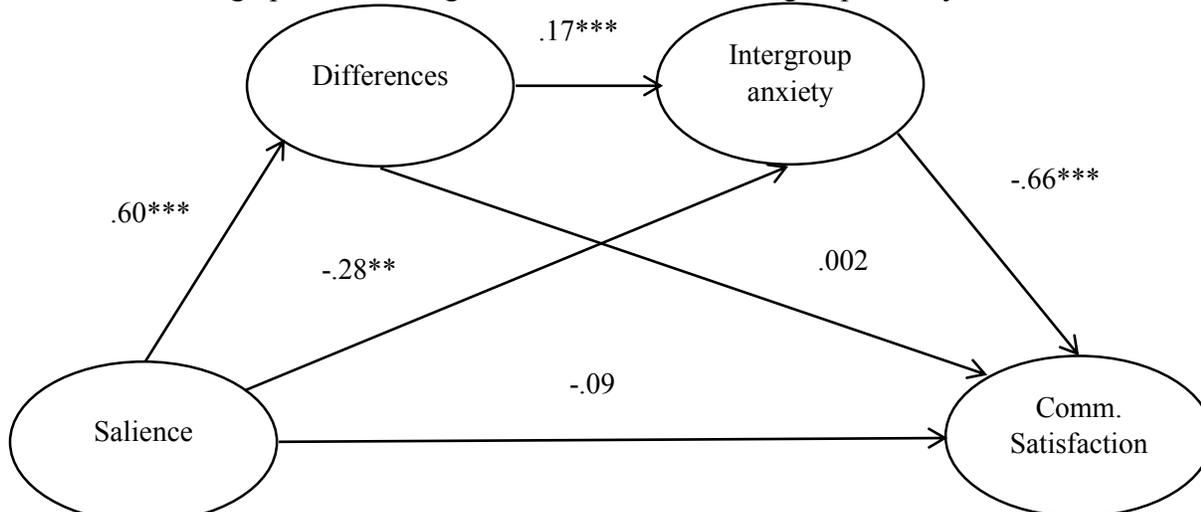
Second, a significant specific indirect effect of religious identity salience on communication satisfaction through intergroup anxiety ( $\beta = .18$ <sub>[95%CI = .06; .32]</sub>,  $SE = .07$ ) was also found. Religious identity salience significantly predicted intergroup anxiety ( $\beta = -.28$ <sub>[95%CI = -.47; -.08]</sub>,  $SE = .10$ ,  $t = -2.72$ ,  $p = .007$ ), while intergroup anxiety was a significant predictor of communication satisfaction. Therefore, participants who were in the high salience condition perceived a higher level of intergroup anxiety and ultimately lower communication satisfaction than those in the low salience condition.

Table 14. The Effects of Religious Identity Salience on Communication Satisfaction through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Salience	.60***	.14	4.43	.000	.33	.86
Anxiety	Differences	.17***	.04	4.08	.000	.09	.25
	Salience	-.28**	.10	-2.72	.007	-.47	-.08
Satisfaction	Differences	.002	.03	.08	.94	-.05	.06
	Anxiety	-.66***	.04	-16.96	.000	-.74	-.58
	Salience	-.09	.07	-1.31	.19	-.22	.04

Model Summary:  $R^2 = .88$ ,  $F(6,402) = 763.80$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 3. The direct and indirect effects of religious identity salience on communication satisfaction through perceived religious differences and intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Following similar procedures, the effects of message politeness strategies on participants' perceptions of communication satisfaction were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through intergroup anxiety on participants' communication satisfaction were tested. Model 6 of Hayes' (2013) PROCESS for SPSS was also used in this analysis (see Figure 4). A simpler model was tested using only intergroup anxiety as the only mediator, and the results remain consistent with that of Model 6. Religious identity salience and perceived

religious differences were entered as control variables. Intergroup anxiety was entered as mediator in the model. Four cases were deleted from the analysis due to missing data,  $N = 409$ .

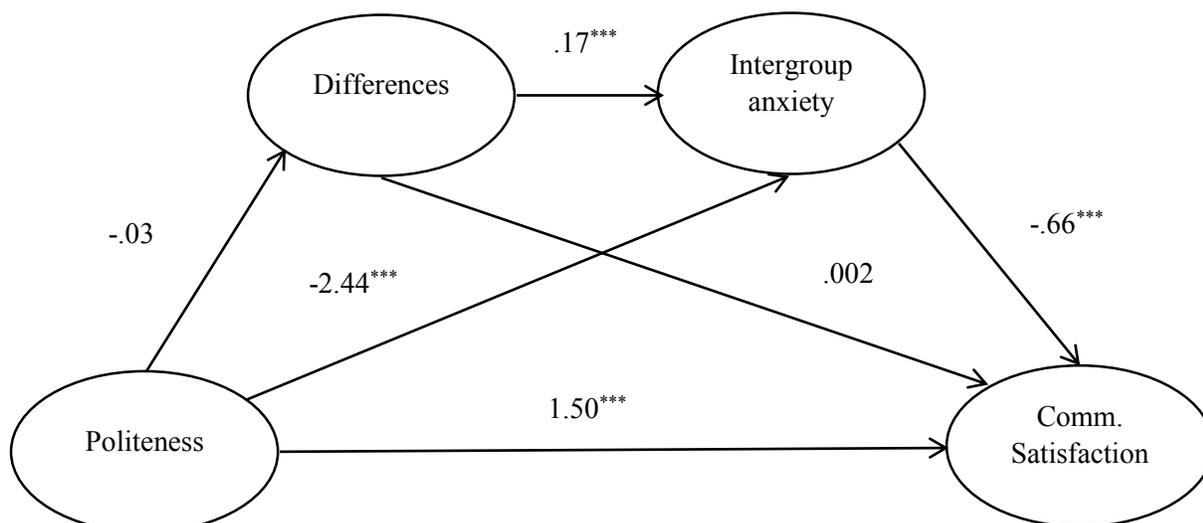
The results demonstrated that the overall model was significant,  $R^2 = .94$ ,  $F(6, 402) = 763.80$ ,  $p < .001$  (see Table 15). Bootstrap results revealed that there was a direct effect of message politeness strategy on perceived communication satisfaction,  $\beta = 1.50$ <sub>[95%CI = 1.23; 1.77]</sub>,  $SE = .14$ ,  $t = 11.04$ ,  $p < .001$ . There was also a significant indirect effect of the politeness strategies on perceived communication satisfaction ( $\beta = 1.62$ <sub>[95%CI = 1.40; 1.85]</sub>,  $SE = .11$ ), indicating a mediation. Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44$ <sub>[95%CI = -2.64; -2.25]</sub>,  $SE = .10$ ,  $t = -24.74$ ,  $p < .001$ ), and intergroup anxiety was a significant predictor of participants' communication satisfaction ( $\beta = -.66$ <sub>[95%CI = -.74; -.58]</sub>,  $SE = .04$ ,  $t = -16.96$ ,  $p < .001$ ). Specifically, participants who received the email using direct strategy reported a higher level of intergroup anxiety and a lower level of communication satisfaction than participants who received the email using indirect strategy.

Table 15. The Effects of Message Politeness Strategies on Communication Satisfaction through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.03	.13	-.24	.81	-.30	.23
Anxiety	Differences	.17***	.04	4.08	.000	.09	.25
	Politeness	-2.44***	.10	-24.74	.000	-2.63	-2.25
Satisfaction	Differences	.002	.03	.08	.94	-.05	.06
	Anxiety	-.66***	.04	-16.96	.000	-.74	-.58
	Politeness	1.50***	.14	11.04	.000	1.23	1.77

Model Summary:  $R^2 = .94$ ,  $F(6, 402) = 763.80$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 4. The direct and indirect effects of message politeness strategies on communication satisfaction through intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Communication effectiveness.** The effects of religious identity salience and message politeness strategies on communication effectiveness were also tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on participants' perceptions of the target's communication effectiveness were tested. Following the analysis for communication satisfaction, a regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted. In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 5). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .70$ ,  $F(6, 402) = 187.84$ ,  $p < .001$  (see Table 16). Bootstrap results revealed that there was non significant direct effect of religious identity salience on communication effectiveness ( $\beta = -.005$  [ $95\%CI = -.20; .20$ ],  $SE$

= .10,  $t = -.05$ ,  $p = .96$ ). The total indirect effects of religious identity salience on communication effectiveness was significant ( $\beta = .13_{[95\%CI = .02; .27]}$ ,  $SE = .06$ ). Specifically, there were two significant specific indirect effects of religious identity through perceived religious differences and intergroup anxiety on the target's perceived communication effectiveness.

First, supporting Hypothesis 3, there was a significant specific indirect effects of religious identity salience on communication effectiveness ( $\beta = -.06_{[95\%CI = -.11; -.03]}$ ,  $SE = .02$ ) through perceived religious differences and intergroup anxiety. Religious identity salience significantly predicted perceived religious differences ( $\beta = .60_{[95\%CI = .33; .86]}$ ,  $SE = .14$ ,  $t = 4.43$ ,  $p < .001$ ). Perceived religious differences ( $\beta = .17_{[95\%CI = .09; .25]}$ ,  $SE = .04$ ,  $t = 4.08$ ,  $p < .001$ ) was significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.60_{[95\%CI = -.71; -.49]}$ ,  $SE = .05$ ,  $t = -11.11$ ,  $p < .001$ ) significantly predicted the target's perceived communication effectiveness. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which caused them to perceive a higher level of intergroup anxiety and ultimately perceived the target's communication to be less effective than participants in the low salience condition.

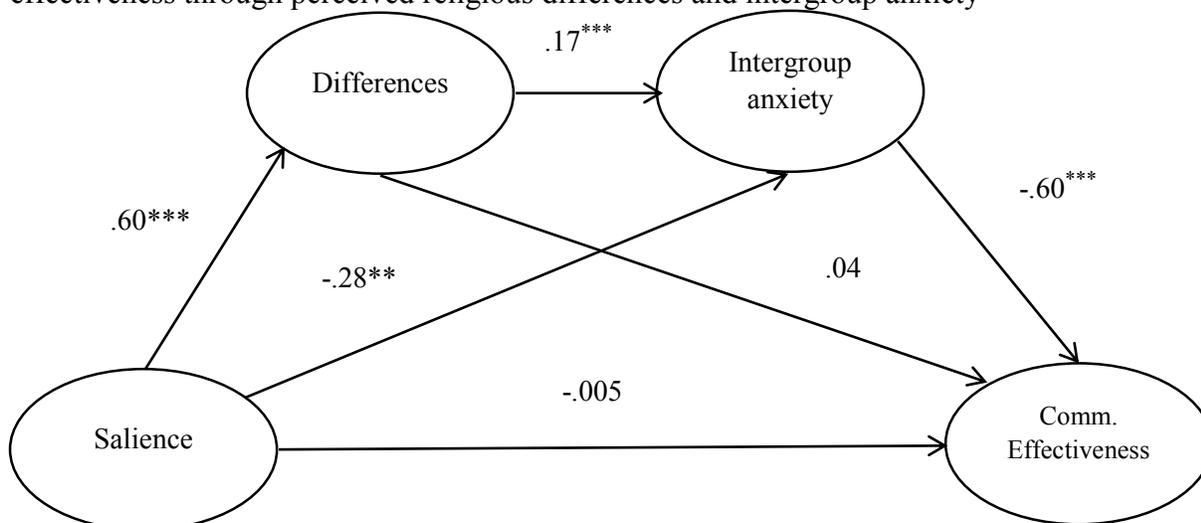
Second, there was also a significant indirect effect of religious identity salience on communication effectiveness through intergroup anxiety ( $\beta = .16_{[95\%CI = .06; .30]}$ ,  $SE = .06$ ). Religious identity salience also significantly predicted intergroup anxiety ( $\beta = -.28_{[95\%CI = -.47; -.08]}$ ,  $SE = .10$ ,  $t = -2.72$ ,  $p = .007$ ), while intergroup anxiety was a significant predictor of the target's perceived communication effectiveness. Therefore, participants who were in the high salience condition perceived a higher level of intergroup anxiety and ultimately perceived the target's communication to be less effective than those in the low salience condition.

Table 16. The Effects of Religious Identity Salience on Communication Effectiveness through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Saliency	.60***	.14	4.43	.000	.33	.86
	Anxiety	.17***	.04	4.08	.000	.09	.25
Anxiety	Saliency	-.28**	.10	-2.72	.007	-.47	-.08
	Effectiveness	.04	.04	1.06	.29	-.03	.11
Effectiveness	Anxiety	-.60***	.05	-11.11	.000	-.71	-.49
	Saliency	-.005	.10	-.05	.96	-.20	.20

Model Summary:  $R^2 = .70$ ,  $F(6, 402) = 187.84$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 5. The direct and indirect effects of religious identity salience on communication effectiveness through perceived religious differences and intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

The effects of message politeness strategies on participants' perceptions of communication effectiveness were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through intergroup anxiety on the target's perceived communication effectiveness were tested. Following previous analyses, Model 6 of Hayes' (2013) PROCESS for SPSS was also used in this analysis (see Figure 6), since an analysis using a simpler model using only intergroup anxiety as the only mediator yielded results consistent to those of Model 6. Religious identity salience was entered as a control variable. Perceived religious differences and intergroup

anxiety were entered as Mediators 1 and 2 respectively in the model. Four cases were deleted from the analysis due to missing data,  $N = 409$ .

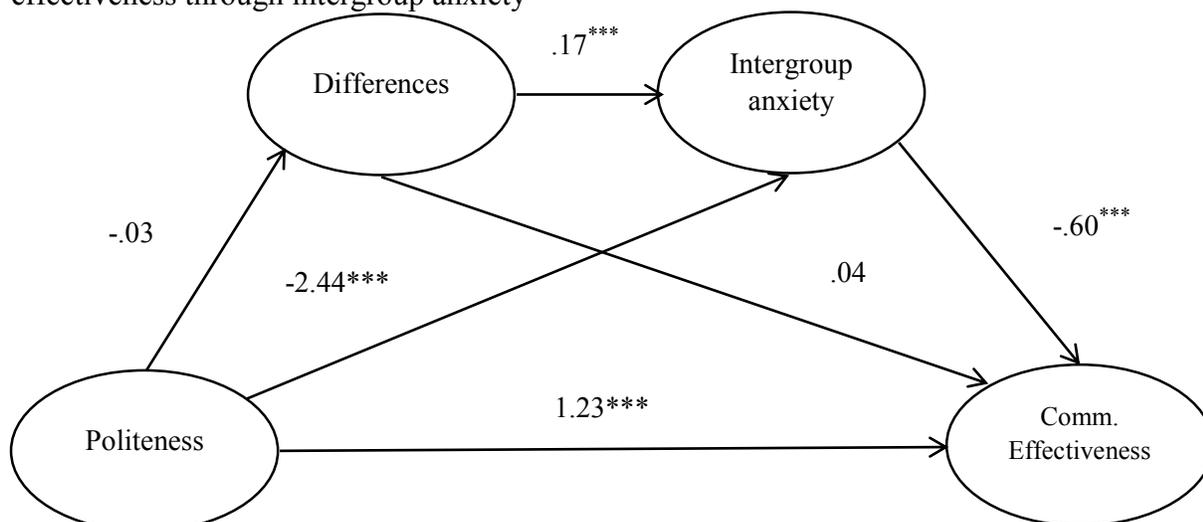
The results demonstrated that the overall model was significant,  $R^2 = .70$ ,  $F(6, 402) = 187.84$ ,  $p < .001$  (see Table 17). Bootstrap results revealed that there was a direct effect of message politeness strategy on the target's perceived communication effectiveness,  $\beta = 1.23$ <sub>[95%CI = .87; 1.58]</sub>,  $SE = .18$ ,  $t = 6.82$ ,  $p < .001$ . There was also a significant total indirect effect of the politeness strategies on communication effectiveness ( $\beta = 1.47$ <sub>[95%CI = 1.20; 1.76]</sub>,  $SE = .14$ ). Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44$ <sub>[95%CI = -2.64; -2.25]</sub>,  $SE = .10$ ,  $t = -24.74$ ,  $p < .001$ ), and intergroup anxiety was a significant predictor of the target's perceived communication effectiveness ( $\beta = -.60$ <sub>[95%CI = -.71; -.49]</sub>,  $SE = .05$ ,  $t = -11.11$ ,  $p < .001$ ). Specifically, participants who received the email using direct strategy perceived a higher level of intergroup anxiety and perceived the target's communication to be less effective than participants who received the email using indirect strategy.

Table 17. The Effects of Message Politeness Strategies on Communication Effectiveness through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.03	.13	-.24	.81	-.30	.23
Anxiety	Differences	.17**	.04	4.08	.000	.09	.25
	Politeness	-2.44**	.10	-24.74	.000	-2.63	-2.25
Effectiveness	Differences	.04	.04	1.06	.29	-.03	.11
	Anxiety	-.60**	.05	-11.11	.000	-.71	-.49
	Politeness	1.23**	.18	6.82	.000	.88	1.58

Model Summary:  $R^2 = .70$ ,  $F(6, 402) = 187.84$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 6. The direct and indirect effects of message politeness strategies on communication effectiveness through intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Communication appropriateness.** The effects of religious identity salience and message politeness strategies on communication appropriateness were tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on participants' perceptions of the target's communication appropriateness were tested. Following the previous analyses, a regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted. In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 7). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .77$ ,  $F(6,402) = 346.28$ ,  $p < .001$  (see Table 18). Bootstrap results revealed that there was non significant direct effect of religious identity salience on communication appropriateness ( $\beta = .009$  [ $95\%CI = -.18; .20$ ],  $SE$

= .10,  $t = .10$ ,  $p = .92$ ). There was a significant total indirect effects of religious identity salience on communication appropriateness through perceived religious differences and intergroup anxiety ( $\beta = .12$ <sub>[95%CI = .0005; .26]</sub>,  $SE = .07$ ). Specifically, there were two significant indirect effects of religious identity through perceived religious differences and intergroup anxiety on the target's perceived communication appropriateness.

First, supporting Hypothesis 3, there was a significant indirect effect of religious identity salience through perceived religious differences and intergroup anxiety ( $\beta = -.06$ <sub>[95%CI = -.11; -.03]</sub>,  $SE = .02$ ). Religious identity salience significantly predicted perceived religious differences ( $\beta = .60$ <sub>[95%CI = .33; .86]</sub>,  $SE = .14$ ,  $t = 4.43$ ,  $p < .001$ ). Perceived religious differences ( $\beta = .17$ <sub>[95%CI = .09; .25]</sub>,  $SE = .04$ ,  $t = 4.08$ ,  $p < .001$ ) was significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.63$ <sub>[95%CI = -.72; -.53]</sub>,  $SE = .05$ ,  $t = -13.25$ ,  $p < .001$ ) significantly predicted the target's perceived communication appropriateness. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which caused them to perceive a higher level of intergroup anxiety and lower communication appropriateness than participants in the low salience condition.

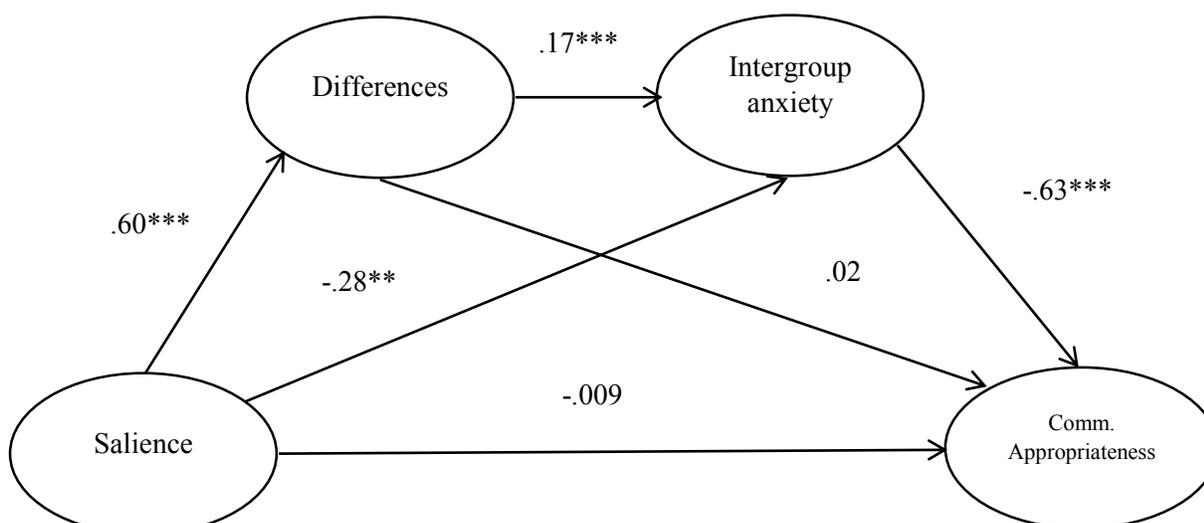
Second, there was also a significant indirect effect of religious identity salience on communication appropriateness through intergroup anxiety ( $\beta = .17$ <sub>[95%CI = .06; .31]</sub>,  $SE = .06$ ). Religious identity salience significantly predicted intergroup anxiety ( $\beta = -.28$ <sub>[95%CI = -.47; -.08]</sub>,  $SE = .10$ ,  $t = -2.72$ ,  $p = .007$ ), while intergroup anxiety was a significant predictor of the target's perceived communication effectiveness. Therefore, participants who were in the high salience condition perceived a higher level of intergroup anxiety and consequently lower communication effectiveness than those in the low salience condition.

Table 18. The Effects of Religious Identity Salience on Communication Satisfaction through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Saliency	.60***	.14	4.43	.000	.33	.86
	Anxiety	.17***	.04	4.08	.000	.09	.25
Anxiety	Saliency	-.28**	.10	-2.72	.007	-.47	-.08
	Differences	.02	.04	.49	.63	-.05	.09
Appropriateness	Anxiety	-.63***	.05	-	.000	-.72	-.53
	Saliency	.009	.10	13.25	.92	-.18	.20

Model Summary:  $R^2 = .77$ ,  $F(6,402) = 346.28$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 7. The direct and indirect effects of religious identity salience on communication appropriateness through perceived religious differences and intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

The effects of message politeness strategies on participants' perceptions of communication appropriateness were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through perceived religious differences and intergroup anxiety on the target's perceived communication appropriateness were tested. Following previous analyses, Model 6 of Hayes' (2013) PROCESS for SPSS was also used in this analysis, since an analysis using a

simpler model using only intergroup anxiety as the only mediator yielded results consistent to those of Model 6. Religious identity salience was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 8). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

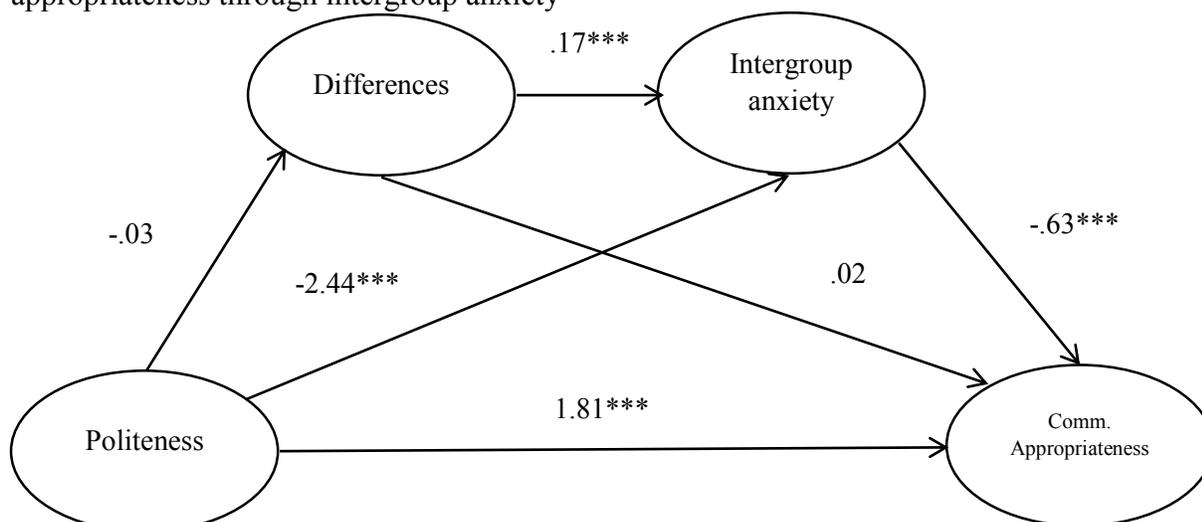
The results demonstrated that the overall model was significant,  $R^2 = .80$ ,  $F(6, 402) = 346.28$ ,  $p < .001$  (see Table 19). Bootstrap results revealed that there was a direct effect of message politeness strategy on the target's perceived communication appropriateness,  $\beta = 1.81$ <sub>[95%CI = 1.47; 2.14]</sub>,  $SE = .17$ ,  $t = 10.75$ ,  $p < .001$ . There was also a significant total indirect effects of the politeness strategies on communication effectiveness ( $\beta = 1.53$ <sub>[95%CI = 1.29; 1.81]</sub>,  $SE = .13$ ). Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44$ <sub>[95%CI = -2.64; -2.25]</sub>,  $SE = .10$ ,  $t = -24.74$ ,  $p < .001$ ), and intergroup anxiety was a significant predictor of the target's perceived communication appropriateness ( $\beta = -.63$ <sub>[95%CI = -.72; -.53]</sub>,  $SE = .05$ ,  $t = -13.25$ ,  $p < .001$ ). Specifically, participants who received the email using direct strategy perceived a higher level of intergroup anxiety and a lower level of communication appropriateness than participants who received the email using indirect strategy.

Table 19. The Effects of Message Politeness Strategies on Communication Appropriateness through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.03	.13	-.24	.81	-.30	.23
	Anxiety	.17***	.04	4.08	.000	.09	.25
Appropriateness	Politeness	-2.44***	.10	-	.000	-2.63	-2.25
				24.74			
	Differences	.02	.04	.49	.63	-.05	.09
	Anxiety	-.63***	.05	-	.000	-.72	-.53
				13.25			
	Politeness	1.81***	.17	10.75	.000	1.47	2.14

Model Summary:  $R^2 = .80$ ,  $F(6, 402) = 346.28$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 8. The direct and indirect effects of message politeness strategies on communication appropriateness through intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Cognitive dimension of attitude towards the Muslim group as a whole.** The effects of religious identity salience and message politeness strategies on the participants' cognitive level attitude towards the Muslim group as a whole were also tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on the cognitive dimension of attitude were tested. Following the previous analyses, a regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted. In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 9). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .11$ ,  $F(6,402) = 8.47$ ,  $p < .001$  (see Table 20). Bootstrap results revealed that there was non significant direct effect of religious identity salience on the cognitive dimension of attitude ( $\beta = -.02$  [ $95\%CI = -.21; .16$ ],

$SE = .09, t = -.23, p = .81$ ). There was non significant total indirect effects of religious identity salience on the cognitive dimension of attitude ( $\beta = -.04_{[95\%CI = -.11; .03]}, SE = .03$ ), although there were three significant specific indirect paths. Hayes (2009) argued that two or more indirect effects with opposite signs can cancel each other out, resulting in a total indirect effect that is not significantly different from zero. The analysis found three significant specific indirect paths operating in opposite directions.

First, supporting Hypothesis 3, there was a significant indirect effect of religious identity salience on the cognitive dimension of attitude through perceived religious differences and intergroup anxiety ( $\beta = -.02_{[95\%CI = -.03; -.005]}, SE = .007$ ). Religious identity salience significantly predicted perceived religious differences ( $\beta = .60_{[95\%CI = .33; .86]}, SE = .14, t = 4.43, p < .001$ ). Perceived religious differences ( $\beta = .17_{[95\%CI = .09; .25]}, SE = .04, t = 4.08, p < .001$ ) were significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.16_{[95\%CI = -.26; -.06]}, SE = .05, t = -3.12, p = .002$ ) significantly predicted the participants' cognitive level attitude. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which resulted in them perceiving a higher level of intergroup anxiety, and ultimately had a less positive view towards Muslims as a whole than participants in the low salience condition.

Second, there was a significant indirect effect of religious identity salience on the cognitive level of attitude through intergroup anxiety ( $\beta = .04_{[95\%CI = .01; .10]}, SE = .02$ ). Religious identity salience significantly predicted intergroup anxiety ( $\beta = -.28_{[95\%CI = -.47; -.08]}, SE = .10, t = -2.72, p = .007$ ), while intergroup anxiety was a significant predictor of the participants' cognitive level attitude. Therefore, participants who were in the high salience condition perceived a higher

level of intergroup anxiety and consequently had a less positive view of the Muslims as a whole than those in the low salience condition.

Third, there was a significant indirect effect of religious identity salience on the cognitive level of attitude through perceived intergroup difference ( $\beta = -.07$ <sub>[95%CI = -.14; -.03]</sub>,  $SE = .03$ ).

Religious identity salience was a significant predictor for perceived religious differences

between the participants and the target ( $\beta = .60$ <sub>[95%CI = .33; .86]</sub>,  $SE = .14$ ,  $t = 4.43$ ,  $p < .001$ ).

Perceived religious differences was found to significantly predict the cognitive dimension of

attitude ( $\beta = -.12$ <sub>[95%CI = -.19; -.05]</sub>,  $SE = .04$ ,  $t = -3.28$ ,  $p = .001$ ). Specifically, participants who were

in the high salience condition perceived bigger religious differences between themselves and the

target and had a less positive view of the Muslim group as a whole compared to participants who

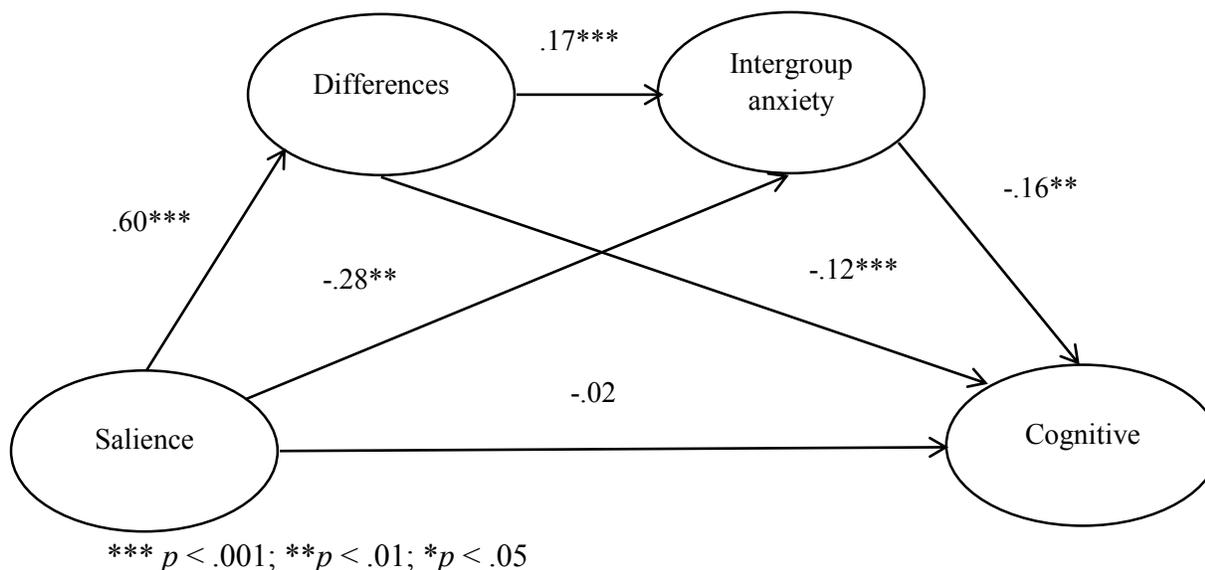
were in the low salience condition.

Table 20. The Effects of Religious Identity Salience on the Participants' Cognitive Level Attitude through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Salience	.60***	.14	4.43	.000	.33	.86
Anxiety	Differences	.17***	.04	4.08	.000	.09	.25
	Salience	-.28**	.10	-2.72	.007	-.47	-.08
Cognitive	Differences	-.12***	.04	-3.28	.001	-.19	-.05
	Anxiety	-.16**	.05	-3.12	.002	-.26	-.06
	Salience	-.02	.09	-.23	.81	-.21	.16

Model Summary:  $R^2 = .11$ ,  $F(6,402) = 8.47$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 9. The direct and indirect effects of religious identity salience on cognitive level attitude through perceived religious differences and intergroup anxiety



The effects of message politeness strategies on the cognitive dimension of attitude towards Muslims as a whole were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through intergroup anxiety on the cognitive dimension of attitude were tested. Following previous analyses, Model 6 of Hayes' (2013) PROCESS for SPSS was also used in this analysis, since an analysis using a simpler model using only intergroup anxiety as the only mediator yielded results consistent to those of Model 6. Religious identity salience was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 10). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .11$ ,  $F(6, 402) = 8.47$ ,  $p < .001$  (see Table 21). Bootstrap results revealed that there was non significant direct effect of message politeness strategy on the participants' cognitive level attitude,  $\beta = -.08$  [ $95\%CI = -.35; .18$ ],  $SE = .13$ ,  $t = -.63$ ,  $p = .53$ . There was a significant indirect effect of message politeness

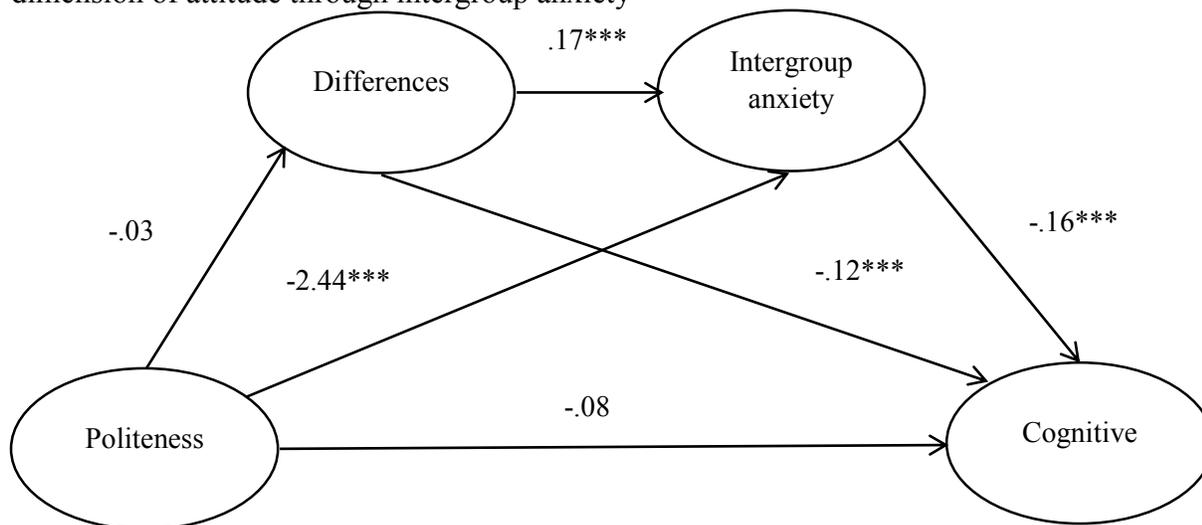
strategies on the cognitive dimension of attitude ( $\beta = .39_{[95\%CI = .16; .64]}$ ,  $SE = .12$ ), indicating that intergroup anxiety was a significant mediator. Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44_{[95\%CI = -2.64; -2.25]}$ ,  $SE = .10$ ,  $t = -24.74$ ,  $p < .001$ ), and intergroup anxiety was a significant negative predictor of the participants' cognitive level attitude towards Muslims as a whole ( $\beta = -.16_{[95\%CI = -.26; -.06]}$ ,  $SE = .05$ ,  $t = -3.12$ ,  $p = .002$ ). Specifically, participants who received the email using direct strategy perceived a higher level of intergroup anxiety and had a less positive view of Muslims as a whole than participants who received the email using indirect strategy.

Table 21. The Effects of Message Politeness Strategies on the Cognitive Dimension of Attitude through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.03	.13	-.24	.81	-.30	.23
Anxiety	Differences	.17***	.04	4.08	.000	.09	.25
	Politeness	-2.44***	.10	-24.74	.000	-2.63	-2.25
Cognitive	Differences	-.12***	.04	-3.28	.001	-.18	-.05
	Anxiety	-.16***	.05	-3.12	.002	-.26	-.06
	Politeness	-.08	.13	-.63	.53	-.35	.18

Model Summary:  $R^2 = .11$ ,  $F(6, 402) = 8.47$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 10. The direct and indirect effects of message politeness strategies on the cognitive dimension of attitude through intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

**Affective dimension of attitude towards the Muslim group as a whole.** The effects of religious identity salience and message politeness strategies on the participants' affective level attitude towards the Muslim group as a whole were also tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on participants' affective level attitude were tested. Following the previous analyses, a regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted. In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 11). Five missing data were excluded from the analysis,  $N = 408$ .

The results demonstrated that the overall model was significant,  $R^2 = .17$ ,  $F(6,401) = 13.64$ ,  $p < .001$  (see Table 22). Bootstrap results revealed that there was non significant direct effect of religious identity salience on the affective dimension of attitude ( $\beta = .10$ <sub>[95%CI = -.19; .21]</sub>,  $SE = .10$ ,  $t = .09$ ,  $p = .93$ ). There was non significant total indirect effects of religious identity salience on the affective dimension of attitude ( $\beta = -.05$ <sub>[95%CI = -.15; .04]</sub>,  $SE = .05$ ), although there were three significant specific indirect paths. Hayes (2009) argued that two or more indirect effects with opposite signs can cancel each other out, resulting in a total indirect effect that is not significantly different from zero. The analysis found three significant specific indirect paths operating in opposite directions.

First, supporting Hypothesis 3, there was a significant indirect effect of religious identity salience on the affective dimension of attitude through perceived religious differences and intergroup anxiety ( $\beta = -.03$ <sub>[95%CI = -.05; -.01]</sub>,  $SE = .01$ ). Religious identity salience significantly

predicted perceived religious differences ( $\beta = .58_{[95\%CI = .32; .85]}$ ,  $SE = .13$ ,  $t = 4.34$ ,  $p < .001$ ).

Perceived religious differences ( $\beta = .17_{[95\%CI = .09; .25]}$ ,  $SE = .04$ ,  $t = 3.97$ ,  $p < .001$ ) were significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.26_{[95\%CI = -.37; -.16]}$ ,  $SE = .06$ ,  $t = -4.81$ ,  $p < .001$ ) significantly predicted the participants' affective level attitude. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which caused them to perceive a higher level of intergroup anxiety and consequently had a less positive affect towards Muslim as a whole than participants in the low salience condition.

Second, there was a significant indirect effect of religious identity salience on the affective dimension of attitude through intergroup anxiety ( $\beta = .07_{[95\%CI = .02; .15]}$ ,  $SE = .03$ ). Religious identity salience significantly predicted intergroup anxiety ( $\beta = -.28_{[95\%CI = -.48; -.08]}$ ,  $SE = .10$ ,  $t = -2.76$ ,  $p = .006$ ), while intergroup anxiety was a significant predictor of the participants' affective level attitude. Therefore, participants who were in the high salience condition perceived a higher level of intergroup anxiety and had a less positive affect towards the Muslim group as a whole than those in the low salience condition.

Third, there was a significant indirect effect of religious identity salience on the affective dimension of attitude through perceived intergroup differences ( $\beta = -.10_{[95\%CI = -.18; -.05]}$ ,  $SE = .03$ ). Religious identity salience was a significant predictor for perceived religious differences between the participants and the target ( $\beta = .59_{[95\%CI = .32; .85]}$ ,  $SE = .13$ ,  $t = 4.34$ ,  $p < .001$ ). Perceived religious differences was found to significantly predict affective level attitude ( $\beta = -.18_{[95\%CI = -.26; -.09]}$ ,  $SE = .04$ ,  $t = -4.22$ ,  $p < .001$ ). Specifically, participants who were in the high salience condition perceived bigger religious differences between themselves and the target and

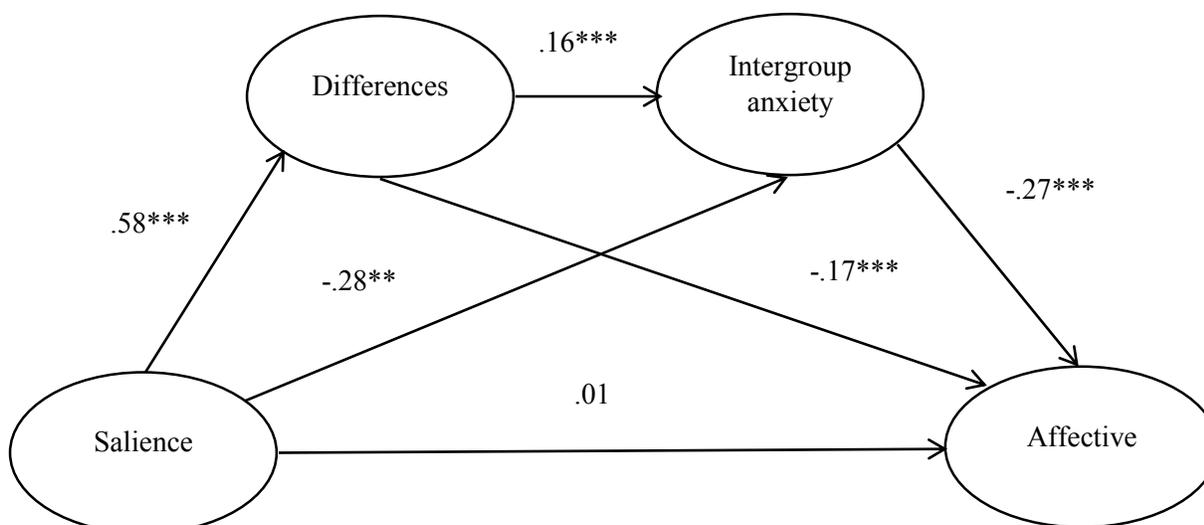
had a less positive affect towards the Muslim group as a whole compared to participants who were in the low salience condition.

Table 22. The Effects of Religious Identity Salience on the Participants' Affective Level Attitude through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Salience	.58***	.13	4.34	.000	.32	.85
	Anxiety	.16***	.04	3.97	.000	.08	.24
Anxiety	Differences	.16***	.04	3.97	.000	.08	.24
	Salience	-.28**	.10	-2.76	.006	-.48	-.08
Affective	Differences	-.17***	.04	-4.22	.000	-.26	-.09
	Anxiety	-.27***	.06	-4.81	.000	-.37	-.16
	Salience	.01	.10	.09	.93	-.19	.21

Model Summary:  $R^2 = .17$ ,  $F(6,401) = 13.64$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 11. The direct and indirect effects of religious identity salience on affective dimension of attitude through perceived religious differences and intergroup anxiety



\*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

The effects of message politeness strategies on participants' affective level attitude towards Muslims as a whole were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through perceived religious differences and intergroup anxiety on the affective dimension of attitude were tested. Following previous analyses, Model 6 of Hayes' (2013)

PROCESS for SPSS was also used in this analysis, since an analysis using a simpler model using only intergroup anxiety as the only mediator yielded results consistent to those of Model 6.

Religious identity salience was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 12).

Four cases were deleted from the analysis due to missing data,  $N = 409$ .

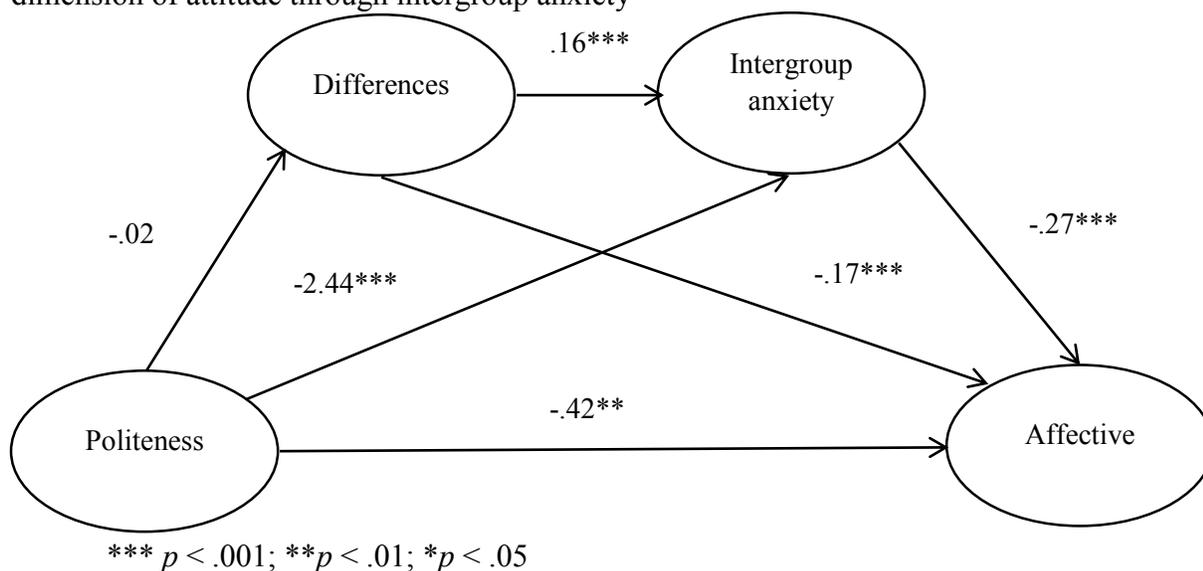
The results demonstrated that the overall model was significant,  $R^2 = .17$ ,  $F(6, 401) = 13.64$ ,  $p < .001$  (see Table 23). Bootstrap results revealed that there was a significant direct effect of message politeness strategy on the participants' affective level attitude ( $\beta = -.42$ <sub>[95%CI = -.73; -.10]</sub>,  $SE = .16$ ,  $t = -2.62$ ,  $p = .009$ ). There was also a significant total indirect effect of message politeness strategies on the affective dimension of attitude ( $\beta = .65$ <sub>[95%CI = .39; .93]</sub>,  $SE = .14$ ). There was one significant indirect effect of the politeness strategies on the affective dimension of attitude ( $\beta = .65$ <sub>[95%CI = .39; .92]</sub>,  $SE = .14$ ). Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44$ <sub>[95%CI = -2.63; -2.24]</sub>,  $SE = .10$ ,  $t = -24.67$ ,  $p < .001$ ), and intergroup anxiety was a significant predictor of the affective dimension of attitude towards Muslims as a whole ( $\beta = -.27$ <sub>[95%CI = -.37; -.16]</sub>,  $SE = .06$ ,  $t = -4.81$ ,  $p < .001$ ). Specifically, participants who received the email using direct strategy perceived a higher level of intergroup anxiety and had a less positive affect towards Muslims as a whole than participants who received the email using indirect strategy.

Table 23. The Effects of Message Politeness Strategies on the Affective Dimension of Attitude through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.02	.13	-.15	.88	-.28	.24
Anxiety	Differences	.16***	.04	3.97	.000	.08	.24
	Politeness	-2.44***	.10	-24.67	.000	-2.63	-2.24
Affective	Differences	-.17***	.04	-4.22	.000	-.26	-.09
	Anxiety	-.27***	.06	-4.81	.000	-.37	-.16
	Politeness	-.42**	.16	-2.62	.009	-.73	-.10

Model Summary:  $R^2 = .17$ ,  $F(6, 401) = 13.64$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 12. The direct and indirect effects of message politeness strategies on the affective dimension of attitude through intergroup anxiety



**Behavioral dimension of attitude towards the Muslim group as a whole.** The effects of religious identity salience and message politeness strategies on the participants' behavioral level attitude towards the Muslim group as a whole were also tested through two separate passes. First, controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of religious identity salience through perceived religious differences and intergroup anxiety on the behavioral dimension of attitude were tested. Following the previous analyses, a regression based analysis of indirect effects with 5,000 bootstrap samples using Model 6 of Hayes' (2013) PROCESS for SPSS was conducted. In this analysis, message politeness strategies was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 13). Five missing data were excluded from the analysis,  $N = 408$ .

The results demonstrated that the overall model was significant,  $R^2 = .06$ ,  $F(6,401) = 4.15$ ,  $p < .001$  (see Table 24). Bootstrap results revealed that there was non significant direct effect of religious identity salience on participants' behavioral intentions ( $\beta = .03$  [ $95\%CI = -.20; .25$ ],

$SE = .11, t = .23, p = .82$ ). There was non significant total indirect effects of religious identity salience on the behavioral dimension of attitude ( $\beta = -.06_{[95\%CI = -.14; .02]}, SE = .04$ ), although there were three significant specific indirect paths. Hayes (2009) argued that two or more indirect effects with opposite signs can cancel each other out, resulting in a total indirect effect that is not significantly different from zero. The analysis found three significant specific indirect paths operating in opposite directions.

First, supporting Hypothesis 3, there was a significant indirect effect of religious identity salience on the behavioral dimension of attitude through perceived religious differences and intergroup anxiety ( $\beta = -.01_{[95\%CI = -.03; -.004]}, SE = .01$ ). Religious identity salience significantly predicted perceived religious differences ( $\beta = .59_{[95\%CI = .32; .85]}, SE = .13, t = 4.34, p < .001$ ). Perceived religious differences ( $\beta = .16_{[95\%CI = .08; .24]}, SE = .04, t = 3.97, p < .001$ ) was significantly associated with intergroup anxiety, while intergroup anxiety ( $\beta = -.14_{[95\%CI = -.26; -.03]}, SE = .06, t = -2.43, p = .02$ ) significantly predicted the participants' behavioral intentions. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which led them to perceive a higher level of intergroup anxiety, and ultimately expressed less willingness to interact with Muslims than participants in the low salience condition.

Second, there was also a significant indirect effect of religious identity salience on the behavioral level of attitude through intergroup anxiety ( $\beta = .04_{[95\%CI = .01; .10]}, SE = .02$ ). Religious identity salience significantly predicted intergroup anxiety ( $\beta = -.28_{[95\%CI = -.48; -.08]}, SE = .10, t = -2.76, p = .006$ ), while intergroup anxiety was a significant predictor of the participants' behavioral intentions. Therefore, participants who were in the high salience condition perceived

a higher level of intergroup anxiety and were less willing to interact with Muslims as a whole than those in the low salience condition.

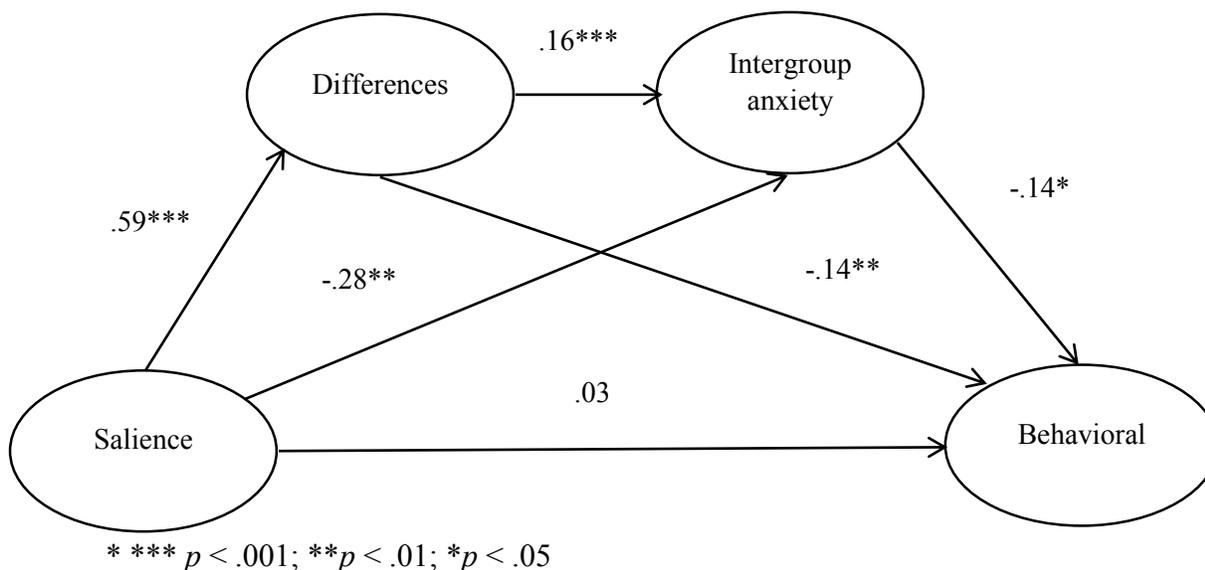
Third, there was a significant indirect effect of religious identity salience on the behavioral level of attitude through perceived religious differences ( $\beta = -.08_{[95\%CI = -.16; -.03]}$ ,  $SE = .04$ ). Religious identity salience was a significant predictor for perceived religious differences between the participants and the target ( $\beta = .59_{[95\%CI = .32; .85]}$ ,  $SE = .13$ ,  $t = 4.34$ ,  $p < .001$ ). Perceived religious differences was found to significantly predict behavioral level attitude ( $\beta = -.14_{[95\%CI = -.23; -.05]}$ ,  $SE = .04$ ,  $t = -3.17$ ,  $p = .002$ ). Specifically, participants who were in the high salience condition perceived bigger religious differences between themselves and the target and reported less willingness to interact with the Muslim group as a whole compared to participants who were in the low salience condition.

Table 24. The Effects of Religious Identity Salience on the Participants' Behavioral Level Attitude through Perceived Religious Identity Differences and Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Salience	.59***	.13	4.34	.000	.32	.85
Anxiety	Differences	.16***	.04	3.97	.000	.08	.24
	Salience	-.28**	.10	-2.76	.006	-.48	-.08
Behavioral	Differences	-.14**	.05	-3.17	.002	-.23	-.05
	Anxiety	-.14*	.06	-2.43	.02	-.26	-.03
	Salience	.03	.11	.23	.82	-.20	.25

Model Summary:  $R^2 = .06$ ,  $F(6,401) = 4.15$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 13. The direct and indirect effects of religious identity salience on the behavioral dimension of attitude through perceived religious differences and intergroup anxiety



The effects of message politeness strategies on participants' behavioral level attitude towards Muslims as a whole were also examined. Controlling for the same-sex dyads and the number of Muslim Americans that the participants knew, the indirect effects of politeness strategies through intergroup anxiety on the participants' behavioral dimension of attitudes were tested. Similar to previous analyses, Model 6 of Hayes' (2013) PROCESS for SPSS was also used in this analysis, since an analysis using a simpler model using only intergroup anxiety as the only mediator yielded results consistent to those of Model 6. Religious identity salience was entered as a control variable. Perceived religious differences and intergroup anxiety were entered as Mediators 1 and 2 respectively in the model (see Figure 14). Four cases were deleted from the analysis due to missing data,  $N = 409$ .

The results demonstrated that the overall model was significant,  $R^2 = .06$ ,  $F(6, 401) = 4.15$ ,  $p < .001$  (see Table 25). Bootstrap results revealed that there was a significant direct effect of message politeness strategy on the participants' behavioral intentions ( $\beta = -.42_{[95\%CI = -.77; -.08]}$ ,  $SE = .17$ ,  $t = -2.43$ ,  $p = .02$ ). The total indirect effect of message politeness strategies on the

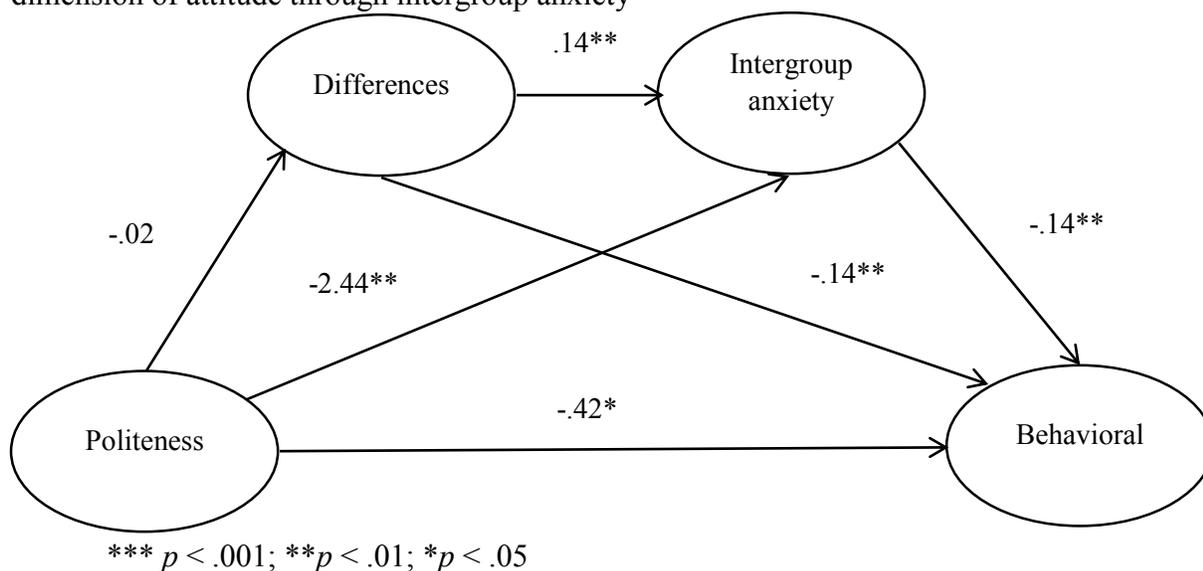
behavioral dimension of attitudes was significant ( $\beta = .35_{[95\%CI = .07; .65]}$ ,  $SE = .14$ ). There was a significant specific indirect effect of the politeness strategies on the participants' behavioral intentions toward Muslims as a whole ( $\beta = .35_{[95\%CI = .07; .64]}$ ,  $SE = .14$ ). Politeness strategies significantly predicted intergroup anxiety ( $\beta = -2.44_{[95\%CI = -2.63; -2.24]}$ ,  $SE = .10$ ,  $t = -24.67$ ,  $p < .001$ ), and intergroup anxiety was a significant predictor of the participants' behavioral intentions toward Muslims as a whole ( $\beta = -.14_{[95\%CI = -.26; -.03]}$ ,  $SE = .06$ ,  $t = -2.43$ ,  $p = .02$ ). Specifically, participants who received the email using direct strategy perceived a higher level of intergroup anxiety and reported less willingness to interact with Muslims as a whole than participants who received the email written indirect strategy.

Table 25. The Effects of Message Politeness Strategies on the Behavioral Dimension of Attitude through Intergroup Anxiety

Criterion Variable	Predictor Variables	$\beta$	SE	$t$	$p$	LLCI	ULCI
Differences	Politeness	-.02	.13	-.15	.88	-.28	.24
Anxiety	Differences	.16***	.04	3.97	.000	.08	.24
	Politeness	-2.44***	.10	-24.67	.000	-2.63	-2.24
Behavioral	Differences	-.14***	.05	-3.17	.002	-.23	-.05
	Anxiety	-.14*	.06	-2.43	.02	-.26	-.03
	Politeness	-.42*	.17	-2.43	.02	-.77	-.08

Model Summary:  $R^2 = .06$ ,  $F(6, 401) = 4.15$ ,  $p < .001$ ; \*\*\*  $p < .001$ ; \*\*  $p < .01$ ; \*  $p < .05$

Figure 14. The direct and indirect effects of message politeness strategies on the behavioral dimension of attitude through intergroup anxiety



**Hypothesis 3 summary.** Hypothesis 3 predicted that participants' perceptions of religious differences and intergroup anxiety would mediate the effects of the target's identity salience on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. The hypothesis was tested by running six regression analyses for each criterion variable.

Results revealed that participants' perceptions of religious differences and intergroup anxiety significantly mediated the effects of the target's identity salience on the participants' perceptions of communication satisfaction with the target and judgements of the target's message appropriateness and effectiveness. Participants' perceptions of religious differences and intergroup anxiety mediated the effects of religious identity salience on communication satisfaction, communication effectiveness, and communication appropriateness. There were two significant paths. First, religious identity salience significantly predicted the participants' perceptions of religious differences, which in turn predicted the participants' perceived level of

intergroup anxiety, which finally predicted the participants' perceived communication satisfaction, the target's perceived communication effectiveness and appropriateness. Second, religious identity salience significantly predicted the participants' perceived level of intergroup anxiety, which in turn predicted the participants' perceived communication satisfaction, the target's perceived communication effectiveness and appropriateness.

Moreover, participants' perceptions of religious differences and intergroup anxiety also fully mediated the effects of the target's identity salience on the participants' attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. All three indirect paths were found to be significant. First, religious identity salience significantly predicted the participants' perceived religious differences between themselves and the target, which in turn predicted the participants' attitudes (cognitive, affective, and behavioral) towards Muslims as a whole. Second, religious identity salience significantly predicted the participants' perceived religious differences between themselves and the target, which in turn predicted the participants' perceived intergroup anxiety, which finally predicted the participants' attitudes (cognitive, affective, and behavioral) towards Muslims as a whole. Third, religious identity salience significantly predicted the participants' perceived intergroup anxiety, which predicted the participants' attitudes (cognitive, affective, and behavioral) towards Muslims as a whole. Therefore, Hypothesis 3 was fully supported.

**Hypothesis 4 summary.** Hypothesis 4 predicted that participants' intergroup anxiety would mediate the effects of the target's message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the

Muslim group as a whole. The hypothesis was tested by running six regression analyses for each criterion variable.

The results also revealed that intergroup anxiety was a significant mediator to the effects of the target's message politeness strategies on the participants' perceptions of communication satisfaction with the target and judgements of the target's message appropriateness and effectiveness, and the participants' cognitive, affective and behavioral dimension of attitude. Except for cognitive dimension of attitude, there were significant direct effects of politeness strategies on the rest of the criterion variables. Perceived intergroup differences was not a significant mediator. Therefore, Hypothesis 4 was supported.

### **Summary**

Hypothesis 1 predicted that the target's religious identity salience would affect the participants' perceptions of religious differences between themselves and the target. Univariate analysis of variance was conducted to test the hypothesis. Hypothesis 1 was supported.

Hypothesis 2 predicted that the target's religious identity salience and message politeness strategies (direct and indirect) would affect the participants' perceptions of quality of contact (perceived communication satisfaction and judgments of the target's message appropriateness and effectiveness), intergroup anxiety, and attitudes toward the Muslim group as a whole (cognitive, affective, and behavioral). The hypothesis was tested by running seven separate regression based analyses for each criterion variable. Hypothesis 2 was partially supported.

Hypothesis 3 predicted that participants' perceptions of religious differences and intergroup anxiety would mediate the effects of the target's identity salience on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the

Muslim group as a whole. The hypothesis was tested by running six regression analyses for each criterion variable. Hypothesis 3 was supported.

Hypothesis 4 predicted that intergroup anxiety would mediate the effects of the target's message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. Following the analysis procedures from Hypothesis 3, Hypothesis 4 was tested by running six regression analyses for each criterion variable. Hypothesis 4 was supported.

## CHAPTER FIVE: DISCUSSION

Guided by intergroup contact theory (Allport, 1954; Pettigrew, 1998), social identity theory (Tajfel & Turner, 1986), and politeness theory (P. Brown & Levinson, 1987), the present study examined the effects of religious identity salience and message politeness strategies on participants' perceptions of quality of contact (i.e. communication satisfaction, communication effectiveness, and communication appropriateness), intergroup anxiety in a non-face-to-face situation, and their effects on attitudes (i.e. cognitive, affective, and behavioral) toward the Muslim group as a whole. Participants read a passage describing a situation where they missed a class meeting, resulting in their assigned partner in a class group project to work on his/her own. Participants then viewed the partner's (the target's) Facebook page. The Facebook pages were varied to reflect high or low Muslim religious identity salience. After viewing the Facebook page, the participants read the email from the target, which addressed the participants' absence from class and future plans for their group project. The content of the emails was varied to reflect one of the two message politeness strategies: the direct strategy and the indirect strategy.

This chapter summarizes the major findings and provides theoretical discussions of the findings. Theoretical contributions to intergroup contact research and practical implications are also addressed. Finally, the limitations and suggestions for future research are discussed.

### Summary of Major Findings

**Hypothesis 1** predicted that the target's religious identity salience would affect the participants' perceptions of religious differences between themselves and the target. Univariate analysis of variance was conducted to test the hypothesis. In line with the prediction, the target's religious identity salience affected the perceived religious differences. Specifically, participants who viewed the Facebook page representing the target's high Muslim identity salience reported a

higher level of perceived religious differences between themselves and the target than those who viewed the Facebook page representing the target's low Muslim identity salience. Therefore, Hypothesis 1 was supported.

**Hypothesis 2** predicted that the target's religious identity salience, participants' perceived religious differences, and message politeness strategies (direct and indirect) would affect the participants' perceptions of quality of contact (perceived communication satisfaction and judgments of the target's message appropriateness and effectiveness), intergroup anxiety, and attitudes toward the Muslim group as a whole (cognitive, affective, and behavioral). The hypothesis was tested by running seven separate regression analyses using Model 3 in PROCESS for SPSS (Hayes, 2009, 2013; Preacher & Hayes, 2008). Moreover, the participants' perceived communication satisfaction was predicted by participants' perceived intergroup differences and message politeness strategies; however, unlike what was predicted in Hypothesis 2, it was not predicted by the target's religious identity salience. Also unlike the predictions in Hypothesis 2, the judgments of the target's message appropriateness and effectiveness were only predicted by message politeness strategies. Participants' cognitive and affective level attitudes were predicted by both perceived religious differences and message politeness strategies but not by religious identity salience, while participants' behavioral level attitudes were predicted only by perceived differences. Finally, intergroup anxiety was predicted by the target's religious identity salience, message politeness strategies, and perceived religious differences. None of the two way interactions (Politeness strategies X Perceived differences; Politeness strategies X Religious identity salience; Perceived differences X Religious identity salience) nor three way interactions (Politeness strategies X Perceived differences X Religious identity salience) were significant.

**Hypothesis 3** predicted that participants' perceptions of religious differences and intergroup anxiety would mediate the effects of the target's identity salience on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. The hypothesis was tested by running six regression analyses using Model 6 in PROCESS for SPSS (Hayes, 2009, 2013; Preacher & Hayes, 2008). Hypothesis 3 was fully supported. Intergroup anxiety, which were associated with perceived religious differences, was found to be a significant mediator in all six models.

Perceived religious differences and intergroup anxiety mediated the effects of the target's religious identity salience on participants' perceptions of communication satisfaction, and the judgments of the target's communication effectiveness and appropriateness. There was a significant indirect effect of religious identity salience on contact outcomes at the individual and group level through perceived religious differences and intergroup anxiety. Religious identity salience significantly predicted perceived religious differences, and perceived religious differences was significantly associated with intergroup anxiety. In turn, intergroup anxiety significantly predicted participants' communication satisfaction and judgments of the target's message effectiveness and appropriateness. Specifically, participants in the high salience condition perceived bigger religious differences between themselves and the target, which was a positive predictor of intergroup anxiety. Intergroup anxiety was a negative predictor of communication satisfaction and perceptions of the target's communication effectiveness and appropriateness.

The analysis also revealed an additional finding. There was an additional significant indirect effects of religious identity salience through intergroup anxiety on the individual level

contact outcomes. Religious identity salience significantly predicted intergroup anxiety, and intergroup anxiety was a significant negative predictor of participants' communication satisfaction and judgments of the target's communication effectiveness and appropriateness. Participants who were in the high salience condition perceived a higher level of intergroup anxiety which negatively predicted communication satisfaction and perceptions of the target's communication effectiveness and appropriateness.

Perceived religious differences and intergroup anxiety also mediated the effects of the target's religious identity salience on participants' attitudes on the cognitive, affective and behavioral level toward the Muslim group as a whole. Supporting Hypothesis 3, religious identity salience significantly predicted perceived religious differences. Perceived religious differences was significantly associated with intergroup anxiety, while intergroup anxiety significantly predicted the participants' cognitive, affective, and behavioral level attitude. Specifically, participants in the high salience condition reported bigger perceived religious differences between themselves and the target, which caused them to perceive a higher level of intergroup anxiety, which negatively predicted the participants' cognitive, affective, and behavioral attitudes.

The analysis also revealed two additional findings. First, religious identity salience significantly predicted intergroup anxiety, and intergroup anxiety significantly predicted the participants' cognitive, affective and behavioral level attitude. Therefore, participants who were in the high salience condition reported a higher level of intergroup anxiety, which negatively predicted the participants' cognitive, affective and behavioral level attitudes. Second, religious identity salience predicted participants' perceptions of religious differences between them and the target, which was a negative predictor of cognitive, affective, and behavioral level attitudes.

Specifically, participants who were in the high salience condition reported bigger perceived religious differences between themselves and the target and had less positive cognitive, affective, and behavioral level attitude towards the Muslim group as a whole.

**Hypothesis 4** predicted that intergroup anxiety would mediate the effects of the message politeness strategies on the participants' perceptions of communication satisfaction with the target, judgments of the target's message appropriateness and effectiveness, and attitudes (cognitive, affective, and behavioral) toward the Muslim group as a whole. Following the analysis procedures for Hypothesis 3, the hypothesis was tested by running six regression analyses using Model 6 in PROCESS for SPSS (Hayes, 2009, 2013; Preacher & Hayes, 2008). Hypothesis 4 received full support. Intergroup anxiety was a significant mediator on all contact outcome variables. There were significant direct effects (i.e. from message politeness strategies to the participants' perceived communication satisfaction, the participants' evaluation of the target's communication appropriateness and effectiveness, and the affective and behavioral level attitude) and significant indirect effects (i.e. from message politeness strategies to the participants' perceived communication satisfaction, the participants' evaluation of the target's communication appropriateness and effectiveness, and the affective and behavioral level attitude through intergroup anxiety).

Intergroup anxiety mediated the effects of the target's message politeness strategies on participants' perceptions of communication satisfaction, and the judgments of the target's communication effectiveness and appropriateness. In addition to significant direct effect, there was one significant indirect effects for each of the criterion variable. Message politeness strategies significantly predicted intergroup anxiety, which significantly predicted the participants' communication satisfaction and judgments of the target's message effectiveness and

appropriateness. Specifically, participants in the direct strategy condition reported a higher level of intergroup anxiety, which then negatively predicted the participants' communication satisfaction and the target's communication effectiveness and appropriateness.

Second, intergroup anxiety also mediated the effects of message politeness strategies on participants' cognitive, affective, and behavioral level attitudes. There was one significant indirect effect. Message politeness strategies predicted intergroup anxiety, which in turn predicted the participants' cognitive, affective and behavioral level attitude. Interestingly, there was non significant direct effect for cognitive level attitude. There were significant direct effects for both affective and behavioral level attitudes. Specifically, participants who read the email written using the direct strategy perceived a higher level of intergroup anxiety, and had a less positive cognitive, affective, and behavioral level attitudes toward the Muslim group as a whole.

### **The Effects of Religious Identity Salience, Perceived Intergroup Differences, and Message Politeness Strategies on Intergroup Anxiety**

Intergroup scholars are interested in finding ways in which contact reduces intergroup prejudice. According to Pettigrew (1997), one of the biggest concerns for intergroup contact scholars is prejudice reduction through intergroup contact. Although contact is no panacea for prejudice reduction (Hewstone, 2003), positive contact in general does help to reduce prejudice (Pettigrew & Tropp, 2006). Regardless of the advances in intergroup contact research (Pettigrew, Tropp, Wagner, & Christ, 2011), more studies need to be conducted to understand when and how contact reduces prejudice (Pettigrew & Tropp, 2011). Prejudice, and/or negative attitudes toward outgroups, occurs when individuals are prejudged based on their group memberships (W. G. Stephan & Stephan, 2001). Attitudes are usually conceptualized as consisting of three components: affective, cognitive, and behavioral (Dovidio, Esses, Beach, & Gaertner, 2002;

McGuire, 1989). Like any other social groups, especially lower status groups, Muslim Americans deal with negative attitudes toward them in the form of negative stereotyping (i.e. the cognitive component of attitude), negative sentiments (i.e. the affective component of attitude), and even discriminations and hostilities (i.e. the behavioral component of attitude) (Christian & Lapinski, 2003; Hutchinson & Rosenthal, 2011). This section will explicate the processes that underlie negative attitudes toward Muslims by looking at the effects of religious identity salience during an intergroup contact both at the individual level and group level.

**Perceived religious differences.** Group salience has been found to be a crucial and necessary factor in intergroup contact, and provides answer as to when contact reduces prejudice (Pettigrew & Tropp, 2006). The effects of contact with outgroup members have been found to be generalizable to the group level when group identity is salient, which has been confirmed in numerous studies (Ensari & Miller, 2002; Harwood et al., 2006). While necessary, group salience can also bring about less desirable consequences. Soliz and Harwood (2006) found that perceptions of grandparents' age salience was negatively associated with shared family identity, indicating that when group identity was salient, the grandchildren were aware of the different group memberships between themselves and the grandparents, regardless of the fact that they belong in the same family. Hypothesis 1, which predicted that the target's religious identity salience would affect the participants' perceptions of religious differences between themselves and the target, confirmed this finding. As expected, the target's religious identity salience affected the participants' perceptions of religious differences. Specifically, participants viewing the Facebook page in the high salience condition reported a higher level of perceptions of religious differences between themselves and the target than participants in the low salience condition.

Important to note here is that mediated contact, in this case viewing the target's Facebook profile, also produces similar effects as face-to-face contact. Facebook itself allows profile owners to highlight their group memberships through various verbal and non-verbal cues, which can help them maintain and even increase the value of their social connections (Ellison et al., 2007). Verbal and non-verbal cues have been found to trigger group salience and changing an interpersonal communication context to an intergroup one, for example, as in the case of gender salience (Palomares, 2008) and age salience (J. Soliz & Harwood, 2006; Jordan Soliz et al., 2009). Consistent with this finding, the participants in the high salience condition, who were more aware of the target's religious identity as a Muslim through various verbal and non-verbal cues, reported a higher level of perceived intergroup differences between themselves and the target.

Moreover, interpersonal relationships maintained in Facebook are mostly anchored in offline communities, so Facebook users tailor their online self-presentations to those particular audience (Zhao et al., 2008), or even use Facebook to strengthen ingroup identification (Morin & Flynn, 2014). In other words, Facebook users tailor their online identity to be in line with that of the ingroup members and thereby differentiating themselves from the outgroup. The target's Facebook page, therefore, reinforced the target's group membership as a Muslim, particularly in the high salience condition. In fact, studies show that identification with one's ingroup and biases toward the outgroup can increase through computer mediated communication (Postmes, Spears, & Lea, 2002).

The Facebook page representing the high religious identity salience clearly reinforced the target's high identification with Islam through various non-verbal cues, such as the picture of a mosque for the background picture and an Islamic calligraphy for the profile picture. Moreover,

the target was also shown to “Like” websites associated with the religion of Islam, such as the webpage for the Holy Koran and the webpage of the Kaaba, which is a holy Islamic building located in Mecca. All of the visual cues presented in the high religious salience unambiguously pointed to one religious group, which was Islam. The participants in the present study, however, were all non-Muslims, so all the objects and concepts presented in the Facebook page were intergroup markers to them, bolstering the perceptions of religious differences between themselves and the target. Consequently, the participants viewing the Facebook page in the high salience condition were more aware of the target’s identity as a Muslim and reported a higher level of perceived religious differences ( $M_{high} = 3.15, SD = 1.45$ ).

The Facebook representing the low religious identity salience, on the other hand, showed that the target “Likes” the webpage of a national American news channel, the webpage of a local newspaper, and the webpage for basketball. The background picture and profile picture used were that of hot air balloons, which have no significant religious meaning attached to them. In other words, the Facebook page in the low salience condition also displayed the target’s other group memberships, for example, as a basketball fan who was interested in local news. The participants were able to see that there was more to the target than just being a Muslim. Hence, although the participants were aware of the target’s religion, which was mentioned in the ‘About Me’ section, the participants reported a lower level of perceived religious differences ( $M_{low} = 2.54, SD = 1.25$ ).

Important to note here is that the means of perceived religious differences in both the high ( $M_{high} = 3.15, SD = 1.45$ ) and the low salience ( $M_{low} = 2.54, SD = 1.25$ ) conditions are below the midpoint of a seven-point scale. This finding can be explained by the fact that the participants and the target shared a similar social identity because in addition to the fact that they

were students, they took the same subject (i.e. the class in which they received the group project assignment), and they were supposed to be working together in the same group. Therefore, these overlaps in group membership meant that the participants and the target had a common identity, and this may have accounted for the low means of the perceived religious differences in both the high and low salience conditions.

**Intergroup anxiety.** In addition to contributing to perceived religious differences, group salience is also associated with intergroup anxiety. In line with the literature and supporting Hypothesis 2, religious identity salience predicted intergroup anxiety. Even after controlling for the number of Muslim individuals that the participants knew, the target's religious identity salience predicted the participants' intergroup anxiety. Specifically, participants who viewed the Facebook page in the high religious salience reported higher level of intergroup anxiety than those who viewed the Facebook page in the low religious salience condition. This finding was consistent with research in intergroup anxiety during intergroup contacts.

Intergroup contact in general could be stressful for both parties involved (W. G. Stephan & Stephan, 1985), especially when group salience is high. Group salience has been found to negatively affect the experience of an intergroup encounter (Harwood, Hewstone, Paolini, & Voci, 2005), and a high level of group salience was found to be associated with more anxious intergroup interactions (Greenland & Brown, 1999), which was also the case in this study. The participants in the high salience condition reported more anxiety than the participants in the low salience condition. It is important to note, however, that even participants in the low salience condition still reported feeling anxious, although not as much as the participants in the high salience condition.

Negative stereotypes against Muslim can be one of the explanations for this finding. Research has shown that negative stereotypes were positively correlated with intergroup anxiety (Berrenberg, Finlay, Stephan, & Stephan, 2002; Hutchinson & Rosenthal, 2011; Cookie W. Stephan, Stephan, Demitrakis, Yamada, & Clason, 2000). Stephan (2014) argued that prior prejudice and negative stereotypes against the outgroup would promote higher intergroup anxiety, specifically when the outgroup was being stereotyped as aggressive or hostile. In light of news reports regarding past and recent events involving Muslims in the US, such as the Boston Bombing, and in the Middle East, such as the rise of Islamic States in Iraq and Syria (ISIS) (Thompson, Greene, & Mankarious, 2015), the participants may already have certain stereotypes about Muslims in general, which later contributed to their level of intergroup anxiety.

As predicted in Hypothesis 2, intergroup anxiety was also predicted by perceived religious differences. Specifically, participants who perceived greater religious differences between themselves and the target reported to experiencing a higher level of intergroup anxiety than participants who perceived smaller religious differences. Little research has looked into the relationship between perceived intergroup differences and intergroup anxiety. Previous studies mostly focused on the correlation between the perceptions of intergroup differences in terms of status and intergroup anxiety, where perceptions of status differences were positively correlated with intergroup anxiety (Corenblum & Stephan, 2001; W. G. Stephan et al., 2002). This finding, therefore, contributes to the literature by demonstrating that perceived religious differences, in addition to religious identity salience, predicted intergroup anxiety.

Being aware of one's differences with an outgroup member also can increase the level of intergroup anxiety because one is dealing with the unfamiliar. Stephan (2014) argued that one of the antecedents for intergroup anxiety was the lack of personal experience on the part of the

ingroup member, which are associated with a lack of knowledge of outgroups. As a result, an ingroup member will feel anxious when meeting an outgroup member because they are uncertain about the attitudes, feelings, beliefs, values and behaviors of the outgroup. Therefore, when one is aware of the differences between themselves and the outgroup, they tend to expend more energy and cognitive resources in order to be more vigilant and as a result, they may feel overwhelmed and this in turn make them feel more anxious (Stephan, 2014).

### **Participants' Perceptions of the Target's Communication and Attitudes toward the Muslim Outgroup**

**Communication satisfaction.** The perceptions of the target's communication was affected by perceived differences and message politeness strategies, but not by religious identity salience, providing Hypothesis 2 with some support. Participants' perceptions religious differences between themselves and the target were negatively associated with communication satisfaction. Similarly, participants who received the email using the direct message strategy were less satisfied with the target's communication than those who received the indirect message.

First, perceived religious differences was a negative predictor of communication satisfaction. As perceived religious differences increased, communication satisfaction decreased, which was in line with social identity theory. Tajfel and Turner (1986) argued that in an intergroup encounter, ingroup members tend to display intergroup bias, a notion that has been well supported through numerous studies (for example, see Ensari & Miller, 2002; Ruffle & Sosis, 2006). The term intergroup bias here refers to the "systematic tendency to evaluate one's own membership group (the ingroup) or its members more favorably than a nonmembership group (the outgroup) or its members)" (Hewstone et al., 2002, p. 576). The implications of

intergroup bias range from negative feelings towards the outgroup to discriminatory behaviors by showing ingroup favoritism. In this case, the participants in the high salience condition perceived greater religious differences between themselves and the target, which was a negative predictor of communication satisfaction with the target.

Second, the participants who read the email from the target which was written using the direct strategy rated the communication to be less satisfactory than those who read the email written using the indirect strategy. This finding provides support for politeness theory, which proposes that the direct strategy poses the biggest face threat compared to the indirect strategy (P. Brown & Levinson, 1987). Therefore, it is not surprising that participants who read the email written using the direct strategy were less satisfied with the target's communication. Participants who received the indirect message strategy, however, were more satisfied with the target's communication, as predicted by politeness theory. Brown and Levinson (1987) argued that by going off record (i.e. using the indirect strategy), one can avoid being coercive, untactful, and circumvent the responsibility for potentially face damaging interpretations. By missing the important class meeting, the participants were the ones neglecting their responsibility, and therefore had, in a way, lost face. Consequently, when the target tactfully addressed their absence without being blunt, they helped the participants to save face.

**Communication effectiveness and appropriateness.** Communication effectiveness and appropriateness were predicted by message politeness strategies but not by religious identity salience nor by perceived religious differences, which partially confirms Hypothesis 2. Specifically, the participants who read the email written using the direct strategy rated the communication to be less effective and less appropriate than participants who read the email written using the indirect strategy.

In terms of communication effectiveness, it is important to note that although the email addressed an important group project which called for efficiency and directness for clarity, it seems that the participants still found the email written in the direct strategy to be less effective, most likely due to the bigger face threat that it posed (Brown & Levinson, 1987). Face-threatening acts (FTAs), according to Brown and Levinson (1987) are usually done using the direct strategy when there is a need for efficiency and urgency. As outlined in the passage read by the participants, the group project is complex because it requires working with a local organization for the semester, and is crucial because it accounts for 25% of the students' total grade. Moreover, the participant and the target are already behind schedule because of the participants' absence. Given the pressing need for the meeting for the group project, the direct strategy is actually more efficient in emphasizing the urgency of the matter (i.e. the participants' absence) and in delegating tasks in order to catch up with the rest of the class.

However, non-face-to-face communication may sound harsher than intended, especially when the interactants had not known each other for long, or had not known each other at all, which was the case with the target and the participants. One of the reasons for this was because there were hardly any visual cues in email communication. While mediated communication can be personal (Walther, 1996), the lack of paralinguistic cues in this case may make mediated communication sound more impersonal and even harsher than it was intended. In fact, the manipulation check results for the message politeness strategies revealed that the participants rated the direct message to be less warm and respectful than the indirect message. Therefore, it seems that the perceived face threats lessened the perceived effectiveness of the message for the participants. Clearly, the participants felt that the email written in the direct strategy was more face-threatening and therefore less effective.

As in the case of communication effectiveness, the participants who received the email written using the direct strategy rated the communication to be less appropriate than participants who read the email written using the indirect strategy, as predicted in Hypothesis 2. This finding was in line with the prediction of politeness theory as well. Social identity theory can also further illuminate this finding. As previously outlined, social identity theory maintained that ingroup/outgroup distinction often lead to intergroup bias (Tajfel & Turner, 1986). Intergroup contact scholars have looked at possible explanations for intergroup bias during contact. Jaspars and Hewstone (as cited in Hewstone & Brown, 1986) argued that in an intergroup contact, behavior that would normally be attributed to the situation was often attributed to the outgroup member's dispositional attributes, and this is a form of intergroup bias. In this case, instead of attributing the bluntness of the direct email to the urgency of the situation (i.e. the need to catch up with the rest of the class and to start the group project immediately), participants attributed it to the target being impolite and therefore rated the communication to be less appropriate.

These findings suggest that given the context of the contact (i.e. first time mediated contact), the lack of paralinguistic cues in the email as well as how the message was communicated played a big role in determining whether or not the participants perceived the target's communication as effective and appropriate. For the participants, it seems that it was not what was said in the email, but *how* it was said that mattered more.

**Outgroup attitudes.** Both perceived religious differences and message politeness strategies predicted the cognitive and affective components of outgroup attitudes, while only perceived religious differences predicted the participants' behavioral level of attitudes, lending partial support to Hypothesis 2. The participants who perceived greater religious differences between themselves and the target and who read the email written in the direct strategy had a

more negative cognitive and affective level attitudes towards the Muslim group as a whole. Moreover, the participants who perceived greater religious differences between themselves and the target reported a more negative behavioral level attitude towards the Muslims, meaning that the participants expressed less interest to interact with other Muslims in the future.

These findings provide support that individual level contact does generalize to group level attitudes, which is in line with the literature. In this case, when the participants perceived greater religious differences between themselves and the target, which is an individual level contact effect, they reported having a more negative cognitive and affective level attitudes toward Muslims in general. This finding is consistent with the concept of intergroup bias in social identity theory (Hewstone et al., 2002). Social identity theory predicted that at the cognitive level, ingroup members believe the outgroup not to be as superior as their own group which later leads to outgroup derogation and negative stereotypes, both of which are associated with negative affect toward the outgroup. Moreover, the participants who perceived greater religious differences also reported to have less interest in having future interactions with Muslims in general, which is also another example of ingroup favoritism/outgroup discrimination. This suggests that because the participants considered the Muslims to be different from themselves, there was no reason for them to interact with them.

The cognitive and affective components of attitudes were also predicted by message politeness strategies. Participants who read the direct message had less positive view and affect towards Muslims in general. Politeness theory (P. Brown & Levinson, 1987) proposed that the direct message strategy posed the biggest face threats compared to the indirect message strategy. In the case of intergroup contact, perceived threats from an outgroup member evoke fear and negative emotions (Corenblum & Stephan, 2001; W. G. Stephan et al., 2002). Hence, it seems

that the use of the direct message strategy during the individual level contact reinforced negative stereotypes and evoked negative feelings, which generalized to the group level. On the other hand, the use of the indirect message strategy seemed to dispel the negative stereotypes and reduce the negative affect against Muslims. This finding shows that in addition to perceived religious differences, politeness is truly an important factor, even more so in an intergroup context.

It is also important to note here that religious identity salience and message politeness strategies affected the contact outcomes independently. Moreover, although both significantly affected all contact outcomes at the individual and group level, message politeness strategies were found to be the stronger predictor as its effect size was larger than religious identity salience for all criteria variables. Politeness theory can further illuminate this finding.

Brown and Levinson (1987) noted that face needs are inherent in every individual, and that when threatened, individuals would feel compelled to defend their faces. Obviously, the direct message strategy posed a great face threat to the participants. At the same time, the participants might also realize that in a way they were in a situation where not only did they threaten the target's negative face, but they also threatened their own negative and positive faces. Negative face is the need to be independent of and be unimpeded by others, while positive face is the need to be liked and approved of by others (Brown & Levinson, 1987). By missing an important class meeting, the participants inevitably imposed on the target, thereby threatening the target's and their own negative faces. Moreover, the participants also faced the risks of losing their positive faces, considering their absence resulted in a setback on their group project before it even started. In other words, the paradox in the situation may have mitigated the importance or relevance of

religious identity salience and perceived differences, and prompted the participants to be more concerned with the message in the email and how it was being said.

### **The Role of Intergroup Anxiety as a Focal Mediator**

Scholars have continuously given attention to the process on how contact reduce prejudice, particularly on the role of intergroup anxiety as a mediator (Pettigrew & Tropp, 2011; W. G. Stephan, 2014). In general, findings from the present study found mediation patterns that are consistent with literature on intergroup anxiety. The findings also provided additional support and evidence for the factors that may reduce intergroup anxiety and ultimately enhance the effects of positive contacts. Supporting Hypothesis 3 and in line with previous contact literature, intergroup anxiety fully mediated the relationship between religious identity salience and contact effects at both the individual and group level. Specifically, participants in the high identity salience condition perceived more anxiety compared to those in the low identity salience condition. Perceived intergroup anxiety was a negative predictor of the participants' communication satisfaction, the participants' perceptions of the target's communication effectiveness and communication appropriateness, and the participants' attitudes toward the Muslim group as a whole.

In addition, the findings also showed that perceived religious differences was associated with intergroup anxiety, which then predicted individual and group level contact effects. Specifically, the participants in the high salience condition perceived greater religious differences between themselves and the target than participants in the low salience condition, which was associated with more anxiety. The participants who perceived higher level of anxiety reported lower communication satisfaction, perceived the target's communication to be less

effective and less appropriate, had more negative stereotypes and affect towards the Muslim group as a whole, and expressed less interest in future interactions with Muslims in general.

Consistent with literature on group salience, research has shown that group salience is necessary for affect during contact with a particular group member to generalize to attitudes toward the outgroup as a whole (Hewstone & Brown, 1986). So in this case, because the target's religious identity was salient, the participants' attitudes generalized to the group level (Harwood, Raman & Hewstone, 2006), as demonstrated by the findings supporting Hypothesis 3 in the present study. However, some studies have also revealed that high group salience can be associated with more anxious interactions (Harwood, Hewstone, et al., 2005; Islam & Hewstone, 1993), as was also the case in the present study. The religious identity salience of the target was positively associated with the participants' level of perceived anxiety, which later predicted the contact outcomes and participants' attitudes toward the Muslim group as a whole.

In addition to this, the present study also found an additional significant mediation path: high religious identity salience predicted a greater perceived religious differences, which was then associated with a higher level of anxiety. Anxiety predicted the contact outcomes and attitudes toward Muslims as a whole. This finding contributes an additional explanation for why identity salience predicted intergroup anxiety. In an intergroup contact, ingroup members may experience uncertainties regarding the outgroup member's attitudes, feelings, beliefs, values and behaviors due to lack of outgroup knowledge (W. G. Stephan, 2014). It seems that the perceptions of religious differences amplified the sense of uncertainty for the participants, and consequently, led the participants to experience anxiety.

In fact, another significant finding in the present study was that intergroup anxiety also mediated the relationship between message politeness strategies and the individual contact

effects and attitudes toward the Muslim group as a whole, lending some support to Hypothesis 4. Specifically, the participants in the direct strategy condition perceived more anxiety than participants in the indirect strategy condition. Intergroup anxiety was a negative predictor of the participants' communication satisfaction, the participants' perceptions of the target's communication effectiveness and communication appropriateness, and the participants' attitudes toward the Muslim group as a whole. Therefore, participants who read the email written using the direct politeness strategy was more anxious than those who read the email written using the indirect politeness strategy, and later perceived lower communication satisfaction, reported the target's communication to be less effective and less appropriate, and had more negative attitudes toward Muslims as a whole.

In order to better understand and later improve the efforts to reduce intergroup anxiety, scholars have looked at the antecedents of intergroup anxiety. Stephan and Stephan (1985) outlined four antecedents of intergroup anxiety, namely personality traits, attitudes and related cognitions, personal experience, and situational factors. While the first three antecedents pertain to the ingroup member's personal factors, the fourth antecedent refers to those factors that are beyond the ingroup member's control, such as the distribution of power between the two groups, competition, and the events that transpire during the intergroup contact itself, such as unfriendly behaviors, misunderstanding, or rudeness and lack of respect (W. G. Stephan, 2014). The use of message politeness strategies definitely fit into the situational factors of contact and contributed to the participants' perceived anxiety, which later predicted the outcome of contact and attitudes toward the Muslim group as a whole. The practical implication of this finding is, therefore, is that the use of politeness strategies during an intergroup contact can, and does, increase or decrease the level of perceived intergroup anxiety.

## **Theoretical Contributions**

The present study was guided by intergroup contact theory (Allport, 1954; Pettigrew, 2011), social identity theory (Tajfel & Turner, 1986), and politeness theory (Brown & Levinson, 1987). This study aimed to examine the effects of religious identity salience and message politeness strategies on contact effects, intergroup anxiety, and their effects on attitudes toward the Muslim group as a whole. Overall, the study provided several empirical contributions to the literature of intergroup contact.

First of all, this study offers empirical evidence on intergroup contact in the context of computer mediated communication. This study extends the context of contact in the context of computer mediated communication (CMC). Previous studies in mediated contact have looked at parasocial contact effects (Schiappa et al., 2006; Shim et al., 2012), at the effects of imagined (Crisp & Turner, 2009; Husnu & Crisp, 2010) and extended contact (Turner, Hewstone, & Voci, 2007; Turner et al., 2008); however, there were not many studies addressing the effects of intergroup contact in the CMC context (Glaser & Kahn, 2005). Results in this study provide strong support for the effects of contact in CMC and suggest that mediated contact does have similar implications as face-to-face contact and therefore has a potential to be used as one of the avenues for prejudice reduction and improvements in intergroup relations.

Second, this study also provides a more detailed mechanism for how religious identity affects contact outcomes, specifically by examining the effects of perceived religious differences on contact outcomes in the model. Previous studies focused on the effects of group identity salience on contact outcomes (for example see Harwood et al., 2006; Soliz et al., 2009). This study provides a more comprehensive explanation that religious identity affected contact outcomes because it activated perceived intergroup differences between the ingroup member and

the outgroup member. In fact, perceived religious differences was also found to be positively associated with intergroup anxiety, and together, these two variables mediated the effects of religious identity salience on contact outcomes. Therefore, in addition to contributing to the understanding of group salience, this study also adds to the effort in uncovering the roots of intergroup anxiety.

Third, the present study also extends intergroup contact theory by incorporating politeness theory to better explicate contact quality. A lot of studies focusing on contact quality relied on self-report measures where participants in the study were asked to recall recent intergroup contacts with a particular outgroup and then rate the pleasantness of the contact (see Islam & Hewstone, 1993; Voci & Hewstone, 2003). In fact, most studies in this vein also focus on positive contact, whereas it is impossible for an intergroup contact to always be perceived positively by both the ingroup and outgroup members. Pettigrew and Tropp (2011) called for a closer attention to how positive contact is established and experienced by group members during an intergroup contact. Message politeness strategies offered an explanation for how to establish a positive contact and for why a particular contact experience was perceived more negatively or positively.

Furthermore, politeness theory also enriches the contact and intergroup anxiety literature by contributing the concept of face threats into the mix. The findings indicated that the use of politeness strategies determined how the contact was perceived by the participants. The direct message strategy was perceived negatively by the participants, which increased the participants' perceived intergroup anxiety, while the indirect message strategy was perceived more positively. Therefore, in addition to contributing to the literature of contact and intergroup anxiety, the findings also have a practical implication. Based on this finding, the use of a message politeness

strategy that is appropriate to the context in an intergroup contact may increase the likelihood of the contact being perceived positively.

### **Practical Implications**

The present study offers two practical implications. The findings in this study has provided strong empirical evidence that mediated intergroup contact produces the same effects as face-to-face intergroup interaction. First, it is possible to highlight one's group memberships through the use of verbal and non-verbal cues on Facebook, or any other type of social media for that matter. While using intergroup markers allows ingroup members to strengthen ingroup identification (Morin & Flynn, 2014), findings in this study have demonstrated that that it can also alienate outgroup members. In this case, the non-Muslim participants in the present study perceived bigger religious differences between them and the Muslim target who displayed strong identification with Islam on the Facebook page. These participants later reported perceiving more intergroup anxiety, which negatively predicted individual and group level contact outcomes. Scholars have found that students used social media to learn about potential friends (Lampe, Ellison, & Steinfeld, 2006). Moreover, regardless of the ethical and legal implications, scholars also found that employers use social media to screen potential job candidates (V. R. Brown & Vaughn, 2011). Therefore, in real life situations, social media users should be cautious in disclosing and presenting their group memberships on social media, keeping in mind that it may result in real consequences such as losing opportunities for friendships, or even for employments.

Second, message politeness strategies affected contact outcomes at both the individual and the group level. In fact, message politeness strategies predicted the participants' intergroup anxiety, which was a negative predictor for contact outcomes at the individual and group levels.

Face needs are inherent in every human being (P. Brown & Levinson, 1987); therefore any face-threatening acts should be committed with this in mind, even more so in an intergroup contact.

While the direct message strategy is the least ambiguous and can be effective in getting the message across in certain situations (P. Brown & Levinson, 1987), it also produces a bigger face threat. Findings in this study indicated that participants who read the direct message perceived a higher level of intergroup anxiety than those who read the indirect message. Moreover, the communication between the target and the participants in the present study was non face-to-face as Facebook pages and emails were used to manipulate the religious identity salience and message politeness strategies; hence, findings in this study have enhanced our understanding of the effects of mediated contact on intergroup relations. Thus, the findings in this study have shown that politeness strategies are crucial in intergroup interactions.

### **Study Limitations and Future Directions**

This study is an experimental study examining the effects of religious identity salience and message politeness strategy in a non-face-to-face context. This study is limited in several aspects. First, the present study used a scenario in which the non-Muslim American participants were the ones who missed an important class meeting. This scenario gave the Muslim American target, who was an outgroup member, more power in the situation because the target was the one with more knowledge about the group assignment and had more resources (i.e. the notes taken during the meeting with organization representatives) than the participants had. Future studies should reverse the situation to examine whether changing power dynamics would affect contact outcomes. In addition, since the present study focused on non-Muslim American participants, future studies should also examine the attitudes of Muslims toward Americans, including

Muslim-Americans and/or Muslims in countries where they are the majority group and American expatriates are the minority group.

The present study only looked at a one-way communication between the target and the participants. Future studies should also ask the participants to respond to the target's email and compose a reply email after reading the email from the target. This will provide an opportunity to get a better understanding of how the participants would respond to the target given the different message politeness strategies employed by the target. Looking at how the participants would respond to the target is beneficial in two ways. First, it will be an opportunity to get a better understanding of the dynamics of actual intergroup interactions in which face threats may be present. Second, the participants' responses could allow for a more in depth analysis of how they deal with face threats and anxiety in an intergroup encounter, potentially, how they conduct face-threatening acts as well.

Finally, this study examined the effects of religious identity salience disclosed on the target's Facebook pages and a one-off online contact through an email. Previously, scholars believed that online communications were impersonal, more recent studies have found that online relationships can be personal and even as intimate and carry similar impacts to offline relationships (Walther, 1996; Walther et al., 2008). Scholars have also found that intergroup friendship is one of the most effective ways to combat prejudice (Sidanius, Levin, Van Laar, & Sinclair, 2004). Future studies should seek other ways to examine the effects of mediated intergroup contact on intergroup relations, such as by incorporating the use of (or at least mimic) a synchronous mode of mediated communication, such as a chat application or live discussion boards. Moreover, since the main goal for an intergroup contact is to reduce prejudice, future

studies should also examine mediated intergroup interactions where ingroup and outgroup members may form close and personal relationships.

### **Conclusion**

In the United States post 9/11, conflicts and violent acts involving Muslim perpetrators will no doubt continue to affect the intergroup dynamics between Muslims and non-Muslims. As much as the 9/11 has changed the United States, it does not mean that Muslims and non-Muslims in the US cannot work together to improve their relationship. The present study has provided strong support for the application of intergroup contact theory (Allport, 1954; Pettigrew, 1998) in a mediated context, and filled a gap by contributing to the contact literature by incorporating politeness theory (P. Brown & Levinson, 1987) to understand quality of contact. This study also revealed the mechanisms for how religious identity salience and message politeness strategies affect contact outcomes and attitudes toward Muslims as a whole.

Overall, the findings has supported and extended intergroup contact theory, mediated contact literature, politeness theory and social identity theory. Religious identity salience and message politeness strategies predicted the participants' perceptions of the quality of contact (communication satisfaction, the target's communication effectiveness and appropriateness) and all components of attitudes (cognitive, affective and behavioral) toward the Muslim group as a whole, confirming that contact effects at the individual level generalize to the group level. In terms of religious identity salience, it seems that when the target appeared to be overly religious (i.e. the high salience condition), the participants perceived a greater religious differences between themselves and the target; consequently, the contact was perceived more negatively and the participants reported higher level of perceived intergroup anxiety. Intergroup anxiety mediated the effects of religious identity salience on contact outcomes. In terms of message

politeness strategies, when the direct message strategy was used, the participants perceived the contact more negatively and reported a higher level of intergroup anxiety. Moreover, intergroup anxiety mediated the effects of message politeness strategies on contact outcomes.

Improving intergroup relations between Muslims and non-Muslims in the US will undoubtedly require resources in terms of time and energy, and most importantly, willingness to take the first step and engage in an intergroup contact. While this study found that religious identity salience predicted intergroup anxiety, which in turn affected contact outcomes, there is still a way for Muslims and non-Muslims to have a more positive contact experience. Findings in this study have indicated that it is actually possible to establish positive contact between Muslims and non-Muslims through the use of positive and appropriate politeness strategies during contact. Being mindful of the face needs of others obviously make for a positive contact experience for the parties involved, regardless of what is being said. As people often say, it is not what is said, but *how* it is said. Although politeness is only one of the many factors that affects intergroup contact outcomes, it is one that will hopefully bring the relationship between Muslims and non-Muslim Americans to a more positive direction.

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## APPENDIX A: PASSAGE DESCRIBING THE SITUATION

*Please read the situation below carefully. When you have finished reading the situation, you will be asked to answer a few questions to demonstrate your comprehension of the situation.*

Imagine that you are taking a mandatory class that fulfils your graduation requirement. In this class, you are required to complete a project that can benefit local organizations from the Lawrence community. This project accounts for 25% of your total grade.

In the first class meeting, your professor randomly paired students up to work together on the project for the whole semester. During the meeting, the professor invited some representatives from local organizations and gave everybody an opportunity to talk with them before deciding which organization to work with. The professor also asked all the teams to submit the name of the organization they chose by the end of the class session.

Unfortunately, you could not make it to class for the first meeting, so you had no idea which organization to pick and who your partner is. Moreover, because you were absent, your partner had to meet with the representatives alone.

Luckily, your professor posted the list of teams on the course's Blackboard page, so you could find out your partner's name. As you expected, you have not previously known your partner, so you decided to do a Google search for your partner's Facebook address, and you found it.

*Please answer the following questions to demonstrate your understanding of the situation. Indicate the whether the statements are True (T) or False (F):*

1. T / F You missed a class meeting.
2. T / F The class fulfils your graduation requirement.
3. T / F In this class, you need to do a project that can benefit local organizations in Lawrence
4. T / F When you missed the class meeting, the professor asked the other students to meet with representatives from local organization.
5. T / F You have known your partner for quite a while.
6. T / F As you missed the class meeting, your partner had to meet with the representatives from the local organizations alone.

Please answer the questions below by indicating the degree of your feelings on the following 7-point scales (1 = not at all; 7 = extremely). For example, if the question asks you “How worried would you be if you did not hear from your partner at all?” choose 6 or 7 if you would feel extremely worried. If you would not feel worried at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.

1. How anxious would you be after missing this class meeting?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

2. How important would it be for you to complete this project well?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

3. How important would it be for you to be able to work well with your partner in this project?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

4. If you could get a hold of your partner’s contact information, how important would it be for you to contact this person (your partner)?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

5. If your partner contacts you first, how important would it be for you to read his/her email?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

## APPENDIX B: FACEBOOK PAGES AND MANIPULATION CHECK

### Male, High Identity Saliency

Facebook interface showing the profile of **Abdullah Moustafa**. The profile picture is a circular logo with Arabic calligraphy. The cover photo is a large, ornate mosque with multiple domes and minarets.

**Abdullah Moustafa** | Add Friend | Follow | Message

Timeline | About | Photos 3 | Friends 4 Mutual | More

Do you know Abdullah?

To see what he shares with friends, send him a friend request | Add Friend

**About**

- Work at **University of Kansas**  
Student at University of Kansas
- Lives in **Lawrence, Kansas**
- Religious **Islam**  
Views

**Photos** 3 Photos

**Likes** 3 Likes

**Post** | Photo

Write something...

**Abdullah Moustafa**  
Changed profile picture · February 5

**Holy Quran**  
Liked page

**Ahmad's photo**  
Liked photo | 1 Like

**Abdullah Moustafa**  
Changed cover picture · February 3

## Male, Low Identity Salience

Facebook navigation bar: Home Name

Profile Name: **Abdullah Moustafa**

Buttons: Add Friend, Follow, Message

Navigation: Timeline, About, Photos 4, Friends 4 Mutual, More

Do you know Abdullah?

To see what he shares with friends, send him a friend request. [Add Friend](#)

**About**

- Work at **University of Kansas**  
Student at University of Kansas
- Lives in **Lawrence, Kansas**
- Religious **Islam**  
Views

**Photos** 3 Photos

**Likes** 3 Likes

- CNN**
- LJ WORLD.COM**

**Post** Photo

Write something...

**Abdullah Moustafa**  
Changed profile picture • February 5

**CNN** Liked page

**Jim's photo**  
Liked photo 1

**Abdullah Moustafa**  
Changed cover photo • February 3

## Female, High Identity Salience

Facebook interface showing the profile of Aisha Moustafa. The profile picture is a circular logo with Arabic calligraphy. The cover photo is a large image of the Badshahi Mosque in Lahore. The profile name is "Aisha Moustafa" with buttons for "Add Friend", "Follow", and "Message". Navigation tabs include "Timeline", "About", "Photos 3", "Friends 4 Mutual", and "More". A section asks "Do you know Aisha?" with an "Add Friend" button. The "About" section lists "Work at University of Kansas" and "Lives in Lawrence, Kansas". The "Photos" section shows three images, including the calligraphy logo and a mosque. The "Likes" section shows three items, including the Al Jazeera logo. The main feed shows two posts: one from "Aisha Moustafa" changing her profile picture on February 5, and another from "Aisha Moustafa" changing her cover picture on February 3.

## Female, Low Identity Salience

Facebook profile page for Aisha Moustafa. The profile picture and cover photo both feature hot air balloons. The 'About' section lists her as a student at the University of Kansas in Lawrence, Kansas, with a religious affiliation of Islam. Her 'Likes' include CNN and LJ World.com. The timeline shows a post from February 5 where she changed her profile picture and a post from February 3 where she changed her cover photo.

**Profile Information:**

- Name:** Aisha Moustafa
- Work:** University of Kansas (Student at University of Kansas)
- Lives in:** Lawrence, Kansas
- Religious:** Islam

**Timeline:**

- Post 1 (February 5):** Changed profile picture
- Post 2 (February 3):** Changed cover photo

**Likes:** CNN, LJ WORLD.COM

**Facebook Memory Test:**

1. Your partner's gender is:
  - a. Male
  - b. Female
2. Does your partner mention his/her religion in his/her Facebook page?
  - a. Yes
  - b. No
3. Which of the following piece(s) of information helped you identify your partner's religion? (Check all that apply)
  - a.  Profile picture
  - b.  Cover picture
  - c.  About me section
  - d.  Liked pages
  - e.  Photos
  - f.  Name
  - g.  Other, please specify \_\_\_\_\_

**Religious Identity Salience Manipulation Check**

*Please answer the following question by writing the answer on the space provided:*

1. What is your partner's religion? \_\_\_\_\_.

*Please indicate the degree to which you agree or disagree with the statements below using the following 7-point scales (1 = strongly disagree; 7 = strongly agree). For example, if you strongly agree with the statement "When I viewed my partner's Facebook page, I was aware that we were similar to one another," choose 7 or 6. If you strongly disagree with the statement, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.*

1. When I viewed my partner's Facebook page, I was aware of my partner's strong identification with Islam.

**Strongly disagree**

**Neutral**

**Strongly agree**

1	2	3	4	5	6	7
---	---	---	---	---	---	---

2. When I viewed my partner's Facebook page, I thought that being a Muslim was central to my partner's religious identity.

**Strongly disagree**

**Neutral**

**Strongly agree**

1	2	3	4	5	6	7
---	---	---	---	---	---	---

3. When I viewed my partner's Facebook page, it was clear to me that my partner's religion was important to my partner's daily life.

**Strongly  
disagree**

**Neutral**

**Strongly agree**

1	2	3	4	5	6	7
---	---	---	---	---	---	---

### **APPENDIX C: EMAILS AND MANIPULATION CHECK**

#### **Direct Strategy**

From: Abdullah Moustafa (a123md321@ku.edu) [or Aisha Moustafa]

Subject: Class Project

Hi,

My name is Abdullah Moustafa (or Aisha Moustafa). I was assigned to be your partner for the class project. We have a late start on our project because you were absent. I was the only one who did not have a partner in class today, so I had to do all the work, including yours.

The professor told me that because you were not there, we could have one extra day to decide on the organization, but I don't want to wait. I already decided that we'd work with the homeless shelter.

I attached my notes along with this email, so you need to read it immediately. Respond to my email as soon as you can, because we can't waste any more time, and you need to do your share of the work. You can start by contacting the reps from the shelter and set a meeting date for us.

Abdullah Moustafa (or Aisha Moustafa)

**Indirect Strategy**

From: Abdullah Moustafa (a123md321@ku.edu) [or Aisha Moustafa]

Subject: Class Project

Hi,

My name is Abdullah Moustafa (or Aisha Moustafa). I was assigned to be your partner for the class project. There were a lot of things going on in class today. I did what I could for our project and to cover for you, though.

The professor was cool and gave us one extra day to decide which organization we want to work with. Don't worry, I talked to all of the reps and took lots of notes about each organization. I attached my notes to this email... I hope you can read my chicken scratch. Let me know what you think and let's discuss which organization to pick after you've got a chance to read my notes.

I know this is a busy time for all of us, so I'm sure you'd agree that we'd be better off if we can have a clear game plan for this project. I check my email regularly, so if you can let me know what time you are free tomorrow, we can start working on our project in no time.

Thanks,

Abdullah Moustafa (or Aisha Moustafa)

### Message Politeness Strategies Manipulation Check

*Please rate the emotional tone of your partner's email in terms of the following adjectives. You need to ask yourself, "How did my partner's email sound?" For example, if you feel that your partner's email sounded extremely pleasant, choose 6 or 7. If you think that the email did not sound pleasant at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how the email sounded.*

*My partner's email sounded:*

	<b>1</b> <b>Not at</b> <b>all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Cold</b>							
<b>Caring</b>							
<b>Hostile</b>							
<b>Respectful</b>							
<b>Impolite</b>							
<b>Affirming</b>							
<b>Assertive</b>							
<b>Negative</b>							
<b>Competitive</b>							
<b>Controlling</b>							
<b>Directive</b>							
<b>Supportive</b>							

## **APPENDIX D: PILOT 1 QUESTIONNAIRE**

### **Informed Consent**

Approved by the Human Subjects Committee University of Kansas, Lawrence Campus (HSCL).  
Study ID # STUDY00000489

### **INFORMED CONSENT STATEMENT**

The Department of Communication Studies at the University of Kansas supports the practice of protection for human subjects participating in the research. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

This study is concerned with intergroup communication, focusing on religious identity and message politeness in an online intergroup contact. This will entail your reading of a scenario and completion of a questionnaire. It is estimated that reading the scenario and completing the questionnaire will take 20-25 minutes of your time.

There are no risks associated with your participation. The content of the questionnaire should cause no more discomfort than you would experience in your everyday life. Although participation may not benefit you directly, we believe that the information you provide will help us better understand the effect of religious identity and message politeness in an online intergroup contact.

Your participation is solicited, but strictly voluntary. At the end of the survey, you will be asked to provide your name. However, your name will only be used for research participation grading purposes and will not be associated in any way with the research findings. No one other than the researchers will have access to your responses in this study. If you would like to get additional information concerning this study before or after it is completed, please feel free to contact us by phone or mail.

We appreciate your cooperation. Completion of the study indicates your willingness to participate and that you are over the age of eighteen. If you have any additional questions about your rights as a research participant, you may call (785) 864-7429 or (785) 864-7385, or write the Human Subject Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7563.

Sincerely,

Maria Maer  
Principal Investigator  
Department of Communication  
Studies  
1440 Jayhawk Blvd., Rm. 102  
University of Kansas  
Lawrence, KS 66045-7574  
(785) 864 - 3633  
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NOTE: You can copy and paste this Informed Consent Statement and save it in a document for your record; or if you prefer, please contact the Principal Investigator for a copy of the statement.

By clicking the circle (O) next to the statement "I give my consent," I affirm that I am at least 18 years of age and that I have received a copy of this consent form to keep.

(O) I give my consent

*Please answer the demographic questions below:*

1. What is your religion?
  - a. Christianity
  - b. Buddhism
  - c. Hinduism
  - d. Islam
  - e. Judaism
  - f. Other; please specify \_\_\_\_\_
  
2. How many years of education have you received until now?  
(E.g. 12 = completed high school, 13 = completed college freshman year)
  
3. How old are you? (For example: 20).
  
4. What is your ethnicity?
  - a. White/Caucasian
  - b. African American
  - c. Hispanic/Lation
  - d. Asian
  - e. Native American
  - f. Pacific Islander
  - g. Other, please specify: \_\_\_\_\_.
  
5. Do you currently use Facebook?
  - a. Yes
  - b. No

6. If you do use Facebook, provide your best estimate on how many times you log in to your account in a typical day: \_\_\_\_\_ times per day.
7. If you use Facebook, provide your best estimate on how long you spend doing Facebook related activities in a typical day: \_\_\_\_\_ hours \_\_\_\_\_ minutes.
8. What is your gender?
  - a. Male
  - b. Female

*Please answer the questions below to the best of your knowledge. Please write actual numbers (and not words) in the spaces provided:*

1. In your best estimate, how many Muslims do you know in person? (e.g. friends, professors, classmates, acquaintances, neighbors, coworkers, family members): \_\_\_\_\_  
(Please write the number, for example, 0 if you don't know any Muslims)
2. Please reconfirm whether or not you know any Muslim Americans:
  - a. NO, I do not know any Muslim Americans
  - b. YES, I know at least one Muslim American
3. How many of them do you consider as being close to you in terms of relationship (e.g. close friends)? \_\_\_\_\_  
(Please write the number, for example, 0 if you don't consider any of them as being close to you).

***Please read the situation below carefully. When you have finished reading the situation, you will be asked to answer a few questions to demonstrate your comprehension of the situation.***

Imagine that you are taking a mandatory class that fulfils your graduation requirement. In this class, you are required to complete a project that can benefit local organizations from the Lawrence community. This project accounts for 25% of your total grade.

In the first class meeting, your professor randomly paired students up to work together on the project for the whole semester. During the meeting, the professor invited some representatives from local organizations and gave everybody an opportunity to talk with them before deciding which organization to work with. The professor also asked all the teams to submit the name of the organization they chose by the end of the class session.

Unfortunately, you could not make it to class for the first meeting, so you had no idea which organization to pick and who your partner is. Moreover, because you were absent, your partner had to meet with the representatives alone.

Luckily, your professor posted the list of teams on the course's Blackboard page, so you could find out your partner's name. As you expected, you have not previously known your partner, so you decided to do a Google search for your partner's Facebook address, and you found it.

*Please answer the following questions to demonstrate your understanding of the situation.*

*Indicate the whether the statements are True (T) or False (F):*

1. T / F You missed a class meeting.
2. T / F The class fulfils your graduation requirement.
3. T / F In this class, you need to do a project that can benefit local organizations in Lawrence
4. T / F When you missed the class meeting, the professor asked the other students to meet with representatives from local organization.
5. T / F You have known your partner for quite a while.
6. T / F As you missed the class meeting, your partner had to meet with the representatives from the local organizations alone.

*Please answer the questions below by indicating the degree of your feelings on the following 7-point scales (1 = not at all; 7 = extremely). For example, if the question asks you "How worried would you be if you did not hear from your partner at all?" choose 6 or 7 if you would feel extremely worried. If you would not feel worried at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.*

1. How anxious would you be after missing this class meeting?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

2. How important would it be for you to complete this project well?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

3. How important would it be for you to be able to work well with your partner in this project?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

4. If you could get a hold of your partner's contact information, how important would it be for you to contact this person (your partner)?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

5. If your partner contacts you first, how important would it be for you to read his/her email?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

*You are about to view your partner's Facebook page. Try to learn about your friend as much as you can from the page, and take as much time as you need. You **CANNOT** go back to view the page again. After you finish viewing your partner's Facebook page, click "Next," and you will be directed to a few questions about your partner.*

**\*The Facebook pages included at the end of this questionnaire\***

1. Your partner's gender is:
  - a. Male
  - b. Female
2. Does your partner mention his/her religion in his/her Facebook page?
  - a. Yes
  - b. No
- c. Which of the following piece(s) of information helped you identify your partner's religion? (Check all that apply)
  - a.  Profile picture
  - b.  Cover picture
  - c.  About me section
  - d.  Liked pages
  - e.  Photos
  - f.  Name
  - g.  Other, please specify \_\_\_\_\_

Manipulation Check

*Please answer the following question by writing the answer on the space provided:*

1. What is your partner's religion? \_\_\_\_\_.

*Please indicate the degree to which you agree or disagree with the statements below using the following 7-point scales (1 = strongly disagree; 7 = strongly agree). For example, if you strongly agree with the statement "When I viewed my partner's Facebook page, I was aware that we were similar to one another," choose 7 or 6. If you strongly disagree with the statement, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.*

1. When I viewed my partner's Facebook page, I was aware of my partner's strong identification with Islam.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

2. When I viewed my partner's Facebook page, I thought that being a Muslim was central to my partner's religious identity.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

### Emails

#### 1. **Direct Strategy**

From: Abdullah Moustafa (a123md321@ku.edu) [or Aisha Moustafa]  
 Subject: Class Project

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. We have a late start on our project because you were absent. I was the only one who did not have a partner in class today, so I had to do all the work, including yours.

The professor told me that because you were not there, we could have one extra day to decide on the organization, but I don't want to wait. I already decided that we'd work with the homeless shelter.

I attached my notes along with this email, so you need to read it immediately. Respond to my email as soon as you can, because we can't waste any more time, and you need to do your share of the work. You can start by contacting the reps from the shelter and set a meeting date for us.

Abdullah Moustafa (or Aisha Moustafa)

#### 2. **Indirect Strategy**

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. There were a lot of things going on in class today. I did what I could for our project and to cover for you, though.

The professor was cool and gave us one extra day to decide which organization we want to work with. Don't worry, I talked to all of the reps and took lots of notes about each organization. I attached my notes to this email... I hope you can read my chicken scratch. Let me know what you think and let's discuss which organization to pick after you've got a chance to read my notes.

I know this is a busy time for all of us, so I'm sure you'd agree that we'd be better off if we can have a clear game plan for this project. I check my email regularly, so if you can let me know what time you are free tomorrow, we can start working on our project in no time.

Thanks,  
Abdullah Moustafa

### Manipulation Check

*Please rate the emotional tone of your partner's email in terms of the following adjectives. You need to ask yourself, "How did my partner's email sound?" For example, if you feel that your partner's email sounded extremely pleasant, choose 6 or 7. If you think that the email did not sound pleasant at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how the email sounded.*

*My partner's email sounded:*

	<b>1</b> <b>Not at all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Cold</b>							
<b>Caring</b>							
<b>Hostile</b>							
<b>Respectful</b>							
<b>Impolite</b>							
<b>Affirming</b>							
<b>Assertive</b>							
<b>Negative</b>							
<b>Competitive</b>							
<b>Controlling</b>							
<b>Directive</b>							
<b>Supportive</b>							

### Perceived Religious Identity Differences

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

1. When I viewed my partner's Facebook page, I thought about the religious differences between my partner and myself.

<b>Strongly disagree</b>	<b>Neutral</b>				<b>Strongly agree</b>	
1	2	3	4	5	6	7

2. When I viewed my partner's Facebook page, I thought about being a Muslim or non-Muslim.

<b>Strongly disagree</b>	<b>Neutral</b>				<b>Strongly agree</b>	
1	2	3	4	5	6	7

3. When I viewed my partner's Facebook page, I thought that my partner's religion as a Muslim would matter in our face-to-face communication.

<b>Strongly disagree</b>	<b>Neutral</b>				<b>Strongly agree</b>	
1	2	3	4	5	6	7

### Communication Satisfaction

Please indicate how you felt after reading the email from your partner on 7-point scales in terms of the following adjectives. You need to ask yourself, "How did I feel after reading my partner's email?" For example, if you felt extremely irritated, choose 6 or 7. If you think that you were not at all irritated, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you felt after reading the email.

After reading my partner's email, I felt:

	1	2	3	4	5	6	7
--	---	---	---	---	---	---	---

	Not at all			Neutral			Extremely
<b>Frustrated</b>							
<b>Encouraged</b>							
<b>Disappointed</b>							
<b>Respected</b>							
<b>Embarrassed</b>							
<b>Happy</b>							
<b>Angry</b>							
<b>Satisfied</b>							
<b>Annoyed</b>							
<b>Proud</b>							

### Communication Effectiveness

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

1. My partner's email would interfere with our working together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

2. My partner's email would contribute to our working together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

3. My partner's email would help us to work together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

### Communication Appropriateness

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

1. My partner's email was appropriate as an email from a classmate.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

2. My partner said some things that should not have been said in an email.

Strongly disagree		Neutral			Strongly agree	
1	2	3	4	5	6	7

3. In general, my partner's remarks in the email was suitable for the situation.

Strongly disagree		Neutral			Strongly agree	
1	2	3	4	5	6	7

### Intergroup Anxiety

After you have learned a little bit about your partner from his/her Facebook page and read his/her email to you, **imagine yourself actually meeting and working with your partner.** How would you feel? Please indicate your feeling in terms of the following adjectives on the 7-point scales below (1 = not at all; 7 = extremely). For example, if you think that you would feel very uneasy, choose number 6 or 7. If you think that you would not feel uneasy at all, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your feeling if you had to actually meet and work with your partner.

“When I meet face-to-face with my partner, I might feel...”

	1 Not at all	2	3	4 Neutral	5	6	7 Extremely
Awkward							
Self-conscious							
Happy							
Accepted							
Confident							
Irritated							
Impatient							
Defensive							
Suspicious							
Cautious							

### Cognitive Dimension of Outgroup Attitudes

*Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel that Muslim Americans in general are not hostile, choose 6 or 7. If you think that Muslims in general are hostile, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you perceive Muslim Americans in general.*

“In general, Muslim Americans are...”

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	
<b>Cold</b>								<b>Warm</b>
<b>Intolerant</b>	1	2	3	4	5	6	7	Tolerant
<b>Not good-natured</b>	1	2	3	4	5	6	7	Good-natured
<b>Insincere</b>	1	2	3	4	5	6	7	Sincere
<b>Incompetent</b>	1	2	3	4	5	6	7	Competent
<b>Not confident</b>	1	2	3	4	5	6	7	Confident
<b>Dependent</b>	1	2	3	4	5	6	7	Independent
<b>Not competitive</b>	1	2	3	4	5	6	7	Competitive
<b>Stupid</b>	1	2	3	4	5	6	7	Intelligent
<b>Aggressive</b>	1	2	3	4	5	6	7	Not aggressive
<b>Conservative</b>	1	2	3	4	5	6	7	Not conservative
<b>Hot-headed</b>	1	2	3	4	5	6	7	Cool-headed
<b>Deceitful</b>	1	2	3	4	5	6	7	Truthful
<b>Not hospitable</b>	1	2	3	4	5	6	7	Hospitable
<b>Not patriotic</b>	1	2	3	4	5	6	7	Patriotic
<b>Selfish</b>	1	2	3	4	5	6	7	Unselfish

### Affective Dimension of Outgroup Attitudes

Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel friendly when you think of Muslim Americans in general, choose 6 or 7. If you feel unfriendly when you think of Muslim Americans in general, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your feelings when you think of Muslim Americans in general.

“When I think of Muslims in general, I feel \_\_\_\_\_.”

	Neutral							
<b>Cold</b>	1	2	3	4	5	6	7	Warm
<b>Negative</b>	1	2	3	4	5	6	7	Positive
<b>Hostile</b>	1	2	3	4	5	6	7	Friendly
<b>Contempt</b>	1	2	3	4	5	6	7	Respect
<b>Suspicious</b>	1	2	3	4	5	6	7	Trusting
<b>Disgust</b>	1	2	3	4	5	6	7	Admiration
<b>Unfavorable</b>	1	2	3	4	5	6	7	Favorable
<b>Uncomfortable</b>	1	2	3	4	5	6	7	Comfortable
<b>Unpleasant</b>	1	2	3	4	5	6	7	Pleasant

#### Behavioral Intentions

Please indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = never; 7 = a great deal). For example, if you agree with the statement “I intend to attend seminars about Islam,” choose number 6 or 7. If you disagree with the statement, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your agreement or disagreement with the following statements.

- I intend to interact with Muslim Americans more often in the future.

<b>Strongly disagree</b>	Neutral					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

- I intend to spend a lot of time learning about Islam in the future.

<b>Strongly disagree</b>	Neutral					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

- I think that interacting with Muslim Americans is very important.

<b>Strongly disagree</b>	Neutral					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

- I am willing to attend a mosque gathering to learn more about Islamic beliefs and practices.

<b>Strongly disagree</b>	Neutral					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

1	2	3	4	5	6	7
---	---	---	---	---	---	---

5. I am willing to participate in a discussion group that includes both Muslims and non-Muslims that will focus on issues of religious and cultural differences in the US.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
1	2	3	4	5	6	7

6. I would help a Muslim if he or she was being discriminated against.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
1	2	3	4	5	6	7

7. I would donate money to organizations whose aim is to reduce prejudice against Muslims.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
1	2	3	4	5	6	7

8. I want to learn more about Muslim culture.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
1	2	3	4	5	6	7

9. I would like to visit a Muslim country.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
1	2	3	4	5	6	7

End of the Survey Message

**You have reached the end of the survey.  
Thank you for your participation!**

After this, you will be redirected to the second survey.

If your instructor indicated that you will receive credit for your participation in this survey, make sure you enter your name and instructor's name correctly in the second survey so that you can receive your credit.

The second survey is not linked to the current survey, and your answers cannot be traced back to your name.

**You will be redirected to the second survey when you click "Next."**

## **APPENDIX E: PILOT 2 QUESTIONNAIRE**

### **Informed Consent**

Approved by the Human Subjects Committee University of Kansas, Lawrence Campus (HSCL).  
Study ID # STUDY00000489

### **INFORMED CONSENT STATEMENT**

The Department of Communication Studies at the University of Kansas supports the practice of protection for human subjects participating in the research. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

This study is concerned with intergroup communication, focusing on religious identity and message politeness in an online intergroup contact. This will entail your reading of a scenario and completion of a questionnaire. It is estimated that reading the scenario and completing the questionnaire will take 20-25 minutes of your time.

There are no risks associated with your participation. The content of the questionnaire should cause no more discomfort than you would experience in your everyday life. Although participation may not benefit you directly, we believe that the information you provide will help

us better understand the effect of religious identity and message politeness in an online intergroup contact.

Your participation is solicited, but strictly voluntary. At the end of the survey, you will be asked to provide your name. However, your name will only be used for research participation grading purposes and will not be associated in any way with the research findings. No one other than the researchers will have access to your responses in this study. If you would like to get additional information concerning this study before or after it is completed, please feel free to contact us by phone or mail.

We appreciate your cooperation. Completion of the study indicates your willingness to participate and that you are over the age of eighteen. If you have any additional questions about your rights as a research participant, you may call (785) 864-7429 or (785) 864-7385, or write the Human Subject Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7563.

Sincerely,

Maria Maer  
Principal Investigator  
Department of Communication  
Studies  
1440 Jayhawk Blvd., Rm. 102  
University of Kansas  
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NOTE: You can copy and paste this Informed Consent Statement and save it in a document for your record; or if you prefer, please contact the Principal Investigator for a copy of the statement.

By clicking the circle (O) next to the statement "I give my consent," I affirm that I am at least 18 years of age and that I have received a copy of this consent form to keep.

(P) I give my consent

*Please answer the demographic questions below:*

1. What is your religion?
  - g. Christianity
  - h. Buddhism
  - i. Hinduism
  - j. Islam
  - k. Judaism
  - l. Other; please specify \_\_\_\_\_
  
2. How many years of education have you received until now?

(E.g. 12 = completed high school, 13 = completed college freshman year)

3. How old are you? (For example: 20).
4. What is your ethnicity?
  - h. White/Caucasian
  - i. African American
  - j. Hispanic/Lation
  - k. Asian
  - l. Native American
  - m. Pacific Islander
  - n. Other, please specify: \_\_\_\_\_.
5. Do you currently use Facebook?
  - c. Yes
  - d. No
6. If you do use Facebook, provide your best estimate on how many times you log in to your account in a typical day: \_\_\_\_\_ times per day.
7. If you use Facebook, provide your best estimate on how long you spend doing Facebook related activities in a typical day: \_\_\_\_\_ hours \_\_\_\_\_ minutes.
8. What is your gender?
  - a. Male
  - b. Female

*Please answer the questions below to the best of your knowledge. Please write actual numbers (and not words) in the spaces provided:*

1. In your best estimate, how many Muslims do you know in person? (e.g. friends, professors, classmates, acquaintances, neighbors, coworkers, family members): \_\_\_\_\_  
(Please write the number, for example, 0 if you don't know any Muslims)
2. Please reconfirm whether or not you know any Muslim Americans:
  - a. NO, I do not know any Muslim Americans
  - b. YES, I know at least one Muslim American
3. How many of them do you consider as being close to you in terms of relationship (e.g. close friends)? \_\_\_\_\_  
(Please write the number, for example, 0 if you don't consider any of them as being close to you).

***Please read the situation below carefully. When you have finished reading the situation, you will be asked to answer a few questions to demonstrate your comprehension of the situation.***

Imagine that you are taking a mandatory class that fulfils your graduation requirement. In this class, you are required to complete a project that can benefit local organizations from the Lawrence community. This project accounts for 25% of your total grade.

In the first class meeting, your professor randomly paired students up to work together on the project for the whole semester. During the meeting, the professor invited some representatives from local organizations and gave everybody an opportunity to talk with them before deciding which organization to work with. The professor also asked all the teams to submit the name of the organization they chose by the end of the class session.

Unfortunately, you could not make it to class for the first meeting, so you had no idea which organization to pick and who your partner is. Moreover, because you were absent, your partner had to meet with the representatives alone.

Luckily, your professor posted the list of teams on the course's Blackboard page, so you could find out your partner's name. As you expected, you have not previously known your partner, so you decided to do a Google search for your partner's Facebook address, and you found it.

*Please answer the following questions to demonstrate your understanding of the situation. Indicate the whether the statements are True (T) or False (F):*

1. T / F You missed a class meeting.
2. T / F The class fulfils your graduation requirement.
3. T / F In this class, you need to do a project that can benefit local organizations in Lawrence
4. T / F When you missed the class meeting, the professor asked the other students to meet with representatives from local organization.
5. T / F You have known your partner for quite a while.
6. T / F As you missed the class meeting, your partner had to meet with the representatives from the local organizations alone.

*Please answer the questions below by indicating the degree of your feelings on the following 7-point scales (1 = not at all; 7 = extremely). For example, if the question asks you "How worried would you be if you did not hear from your partner at all?" choose 6 or 7 if you would feel extremely worried. If you would not feel worried at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.*

1. How anxious would you be after missing this class meeting?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

2. How important would it be for you to complete this project well?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

3. How important would it be for you to be able to work well with your partner in this project?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

1	2	3	4	5	6	7
---	---	---	---	---	---	---

4. If you could get a hold of your partner's contact information, how important would it be for you to contact this person (your partner)?

<b>Not at all</b>		<b>Neutral</b>			<b>Extremely</b>	
1	2	3	4	5	6	7

5. If your partner contacts you first, how important would it be for you to read his/her email?

<b>Not at all</b>		<b>Neutral</b>			<b>Extremely</b>	
1	2	3	4	5	6	7

### Facebook Page

*You are about to view your partner's Facebook page. Try to learn about your friend as much as you can from the page, and take as much time as you need. **Specifically, make sure you read the 'About Section' to find out more information about your friend.** You **CANNOT** go back to view the page again. After you finish viewing your partner's Facebook page, click "Next," and you will be directed to a few questions about your partner.*

**\*The Facebook pages included at the end of this questionnaire\***

1. Your partner's gender is:
  - c. Male
  - d. Female
2. Does your partner mention his/her religion in his/her Facebook page?
  - c. Yes
  - d. No
3. Which of the following piece(s) of information helped you identify your partner's religion? (Check all that apply)
  - h.  Profile picture
  - i.  Cover picture
  - j.  About me section
  - k.  Liked pages
  - l.  Photos
  - m.  Name
  - n.  Other, please specify \_\_\_\_\_

### Manipulation Check

*Please answer the following question by writing the answer on the space provided:*

1. What is your partner's religion? \_\_\_\_\_.

Please indicate the degree to which you agree or disagree with the statements below using the following 7-point scales (1 = strongly disagree; 7 = strongly agree). For example, if you strongly agree with the statement "When I viewed my partner's Facebook page, I was aware that we were similar to one another," choose 7 or 6. If you strongly disagree with the statement, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.

1. When I viewed my partner's Facebook page, I was aware of my partner's strong identification with Islam.

<b>Strongly disagree</b>			<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

2. When I viewed my partner's Facebook page, I thought that being a Muslim was central to my partner's religious identity.

<b>Strongly disagree</b>			<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

3. When I viewed my partner's Facebook page, it was clear to me that my partner's religion was important to my partner's daily life.

<b>Strongly disagree</b>			<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

## Emails

1. **Direct Strategy**

From: Abdullah Moustafa (a123md321@ku.edu) [or Aisha Moustafa]

Subject: Class Project

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. We have a late start on our project because you were absent. I was the only one who did not have a partner in class today, so I had to do all the work, including yours.

The professor told me that because you were not there, we could have one extra day to decide on the organization, but I don't want to wait. I already decided that we'd work with the homeless shelter.

I attached my notes along with this email, so you need to read it immediately. Respond to my email as soon as you can, because we can't waste any more time, and you need to do your share of the work. You can start by contacting the reps from the shelter and set a meeting date for us.

Abdullah Moustafa (or Aisha Moustafa)

## 2. Indirect Strategy

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. There were a lot of things going on in class today. I did what I could for our project and to cover for you, though.

The professor was cool and gave us one extra day to decide which organization we want to work with. Don't worry, I talked to all of the reps and took lots of notes about each organization. I attached my notes to this email... I hope you can read my chicken scratch. Let me know what you think and let's discuss which organization to pick after you've got a chance to read my notes.

I know this is a busy time for all of us, so I'm sure you'd agree that we'd be better off if we can have a clear game plan for this project. I check my email regularly, so if you can let me know what time you are free tomorrow, we can start working on our project in no time.

Thanks,  
Abdullah Moustafa

### Manipulation Check

*Please rate the emotional tone of your partner's email in terms of the following adjectives. You need to ask yourself, "How did my partner's email sound?" For example, if you feel that your partner's email sounded extremely pleasant, choose 6 or 7. If you think that the email did not sound pleasant at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how the email sounded.*

*My partner's email sounded:*

	<b>1</b> <b>Not at all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Cold</b>							
<b>Caring</b>							
<b>Hostile</b>							
<b>Respectful</b>							
<b>Impolite</b>							
<b>Affirming</b>							
<b>Assertive</b>							
<b>Negative</b>							
<b>Competitive</b>							
<b>Controlling</b>							
<b>Directive</b>							
<b>Supportive</b>							

### Perceived Religious Identity Differences

*Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).*

1. When I viewed my partner's Facebook page, I thought about the religious differences between my partner and myself.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

2. When I viewed my partner's Facebook page, I thought about being a Muslim or non-Muslim.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

3. When I viewed my partner's Facebook page, I thought that my partner's religion as a Muslim would matter in our face-to-face communication.

<b>Strongly disagree</b>	<b>Neutral</b>			<b>Strongly agree</b>		
<b>1</b>	2	3	4	5	6	7

#### Communication Satisfaction

*Please indicate how you felt after reading the email from your partner on 7-point scales in terms of the following adjectives. You need to ask yourself, "How did I feel after reading my partner's email?" For example, if you felt extremely irritated, choose 6 or 7. If you think that you were not at all irritated, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you felt after reading the email.*

*After reading my partner's email, I felt:*

	<b>1</b> <b>Not at all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Frustrated</b>							
<b>Encouraged</b>							
<b>Disappointed</b>							
<b>Respected</b>							
<b>Embarrassed</b>							
<b>Happy</b>							
<b>Angry</b>							
<b>Satisfied</b>							
<b>Annoyed</b>							
<b>Proud</b>							

#### Communication Effectiveness

*Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).*

1. My partner's email would interfere with our working together on the project.

<b>Strongly disagree</b>	<b>Neutral</b>			<b>Strongly agree</b>		
<b>1</b>	2	3	4	5	6	7

2. My partner's email would contribute to our working together on the project.

<b>Strongly disagree</b>	<b>Neutral</b>			<b>Strongly agree</b>		
<b>1</b>	2	3	4	5	6	7

3. My partner's email would help us to work together on the project.

<b>Strongly disagree</b>	<b>Neutral</b>					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

### Communication Appropriateness

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

1. My partner's email was appropriate as an email from a classmate.

<b>Strongly disagree</b>	<b>Neutral</b>					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

2. My partner said some things that should not have been said in an email.

<b>Strongly disagree</b>	<b>Neutral</b>					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

3. In general, my partner's remarks in the email was suitable for the situation.

<b>Strongly disagree</b>	<b>Neutral</b>					<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7

### Intergroup Anxiety

After you have learned a little bit about your partner from his/her Facebook page and read his/her email to you, **imagine yourself actually meeting and working with your partner**. How would you feel? Please indicate your feeling in terms of the following adjectives on the 7-point scales below (1 = not at all; 7 = extremely). For example, if you think that you would feel very uneasy, choose number 6 or 7. If you think that you would not feel uneasy at all, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your feeling if you had to actually meet and work with your partner.

“When I meet face-to-face with my partner, I might feel...”

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	<b>Not at all</b>			<b>Neutral</b>			<b>Extremely</b>

<b>Awkward</b>							
<b>Self-conscious</b>							
<b>Happy</b>							
<b>Accepted</b>							
<b>Confident</b>							
<b>Irritated</b>							
<b>Impatient</b>							
<b>Defensive</b>							
<b>Suspicious</b>							
<b>Cautious</b>							

### Cognitive Dimension of Outgroup Attitudes

*Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel that Muslim Americans in general are not hostile, choose 6 or 7. If you think that Muslims in general are hostile, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you perceive Muslim Americans in general.*

“In general, Muslim Americans are...”

<b>Cold</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>Warm</b>
<b>Intolerant</b>	1	2	3	4	5	6	7	Tolerant

Not good-natured	1	2	3	4	5	6	7	Good-natured
<b>Insincere</b>	1	2	3	4	5	6	7	Sincere
<b>Incompetent</b>	1	2	3	4	5	6	7	Competent
<b>Not confident</b>	1	2	3	4	5	6	7	Confident
<b>Dependent</b>	1	2	3	4	5	6	7	Independent
<b>Not competitive</b>	1	2	3	4	5	6	7	Competitive
<b>Stupid</b>	1	2	3	4	5	6	7	Intelligent
<b>Aggressive</b>	1	2	3	4	5	6	7	Not aggressive
<b>Conservative</b>	1	2	3	4	5	6	7	Not conservative
<b>Hot-headed</b>	1	2	3	4	5	6	7	Cool-headed
<b>Deceitful</b>	1	2	3	4	5	6	7	Truthful
<b>Not hospitable</b>	1	2	3	4	5	6	7	Hospitable
<b>Not patriotic</b>	1	2	3	4	5	6	7	Patriotic
<b>Selfish</b>	1	2	3	4	5	6	7	Unselfish

#### Affective Dimension of Outgroup Attitudes

Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel friendly when you think of Muslim Americans in general, choose 6 or 7. If you feel unfriendly when you think of Muslim Americans in general, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your feelings when you think of Muslim Americans in general.

“When I think of Muslims in general, I feel \_\_\_\_\_.”

**Neutral**

	1	2	3	4	5	6	7	
<b>Cold</b>	1	2	3	4	5	6	7	Warm
<b>Negative</b>	1	2	3	4	5	6	7	Positive
<b>Hostile</b>	1	2	3	4	5	6	7	Friendly
<b>Contempt</b>	1	2	3	4	5	6	7	Respect
<b>Suspicious</b>	1	2	3	4	5	6	7	Trusting
<b>Disgust</b>	1	2	3	4	5	6	7	Admiration
<b>Unfavorable</b>	1	2	3	4	5	6	7	Favorable
<b>Uncomfortable</b>	1	2	3	4	5	6	7	Comfortable
<b>Unpleasant</b>	1	2	3	4	5	6	7	Pleasant

#### Behavioral Intentions

Please indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = never; 7 = a great deal). For example, if you agree with the statement “I intend to attend seminars about Islam,” choose number 6 or 7. If you disagree with the statement, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your agreement or disagreement with the following statements.

1. I intend to interact with Muslim Americans more often in the future.

**Strongly**

**Strongly**

- |                 |   |   |   |                |   |   |              |
|-----------------|---|---|---|----------------|---|---|--------------|
| <b>disagree</b> |   |   |   | <b>Neutral</b> |   |   | <b>agree</b> |
| <b>1</b>        | 2 | 3 | 4 | 5              | 6 | 7 |              |
2. I intend to spend a lot of time learning about Islam in the future.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
3. I think that interacting with Muslim Americans is very important.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
4. I am willing to attend a mosque gathering to learn more about Islamic beliefs and practices.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
5. I am willing to participate in a discussion group that includes both Muslims and non-Muslims that will focus on issues of religious and cultural differences in the US.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
6. I would help a Muslim if he or she was being discriminated against.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
7. I would donate money to organizations whose aim is to reduce prejudice against Muslims.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
8. I want to learn more about Muslim culture.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |
9. I would like to visit a Muslim country.
- |                          |   |   |                |   |   |                       |
|--------------------------|---|---|----------------|---|---|-----------------------|
| <b>Strongly disagree</b> |   |   | <b>Neutral</b> |   |   | <b>Strongly agree</b> |
| <b>1</b>                 | 2 | 3 | 4              | 5 | 6 | 7                     |

End of the Survey Message

**You have reached the end of the survey.  
Thank you for your participation!**

After this, you will be redirected to the second survey.

If your instructor indicated that you will receive credit for your participation in this survey, make sure you enter your name and instructor's name correctly in the second survey so that you can receive your credit.

The second survey is not linked to the current survey, and your answers cannot be traced back to your name.

**You will be redirected to the second survey when you click "Next."**

**APPENDIX F: MAIN STUDY QUESTIONNAIRE**

Informed Consent

Approved by the Human Subjects Committee University of Kansas, Lawrence Campus (HSCL).

Study ID # STUDY00000489

## INFORMED CONSENT STATEMENT

The Department of Communication Studies at the University of Kansas supports the practice of protection for human subjects participating in the research. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

This study is concerned with intergroup communication, focusing on religious identity and message politeness in an online intergroup contact. This will entail your reading of a scenario and completion of a questionnaire. It is estimated that reading the scenario and completing the questionnaire will take 20-25 minutes of your time.

There are no risks associated with your participation. The content of the questionnaire should cause no more discomfort than you would experience in your everyday life. Although participation may not benefit you directly, we believe that the information you provide will help us better understand the effect of religious identity and message politeness in an online intergroup contact.

Your participation is solicited, but strictly voluntary. At the end of the survey, you will be asked to provide your name. However, your name will only be used for research participation grading purposes and will not be associated in any way with the research findings. No one other than the researchers will have access to your responses in this study. If you would like to get additional information concerning this study before or after it is completed, please feel free to contact us by phone or mail.

We appreciate your cooperation. Completion of the study indicates your willingness to participate and that you are over the age of eighteen. If you have any additional questions about your rights as a research participant, you may call (785) 864-7429 or (785) 864-7385, or write the Human Subject Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7563.

Sincerely,

Maria Maer  
Principal Investigator  
Department of Communication  
Studies  
1440 Jayhawk Blvd., Rm. 102  
University of Kansas  
Lawrence, KS 66045-7574  
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NOTE: You can copy and paste this Informed Consent Statement and save it in a document for your record; or if you prefer, please contact the Principal Investigator for a copy of the statement.

By clicking the circle (O) next to the statement “I give my consent,” I affirm that I am at least 18 years of age and that I have received a copy of this consent form to keep.

(Q)I give my consent

*Please answer the demographic questions below:*

9. What is your religion?
  - m. Christianity
  - n. Buddhism
  - o. Hinduism
  - p. Islam
  - q. Judaism
  - r. Other; please specify \_\_\_\_\_
  
10. How many years of education have you received until now?  
(E.g. 12 = completed high school, 13 = completed college freshman year)
  
11. How old are you? (For example: 20).
  
12. What is your ethnicity?
  - o. White/Caucasian
  - p. African American
  - q. Hispanic/Lation
  - r. Asian
  - s. Native American
  - t. Pacific Islander
  - u. Other, please specify: \_\_\_\_\_.
  
13. Do you currently use Facebook?
  - e. Yes
  - f. No
  
14. If you do use Facebook, provide your best estimate on how many times you log in to your account in a typical day: \_\_\_\_\_ times per day.
  
15. If you use Facebook, provide your best estimate on how long you spend doing Facebook related activities in a typical day: \_\_\_\_\_ hours \_\_\_\_\_ minutes.
  
16. What is your gender?
  - a. Male
  - b. Female

*Please answer the questions below to the best of your knowledge. Please write actual numbers (and not words) in the spaces provided:*

1. In your best estimate, how many Muslims do you know in person? (e.g. friends, professors, classmates, acquaintances, neighbors, coworkers, family members): \_\_\_\_\_  
(Please write the number, for example, 0 if you don't know any Muslims)
2. Please reconfirm whether or not you know any Muslim Americans:
  - a. NO, I do not know any Muslim Americans
  - b. YES, I know at least one Muslim American
3. How many of them do you consider as being close to you in terms of relationship (e.g. close friends)? \_\_\_\_\_  
(Please write the number, for example, 0 if you don't consider any of them as being close to you).

***Please read the situation below carefully. When you have finished reading the situation, you will be asked to answer a few questions to demonstrate your comprehension of the situation.***

Imagine that you are taking a mandatory class that fulfils your graduation requirement. In this class, you are required to complete a project that can benefit local organizations from the Lawrence community. This project accounts for 25% of your total grade.

In the first class meeting, your professor randomly paired students up to work together on the project for the whole semester. During the meeting, the professor invited some representatives from local organizations and gave everybody an opportunity to talk with them before deciding which organization to work with. The professor also asked all the teams to submit the name of the organization they chose by the end of the class session.

Unfortunately, you could not make it to class for the first meeting, so you had no idea which organization to pick and who your partner is. Moreover, because you were absent, your partner had to meet with the representatives alone.

Luckily, your professor posted the list of teams on the course's Blackboard page, so you could find out your partner's name. As you expected, you have not previously known your partner, so you decided to do a Google search for your partner's Facebook address, and you found it.

*Please answer the following questions to demonstrate your understanding of the situation. Indicate the whether the statements are True (T) or False (F):*

7. T / F You missed a class meeting.
8. T / F The class fulfils your graduation requirement.
9. T / F In this class, you need to do a project that can benefit local organizations in Lawrence
10. T / F When you missed the class meeting, the professor asked the other students to meet with representatives from local organization.

11. T / F You have known your partner for quite a while.  
 12. T / F As you missed the class meeting, your partner had to meet with the representatives from the local organizations alone.

*Please answer the questions below by indicating the degree of your feelings on the following 7-point scales (1 = not at all; 7 = extremely). For example, if the question asks you "How worried would you be if you did not hear from your partner at all?" choose 6 or 7 if you would feel extremely worried. If you would not feel worried at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4, or 5) that best reflects your opinion.*

6. How anxious would you be after missing this class meeting?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

7. How important would it be for you to complete this project well?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

8. How important would it be for you to be able to work well with your partner in this project?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

9. If you could get a hold of your partner's contact information, how important would it be for you to contact this person (your partner)?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

10. If your partner contacts you first, how important would it be for you to read his/her email?

Not at all		Neutral			Extremely	
1	2	3	4	5	6	7

### Facebook Page

*You are about to view your partner's Facebook page. Try to learn about your friend as much as you can from the page, and take as much time as you need. **Specifically, make sure you read the 'About Section' to find out more information about your friend.** You **CANNOT** go back to view the page again. After you finish viewing your partner's Facebook page, click "Next," and you will be directed to a few questions about your partner.*

**\*The Facebook pages included at the end of this questionnaire\***

4. Your partner's gender is:  
 e. Male  
 f. Female
5. Does your partner mention his/her religion in his/her Facebook page?



## Emails

1. **Direct Strategy**

From: Abdullah Moustafa (a123md321@ku.edu) [or Aisha Moustafa]  
Subject: Class Project

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. We have a late start on our project because you were absent. I was the only one who did not have a partner in class today, so I had to do all the work, including yours.

The professor told me that because you were not there, we could have one extra day to decide on the organization, but I don't want to wait. I already decided that we'd work with the homeless shelter.

I attached my notes along with this email, so you need to read it immediately. Respond to my email as soon as you can, because we can't waste any more time, and you need to do your share of the work. You can start by contacting the reps from the shelter and set a meeting date for us.

Abdullah Moustafa (or Aisha Moustafa)

2. **Indirect Strategy**

Hi,

My name is Abdullah Moustafa. I was assigned to be your partner for the class project. There were a lot of things going on in class today. I did what I could for our project and to cover for you, though.

The professor was cool and gave us one extra day to decide which organization we want to work with. Don't worry, I talked to all of the reps and took lots of notes about each organization. I attached my notes to this email... I hope you can read my chicken scratch. Let me know what you think and let's discuss which organization to pick after you've got a chance to read my notes.

I know this is a busy time for all of us, so I'm sure you'd agree that we'd be better off if we can have a clear game plan for this project. I check my email regularly, so if you can let me know what time you are free tomorrow, we can start working on our project in no time.

Thanks,  
Abdullah Moustafa

### Manipulation Check

*Please rate the emotional tone of your partner's email in terms of the following adjectives. You need to ask yourself, "How did my partner's email sound?" For example, if you feel that your partner's email sounded extremely pleasant, choose 6 or 7. If you think that the email did not sound pleasant at all, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how the email sounded.*

*My partner's email sounded:*

	<b>1</b> <b>Not at</b> <b>all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Cold</b>							
<b>Caring</b>							
<b>Hostile</b>							
<b>Respectful</b>							
<b>Impolite</b>							
<b>Affirming</b>							
<b>Assertive</b>							
<b>Negative</b>							
<b>Competitive</b>							
<b>Controlling</b>							
<b>Directive</b>							
<b>Supportive</b>							

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

4. When I viewed my partner's Facebook page, I thought about the religious differences between my partner and myself.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	<b>7</b>

5. When I viewed my partner's Facebook page, I thought about being a Muslim or non-Muslim.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	<b>7</b>

6. When I viewed my partner's Facebook page, I thought that my partner's religion as a Muslim would matter in our face-to-face communication.

<b>Strongly disagree</b>			<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	<b>7</b>

#### Communication Satisfaction

Please indicate how you felt after reading the email from your partner on 7-point scales in terms of the following adjectives. You need to ask yourself, "How did I feel after reading my partner's email?" For example, if you felt extremely irritated, choose 6 or 7. If you think that you were not at all irritated, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you felt after reading the email.

After reading my partner's email, I felt:

	<b>1</b> <b>Not at all</b>	<b>2</b>	<b>3</b>	<b>4</b> <b>Neutral</b>	<b>5</b>	<b>6</b>	<b>7</b> <b>Extremely</b>
<b>Frustrated</b>							
<b>Encouraged</b>							
<b>Disappointed</b>							
<b>Respected</b>							
<b>Embarrassed</b>							
<b>Happy</b>							
<b>Angry</b>							
<b>Satisfied</b>							
<b>Annoyed</b>							
<b>Proud</b>							

### Communication Effectiveness

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

4. My partner's email would interfere with our working together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

5. My partner's email would contribute to our working together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

6. My partner's email would help us to work together on the project.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

### Communication Appropriateness

Indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = strongly disagree; 7 = strongly agree).

4. My partner's email was appropriate as an email from a classmate.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

5. My partner said some things that should not have been said in an email.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

6. In general, my partner's remarks in the email was suitable for the situation.

<b>Strongly disagree</b>				<b>Neutral</b>				<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7		

### Intergroup Anxiety

After you have learned a little bit about your partner from his/her Facebook page and read his/her email to you, **imagine yourself actually meeting and working with your partner**. How would you feel? Please indicate your feeling in terms of the following adjectives on the 7-point scales below (1 = not at all; 7 = extremely). For example, if you think that you would feel very uneasy, choose number 6 or 7. If you think that you would not feel uneasy at all, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your feeling if you had to actually meet and work with your partner.

“When I meet face-to-face with my partner, I might feel...”

	<b>1</b> Not at all	<b>2</b>	<b>3</b>	<b>4</b> Neutral	<b>5</b>	<b>6</b>	<b>7</b> Extremely
<b>Awkward</b>							
<b>Self-conscious</b>							
<b>Happy</b>							
<b>Accepted</b>							
<b>Confident</b>							
<b>Irritated</b>							
<b>Impatient</b>							
<b>Defensive</b>							
<b>Suspicious</b>							
<b>Cautious</b>							

### Cognitive Dimension of Outgroup Attitudes

Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel that Muslim Americans in general are not hostile, choose 6 or 7. If you think that Muslims in general are hostile, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your thoughts on how you perceive Muslim Americans in general.

“In general, Muslim Americans are...”

	1	2	3	4	5	6	7	
<b>Cold</b>								<b>Warm</b>
<b>Intolerant</b>	1	2	3	4	5	6	7	Tolerant
<b>Not good-natured</b>	1	2	3	4	5	6	7	Good-natured
<b>Insincere</b>	1	2	3	4	5	6	7	Sincere
<b>Incompetent</b>	1	2	3	4	5	6	7	Competent
<b>Not confident</b>	1	2	3	4	5	6	7	Confident
<b>Dependent</b>	1	2	3	4	5	6	7	Independent
<b>Not competitive</b>	1	2	3	4	5	6	7	Competitive
<b>Stupid</b>	1	2	3	4	5	6	7	Intelligent
<b>Aggressive</b>	1	2	3	4	5	6	7	Not aggressive
<b>Conservative</b>	1	2	3	4	5	6	7	Not conservative
<b>Hot-headed</b>	1	2	3	4	5	6	7	Cool-headed
<b>Deceitful</b>	1	2	3	4	5	6	7	Truthful
<b>Not hospitable</b>	1	2	3	4	5	6	7	Hospitable
<b>Not patriotic</b>	1	2	3	4	5	6	7	Patriotic
<b>Selfish</b>	1	2	3	4	5	6	7	Unselfish

### Affective Dimension of Outgroup Attitudes

Please mark the number which indicates how you perceive Muslim Americans in general on the following 7-point scales. For example, if you feel friendly when you think of Muslim Americans in general, choose 6 or 7. If you feel unfriendly when you think of Muslim Americans in general, choose 1 or 2. Otherwise, choose a number in the middle of the scale (3, 4 or 5) that best represents your feelings when you think of Muslim Americans in general.

“When I think of Muslims in general, I feel\_\_\_\_\_.”

	1	2	3	4	5	6	7	
					<b>Neutral</b>			
<b>Cold</b>	1	2	3	4	5	6	7	Warm
<b>Negative</b>	1	2	3	4	5	6	7	Positive
<b>Hostile</b>	1	2	3	4	5	6	7	Friendly
<b>Contempt</b>	1	2	3	4	5	6	7	Respect
<b>Suspicious</b>	1	2	3	4	5	6	7	Trusting

<b>Disgust</b>	1	2	3	4	5	6	7	Admiration
<b>Unfavorable</b>	1	2	3	4	5	6	7	Favorable
<b>Uncomfortable</b>	1	2	3	4	5	6	7	Comfortable
<b>Unpleasant</b>	1	2	3	4	5	6	7	Pleasant

### Behavioral Intentions

*Please indicate the extent to which you agree or disagree with the statements below on the following 7-point scales (1 = never; 7 = a great deal). For example, if you agree with the statement "I intend to attend seminars about Islam," choose number 6 or 7. If you disagree with the statement, choose number 1 or 2. Otherwise choose a number in the middle of the scale (3, 4 or 5) that best represents your agreement or disagreement with the following statements.*

1. I intend to interact with Muslim Americans more often in the future.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

2. I intend to spend a lot of time learning about Islam in the future.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

3. I think that interacting with Muslim Americans is very important.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

4. I am willing to attend a mosque gathering to learn more about Islamic beliefs and practices.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

5. I am willing to participate in a discussion group that includes both Muslims and non-Muslims that will focus on issues of religious and cultural differences in the US.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

6. I would help a Muslim if he or she was being discriminated against.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

7. I would donate money to organizations whose aim is to reduce prejudice against Muslims.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

8. I want to learn more about Muslim culture.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

9. I would like to visit a Muslim country.

<b>Strongly disagree</b>				<b>Neutral</b>			<b>Strongly agree</b>
<b>1</b>	2	3	4	5	6	7	

End of the Survey Message

**You have reached the end of the survey.  
Thank you for your participation!**

After this, you will be redirected to the second survey.

If your instructor indicated that you will receive credit for your participation in this survey, make sure you enter your name and instructor's name correctly in the second survey so that you can receive your credit.

The second survey is not linked to the current survey, and your answers cannot be traced back to your name.

**You will be redirected to the second survey when you click "Next."**