

ABSTRACT

Religious Fundamentalism and Attitudes toward Immigrants and Syrian Refugees

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Currently, the number of displaced individuals worldwide is at a record high, and the humanitarian crisis in Syria is particularly dire (UNHCR, 2016b). Many immigrants are experiencing prejudice and a lack of compassion. Among Christians, religious fundamentalism (RF) may contribute to expressed negative sentiment about immigrants because it consists of both Christian beliefs and authoritarian aggression and submission. Two studies examined the relationship between RF and attitudes toward immigrants and refugees among American college students. Study 1 revealed that RF was positively associated with prejudice toward immigrants as measured by perceived realistic and symbolic immigrant threats. RF also positively predicted perceived symbolic threats after controlling for political affiliation, impression management, and social dominance orientation. Using an experimental design, Study 2 found that priming RFs with religious compassion in order to make their Christian beliefs salient did not influence prosocial attitudes toward Syrian refugees. These results demonstrate the complexity of the relationship between religiosity and prejudice toward immigrants and refugees, as well as the need for future research in this area.

Religious Fundamentalism and Attitudes toward Immigrants and Syrian Refugees

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To Philip, for his patience, support, and love

CHAPTER ONE

Introduction

Prejudice toward Immigrants and Refugees

There are currently over 65 million displaced individuals in the world, which is the highest number ever recorded (UNHCR, 2016b). Many are refugees, or individuals who have entered another country and, because of their membership in particular groups (e.g., religious, political, racial), fear persecution if they return home (United Nations General Assembly, 1951). Although recognition of refugee status does not occur for all asylum seekers, all refugees seek asylum (UNHCR, 2016a). In the United States, if a person is at a port of entry to or already in the country, they are considered an asylee if they are found to be a refugee (Homeland Security, 2017). The humanitarian crisis in Syria is particularly dire. By the end of 2015, the number of registered refugees from Syria exceeded all other countries, with 4.9 million (UNHCR, 2016b).

In contrast to refugee, immigrant is a more general term, and refers to individuals who reside in another country (United Nations Statistics Division, 2016). In the United States, immigrants can be either legal or illegal. Legal immigrants include those with immigrant visas or permanent resident status (Homeland Security, 2017). Immigrants are often targets of prejudice, or antipathy toward an individual or group based on false generalizations (Allport, 1954).

Social dominance orientation and perceived threats are two factors that may contribute to this prejudice. Social dominance orientation refers to the extent to which

social group inequality is preferred (Pratto, Sidanius, Stallworth, & Malle, 1994). Realistic and symbolic threats are related to social dominance orientation. While threats to the in-group's material or physical well-being (e.g., resources, health) are realistic, threats to the worldview (e.g., beliefs, morals, values) of the in-group are symbolic (Stephan, Ybarra, & Bachman, 1999). One study conducted in Italy found that social dominance orientation positively related to ingroup bias, intergroup anxiety toward immigrants, less integrationism in an employment domain (immigrants' should not be hired if they adopt Italian working procedures but also maintain their own), and more assimilationism in a cultural domain (immigrants' own cultural identity should be abandoned). Realistic threat mediated the first three relationships, while symbolic threat mediated the fourth. However, it is important to note that the realistic and symbolic threat measures used were single items (Vezzali & Giovannini, 2010).

Social dominance orientation also positively related to another measure of prejudice called Vladimir's choice, which examines the willingness to sacrifice in-group profit maximization in order to maximize the differences between the in-group relative to the out-group. Vladimir's Choice is inspired by an Eastern European fable. In it, God grants Vladimir a wish, but tells him that his neighbor will receive double of whatever he wishes. In response, Vladimir wishes for the removal of his eye (Sidanius, Haley, Molina, & Pratto, 2007). In contrast to the results of Sidanius et al. (2007), Malkin and Ari (2013) found no significant relationship between the two variables. In their study, the Vladimir's choice comparison was between Israeli Arabs and Jews. The groups compared in Sidanius et al. (2007) were White and minority Americans. This suggests

that Vladimir's choice may relate to social dominance orientation in some contexts but not others.

Religion is another relevant factor that affects prejudice. Although compassion is a core teaching of most religions, various components of religiousness are positively related to both prejudice (Hall, Matz, & Wood, 2010; Whitley, 2009) and prosociality (Galen, 2012; Tsang, Rowatt, & Shariff, 2015). As personality and social psychologist Gordon Allport (1954) observed, "The role of religion is paradoxical. It makes prejudice and it unmakes prejudice" (p. 444). This paradoxical relationship with prejudice and prosociality may be due to the various dimensions of religiosity (e.g., intrinsic religiosity, religious fundamentalism).

Religiosity Dimensions

Religiosity is a multidimensional construct. One aspect researchers have examined is religious identification, which measures perceived religiosity or importance of religion (Hall et al., 2010). A meta-analysis of 55 studies (Hall et al., 2010) and another of 61 studies (Whitley, 2009) found that religious identification was positively related to both racial prejudice and prejudice toward gay men and lesbians. Other researchers have included frequency of attendance at religious services, which was also positively related to prejudice toward gay men and lesbians (Whitley, 2009).

Researchers have also used more specific religiosity measures, including intrinsic and extrinsic religiosity. While intrinsic religiosity measures the extent to which individuals internalize and live by their religious beliefs, extrinsic religiosity examines the extent to which individuals use religion for personal gain (e.g., status, sociability, security) (Allport & Ross, 1967). In meta-analyses, extrinsic religiosity was positively

related to racial prejudice (Hall et al., 2010), but was not related to prejudice toward gay men and lesbians (Whitley, 2009). Intrinsic religiosity was negatively related to racial prejudice (Hall et al., 2010) and positively related to prejudice toward gay men and lesbians (Whitley, 2009).

Other researchers have examined quest religious orientation, which measures acceptance of uncertainty associated with answers to complex existential questions (Batson & Schoenrade, 1991). Some suggest that quest is a measure of religious agnosticism (Hall et al., 2010). In meta-analyses, quest had a negative relationship with both racial prejudice (Hall et al., 2010) and prejudice toward gay men and lesbians (Whitley, 2009).

Christian orthodoxy has also been examined by researchers. Christian orthodoxy measures the acceptance of Christian beliefs (Fullerton & Hunsberger, 1982). In meta-analyses, this measure was not reliably related to racial prejudice (Hall et al., 2010), but was positively related to prejudice toward gay men and lesbians (Whitley, 2009).

Researchers have also examined religious fundamentalism, which measures the extent to which individuals believe that the truth encompasses only one set of religious teachings, which must be followed and defended (Altemeyer & Hunsberger, 1992). Religious fundamentalism has consistently been related to prejudice (Hunsburger, 1995). For example, in meta-analyses, religious fundamentalism was positively related to both racial prejudice (Hall et al., 2010) and prejudice toward gay men and lesbians (Whitley, 2009). Religious fundamentalism may actually consist of two components: Christian beliefs and right wing authoritarianism (Laythe, Finkel, & Kirkpatrick, 2001). Research supports this two component model.

Right wing authoritarianism consists of authoritarian aggression, authoritarian submission, and conventionalism (Altemeyer, 1981). In terms of the model, it may suppress prosocial attitudes in religious individuals. For example, one study found that positive attitudes toward asylum seekers were more likely in Christians than non-Christians after taking right wing authoritarianism into account (Perry, Paradies, & Pedersen, 2015). Other studies have included both religious fundamentalism and right wing authoritarianism. One study found that religious fundamentalism was positively related to prejudice toward gay men and lesbians and negatively related to racial prejudice after controlling for right wing authoritarianism (Laythe et al., 2001). It is important to note that the conventionalism component of right wing authoritarianism may be confounded with religious fundamentalism. For example, the negative relationship between religious fundamentalism and racial prejudice was no longer significant after controlling for right wing authoritarianism without conventionalism. However, the positive relationship between religious fundamentalism and prejudice toward gay men and lesbians became stronger (Mavor, Louis, & Laythe, 2011). This difference may be due to the attitudes of the respondents' religious community toward some types of prejudice but not others. For example, unlike racial prejudice, prejudice toward gay men and lesbians is not clearly proscribed (Batson, Schoenrade, & Ventis, 1993).

An important factor to consider when using self-report measures such as those described thus far is impression management, or the tendency to give others a favorable description of the self (Paulhus & Reid, 1991). For example, impression management negatively correlated with extrinsic religiosity and quest, and positively related to

intrinsic religiosity in a meta-analysis (Sedikides & Gebauer, 2010). It also positively correlated with religious fundamentalism (Rowatt, Franklin, & Cotton, 2005).

Religious Priming

In addition to the use of self-report measures, another limitation of the research described above is the use of correlations, from which we cannot infer causal relationships between religiosity and prejudice or prosociality. Due to this, researchers have used priming as an experimental technique to examine the effects of religion on a variety of variables. Priming temporarily activates mental representations and can affect behaviors, perceptions, and motivations (Bargh & Chartrand, 2000). There are a variety of priming methods, including subliminal, supraliminal implicit, supraliminal explicit, and supraliminal contextual (Bargh & Chartrand, 2000; Shariff, Willard, Andersen, & Norenzayan, 2016).

For subliminal priming, stimuli are presented below awareness (e.g., participants are presented with religious words for very short durations) (Bargh & Chartrand, 2000; Shariff et al., 2016). In contrast, stimuli are presented above awareness in supraliminal priming (Bargh & Chartrand, 2000). If the supraliminal stimuli's religious nature is disguised, the prime is implicit (e.g., unscrambling sentences with religious words in them). In explicit priming, the religious nature is not disguised (e.g., reading passages from the Bible). Priming is considered contextual if supraliminal priming occurs in a naturalistic setting (e.g., responding to questions in front of a religious building) (Shariff et al., 2016).

Many studies have examined the effect of religious priming on prosociality specifically. In general, evidence suggests that there is a complicated relationship

between the two (Galen, 2012; Shariff et al., 2016; Tsang et al., 2015). For example, compared to those who were not primed (Study 1) and those primed with neutral words (Study 2), participants gave more money in a dictator game when supraliminally primed with religious words (e.g., God, sacred). However, a similar effect was also found for secular (e.g., police, jury) words (Shariff & Norenzayan, 2007).

Ingroup bias may also be an important factor (Galen, 2012). For example, Pichon and Saroglou (2009) found that willingness to help a person depicted at a church was greater when the person was homeless compared to an illegal immigrant. This effect did not occur when the person was depicted at a gymnasium. It is possible that participants viewed the homeless person but not the illegal immigrant as part of their ingroup.

In a series of studies, Preston and Ritter (2013) found that both group membership and religious prime type are important to consider. In Studies 1A and 1B, participants believed that helping a religious outgroup family would be preferred by God, and helping a religious ingroup family would be preferred by their religious leader. In Study 2, non-Catholic participants primed with God distributed more money to the Mexican Red Cross compared to the American Red Cross, and more to the American Red Cross when primed with religion. In contrast, Catholic participants in the God prime condition distributed more to the American Red Cross compared to the Mexican Red Cross, and in the religion prime condition distributed more to the Mexican Red Cross. Non-Catholic and Catholic participants who were not primed distributed more to the American Red Cross. In Study 3, participants who were subliminally primed with religion showed greater ingroup target cooperation in a Prisoner's Dilemma game compared to those in the God prime condition but not the control condition. Priming had no significant effect on outgroup target

cooperation. Although the variables used in these studies are prosocial, they also infer prejudice by examining discriminatory helping behavior, or the difference in help given to two different groups (Crosby, Bromley, & Saxe, 1980).

Evidence suggests that it may be possible to make the Christian beliefs component salient in religious fundamentalists through religious priming. For example, priming those high in religious fundamentalism with compassionate biblical values and mortality reminders decreased support for extreme military force (Rothschild, Abdollahi, & Pyszczynski, 2009). In addition, Blogowska and Saroglou (2013) found that for those high in religious fundamentalism, willingness to help unknown individuals was lower when primed with text from the Bible in which violence is legitimized by God (Study 1). However, willingness to help negligent individuals was higher when primed with text from the Bible in which unconditional prosociality is praised by God (Study 2). The results of both studies were also shown for an atheist target (Study 3).

However, primes are source dependent. For example, for Christian American students and less religious Dutch students, aggression levels during a competitive task were higher after reading a violent passage that mentioned violence sanctioned by God compared to when there was no mention of God. Aggression levels were also higher when the passage's source was attributed to the Bible compared to an ancient scroll for Christian American students (Bushman, Ridge, Das, Key, & Busath, 2007). In addition, Ramsay, Pang, Shen, and Rowatt (2014) found that for both Buddhists and Christians, negative attitude change toward gay men and lesbians was higher in participants who completed an ingroup consistent religious prime compared to those who completed a neutral prime. In contrast, another study found that for Christians, when the source of the

Golden Rule prime was the Buddha but not when it was Jesus, prejudice toward gay men and lesbians was higher than in the control condition (Vilaythong, Lindner, & Nosek, 2010). It is important to note that this study did not examine religious fundamentalism. It is possible that differences in prejudice between the Jesus and control conditions existed in those high in religious fundamentalism.

Religiosity and Prejudice toward Immigrants and Refugees

If the Christian beliefs aspect of religious fundamentalism can be made salient, this may help reduce negative sentiment toward immigrants and refugees. Evidence suggests that religiosity has a complex relationship with prejudice toward these targets. For example, immigrant prejudice was related to endorsement of Christian nationalism (McDaniel, Nooruddin, & Shortle, 2011). However, preferences for liberal immigration policies were more likely in those with greater religious service attendance frequency (Knoll, 2009). In addition, Bohman and Hjerm (2014) found that attitudes toward immigration were less negative in strongly religious individuals.

Some studies examined prejudice toward Muslims in particular. These are particularly relevant to Syrian refugees because most Syrians (87%) identify as Muslim (Central Intelligence Agency, 2016). One study by Rowatt et al. (2005) found that, among American college students, religious fundamentalism was negatively associated with explicit positive attitudes toward Muslims. In addition, there was a positive relationship between Christian orthodoxy and implicit prejudice toward Muslims compared to Christians. Another study found that explicit negative attitudes toward Muslims compared to Christians were greater in participants given a subliminal religious prime than in those given a neutral prime (Johnson, Rowatt, & LaBouff, 2012).

A study by Helbling and Traunmüller (2016) found that explicit attitudes toward Muslim immigrants were not related to individual religiosity. Another study conducted in Denmark found that more negative implicit attitudes from Christians, and more positive implicit attitudes from Atheists were elicited by immigrant rather than Muslim targets. Religious affiliation and framing were both unrelated to explicit attitudes (Anderson & Antalíková, 2014). In addition, results have varied between regions in Europe. In both Eastern and Western Europe, explicit prejudice toward Muslims was greater than prejudice toward immigrants. In terms of religion, prejudice toward Muslims was positively related to religious service attendance frequency in Eastern Europe but not in Western Europe (Strabac & Listhaug, 2008).

A small number of studies have examined the effects of religious priming on prejudice toward immigrants and refugees. Ben-Nun Bloom, Arikan, and Courtemanche (2015) found that support for anti-immigration policies and social distance preference increased when religious social behavior was primed (participants read a prompt and answered questions about religious social activities and networks), but only when the religiosity and ethnicity of the immigrants was different from the society's majority. However, support for anti-immigration policies and social distance decreased when religious belief was primed (participants read a prompt and answered questions about their private religious beliefs), but only when the religiosity and ethnicity of the immigrants was similar to the society's majority. For this prime, social distance preference decreased for political liberals, and increased for political conservatives (Ben-Nun Bloom et al., 2015). These results may be due in part to social desirability bias. Creighton and Jamal (2015) found that although explicit opposition was higher for

Muslim immigrants than Christian immigrants, opposition was the same after accounting for social desirability bias by assessing implicit attitudes.

Another priming study conducted in Turkey examined the effect of recategorization, or perceiving the self as part of a larger identity, on prejudice toward Syrian refugees. The Muslim prime was meant to highlight a common Muslim identity, while the Sunni prime was meant to highlight a common Sunni identity and redirect prejudice toward non-Sunnis (Bashar al-Assad's Syrian regime). Priming the highly religiously observant with the idea that Syrian refugees are also Muslim increased donations to Syrian refugees. Priming the less religiously observant with the idea that Syrian refugees are Sunni increased support for Syrian refugees. However, when the economic cost of Syrian refugees was also primed, these effects disappeared (Lazarev & Sharma, 2015).

A study by Smeekes and Verkuyten (2014) conducted in the Netherlands found that opposition to Muslim expressive rights decreased after exposure to the idea that their culture has always been religiously tolerant. However, after exposure to the idea that Christianity has always been central in their culture, opposition increased in young adults but not older adults. These results were mediated by whether or not Muslims were perceived to be a continuity threat to their culture.

Overall, these studies suggest a complex relationship between religiosity and prejudice toward immigrants and refugees. For example, realistic (Lazarev & Sharma, 2015) and symbolic (Smeekes & Verkuyten, 2014) threats are important factors to take into account as well. The relationship becomes even more complicated when one considers intersectionality, which takes into account multiple group memberships

simultaneously (Crenshaw, 1989). Bansak, Hainmueller, and Hangartner (2016) found greater support for asylum seekers who are Christian rather than Muslim, victims of torture, seeking asylum due to persecution rather than economic opportunities, do not have inconsistencies with their asylum testimony, fluent in the host country's language, female, young, or had a highly skilled occupation (e.g., doctor). Since most Syrians are Muslim and Arab (Central Intelligence Agency, 2016), most Syrian refugees are evaluated in terms of their Muslim religion and Arab ethnicity in addition to their refugee status. Although negative attitudes are associated with Muslim religious affiliation, positive attitudes relate to humanitarian concerns. Unfortunately, few studies have examined the relationship between religiosity and prejudice toward immigrants and refugees, and even fewer have used religious priming.

Current Research Focus

Previous research suggests that religiosity is related to prejudice toward immigrants and refugees. The present set of studies aims to extend what is currently known about this relationship in several ways. First, although many of the previous studies involved religious variables and their relationship to prejudice toward immigrants and refugees, none were found to include a measure of religious fundamentalism. Therefore, Study 1 was conducted to examine how religious fundamentalism relates to negative attitudes toward immigrants. Study 2 built on this by examining the effects of religious priming on reducing negative attitudes and increasing prosociality toward refugees in religious fundamentalists.

Second, previous studies have used single items to measure realistic and symbolic threats (e.g., Vezzali & Giovannini, 2010). The present studies used a 15-item measure

by Stephan et al. (1999). Third, many of the studies examining the relationship between religion and prejudice toward immigrants and refugees have been conducted in Europe. The current studies extended this research to American adults. This is important to assess because the United States is currently admitting a large number of Syrian refugees. A total of 12,623 Syrian refugees were admitted to the United States from October 1, 2010 to August 31, 2016 (Bruno, 2016). Fourth, while some studies examined religious concept priming effects on attitudes toward immigrants and refugees, no studies have examined the effects of priming biblical compassionate values specifically. Fifth, most of the studies on this topic used measures of prejudice. Study 2 addressed these limitations by priming biblical compassionate values and using a measure of prosocial attitudes in the form of charitable giving intentions, which more easily translates to real world charitable intentions and possibly behavior.

CHAPTER TWO

Study 1

Introduction

Although previous studies have found a relationship between religiosity and prejudice toward immigrants and refugees, it was unknown if this prejudice is related to religious fundamentalism in particular. Religious fundamentalism has been positively associated with racial prejudice (Hall et al., 2010), as well as prejudice toward Muslims (Rowatt et al., 2005) and gay men and lesbians (Whitley, 2009). Based on this research, it was predicted that religious fundamentalism would positively correlate with prejudice toward immigrants as measured by Vladimir's Choice and realistic and symbolic threats. It was also hypothesized that religious fundamentalism would predict these prejudice measures after controlling for impression management and social dominance orientation. Due to the positive relationship between conservative political affiliation and prejudice toward immigrants (Kiehne & Ayón, 2016), political affiliation was also included as a covariate. Study 1 was conducted in order to test these hypotheses.

Method

Participants

Participants included 272 undergraduate students enrolled at a southern, Christian university in the United States. Participants who failed the attention check question ($n = 4$), did not indicate consent on the consent form ($n = 6$), self-identified as libertarian ($n = 6$), and/or had a large amount of missing data and/or any missing data in variables used in

analyses ($n = 21$) were excluded. The final sample included 239 undergraduate students (74.9% women, $M_{\text{age}} = 19.3$ years, $SD_{\text{age}} = 1.2$ years, age range: 18 – 25 years). The sample was somewhat diverse in terms of ethnicity, with 60.7% self-identifying as Caucasian, 15.1% as Asian American, 11.7% as Hispanic, 8.4% as African American, 0.8% as Native American, 2.9% as “other”, and 0.4% did not respond. Most of the participants indicated that they believed in God (90.0%). The sample was predominantly Christian, with 65.7% self-identifying as Protestant, 18.0% as Catholic, 1.7% as Hindu, 1.3% as Muslim, 4.6% as “none”, 4.2% as agnostic, 1.3% as atheist, 2.9% as “other”, and 0.4% did not respond.

Measures

- *Impression Management Subscale of the Balanced Inventory of Desirable Responding (BIDR-IM; Paulhus & Reid, 1991)*. Impression management was measured using the BIDR-IM (see Appendix A), which examines the tendency to give others a favorable description of the self (e.g., “I never cover up my mistakes.”). Each of the 20 items was rated on a 7-point scale, from 1 (*not true*) to 7 (*very true*). Since polytomous scoring results in better psychometric properties, conventional dichotomous scoring was not used (Vispoel & Kim, 2014).
- *Revised Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004)*. Religious fundamentalism was measured using the Revised Religious Fundamentalism Scale (see Appendix B), which assesses the extent to which individuals believe that the truth encompasses only one set of religious teachings, which must be followed and defended (e.g., “To lead the best, most meaningful

life, one must belong to the one, fundamentally true religion.”). Each of the 12 items was rated on a 9-point scale, from -4 (*very strongly disagree*) to +4 (*very strongly agree*).

- *Social Dominance Orientation Scale (SDO; Pratto et al., 1994)*. Social dominance orientation was measured using the Social Dominance Orientation Scale (see Appendix C), which examines the extent to which individuals prefer social group inequality (e.g., “Some groups of people are simply inferior to other groups”). Each of the 16 items was rated on a 7-point scale, from 1 (*very negative*) to 7 (*very positive*).
- *Realistic and Symbolic Threats Scale (Stephan et al., 1999)*. One of the measures of prejudice, or lack of prosociality toward immigrants, included the Realistic and Symbolic Threats Scale (see Appendix D). It is composed of eight realistic threat items (e.g., “Immigration has increased the tax burden on Americans.”) and seven symbolic threat items (e.g., “Immigration is undermining American culture.”). Each of the 15 items was rated on a 9-point scale, from 1 (*strongly disagree*) to 9 (*strongly agree*). The items were adapted in order to target immigrants generally. Principal components analysis on the Realistic and Symbolic Threats Scale revealed that there were five components with eigenvalues greater than 1. These components explained 35.7%, 10.5%, 9.8%, 7.2%, and 6.7% of the variance respectively. There was a break after the first component on the screeplot. One component was retained, and oblimin rotation revealed that two symbolic threat items did not load on the factor. After removing these two items, there were four components with eigenvalues greater than 1. These components explained

40.7%, 12.1%, 8.2%, and 7.8% of the variance respectively. There was a break after the first component on the screeplot. Again, one component was retained, and oblimin rotation revealed that all items loaded on the factor. The remaining realistic and symbolic threat items were combined into a total threat scale. The original and revised versions of the threat scales are provided in Table K.1 for comparison purposes.

- *Vladimir's Choice* (Sidanius et al., 2007). A single item assessing Vladimir's Choice was included as an additional measure of prejudice (see Appendix E). This item was modified slightly to target immigrants specifically. Participants decided how much money to give to organizations located near mostly native-born Americans and organizations located near mostly immigrants. The item was rated on a 7-point scale. On the one end, the largest amount of money is given to both groups, but proportionately less money to the in-group (\$19 million vs. \$25 million). On the other end, the smallest amount of money is given to both groups, but proportionately more money to the in-group (\$7 million vs. \$1 million). In the center, equal amounts of money are given to both groups (\$13 million). Higher scores indicate a greater tendency to sacrifice in-group profit maximization in order to maximize the difference between groups. In the current study, 49.4% of participants chose the equal option, 25.4% chose an option in which they maximized in-group profit but the out-group received more, and 25.1% chose an option in which they minimized in-group profit but the in-group received more.

Procedure

Participants were recruited through SONA, an online participant scheduling system. Participants 18 years of age or older completed the study online at one time point using Qualtrics survey software. Data collection was conducted from February 11 to April 28, 2016. After providing informed consent, participants completed demographic items, which included age, gender, ethnicity, belief in God, current primary religious affiliation, and political affiliation (which included libertarian as an option). They then completed the measures listed above and additional items that are unrelated to and not used in the present study. An attention check question (“What color is most grass?”) was also included. After completing the questionnaires, participants read a debriefing statement, which included the researchers’ contact information. Upon completion, participants received research participation credit to satisfy a course requirement.

Results

Descriptive statistics for all variables are presented in Table K.1. Cronbach’s alpha for all scales ranged from acceptable to excellent.

Bivariate Correlations

Bivariate correlations between the variables are presented in Table K.2. As hypothesized, religious fundamentalism was positively correlated with perceived realistic and symbolic threats posed by immigrants. These correlations were small in magnitude. However, contrary to hypotheses, religious fundamentalism was not significantly correlated with Vladimir’s Choice ($r = -.03$). Impression management had small positive

correlations with religious fundamentalism and political affiliation, but it was not significantly related to any other variables. Realistic and symbolic threats were negatively related to liberal political affiliation, and positively related to Vladimir's Choice and social dominance orientation. These correlations were small to large in magnitude.

Hierarchical Multiple Regression Analyses

Three hierarchical multiple regression analyses were conducted, with perceived symbolic threat, realistic threat, and combined threat as dependent variables. In the models, the independent variables political affiliation, impression management, and social dominance orientation were entered in Step 1, and religious fundamentalism was entered in Step 2. There was no evidence of multicollinearity (Cohen, Cohen, West, & Aiken, 2003). Results are presented in Tables K.3, K.4, and K.5, respectively. As hypothesized, in the final model, political affiliation was a significant negative predictor, and social dominance orientation and religious fundamentalism were significant positive predictors of perceived symbolic threat. Contrary to hypotheses, for perceived realistic threat and combined threat, only political affiliation and social dominance orientation were significant predictors in the final model.

Discussion

Study 1 findings partially support the hypothesis that religious fundamentalism is positively related to self-reported prejudice toward immigrants. As hypothesized, religious fundamentalism was positively associated with perceived realistic and symbolic threats, and was a significant positive predictor of perceived symbolic threat after

controlling for political affiliation, impression management, and social dominance orientation. However, contrary to hypotheses, religious fundamentalism did not significantly predict perceived realistic or combined threat after controlling for these variables. Overall, this suggests that religious fundamentalism is related to perceived symbolic threats of immigrants, which involve threats to the worldview (e.g., beliefs, morals, values) of the in-group (Stephan et al., 1999).

In terms of the two component model of religious fundamentalism (Laythe et al., 2001), the positive relationship between religious fundamentalism and perceived immigrant threats may be due to the right wing authoritarianism component of religious fundamentalism. More specifically, authoritarian aggression and authoritarian submission may suppress positive attitudes toward immigrants in religious individuals. If the Christian beliefs component of religious fundamentalism is made salient through priming, this may increase positive attitudes toward Syrian refugees in religious fundamentalists. One limitation of Study 1 was the use of associations, which does not allow for causal inferences. To address this, Study 2 included an experimental design.

CHAPTER THREE

Study 2

Introduction

Study 2 aimed to extend Study 1's findings by including explicit religious priming, which has shown evidence of comparable effects to other religious priming techniques (e.g., implicit, subliminal). It was expected that only religious individuals would be affected by the primes, since evidence suggests that religious-priming effects are only consistent among religious individuals (Shariff et al., 2016). Previous research has found that those high in religious fundamentalism were affected by religious priming (Blogowska & Saroglou, 2013; Rothschild et al., 2009). Based on this research, it was hypothesized that participants high in religious fundamentalism who were exposed to the biblical compassionate value items would have greater prosocial attitudes toward Syrian refugees than those exposed to the other items (non-biblical compassionate and non-biblical neutral). This effect was not expected in participants low in religious fundamentalism. In addition, no differences were expected between the non-biblical compassionate and non-biblical neutral conditions.

Method

Participants

To estimate the number of participants needed, a power analysis was conducted using G*Power (Faul, Erdfelder, Lang, & Buchner, 2007). With a type I error probability of .05 and a type II error probability of .20, approximately 250 participants were needed

in order to detect a small to medium size effect ($f^2 = .08$). Data from 47 additional participants were collected to account for possible exclusion. Participants included 297 undergraduate students enrolled at a southern, Christian university in the United States. Participants who failed either of the attention check questions ($n = 8$), took less than 5 minutes to complete the study ($n = 1$), had missing data in variables used in analyses ($n = 9$), and/or were suspicious about the prime ($n = 6$) were excluded from analyses.

The final sample included 273 participants (64.8% women, $M_{\text{age}} = 19.1$ years, $SD_{\text{age}} = 1.1$ years, age range = 18 – 26 years). The sample was somewhat diverse in terms of ethnicity, with 60.8% self-identifying as Caucasian, 12.8% as Hispanic, 9.5% as African American, 7.0% as South Asian, 5.5% as East Asian, 0.4% as Native American, and 4.0% as “other”. Most of the participants indicated that they believed in God (84.2%). The sample was predominantly Christian, with 56.8% self-identifying as Protestant, 23.4% as Catholic, 1.5% as Muslim, 1.1% as Hindu, 0.4% as Buddhist, 5.5% as “none”, 4.4% as agnostic, 1.8% as atheist, and 5.1% as “other”.

Measures

Participants completed the BIDR-IM (Paulhus & Reid, 1991), the Revised Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004), SDO (Pratto et al., 1994), and the Realistic and Symbolic Threats Scale (Stephan et al., 1999) used in Study 1.

Principal components analysis on the Realistic and Symbolic Threats Scale revealed that there were four components with eigenvalues greater than 1. These components explained 41.8%, 8.6%, 7.6%, and 6.8% of the variance respectively. There was a break after the first component on the screeplot. One component was retained, and

oblimin rotation revealed that all items loaded on the factor. The realistic and symbolic threat items were combined into a total threat scale. The combined scales and the subscales are provided in Table K.6 for comparison purposes.

Vladimir's Choice (Sidanius et al., 2007) was also used, but was adapted to compare native-born Americans to Syrian refugees. In the current study, 32.2% of participants chose the equal option, 37.8% chose an option in which they maximized in-group profit but the out-group received more, and 30.1% chose an option in which they minimized in-group profit but the in-group received more. In addition, participants completed the religious value items and the following measures of prosocial attitudes, authoritarianism, conservatism, traditionalism, and demographics detailed below. Additional items that are unrelated to and not used in the present study were also included.

- *Religious Value Items Prime.* The religious prime included the biblical compassionate (e.g., “Love your neighbor as yourself. There is no commandment greater.” – Mark 12:31), non-biblical compassionate (e.g., “You should always treat others the way that you would like to be treated.”), and non-biblical neutral (e.g., “If a man begins with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.” – Francis Bacon) value items from Rothschild et al. (2009) (see Appendix F). Each set included four items rated on a 10-point scale, from 1 (*strongly disagree*) to 10 (*strongly agree*).
- *Prosocial Attitudes.* Prosocial attitudes were assessed using ratings of various charitable organizations, similar to Joireman and Duell (2007) (see Appendix G). Participants were asked how important each charity was to them on a scale from 1

- (*not at all important to me*) to 7 (*very important to me*). They were also asked how likely they would be to donate to each charity on a scale from 1 (*very unlikely*) to 7 (*very likely*). In order to help conceal the true purpose of the study, four charities were included. Similar to Joireman and Duell (2007), two charities involved helping people (Habitat for Humanity International and the GlobalGiving Syrian Refugee Relief Fund) and two involved helping the environment (the World Nature Organization and the World Wildlife Fund).
- *Authoritarianism, Conservatism, and Traditionalism (ACT) Short-Form Scales* (Duckitt, Bizumic, Krauss, & Heled, 2010). The three scales (see Appendix H) measure authoritarianism (authoritarian aggression) (e.g., “The facts on crime and the recent public disorders show we have to crack down harder on troublemakers, if we are going preserve law and order.”), conservatism (authoritarian submission) (e.g., “Obedience and respect for authority are the most important virtues children should learn.”), and traditionalism (conventionalism) (e.g., “The ‘old-fashioned ways’ and ‘old-fashioned values’ still show the best way to live.”) respectively. Each of the 18 items was rated on a 9-point scale, from -4 (*very strongly disagree*) to +4 (*very strongly agree*).

Procedure

Participants were recruited through SONA, an online participant scheduling system. Participants 18 years of age or older completed the study online at one time point using Qualtrics survey software. They were allowed to complete the study on any computer or mobile phone in which they had access. Data collection was conducted from November 28 to December 5, 2016, and from January 16 to 29, 2017. On January 27,

2017, an executive order was issued, which included a suspension of Syrian refugees entering the United States (White House, 2017). Participants who completed the study after this executive order ($n = 7$) were included in analyses because their exclusion did not significantly change the results.

After providing informed consent, participants were randomly assigned to complete one of the three priming conditions (biblical compassionate, non-biblical compassionate, and non-biblical neutral value items). They then responded to questions about charitable organizations and completed the rest of the questionnaires. To control for order effects, the questionnaires were randomized for each participant. Participants also completed two attention check questions (“What color is most grass?” and “If I have five buttons and I give one away, how many do I have left?”). A series of demographic items followed the questionnaires (see Appendix I), and included items such as belief in God, religious affiliation, and political affiliation.

After the demographic items, participants completed funneled debriefing questions in order to check for suspicion (adapted from Bargh & Chartrand, 2000). As recommended by Bargh and Chartrand (2000), participants indicating awareness of the prime’s effect on their prosocial attitudes were excluded from analyses ($n = 6$). Participants then read a debriefing statement with researchers’ contact information if they wanted to ask questions about the study (see Appendix J). Upon completion, participants received research participation credit for a psychology course.

Results

It was predicted that participants high in religious fundamentalism who were exposed to the biblical compassionate value items would demonstrate significantly

greater prosocial attitudes toward Syrian refugees than those who were exposed to the non-biblical compassionate and non-biblical neutral value items. In an attempt to imitate Rothschild et al. (2009), moderated regression analyses were conducted (Hayes, 2013). All continuous variables were mean centered. In order to test whether there were any differences between the two non-biblical conditions, effect coding was used, in which non-biblical compassionate, non-biblical neutral, and biblical compassionate were coded as 1, -1, and 0 respectively. Differences between the non-biblical conditions were not expected. Since there were no significant differences, Helmert coding was used, in which non-biblical compassionate and non-biblical neutral were coded as 1/3 and biblical compassionate was coded as -2/3 (Darlington & Hayes, 2017). Step 1 of each of the regression analyses included gender, political affiliation, impression management, and level of agreement with the value items. The main effects of religious fundamentalism and the contrasts were included in Step 2, and Step 3 included the interactions between religious fundamentalism and the contrasts. In contrast to Rothschild et al. (2009), the current study did not assess mortality salience because it was not related to giving to international charities (Jonas, Schimel, Greenberg, & Pyszczynski, 2002).

Descriptive statistics for all variables are presented in Table K.6. Cronbach's alpha for all scales ranged from acceptable to excellent, with the exception of level of agreement with the non-biblical neutral value items, which was .44, and authoritarianism, which was .61. Square root transformations of the self-rated importance of the GlobalGiving Syrian Refugee Relief Fund, likelihood of giving to the GlobalGiving Syrian Refugee Relief Fund, and the level of agreement with the value items were conducted in an attempt to correct for their negatively skewed distributions.

Bivariate Correlations

Bivariate correlations between the variables are presented in Table K.7. Self-rated importance and likelihood of giving were positively correlated. Both importance and likelihood had a small to moderate positive correlation with liberal political affiliation. Neither variable was significantly related to religious fundamentalism, impression management, or level of agreement with the value items. Religious fundamentalism had a strong negative association with liberal political affiliation, and small positive correlations with impression management and level of agreement with the value items.

Additional bivariate correlations were conducted for exploratory purposes. Self-rated importance and likelihood of giving were negatively correlated with realistic and symbolic threats posed by immigrants, Vladimir's Choice, social dominance orientation, authoritarianism, and conventionalism. These correlations were small to moderate in magnitude. Similar to Study 1, religious fundamentalism had moderate positive correlations with perceived realistic and symbolic threats, and was not significantly correlated with Vladimir's Choice (Syrian refugees compared to native-born Americans). Religious fundamentalism also had small to moderate positive correlations with social dominance orientation, authoritarianism, and conservatism, and a large positive relationship with traditionalism.

Hierarchical Multiple Regression Analyses

Three hierarchical multiple regression analyses were conducted in an attempt to replicate the results of Study 1. Perceived symbolic threat, realistic threat, and combined threat were dependent variables. In the models, the independent variables political

affiliation, impression management, and social dominance orientation were entered in Step 1, and religious fundamentalism was entered in Step 2. There was no evidence of multicollinearity (Cohen et al., 2003). Results are presented in Tables K.8, K.9, and K.10, respectively. After a Bonferroni correction, political affiliation was a significant negative predictor, and social dominance orientation and religious fundamentalism were significant positive predictors of perceived combined threat in the final model. For perceived symbolic threat, impression management was also a negative predictor. The only significant predictors of perceived realistic threat were political affiliation and social dominance orientation. Contrary to Study 1, religious fundamentalism was a significant positive predictor of both perceived symbolic threat and combined threat after controlling for political affiliation, impression management, and social dominance orientation.

Moderated Regression Analyses

Moderated regression analyses were conducted to investigate the relationship between priming condition and prosocial attitudes toward Syrian refugees with religious fundamentalism as a moderator. Covariates included gender, political affiliation, impression management, and level of agreement with the value items.

As shown in Tables K.11 and K.12, for both self-rated importance of and likelihood of giving to the GlobalGiving Syrian Refugee Relief Fund, when both effect coding and Helmert coding were used, the overall models were significant. After a Bonferroni correction, political affiliation was the only significant predictor of both self-rated importance of and likelihood of giving to the Fund. Contrary to hypotheses, there were no significant differences between the priming conditions, and religious fundamentalism was not a significant moderator.

Discussion

Similar to Study 1, religious fundamentalism had a positive relationship with perceived realistic and symbolic threats posed by immigrants. In contrast to Study 1, religious fundamentalism positively predicted both perceived symbolic and combined threats after controlling for political affiliation, impression management, and social dominance orientation.

Contrary to hypotheses, religious fundamentalism was not related to either self-reported importance of or likelihood to give to the GlobalGiving Syrian Refugee Relief Fund. In addition, religious fundamentalism did not moderate the relationship between priming condition and prosocial attitudes toward Syrian refugees. Self-reported importance of and likelihood to give to the Fund was more likely for those with a liberal political affiliation.

CHAPTER FOUR

General Discussion

Previous research suggests that there is a relationship between religiosity and prejudice toward immigrants and refugees. The present set of studies extended this by examining how religious fundamentalism in particular relates to attitudes toward immigrants (Study 1) and refugees (Study 2). Study 1 found that religious fundamentalism was positively related to perceived realistic and symbolic immigrant threats. In addition, after controlling for political affiliation, impression management, and social dominance orientation, religious fundamentalism positively predicted symbolic, but not realistic or combined threat. Study 2 found that religious fundamentalism positively related to perceived realistic and symbolic threats, and predicted symbolic and combined threats after controlling for these variables.

Contrary to hypotheses, Study 2 found that religious fundamentalism did not relate to self-reported importance of or likelihood to give to the GlobalGiving Syrian Refugee Relief Fund. In addition, participants high in religious fundamentalism did not have greater prosocial attitudes toward Syrian refugees after reading biblical compassionate value items compared those who read the non-biblical compassionate or non-biblical neutral value items. These results contrast with previous research that found religious priming effects on those high in religious fundamentalism (Blogowska & Saroglou, 2013; Rothschild et al., 2009).

The results of Study 2 could be due to intersectionality (Crenshaw, 1989). Many Syrian refugees identify as Muslim and Arab in addition to their status as refugees

(Central Intelligence Agency, 2016). Rowatt et al. (2005) found that religious fundamentalism was negatively associated with explicit positive attitudes toward Muslims and positively related to anti-Arab racism. In addition, Bansak et al. (2016) found that asylum seekers had less support if they were Muslim rather than Christian. However, it is important to note that asylum seekers had more support if they were victims of torture, and if persecution rather than economic opportunities was their reason for seeking asylum. In Study 2, many participants stated that the GlobalGiving Syrian Refugee Relief Fund was important to them, and that they would be likely to donate to the fund. The humanitarian concerns associated with Syrian refugees may have outweighed concerns regarding their Muslim or Arab identification.

The results of the present set of studies suggest that the two component model of religious fundamentalism (Laythe et al., 2001) may apply to attitudes toward some groups and not others. Although priming the Christian beliefs component of religious fundamentalism did not increase positive attitudes toward Syrian refugees, future research may seek to examine this effect toward specific types of immigrants (e.g., Muslim).

It is also important to take into account the limitations of the present studies. In order to examine those high in religious fundamentalism, the samples were limited to undergraduate students from a southern, Christian university. Although recruiting participants through the online survey system Amazon Mechanical Turk (MTurk) results in samples with greater demographic diversity than college samples (Buhrmester, Kwang, & Gosling, 2011), they tend to have lower levels of religiosity than college and nationally representative samples (Lewis, Mockabee, Djupe, & Wu, 2015). The use of samples that

are more representative would help with external validity. In addition, Study 2 regression analyses were conducted in an attempt to imitate Rothschild et al. (2009). However, these analyses do not account for possible measurement error. Therefore, researchers may seek to utilize structural equation modeling in future studies (Kline, 2011). Finally, Study 2 examined only self-reported importance of and likelihood of giving to one charity, the GlobalGiving Syrian Refugee Relief Fund. An examination of the relationship between religious variables and giving behavior toward multiple charities that help immigrants and refugees is needed.

Despite these limitations, the present studies were the first known studies to examine how religious fundamentalism relates to attitudes toward immigrants and refugees in American adults. Although religious fundamentalism was related to attitudes toward immigrants, it was not related to attitudes toward Syrian refugees specifically. These results highlight the complexity of the relationship between religiosity and prejudice toward immigrants and refugees. Obtaining a better understanding of this relationship may ultimately lead to effective means of increasing prosocial attitudes and behaviors toward these groups.

APPENDICES

APPENDIX A

Impression Management Subscale of the Balanced Inventory of Desirable Responding (Paulhus & Reid, 1991)

Please indicate whether the following statements are true or not true about you.

- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----------|---|---|----------|---|---|-----------|
| Not True | | | Somewhat | | | Very True |
-
- _____ 1. I sometimes tell lies if I have to.*
 - _____ 2. I never cover up my mistakes.
 - _____ 3. There have been occasions when I have taken advantage of someone.*
 - _____ 4. I never swear.
 - _____ 5. I sometimes try to get even rather than forgive and forget.*
 - _____ 6. I always obey laws, even if I'm unlikely to get caught.
 - _____ 7. I have said something bad about a friend behind his/her back.*
 - _____ 8. When I hear people talking privately, I avoid listening.
 - _____ 9. I have received too much change from a salesperson without telling him or her.*
 - _____ 10. I always declare everything at customs.
 - _____ 11. When I was young I sometimes stole things.*
 - _____ 12. I have never dropped litter on the street.
 - _____ 13. I sometimes drive faster than the speed limit.*
 - _____ 14. I never read sexy books or magazines.
 - _____ 15. I have done things that I don't tell other people about.*
 - _____ 16. I never take things that don't belong to me.

- _____ 17. I have taken sick-leave from work or school even though I wasn't really sick.*
- _____ 18. I have never damaged a library book or store merchandise without reporting it.
- _____ 19. I have some pretty awful habits.*
- _____ 20. I don't gossip about other people's business.

* = Item is reverse-scored.

APPENDIX B

Revised Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004)

Please answer the following questions according to how much you agree or disagree with each statement. You will probably find that you agree with some of the statements and disagree with others, to varying extents. You may find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree with one idea in a statement, but slightly agree with another idea in the same item. When this happens, please combine your reactions, and write down how you feel on balance (strongly disagree in this case).

-4	-3	-2	-1	0	1	2	3	4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

_____ 1. God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.

_____ 2. No single book of religious teachings contains all the intrinsic, fundamental truths about life.*

_____ 3. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.

_____ 4. It is more important to be a good person than to believe in God and the right religion.*

_____ 5. There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.

_____ 6. When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

_____ 7. Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.*

_____ 8. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.

_____ 9. “Satan” is just the name people give to their own bad impulses. There really is no such thing as a diabolical “Prince of Darkness” who tempts us.*

_____ 10. Whenever science and sacred scripture conflict, science is probably right.*

_____ 11. The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs.

_____ 12. All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.*

* = Item is reverse-scored.

APPENDIX C

Social Dominance Orientation (Pratto, Sidanius, Stallworth, & Malle, 1994)

Please rate how positive or negative you feel toward the following statements or ideas.

1	2	3	4	5	6	7
Very Negative	Negative	Slightly Negative	Neither Positive Nor Negative	Slightly Positive	Positive	Very Positive

- _____ 1. Some groups of people are simply inferior to other groups.
- _____ 2. In getting what you want, it is sometimes necessary to use force against other groups.
- _____ 3. It's OK if some groups have more of a chance in life than others.
- _____ 4. To get ahead in life, it is sometimes necessary to step on other groups.
- _____ 5. If certain groups stayed in their place, we would have fewer problems.
- _____ 6. It's probably a good thing that certain groups are at the top and other groups are at the bottom.
- _____ 7. Inferior groups should stay in their place.
- _____ 8. Sometimes other groups must be kept in their place.
- _____ 9. It would be good if groups could be equal.*
- _____ 10. Group equality should be our ideal.*
- _____ 11. All groups should be given an equal chance in life.*
- _____ 12. We should do what we can to equalize conditions for different groups.*

_____ 13. Increased social equality.*

_____ 14. We would have fewer problems if we treated people more equally.*

_____ 15. We should strive to make incomes as equal as possible.*

_____ 16. No one group should dominate in society.*

* = Item is reverse-scored.

APPENDIX D

Realistic and Symbolic Threats (Adapted from Stephan, Ybarra, & Bachman, 1999)*

Please indicate how much you agree or disagree with each statement.

1	2	3	4	5	6	7	8	9
Strongly Disagree				Neutral				Strongly Agree

_____ 1. Immigrants should learn to conform to the rules and norms of American society as soon as possible after they arrive.

_____ 2. Immigration is undermining American culture.

_____ 3. The values and beliefs of immigrants regarding work are basically quite similar to those of most Americans.*

_____ 4. The values and beliefs of immigrants regarding moral and religious issues are *not* compatible with the beliefs and values of most Americans.

_____ 5. The values and beliefs of immigrants regarding family issues and socializing children are basically quite similar to those of most Americans.*

_____ 6. The values and beliefs of immigrants regarding social relations are *not* compatible with the beliefs and values of most Americans.

_____ 7. Immigrants should *not* have to accept American ways.*

_____ 8. Immigrants get more from this country than they contribute.

_____ 9. The children of immigrants should have the same right to attend public schools in the United States as Americans do.*

_____ 10. Immigration has increased the tax burden on Americans.

_____ 11. Immigrants are *not* displacing American workers from their jobs.*

_____ 12. Immigrants should be eligible for the same health-care benefits received by Americans.*

_____ 13. Social services have become less available to Americans because of immigration.

_____ 14. The quality of social services available to Americans has remained the same, despite immigration.*

_____ 15. Immigrants are as entitled to subsidized housing or subsidized utilities (water, sewage, electricity) as poor Americans are.*

* = Item is reverse-scored. Items 1 – 7 are considered symbolic threats, and 8 – 15 are considered realistic threats. In Study 1, items 3 and 5 did not load on the factor and were removed when creating the revised symbolic subscale and the revised combined scale.

APPENDIX E

Vladimir's Choice (Adapted from Sidanius, Haley, Molina, & Pratto, 2007)

Assume that the government has decided to allocate an unspecified amount of money to support various organizations that help individuals find employment. Some of these organizations are located in areas where predominantly native-born Americans live, while others are located in areas where mostly immigrants live. Indicate which combination you feel should be allocated to the organizations.

- 1 Give \$19 million to organizations located near mostly native-born Americans and \$25 million to organizations located near mostly immigrants
- 2 Give \$17 million to organizations located near mostly native-born Americans and \$21 million to organizations located near mostly immigrants
- 3 Give \$15 million to organizations located near mostly native-born Americans and \$17 million to organizations located near mostly immigrants
- 4 Give \$13 million to organizations located near mostly native-born Americans and \$13 million to organizations located near mostly immigrants
- 5 Give \$11 million to organizations located near mostly native-born Americans and \$9 million to organizations located near mostly immigrants
- 6 Give \$9 million to organizations located near mostly native-born Americans and \$5 million to organizations located near mostly immigrants
- 7 Give \$7 million to organizations located near mostly native-born Americans and \$1 million to organizations located near mostly immigrants

In Study 2, "Syrian refugees" was substituted for the word "immigrants".

APPENDIX F

Religious Value Items Prime (Rothschild, Abdollahi, & Pyszczynski, 2009)

Please indicate the extent to which you agree or disagree with each of the statements.

1	2	3	4	5	6	7	8	9	10
Strongly Disagree									Strongly Agree

Biblical Compassionate Values Items

_____ 1. “Be kind and compassionate to one another, forgiving each other, just as Christ forgave you.” – Ephesians 4:32

_____ 2. “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” – Matthew 7:1–2

_____ 3. “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” – Matthew 7:12

_____ 4. “Love your neighbor as yourself. There is no commandment greater.” – Mark 12:31

Non-Biblical Compassionate Values Items

_____ 1. “You should be nice to others and forgive them for their mistakes and misdeeds.”

_____ 2. “You should not judge and evaluate other people because you do not want other people to judge and evaluate you.”

_____ 3. “You should always treat others the way that you would like to be treated.”

_____ 4. “One of the most important principles is loving other people.”

Non-Biblical Neutral Values Items

_____ 1. “If a man begins with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.” – Francis Bacon

_____ 2. “A single conversation across the table with a wise man is worth a month’s study of books.” – Chinese Proverb

_____ 3. “Never regret yesterday. Life is in you today, and you make your tomorrow.” – L. Ron Hubbard

_____ 4. “The man who believes he can do something is probably right. And so is the man who believes he can’t.” – Anonymous

APPENDIX G

Prosocial Attitudes

How important is each charity to you?

1	2	3	4	5	6	7
Not at all important to me						Very important to me

_____ 1. GlobalGiving Syrian Refugee Relief Fund

_____ 2. Habitat for Humanity International

_____ 3. World Nature Organization

_____ 4. World Wildlife Fund

How likely would you be to donate to each charity?

1	2	3	4	5	6	7
Very Unlikely						Very Likely

_____ 1. GlobalGiving Syrian Refugee Relief Fund

_____ 2. Habitat for Humanity International

_____ 3. World Nature Organization

_____ 4. World Wildlife Fund

Habitat for Humanity International and the World Wildlife Fund were also used in Joireman and Duell (2007). The World Nature Organization was substituted for the National Park Foundation in order to include only international charities. The GlobalGiving Syrian Refugee Relief Fund was included to measure prosocial attitudes toward Syrian refugees. The order of the charities was randomized for each participant.

APPENDIX H

Authoritarianism, Conservatism, and Traditionalism Short-Form Scales (Duckitt, Bizumic, Krauss, & Heled, 2010)

Please indicate the extent to which you agree or disagree with each of the statements.

-4	-3	-2	-1	0	1	2	3	4
Very Strongly Disagree	Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	Very Strongly Agree

Authoritarianism (“Authoritarian Aggression”)

- _____ 1. Strong, tough government will harm not help our country.*
- _____ 2. Being kind to loafers or criminals will only encourage them to take advantage of your weakness, so it’s best to use a firm, tough hand when dealing with them.
- _____ 3. Our society does NOT need tougher government and stricter laws.*
- _____ 4. The facts on crime and the recent public disorders show we have to crack down harder on troublemakers, if we are going preserve law and order.
- _____ 5. Our prisons are a shocking disgrace. Criminals are unfortunate people who deserve much better care, instead of so much punishment.*
- _____ 6. The way things are going in this country, it’s going to take a lot of “strong medicine” to straighten out the troublemakers, criminals, and perverts.

Conservatism (“Authoritarian Submission”)

- _____ 1. It’s great that many young people today are prepared to defy authority.*
- _____ 2. What our country needs most is discipline, with everyone following our leaders in unity.

_____ 3. Students at high schools and at university must be encouraged to challenge, criticize, and confront established authorities.*

_____ 4. Obedience and respect for authority are the most important virtues children should learn.

_____ 5. Our country will be great if we show respect for authority and obey our leaders.

_____ 6. People should be ready to protest against and challenge laws they don't agree with.*

Traditionalism ("Conventionalism")

_____ 1. Nobody should stick to the "straight and narrow." Instead people should break loose and try out lots of different ideas and experiences.*

_____ 2. The "old-fashioned ways" and "old-fashioned values" still show the best way to live.

_____ 3. God's laws about abortion, pornography, and marriage must be strictly followed before it is too late.

_____ 4. There is absolutely nothing wrong with nudist camps.*

_____ 5. This country will flourish if young people stop experimenting with drugs, alcohol, and sex, and pay more attention to family values.

_____ 6. There is nothing wrong with premarital sexual intercourse.*

* = Item is reverse-scored.

APPENDIX I

Study 2 Demographics Questionnaire

1. Sex:

- Male
- Female

2. Please type your age (in years) in the space provided: _____

3. With which racial/ethnic group do you most closely identify? (Choose one):

- African American / Black
- Caucasian / White
- Hispanic
- East Asian
- South Asian
- Native American
- Another race/ethnicity (please specify): _____

4. What is your class year?

- Freshman
- Sophomore
- Junior
- Senior
- Other (please specify): _____

5. In what country do you currently live?

- USA – United States of America
- Other country (please specify): _____

6. Did you grow up mostly in the same country in which you currently live?

- Yes
- No

7. In what socio-economic bracket were you raised for most of your life?

- Upper class
- Upper-middle class
- Middle class
- Lower-middle class
- Lower class

8. What is your current socio-economic bracket?

- Upper class
- Upper-middle class
- Middle class
- Lower-middle class
- Lower class

9. By your best estimate, what was your household income last year, before taxes?

- \$10,000 or less
- \$10,001-\$20,000
- \$20,001-\$35,000
- \$35,001-\$50,000
- \$50,001-\$100,000
- \$100,001-\$150,000
- \$150,001 or more

10. In what type of area were you raised for most of your life?

- A large city
- A suburb near a large city
- A small city or town
- A rural area
- I don't know

11. In what type of area are you currently living?

- A large city
- A suburb near a large city
- A small city or town
- A rural area
- I don't know

12. Please indicate your highest level of education:

- Some high school
- High school graduate
- Some college/vocational school
- College/vocational school graduate
- Post-graduate degree
- None of the above

13. Do you believe in God?

- Yes
- No
- Uncertain

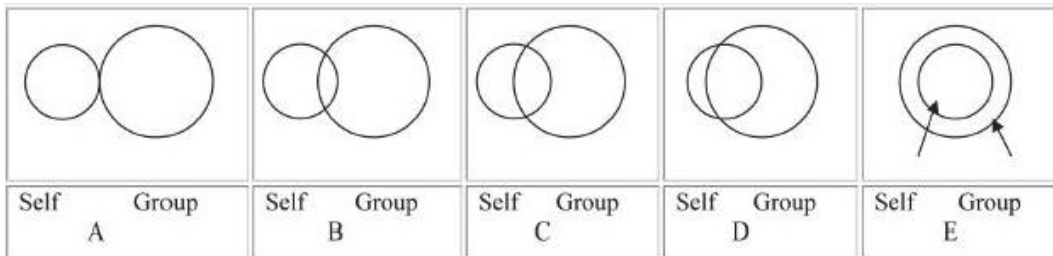
14. What is the religious affiliation in which you were raised?

- Protestant
- Catholic
- Buddhist
- Hindu
- Jewish
- Muslim
- None
- Atheist
- Agnostic
- Other religion (please specify): _____

15. What is your current primary religious affiliation?

- Protestant
- Catholic
- Buddhist
- Hindu
- Jewish
- Muslim
- None
- Atheist
- Agnostic
- Other religion (please specify): _____

16. If you have a religious affiliation (e.g., Protestant, Hindu, Muslim), please indicate which picture best represents the way you perceive your relationship with your religious group:



- A
- B
- C
- D
- E

17. About how often do you pray or meditate outside of religious services?

- Never
- Only on certain occasions
- Once a week or less
- A few times a week
- Once a day
- Several times a day

18. How often do you attend religious services at a church, mosque, synagogue, or other place of worship?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week

19. Outside of attending religious services, about how often do you read the Bible, Koran, Torah, or other sacred book?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week

20. How interested are you in religion?

- 1 Not at all interested
- 2
- 3
- 4
- 5 Moderately interested
- 6
- 7
- 8
- 9 Extremely interested

21. To what extent do you consider yourself a RELIGIOUS person?

- 1 Not at all
- 2
- 3
- 4
- 5
- 6
- 7 Very much

22. To what extent do you consider yourself a SPIRITUAL person?

- 1 Not at all
- 2
- 3
- 4
- 5
- 6
- 7 Very much

23. How would you describe your political views on *social* issues?

- Very Conservative
- Conservative
- Leaning Conservative
- Moderate
- Leaning Liberal
- Liberal
- Very Liberal

24. How would you describe your political views on *economic* issues?

- Very Conservative
- Conservative
- Leaning Conservative
- Moderate
- Leaning Liberal
- Liberal
- Very Liberal

25. How would you describe your political views *overall*?

- Very Conservative
- Conservative
- Leaning Conservative
- Moderate
- Leaning Liberal
- Liberal
- Very Liberal

26. How interested are you in politics?

- 1 Not at all interested
- 2
- 3
- 4
- 5 Moderately interested
- 6
- 7
- 8
- 9 Extremely interested

27. What is your sexual orientation?

- Heterosexual
- Homosexual
- Bisexual

28. Where are you completing this survey?

- Home
- Place of employment
- Library
- School
- Public place (e.g., coffee shop, restaurant)
- Other (please specify): _____

29. On which device are you completing this survey?

- Computer
- Tablet
- Cell phone

30. How many other people are in the same room where you are completing this survey?

- 0
- 1
- 2
- 3
- 4
- 5+

31. What other tasks are you doing while you complete this survey? (Choose ALL that apply)

- Nothing - only completing this survey
- Watching TV
- Listening to music
- Talking with friends
- Reading something else (besides this survey)
- Eating
- Other (please specify): _____

32. Did you enjoy this survey?

- Yes
- No
- Neutral

33. For which psychology class are you participating in this study?

Funneled Debriefing Questions (Adapted from Bargh & Chartrand, 2000)

1. What do you think the purpose of this experiment was?

2. Did you think that any of the tasks you did were related in any way?

- Yes (please specify in what way you think they were related): _____
- No

3. Did anything you did on one task affect what you did on any other task?

- Yes (please specify how it affected you): _____
- No

4. Did you notice any particular pattern or theme to the quoted value statements?

- Yes (please specify what pattern or theme you thought the statements had): _____
- No

5. While you were completing the study, did you have any particular goal or strategy?

- Yes (please specify what particular goals and/or strategies you had): _____
- No

The demographic items and funneled debriefing questions listed above were included in Study 2. In Study 1, demographic questions included age, gender, ethnicity, belief in God, current primary religious affiliation, and political affiliation (which included libertarian as an option).

APPENDIX J

Debriefing Statement

In this study, we looked at how particular concepts affect attitudes. We used a set of statements to help make a concept stand out. We wanted to see if there is a difference in attitudes toward others depending on which concept was presented. We also looked at how these differences emerge based on characteristics of participants. If you need professional assistance after participating in this study or feel as if some type of emotional trauma may have occurred, please don't hesitate to call the Baylor Counseling Center at (254) 710-2467. If you have any further questions, please contact Linda Kang at Linda_Kang@baylor.edu or Dr. Wade Rowatt at Wade_Rowatt@baylor.edu. Thank you for your participation in this study.

APPENDIX K

Tables

Table K.1

Study 1 Descriptive Statistics of Perceived Immigrant Threats and Social-Personality Measures

Variable	<i>M</i>	<i>SD</i>	α	Items
Threat	4.48	1.20	.86	15
Threat-R	4.40	1.31	.88	13
Realistic	4.46	1.44	.85	8
Symbolic	4.50	1.24	.72	7
Symbolic-R	4.30	1.50	.78	5
VC	3.92	1.45	-	1
Political	3.46	1.39	-	1
IM	4.08	0.78	.78	20
RF	0.55	1.76	.91	12
SDO	2.51	1.03	.92	16

Note. Threat = Realistic and symbolic threats combined average; Threat-R = Realistic and symbolic threats combined revised average (items 3 and 5 removed); Realistic = Realistic threats subscale average; Symbolic = Symbolic threats subscale average; Symbolic-R = Symbolic threats subscale revised average (items 3 and 5 removed); VC = Vladimir's Choice; Political = Political affiliation; IM = Impression management average; RF = Religious fundamentalism average; SDO = Social dominance orientation average; Items = number of items.

Table K.2

*Study 1 Bivariate Correlations between Perceived Immigrant Threats and Social-
Personality Measures*

Variable	1	2	3	4	5	6	7	8	9
1. Threat	-								
2. Threat-R	.98***	-							
3. Realistic	.92***	.93***	-						
4. Symbolic	.85***	.79***	.57***	-					
5. Symbolic-R	.82***	.84***	.58***	.93***	-				
6. VC	.34***	.34***	.39***	.18**	.16*	-			
7. Political	-.50***	-.52***	-.47***	-.41***	-.45***	-.15*	-		
8. IM	< -.01	.01	.03	-.04	-.02	.07	-.17**	-	
9. RF	.21**	.22**	.15*	.23***	.26***	-.03	-.43***	.25***	-
10. SDO	.50***	.50***	.47***	.42***	.42***	.14*	-.40***	-.08	.01

Note. Threat = Realistic and symbolic threats combined; Threat-R = Realistic and symbolic threats combined revised (items 3 and 5 removed); Realistic = Realistic threats subscale; Symbolic = Symbolic threats subscale; Symbolic-R = Symbolic threats subscale revised (items 3 and 5 removed); VC = Vladimir's Choice; Political = Political affiliation; IM = Impression management; RF = Religious fundamentalism; SDO = Social dominance orientation; * = $p < .05$; ** = $p < .01$; *** = $p < .001$.

Table K.3

Study 1 Hierarchical Multiple Regression Analysis between Perceived Symbolic Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	29.02***	.27***		
Political			-.35***	-.27***
IM			-.06	-.08
SDO			.28***	.30***
<u>Step 2</u>	6.36*	.02*		
RF				.16*

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The revised symbolic threat subscale (items 3 and 5 removed) was the dependent variable in the results above.

Table K.4

Study 1 Hierarchical Multiple Regression Analysis between Perceived Realistic Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	36.12***	.32***		
Political			-.34***	-.34***
IM			-.01	-.01
SDO			.33***	.33***
<u>Step 2</u>	.02	< .01		
RF				.01

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The realistic threat subscale was the dependent variable in the results above.

Table K.5

Study 1 Hierarchical Multiple Regression Analysis between Perceived Combined Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	46.01***	.37***		
Political			-.38***	-.35***
IM			-.03	-.04
SDO			.35***	.36***
<u>Step 2</u>	1.61	< .01		
RF				.08

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The revised combined threat scale (items 3 and 5 removed) was the dependent variable in the results above.

Table K.6

Study 2 Descriptive Statistics of Prosocial Attitudes and Social-Personality Measures

Variable	<i>M</i>	<i>SD</i>	α	Items
Importance	4.87	1.56	-	1
Likelihood	4.36	1.80	-	1
Agree BC	8.54	1.66	.89	4
Agree NC	8.44	1.41	.84	4
Agree NN	7.09	1.36	.44	4
Political	3.53	1.58	-	1
IM	3.96	0.83	.80	20
RF	0.33	1.86	.93	12
Threat	4.48	1.30	.90	15
Realistic	4.36	1.43	.86	8
Symbolic	4.60	1.35	.79	7
VC	3.77	1.79	-	1
SDO	2.74	1.05	.93	16
AU	0.28	1.09	.61	6
CO	0.36	1.46	.82	6
TR	0.17	1.73	.84	6

Note. Importance = Importance of the GlobalGiving Syrian Refugee Relief Fund; Likelihood = Likelihood of donating to the GlobalGiving Syrian Refugee Relief Fund; Agree BC = Agreement with biblical compassionate value items average; Agree NC = Agreement with non-biblical compassionate value items average; Agree NN = Agreement with non-biblical neutral value items average; Political = Political affiliation; IM = Impression management average; RF = Religious fundamentalism average; Threat = Realistic and symbolic threats combined average; Realistic = Realistic threats subscale average; Symbolic = Symbolic threats subscale average; VC = Vladimir's Choice with refugees as the group of interest; SDO = Social dominance orientation average; AU = Authoritarianism average; CO = Conservatism average; TR = Traditionalism average; Items = number of items.

Table K.7

Study 2 Bivariate Correlations between Prosocial Attitudes and Social-Personality Measures

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Importance	-												
2. Likelihood	.72***	-											
3. Agree	.07	.12	-										
4. Threat	-.40***	-.42***	-.04	-									
5. Realistic	-.33***	-.36***	-.03	.95***	-								
6. Symbolic	-.43***	-.42***	-.04	.92***	.74***	-							
7. VC	-.34***	-.35***	.01	.33***	.34***	.27***	-						
8. Political	.24***	.30***	-.08	-.59***	-.57***	-.52***	-.34***	-					
9. IM	.11	.08	.05	.03	.09	-.06	< -.01	-.14*	-				
10. RF	-.03	-.08	.16**	.40***	.39***	.36***	.11	-.50***	.20**	-			
11. SDO	-.31***	-.34***	-.22***	.50***	.45***	.48***	.14*	-.38***	-.02	.17**	-		
12. AU	-.23***	-.25***	-.04	.40***	.37***	.38***	.18**	-.35***	< -.01	.30***	.22***	-	
13. CO	-.25***	-.27***	.02	.42***	.40***	.39***	.23***	-.47***	.13*	.43***	.28***	.52***	-
14. TR	.01	-.10	.14*	.45***	.45***	.37***	.13*	-.56***	.32***	.78***	.21***	.32***	.52***

Note. Importance = Importance of the GlobalGiving Syrian Refugee Relief Fund; Likelihood = Likelihood of donating to the GlobalGiving Syrian Refugee Relief Fund; Agree = Agreement with value items; Threat = Realistic and symbolic threats combined; Realistic = Realistic threats subscale; Symbolic = Symbolic threats subscale; VC = Vladimir's Choice; Political = Political affiliation; IM = Impression management; RF = Religious fundamentalism; SDO = Social dominance orientation; AU = Authoritarianism; CO = Conservatism; TR = Traditionalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$.

Table K.8

Study 2 Hierarchical Multiple Regression Analysis between Perceived Symbolic Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	54.69***	.38***		
Political			-.42***	-.34***
IM			-.11*	-.13**
SDO			.32***	.32***
<u>Step 2</u>	9.04**	.02**		
RF				.17**

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The symbolic threat subscale was the dependent variable in the results above.

Table K.9

Study 2 Hierarchical Multiple Regression Analysis between Perceived Realistic Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	56.31***	.39***		
Political			-.46***	-.39***
IM			.04	.02
SDO			.28***	.28***
<u>Step 2</u>	6.22*	.01*		
RF				.14*

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The realistic threat subscale was the dependent variable in the results above.

Table K.10

Study 2 Hierarchical Multiple Regression Analysis between Perceived Combined Threat and Social-Personality Measures

Variable	ΔF	ΔR^2	Step 1 β	Step 2 β
<u>Step 1</u>	68.24***	.43***		
Political			-.47***	-.39***
IM			-.03	-.05
SDO			.32***	.32***
<u>Step 2</u>	9.34**	.02**		
RF				.16**

Note. Political = Political affiliation; IM = Impression management; SDO = Social dominance orientation; RF = Religious fundamentalism; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/4$) $\alpha = .0125$. The combined threat scale was the dependent variable in the results above.

Table K.11

Study 2 Moderated Regression Analyses between Prosocial Attitudes and Priming Condition using Effect Coding

Variable	Importance <i>b</i>	Likelihood <i>b</i>
Sex of participant	.08	.12*
Political affiliation	.07***	.10***
Impression management	.06*	.06
Agreement with value items	.16	.24*
Religious fundamentalism	.01	.01
D1	-.09*	-.02
D2	.02	-.02
D1 × Religious fundamentalism	-.01	< .01
D2 × Religious fundamentalism	.02	.01
R^2	.13	.15
<i>F</i>	4.28***	5.05***

Note. D1 = Difference between the biblical compassionate and the non-biblical neutral conditions; D2 = Difference between the non-biblical compassionate and the non-biblical neutral conditions; Importance = Self-rated importance of the GlobalGiving Syrian Refugee Relief Fund as the dependent variable; Likelihood = Likelihood to donate to the GlobalGiving Syrian Refugee Relief Fund as the dependent variable; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/9$) $\alpha = .006$. The results shown above used effect coding with the non-biblical neutral condition as the reference group.

Table K.12

Study 2 Moderated Regression Analyses between Prosocial Attitudes and Priming Condition using Helmert Coding

Variable	Importance <i>b</i>	Likelihood <i>b</i>
Sex of participant	.08	.12*
Political affiliation	.07***	.10***
Impression management	.06*	.06
Agreement with value items	.16	.24*
Religious fundamentalism	.01	.01
D1	.13*	.04
D2	.04	.07
D1 × Religious fundamentalism	.02	< -.01
D2 × Religious fundamentalism	-.03	-.03
R^2	.13	.15
<i>F</i>	4.28***	5.05***

Note. D1 = Difference between the biblical compassionate and the other two conditions; D2 = Difference between the non-biblical compassionate and the non-biblical neutral conditions; Importance = Self-rated importance of the GlobalGiving Syrian Refugee Relief Fund as the dependent variable; Likelihood = Likelihood to donate to the GlobalGiving Syrian Refugee Relief Fund as the dependent variable; * = $p < .05$; ** = $p < .01$; *** = $p < .001$; Bonferroni correction ($.05/9$) $\alpha = .006$. The results shown above used Helmert coding with the biblical compassionate condition as the reference group.

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