



**The Role of Muslim Identity on Perceived Workplace Religious Discrimination of
Muslim Women Working in Kwa-Zulu Natal**

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ABSTRACT

The South African Constitution provides a comprehensive list of rights, many of which are important, directly or indirectly, to meet the needs of religious minorities in the country. However, due to South Africa being a secular state and also having particular needs, many workplaces tend to adopt this approach which leads to a conflict between Muslims' religious obligations and the rules of the workplace. As a result, Muslim employees may perceive that their employers are religiously discriminating against them. Muslim women may face more discrimination than Muslim men as their stigma is less concealable due to their modest dressing and the hijab (religious identity marker). Surprisingly, there has been an increase in cases of religious discrimination against Muslim women. To elucidate, these Muslim women employees were asked to remove their hijab on their job as it somewhat violated the company policies. Therefore, presenting a challenge for Muslim women as their religious identity is part of their self-concept and they are required to follow their religious obligations. Informed by theories such as Social Identity Theory and Intergroup Threat Theory, the present study utilised a cross-sectional design to examine the role of Muslim identity in perceived religious discrimination in the workplace. To gain insight about the hijab in various contexts, the current study also examined the comfortability of wearing the hijab in different contexts. The participants were 75 Muslim women living and working in organisations in KwaZulu-Natal, South Africa. The findings of this research indicate that the dimensions of Muslim identity are not significant predictors of perceived religious discrimination; however, psychological identity can lead Muslim women to perceive less or no discrimination. Furthermore, the ANOVA showed that Muslim women did not feel significantly more comfortable wearing the hijab in certain contexts. This study offered implications for both research and practice and made significant recommendations for future research.

Key words: Muslim identity, perceived religious discrimination, Muslim women, Social Identity Theory, hijab, workplace social inclusion.

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CHAPTER 1: INTRODUCTION

Background

In an ever-changing dynamic workplace, characterised by corporate downsizing, movement to different job roles, and unexpected new responsibilities, the modern worker is more likely than ever to feel a sense of uncertainty. Given such uncertainty, individuals have increasingly taken solace in their religion (Hamilton, 2002; King & Holmes, 2012; Mitroff & Denton, 1999). Therefore, employees are more likely to bring their religious identities to work (Cheng, 2019). Organisations have seen a rise in employees' desire to express their religion in the workplace (Cash & Gray, 2000). However, subtle forms of workplace religious discrimination persist (Carrim, 2015). In addition, religion in the workplace is considered the most 'neglected diversity dimension' in research focusing on the role of marginalised identities on employee well-being (Ensher et al., 2001; Jaguszyn, 2010).

Internationally, organisations have seen an increase in discrimination against Muslim employees since the 9/11 terrorist attack (Vang et al., 2019). Muslim women experience more discrimination as their stigmatised identity is made more visible (i.e., wearing the *hijab*, which is a fixed headscarf worn by Muslim women and modest clothing) compared to individuals with a concealable stigmatised identity (Ghumman & Jackson, 2010). However, the hijab helps Muslim women strive to maintain their religious identity despite the discrimination that accompanies their visible Muslim identity (Droogsmma, 2007). Muslim women believe that the hijab not only facilitates increased piety but also increases their abilities to deal with obstacles that Muslims face in the workplace (Koura, 2018). The emphasis these employees place on their Muslim identity can be viewed as their resistance to stigmatisation (Koura, 2018). Thus, a practice such as wearing the hijab and modest clothing allows Muslim employees to have a stronger sense of belonging to their Muslim identity and the Muslim community.

In the South African context, some Muslim employees also prefer to display their religious values and outwardly practice aspects of their religion in their places of work (Carrim, 2017; Vahed, 2000a). In addition, for South Africa's diverse workforce, religion seems to be an essential part of their identity which they are unable to leave at the workplace door (Carrim, 2015). Specifically, adherents of the Islamic faith prefer to incorporate their religious practices into the work environment (Cash & Gray, 2000). Accordingly, the South African Constitution requires that employees be accommodated on religious grounds (Carrim, 2015). However, similar to the international context, some authors assert that subtle forms of religious discrimination may be prevalent in South African places of work (Carrim, 2015). In addition,

the number of court cases involving lack of freedom and accommodation, and religious discrimination has increased in South African organisations (Carrim, 2015). Specifically, Muslim women in South Africa are religiously obliged to wear the hijab in all public spaces, including workplaces. This could imply that they may face increased discrimination given this visible marker of religious expression. In South Africa, Muslims make up 3% of the population, thus, making Muslims a minority in South Africa (StatsSA, 2016).

Narrowing-down the Muslim population, the Indian-ethnic group makes up a majority of 650,000 Muslims (92.04 %) (Carrim, 2017). Numerically speaking, South Africa may be considered a country of religious minorities. Despite this, certain religious groups have authority greater than others in terms of actual power. Because of the country's association with a specific form of Christianity, other religions have been demoted to a secondary status (Coertzen, 2014). The story and experiences of vulnerable religious groups stems from the history of the marginalisation of Muslims due to their religion. For example, in the 17th century, a rule prohibited Muslims transferred to the Cape from publicly practising their religion. During the apartheid era, Muslims faced challenging times obtaining educational, professional, and economic opportunities (Dangor, 1992).

Religion can serve as a coping mechanism by offering a sense of belonging, optimism, and meaning (Koenig, 2009). Although previous studies have investigated the relationship between Muslim identity and perceived religious discrimination (Jasperse et al., 2012), a limited number of studies have looked at Muslim identity and perceived religious discrimination in the workplace. Furthermore, despite South Africa's diverse workforce, the relationship between these variables have not been investigated in the country.

Research Question

The research question is as follows:

To what extent does Muslim identity affect perceived workplace religious discrimination amongst Muslim women in the South African workplace?

Layout of Dissertation

To conclude, an outline of this study will be presented. The next part is the literature review section, where theoretical insights and an in depth review of the study variables will be presented. The literature review ends with the development of the hypotheses. Thereafter, the method section includes the design of methodology of the current study. Next, the results

chapter demonstrates the results and robustness analysis of the data. Thereafter, the discussion chapter of my dissertation contains the major findings. It also notes practical and theoretical implications, limitations and identifies areas for future research. Finally, an overall conclusion will be presented.

CHAPTER 2: LITERATURE REVIEW

Introduction

This section focuses on reviewing past and current accessible literature and providing definitions with relevance towards the variables of the study. The variables include the three facets of Muslim identity which are psychological identity, behavioural identity, and visible identity as well as perceived religious discrimination and workplace social inclusion. Furthermore, this section devotes considerable attention not just to Muslim women in South Africa but Indian Muslim women in KZN. Most importantly, this section provides an articulation of the theoretical underpinnings of the study, namely, Social Identity Theory, Intergroup Threat Theory, and Interactional Model of Cultural Diversity. This discussion will be used to develop three sub-hypotheses of Muslim identity as well as a hypothesis related to workplace social inclusion. Thereafter, a conceptual model is presented. Finally, an additional section was added to measure how comfortable Muslim women feel in various contexts.

Muslim Women in the South African Workplace

The Employment Equity Act, Labour Relations Act, and Basic Conditions of Employment Act, which gives rise to the Constitution, guarantee that no person should be discriminated against in the workplace, on religious grounds. However, even with legislation in place, organisations may tolerate unconventional religious practices only until they feel they are inconvenienced (Carrim, 2015). South African Muslim women are demanding that they be allowed to wear a headscarf although this may be considered inappropriate in some workplaces (Carrim, 2015). For example, in the 'Worcester Prison' case, a Muslim social worker was dismissed from the Worcester Prison for violating the 'corporate identity' of the Department of Correctional Services by wearing a headscarf and contravening the official uniform of the organisation by refusing to tuck in her shirt into her skirt (Lenta, 2007). This case may point to varied interpretations about what is considered sufficient religious accommodation amongst management.

More recently, Major Fatima Isaacs, a Muslim woman employed by South Africa's army has found herself in a three-year battle due to compliance with her religious practices (Daniels & Vuso, 2021). Specifically, she wore a headscarf under her military beret, violating the army's religious dress policy officially known as "Amendment No 5: Wearing of Religious and Medical Adornments by SANDF Members in Uniform (Department of Defence, 2002). In 2018 when finally asked to remove the headscarf, Major Fatima Isaacs would not obey the

order. As a result, she was later charged with three counts of contravening section 19(1) of the Military Discipline Code: disobeying lawful commands or orders (Daniels & Vuso, 2021). A military court withdrew all charges in January 2020, making an exception for Major Fatima Isaacs to wear a tight black wrap on her head on duty as long as it did not cover her ears. The South African Defence Force (SANDF) eventually agreed to amend its religious dress policy and allow all Muslim women to cover their heads while on duty (Daniels & Vuso, 2021).

It is evident that in SA, Muslims are adhering to their religious practices; therefore, the wearing of the hijab is not considered peculiar in SA. For example, embodied practices such as women wearing hijabs, bearded men, and praying in formal and informal prayer spaces are commonly seen in South Africa (Joosub & Ebrahim, 2020). Furthermore, SA's Muslim community is heterogenous with various levels of social participation, secularism, and liberalism (Vahed, 2007). In South Africa, the Islamic faith emanates from many historical roots and in modern society, it is heterogenous (see Vahed & Jeppie, 2005). Islam was introduced to South Africa through the importation of enslaved persons from India and the East Indies during the Dutch colonial rule, forming the Cape Malay people. The Cape Malay people then expanded their area of residency alongside British colonialism in the nineteenth century. In the Cape, there was a development of a specific tradition of mosque-centred and imam-led Islam. This resulted in the formation of influential structures of political engagement in both the apartheid system and the democratic system (Vahed & Jeppie, 2005).

In the 1880s, Indian traders in the Transvaal (former province in South Africa) who built mosques led to the development of the second distinct tradition, that of South African Islam (Tayob, 1999). However, due to the arrival of Indian indentured labourers in KwaZulu-Natal (KZN) for the sugar plantations, they became the most significant alternative to Islam in the Cape. The majority of indentured Indian immigrants were Hindus from Bihar and Tamil Nadu, but there were Muslims among them. Thus, Islam was strengthened by the subsequent immigration of Muslim Indians from Western India and Gujarat (Desai & Vahed, 2010; Swan, 1985; Vahed, 2002). Furthermore, prominent mosques were rapidly developed such as the Grey Street Mosque and the West Street Mosque in KZN (Dangor, 1996). These mosques remain the heart of the Muslim community in KZN (Vahed & Jeppie, 2005), signifying that religiosity was and still is a strong base for those in this province.

During apartheid, Indian Muslims primarily lived like Indians, with race playing a significant role in defining identity. Many Muslims have withdrawn into an imagined,

essentialised Islamic identity in their communal and private life due to the uncertainties caused by majority rule in 1994 and the impact of globalisation (Vahed & Jeppie, 2005). European and Western countries theorised secularism as the total eradication of religion and dependence on the state for individual happiness and creation of an ideal society (Chipkin & Leatt, 2011). Due to this individualistic and bureaucratic social life, social scientists believed that human development would separate itself from a significant part of their lives, that is, religion and religiosity (Chipkin & Leatt, 2011). Since 1994, South Africa has adopted secularism from Europe to progress to a political and legal regime. Despite the secular constitutional dispensation, religion has remained important for most South Africans in the last three decades (Chipkin & Leatt, 2011; Vahed, 2021). According to Vahed (2021), the contemporary Islamic religious climate in the West is ideal for cultivating an Islamic worldview that respects the essence of Islamic tradition while also teaching young and old Muslims to become confident citizens of their own societies.

In South Africa, many Muslims have transitioned from being complacent in their societies to discovering that the secular state's principles are contradicting their evolving knowledge of Islam and growth in Islam (Vahed, 2021). Additionally, the provision in the South African Constitution on the freedom of religion and belief allowing religion to flourish in public and private spheres becomes questionable (Leatt, 2007). Because of this, research suggests that religious beliefs coexist with political secularism in South Africa (Tayob, 2018). In contrast to Europe and North America, in South Africa conversations about religious freedom focus on how religion may be accommodated rather than how it might be eliminated from the public sphere. Although discrimination based on race is the most apparent, religious discrimination is also an unpleasant issue (Vahed, 2021). The history of discrimination during colonialism and apartheid coupled with religious extremism emanating from the West after 9/11 translated into Islamophobia. This led to the suppression of Islamic practices in South Africa especially for Muslim women (Vahed 2021). Due to the intersection of gender, ethnicity and religion, it would be crucial to understand how Muslim women from KZN significantly endorse their Muslim identity to perceive less religious discrimination in the workplace. Religion may be distorted as a pushback against diverse equality in SA and a vehicle for discrimination (Vahed, 2021).

Covert and Overt Discrimination

Discrimination can be experienced in two ways: covert discrimination and overt discrimination. Covert discrimination is a subversive, subtle, hidden form of discrimination

that may affect employees' day-to-day experiences in the workplace (Vickers, 2016). For example, based on religion, an organisation may require female staff to wear a uniform comprising a short-sleeved top and skirt. This may act as a barrier for Muslim women into that particular organisation rather than amount to a bar on the employment of Muslim women (Vickers, 2016). Furthermore, the neutral employment requirements specified by organisations may pose as challenge for some employees (Vickers, 2016). It reflects the reality that generally implemented impartial norms can have a negative effect on some religious groups.

Overt discrimination can be described as organisations openly expressing prejudices towards a group (Lennartz et al., 2019). For example, organisations that exclusively hire individuals of a particular faith are often overtly discriminating against people of other faiths. A study conducted by Genc and Baptist (2020) examining Muslim couples contended that Muslim women in their study were possibly unintentionally protecting themselves from overt discrimination by not being fully employed outside of their home. Thus, it may lead to fewer opportunities for Muslim women due to the reduced encounters with the broader public and the workplace.

Indian Muslim Women in the South African Workplace

Although South African organisations are demographically diverse, intergroup conflict still exists (Carrim, 2012). A diverse workforce includes individuals who may have been oppressed and systematically discriminated against in the workplace (Prasad et al., 2006). The marginalised populations include ethnic and religious minorities, non-whites, older employees, transgender individuals, lesbians, bisexuals, gays, and the disabled (Prasad et al., 2006). Like other developed countries, South Africa, provides protection for such populations (Booyesen, 2007). According to Prasad et al. (2006), the social groups indicated above do not have the same authority and power as other groups. Intergroup interactions that consider power differences should be included in the definition of diversity, recognising the role of past oppression and discrimination in the formation of today's socially disadvantaged groups (Prasad et al., 2006). For example, during the apartheid era in South Africa, Indian women had fewer employment opportunities than white women (Carrim, 2012). According to the 1996 census, because of the post-apartheid era in KZN, women made up 7900 (32%) of the 24,842 Muslims employed at that time (Vahed, 2000a). This is a remarkably high proportion given that there were a few Muslim women in official employment before the 1980s. The census does not consider the significant number of women working in informal jobs such as religious education, babysitting, cooking, and dressmaking (Vahed, 2000a). Thus, these groups of

individuals have been exponentially growing since the end of apartheid and entering the formal employment market and it would be important to truly capture the correct number of women.

Furthermore, one of the most conspicuous developments was an increase in personal piety, which Muslim women embodied by using the hijab and wearing modest clothing, among other things (Vahed, 2000a). Although many Muslim women expressed support for Ulama's (Muslim religious organisation) view on the need for women to be more modest, the Jamiatul Ulama KZN (religious leaders' main body) also granted a ruling that made the hijab mandatory due to the immorality in the apartheid era (Vahed, 2000c; Vahed & Jeppie, 2005). This pious performance may be an indicator of "withdrawal" or even "detachment" from a secular society (Vahed & Jeppie, 2005, p. 280). The proliferation of Muslim women in KZN adhering to Islamic religious practices significantly contributes to greater public visibility of a religious minority. As a result, Muslim women may play an important role in the establishment and display of citizenship in a secular society marked by religious diversity.

Nevertheless, there seems to be limited studies on the experiences of Indian Muslim women in the KZN workplace. Paruk (2015) conducted a qualitative study that explored the experience of the challenges faced by Muslim women who wear the hijab in the workplace. This was conducted amongst one demographic, in one region, specifically the Gauteng province. Furthermore, a mixed method study conducted by Mothilal (2016) examined the religious challenges faced by Indian women in the workplace in the KZN context. The study sample consisted of 25 Indian women from three different religious backgrounds namely: Christianity, Hinduism, and Islam. Results revealed that Muslim women experienced a lack of acceptance from management staff. In addition, they were subject to ill-treatment, derogatory comments and being called unfavourable names in the workplace (Mothilal, 2016). Using mixed methods research allowed the researcher to collect quantitative data for inferential statistics. However, no correlational relationships were tested. This study will thus aim to address the gap by looking at the relationship between Muslim identity and perceived religious discrimination in the workplace in KZN.

Muslim Identity

Muslim identity is defined as the extent of adherence to practices, beliefs, and values that signify someone as a follower of the Islamic religion (Bartkoski et al., 2018). These extend from a specific declaration of faith to praying and fasting (Bartkoski et al., 2018). Muslim identity is a multidimensional construct and consists of three components. First, the

psychological dimension of Muslim identity includes pride, belongingness, and the centrality of Islam to an individual's identity (Jasperse et al., 2012). Second, the behavioural dimension of Muslim identity includes a Muslim's compliance with the 'five pillars of Islam' and are known to be religious rituals that individuals have to follow. These include the ritual prayer, fasting during the Islamic month of Ramadan, pilgrimage to Mecca, dietary rules, and charity to those in need (Jasperse et al., 2012; Waardenburg, 2002). Third, the visible dimension of Muslim identity is one of the most critical markers as it clearly distinguishes Muslim women from other women. Specifically, this marker is known as the hijab. The hijab is a fixed headscarf worn by Muslim women as part of obedience to Islamic law (Droogsmma, 2007; Ni'mah, 2021). Notably, in the workplace, those who strongly identify as Muslim may conflict with the organisational culture and workplace norms (Carrim, 2017). The overarching theoretical framework that will be used in this study to understand Muslim identity is the social identity theory. Intergroup threat theory will supplement the behavioural identity facet. The interactional model of cultural diversity will be used to understand the relationship between perceived religious discrimination

Social Identity Theory (SIT)

Social identity theory (SIT) describes the 'self' not only in terms of the individual but also in terms of one's membership in a social group. An emphasis is placed on social groups as critical sources of individual and collective self-esteem for people (Tajfel & Turner, 1979). These social groups also give individuals self-worth, a sense of belonging and identity (Tajfel & Turner, 1979). The core principle of SIT is that 1) all individuals desire a positive self-concept, 2) an individual's group is always evaluated in relation to other groups, and 3) being a member in a social group are linked to positive or negative value connotations. As a result, social identity can be positive or negative based on individuals' opinions of the social group that contribute to someone's social identity. Negative comparisons hinder self-esteem whereas positive comparisons strengthen it (Tajfel & Turner, 1985). Individuals make an effort to sustain positive self-esteem and belonging to particular ingroups is one approach to maintain self-esteem as a social group plays a role in self-evaluation and self-definition (Cameron et al., 2004).

SIT supports why Muslim women may experience perceived religious discrimination in the workplace. The in-group is the group to which the individual belongs, while out-groups are the social groups with which an individual does not identify. Discrimination, prejudice, and conflict are often caused by the differentiation between groups. This is known as out-group derogation, where in-group members seek to negatively evaluate out-group members and view

their own social group as favourable compared to an out-group (Hewstone et al., 2002). In the South African context, religious groups that are non-white and non-European are often labelled as 'other' and stigmatised (Amien, 2006). Specifically, white Christians still dominate in South African organisations; thus, organisations remain Eurocentric in their religious approach (Carrim, 2015). Furthermore, the current power disparity in many South African businesses, where executive roles are still occupied mainly by White males, may exacerbate discrepancies in support for diversity (Carrim, 2015). This makes it difficult for Muslim women to practice their religious beliefs in the workplace.

Intergroup Threat Theory

To explain behavioural identity in the context of the study, intergroup threat theory will be used. An intergroup threat is experienced when members of one group perceive that another group is in a position to cause them harm. There are two types of threats: We refer to concern about physical harm or losing resources as a realistic threat and to a concern about the integrity or validity of the ingroup's meaning system as a symbolic threat (Stephan & Stephan, 2000). The primary factor, intergroup threats are necessary because their effects on intergroup interactions are detrimental (Stephan & Stephan, 2000). It would be relevant to look at a study conducted in America utilising the intergroup threat theory as the analysis of the data may be pertinent to the situation in South Africa between Muslims and the secular and Eurocentric perspective. The study indicated that a minority religious group such as Muslims continue to face discrimination (McCormack, 2012).

Interactional Model of Cultural Diversity

To better understand the relationship between perceived religious discrimination and workplace social inclusion, the interactional model of cultural diversity (IMCD) will be used. IMCD states that the combination of individual, group, and organisational factors determines an organisation's diversity climate, which has an impact on employee and organisational outcomes (Cox, 1994). Employees' experiences in the workplace with discrimination and prejudice in association with their identification groups are included among the individual-level components in the IMCD. Although the IMCD's title includes the words "cultural diversity," the model is intended to apply to a wide range of workplace diversity, including sex, age, race, and in this case religion. The IMCD provides a framework for explaining the link between reported perceived religious discrimination and employee outcomes such as workplace social inclusion.

Muslim Identity and Perceived Religious Discrimination at Work

Employees are more likely to perceive themselves as targets of discrimination based on the expression of their religious beliefs and practices indicating strong group identification and identity in the workplace, which may be referred to as perceived religious discrimination.

Scholars have demonstrated that individuals with salient Muslim identities, are more likely to experience and perceive religious discrimination in the workplace (Ghumman & Jackson, 2010). The visible expression of diverse religious identities in the workplace refers to how employees express their religion and its accompanying beliefs either through actions (e.g., displaying religious objects at work) or through religious rituals (e.g., wearing religious clothing) or verbally (e.g., in discussions or statements) (Ghumman & Jackson, 2010). Women are more prone to discrimination because they are more visible in their expression than men (Koura, 2018; Williams & Vashi, 2007). Specifically, this type of religious expression is evident when they choose to wear modest clothing and the hijab at their places of work (Koura, 2018).

Psychological Identity

Religious identity has fundamental and meaningful psychological underpinnings within the Islamic faith (Ysseldyk et al., 2010). Therefore, identification establishes a psychological link between Muslim women and their religious group. Muslim women begin to think, feel, and act in accordance with how their religious group is understood (Ysseldyk et al., 2010). Cameron (2004) explains three factors that are essential in understanding how individuals identify with a group. First, centrality refers to the frequency with which the group enters the individual's mind and the significance of the group identity in the individual's perceptions of themselves. For instance, Peek (2005) explains that Muslims choose to identify as Muslim before identifying as Coloured, Indian, or Black. Thus, the Muslim religious social identity takes precedence over other identities in any particular setting. Second, ingroup ties refer to the individual's perceptions of connectedness with other group members and the individual's subjective evaluation of their membership to that group will determine the individual's level of dedication to the group. For instance, Zaal et al. (2007) explains that Muslim women who are more dedicated to their group are likely to have a stronger inclination towards their religious group when under threat, than Muslims who are less dedicated to their religious group and more likely to disengage from it. Third, ingroup affect refers to the positive feelings individuals feel towards their group. For instance, Tayob (2003) states that when Muslim women face

challenges in their life, they grow closer to their Muslim identity due to the support they receive from their religious leaders.

SIT literature supports the concept of employees' religious identity being part of their self-concept and the subjective value individual's place on their group membership, specifically, the psychological dimension of Muslim identity (Cameron, 2004; Sluss & Ashforth 2007; Tajfel & Turner, 1985). Employees are no longer ready to divide their selves into a "work self" and a "non-work self," preferring instead to incorporate religious affiliation as a key component of their holistic selves (Lund Dean et al., 2014). An employee attaches increased value to their psychological identity, specifically, to their social group as it is part of their social identity (Weichselbaumer, 2020). However, women who strongly identify with Islam psychologically are likely to experience a heightened sense of threat to the self which will elicit significantly more distress in response to religious discrimination (Crocker et al., 1987). In other words, Muslim women who perceive belongingness with other in-group members (other Muslims), feel positive about that group membership, and spend a significant amount of time thinking about being a group member, may experience greater discrimination, because of that group membership status.

Behavioural Identity

As mentioned, in the Islamic faith, the five pillars of Islam are centred on pilgrimage, fasting, almsgiving, and prayer. These practices are crucial in the Islamic faith as it is a "way of living one's life before God," expressing oneself in the form of worship as recognition of the divine presence and ultimately pursuing a mindful and prudent life (Schumm & Kohler, 2006). Therefore, a Muslim's life is supposed to be a reflection of the pillars of Islam. The Quran was received by Muslims in its original Arabic form as the authentic words of God. The Quran is the foundation of all knowledge in the Islamic faith, laying out a person's life in all aspects such as private, public, political, and spiritual (Ahmad & Owoyemi, 2012). The attachment of a Muslim's spiritual obligations to their daily work by strictly adhering to the pillars of Islam allows for practising Muslims to have a sense of perfection and fulfilment in the output of their work (Ahmad & Owoyemi, 2012).

One of the most important spiritual obligations of Muslims is fulfilled through necessary daily prayer five times a day. A practising Muslim's behaviour is substantially changed by the obligation of prayers, which becomes a conscious link to God. This prayer is not an arbitrary thing; its duration time is seven to ten minutes and must be done at specific

times of the day and with discipline and regularity that requires prostrating and kneeling regardless of where the individual is when the call to prayer is made (Schumm & Kohler, 2006). Another spiritual obligation is Ramadan, a month in which Muslim individuals fast by abstaining from drinking and eating from sunrise to sunset. Additionally, Ramadan provides an opportunity for Muslims to be empathetic with those less privileged and be charitable towards others (Schumm & Kohler, 2006).

Therefore, behavioural identity represents a significant, salient identity (Mashuri & Zaduqisti, 2015). Furthermore, Ysseldyk et al. (2010) assert that religious identity provides adherents with a more eternal, holy perspective and specific group membership than other social group identities. In this regard, behavioural identity, specifically the five pillars of Islam are a salient identity for its adherents (Mashuri & Zaduqisti, 2015). According to SIT, a salient social identity is one in which group membership is so deeply ingrained in a Muslim woman's mind that it affects their behaviour in ways that reflect the group's values and norms in various contexts (Muthal, 2010).

Drawing on the intergroup threat theory, a Muslim woman's salient identity plays a crucial role in increasing the impact of intergroup threat as the negative perceptions of Muslim women's beliefs and practices (outgroup) are perceived as a threat. Stephan and Stephan (1985) explain that this threat stems from concerns that the outgroup will challenge the ingroup's values and that the outgroup will perceive the ingroup as prejudiced. These perceived threats further produce discrimination (Clifton, 2011). It is essential to understand how Muslim women experience intergroup threats in the workplace due to their behavioural identity. Accommodation of Muslim women in the workplace based on religious identity, such as accommodations for prayer space have important implications (Latif et al., 2018). Employees frequently seek religious accommodations of work, such as being away from work on certain religious holidays, permitting religious decorations, particular allowances for religious dietary needs, or setting time aside for religious observances, meditation, or prayer (Latif et al., 2018). These religious requests are still common (Hastings, 2008), and a lack of religious accommodations may be seen as discriminatory at worst and inconsiderate at best.

Globally, young religious immigrants describe that their religious observances and spiritual beliefs are met with hostility and a lack of interest from employers and organisations. For example, in early 2001, around thirty Muslims, recent immigrants from Somalia, "resigned from their jobs because their employer would not allow them five-minute breaks for prayer"

(Hicks, 2003, p. 82). The Tanenbaum survey also showed that many work places are slow to include religious freedom and expression in their diversity and inclusion initiatives (Tanenbaum, 2013). Specifically, in KZN, many organisations do not respect the staff's religious holidays (Mothilal, 2016). Due to the Islamic religious holiday Eid not being recognised as one of South Africa's public holidays, employees need to ask for a day's leave from their annual leave (Mothilal, 2016).

Visible Identity

In the workplace, religious attire, and appearance are perhaps one of the most discussed elements of the Muslim religion (Latif et al., 2018). Both men and women are required to dress and behave modestly in Islam. (Read & Bartkowski, 2000). The belief of adherents that placing significance on modesty encourages society to appreciate Muslims for their contribution to the community, skills, and wisdom, instead of their physical attributes (Read & Bartkowski, 2000). Muslims convey this belief in a variety of ways. Muslim women may dress modestly by wearing the hijab which is a loose-fitting, non-revealing garment as well loose-fitting religious clothing covering the entire body (Read & Bartkowski, 2000). However, research states that a Muslim woman's decision to wear a hijab must be made solely by the woman who carries out God's commandments to achieve a greater level of piety and cannot be forced upon her by her father, husband, or other male relatives (Aziz, 2012).

Many Muslim women adopt the hijab to make their Muslim identity visible (Hopkins & Greenwood, 2013). Brenner (1996) explain that Muslim women who choose to wear the hijab feel it provides them with a sense of identity, purpose, and self-mastery. However, employees are discriminated against and disadvantaged in the workplace due to their religious expression. Women who wear headscarves are more likely to be rejected because they indicate a stronger identification for the Muslim outgroup (Hopkins & Greenwood, 2013). Drawing from SIT, those who strongly identify with an outgroup are viewed as being more distant by ingroup members (Tajfel, 1978). Consequently, they perceive heightened levels of discrimination. Furthermore, those with visible stigmas are more likely to be discriminated against than others (Hopkins & Greenwood, 2013).

A qualitative study conducted by Reeves and Azam (2012) in the United States workplace revealed that Muslims who chose to wear the hijab and modest clothing experienced religious discrimination in their workplace. Ghumman and Ryan (2013) also found that Muslim women who wear the hijab face discrimination, specifically in the workplace. In addition,

Dreher (2006) state that there is an obvious link between the visible markers or identities that make a group different, such as wearing a hijab by a Muslim woman and experiences of discrimination or prejudice. Furthermore, women described their experience in the workplace as one in which they have to be extraordinarily productive otherwise their hijab will be blamed for their inadequacy at work (Hyder et al., 2015).

Perceived Religious Discrimination and Workplace Social Inclusion

The three facets of religious identity mentioned above may increase perceived religious discrimination, however, perceived religious discrimination may in turn, lead to Muslim women feeling they are not socially included in the workplace (Crosby, 1984). The fundamental meaning behind Workplace Social Inclusion (WSI) is that individuals especially socially marginalised groups are heard, have access to capabilities, opportunities, and resources to work and learn (Pearce & Randel, 2004). It ensures that employees are supported in the workplace in order to succeed and ultimately feel comfortable in their organisations. On the other hand, those who perceive themselves to be excluded by others at work will spend less time learning about these co-workers, will feel less obligated to assist them, and will likely feel discriminated against which has a detrimental effect on their feelings of belonging (Pearce & Randal, 2004). It is important to note that inclusion forms part of an important organisational term commonly known as perceived diversity climate. It can be explained as individual employees' perceptions of a firm's activities and steps that suggest that the organisation cares about diversity and seeks to provide an inclusive workplace for all demographic groups (Avery et al., 2007; Mor Barak et al., 1998; Triana et al; 2010). Although perceived diversity climate constitutes various aspects such as fairness, personal comfort, personal diversity value, and social inclusiveness, this study will only focus on the social inclusiveness aspect (Mckay & Avery, 2015).

The ICMD suggests those who perceive discrimination in their workplace will negatively affect their attitudes towards their jobs and employers (Cox, 1994). Studies have shown that perceived discrimination affects employee engagement and commitment (Ely & Thomas, 2001; Ensher et al., 2001). More specifically, a negative relationship exists between perceived racial discrimination and fairness in the workplace (Del Campo & Blancero, 2008; Foley et al., 2002; Hopkins, 1980). Thus, it would make sense to expect any form of discrimination to be negatively related to employee outcomes, attitudes, and behaviours.

The ICMD further states that employees who perceive discrimination in their workplace are more likely to perceive that the diversity climate of the organisation is negative and poor. Characteristics such as caring for the employees in the workplace and seeking to establish an atmosphere that is welcoming to all contribute to a healthy diversity climate (Avery et al., 2007; Mor Barak et al., 1998; Triana et al., 2010). When employees feel that some groups or their particular identity group have been mistreated at work, they may infer a lack of inclusion in their organisation (Crosby, 1994). This is in line with Roberson and Colquitt's (2005) shared and configural justice model, which states that individuals are affected by those they make contact with and those in comparable situations to their own because they can see themselves in each other's shoes. Workplace social inclusion is an aspect of diversity climate and will be the only aspect measured in the current study. Furthermore, the ICMD predicts that minority groups will have less pleasant job experiences than the majority (Cox, 1994).

Given these findings, the below hypotheses were developed:

H1a: The strength of the psychological dimension of Muslim identity is a significant predictor of perceived religious discrimination amongst Muslim women in the South African workplace.

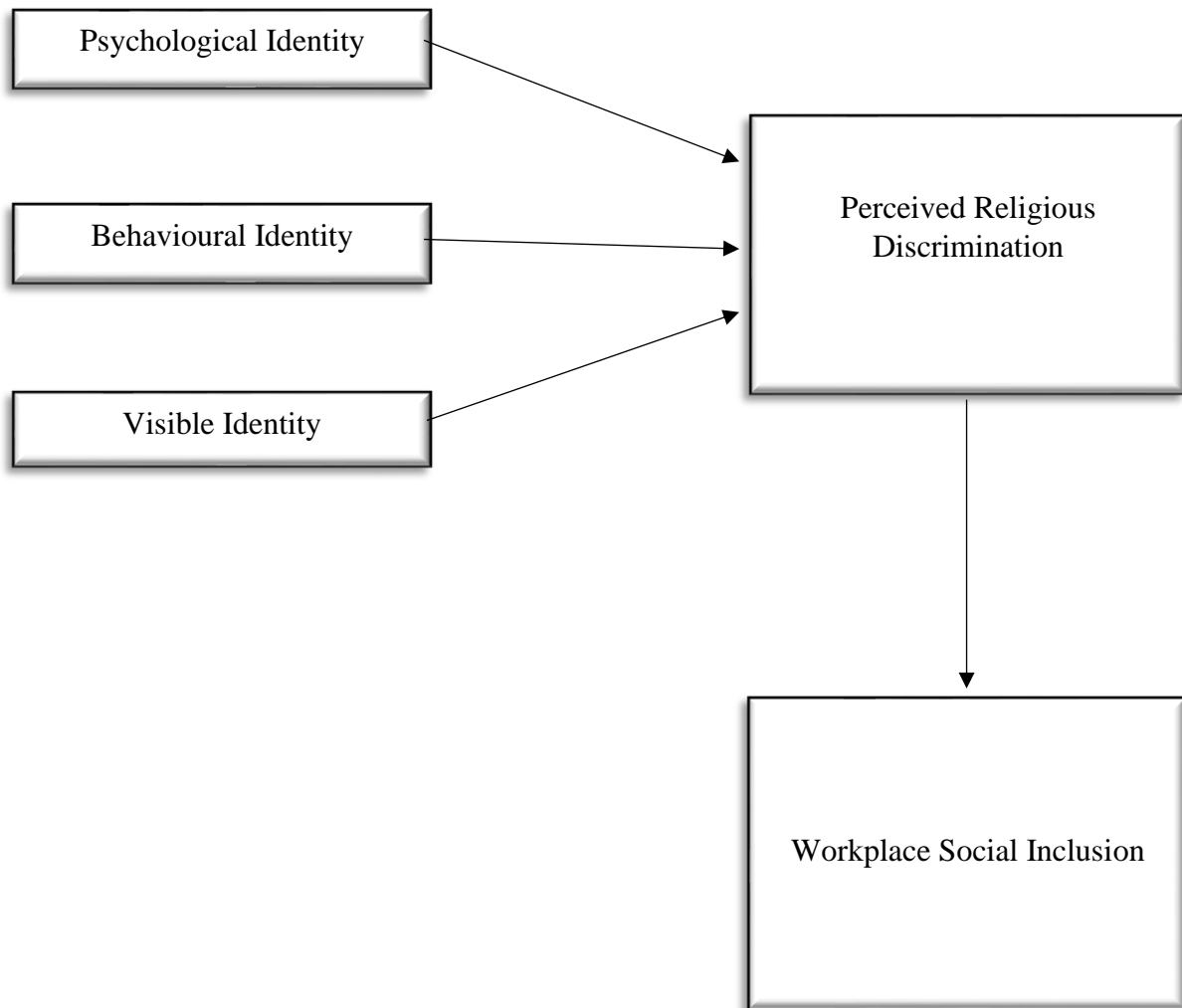
H1b: The strength of the behavioural dimension of Muslim identity, assessed in terms of religious practices is a significant predictor of perceived religious discrimination amongst Muslim women in the South African workplace

H1c: The strength of the visible dimension of Muslim identity is a significant predictor of perceived religious discrimination amongst Muslim women in the South African workplace.

H2: Perceived religious discrimination is a significant predictor of workplace social inclusion amongst Muslim women in the South African workplace.

Figure 1

Conceptual Framework for Hypotheses



Muslim Women's Comfort Wearing a Hijab in Various Contexts

For centuries, Muslim women wore the hijab in various communities and locations. Scholars have contested that the hijab serves as a symbol of modesty which is related to various contexts: it allows women to be more assertive when expressing their religious identity, and it allows women to integrate themselves in some contexts, but it may also be regarded as restricting women's movement, freedom, and opportunities in other contexts (Ali & Syed, 2018; Jasperse et al., 2012; Siraj, 2011). For example, Koo (2014) assert that the hijab serves as a means of moral protection and stability for Muslim women employees in working environments. Therefore, the hijab encourages Muslim women to navigate a public space such as the working environment while having a visible and portable symbol of their status and respectability. However, in some public spaces, the visibility of Muslim women who wear the hijab was attributed to discrimination. Researchers found that Muslim women in Turkey who used the hijab in public spaces experienced explicit exclusion, intentional avoidance, exposure to obscene gestures, and menacing looks (Okuyan & Curtin, 2018).

Goolam Vahed, a scholar who has extensively focused on Indian identities and Muslims in SA particularly in KZN has also focused on the importance of the hijab in the KZN context. The hijab is considered by Ulama to be a fight against gender norm violations stemming initially from the white patriarchy during the apartheid era. Muslim women who frequently appear in spaces and locations where non-Islamic customs are not the norm, such as the beach, vacation resorts, the post-office (Vahed, 2000b). South Africa is a secular country intertwined with religion and tradition. Although Muslim women are required to be modest and it is mandatory in Islam for Muslim women to cover their heads and hide their body contours, some secular organisations pose a challenge for Muslim women.

Thus, it would be crucial to examine the comfortability of Muslim women wearing the hijab in various contexts such as the workplace, school, university, and job interviews. For instance, an exploratory meta conducted by Ahmed and Gorey (2021) on employment discrimination revealed that in western countries, Muslim women who wear the hijab in the workplace are at a higher risk of underemployment and unemployment. However, Muslim women are more likely to experience discrimination in employment not only when compared to both adherents of majority religions and those who identify as non-religious but also compared to Muslim women who do not wear the hijab (Ahmed & Gorey, 2021). The context in which a hijab is worn needs to be considered and the role of political and social pressures on whether to wear the hijab (Siraj, 2011). The prohibition of the hijab exemplifies the conflict

between secular ideals and religious beliefs, and may stigmatise Muslim women. Thus, the hijab may act as a threat to the secular identity.

CHAPTER 3: METHODS

Introduction

This chapter outlines the researcher's choice of research design and justifications for this particular research design. It contains a detailed description of the type of research conducted, how the data was collected, who the data was collected from, and how the data was analysed. Furthermore, it presents a descriptive statistics table which describes the current study's data. The descriptive statistics for birth town and town of workplace can be found in Appendix A.

Research Design

This study was conducted using quantitative methodology in an attempt to ensure generalisability across the target population. Specifically, the study employed a correlational, cross-sectional research design which allowed the researcher to measure a potential relationship amongst the variables (Thompson & Panacek, 2007). A correlational approach was chosen to attempt to establish the direction, strength, and significance of relationships amongst the variables (Creswell et al., 2003). In addition, a cross-sectional design was chosen to accommodate for time-constraints, given the year-long masters schedule (Terre Blanche et al., 2006). Furthermore, data was collected once-off by means of the Muslim Identity scale consisting of three components, an additional component on the comfortability of wearing the hijab in various contexts, the Religious Discrimination Scale (RDS) and the Workplace Social Inclusion (WSI) scale.

Participants and Sampling

The population of interest in this study are Muslim women employees across organisations in KwaZulu-Natal (KZN), South Africa. The respondents, however, had to meet the following criteria to qualify for inclusion in the sample: they had to be over the age of 18, employed at an organisation in KZN, and identify as a Muslim woman of Indian or Asian race. Convenience and snowball sampling techniques were employed to collect the data. These non-probability methods allowed the researcher to collect accessible data in a limited timeframe and are inexpensive (Cohen et al., 2007). While the convenience sampling allowed for recruitment of the nearest individuals to serve as respondents, the snowball sampling enabled access to hard-to-reach individuals who qualified for inclusion. The sampling remained an ongoing process for two months (12 July 2021 to 15 September 2021) until the desired sample

size was achieved. Therefore, a combination of both sampling methods helped increase sample size (Cohen et al., 2007).

An *a priori* power analysis allows the researcher to determine the sample size required in order to reach a desired level of power. This analysis determined that a minimum of 45 participants were required for a regression analysis (Faul et al., 2007). In addition to this, following the Khamis and Kepler (2010) rule of thumb, it was also estimated that a minimum number of 45 participants were required to power the multiple regression analysis adequately. Therefore, a minimum of 100 responses were sought in order to surpass the recommended sample size. Of the 130 survey links that were circulated, only 89 responses were recorded with a survey response rate of 68.46 %. Seven of these responses were deleted as a result of significant missing data. These seven participants did not answer any items. Furthermore, all participants who identified as Muslim, female, and were employed in an organisation in KZN were included. This led to the exclusion of five participants as they did not meet the criteria of the study (that is their current workplaces were situated in Gauteng and the Western Cape). The final sample included 75 Muslim women from various organisations across KZN.

As seen in Table 1, most participants were between the ages of 18 to 25, indicating that employees were in the early stages of their professional lives (Buitendach & Rothmann, 2009). In terms of organisational tenure, the majority of the respondents indicated that they had served the organisation for two to six years, followed by 20,8% of the respondents who had served their organisation for one to two years. Junior ranked positions were almost similar to middle ranked positions (36.4% and 39.0% respectively). Most participants were born in Stanger (n = 17), Durban (n = 17) and Chatsworth (n = 11) (See Appendix A). Most participants' organisations were situated in the Durban area of the KZN province (19.5%) (See Appendix A). The majority of the respondents worked in the healthcare and medical industry and education industry (23.4% and 16.9% respectively).

Table 1*Sample Demographics (N=75)*

Variable	Category	Frequency	Percentage
Age	18-25 years	19	27.3%
	26-30 years	18	23.4%
	31-35 years	12	15.6%
	36-45 years	15	19.5%
	46-55 years	9	11.7%
	56-65 years	2	2.6%
Race	Indian	73	94.8%
	White	0	0.0%
	Black	0	0.0%
	Coloured	0	1.3%
	Asian	2	2.6%
	Prefer not to answer	0	0.0%
	Other	0	1.3%
Organisational Tenure	Less than a year	8	11.7%
	Between 1 and 2 years	16	20.8%
	Between 2 and 6 years	27	36.4%
	Between 6 and 11 years	11	14.3%
	Between 11 and 16 years	10	13.0%
	More than 20 years	3	3.9%
Rank	Junior ranked position	27	36.4%
	Middle ranked position	30	39.0%
	Senior ranked position	13	18.2%
	Other	5	6.5%
	Educator	2	2.6%
	Self-employed healthcare worker	1	1.3%
	Final-year student	1	1.3%
	Sales	1	1.3%
Industry	Healthcare & medical	18	23.4%
	Hospitality & tourism	0	0.0%
	Human resources & recruitment	2	2.6%
	Information & communication	3	3.9%
	Technology		
	Insurance & superannuation	2	2.6%
	Legal	2	2.6%
	Manufacturing, transport & logistics	5	6.5%
	Marketing & communications	0	0.0%
	Mining, resources & energy	1	1.3%
	Real estate & property	1	1.3%
Retail & consumer products	4	6.5%	

Sales	5	6.5%
Science & technology	0	0.0%
Sport & recreation	0	0.0%
Trades & services	2	2.6%
Other	30	39.0%
Banking	8	10.4%
Accounting and auditing	5	6.5%
Beauty industry	1	1.3%
Education	13	16.9%
Charity media	1	1.3%
Courier services	1	1.3%
Healthcare academic	1	1.3%

Procedure

Prior to the commencement of data collection, ethical clearance was obtained from the University of Cape Town's Commerce Ethics Committee. The ethical approval number for this study is REC 2021/07/010 (See Appendix B). Upon ethical approval, participant recruitment and data collection commenced. The collection of data was carried out over a period of two months. Participants were collected initially through convenience sampling and subsequently through snowball sampling. A convenient sample from the researcher's personal network, who was willing to participate was chosen. Muslim women employees were identified from the researcher's personal network by asking members of the researcher's social groups, relatives, and neighbours. Participants who met the inclusion criteria also shared the survey link with other participants who met the criteria. Social media networks such as Facebook, LinkedIn, and WhatsApp were used to facilitate the distribution of the survey link. The survey was generated via an online survey tool, Qualtrics (www.qualtrics.com). The survey was presented in English.

Ethical Considerations

Ethical considerations were taken into account. The Qualtrics link to the survey was accompanied by a brief paragraph informing potential participants about the nature of the study, the requirement for informed consent, and the researcher's contact information. Participants indicated their consent after reading the informed consent and clicked 'Yes I consent' as an indication of consent with the study protocol. Participants were informed that the study's purpose was to "investigate Muslim women's experiences in the South African workplace context with a focus on employees from KZN. They were also informed that the

questionnaire would take approximately 15-20 minutes to complete, and that they could discontinue at any time without penalty if they felt uncomfortable answering the questions. Participants were not asked to give identifying information on the survey in order to keep their responses anonymous and protect their confidentiality. No incentives were provided for participation (see Appendix C).

Material

Data was collected electronically, via an online survey using a reliable and secure online data collection platform, Qualtrics (2020 version), as this was the most convenient way for participants to provide their responses at a time and place convenient to them. The overall survey comprised of four questionnaires and an 11-item measure for demographic questions.

Measures

Psychological. The social identification scale was developed by Cameron (2004) to measure the following psychological facets: centrality (the amount of time spent thinking about group membership), ingroup affect (specific emotions associated with group membership), and ingroup ties (perceptions of belongingness, bond, and similarity with other individuals in the group). The scale contains seventeen 5-point Likert scale items ranging from strongly disagree (1) to strongly agree (5). Item seven, “I often think about the fact that I am a Muslim” is an example of these items (See Appendix D). The total scores for each subscale were combined to obtain an indication of the psychological facets, with higher scores indicating a stronger psychological identification as Muslim. The Cronbach alpha for the scale in the original study was reported at .79 which is highly reliable and was above that of Nunnally’s (1978) recommended level of .70.

Behavioural. The Islamic behavioural scale was developed by Jasperse et al. (2012) to measure the four out of the five pillars of Islam and included additional Islamic practices as well. According to Jasperse et al. (2012), this scale was developed in consultation with Muslim women from a New Zealand Mosque. The scale contains nine 5-point Likert scale items ranging from never (1) to very often (5). A sample item included “I fast during Ramadan.” Total scores ranged from 0 to 45 with higher scores indicating a stronger behavioural identity as a Muslim and high frequency of Islamic practices. The Cronbach alpha for the scale in the original study was reported at .81 which is highly reliable and was above that of Nunnally’s (1978) recommended level of .70 (See Appendix E).

Visible. The Islamic visible scale was developed by Jasperse et al. (2012) in which eight items measured the extent of modest attire worn (i.e., from loose fitting clothes to a simple headscarf) and eight items measured the extent to which the hijab is worn in the various contexts. Due to the first eight items measuring the frequency of modest wear and second eight items measuring the frequency of the hijab in various contexts, the visible identity variable was calculated as a composite variable. This 16-item scale was generated in consultation with Muslim women in order to tap the visible aspect of Muslim identity. Sample items included “when considering modest dress how frequently do you cover your: face, head, etc.” and “how often do you wear a hijab in the following contexts: mosque, work, etc.” Participants were given a 5-point frequency scale ranging from rarely (1) to very often (5). Total scores ranged from 0 to 80 with higher scores indicating that a woman is highly visible in terms of more covering and wearing hijab in a greater variety of contexts. The Cronbach alpha for the scale was reported at .81 which is highly reliable and was above that of Nunnally’s (1978) recommended level of .70 (See Appendix F).

Comfortability of Wearing Hijab in Various Contexts. In addition to the above visible identity scale, Jasperse et al. (2012) developed eight questions to measure Muslim women’s levels of comfort wearing hijab across the range of contexts listed in the previous visibility scales (i.e., at the mosque, work/university/school, shops and public transport). Each item was rated on a 5-point Likert scale with anchors of 1 (very uncomfortable) to 5 (very comfortable). Item included “How comfortable do you feel wearing hijab in the following context: mosque, work, etc.” Total scores ranged from 0 to 40 with higher scores indicating a Muslim woman is very comfortable wearing hijab across a range of contexts. The Cronbach alpha for the scale was reported at .96 which is highly reliable and was above that of Nunnally’s (1978) recommended level of .70 (See Appendix G).

Perceived Religious Discrimination. The Perceived Religious Discrimination Scale (PRDS) was developed by Allen et al. (2018). The RDS is an 11- item self-report Likert scale and was used as a predictor variable to measure participants’ experience of perceived religious discrimination (See Appendix H). The PRDS is comprised of three subscales including: Perceived Prejudice (five items), Closet Symptoms (three items), and Negative Labels (three items). Each item was rated on a 5-point Likert scale with anchors of 1 (never) to 5 (always) (Allen et al., 2018). Sample item included, “I was afraid of others finding out about my religious beliefs.” The reliability for the RDS total and subscale scores are overall adequate, based on the Generalizability Theory Study (G-study) results. G-study has been highly utilized

for its strength to distinguish multiple sources of error, which provides reliability of the measurement collected in a given study that could be generalized to other situations (Allen et al., 2018).

Workplace Social Inclusion (WSI). The core concept being captured by the WSI measure is a sense of inclusion. Inclusion refers to the possibility for a person to have information as a result of socially based ties (Hansen, 1999) and being immersed in social resources (Lin, 1999) that go beyond work needs. Individuals who believe they are being excluded at work spend less time learning about their co-workers, feel less compelled to help them, and are less likely to feel they can rely on them for information and support. The scale was developed by Pearce and Randel (2004). The scale contains three 5-point Likert scale items ranging from never (1) to very often (5). A sample item included “I feel like an accepted part of the team.” There was one negatively worded item present in the scale that associated an individual with exclusion (See Appendix I). WSI was assessed in this study to determine if perceived workplace religious discrimination is correlate with the perceptions of more general workplace inclusion. The reported internal consistency value for the two independent samples were above that of Nunnally’s (1978) recommended level of .70. and good discriminant validity in relation to the Expected Organisational Mobility scale (Pearce & Randel, 2004).

Demographic information. Using an 11-item measure, participant demographic information including organisational tenure, rank, gender, age, race, religious affiliation, region of birth, birth town, region of current workplace, town of current workplace, and type of industry was collected through both free-choice and forced-choice questions.

Data Analysis

The software SPSS (Statistical Package for the Social Sciences) version 27 (IBM Corp, 2021) was used to conduct a series of analyses once the data were downloaded from Qualtrics. Before conducting any statistical analyses, the data for each variable was thoroughly cleaned (psychological identity, behavioural identity, visible identity, perceived religious discrimination and workplace social inclusion). Specifically, the researcher identified incomplete and incorrect data and then proceeded to remove these data cases. Once the cleaning process was completed, the variables were consistently coded. Descriptive statistics was conducted to provide basic information about the variables in the dataset. Thereafter, the researcher assessed the reliability of the dataset. Cronbach’s alpha was computed to determine the internal consistency of the variables. Furthermore, the assumptions for correlation, multiple

regression and one-way repeated measures ANOVA were tested to ensure that the statistical analyses were accurate. In sum, intercorrelation, regression and repeated measures ANOVA, with an alpha level set to 0.05 for all analyses.

CHAPTER 4: RESULTS

The results section is comprised of four parts. The first part will offer a preliminary analysis of the psychometric properties of each instrument employed in the current study. Specifically, the reliability for each of the scales are established before reporting the statistical analysis. Although validating measures are important, this chapter provides rationale as to why exploratory factor analysis (EFA) could not be conducted in this study. The second part includes descriptive statistics and correlation matrix. Specifically, the descriptive statistics was utilised in order to investigate the levels of the three components of Muslim identity, comfortability across contexts, perceived religious discrimination and workplace social inclusion whereas the correlation matrix was utilised to assess the possibility of a linear relationship between two continuous variables. The assumptions for multiple regression were tested. Finally, the results of data analyses of the research question and of the exploratory and supplementary analyses are summarised.

Reliability Analyses

Muslim Identity

Cronbach's alpha coefficient (α) is the most frequently used statistic to assess a scale's internal consistency. It exhibits the average correlation between the scale's components (Pallant, 2005), hence the use of it in this study. According to Churchill (1995), evaluating the quality of the scale should be determined by calculating the Cronbach's alpha coefficient. A high alpha suggests that the scale and true scores of interest are correlated, whereas a low coefficient alpha suggests that measure of interest does not reflect the construct it intended to measure (Pallant, 2005).

The guidelines suggested by Nunnally (1978) were applied when reporting and interpreting the Cronbach alpha which are as follows: $\alpha < .50$ = unacceptable reliability, $.50 < \alpha < .60$ = poor reliability, $.60 < \alpha < .70$ = acceptable reliability, $.70 < \alpha < .90$ = good reliability, $\alpha > .90$ =excellent reliability (Nunnally, 1967). The Cronbach alpha is complemented by another statistic referred to as the corrected item-total correlation which can be considered when evaluating the reliability of the scale. It reveals the extent to each item corresponds with the overall scale score (Pallant, 2005). Corrected item-total correlations greater than 0.3 are deemed satisfactory as they correlate well with the measure (Nunnally & Bernstein, 1994). Item-total correlations below 0.3 should be excluded as they are not sufficiently related to the scale (Burns & Burns, 2008). In addition, low value items will be reviewed against the

Cronbach's alpha if item deleted column to determine if deleting that item would increase the overall alpha. Furthermore, due to an item's individual contribution to alpha, items will be inspected and excluded one at a time (Hajjar, 2018).

Internal consistency reliability for the subscales were as follows: psychological identity ($\alpha=.79$), behavioural identity ($\alpha=.68$), and visible identity (.92). Thus, the reliability for the subscales ranged from acceptable to excellent reliability. The internal consistency for the Muslim identity scale was good, with an overall reliability coefficient of .89.

Psychological Identity. The first round of reliability indicated that the item "just thinking about the fact that I am Muslim" had to be removed from the psychological identity subscale to increase the Cronbach's alpha coefficient (Table J1, see Appendix J). Once this item was excluded, the analysis was repeated to check for item-total correlations below .3. A second round of reliability analysis indicated that the item "I don't feel good about being Muslim" had to be excluded from the subscale to increase the Cronbach's alpha coefficient to .80. Thereafter, the remaining items were subjected to another round of reliability analysis. The item "in my everyday life, I often think about what it means to be a Muslim" was omitted from further analyses. In the fourth round of reliability analysis, the item "I have a lot in common with other Muslims" was deleted (Table J2, see Appendix J) After four rounds of reliability analyses, 14 items were retained for the psychological identity subscale. The internal consistency of the 14-item psychological identity subscale was .809 ($\alpha = .81$) which is considered good reliability (Nunnally, 1967).

Behavioural Identity. Coefficients above .3 are deemed satisfactory (Burns & Burns, 2008). The first round of reliability indicated that the item "I eat halal food" had to be removed from the behavioural identity subscale to increase the Cronbach's alpha coefficient to .724 (Table K1, see Appendix K). Once this item was excluded, the analysis was repeated to check for item-total correlations below .3. A second round of reliability indicated that elimination of the item "I fast during Ramadan" would improve the Cronbach alpha value. The reliability analysis was re-performed without this item. A third round of reliability showed that the item "I think about my pilgrimage to Mecca" had to be excluded from the behavioural identity subscale to increase the coefficient alpha (Table K2, see Appendix K). Subsequently, after the three rounds of reliability analyses, the corrected item-total correlation coefficients were inspected for values below 0.3. All the remaining items were above 0.3. The internal

consistency of the 6-item behavioural identity subscale was .751 ($\alpha=.75$) which is considered good reliability (Nunnally, 1967).

Visible Identity. In the first round of reliability analysis showed that the item “mosque” had to be excluded from the visible identity subscale to increase the Cronbach’s alpha coefficient to .947 (Table L1, see Appendix L). Subsequently, the corrected item-total correlation coefficients were inspected for values below .3. All the remaining items were above .3 (Table L2, See Appendix L). The internal consistency of the 15-item visible identity subscale was .947 ($\alpha=.95$) which is excellent reliability (Nunnally, 1967).

Once these items were removed from each subscale, another reliability analysis was performed to check the internal consistency for the new overall Muslim identity scale. The internal consistency improved for the 35-item Muslim identity from good to excellent for the Muslim identity scale ($\alpha = .91$).

Comfortability Across Contexts

The current study obtained a Cronbach’s alpha of .88 for the Comfortability across Contexts scale, demonstrating a good internal consistency reliability (Nunnally, 1967). Items were inspected for low or negative item-total correlations. The first round of reliability analysis showed that the item “comfortable in mosque” had to be excluded from the comfortability across contexts scale to increase the Cronbach’s alpha coefficient (Table M1, see Appendix M). Subsequently, the corrected item-total correlation coefficients were inspected for values below .3. All the remaining items were above .3. The internal consistency of the 7-item comfortability across contexts scale was .946 which is excellent reliability (Nunnally, 1967).

Perceived Religious Discrimination

Internal consistency reliability for the subscales were as follows: perceived prejudice ($\alpha = .91$), closet symptoms ($\alpha = .84$), and negative labels ($\alpha = .82$). Thus, the reliability for the subscales ranged from acceptable to excellent reliability. The internal consistency for the RDS was excellent, with an overall reliability coefficient of .94. Items were inspected for low or negative item-total correlations. Corrected item-total correlation coefficients below 0.3 were considered insufficient. No items indicated any corrected item-total correlation below 0.3 and all 11 items were included for subsequent statical analyses.

Workplace Social Inclusion

The current study obtained a Cronbach's alpha of .88 for the WSI scale, demonstrating a good internal consistency reliability. Items were inspected for low or negative item-total correlations. Corrected item-total correlation coefficients below .3 were considered insufficient. No items indicated any corrected item-total correlation below .3 and all three items were included for subsequent statistical analyses.

Factor Analyses

Researchers typically explore the factor structure and construct validity of a measure to further validate the measure (Tabachnick & Fidell, 2013). In other words, researchers are verifying if an instrument is measuring the construct that it says it measures. Additionally, repeated use of a scale is a strong indication that the scale was designed to measure what it set out to measure (Jhangiani et al., 2015). However, there are some recommendations, applications and approaches to consider for most appropriate usage of EFA (Tabachnick & Fidell, 2013). One of the most crucial recommendations offered for best EFA practice is a large sample size.

In order to produce a reliable analytic solution, criterion suggests that the sample size should have at least 300 cases (DeVellis, 2017; Tabachnick & Fidell, 2013). Comrey and Lee (1992) offered the following guidelines for a EFA sample size: 50 (very poor), 100 (poor), 200 (fair), 300 (good), 500 (very good), and 1000 (excellent). The current study had an inadequate sample size of 75 cases which ranges between very poor and poor. Thus, this inadequacy can be detrimental to EFA and was avoided in the current study. Furthermore, it may yield unreliable and non-valid results (Tabachnick & Fidell, 2013).

Descriptive statistics

Frequency Distribution

Tables 2, 3, and 4, which contain important information about the frequencies of my data, can be found on the next few pages. Table 2 shows the respondents' perception levels of religious discrimination in the workplace. The 'always' category for all the items had the least responses (less than 11%). However, an interesting observation to note is that is the sometimes and frequency categories. In terms of the sometimes category, majority of the respondents (41.3%) sometimes feel that people assumed things about me because of my religion. This may indicate that Muslim women occasionally feel others in their workplace assumed things about them based on their religion. For example, assumptions may include Muslim women being

unable to perform their jobs well due to them wearing the hijab. In terms of the frequently category, the item with the highest percentage of responses is 'other hold negative stereotypes of people with my religion.' That is, 20% of participants feel that there are employees and employers who hold negative stereotypes about people who identify as Muslim. More interestingly, majority of the participants (73.3%) indicate 'never' to the item 'I was afraid of others finding out about my religious beliefs.' This may imply that Muslim women are aware that religious discrimination is evident in the workplace.

Table 2*Frequency Distribution of Perceived Religious Discrimination Scale*

	Never	Rarely	Sometimes	Frequently	Always
I felt disrespected because of my religious views	44	14.7	25.3	12	4
I was ignored because I am a religious person	57.3	14.7	20	4	4
People assumed things about me because of my religion	26.7	6.7	41.3	18.7	6.7
I felt inclined to keep my religious affiliation private	49.3	18.7	14.7	14.7	2.7
I was afraid of others finding out about my religious beliefs	73.3	9.3	9.3	5.3	2.7
Felt socially avoided by others due to my religion	57.3	17.3	10.7	13.3	1.3
I was passed over for opportunities due to my religion	48	16	21.3	14.7	0
I sense hostility from others because of my religious affiliation	49.3	21.3	13.3	14.7	1.3
I have heard people make unfriendly remarks about my religion	42.7	16	22.7	16	2.7
Others hold negative stereotypes of people with my religion	24	14.7	30.7	20	10.7
I do not feel free to express who I am religiously	49.3	20	18.7	9.3	2.7

Table 3 represents the respondents' levels of frequency towards the first eight items of the visible identity scale which specifically looks at modest dressing of Muslim women. It is observed that majority of respondents (60%) 'never' cover their face. Yet even though the respondents do not cover their face, they 'sometimes' (25.3%) and 'very often' (52%) cover their head. It is evident that majority of the respondents (80%) and (66.7%) prefer to cover their knees and ankles, respectively. This may indicate that Muslim women encompass modest dressing most of the time. More interestingly, it appears that some Muslim women may be more pious than others in terms of modest dressing in the KZN province. Based on the evidence, Muslim women in the western context believed that covering up helped them to believe more faithful (Hochel, 2013).

Table 3

Frequency Distribution of Modest Dressing Items from Visible Identity Scale

	Never	Rarely	Sometimes	Often	Very Often
Face (VI1)	60	5.3	1.3	9.3	24
Head (VI2)	1.3	4	25.3	17.3	52
Throat (VI3)	4	8	18.7	20	49.3
Legs to your Knees (VI4)	2.7	0	4	13.3	80
Legs to your Ankles (VI5)	1.3	2.7	6.7	22.7	66.7
Arms to your Elbow (VI6)	2.7	2.7	20	22.7	52
Arms to your Wrist (VI7)	2.7	4	30.7	26.7	36
Loose fitting Clothing (VI8)	0	1.3	20	41.3	37.3

Table 4 exhibits the respondents' frequency levels towards the second eight items of the visible identity scale which specifically looks at the frequency of wearing in the hijab in different contexts. Based on the results, all items are considered 'sometimes' to 'very often'. However, it is important to notice the frequency distribution in VI9. Interestingly, almost 17% respondents indicated 'never' and 'rarely' wearing the hijab in the mosque. Based on evidence, this may not imply that Muslim women do not wear the hijab in the Mosque but rather Muslim women are not encouraged to attend Mosques not only in KZN but SA as a whole (Anderson, 2016; Goga, 2014). Over the years, Muslim women in KZN have fought to attend prayers and teaching in congregation (Masweneng, 2018). This may explain the large proportion (72%) of women wearing the hijab in the mosque in KZN. More interestingly, VI16 with 13.3% and 12% for never and rarely may imply that Muslim women choose not to wear the hijab as they may be afraid of employment discrimination against them.

Table 4

Frequency Distribution of Hijab Frequency Items from Visible Identity Scale

	Never	Rarely	Sometimes	Often	Very Often
Mosque (VI9)	10.7	6.7	4	6.7	72
Work/University/School (VI10)	4	6.7	17.3	8	64
Shop (VI11)	5.3	8	17.3	17.3	52
Restaurants (VI12)	5.3	10.7	14.7	17.3	52
Entertainment Venues (VI13)	8	9.3	17.3	20	45.3
Post Office/Bank/ Government office (VI14)	6.7	6.7	21.3	17.3	48
Public Transport (VI15)	6.7	6.7	18.7	17.3	50.7
Job Interview (VI16)	13.3	12	14.7	16	44

Means and Standard Deviations

Prior to the regression analyses, the means and standard deviations of age and all the important study variables were obtained and are presented in Table 5. Further, Table 5 presents a correlation matrix of the predictor and outcome variables, in order to interpret the Pearson coefficients of the differing values.

The average score for the 11-item RDS fell below the scale's mid-point indicating that participants perceived that they are not religiously discriminated against in their organisations (Jasperse et al., 2012). On average, participants scored above the 15-item visible scale's midpoint indicating that participants showed a high degree of modest attire and wearing hijabs in different contexts. Behavioural identity had a mean score of 21.69 ($SD = 4.19$) indicating a moderately high level of Islamic practices by participants. Finally, WSI is 12.23 ($SD = 2.69$) which means that participants' perceptions on social inclusion in the workplace is above the average.

In terms of the intercorrelations, age had significant correlations with four of the essential variables except for psychological identity and WSI. Based on Table 5, there seems to be negative weak correlation between perceived religious discrimination and age ($r = -.273$) which implies that an increase in age is related to a decrease in perceived religious discrimination. That is, as Muslim women get older, they perceive less religious discrimination in the workplace. On the other hand, there seems to be a positive weak correlation between visible identity and age ($r = .310$) which may imply that an increase in age is related to an increase in visible identity. In other words, as Muslim women get older, they tend to dress more modestly and use the hijab more frequently in various contexts.

There seems to be a negative moderate correlation between perceived religious discrimination and workplace social inclusion ($r = -.697$) which may imply that an increase in perceived religious discrimination is related to a decrease in workplace social inclusion. To put it simply, Muslim women who more perceive workplace religious discrimination in their organisation may feel less socially included in the workplace. Finally, there seems to be a positive moderate relationship between visible identity and behavioural identity ($r = .539$) which may imply that an increase in visible identity is related to an increase behavioural identity. Interestingly, this shows us that the two facets of religious identity are important to Muslim women, that is, an increase modest dressing is related to an increase in Islamic practices.

Table 5*Descriptive Statistics and Intercorrelations of Study Variables (N = 75)*

<i>Variable</i>	<i>M</i>	<i>SD</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>
1. Age	2.77	1.47							
2. Psychological Identity	59.41	7.60	.137						
3. Behavioural Identity	21.69	4.19	.293*	.147					
4. Visible Identity	59.57	13.52	.310**	.219	.539**				
5. Comfortability Across Contexts	34.68	6.68	.237*	.222	.247*	.601**			
6. Perceived Religious Discrimination	23.08	10.26	-.273*	-.360**	.187	.190	-.114		
7. WSI	12.23	2.69	.123	.449**	-.018	.018	.367**	-.697**	

Note. * $p < .05$; ** $p < .01$ (two-tailed)

Hypothesis Testing

Correlation

Hypothesis 1a. Psychological identity and perceived religious discrimination were statistically related, $r = -.360$, $p < .01$. However, it is important to note that this is an inverse relationship. That is, as psychological identity increases, perceived religious discrimination decreases.

Hypothesis 1b. The correlation between behavioural identity and perceived religious discrimination is not statistically significant, $r = .187$, $p = .109$

Hypothesis 1c. The correlation between visible identity and perceived religious discrimination is not statistically significant, $r = .190$, $p = .103$

Hypothesis 2. The correlation between perceived religious discrimination and workplace social inclusion were statistically related, $r = -.697$, $p < .01$. This indicates a moderate negative relationship between the variables. This implies that the more religious discrimination Muslim women perceive in the workplace, the less socially included they feel.

Multiple Regression

Assumptions. The assumptions of multiple regression and correlation that need to be met are as follows: continuous dependent variables, linearity between independent and dependent variables, independent observations, normality, and homoscedasticity (Field, 2013). However, multicollinearity is not required for correlation but must be upheld for regression. All assumptions, except normality and homoscedasticity, were met. Assumptions that were upheld are presented in Figure N1 and Table N1 (see Appendix N). Specifically, Table N1 indicated that the data met the cut-off criteria for VIF (<10) and Tolerance (>0.1) (Field, 2013). The Durbin-Watson statistic of 1.88 is close to 2, indicating no correlation between observations. Furthermore, to uphold both correlation and regression assumptions, the normality and homoscedasticity assumptions were corrected by doing log and square root transformations on the predictor and the outcome variables. The normal distribution graph, the p-p plot and partial regression plot after transformation can be found in Figure N2, N3, and N4 (see Appendix N). Once assumptions were met, a standard multiple regression analysis was employed on the study's variables. Table 6 presents the results for the regression analysis to predict perceived religious discrimination from psychological identity, behavioural identity, and visible identity.

As can be seen in Table 6, model 1 comprises of all three predictors which contributed significantly to the regression model, $F(3,71) = 5.719$, $p < .001$. Therefore, the entire model explains 19.5% of perceived religious discrimination in the workplace. In other words, this explains 19.5% of the variance in perceived religious discrimination that would be accounted for.

When each variable was examined in Table 6, psychological identity was the only significant predictor of perceived religious discrimination. ($\beta = -.40$, $p < .001$). However, due to the negative beta value indicating a significant negative predictor, an inverse relationship exists between the variables. This means that with one-unit increase in psychological identity, perceived religious discrimination decreases by .40. Therefore, hypothesis 1a is not supported. As shown in Table 6, behavioural identity is not a significant predictor of perceived religious discrimination ($\beta = .15$, $p = .235$). Therefore, hypothesis 1b is not supported. Similarly, visible identity is not only a weak but a non-significant predictor of perceived religious discrimination ($\beta = .18$, $p = .177$). Hence, hypothesis 1c is not supported.

Table 6

Summary of Multiple Regression Analysis for Variables Predicting Perceived Religious Discrimination (N = 75)

Variable	Model 1		
	<i>B</i>	<i>SE B</i>	β
Psychological Identity	-.774	.211	-.401***
Behavioural Identity	.091	.076	.151
Visible Identity	.047	.034	.175
R ²		.195	
F for change in R ²		5.719	

Note. Unstandardised and Standardised regression coefficients are reported.

*** $p < .001$.

Hierarchical Multiple Regression

Assumptions. As mentioned before, there are a number of assumptions that need to be met before running a multiple regression analysis. For the hierarchical multiple regression, all assumptions were met except for normality and homoscedasticity. For these deviations from statistical assumptions, log transformations were performed to transform the data (Tabachnick & Fidell, 2007). The normal distribution graph, the p-p plot and scatterplot after transformation can be found in Figure O1, O2, and O3 (see Appendix O). In terms of the assumptions that were upheld, the linearity was assessed by the examining the matrix scatter in Figure O4 indicating that the relationships between the dependent variable and the independent variable were linear (See appendix O). Multicollinearity was assessed by examining the VIF (<10) and Tolerance (>0.1) in Table O1 indicating that there was no extreme overlap between the independent variables (Field, 2013). The Durbin-Watson statistic is 2.067 indicating no independent observations as the value is not less than one.

Table 7 reports the results of hierarchical multiple regression analysis with workplace social inclusion as the dependent variable and psychological identity, behavioural identity, visible identity, and perceived religious discrimination as independent variables. To test hypothesis 2, the independent variables were entered in two steps. The three identities were entered in the first step and thereafter perceived religious discrimination was added to the second step.

The hierarchical multiple regression revealed that at stage one, the combination of the identities contributed significantly to the regression model, $F(3,71) = 4.180$, $p < .001$ and accounted for 15% of the variation in workplace social inclusion. As can be seen in Table 7, psychological identity contributed significantly to the prediction of workplace social inclusion.

Introducing the perceived religious discrimination variable explained an additional 50.2% of variation in workplace social inclusion and this change in R^2 was significant, $F(4,70) = 17,659$, $p < .001$. Once this addition was made to the model, psychological identity did not remain a significant predictor of workplace social inclusion. However, when examining the coefficients in Table 7, perceived religious discrimination contributed significantly to the prediction of workplace social inclusion, $\beta = -.661$, $p < .001$. This means that with one-unit increase in perceived religious discrimination, workplace social inclusion decreases by .661. Therefore, hypothesis 2 is supported.

Table 7

Summary of Hierarchical Regression Analysis for Variables Predicting Workplace Social Inclusion (N = 75)

Variable	Model 1			Model 2		
	<i>B</i>	<i>SE B</i>	β	<i>B</i>	<i>SE B</i>	β
Psychological Identity	1.363	.387	.395	.447	.325	.130
Behavioural Identity	-.070	.139	-.066	.037	.108	.034
Visible Identity	-.023	.063	-.047	.033	.049	.068
Perceived Religious Discrimination				-1.182	.168	-.661
R ²		.150			4.180	
F for change in R ²		4.180			49.525	

Note. Unstandardised and Standardised regression coefficients are reported.

*** $p < .001$.

One-way Repeated Measures ANOVA

Assumptions. A one-way repeated measures ANOVA was conducted to examine the comfortability of wearing the hijab across different contexts. A few assumptions need to be met before trusting the results of a one-way repeated measures ANOVA. Firstly, the independent observation assumption can be assumed by the researcher by counting each participant in the current study as one independent observation. Secondly, normality of the variables, however, this is only needed for small samples of $N < 25$. The current study has a reasonable sample of 75 participants. Thirdly, sphericity which refers to the equality of variances of the differences between conditions (Haverkamp & Beauducel, 2017). As can be seen in Table 8, Mauchly's test of sphericity is significant $W(27, N = 75) = .007, p < .001$, indicating that the variances of the differences between all combinations of the conditions (contexts in this case) are not equal. Thus, the sphericity assumption has been violated. However, this assumption can be corrected by reporting either the Greenhouse-Geisser or the Huynh-Feldt epsilon results instead of the normal, unadjusted omnibus ANOVA. Maxwell and Delaney (2004) recommend that the more conservative Greenhouse-Geisser epsilon adjustment should always be used to minimise Type I error. Field (2018) recommend Greenhouse-Geisser and Huynh-Feldt estimates are less than .75 Greenhouse-Geisser should be used, and if they are above .75, Huynh-Feldt should be used. Table 8 indicates that Greenhouse-Geisser should be used to interpret the within-subject differences in Table 9.

Table 8

Mauchly's Test of Sphericity

Within Subjects Effect	Mauchly's W	Approx. Chi-Square	df	Sig.	Epsilon		
					Greenhouse-Geisser	Huynh-Feldt	Lower-bound
Context	.007	350.347	27	.000	.392	.409	.143

Based on Table 8, the analysis with a greenhouse-geisser correction revealed a non-significant difference $F(2.744, 203.021) = 2.701, p = .052$. Given that the main effect was non-significant, the post-hoc test was not examined.

Table 9

Tests of Within-Subject Differences

	Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Context	Sphericity Assumed	11.372	7	1.625	2.701	.009	.035
	Greenhouse-Geisser	11.372	2.744	4.145	2.701	.052	.035
	Huynh-Feldt	11.372	2.860	3.977	2.701	.049	.035
	Lower-bound	11.372	1.000	11.372	2.701	.105	.035
Error (Context)	Sphericity Assumed	311.503	518	.601			
	Greenhouse-Geisser	311.503	203.021	1.534			
	Huynh-Feldt	311.503	211.610	1.472			
	Lower-bound	311.503	74.000	4.210			

CHAPTER 5: DISCUSSION

As a heterogeneous and multicultural society, our 'rainbow nation', is one that represents not just secular but religious values and beliefs as well (Henrico, 2018). Owing to this, the South African population and, accordingly the workforce are becoming diverse. The presence of diverse categories of employees (one of which is Islam) has become a significant phenomenon in corporate South Africa, with these groups permeating all levels and sectors of business (Carrim, 2017). Given the increasing prevalence of Islam in the South African workplace, this study is the first that aimed to investigate the effect of the three facets of Muslim identity (psychological, behavioural, visible) on perceived religious discrimination of Muslim women in KZN. Furthermore, it investigated the effect of perceived religious discrimination on workplace social inclusion of Muslim women in KZN.

Psychological Identity and Perceived Religious Discrimination

It was hypothesised that psychological identity would significantly predict perceived workplace religious discrimination among Muslim women in KZN. In other words, the more Muslim women strongly identify with their psychological identity, the more they will perceive greater religious discrimination in their workplace in the KZN context. Interestingly, some unexpected results were yielded hierarchical regression analysis. Psychological identity did significantly predict perceived religious discrimination Muslim women in this study. However, the regression analysis produced a negative coefficient which is contrary to the prior hypothesis. The unexpected result implied that Muslim women who strongly identified with their psychological identity perceived less religious discrimination in their workplace. The framework of social identity theory (SIT) assists with recognising how the strength of psychological identity influences perceived religious discrimination. Specifically, Muslims who strongly identify with their psychological identity are more prone to feel an elevated sense of threat to the self, resulting in a strong perception of being religiously discriminated against (Crocker et al., 1987). Jasperse et al. (2012) support this assertion as their findings found that psychological identity significantly predicts perceived religious discrimination in Muslim women from New Zealand.

In light of the unexpected results in this study, a possible explanation could be that Muslim women are aware that they form part of a group that has been stigmatised both locally and globally. Research shows that due to this stigmatisation, individuals who strongly identify with a stigmatised ingroup seem to be empowered and hold positive ingroup feelings which diminishes self-stigma and, in turn lessens perceived discrimination about the ingroup (Jetten

et al., 2001). Thus, Muslim women integrate the stigmatised psychological identity as part of their self-concept which may be protective, positive, and adaptive.

Furthermore, self-concepts are generated and maintained by absorbing other people's perceptions of the self (Mead, 1934). Unlike self-concept which focuses on the descriptive and cognitive component of one's self, self-esteem is opinionated and evaluative about one's self (Crocker & Major, 1989). Self-esteem or, more generally, self-enhancement may be in jeopardy or threatened due to perceived discrimination (Crocker & Major, 1989). However, other research has linked higher identification to a minority group to a favourable outcome such as higher self-esteem (Phinney, 1992; Roberts et al., 1999; Wright, 1985). It is possible that the surprising result found in this study may be influenced not only by one's self concept but also by one's self-esteem.

Another interesting explanation for the result is that there is mounting evidence that coping strategies are utilised in the face of discrimination and prejudice. In particular, coping strategies such as cognitive restructuring whereby individuals who are discriminated against protect their self-esteem from the harmful effects of discrimination and prejudice by attributing poor outcomes on discrimination and prejudice (Crocker & Major, 1989).

Behavioural Identity and Perceived Religious Discrimination

It was hypothesised that behavioural identity will significantly predict perceived workplace religious discrimination among Muslim women in KZN. The more Muslim women strongly identify with their behavioural identity, the more they will perceive greater religious discrimination in their workplace in the KZN context. However, contrary to this study's expectations, behavioural identity did not predict perceived religious discrimination in the workplace. The rationale underlying this hypothesis reflected SIT and intergroup threat theory (ITT). SIT posits that a salient social identity is one in which group membership is so deeply ingrained in a Muslim woman's mind that it affects her behaviour in ways that reflect the group's values and norms in various contexts (Muthal, 2010).

Intergroup threat theory further posits that a Muslim woman's salient identity plays a crucial role in increasing the impact of intergroup threat as the negative perceptions of Muslim women's beliefs and practices (outgroup) are perceived as a threat. Stephan and Stephan (1985) explain that this threat stems from sources such as concerns that the outgroup will challenge the ingroup's value and that the outgroup will perceive the ingroup as prejudiced. These perceived threats further produce discrimination (Clifton, 2011). One explanation for the non-

significant results in this study is that organisations may have developed transformative workspaces to accommodate Islamic practices such as praying. As mentioned in the Literature Review chapter, Muslim women have religious obligations such as praying five times a day. Thus, it would be an organisation's role to reasonably accommodate these religious practices. In 2008, the Constitutional Court of SA explained that to guarantee that all employees enjoy their right to equality, reasonable accommodation requires an employer to take constructive actions, even if it involves incurring additional hardship or expenditures (Bernard, 2014).

There are both positive and bad aspects to the requirement of accommodating employees in the workplace. In light of the foregoing, it may be assumed that all employers have a legal obligation to accommodate employees' religious and cultural practices in the workplace. Employees should not be forced to choose between their religious beliefs and the authority and prerogatives of management (Bernard, 2014), although employers are also not obligated to go to great lengths to accommodate their employees' religious beliefs (Bernard, 2014). If so, the sample in the study may be employed by organisations that accommodate Islamic practices. For instance, granting Muslim women employees leave for Eid may be a request that is considered frequently by these South African organisations as compared to previous years.

Nevertheless, it could be that employees may not be discriminated against but instead experience a lack of accommodation in the workplace. The perceived religious discrimination scale utilised in this study did not address specific reasonable accommodation items such as 'Are halal or halal-friendly foods served when catering is arranged for work functions', or 'Are you comfortable shaking hands with a member of the opposite sex in the workplace?' Future research should focus on developing and utilising scales that tap into the construct of reasonable accommodation.

Another explanation for the non-significant result is that Muslim women in the South African context may understand the perceived religious discrimination scale items relating to overt discrimination rather than covert discrimination. For instance, item 7 which states "I was passed over for opportunities due to my religion" indicates public and blatant discrimination. Muslim women employees may be able to relate to a scale that includes items about subtle or minor acts of discrimination compared to Western contexts where Muslim women experience more serious and apparent acts of religious discrimination (Eaton, 2015). Many managers and

employers are guilty of religious discrimination without even being aware of it. This may be the case when organisations serve alcohol at the year-end function, for example.

Another interesting explanation for the non-significant could be explained by the COVID-19 context, which led to the majority of organisations not only in South Africa but also around the world to move to a virtual working space. As the data in this study was collected in 2021 during the third wave of COVID-19 in SA, perhaps working from home allowed Muslim women to perform their Islamic practices in the comfort of their homes without worrying about any religious accommodation in the workplace. Interestingly a study focused on Muslim women from the United States and United Kingdom to understand their experiences during Ramadan 2020. The researchers found that some Muslim women enjoyed being at home as it allowed the spiritual aspect of Ramadan to be more notable. Specifically, a participant explained a connection between Ramadan's spiritual valence and silence and seclusion, and being at home as allowed her to create a schedule for herself to get up early to pray and sign off of work earlier (Piela & Krotofil, 2021). Thus, participants' quietness and increase in piety resulting from working from home was associated with positive feelings. In the same vein, the sample in the current study possibly felt the same as the Western sample. Furthermore, Muslim women employees who prayed five times a day could easily do so in the comfort of their homes. As evident in the Literature Review chapter, the Muslim community is closely knitted; thus, attending mosque for congregational prayer is of paramount importance in a Muslim's life. Although congregational prayer could not be achieved, another study examining Ramadan during COVID-19 found that the pandemic produced an unexpected benefit of praying with family at home (Jones-Ahmed, 2022).

When examining the behavioural identity scale used in this study, an interesting item was 'I contribute to charity.' One of the most important Islamic practices is giving to the needy. The increase of charitable acts by the British Muslim community was evident in response to the COVID-19 pandemic (Jones-Ahmed, 2022). In the study conducted by Jones-Ahmed (2022), participants believed it is important to think about others before thinking about yourself. The Muslim community in South Africa, specifically, Muslim women from KZN may have also used the COVID-19 context as a means to demonstrate a spirit of generosity. Ultimately, by setting time and performing all practices mentioned above while working from home, Muslim women employees in KZN have possibly found a way to increase their behavioural identity without being discriminated against.

Visible Identity and Perceived Religious Discrimination

The third sub-hypothesis stated that visible identity would be a significant predictor of perceived religious discrimination among Muslim women in KZN. Simply put, the more Muslim women strongly identify with their visible identity, the more they will perceive greater religious discrimination in their workplace in the KZN context. The multiple regression analysis indicated that visible identity is not a significant predictor of perceived religious discrimination. This non-significant result could be explained by what previous research has found. It could be that Muslim women employees in KZN use the hijab to empower themselves rather than to prevent them from achieving anything in the workplace as some believe it is a form of oppression for Muslim women especially in the Western context (Malik, 2008). Although this finding contradicts this study's expectations, it fits that of other studies that found the hijab can act as a form of empowerment (Koura, 2018). Specifically, participants discovered that their reliance on God was a crucial component of their religious identity when confronted with difficult circumstances linked to wearing the hijab (Koura, 2016). Furthermore, in Koura's (2018) study, one participant explained that she has been working for 20 years and has always opted to wear the hijab. She further stated that she had been subjected to various blatant forms of discrimination, and by wearing the hijab, it displays her devotion to God and her religion (Koura, 2018). The author states that the majority of the participants had confidence in God's plan as it provides a source of resilience and tenacity to continue to wear the hijab when faced with trials and tribulations in the workplace (Koura, 2018).

Comfortability Across Contexts

A section was added in the Literature Review chapter to gauge how comfortable Muslim women feel wearing the hijab in the various contexts noted in the visible identity scale such as the workplace/school/university, and so on. Interestingly, the repeated measures ANOVA analysis did not reveal a significant difference. This study's finding did not align with that of Jasperse et al.'s (2012) study where the post-hoc analysis revealed that Muslim women in New Zealand felt significantly more comfortable wearing the hijab in the mosque compared to the other contexts such as the workplace and job interviews. This is an interesting finding as it shows that Muslim women in New Zealand feel most comfortable in a Muslim gathering as there would less likely be preconceived notions about Muslim women wearing the hijab (Jasperse et al., 2012). In the South African context, this finding could be related to an interesting discovery made during the statical analyses process. The correlation matrix revealed that age is related to comfortability across contexts. In other words, as Muslim women become

older, they feel more comfortable wearing the hijab across various contexts such as public transport and job interviews. Thus, owing to their age, it could be that Muslim women in SA have grown accustomed to wearing the hijab in various contexts. Also, it could be that South African Muslim women are more empowered than New Zealand Muslim women. Although SA may be classified as a secular country as mentioned in the Literature Review chapter, there may be more understanding of Islam in South Africa due to all the rights regarding religious expression. This help and allows Muslim women to be liberated in various contexts. Thus, 'comfortability' may not be an issue in SA.

Perceived Religious Discrimination and Workplace Social Inclusion

The second hypothesis stated that perceived religious discrimination would be a significant predictor of workplace social inclusion among Muslim women in KZN. As predicted, perceived religious discrimination was a significant predictor of workplace social inclusion. In a similar vein, studies found that perceived discrimination affects on employee engagement and commitment (Ely & Thomas, 2001; Ensher et al., 2001). Additionally, a negative relationship exists between perceived racial discrimination and fairness in the workplace (Del Campo & Blancero, 2008; Foley et al., 2002; Hopkins, 1980). More specific studies similar to this current study's finding found that religious discrimination and affective commitment are negatively related (Messarra, 2014). Minority groups who perceive religious discrimination in their organisation will less likely be committed to their work and organisation. However, limited research investigated the effect of perceived religious discrimination on workplace social inclusion, although research has investigated that perceived racial discrimination is negatively related to perceived diversity climate (Triana et al., 2015). Triana et al.'s study is an important to highlight as workplace social inclusion is a critical aspect of perceived diversity climate.

This significant result could be explained by IMCD model (Cox, 1994), which was the model used to develop the hypothesis. This is in line with the notion that those who perceive discrimination in their workplace will have a negative effect on their attitudes towards their jobs and employers. It is also consistent with the theory's notion that employees who perceive discrimination in their workplace are more likely to perceive that the diversity climate of the organisation is negative and poor. Furthermore, this significant result indicates that organisations in KZN, South Africa lacks characteristics such as caring for the employees in the workplace and seeking to establish an atmosphere that is welcoming to all contribute to a healthy diversity climate (Avery et al., 2007; Mor Barak et al., 1998; Triana et al., 2010). Thus,

Muslim women employees may feel that some groups or their particular identity group have been mistreated at work, resulting in them inferring a lack of inclusion in their organisation (Crosby, 1994).

Practical Implications

This dissertation not only contributes to theory, but also has a number of important practical implications. This study has provided evidence that South African workplaces need to dismantle workplace cultures to ensure that Muslim women employees feel socially included in the workplace. This entails looking into organisations and examining the systems that may be perpetuating religious discrimination and a lack of social inclusion – the culture within the organisations, HR policies or informal or formal policies. Organisational structures and procedures (e.g., employee-management interactive workshop, training opportunities, promotional guidelines, hiring policies) may be amended or changed. However, personal qualities, frequently the foundation for discrimination, cannot. Solving discrimination in the workplace may not be as difficult as solving discrimination in the general social context, because the systems that perpetuate discrimination can be easily identified (e.g., systems-related or management-related) if influential people in management allow the problem to be resolved. The researcher makes this statement as the study replicated was conducted in the New Zealand societal context compared to the workplace. Thus, this could be the reason why the results in the replicated study were significant. Muslim religion in South Africa may not exactly be an indicator of being an "outsider" to the same degree as in New Zealand.

At the same time, relying simply on gestures of inclusion and informal statements in the workplace is insufficient. These procedures are based on work relationships that are subject to change based on staff rotations and turnover. To embed inclusive ideals and practices within the organisational structures, policy implementation is essential. All staff must be made aware of the formal standards, which must be closely monitored. Similarly, senior employees and managers should be hired not just for their skills, but also for their ability to support the organisation's inclusive ideals and policies.

The findings of this study may be implemented in the workplace, and they have special consequences for human resource management practitioners and decision makers in the organisation, as well as policies and practices. This is especially true in context of modifications to the Employment Equity Act (EEA), Act 55 of 1998 (SA, 1998), which aim to

enforce greater compliance with employment standards in order to eliminate unfair discrimination in South African workplaces.

Theoretical Implications

This study contributed to the general literature by examining the strength of the relationships between Muslim identity and perceived religious discrimination as well as the relationship between perceived religious discrimination and workplace social inclusion. Furthermore, the study examined the findings in relation to existing theoretical models.

SIT, ITT, and IMCD provided a theoretical framework for the present research. SIT supports why Muslim women may experience perceived religious discrimination in the workplace. The in-group is the group to which the individual belongs, while out-groups are the social groups with which an individual does not identify. Discrimination, prejudice, and conflict is often caused by the differentiation between these groups. Although, the study did find a significant but inverse relationship between psychological identity and perceived religious discrimination, it contributes to the coping strategies literature identified by social identity theorists. In essence, these theorists argued that minority groups develop coping strategies because of their stigmatised identities (Berjot & Gillet, 2011). Thus, when faced with discrimination, their stigmatised identity helps reduce this negative affect and even though they may perceive themselves as victims of discrimination and negative stereotypes, they do not experience this as a threat.

Even though the second sub-hypothesis was non-significant, the theoretical framework which augmented the development of the hypothesis was SIT and ITT. As threat is an important component of ITT, it be could that the perceived threats could be based on both overt and covert forms of discrimination. More importantly, by using ITT to study minority groups in South Africa, this study has contributed to ITT literature in South Africa. Extensive research was conducted in South Africa studying minority groups such as African immigrants (Laher, 2008) as well as the different cultural groups such as Black-Zulu, Coloured, White-Afrikaans, and Indian (Adams et al., 2018). In the South African context, the intricacies of intergroup relations have consequences for the successful transformation interventions required to mitigate threats.

Finally, the present study makes a unique contribution to the Interactional Model of Cultural Diversity (IMCD) literature by extending the theory into the South African context. Therefore, managers and organisations in South Africa should strive towards creating a positive

diversity climate that socially includes all employees especially those who belong to minority groups.

Limitations and Future Recommendations

The researcher recognises that the sample utilised in this study is not representative of all Muslim females in South Africa, which limits the generalisability of the findings across the South African population. Future research should include samples from other provinces in South Africa and compare the results with those from this study and explore whether some Muslim women are more pious than others from the various provinces, which may influence the way they perceive religious discrimination in the workplace. Using a larger sample may also help improve the generalisability of the study.

The final sample was drawn using non-probability sampling strategies, namely, convenience and snowball sampling. These sampling strategies allowed the researcher to easily access participants quickly and cost-effectively. Additionally, it allowed the researcher to collect data from a target population without complications of random sampling, which can lead to forced participation in research and violation of ethical standards.

Even though questionnaires possess external validity, the cross-sectional nature of the survey data prohibited the researcher from making any causal claims about the study's hypothesised relationships. Future research could consider conducting experimental research which may increase internal validity and allow for causal inference (Spencer et al., 2005). Specifically, field experiments may be relevant to conduct as they will allow researchers to measure discriminatory behaviour in the workplace, if any. For example, researchers can measure employees and employers' behaviours towards Muslim women wearing the hijab versus non-Muslim employees without the hijab. Future researchers should consider using spaces that may include several desirable properties which facilitate replication and randomisation and ensures comprehensive socioeconomic and demographic coverage, which enhance external and internal validity (Spencer et al., 2005).

This study adopted a quantitative approach in an effort to ensure generalisability across the target population. Future research should focus on adopting qualitative methodology such as in-depth interviews and examining the experiences of Muslim women employees regarding their Muslim identity, perceived religious discrimination, and workplace social inclusion. Future researchers are advised to investigate other factors contributing to perceived religious discrimination and workplace social inclusion such as manager's attitudes and positive

leadership. Additionally, the exploration of other demographics and organisational demographics may explain Muslim women's perceptions. Specifically, the sample may have just started working for their current company or have lower levels of organisational tenure, thus, they may have had less exposure to religious discrimination and workplace social inclusion. Furthermore, a combination of quantitative and qualitative methodology would be beneficial as each comes with its particular advantages and disadvantages. For instance, focus group discussions reflect the prevalence of perceived religious discrimination in the workplace especially if there are forms of covert or overt discrimination. Surveys can be used to predict the outcome variables that provide valuable insights about the consequences of perceived religious discrimination in the workplace. Future research should also focus on developing and utilising scales that tap into reasonable accommodation and covert discrimination scales.

CHAPTER 6: CONCLUSION

The South African workforce is already diverse and becoming increasing more so. All employees' needs should be met in order to make them feel more included in the workplace. However, organisations need to devote special attention to minority groups as they experience a stronger magnitude of discrimination and lack of inclusion in the workplace. It seems that in the South African context; discrimination may still be present but in a more unobtrusive and subtle form as opposed to the Western context where more severe forms of discrimination manifest. These manifestations of discrimination in the Western context could be owing to the 9/11 attack whereas organisations in South Africa take a more secular approach which does not accommodate the needs of Muslim women in particular.

This study was therefore unique as limited research has focused on Muslim women in South Africa but also one of the very few to focus on a certain demographic of Muslim women in South Africa. To investigate this specific sample, regression analyses were performed and found unexpected results. Although majority of the results were non-significant, the significant results indicate that Muslim women who perceived religious discrimination may infer a lack of inclusion in their organisation. The findings of the present study may make a valuable practical and theoretical contribution to discrimination and inclusion research by creating an understanding of how the relationship works between these two variables. Additionally, the present study holds important practical implication for workplaces in KZN to create a more inclusive work for environment for Muslim women.

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APPENDICES

Appendix A: Descriptive Statistics of Birth Town and Town of Workplace**Table A1***Sample Demographics (N=75)*

Variable	Category	Frequency	Percentage
Birth Town	Stanger	17	22.1%
	Durban	17	22.1%
	Richards Bay	3	5.2%
	Malvern	1	1.3%
	Chatsworth	11	14.3%
	Tongaat	1	1.3%
	Phoenix	1	2.6%
	Belfast	1	1.3%
	Overport	2	2.6%
	Durban CBD	4	5.2%
	Port Shepstone	3	3.9%
	Eshowe	1	1.3%
	Empangeni	1	1.3%
	Verulam	2	2.6%
	Westville	2	2.6%
	Isipingo	1	1.3%
	Shallcross	1	1.3%
	Hillcrest	1	1.3%
	Pietermaritzburg	5	6.5%
	Town of Workplace	Stanger	10
Durban CBD		10	13.0%
Stanger CBD		1	1.3%
Umhlanga		7	9.1%
Richards Bay		8	11.7%
Malvern		1	1.3%
Berea		1	1.3%
Durban		15	19.5%
Ballito		3	3.9%
Chatsworth		2	2.6%
La Mercy		0	1.3%
Hillcrest		1	1.3%
Sydenham		1	1.3%
Prospecton		1	1.3%
Durban North		1	1.3%
Central Durban		1	1.3%

Reservoir Hills	1	1.3%
Maydon Wharf	1	1.3%
Westville	2	2.6%
Overport	1	1.3%
Isipingo	1	1.3%
Tongaat	2	2.6%
Mayville	1	1.3%
Port Shepstone	1	1.3%
Pietermaritzburg	1	1.3%
Stanger Heights	1	1.3%

Appendix B: Ethical Approval Form



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12 07 2021

Coral Ponnadu
 School of Management Studies
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 REF: REC 2021/07/010

The Role of Muslim Identity on Perceived Workplace Religious Discrimination of Muslim Women in the Workplace: a focus on Kwa-Zulu Natal, South Africa

We are pleased to inform you that your ethics application has been approved. Unless otherwise specified this ethical clearance is valid until 31-Dec-2022 .

Your clearance may be renewed upon application.

Please be aware that you need to notify the Ethics Committee immediately should any aspect of your study regarding the engagement with participants as approved in this application, change. This may include aspects such as changes to the research design, questionnaires, or choice of participants.

The ongoing ethical conduct throughout the duration of the study remains the responsibility of the principal investigator.

We wish you well for your research.

2021.07.12
 08:51:57 +02'00'

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Appendix C: Cover letter



Dear Participants

You are invited you to partake in a research project which I am conducting as part of my Master's degree in Organisational Psychology at the University of Cape Town. The primary aim of this study is to investigate Muslim women's experiences in the South African workplace context. Your participation is important as you will be contributing toward a better understanding of this important field of study.

The information that you share will be kept anonymous and cannot be traced back to you or your organisation. The data that we collect will be kept confidential and the results of the study will be used for academic purposes only. There are no known risks or dangers to you associated with this study. The questionnaire should take approximately 30 minutes to complete. Your participation is voluntary, and you may withdraw at any point during the study.

By ticking the box at the bottom of the page, you are acknowledging that your participation in this study has been of your own free will.

If you have any questions or concerns about completing the questionnaire or about this study, you may contact me at pnnacor001@myuct.ac.za. Alternatively, you can contact my supervisor, Zaakiyah Sait, at zaakiyah.sait@uct.ac.za.

I consent to participate in this study

Appendix D: Psychological Identity Scale

Please indicate how much you agree or disagree with each statement by checking the answer that applies best to you.

Strongly disagree; Somewhat disagree; Not sure/neutral; Somewhat agree; Strongly agree

1. I have a lot in common with other Muslims.
2. I feel strong ties to other Muslims.
3. I find it difficult to form a bond with other Muslims
4. I don't feel a sense of being "connected" with other Muslims.
5. I really "fit" with other Muslims.
6. In a group of Muslims I really feel that I belong
7. I often think about the fact that I am a Muslim
8. Overall, being a Muslim has very little to do with how I feel about myself
9. In general, being a Muslim is an important part of my self-image
10. The fact that I am a Muslim hardly ever enters my mind
11. I am not usually conscious of the fact that I am a Muslim
12. Being a Muslim is an important reflection of who I am
13. In my everyday life, I often think about what it means to be a Muslim
14. In general, I'm glad to be a Muslim
15. I often regret that I am a Muslim
16. I feel good about being a Muslim
17. Generally, I feel good when I think about myself as a Muslim

Appendix E: Behavioural Identity Scale

Please indicate how much you agree or disagree with each statement by checking the answer that applies best to you.

Never; rarely; sometimes; often; very often

1. I pray 5 times a day
2. I contribute to charity
3. I fast during Ramadan
4. I think about my pilgrimage to Mecca
5. I am active in Muslim organisations
6. I refer to the hadith when determining how to behave
7. I read the Quran
8. I attend the mosque
9. I eat halal food

Appendix F: Visible Identity Scale**When considering modest dress how frequently do you cover your:***Never; rarely; sometimes; often; very often*

1. Face
2. Head
3. Throat
4. Legs to your knee
5. Legs to your ankles
6. Arms to your elbow
7. Arms to your wrists
8. Wear loose fitting clothing

How often do you wear a hijab in the following contexts?*Never; Rarely; Sometimes*

1. Mosque
2. Work/University/School
3. Shops
4. Restaurants
5. Entertainment venues
6. Post office/Bank/Government office
7. Public transport
8. Job interviews

Appendix G: Comfortability Across Contexts Scale**How comfortable do you feel wearing hijab in the following context?***Very Uncomfortable; uncomfortable; Neutral; Comfortable; Very comfortable*

1. Mosque
2. Work/University/School
3. Shops
4. Restaurants
5. Entertainment venues
6. Post office/Bank/Government office
7. Public transport
8. Job interviews

Appendix H: Perceived Workplace Religious Discrimination

Please rate how often during your life in the workplace you have had the following experiences:

1. I felt disrespected because of my religious views [PP]
2. I was ignored because I am a religious person [PP]
3. People assumed things about me because of my religion [NL]
4. I felt inclined to keep my religious affiliation private [CS]
5. I was afraid of others finding out about my religious beliefs [CS]
6. Felt socially avoided by others due to my religion [PP]
7. I was passed over for opportunities due to my religion [PP]
8. I sense hostility from others because of my religious affiliation [PP]
9. I have heard people make unfriendly remarks about my religion [NL]
10. Others hold negative stereotypes of people with my religion [NL]
11. I do not feel free to express who I am religiously [CS]

Appendix I: Workplace Social Inclusion

1. I feel like an accepted part of the team
2. I feel included in most activities at work
3. Sometimes I feel like an outsider

Appendix J: Reliability Analysis on Psychological Identity Scale

Table J1

Corrected Item-Total Correlations for the PI scale

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I have a lot in common with other Muslims.	.210	.797
I feel strong ties to other Muslims.	.421	.783
I find it difficult to form a bond with other Muslims	.436	.782
I don't feel a sense of being "connected" with other Muslims.	.327	.789
I really "fit" with other Muslims.	.459	.780
In a group of Muslims I really feel that I belong	.388	.785
I often think about the fact that I am a Muslim	.341	.789
Overall, being a Muslim has very little to do with how I feel about myself	.407	.787
In general, being a Muslim is an important part of my self-image	.603	.774
The fact that I am a Muslim hardly ever enters my mind	.656	.764
I am not usually conscious of the fact that I am a Muslim	.440	.782
Being a Muslim is an important reflection of who I am	.573	.775
In my everyday life, I often think about what it means to be a Muslim	.196	.795
In general, I'm glad to be a Muslim	.320	.790
I often regret that I am a Muslim	.441	.781
I don't feel good about being a Muslim	.114	.797
Generally, I feel good when I think about myself as a Muslim	.385	.789
Just thinking about the fact that I am a Muslim gives me bad feelings	.015	.801

Table J2*Corrected Item-Total Correlations for the PI scale*

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I feel strong ties to other Muslims.	.380	.799
I find it difficult to form a bond with other Muslims	.463	.793
I don't feel a sense of being "connected" with other Muslims.	.365	.801
I really "fit" with other Muslims.	.449	.794
In a group of Muslims I really feel that I belong	.330	.803
I often think about the fact that I am a Muslim	.332	.805
Overall, being a Muslim has very little to do with how I feel about myself	.385	.805
In general, being a Muslim is an important part of my self-image	.635	.785
The fact that I am a Muslim hardly ever enters my mind	.685	.774
I am not usually conscious of the fact that I am a Muslim	.481	.792
Being a Muslim is an important reflection of who I am	.557	.789
In general, I'm glad to be a Muslim	.344	.803
I often regret that I am a Muslim	.453	.794
Generally, I feel good when I think about myself as a Muslim	.405	.802

Appendix K: Reliability Analysis on Behavioural Identity Scale

Table K1

Corrected Item-Total Correlations for the BI Scale

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I pray 5 times a day	.451	.634
I contribute to charity	.530	.631
I fast during Ramadan	.017	.695
I think about my pilgrimage to Mecca	.223	.679
I am active in Muslim organisations	.646	.577
I refer to the hadith when determining how to behave	.529	.615
I read the Quran	.562	.612
I attend the mosque	.284	.686
I eat halal food	-.195	.724

Table K2

Corrected Item-Total Correlations for the BI Scale

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I pray 5 times a day	.481	.718
I contribute to charity	.533	.717
I am active in Muslim organisations	.662	.661
I refer to the hadith when determining how to behave	.488	.715
I read the Quran	.577	.696
I attend the mosque	.322	.774

Appendix L: Reliability Analysis on Visible Identity Scale

Table L1

Corrected Item-Total Correlations for the VI scale

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Face	.401	.935
Head	.874	.918
Throat	.848	.918
Legs to your knee	.398	.929
Legs to your ankles	.690	.923
Arms to your elbow	.564	.925
Arms to your wrists	.701	.922
Wear loose fitting clothing	.446	.928
Mosque	-.190	.947
Work/University/School	.818	.919
Shops	.923	.916
Restaurants	.930	.915
Entertainment venues	.917	.915
Post office/Bank/ Government office	.882	.917
Public transport	.907	.916
Job interviews	.622	.925

Table L2*Corrected Item-Total Correlations for the VI scale*

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Face	.449	.955
Head	.889	.941
Throat	.861	.941
Legs to your knee	.380	.950
Legs to your ankles	.697	.945
Arms to your elbow	.554	.947
Arms to your wrists	.712	.944
Wear loose fitting clothing	.449	.949
Work/University/School	.829	.941
Shops	.926	.939
Restaurants	.932	.939
Entertainment venues	.923	.939
Post office/Bank/ Government office	.876	.940
Public transport	.903	.939
Job interviews	.601	.948

Appendix M: Reliability Analysis on Comfortability Across Contexts

Table M1

Corrected Item-Total Correlations for the Comfortability Across Contexts Scales

	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Comfortable in Mosque	.038	.946
Comfortable in Work/University/School	.761	.873
Comfortable in Shops	.836	.867
Comfortable in Restaurants	.773	.869
Comfortable in Entertainment venues	.846	.861
Comfortable in Post office/Bank/Government office	.896	.858
Comfortable in Public transport	.885	.858
Comfortable in Job interviews	.677	.880

Appendix N: Multiple Regression with Perceived Religious Discrimination as Outcome Variable

Figure N1

Matrix Scatter of the Relationships between the Variables showing Linearity

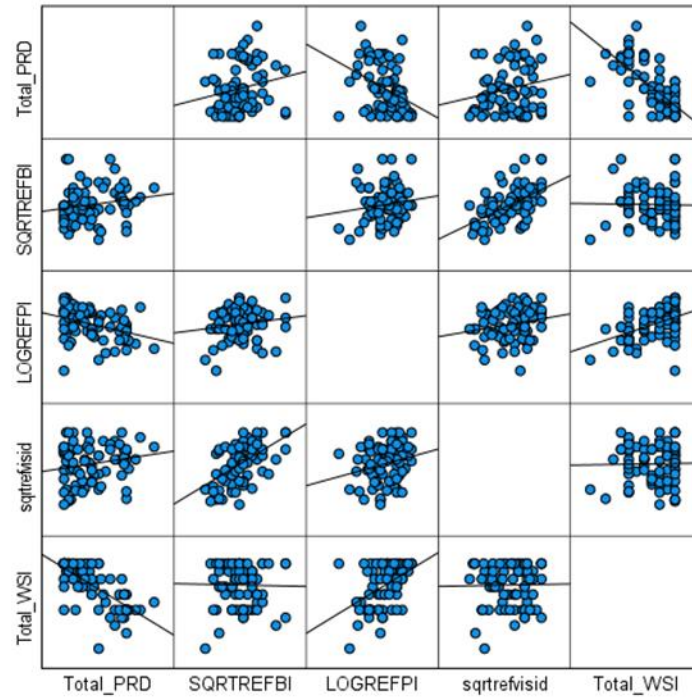


Table 1*Collinearity Statistics showing that No Multicollinearity was Present*

Tolerance	VIF
1.000	1.000
.798	1.252
.798	1.252
.791	1.264
.774	1.291
.969	1.031
.789	1.267
.752	1.330
.706	1.416
.688	1.454

Figure N2

Histogram showing Normal Distribution after Log Transformation

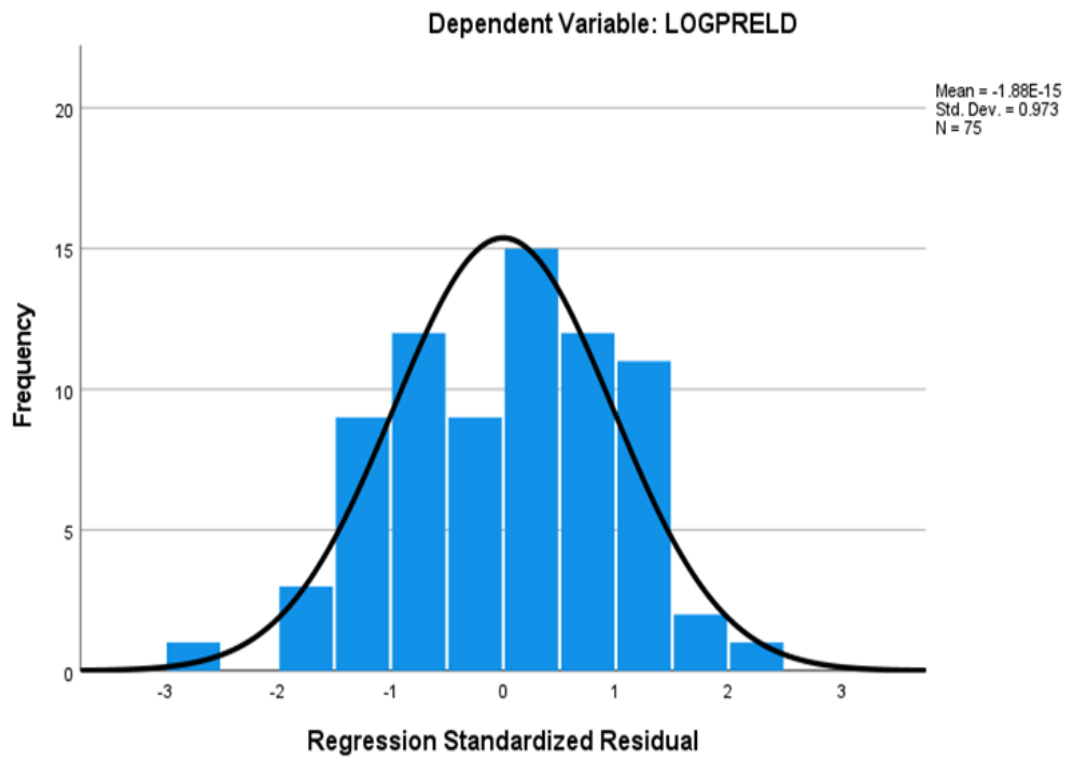


Figure N3

Normal P-P Plot showing Normal Distribution

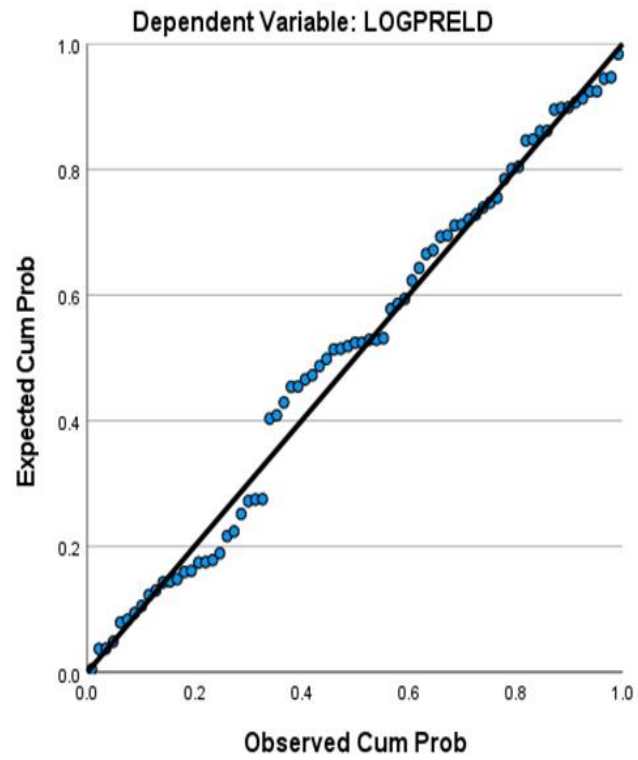
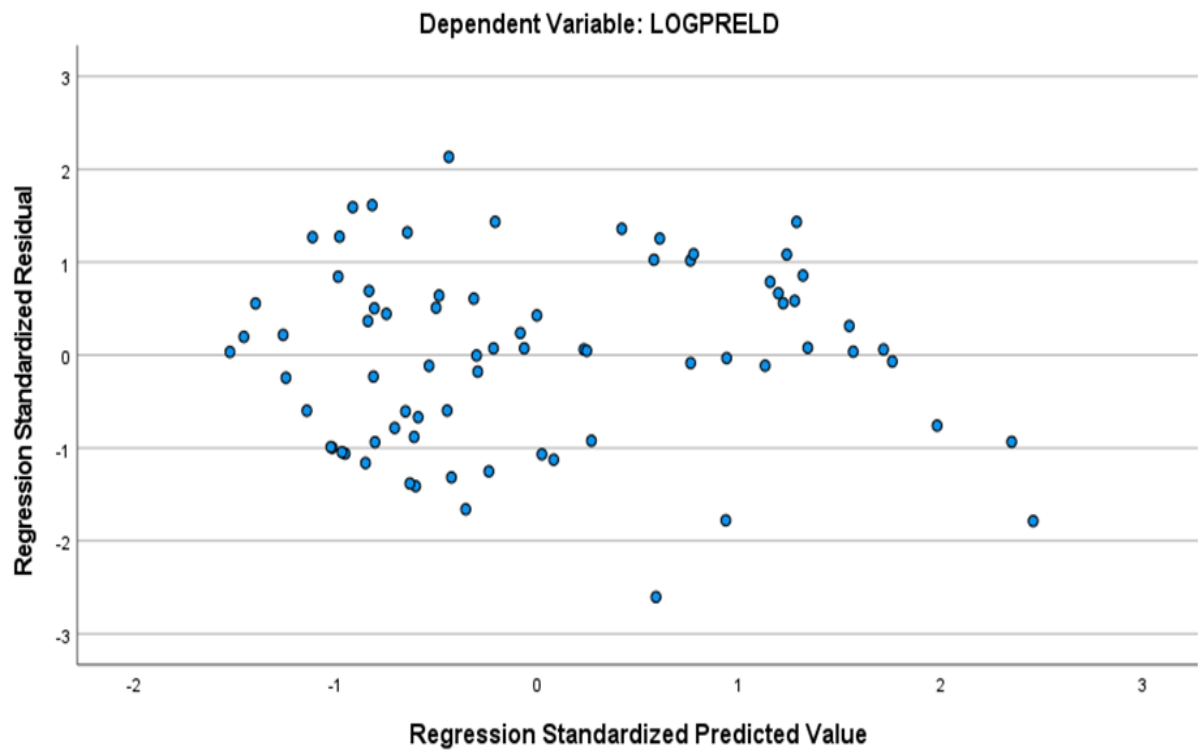


Figure N4

Scatterplot showing *Homoscedasticity*



Appendix O: Hierarchical Multiple Regression with Workplace Social Inclusion as Outcome Variable

Figure O2

Histogram showing Normal Distribution

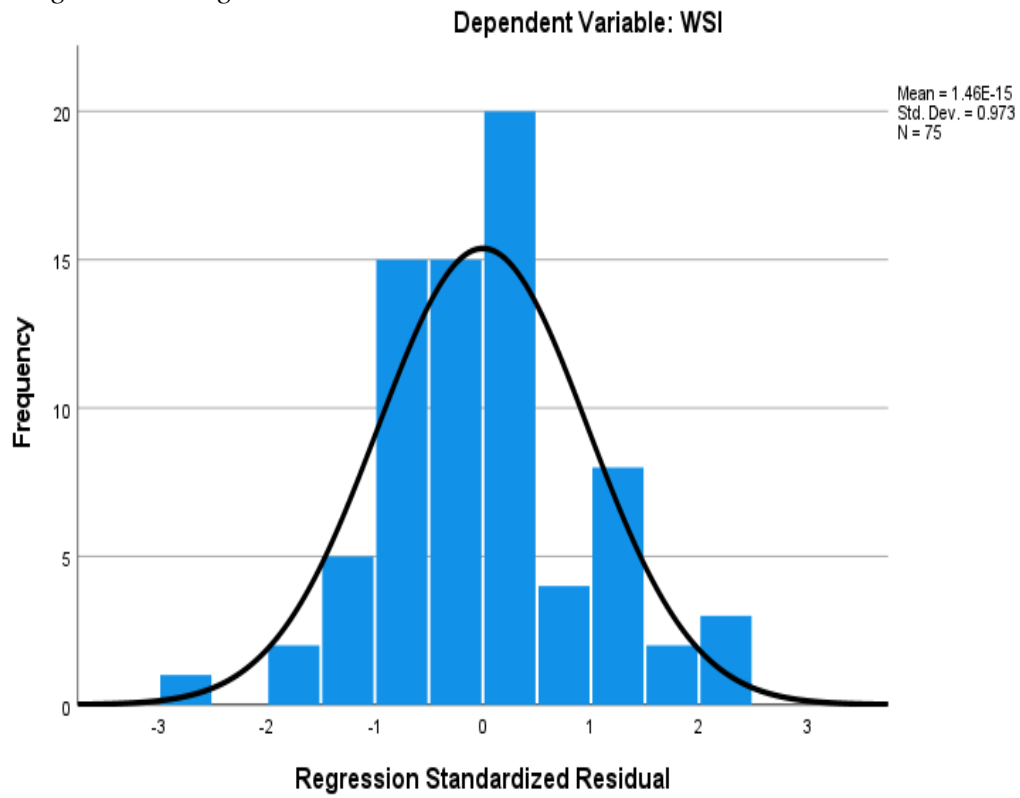


Figure O2

Normal P-P Plot Showing Normal Distribution

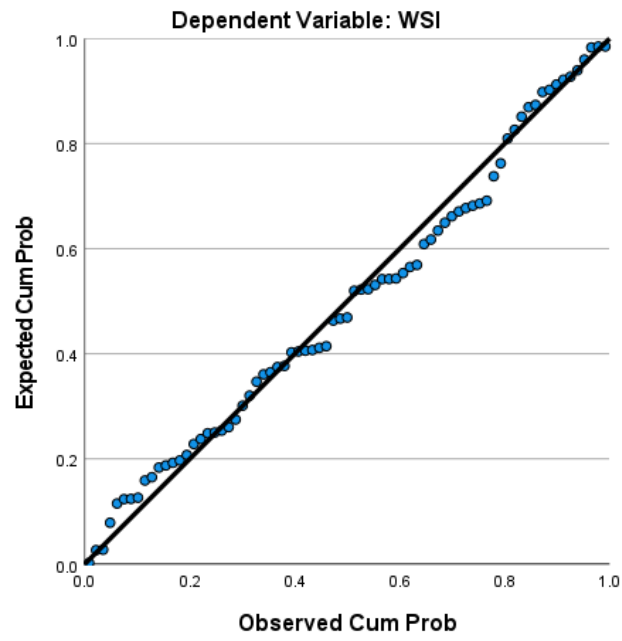


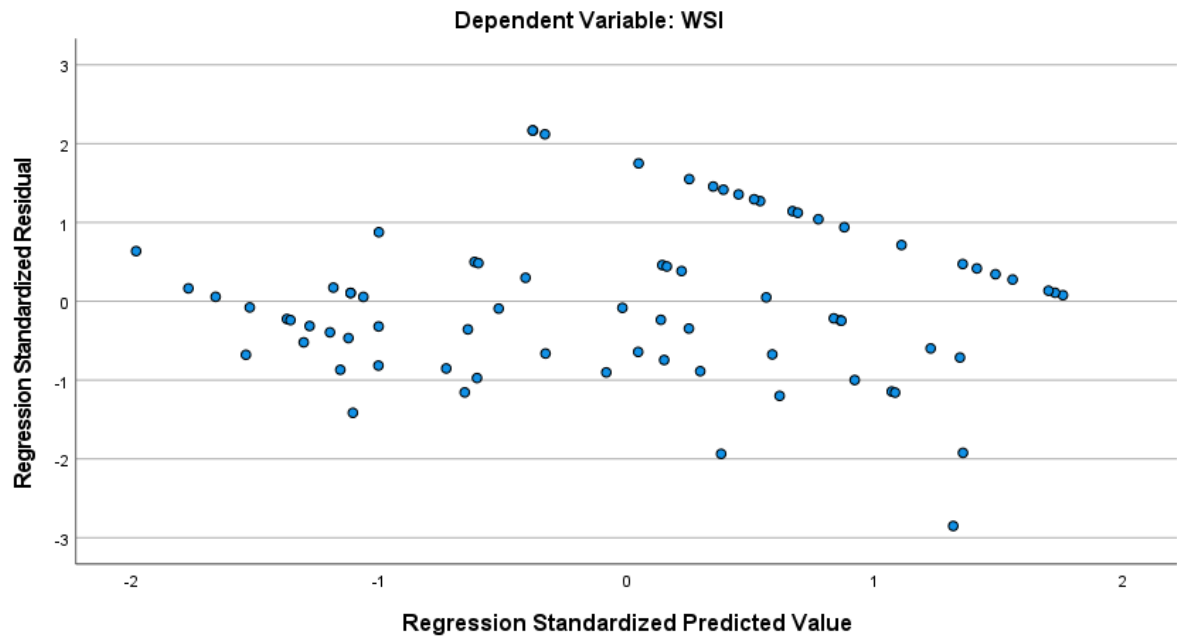
Figure O3*Scatterplot Showing Homoscedasticity*

Figure O4

Matrix Scatter of the Relationships between the Variables showing Linearity

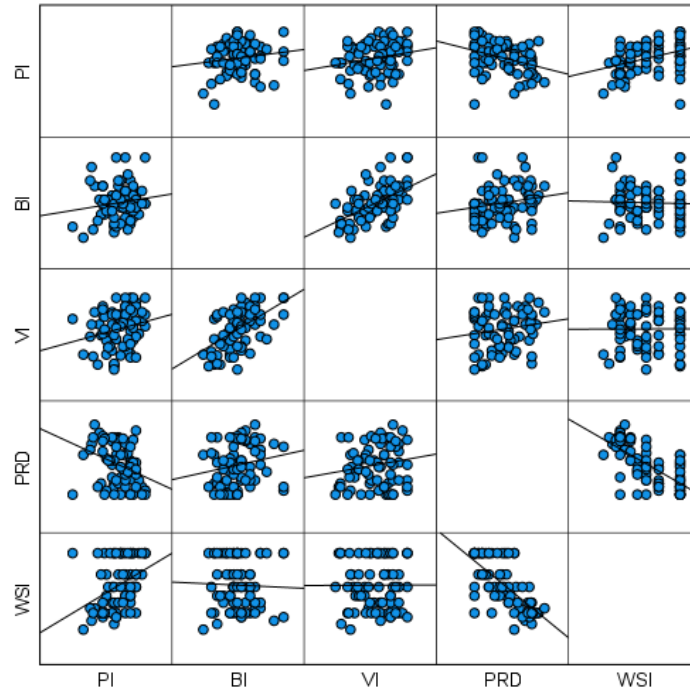


Table O1*Collinearity Statistics showing that No Multicollinearity was Present*

Tolerance	VIF
.951	1.052
.708	1.412
.690	1.450
.799	1.252
.694	1.440
.672	1.488
.805	1.242