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Repercussions of the Mechanistic Dehumanization of Muslim Americans, Resilience, and Sustainable Communities

Melvin Walters
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Walden University

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Melvin Walters

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Abstract

Repercussions of the Mechanistic Dehumanization of Muslim Americans, Resilience, and

Sustainable Communities

by

Melvin Walters

MA, Troy University, 2015

BS, Excelsior College, 2011

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

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Abstract

There is a lack of research on the relationship between dehumanization of minority religious groups and affiliation with terrorism, which suggests a need to consider the consequences of dehumanization perceptions beyond promoting aggression. This qualitative case study addresses whether dehumanization embedded in public policies influences Muslim Americans 18 to 25 years of age, native and nonnative, to engage in homegrown terrorism. Using Schneider and Ingram's social constructions of target populations as the foundation, research questions focused on how perceptions of mechanistic dehumanization in policy design influence homegrown terrorism among Muslim- American adults. Data were acquired through archival data that included historical documents, artifacts, and recorded testimonies of U.S. senior policymakers and organizations. These data were inductively coded, and through thematic analysis, Muslim Americans' opinions and experiences with mechanistic dehumanization in policy settings were examined. Key themes indicated that during the early stages of the War on Terror, Americans dehumanized U.S. Muslims, which corresponded to support for exclusionary policies. However, there were no indications of modification to target group political orientation. The implications for positive social change include recommendations to policy makers to reevaluate social and public policies for Muslim Americans, counterterrorism practitioners, and scholars to avoid unfocused and unjust policies that impose collateral damage against all Muslims and not the intended targets of international extremists.

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Dedication

This document is dedicated to my mother and grandmother. Although they are no longer with me, the valuable lessons they shared remain ever present. Both were instrumental in helping to guide my successes and navigate my failures. Through their sacrifices and ability to overcome denigration as minority women of color, I gained the gifts of perseverance and opposition to social injustice. For this, and the life lessons they shared, I am immensely grateful.

“Hear, my son, your father’s instruction and do not forsake your mother’s teaching.”

–Proverbs 1:8

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Chapter 1: Introduction to the Study

“Genocide is not really a matter of poverty or lack of education . . . In 1959 the Hutus relentlessly robbed, killed, and drove away Tutsis, but they never for a single day imagined exterminating them. It is the intellectuals who emancipated them, by planting the idea of genocide in their heads and sweeping away their hesitations.”

–Jean Hatzfeld, 2005

At a time where dehumanizing of persons of differing cultures is predicted to become commonplace in the United States, it is important to understand the implications of dehumanization to avert escalation of violence in the United States and abroad. Examining dehumanization is also important for altering the perspectives of U.S. policymakers and citizens regarding civil rights and immigration. For instance, U.S. policy makers are concerned with the deterrence of homegrown terrorists among Muslim Americans and the promotion of religious dogma and anti-Americanism influenced by mechanistic dehumanization (“Worldwide Threats to the Homeland,” 2016). For example, over social media terrorist networks have influenced society and created anger against innocent immigrants and Muslims (Washington Post Staff, para. 7, p. 2). The Islamic State of Iraq and the Levant has become the preeminent terrorist threat because of its increasing ability to direct and inspire attacks against a wide range of targets around the world (Clapper, 2016).

Research has suggested that the impulse to join a terror organization arises from a desire to belong to a group in a context where would-be terrorists are excluded from, repulsed by, or incapable of successful integration into a Western community (Sageman,

2004). Thus, dehumanization through implicit messaging toward Muslim Americans amplifies the threat of the group's affiliation with terror organizations. Further, coupled with an increase in the number of sympathizers and a growing segment of U.S. society willing to dehumanize Muslim Americans, an increase in radicalization is a growing prospect for the group. The prospect of an indigenous culture revolting due to characterization or labeling increases because "at the core of evil is the process of dehumanization by which certain other people or collectives of them, are depicted as less than human, as noncomparable in humanity or personal dignity to those who do the labeling" (Zimbardo, 2011, para. 1). Hence, the stereotypical behavior of in-groups is to send illicit messages useful in creating resentment, contributing to the recruitment of would be terrorists and inciting violence among out-groups.

Previous investigations of dehumanization and the willingness to commit acts of terror have revealed a range of contributing factors. However, previous studies have tended to only address aggression as the central consequence. Although previous research has accounted for negative consequences among Muslim Americans, there is a need to explain the outcomes of mechanistic dehumanization such as optimism, resilience, and sustainability within the Muslim-American community (see Haslam & Loughnan, 2014). Dehumanization research has been focused on the negative aspects of dehumanization (e.g. war, genocide, and objectification) rather than consequences aside from promoting violence (Acevedo & Chaudhary, 2015). For example, there is a lack of studies on individual's perceptions of the group they belong to being viewed as less human (Acevedo & Chaudhary, 2015).

The present study was conducted to examine mechanistic dehumanization as an undertheorized and empirically underdeveloped phenomenon beyond aggression (see Haslam & Loughnan, 2014). The influences of dehumanization (e.g. inequality, alienation, and sanctions imposed on Muslim Americans) shape negative experiences and foster aggression. However, determining how mechanized dehumanization affects an increase in Muslim Americans' affiliation with the Islamic State of Iraq and the Levant and other terror groups needs to be explored. Thus, I examined how mechanistic dehumanization embedded in public policies influence Muslim Americans political orientation to engage in a "new terrorist" culture. Second, I investigated linkages between the practitioners of Islam, Muslim Americans, residing in the United States and their engagement in politically motivated violence. The present study can provide information on the unintended consequences emerging from policy discourse such as politically motivated violence, socially constructed groups' emergence from negative constructions, and disruptive politics.

The chapter characterizes the capacity of dehumanization to reduce social relatedness and delegitimize minority groups. The chapter also describes the central question undertaken and the affected population. In addition to specifying the power to disenfranchise the population, the chapter explains the need to reevaluate the phenomenon's influence on their radicalization. In terms of methodology, the chapter outlines the theoretical framework and nature of the study, including, study type, design, research relationships, settings, participant selection, data collection methods, and data

analysis. Finally, the chapter presents key terms, limitations of previous research, and additional issues addressed within the study.

Background

The following selection of literature provides the most relevant published scholarly knowledge on dehumanization. Further, the literature provides the circumstances in which mechanistic dehumanization may influence the escalation of terrorism among Muslim-American adults to create heightened collective security concerns for the United States and their partners in the War on Terror (WOT). For instance, as of 2017, Federal Bureau of Investigation (FBI) officials claim to be tracking more than 1,000 homegrown violent extremists in the United States and have reported an increase of more than 200 homegrown jihadist cases in the United States since September 11, 2001. Additionally, citizens of other nations have experienced an increase in terror related incidents: in 2016, approximately 75% of terror related fatalities were in the Middle East (19,121) and Africa (6,591), just under one-quarter in South (7,774) and Southeast Asia (635), around 1% in Europe (350), and less than 0.5% in the Americas (Roser, Nagdy, & Ritchie, 2018).

Following years of military action to remove violent extremists from regions designated by the United States as strategically important, the emergence of U.S. homegrown terrorists indicates a significant shift in strategies among terror groups as well as difference values of U.S. democracy. Further, the increase of U.S. homegrown terrorists leads to questions regarding the legitimacy and justification of acts of terror when members of the United States commit them. More U.S. homegrown terrorists also

create the need for modification and clarification of U.S. legal policies toward U.S. citizens engaging in terrorism. Designation of U.S. citizens as foreign fighters and engagement as combatants creates disorder in the U.S. judiciary. Additionally, the increase of U.S. homegrown terrorists perpetrates enhanced restrictions and enforcement of personal security measures in the United States. Therefore, it is essential that U.S. policymakers and terror experts reevaluate the factors that influence radicalization and acts of terror. Reevaluation of the influences of terror activity can lower heightened threat levels that influence U.S. citizens psychologically and overburden U.S. security personnel and citizens.

Historically, in the wake of interpersonal violence, as is being carried out by U.S. homegrown terrorists against targets abroad, the restriction of individual freedoms has often followed. The pattern is observable at various levels of analysis, including the national level and personal levels. For example, at the national level, U.S. policymakers' execution of travel ban restrictions under Proclamation No. 9645 to enhance national security because of interpersonal violence abroad and the potential for violence in the United States (White House, 2018). At the personal level, restrictions resulting from interpersonal violence include increases in vigilance programs, which are aimed at diverting terror attacks through modified and increased screening. Efforts may include modifications in security screening for rail, air, and other transportation modes (White House, 2018).

In addition to the measures created by homegrown terrorism, reevaluation of the factors asserted to influence radicalization is essential because irrational extremist models

previously used to identify the pathways to radicalization do not explain the current motives of U.S. homegrown terrorists. Previous models claim that that personality disorders or psychological factors precede radicalization and future terror activity; however, researchers have challenged this claim. Crenshaw (1981) argued that terrorist groups make calculated actions and terrorism is a “political behavior resulting from the deliberate choice of a rational actor” (p. 379). Similarly, Silke (as cited in Crenshaw, 1981, 2000) argued that using psychology to define terrorists has only led to bias (see also Cronin, 2006). Inconsistent with previous claims, new terrorists may part in the American radical, conspiratorial right because of beliefs that a faction can create a new world with immediate action (Crenshaw, 2000). For example, Sageman (2004) theorized that Muslims seek the revival and restoration of Islamic prominence through global jihad, which has corrupted Islam and requires a defense and spread of God’s message throughout the world. Further, Cronin (2006) argued “few serious attempts are made to evaluate the conditions or characteristics that enable individuals to resort to terrorism from a broader historical and political context” (p. 7).

As an alternative to personality disorders or psychological factors, public policy experts have explained new terrorism through weakened moral restraints on violence. For example, Kelman (1976) argued that hostility generates violence indirectly by dehumanizing victims, suggesting that no moral relationship with the victim inhibits or constraints the victimizers’ violent behavior. Likewise, Opatow (1990) investigated the moral dimensions of dehumanization; however, he suggested that dehumanization is an extreme form of moral exclusion that promotes social conflict and feelings of

unconnectedness, which can lead to genocide and indifference to others' suffering. Haslam (2006) also suggested that dehumanization is interpersonal and occurs outside the domains of conflict; the dehumanization process denies human nature and through labeling (stereotyping) social relatedness is reduced. Further, Schneider and Ingram (1993) speculated that policy manipulation (the conduct of activities whereby particular groups benefit and burden others) creates a lack of relatedness, which promotes aggressive behaviors across socially constructed groups (i.e., advantaged, deviants, contenders, and dependents) including terrorism. According to Schneider and Ingram, politicians manipulate policy to achieve their goals of reelection, which keeps deviant groups in their current state to appease powerful socially constructed groups. This policy manipulation aimed at deviant groups creates a social unrelatedness among group members and sends implicit messaging regarding their worth. Manipulation of policies aimed at deviant groups can persist without support from the judiciary, media, economic resources or active participation from the targeted grouped (Schneider & Ingram, 1993).

Superficially, Schneider and Ingram's (1993) suggestion that deviant groups are socially constructed (stereotyped) by abusers for their self-interest presents greater merit and plausibility than current irrational extremist models. However, an aspect of this suggestion still needs to be explained—when deviant groups exhibit the capacity to garner support, demonstrate economic means, and reject their social construction, few emerge from their social constructions. Thus, the present study was conducted to examine Muslim-American adults 18 to 25 and their affiliation with terror groups, which maintains their deviant status that has been amplified since the September 11, 2001 terror

attacks on the Pentagon and the World Trade Center. I questioned how mechanistic dehumanization influences interpersonal violence (terrorism) among these Muslim-American adults and how they move out of their social construction to achieve sustainable communities. The study will function as an exploration of the social cognitive dimension of mechanistic dehumanization through an application of social constructions of target populations theory (Schneider & Ingram, 1993). I examined the influence of mechanistic dehumanization in public policy manipulation to create moral exclusion (social unrelatedness) as a catalyst for interpersonal violence.

Origins of Mechanistic Dehumanization

In 1994, more than 800,000 Rwandans, mainly Tutsis, were massacred in a genocide that lasted 100 days—at the core of the insurrection was the derogatory term *cockroach* as a metaphor for acts of genocide (Hatzfeld, 2005). Similar phrases have served as tools for underlining aggression, propaganda, and war between in-groups, out-groups, and classes for centuries. For example, in the Pacific War the terms *Slopes* and *Dinks* emerged as epithets to describe the Japanese and Chinese (dink, 1965.; slope, 1860). Similarly, in Vietnam, U.S. Marines invoked the term *Gooks* (against the North Vietnamese and the Vietcong, which emerged as a derogatory description of the people of Haiti and Niguarda during the American occupation of those countries (gook, 1915.; Pentagon Papers, 1971). The use of derogatory terms to invoke violence was not limited to American soldiers; the Vietcong and NVA forces coined the phrase “GIac My,” which meant “American invader” to refer to them as imperialists (“Translations on North

Vietnam,” 1971). In all cases, the unrestricted use of these terms eased the user’s ability to conduct aggression and unleash anarchy through in-group and out-group detachment.

Similar to the use of derogatory terms, dehumanization involves descriptors or labels to construct someone denied of humanness (Haslam, 2006). Mechanistic dehumanization finds its origin in technology, and medicine, often serving as metaphors to describe persons that lack human flexibility and emotionality (Haslam, 2006). Mechanistic dehumanization is an everyday social phenomenon rooted in ordinary social interactions among groups, and it is not restricted to intergroups or conditions of conflict (Haslam, 2006). For example, within the medical context, a perception of medical professionals using distancing and coping techniques to deal with the dying is perceived to deny doctors empathy for the patient (Schulman-Green, 2003). However, dehumanization is primarily a way to release aggression or gain distance from morals (Haslam, 2006). Further, dehumanization can be linked to societal processes like alienation, suggesting that the phenomenon is a condition of isolation and social instability resulting from a breakdown of standards and values in an individual or group (Horton, 1964). Thus, dehumanization is viewed more consistently with the type of dehumanization identified by Thomas Szasz’s critique of medical and psychiatric classification that dehumanizes people by treating them as defective (as cited in Haslam, 2006). According to Szasz, mechanistic dehumanization is a “biological psychiatry deterministic explanations and coercive treatments that relieve individuals of their autonomy and moral agency” (as cited in Haslam, 2006, p. 253).

Repositioning dehumanization within the domain of technology, *technology dehumanization* refers to the reduction of humans to machines (Montague & Matson, as cited in Haslam, 2006, p. 253). People pursuing such efficiency may project automation like rigidity and conformity, taking an approach to life that is unemotional, apathetic, and lacking in spontaneity (Montague & Matson, as cited in Haslam, 2006). For example, compulsive obedience can be linked to mechanized behavior and the scientific revolution (Montague & Matson, as cited in Haslam, 2006). Additionally, Turkle stated that humans like computers lacked “the essence of human nature,” and mechanistic dehumanization is a lack of emotion, intuition, spontaneity, soul, or spirit (as cited in Haslam, 2006, p. 254). By elaborating on the effects of mechanistic dehumanization through technology, Nissenbaum and Walker also asserted that social relatedness is a dehumanizing effect of computer usage, suggesting that computer use reduces social relatedness (as cited in Haslam, 2006).

The 1990s ushered in new domains for dehumanization research including connections with genocidal conflict and war (Chalk & Jonassohn, 1990). Mithen reasoned that labeling people as objects creates social unrelatedness or moral exclusion (as cited in Haslam, 2006). For example, dehumanizing images depicting ethnicities denies people of their cognition and culture to show them as barbarian (Jahoda, as cited in Haslam, 2006, p. 252). Further, *objectification* is the denial of qualities associated with meaning, interest, and compassion (Barnard, as cited in Haslam, 2006). Mechanistic dehumanization relevancy using the Go/No-Go Association Task proposed by Nosek and Banaji (2001) also demonstrates that groups not normally dehumanized may be likened to

animals or machines (see also Haslam, 2006; Loughnan & Haslam, 2005). Supporting this suggestion, Haslam (2006) distinguished between two forms of dehumanization: animalistic and mechanistic dehumanization. Haslam concluded, “mechanistic dehumanization in contrast to animalistic dehumanization involves the objectifying denial of essentially human attributes to people toward whom the person feels psychologically distant and socially unrelated” (p. 262). Haslam also suggested characteristics attributable to mechanistic dehumanization (a view of others as an object or automaton-like) include inertness, coldness, rigidity, fungibility, and lack of agency; alternatively, denying uniquely human attributes to others represents them as animal like. Both of these characterizations deny groups of humanity and delegitimize them to label them as deviant (Bar-Tal, as cited in Haslam, 2006).

In addition to dehumanization leading to the label of “deviant,” it can also lead to violent behavior. Kelman investigated the moral dimensions of dehumanization and argued that hostility generates violence indirectly by dehumanizing victims (as cited in Haslam, 2006). Further, Kelman suggested that no moral relationship with the victim inhibits or constrains the victimizers’ violent behavior (as cited in Haslam, 2006). According to Fiske, having a distanced orientation toward victims allows people to disregard the existence of other people as social equals (as cited in Haslam, 2006). Dehumanization involves denying a person “identity” and “community,” divesting the person of the capacity to make choices, dependent, and removing them as part of an interconnected network of individuals who care for each other (Kelman, as cited in Haslam, 2006). Opatow (1990) also argued that dehumanization is an extreme form of

moral exclusion and that social conflict and feelings of unconnectedness are promoted by exclusion from the moral community.

The perspectives on dehumanization share several important similarities and influences for the present investigation. In addition to providing the origin and typology of mechanistic dehumanization, the perspectives provide an explanation of the reduction in social relatedness from dehumanization and delegitimization of groups. Based on these perspectives, social relatedness is eliminated through hostility that indirectly generates violence, and the removal of victims of dehumanization as part of an interconnected network of individuals results in exclusion from the moral community (Haslam, 2006). Therefore, I investigated Muslim-American adults' perceptions of mechanistic dehumanization to understand whether and to what extent labeling of the group influences violence. The neglected components of previous investigations include why target populations are dehumanized and the tools used to dehumanize. To gain insight into these neglected components, I considered mechanistic dehumanization's influence on the escalation of collective security concerns emanating from the rise of homegrown terrorism among Muslim-American adults.

Problem Statement

Dehumanization research has been focused on the negative aspects of dehumanization (e.g., war, genocide, and objectification) rather than consequences beyond the promotion of violence (Haslam & Loughnan, 2014). In addition, systematic examination of dehumanization's influence on minority religious groups remains undertheorized (Chaudhary & Acevedo, 2015; Frey, 2018). However, research has

attributed the increases in terrorism in the United States to Muslim Americans engaging in terrorism. As of 2017, FBI officials claim to be tracking more than 1,000 homegrown violent extremists in the United States. Furthermore, officials report an increase of more than 200 homegrown jihadist cases in the United States since September 11, 2001. The escalation of terrorism among Muslim-American adults creates heightened collective security concerns for the United States and its allies. Therefore, I conducted this qualitative case study to examine whether dehumanization contributes to the escalation of homegrown terrorism among Muslim-American adults. The study will also address unintended consequences from dehumanization in policy design such as oversubscription of policies aimed at dependent or deviant groups (Schneider & Ingram, 1993).

Purpose of the Study

The purpose of this study was to obtain an in-depth understanding of the consequences to targets of dehumanization in the policy design process. The study is an examination of a single case consisting of a population of 30 Muslim-American adults, 18 to 25 years of age, native, and nonnative, residing in five separate regions within the United States. The population is ethnically diverse; it consists of Blacks, Whites, Asians, and Hispanics. Population diversity also includes gender (male and female), and varying origins, education, incomes, and employment statuses. I investigated how perceptions of dehumanization in policy design influence homegrown terrorism among this sample to determine whether there is an observable relationship between mechanistic dehumanization of the minority religious group and their affiliation with terrorism. Through the social constructions of target populations theory (Schneider and Ingram,

1993), I looked at whether U.S. policies have motivated a minority religious group to adopt the “lone wolf” terrorism paradigm, which may explain how mechanistic dehumanization and policy design interact to influence the political orientations of Muslim Americans.

Research Questions

The research question examined within this study is “How do perceptions of mechanistic dehumanization in public policy design influence homegrown terrorism among Muslim-American adults?” The research question was answered through four subquestions designed to elicit specific consequences related to the use of dehumanization in policy design. Among the consequences addressed, (a) how perceptions of Muslim Americans are interpreted and used in policy manipulation; (b) how Muslim Americans interpret their experiences with dehumanization in policy design; (c) how perceptions of dehumanization construct the environment of Muslim Americans, including their political orientation; and (d) what meaning Muslim Americans attribute to their experiences with dehumanization in policy design. The research question was also designed to address the need for more work to establish how dehumanizing perceptions influence human behavior and ways dehumanization is reduced (e.g., humanizing social targets, creating better intergroup interactions, and promoting similarities between groups; see Haslam & Loughnan, 2014).

Theoretical Framework for the Study

The social constructions of target populations theory served as the theoretical basis for this study. The theoretical framework acknowledges that policymakers often

create public policies for their own interest such as policymakers directing policies at socially constructed “deviant” groups such as Muslim Americans perceived to engage in terrorism (Schneider & Ingram, 1993). Public policies directed against specific groups frequently result in unintended consequences including terrorism. Schneider and Ingram (1993) posited that policy design has long-term effects such as cultural characterizations of groups, which affects behavior and well-being. These characterizations portray groups either negatively or positively through language and are social constructions or stereotypes that are created through avenues such as politics, culture, socialization, religion, and media (Edelman, 1988).

Schneider and Ingram’ (1993) framework conceptualizes four socially constructed groups: advantaged, contenders, dependents, and deviants. In the present study, I examined Muslim Americans as members of the deviant group. The present study was intended to validate Muslim Americans’ exposure to mechanistic dehumanization that suggest their problems do not matter and due to their inherent untrustworthiness and immoral character, they cannot be permitted to engage in governance (Sabatier, 2014). Moreover, consistent with Schneider and Ingram, the present study may suggest that the deviant group is more likely to participate in actions like riots and protest.

Theoretical Propositions

In addition to the social constructions of target populations theory, the present study involved three theoretical propositions offered by Ingram, Schneider, and deLeon (2006) to test the study’s central concepts. The use of Ingram et al. (2006) propositions to test the study’s central concepts ensured that I remained focused on the intended study

topic (Yin, 2017). Additionally, the propositions helped guide data collection and scope of the study as part of the framework (Miles & Huberman, 1994; Stake, 1995).

Proposition 4. This proposition suggests that policymakers, especially elected politicians, respond to, create, and perpetuate create social constructions of target groups in anticipation of public approval or approbation (Ingram et al., 2006, p. 106). I tested whether this proposition is valid.

Proposition 6. Proposition 6 is that in degenerative policymaking contexts, differences in policy designs are related to different patterns of policy change (Ingram et al., 2006, p. 112). The sixth proposition was used to test whether Muslim Americans' political participation has been curtailed. The proposition was tested by examining the implementation of the national strategy for combating terrorism and its tenet to defend U.S. citizens and interests at home and abroad as a component of the WOT campaign (U.S. Department of State, 2003).

Proposition 5. Finally, Proposition 5 suggests that social constructions of target groups can change, which public policy can affect in the unintended consequences of policy designs (Ingram et al., 2006, p. 108). Central to the research problem, I examined whether dehumanization, an underpinning of social construction, coupled with policy manipulation unintentionally influences the emergence of disruptive politics (i.e., homegrown terrorism). In addition, the fifth proposition helped test whether social constructions (labeling and stereotyping) are resistance to change. According to Ingram et al. (2006), policy designs reinforce social constructions, making them fundamentally resistant to change.

Theoretical Foundation

Schneider and Ingram's (1993) social construction of target populations provided an important perspective on the influence of policy on democracy. According to Schneider and Ingram, contradictions within the policy process lead to cyclical patterns of correction in over- and under-subscription to different target groups. Unintended consequences emerge through oversubscription of policies aimed at dependent or deviant groups and become extended to positive constructed groups (Schneider & Ingram, 1993). Groups may engage in widespread political participation, leading to demands for democracy in some form of disruptive politics (Schneider & Ingram, 1993). Disruptive politics is the use of disruptive techniques to make a political point or to change government policy, which include demonstrations, general strikes, riots, civil disobedience, revolution, insurrection, or terrorism (Schneider & Ingram, 1993). For example, the Marijuana Tax Act of 1937 was supported by claims that "marijuana caused men of color to become violent and to solicit sex from white women" as a technique used to stem increasing immigration (Burnett & Reiman, 2014, p. 2). As a result of its oversubscription, the Controlled Substance Act of the 1970s was enacted, leading to criminalization of marijuana and an increase in the use of higher forms of drugs by advantaged groups. Similarly, during the 1960s, as segregation laws aimed at dependent and deviant groups began to affect more advantaged groups of Americans through overburdening of resources, White Americans came to identify with the goals of the Civil Rights movement and violence against the government erupted, which included members of the advantaged group (Salvatore, Garcia, Hornsby, Lawson, & Mah, 2009, p. 55).

Contemporary examples of disruptive politics include the Anti Islamophobia Movement, Black Lives Matter, and U.S. national anthem protest, all oversubscriptions of polices aimed at minorities and marginalized communities.

Schneider and Ingram (1993) noted that patterns of correction do not influence all groups; dependents or deviants commonly fail to mobilize or object to policy manipulation because of group stereotyping or labeling. Schneider and Ingram's perspectives on demands for democracy do not support mobilization among all social constructed groups; however, the framework does support the likelihood of unintended consequences among labeled and stereotyped groups in policy design. Schneider and Ingram argued that social constructions provide logical connections to citizen orientation toward government, conception of citizenship, style of participation, and encouragement of affected groups to mobilize and demand democracy. Therefore, I used the theory to examine the use of mechanistic dehumanization as a phenomenon capable of contributing to the mobilization of the study's deviant target group, Muslim Americans. The framework helped explain whether dehumanization of Muslim Americans has become embedded in policies, leading to unexpected consequences like disruptive politics and negative orientations toward the government. Further, I examined whether burdening the group has resulted in diminished conception of citizenship and style of participation where select members have turned to terrorism to demand democracy.

Nature of the Study

The following section is aligned to a series of methodological questions presented by Maxell (2012). By clarifying these questions, I provide the nature of the study,

including study type, design or tradition, concept and phenomenon, research relationships (information sources, researcher, and participants), settings, participant selection, data collection methods, and data analysis. I studied the factors of mechanistic dehumanization (e.g., status, social power connection, identity, community, and social distance) to address the lack of dehumanization research (Haslam & Loughnan, 2014) and examine how mechanistic dehumanization embedded in public policies influence Muslim Americans' political orientation to engage in a "new terrorist" culture.

The first methodological question pertained to study type (Maxwell, 2012). The present investigation is qualitative case study to examine how perceptions in policy shape the political orientations of Muslim Americans to engage in homegrown terrorism. The qualitative case study research approach aligns with the interpretive constructivist paradigm (Stake, 1995, 2000). The study's consistency with the interpretive constructivist approach is distinguishable by the active role the researcher takes in constructing the interpretation of the data gathered (Stake, 1995). I pursued multiple experiences through this analytic case study research by employing structured data extraction from documents and artifacts. The research—in contrast to an inductive research approach that uses an interpretation of interview transcriptions to identify relevant topics—features a prestructured design in main topics, aspects, and categories that are predefined (see Table B1, Appendix B) in addition to a structured protocol to manage the extraction of data from artifacts (Yin, 2003).

The present qualitative study also represents the characteristics of instrumental case studies. In instrumental case studies, the research questions identify the

phenomenon, and cases are selected to support exploration of how the phenomenon exists within the case (Stake, 1995). The approach aids the study and interpretation of social or cultural events by those who participated in the event (Stake, 1995). Through an iterative process of examining probable research questions and methodologies (see Stake 1995), I determined that this research type is sufficient to answer the following research question: How do perceptions of mechanistic dehumanization in public policy design influence homegrown terrorism among Muslim-American adults?

Maxell's (2012) second methodological question considers the selection of the design and tradition. Given the complexity and interaction of the actors involved in the escalation of homegrown terrorism, I concentrated on the investigative depth case study research provides. A case study allowed the investigation of how or why questions regarding the phenomenon (Yin, 2002) and helped in understanding the complexity of a single case (Stake, 1995). In the current study, I examined the phenomenon of the consequences of mechanistic dehumanization on Muslim Americans. The study will be used to validate whether the use of the phenomenon encourages homegrown terrorism. Based on the emerging interest and complex challenge to U.S. collective security presented by the phenomenon, a case study approach was appropriate. Selection of case study research is also warranted to support or challenge prior theoretical assumptions before data collection (Merriam, 1998; Stake, 1995). I challenged previously held theoretical assumptions regarding the proposition that irrational actors carry out terrorism. Lastly, case study research permitted investigation of otherwise rare situations. Due to the sensitive nature of the subject matter, it is unlikely to get an explanation of the

target member's association with terrorism through data content extraction. Therefore, case study research supported the extraction of government and stakeholder testimony to devise descriptive data that illustrates that dehumanization modifies the political orientation of target group members and encourages homegrown terrorism.

The third methodological question established by Maxwell (2012) emphasizes describing the critical concept and phenomenon under investigation. To this point, I investigated the trend among Muslim Americans (native and nonnative) 18 to 25 years of age residing within the United States and perceived increases in their association as U.S. homegrown terrorists. I intended to reveal the causes behind the groups' increased terror affiliation through review and assessment of related literature to suggest that there is a potential link between modifications of Muslim American political orientation and dehumanization of the group. I used Schneider and Ingram's (1993) social construction of target population theory to assert that policy manipulation aimed at deviant groups creates a social unrelatedness among group members and sends implicit messaging regarding their worth. Thus, policy manipulation creates moral exclusion, which creates animosity that serves as a catalyst for aggression. The study will support the assertion that underpinning the creation of social unrelatedness exist the dehumanization phenomenon embedded in policy design.

The fourth methodological question raised by Maxwell (2012) relates to establishing research relationships and identifying potential ethical issues. Relationships with participants in this study were limited to content (testimony and oral responses) extraction from documents as the primary collection method. Because any ongoing

negotiation of persons under study seldom results in any approximation to total access, I substituted testimonies and oral responses for interviews with participants. I had active role in the interpretation and evaluation of relevant information about case history extracted from documents, records, archival sources, and physical artifacts to ethically gain the information that answered the research question. The content extraction approach permitted investigation of difficult situations. Additionally, the abundance of data related to terrorism afforded an opportunity to gather data from various sources rather than rely on access to participants requiring considerable lead times. The approach also supported attaining meaning from multiple levels of participants (e.g., policymakers, managers, or relevant stakeholders representing relationships that underpin public policy). Greater detail regarding the practicalities and advantages of the content extraction approach is in Chapter 3.

Maxwell's (2012) fifth methodological question addresses settings and participant selection including reasons for investigating and issue and conducting an examination without focusing on a desired outcome. I chose to pursue the current social setting for two reasons. First, from a public policy perspective, I am interested in understanding the emerging new terrorist paradigm from a social context. The study was used to challenge the theoretical assumption relating to the causes of terrorism that irrational actors carry out terrorism. The second reason I chose the current social setting relates to positionality, which refers to an individual's moral, ethical, political, or emotional position about the issue or research question. Because I represent a racial minority comprising 13.1% of the U.S. population, any negative influences levied on similarly disenfranchised minorities

through policy burdening are important to me (Frey, 2018). Additionally, the objective for pursuing research is usually related to a researcher's standards or experiences (Carspecken, 1996).

To achieve conduct an examination without presupposing the desired outcome (Maxwell, 2012), I selected a subjective topic and a negatively constructed population based on their perceived affiliation with terrorism. Presupposition was also reduced with a theoretical framework to test assumptions and raise additional questions related to policy setting and governance. For example, the questions include which groups should be targeted by policy, intervals of targeting, and whether the group possess the ability to surmount their social construction. Based on their perceived affiliation with terrorism following the September 11, 2001 attacks on the Pentagon and World Trade Center, Muslim Americans have emerged as the most likely targets for policy manipulation. Hence, Muslim Americans have become the targets of direct policy burdens, justifying their selection as the participant group for the present study. Because of social construction as deviants, the group has remained socially stagnant for nearly two decades following the 9/11 attacks, meaning no interval of targeting can be presupposed. Lastly, to avoid presupposing an outcome for the group. I examined how Muslim Americans who are socially constructed as deviant eliminate their constructions to create sustainable communities.

The sixth methodological question relates to data collection methods including type, use, and conduct. Researchers should consider how they will get the information needed to answer the research questions, the kinds of methods (e.g., interviews and

observations) to be used, procedures for use, and selection of the approach (Maxwell, 2012). In this study, I used primary and secondary data sources, which included peer-reviewed articles and studies and archival sources to identify meanings from content analysis (Yin, 2017). For the purpose of this study, primary sources were those where the author related their own experiences or ideas, and secondary sources are those in which the author describes or analyzes the research of others. Secondary data sources will also consist of preexisting datasets such as census data. I used data abstraction to collect the relevant information from each source to answer the research question. Relevancy was determined based on Yin's (2017) recommendation to conduct a "triage of the materials" (p. 117), which helped with the large quantity of data related to terrorism. Before triage of the data, I predefined relevant topics and inserted them into a structured protocol, which drew from the framework for the study (Yin, 2003). The protocol outlined the key information to be gathered from each case and source (primary or secondary) and served as a guide to manage and extract data from documents and artifacts (Yin, 2003). The protocol also addressed the tendency to focus on certain factors while ignoring more important or relevant influences (Searle, 1999).

The final methodological question proposed by Maxwell (2012) related to how collected data were analyzed to make sense of the data and answer the research question. For analysis, I conducted source analysis against research studies and articles, records, archival sources, and physical artifacts (see Yin, 2017). The document analysis approach extended the data (e.g., e-mail, blogs, web pages, and testimony) that qualitative researchers can collect and analyze. Data analysis occurred in two phases. The first phase

involved a preliminary data analysis of the primary case conducted simultaneously with data collection. The second phase included an in-depth analysis to determine how policies emerge from the primary case and tend to influence the study's population. To support analysis, I developed preliminary case summaries and reflections to manage collected data through both phases, similar to a case study protocol to outline the information to be gathered (Yin, 2003). To make sense of the data, I predefined topics, dimensions, and categories and inserted the themes into the structured protocol, which related to the theoretical framework and phenomenon under study. In addition to strengthening content analysis using the protocol, I used prior knowledge of the topic to devise a list of relevant search terms, which supported searches against source information and content consisting of words and phrases frequently associated with terror affiliation and policy burdening. I used NVivo software for content extraction and management, which supported initial coding and development of coding categories for each case. The software was also used in the systematic deconstruction of data into meaningful and searchable units for examination.

Definitions of Key Terms

Acculturation: Acculturation is assimilation to a different culture, typically the dominant one; the process of acculturation may influence both social and psychological wellbeing (Oxford English Dictionary, n.d.).

Assimilation: Assimilation is the process of taking in and fully understanding information or ideas. It is the absorption and integration of people, ideas, or culture into a wider society or culture (Oxford English Dictionary, n.d.).

Dehumanization: Bar-Tal (as cited in Haslam, 2006) describes dehumanization as one of five belief categories, involving “labeling a group as inhuman, either by reference to subhuman categories or by referring to negatively valued superhuman creatures such as demons, monsters, and satans” (p. 254).

Islamophobia: Islamophobia is prejudice toward or discrimination against Muslims due to their religion, or perceived religious, national, or ethnic identity associated with Islam (Esposito, Sonn, Iftikhar, Nazir, & Mobashra, 2017, p. 61).

Lone actor/lone wolf: Typically draws ideological inspiration from formal terrorist organization but operate on the fringes of those movements. Despite their ad hoc nature and generally limited resources, they can mount high profile, destructive attacks, and their operational planning is often difficult to detect (Hoffman, 2006).

New terrorist: According to Lesser, Arquilla, Hoffman, Ronfeldt, and Zanini (1999), new terrorists embrace more amorphous religious and millenarian aims and wrap themselves in less cohesive organizational entities, with a more diffuse structure and membership using amateurs to a far greater extent than in the past. The new terrorists have “different motives, different actors, different sponsors, and demonstrably greater lethality” (Lesser et al., 1999, p. 9).

Radicalization: Silber and Bhatt (2007) defined radicalization as “the progression of searching, finding, adopting, nurturing, and developing this extreme belief system to the point where it acts as a catalyst for a terrorist act” (as cited in Doosje, Loseman, & van den Bos, 2013, p. 587).

Resilience: Borrowed from physics, resilience is the ability of the human biopsychosocial unit to maintain or restore its structure and function after challenging exposure to a stressor (Kumpfer, 1999; Werner & Smith, 1992). Resilience is a dynamic process and involves interplay of protective internal factors including spirituality, cognitive competency, emotional stability, and behavioral and social skills (de Figueiredo, 2013, p. 73)

Target group/target population: The terms *target group* or *target population* identify groups that are chosen to receive benefits and burdens through the various elements of policy design, including putative goals to be achieved, problems to be solved, tools that are intended to change behavior, rules for inclusion or exclusion, and rationales that legitimize policy implementation (Ingram et al., 2006, p. 112).

Terrorism: Terrorism is defined in the U.S. Code of Federal Regulations as “the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives” (Federal Bureau of Investigation, 2005).

Assumptions

The study was based on assumptions that range from common beliefs about the phenomenon within the study’s population to beliefs that were necessary to conduct the research. The present study, consistent with Ingram et al. (2006), involved assumptions about policy designs and messages sent to differently socially constructed target groups. I assumed that government behavior, treatment of recipients, and the feelings evoked across the population are consistent with comparable populations. I also assumed that the

severity of policy manipulation coupled with dehumanization is enough to escalate the study's population to violence, which is equally observable across analogous populations. The present study will also make assumptions regarding the capacity of policy design to modify the population's political participation and orientations toward government. For example, according to Ingram et al., policy consequences discourage the political participation of negatively constructed groups. The study was fixed with the presupposition that members of the population withdraw from political participation, and withdrawal is accompanied by antagonism toward the government. I attempted to validate the assumption by examining whether the population's political engagement declined following enactment of various policies including the U.S. Patriot Act on October 26, 2001.

The study's suppositions also include the extent of Muslim Americans' political power and their positive or negative social construction equivalence to other groups (Ingram et al., 2006, p. 101). To validate that Muslim Americans possess equivalent political power and appear equal on the deserving or underserving scale, I conducted a comparative analysis of groups similarly socially constructed as "deviant" such as suspected and actual terrorists, criminals, illegal immigrants, drug dealers, computer hackers, sex offenders, spies, and leakers of official secrets (Ingram et al., 2006, p. 103).

The study's established suppositions also include conclusions regarding distribution of policy benefits and burdens. Research has suggested that distribution of policy benefits and burdens occur according to the social construction and power of the target groups (Ingram et al., 2006, p. 104). The study was used to clarify the assumption

by providing results derived from examination of the case, the national strategy for combating terrorism tenet to defend U.S. citizens, and interests at home and abroad implemented in support of the WOT campaign (U.S. Department of State, 2003). The study will also include inferences that contend that social constructions (labeling and stereotyping) are resistant to change. According to Ingram et al. (2006), policy designs contain elements that reinforce social constructions, making them fundamentally resistant to change. The study was used to validate the supposition that Muslim Americans undergo similar change constraints and find their attempts to change their situations undermined. I explain the supposition by contrasting the advancements made by a similarly socially constructed group—namely, Japanese American attempts to modify their social construction following their internment in the aftermath of the attack on Pearl Harbor.

Scope and Delimitations

The following section explains what was studied and the factors within the breadth of the study. This explanation will describe the parameters of the study and the issues covered in the research problem. The study was used to posit that the reduction of political participation, empowerment, and the creation of action agendas are capable of influencing radicalization as well as terrorism. Further, the study was used to validate the assertion that dehumanization underpins social constructions to create moral exclusion, leading to the new terrorist paradigm among Muslim Americans 18 to 25 years of age, native and nonnative, residing in the United States.

Considering the choice of research problem, although dehumanization research offers many related issues, no other problem presented the opportunity to examine how policy manipulation affects the third largest racial minority (13.1% of the U.S. population) group in the United States (Frey, 2018). In addition, no other research problem presents similar social relevancy. Due to increasing global collective security concerns and Muslims perceived emergence as terrorists, I postulated that Muslims have become the targets of policy burdens, supporting the selection of the research problem.

Scholars have concluded that Muslim youth between ages 15 to 25 are the most susceptible and vulnerable to terror group recruitment (National Counterterrorism Center, n.d.). However, the research was confined to Muslim-American adults 18 to 25 years of age. The approach was undertaken for two reasons. First, due to restrictions imposed by the IRB in working with vulnerable age groups, I judged that the Muslim 15 to 25 age demographic is inappropriate for the study. Second, I bound the study to a U.S. population: Muslim-American adults, 18 to 25 years of age, native, and nonnative, residing in the United States.

Limitations

The study's limitations include demographic restrictions, competing explanations of research findings, language and translation, replication, creditability, bias, and the potential to collect vast quantities of data. Among study limitations, demographic restrictions related to population sampling appear most significant. Per capita in the most sizeable Muslim communities—Washington, DC and New Jersey—the percentage of Muslim-American adults is only 2% and 3% of the U.S. population. Based on these

percentages, there appears to be an insufficient number of Muslims to allow for meaningful analysis (Esposito et al., 2017; Pew Research Center, 2007). The sampling challenge is compounded by population diversity. The Muslim-American population includes many recent immigrants with limited English skills and differing native languages. In addition, Muslims express reluctance to cooperate with interview and survey requests. Collectively, these characteristics significantly reduced the ability to focus on any specific region of the United States (Pew Research Center, 2007).

Considering the use of case study research, the study is also limited in making casual inferences because “rival explanations” cannot be ruled out (Yin, 2018, p. xxii). For example, I examined the experiences of Muslim Americans across the entire United States, but the behavior of Muslim Americans in the southwest United States may not reflect the behavior of similar population members in the northern United States. Therefore, I reveal what was initially discovered, make casual inferences, and acknowledge that additional research will be needed to verify findings from one study to generalize elsewhere, which is the core of interpreting case findings (Yin, 2018, p. xxii).

The present study may also have language and translation restrictions. For example, I used structured data extraction from documents, records, archival sources, and physical artifacts to ethically gain the information that can answer the research question. However, commentary and narratives may be distorted. For example, considerable deceptive anti-American radicalism translations exhibiting resentment, hatred, and anger of the West were made available in the Muslim media (Emerson, as cited in Roth, Greenburg, & Willie, 2003, p. 2).

In addition to translation issues, the conduct of accurate transcription may have led problems. Data pertaining to Muslim American perceptions of dehumanization may appear in data sources in three of the most common languages to Muslims (Arabic, Urdu, and Farsi). Such data may require expensive translation services, reducing the feasibility for use in the present study. Although the decision to solely use data extraction to gather data may create language and transcription dilemmas, the approach is supported among qualitative scholars (Searle, 1999; Yin, 2017).

The reliance on documents, records, archival sources, and physical artifacts present additional challenges. The approach may result in vast quantities of disparate data. To alleviate this limitation, I I thoroughly “examine[d] the materials for their evident centrality to the inquiry” (Yin 2017, p. 117). This approach ensured only data suitable to answer the research question were included. In addition, the selected approach restricts direct interaction with participants. Although the ability to observe personal and environmental conditions is reduced, the restriction was compensated with increased focus on participants’ experiences, beliefs, and interpretations extracted from policy decisions.

Supplementary method and design limitations include difficulty replicating the study and unintended biases in data collection. Replication may not be possible when using case study research because the data are valid for only one case, so findings cannot be replicated and some reliability measures are minimized (Searle, 1999). Wiersma (2000) adds, “because qualitative research occurs in the natural setting it is extremely

difficult to replicate studies” (p. 211). I acknowledged this limitation and the probability that additional research will be needed to verify and generalize findings.

The present study was also subject to biases in data collection. According to Searle (1999), researchers frequently inadvertently inject their subjective feelings into case studies. Additionally, the Pew Research Center (2007) found that a significant majority of Muslim-American respondents to surveys are male (about 67% in Pew polls conducted since the beginning of 2000). Based on the new terrorist paradigm, which includes increased recruitment of women, I ensured that the study provides a balance across genders by integrating a data collection protocol to manage data gathering from male and female participants. The data collection protocol required 33% data representation from female participants to achieve balance.

Significance

The case study research was conducted to investigate a significant gap in dehumanization research that has been limited to negative outcomes and has not addressed individuals’ perspectives (see Acevedo & Chaudhary, 2015; Haslam & Loughnan, 2014). In response to the need for research, I examined implications of dehumanization in policy design. The study will develop an understanding of whether there a correlation between dehumanization and Muslim Americans’ engagement in “new terrorist” culture. Similarly, I examined linkages to religion and views of politically motivated violence and minority group perceptions of policymaker’s use of dehumanization that can communicate a message that they are less than human (see Acevedo & Chaudhary, 2015).

As a public policy issue, understanding dehumanization's potential influence of Muslim Americans to engage in terrorism through policy design will provide significant understanding into the emergence of U.S. homegrown terrorists. The examination of the phenomenon as a contributing factor in influencing the terrorist culture may support reevaluation of U.S. policies and strategies, which may include political action agendas that encourage legal judgments designed to remove inequality. Thus, the investigation may provide counterterror experts tools to support reevaluation of established theories related to terrorist behaviors. The investigation will also help to counter a perceived "abnormality (i.e. engagement in terror activities) in the democratic values among U.S. citizens" (Lesser et al., 1999, p. 9). The study also provides an understanding of the obstacles to Muslim Americans emancipation from their social constructions. The examination also supports social advocacy through education of the psychological implications to, and empathy for, disenfranchised Muslim Americans, which can lead to social change (Callahan et al., 2012).

Summary

This chapter describes the study's central objective. I investigated whether there is an observable relationship between mechanistic dehumanization of the minority religious group and their affiliation with terrorism. I examined how perceptions of mechanistic dehumanization in public policy design influence homegrown terrorism among Muslim-American adults.

The chapter also describes the essential components of the theoretical foundation, which was the social construction of target populations (Schneider & Ingram, 1993).

Furthermore, the chapter describes the study's examination of how consequences beyond aggression emerge from the use of the phenomenon in public policy. The chapter also includes a section that describes the methodological considerations of the study, including study type, design tradition, concept and phenomenon, research relationships (e.g. information sources, researcher and participants), settings and participant selection, data collection methods, and data analysis. Finally, the chapter describes the study's significance, providing an understanding of a potential influence that incites American citizens to conspire with terror groups.

Chapter 2: Literature Review

Introduction

The purpose of this study was to investigate the influence of dehumanization on Muslim Americans' participation in terrorism. This chapter presents the literature on the mechanistic dehumanization phenomenon that was the foundation for this study. The selected literature was included to support familiarization with the phenomenon, remove misconceptions, establish a background of previous investigations and approaches, and identify potential knowledge gaps that persist and may be pursued in future studies. Review of the literature revealed similarities between two paths: the path to radicalization, taken by would-be terrorists, and the path to resilience, taken to reject inequality. Supported by themes from the literature, the chapter is arranged in a way that conceptualizes these paths, with a pessimistic perspective and optimistic perspective. The literature begins with the background and origins of the study's theoretical framework, followed by analysis and synthesis of the historical and contemporary perspectives of mechanistic dehumanization. The chapter concludes with an assessment of the literature's capacity to explain planned and unintended consequences to dehumanization as responses by the minority group.

Literature Search Strategy

I conducted a review of the literature using an iterative approach to discover information that establishes the relevance of the research problem and is relevant to public policy scholarship. Following the identification of the dehumanization topic, I began investigating the phenomenon as it relates to social change in public policy and

administration. The second step in the approach comprised the use of common terms relating to dehumanization, which rendered a general definition, distinctive forms of the phenomenon, a gap in knowledge, and recommendations for future research. Further, examination of previous systematic investigations of the dehumanization phenomenon yielded inadequacies in the implications of dehumanizing perceptions beyond their central consequence of promoting aggression (Haslam & Loughnan, 2014). Additionally, research suggested that everyday dehumanization in-groups deny human emotions to out-groups, and the occurrence may be present even in the absence of intergroup conflict (Haslam & Stratemeyer, 2016; see also Haslam & Loughnan, 2014, p. 418).

The third step in the literature search strategy was focused on specific articles that provide potential consequences from the use of the phenomenon in varying settings. Literature focusing on potential consequences resulting from the phenomenon's use contributed historical aspects of group conflict, group dynamics, and the relationship between religion, terrorism, and political orientations. Based on the subjective aspects provided through the search, Schneider and Ingram's (1993) social construction of target populations theory emerged as a proposition to test the plausibility of the present study's assertions.

The fourth step included a review of the literature associated with terrorism and its relationship with religious affiliation. Implementation of the search strategy in this stage supported testing whether the dehumanization phenomenon influences modifications to the target group political orientations and influences aggression. Search terminology used to conduct database searches included *acculturation*, *assimilation*,

American politics, dehumanization, Islamic extremism, Islamophobia, Islam, Muslims, War on Terror, radicalization, race, resilience, target group, target population, and terrorism.

The search for literature relating to dehumanization also encompasses numerous public policy administration, counterterrorism, military, homeland security, and psychology databases. Multidisciplinary databases searched during this review include Academic Search Complete; AU Digital Research Archive; Cross Ref, EBSCOhost; Google Scholar; Journal of Experimental Social Psychology; Homeland Security Digital Library; Global Terrorism Database; JSTOR; Pew Research Center's Religion & Public Life Project; Pew Research Center's Global Attitudes Project; ProQuest; Psychology Databases Combined Search; PsycARTICLES (EBSCO); RAND Database of Worldwide Terrorism Incident; Sage Journals; Sage Premier 2018; Science Direct; Science Direct Subject Collections – Psychology; Taylor and Francis+NEJM; A Research Project on Islamophobia; Thoreau Multi Database Search; White House Archives; and Wiley Online Library.

The search strategy undertaken to support the literature review included assessment and use of various multidisciplinary databases, search engines, and key terms to identify scholarship pertinent in determining whether a relationship exist between dehumanization of a minority religious group (Muslim Americans) and their affiliation with terrorism. The search strategy also supports investigation of consequences beyond aggression such as cyclical patterns of correction in over- and under-subscription of public policies to different target groups (Schneider & Ingram, 1993, p. 342).

Theoretical Foundation

Schneider and Ingram's (1993) social construction of target populations theory served as the framework for this study. The theory refers to the characterization of groups whose behavior and well-being are affected by public policy (Schneider & Ingram, 1993; see also Edelman, 1988). Further, these characterizations are used to evaluate groups negatively or positively through language (Schneider & Ingram, 1993). Schneider and Ingram contend that social construction of target populations significantly influences public officials and shapes both policy agenda and actual design of policy. Their theory is an important explanation of how groups receive benefits and advantages through policy design (Schneider & Ingram, 1993).

In the present study, I tested the social construction of target populations theory to examine shifting political orientations because of policy design. I sought an understanding of how policy designs embedded with mechanistic dehumanization influence political orientations. I wanted to determine how mechanistic dehumanization as a characteristic of social construction becomes embedded in policy design and triggers factors (i.e., fear, anxiety, unmet personal needs, rewards of martyrdom, and perceived injustice) within individuals regarded as members of the out-group to create feelings of moral exclusion and influence shifts in political orientations. These shifts include radicalization and the emergence of a "new terrorist" paradigm in which significant numbers of Muslim-American adults have conducted interpersonal violence abroad.

Origins of Social Construction of Target Populations

Beginning in the 1980s, policy theorists turned to a policy design approach that was initially proposed to address the many intervening variables that affect the design, selection, implementation, and evaluation of public policy (Ingram et al., 2006). By the late 1980s, the concepts of social construction of target populations was introduced to suggest that public policymakers socially construct target populations in positive and negative terms and distribute benefits and burdens to reflect and perpetuate these constructions (Schneider & Ingram, 1993). The integration of social construction of target populations as part of policy design helps to explain why public policy effect society constructively but also not solve important public problems, perpetuate injustice, not support democratic institutions, and produce an unequal citizenship (Ingram et al., 2006).

According to Ingram et al. (2006), social construction can be traced to Karl Mannheim (1936/1960), who posited that social science should be interpretive to be useful, which provides scientific knowledge from social relationships (p. 94). Building on Mannheim's social construction, scholars have offered that social problems are not neutral or objective, so interpretation needs to be based on specific conditions (Bacchi, 1999; Gergen, 1999; Kuhn, as cited in Ingram et al., 2006). Similarly, social problems are derivate of social relationships, often requiring refining actions (Ingram et al., 2006). In examining social problems resulting from social relationships (populations and government) within the policy domain, Ingram et al. recognized that policy design has fundamental, social, and political consequences, which include social reputation, material

welfare, and how segments of the population view their relationships with government. As a result, Ingram et al. defined social construction as elements that operationalize policy and politics. They argue that the elements of social construction are “global shaping exercises that include images, stereotypes, and designation of values to objects, people, and events” (p. 95).

In a shift to understand political participation and subsequent policymaking, Ingram et al. (2006) examined policy design and its effect on the distribution of benefits and burdens. Ingram et al. investigated how policy influences those in the policy making process such as those who gain or lose because of a policy. In the tradition of Theodore Lowi (1979), Ingram et al. concluded that the distribution of benefits and burdens generate political activity through policy feedback for targeted populations. Further, policy design includes other elements that affect the target populations. These include putative goals, problems requiring resolution, tools intended to change behavior, rules for exclusion or exclusion rationales that legitimize policy, cause and effect logic, and the implementation structure (Ingram et al., 2006).

In previous work, Schneider and Ingram (1993) noted that social constructions emanate from a variety of sources and that policy designs are only one of many influences that create and perpetuate stigma and stereotyping (Ingram et al., 2006). In a more recent application, Ingram et al. (2006) investigated the consequences of policy design through six propositions on how policy designs socially construct target populations and the consequence on the political orientation and participation patterns of target groups. The propositions also addressed the issue of how political power resources

and social constructions interact to create differences among potential target populations. Ingram et al. also examined how policymakers respond to different constructions in their choice of policy designs.

In the current study, Ingram et al.'s (2006) propositions were used to examine how mechanistic dehumanization coupled with policy influence shifts in political orientation (interpersonal violence) among Muslim Americans. Additionally, I used Ingram et al.'s propositions to gain an understanding of how target populations that have been socially constructed as deviant transition to become sustainable communities. The present study explains that dehumanization is a characteristic of social construction and is equivalent in its various forms (mechanistic and animalistic). Further, mechanistic dehumanization has equal results in policy design including moral exclusion or social unrelatedness. The present study will also show that dehumanized target groups receive impactful messaging through benefits and burdens that signal their relationship with their government. Consistent with Ingram et al., I suggest that these messages categorize deviant target populations as undeserving or of little worth, which leads to demands for democracy, notwithstanding radicalization and terrorism. To test the social construction of target populations theory, I also assess the rejection of dehumanization's influence on target groups. Rejection of the phenomenon is posited to support achievement of resilience and sustainable communities.

Alternative Theories and Practitioner Approaches

The conception of achieving resilience requires selection of representative theories within the literature. Propositions concerning resilience have included theories

purporting achievement through acculturation strategies, religious beliefs, advocacy, and moderation through individual resilience (Callahan et al., 2012; de Figueiredo, 2015; Miranda, 2014). Within the marginal segment of the literature, Miranda (2014) presented a case for attaining resiliency within the out-group through acculturation. Miranda (2014) described acculturation strategies in which relatively peaceful interactions result when the recipient group accepts the new culture and remakes itself into a different model.

Theories of acculturation were followed by the integration of religious beliefs to support attainment of resiliency (Costello & Hodson, 2014). Although Costello and Hodson's (2014) findings were imprecise regarding the use of organized religion, Costello and Hodson's (2014) study found that navigating the human animal divide was required to attain resiliency. Similarly, Esposito et al. (2017) asserted that religion remains a source of empowerment for the Muslim community.

In addition to religious beliefs, theorists have postulated that advocacy serves as a conduit to resilience. For example, Callahan et al. (2012) predicted advocacy raises consciousness in support of out-groups in ways related to knowledge, skills, and attitudes, which can bring about long-term solutions and promote lasting effects in social reform. Callahan et al. (2012) contended that humane ethics or moral principles guide human conduct characterizing compassion and sympathy for people, thus reversing the effects of dehumanization.

In addition to theoretical perspectives, counterterrorism experts also postulated achievement of resiliency through advocacy. For example, a National Counterterrorism Center study conducted in 2014 offered the practice of countering violent extremism

achieved through three components: prevention, disengagement, and reintegration of former violent extremists to support community resilience. As an intervention mechanism, counter violent extremism intersects acceptance of implicit messaging and rejection of dehumanization, thus mobilization toward violence is prevented, and the individual disengages from operational plotting (National Counterterrorism Center, n.d.).

Countering violent extremism differs from counterterrorism approaches, which aim to disrupt individuals and groups already mobilized and committed to violent action (National Counterterrorism Center, n.d.). Although the counter violent extremism literature and its components are not the focus of the present study, the National Counterterrorism Center's (2014) research is valuable in presenting factors posited to dissuade radicalization. The National Counterterrorism Center's (2014) research study is also valuable in presenting and integrating consistent assessments rendered by counterterror experts from across the practitioner community as empirical evidence of the achievability of resilience within the Muslim community. For example, the study presented expert assertions regarding influences of community-oriented policing and empirically established valuable inhibitors to radicalization. The study concluded that modification of "lone offender" behavior might be achieved through social networks, such as families, neighbors, and local religious and community leadership, thus enhancing the probability of individual and community resilience (National Counterterrorism Center, n.d.).

The National Counterterrorism Center (2014) study also underscored the use of similar measures to deter mobilization of potential foreign fighters. The study asserted

that numerous inhabitants of Lewiston, Maine, all having previously resided in the conflict zone of Somalia, were deterred from returning to their homeland through community-oriented policing practices. Community-oriented policing practices include rapport building, code enforcement, and community engagement.

Hafez and Mullins (2015) reported similar findings. According to their study conducted in Marseilles, France, police developed relationships with disenfranchised youth by hiring them as local mediators to assist law enforcement officials. According to Hafez and Mullins (2015) the effort resulted in reduced out-group aggression but failed to account for the high jobless rate and riots among immigrants, thus rendering the effort and evidence inconsequential.

Hafez and Mullins (2015) also offered insights into the frustrations of theorists and scholars alike, acknowledging that the *mélange* of theories and absence of a “clear pattern or pathway to radicalization is precisely what continues to frustrate scholars and intelligence analysts alike” (p. 959). Counterterrorist practitioners have endeavored to counter such frustrations through creation of “methods devised to disengage and reintegrate extremists” however, practitioners acknowledge these methods do little to counter the influences of prejudice and dehumanization (National Counterterrorism Center, n.d.).

Subsequent literature has focused on heteronomous behavior, a departure from attempts to integrate inhibitors and action-based plans against the adoption of radicalized beliefs (National Counterterrorism Center, n.d.). As a gateway to the study of heteronomous behavior, self-determination theory has emerged to provide an

understanding of individual growth needs. Growth needs, as explained by Maslow (1954) include cognitive, self-actualization, and transcendence needs. Maslow (1954) contends that these higher needs cannot be satisfied until lower level deficiency needs are met. Once achieved, growth needs signify one's crowning achievement. The motivation to achieve one's unmet crowning achievement was posited to emerge through self-determination (Ryan & Deci, 2000).

Self-determination theory. A theory of motivation, self-determination theory suggests humans continue and actively seek challenges and new experiences to develop and master (Deci & Ryan, 1985, 1991; Ryan & Deci, 2000, 2002). The theory accounts for satisfaction of three basic psychological needs: autonomy, competence, and relatedness (Deci & Ryan, 2000). The need for autonomy is defined by self-determination theory, as one having a "need to act with a sense of ownership of one's behavior and feel psychologically free" (Deci & Ryan, 2000). Comparatively, fulfillment of Maslow's (1954) hierarchy of needs theory results in similar forms and levels of satisfaction. Maslow (1954) for example, asserts that fulfillment of the hierarchy of needs results in intrinsic motivation, ascribed to one's internal desire and self-regulation or ownership of individual behavior.

Alternatively, Deci and Ryan (1991) assert that the use of rewards undermined intrinsic motivation and impeded internalization. Consistent with Maslow (1954), Deci and Ryan (2000) argue that intrinsic motivation is the most self-determined type of behavior. Specifically, motivated individuals engage in behaviors because of satisfaction

derived directly from participation in the behavior. In addition, individuals thrive on internal feelings connected with pleasure and interest.

Deci and Ryan's (2000) third psychological need, relatedness, represents the need to feel connected to others, to be loved and cared for, and to love and care for others (Baumeister & Leary, 1995; Deci & Ryan, 2000). The literature on self-determination theory provides three essential characteristics supporting conceptualization of present study's literature framework and taxonomy. First, there appears to be symbiotic relationship between self-determination theory and Maslow's hierarchy of needs theory. The relationship appears to extend beyond satisfaction of autonomy, competence, and relatedness to include achievement of psychological growth, internalization, and well-being (Deci & Ryan, 2000; Van den Broeck, Lens, De Witte & Van Coillie, 2013).

Secondly, as identified as a precondition of the literature's conceptual framework and the path to resilience, in settings where Muslim-American adults must "adopt coping strategies to resist radicalization, set goals, perform self-monitoring and identify potential solutions to current and future social issues", self-determination appears essential to the regulation and direction of behavior (Agran, King-Sears, Wehmeyer, & Copeland, 2003).

Thirdly, engaging in potentially satisfying behaviors requires self-regulation, interest, and choice to engage without external controls, rewards, or constraints, (Deci & Ryan, 1985). Therefore, attentive of Ryan and Deci (2000) assertion, "the motivation to achieve one's unmet crowning achievement emerges through self-determination", the present study will examine whether similarly, the desire to establish resiliency in one's community is manifested through internalization of one's capacity to achieve. Supportive

of similar motivations through self-determination, Mahatma Gandhi (n.d.) surmised, “Man, often becomes what he believes himself to be. If I have the belief that I can do it, I shall surely acquire the capacity to do it even if I may not have it at the beginning” (<https://brainyquotes.com>). Table B4 presents indicators that will be used to measure individual resiliency in the case study research (see Appendix B).

Literature Review: Mechanistic Dehumanization Related Key Concepts

Most of the contemporary literature reviewed for this study regarding the consequences of mechanistic dehumanization has been limited in its focus – primarily on negative outcomes (Haslam & Loughnan (2014). Moreover, a significant portion of the literature has been focused on intergroup conflict and aggression demonstrated by or towards out-groups. New studies have emerged that primarily focus on identifying new dehumanized groups as well as the determinants and susceptibility of dehumanized groups. New perspectives include examinations of collective deprivation, national identification, and realistic and symbolic group threats (Doosje, Loseman, & van den Bos, 2013, p. 594). These elements will all become crucial to the present study in conceptualizing the adoption of radical beliefs through dehumanization. However, conceptualization phenomenon and developing a thoroughly understanding of the phenomenon influence must be preceded by a comprehensive definition.

Defining Mechanistic Dehumanization

Dehumanization describes the denial of humanness to other people. The phenomenon may be invoked through idiomatic language that likens human beings to nonhuman animals, or it may be invoked symbolically through pictures, graphics, or

physical descriptions. The phenomenon ignores the targets' individuality and prevents any display of compassion toward the individual or stigmatized group. Dehumanization may be carried out in different social structures, including family, school, state, interpersonally, and even within an individual's self (Haslam, 2006).

Scholarship regarding dehumanization is substantial and complex, and its forms are diverse, accounting for extensive literature. A cursory list includes animalistic, mechanistic, blatant, subtle, infra humanization and self-dehumanization. Similarly, the range of issues influenced by the phenomenon varies; they include gender bias, objectification of women, war, and genocide (Haslam, 2006; Nussbaum, 1999; Kelman, 1976). For purposes of the present study, literature regarding dehumanization has been limited to the investigation of mechanistic dehumanization, employed primarily on an interpersonal basis through symbolism and idiomatic language (Haslam, 2006).

Mechanistic dehumanization assumes several forms—negative images and characteristics are commonly associated with particular groups, providing demeaning, prejudiced perspectives of out-groups, which creates in-group and out-group dynamics. Dehumanizing perceptions can have significant consequences such as delegitimizing beliefs and denying a group's humanity (Bar-Tal, as cited in Haslam, 2006, p. 254). For example, images of Arabs and Muslims can explain the psychological effects on those who are similar to those depicted (Shaheen, 2009; see Figure B3, Appendix A). These types of images have been around for more than a century and have been used to vilify and present characteristics commonly associated with Muslims as predominantly and prevalently violent (Shaheen, 2009). The uniformity in these representations suggest that

American images of Arabs and Muslims have remained consistent over the decades and create perceptions of Muslims as “the world’s killers” and Islam as a perverted faith (NRA, n.d.). For example, 18 polls conducted between 2002 and 2014 on whether Americans believed Islam is more likely to encourage violence than other religions suggested that although opinions fluctuate, higher affirmative numbers emerged and coincided with terror related events (Esposito, Sonn, Iftikhar, Nazir, & Mobashra, 2017). Before the 2003 invasion of Iraq, more than 50% of Americans did not believe Islam was unique in encouraging violence, but with the increase in deaths of U.S. troops and increase in terror groups, increasing numbers of Americans agreed that Islam encouraged violence (Esposito et al., 2017). However, views of Islam as a perversion of faith and the interpretation of Muslims as menacing barbarians has been prompted by a saturation of media depictions of Muslims since the Iranian Revolution in the late 1970s (Esposito et al., 2017).

The mechanistic dehumanization phenomenon can generate disenfranchisement through prejudice and misconduct. Theorists suspect that dehumanization has enhanced recruitment among terror groups including Islamic State of Iraq and the Levant. In addition to elevating recruitment efforts, the phenomenon has cultivated American perceptions of Islam as a faith of violence. The phenomenon has also shown several unintentional consequences, including denial of injustices, promotion of social movements, and community outreach (see DiAlto, 2005; Healy & Furber, 2016; National Counterterrorism Center, n.d.; Schneider & Ingram, 1993).

An example of the phenomenon's use to promote a social movement exists in the emergence of the "We the People" campaign, which was established to draw attention to grassroots movements (Chung 2017). A poster depicting a Muslim woman wrapped in an American flag drew attention to the campaign and became one of the campaign's most noted symbols. The poster illustrates the resistance to mechanistic dehumanization of three groups criticized by U.S. President Donald J. Trump (Figure B1, Appendix A). Shepard Fairey, the artist behind the posters, stated that "the genesis of the poster is just to remind people to find their common humanity, and look beyond one narrow definition of what it means to be American" (Fairey, as cited in Chung, 2017, p. 1

A second example of the phenomenon's capacity to motivate constructive consequences can be found in the creation of "Average Mohamed" (Figure B2, Appendix A). Average Mohamed is cartoon character aimed at reaching Muslim youth 8 to 16 years of age and preventing their affiliation with violent terror extremist groups. The character's creator, Mohamed Ahmed, explained, "Average Mohamed is a social engineering tool used as a counter ideology mechanism to prevent indoctrination at the point of inception (as cited in Healy & Furber, 2016, p. 1. Additionally, it was created to "defeat radicalization and radical ideas by exposing the concepts as mistaken beliefs" (Ahmed, as cited in Healy & Furber, 2016, p. 3).

Historical Perspectives of Dehumanization

The larger body of dehumanization research has been focused on intergroup conflict. The literature addresses genocides, discrimination, and war, including in-group wiliness to torture prisoners of war. Examples include Puar's (2004) exploration of the

torture of Iraqi prisoners at Abu Ghraib. Puar offered that the atrocities, including dehumanization of prisoners to ease the acts of guards through disassociation with their prisoners, were neither exceptional nor singular. Puar explained the events of Abu Ghraib on three interrelated planes: (a) rarity of the particular form of violence, (b) sanctity of sexual acts of the body, and (c) relationship to the individual rights of privacy and ownership. Puar accounted for the action of the prison guards as a rational attempt to relegate the prisoners as perverted and anonymous. Viki, Osgood, and Phillips (2012) provided a similar view of dehumanization and theorized justification for the use of dehumanization against prisoners of war. The authors formed a theory regarding the willingness of the in-group to torture Muslim prisoners of war based on a perceived threat and moderated by animalistic and mechanistic dehumanization. The authors also found an easing within the in-group to perform acts against the out-group (Viki et al., 2012).

Although primarily theoretical, earlier dehumanization research efforts did provide limited empirical examinations and a secondary focus beyond war and atrocities. The role of dehumanization in violence committed based on in-group superiority was undertaken. For example, Doosje, van den Bos, Loseman, Feddes, and Mann (2012) conducted structural equation modeling to assert, “perceived in-group superiority is positively associated with endorsement of rightwing motivational violence” (p. 254). Likewise, their research also confirmed in-group superiority as a determinant for one’s own violent intentions (Doosje, Loseman, & van den Bos, 2013, p. 594). The authors’ identification of the crucial role played by in-group superiority in swaying attitudes

toward right wing extremism represented a significant shift where subsequent studies examined the susceptibility of groups to radicalization.

Contemporary literature primarily ushered in by the in-group superiority model offered by Doosje, van den Bos, Loseman, Feddes, and Mann (2012) has moved beyond the extreme phenomena of aggression the primary focus in early scholarship. Following the treatment outlined by Doosje, van den Bos, Loseman, Feddes, and Mann (2012), Haslam, and Loughnan (2014) espoused that the next decade of work was likely to bring dehumanization to the forefront of theory as a fundamental process in social perception. As the researchers predicted and discovered, perceiving people as less than human has become surprisingly common, complex, and broad in its implications for social life (Haslam & Loughnan, 2014, p. 10). Haslam and Loughnan's (2014) claims became accelerated, accompanied by new and diverse methods as well as the emergence of theories to examine dehumanization.

Contemporary Perspectives of Dehumanization

Earlier conceptualizations of dehumanization including, Cronin (2006); Doosje, van den Bos, Loseman, Feddes, & Mann (2012); Haslam & Loughnan (2014); Puar (2004); and Sageman (2004) provided the field with a dynamic theoretical foundation on which to investigate the phenomenon. This early literature provided measures that are standardized and validated. Subsequently, mechanistic dehumanization has been applied in many domains. Areas of research include medicine, technology, and the objectification of women (Haslam & Loughnan, 2014); Haque & Waytz, 2012; and Salem, Eyssel, Rohlfing, Kopp, & Joublin, 2013. Recent studies have measured explicit phrasing of

dehumanization by examining the interrelationships between blatant dehumanization measures and specific attributing variables. The resulting theories postulate an acceptance of hierarchy between in-groups and out-groups (Pratto, Sidanius, Stallworth, & Malle 1994).

Studies measuring explicit phrasing of dehumanization and attributing variables are valuable contributions to the present study. In addition to providing explanations for the rise in blatant forms of dehumanization, the literature also predicts attitudes and behaviors toward out-groups. Furthermore, these studies support intergroup aggression associated with conflict escalation. As such these measures will prove important to this study by providing an understanding of negative trends in perceptions toward Muslims based primarily on their asserted interaction with extremist groups.

Cronin's (2006) supports this assertion, arguing that the emergence of the Internet as a new critical dimension in global terrorism provides the ability to "share violent images to demonstrate ruthlessness and incite followers to action" (p. 12). Cronin furthers the supposition, injecting "nothing so effective at engendering revulsion as violent images of murdered and maimed victims, many of whom resemble family members of would be terrorist recruits" (p. 44). The literature supports an understanding of punitive anti Muslim attitudes and support for intergroup aggression following conflict escalation or in the aftermath of terror events.

Kteily, Bruneau, Waytz, and Cotterill (2015) found increased blatant dehumanization among Americans immediately following the Boston Marathon bombings, when many presumed Arab and/or Muslim groups were responsible (p. 915).

Similar literature predicted an escalation to more overt and explicit expressions of intergroup bias, such as casting the group as deviants (Schneider, 1993). Contributions by Kteily et al. (2015) helped to advance similar intergroup arguments regarding biases. Kteily et al. (2015) asserted that people's prevalent belief systems about prejudice could contribute to the justification of negative intergroup attitudes and relations.

Conceptually, studies using blatant dehumanization to predict attitudes and behaviors have provided a gateway for the present research. Specifically, such studies provide theoretical assumptions regarding the role of intergroup conflict in increasing dehumanization and influencing perceptions toward Muslim Americans. Reliably, the literature provides interrelationships between independent variables (factor, or phenomenon), and dependent variables (e.g. fear, anxiety, rewards of martyrdom) that when coupled in a systematic manner influence or mediate a specific consequence (e.g. aggression or self-actualization).

Additional causations emerged in the literature, including Costello and Hodson's (2014) findings, which presents the argument that laypersons' perceptions, including closed mindedness, and cultural differences, are among the causal factors. Following Costello and Hodson (2014), Kteily et al. (2015) found that laypeople endorse the association between humans and animals, clearly communicating the view that the out-group is inherently inferior to the ingroup. Identification of the routine use of varying forms of blatant dehumanization, including ingroup superiority has advanced conceptualization of dehumanization perceptions as well as responses by out-groups.

Literature Review: Mechanistic Dehumanization

Review of the literature revealed notable similarities between the paths to radicalization taken by would be terrorists and the path to resilience, taken to repudiate inequality. Notable similarities include an almost exclusive concentration on aggressive behaviors of in-groups and out-groups. To manage, explain, and contrast these parallels, the literature has been arranged to reflect a theoretical model depicting radicalization and resilience as opposing paths.

Both paths begin with mechanistic dehumanization and consist of a series of influencing factors or determinants. In addition, each path presents various mediating conditions that are theorized to influence the physiological behaviors of individuals on the path to radicalization or resilience. In this way, one may clearly examine an individual's aspiration to engage in terrorist activity, as opposed to the adoption of an alternative and constructive undertaking. The approach is therefore put forth to address a gap in literature, specifically, the consequences of dehumanization beyond their central consequence of promoting aggression. To this end, the study will present articles purporting the emergence of constructive consequences through dehumanization.

Literature selected for the study substantiated purported negative outcomes and revealed the wide currency in public discourse that has been gained by mechanistic dehumanization. Secondly, based on studies regarding increased right-wing extremists and the influence such studies have had in promoting examination of intergroup conflict, an extensive segment of the literature addresses psychological identities. In addition, I selected literature that presented counterarguments to current affirmations. In particular,

the central consequence of mechanistic dehumanization is aggression and ultimately influences radicalization. Alternative theoretical perspectives found in the literature suggest that the adoption of acculturation strategies reduce aggression among certain groups (de Figueiredo, 2015). Further, the literature presents additional constructive perspectives, which suggest that various forms of community capital support resiliency and sustainable communities (Callaghan & Colton, 2008).

Pessimistic Perspective: Adoption of Radical Beliefs

Due to limited literature regarding the radicalization process of Muslims Americans, the concept requires a precondition. As a precondition of the present study, Muslims Americans will be perceived as a socially constructed (labeled and likened) to a group of robots, cold, and calculating instruments of Islam. As a second precondition mechanistic dehumanization as an underpinning is directed against the group and expressed through explicit phrasing or derogatory images.

Ultimately, the explicit messaging is effective in triggering factors that promote adoption of a radical belief system. Fundamentally, mechanistic dehumanization coupled with factors such as fear, anxiety, or rewards of martyrdom are crucial in mediating the consequence, the adoption of radical beliefs (Hafez & Mullins, 2015). Such an adoption is hypothesized as a key contributor that potentially leads to radicalization or affiliation with terror groups.

Dehumanization literature is not explicit in its association to radicalization however, the required social processes of both dehumanization and radicalization appear incontestably analogous. Hafez and Mullins (2015) assert, “ideology [social process] is

necessary for demonizing or dehumanizing enemies and enabling moral beings to engage in otherwise immoral violence” (p. 967). Because dehumanization literature is inadequate in providing a linkage to radicalization, we find that a conceptualized path to the adoption of radical beliefs will be indispensable to the study.

Mechanistic dehumanization factors and determinants. Over the past decade, understanding of the mechanistic dehumanization phenomenon as it relates to its influence on one’s behavior has increased significantly. Improved comprehension of the phenomenon has been achieved through enhanced assessment, evaluation, and theorizing of specific factors and determinants of intergroup conflict (Haslam & Stratemeyer, 2016). Increased theoretical and methodological advances of dehumanization have also been recognized in international scholarship, including infra humanization. Infra humanization or “everyday” dehumanization in-groups deny human emotions to out-groups and the occurrence may be present even in the absence of intergroup conflict (Haslam & Stratemeyer, 2016).

Conversely, earlier contributors including Zebel, Zimmermann, Viki, and Doosje (2008) have concluded that dehumanization might be associated with increased tolerance. According to Bandura (2002) and Opatow (2001), sustained tolerance lowers empathy, allowing in-group members to inflict subsequent injury to the out-group and without having to face guilt afterwards (as cited in Doosje, 2008). Essentially, inflicting dehumanization against out-groups served to cut off empathetic distress or justify the perpetrators’ actions (see also Bar-Tal, 2000; Castano & Giner-Sorolla, 2006; Zebel, et al., 2008).

As a critical element in invoking radicalization, mechanistic dehumanization does not appear limited to uncivilized explicit phrasing. Alternatively, sophisticated attempts may appear in implicit messaging design to prevent compassion toward perceived foes, enemies, and combatants. Following the September 11, 2001 terrorist attacks, mechanistic dehumanization was directed against [Muslim] nonstate actors through social media campaigns. Scholars postulate the phenomenon was used based on perceived political, ethnic, national, or religious convictions (Adams & Barrie, 2013; Deegan, 2014). The conception is not widely accepted, however those supporting its use as a political philosophy includes, John F. Kennedy (n.d.) offering, “an enemy is a glorious thing, without an enemy you have no future”. President John F. Kennedy, consistent with other proponents and observers of dehumanization, concentrate on its influence on conflict and war, they postulate that the central consequence is aggression.

Mechanistic dehumanization domains. In addition to advanced comprehension and perception, the domains in which mechanistic dehumanization have been extended have also expanded, including social injustice, politics, international atrocities, humanitarian relief, medicine, genocides, and protracted conflicts. Within the social injustice domain, Mekawi, Bresin, and Hunter (2016) found that White participants’ fear of racial/ethnic minorities, coupled with dehumanization, lowered the threshold and resulted in destructive shooting biases for Black individuals. The effect was greater when people also dehumanize Black individuals and weakened when empathy was shown. Importantly, the findings contribute to contemporary dehumanization literature by

providing theory driven alternatives for unprecedented increases in shooting deaths of racial and ethnic minorities (Mekawi, Bresin, & Hunter, 2016).

Mekawi, Bresin, and Hunter (2016) findings are essential to the present study and the proposition that mechanistic dehumanization promotes adoption of radical beliefs. The findings provide an understanding within the context of intergroup conflict, and prompt inquiry into whether factors associated with dehumanization lowers in-group inhibitions to perform egregious acts. The conceptualization is that aggression is cultivated and violence toward the out-group becomes imminent. The natural compulsion of the out-group is to seek justice, and if denied justice, adopt radical beliefs. In this context, dehumanization coupled with attitudes and behaviors toward out-group members mediate negative consequences.

Dehumanization literature also includes warnings of blatant omissions. Parker and Lynn (2002) asserted that racism is seldom addressed as a willful act of aggression against a person based on their skin color (p. 8). This premise according to Parker and Lynn (2002) is deeply embedded within the framework of American society. The researcher's assertion of an illogical avoidance of racism's root causes supported through dehumanization has since evolved. In the tradition of Parker and Lynn (2002) and earlier contributions, the rise in international atrocities directed against racially disenfranchised individuals has been elevated.

Studies examining crimes of war and genocide based on race, identity, and class have been advanced and positioned, as contributing significantly to new theoretical perspectives in dehumanization research. According to Haslam (2006), at the height of a

prolonged period of atrocities perpetrated against humankind, and influenced by dehumanization, studies began analyzing the psychological effects of ethnic identity, class, and minority status (p. 252). For example, an Atrocities Documentation Team conducting a 2004 random survey of Darfurian refugees found that racial epithets were used to intensify violence through heightened tribalism. Respondents reported that their GOA military attackers chanted ‘Kill the slaves’; ‘We have orders to kill all the blacks’; ‘We kill all blacks, even our cattle when they have black calves’ (Totten & Markusen, 2013).

Parker and Lynn (2002) assert motivation for the use of racial epithets similar to the Darfurian case represents a willful act of aggression against an individual based on the color of their skin. Following Totten and Markusen (2013) dehumanization cases emerged likening victims to objects, and reducing them in class, humanness, and identity, postulated to ease the in-group’s ability to conduct violence against the out-group.

Mediating or intervening perspectives. As a major conception appearing in the dehumanization literature, psychological identity has been used to explain the impact of group behaviors in genocides and protracted conflicts (Cronin, 2006; Parker & Lynn, 2002; Totten & Markusen, 2013). Such intervening theories also account for the adoption of radical beliefs and affiliation with terror organizations (Schneider, 1993; Sageman, 2004). The importance of these theoretical assumptions including blatant omissions of racism and psychological identity cannot be understated in their contribution to our scholarly inquiry. The theoretical assumptions have framed policies and methodology for policy makers as well as counter terrorism experts. For example, Sageman (2004)

theorizes that Muslims seek a revival and restoration of Islamic prominence through global jihad, which is also identified as a motivation for terrorist networks. Sageman (2004) asserts, true believers recognize the destiny of Muslims and value the defense, restoration, energy, and validity of Islam while leading humanity and spreading God's message throughout the world. Several terror experts disagree with Sageman's (2004) assessment. For example, Hoffman and Reinares (as cited in Hafez and Mullins 2015) suggest "Islamist terrorism cannot be reduced to mere ideological inspiration absent planning and organization by seasoned jihadi veterans" (p. 970). Sageman and Hoffman's disagreement is reinforced by unremitting changes in trends.

For example, in the decade following Sageman's (2004) religiously intolerant perspective on Muslims, a modest decline in religious observance signaled that the importance of religion on Muslims' lives was in decline (Pew Research Center, 2017). The Pew Research Center (2017) found that 65% of Muslims surveyed said religion is very important, compared to 69% in 2011 and 72% in 2007. In addition, majorities of Muslims in the United States responded there is more than one true way to interpret Islam, and about half said that traditional understandings of the faith need to be reinterpreted to address current issues (Pew Research Center, 2017). Alternative theoretical assumptions like Sageman's (2004) have contributed to research on dehumanization by prompting investigations that refute as well as support the aggression debate.

Repercussions of mechanistic dehumanization. A major conception in the literature model, psychological identity, generates various consequences; the majority is

posited to result in aggressive behaviors. Aggressive behavior is purported to emanate primarily from the out-group; in the present study, Muslims Americans represent the aggressor. An abundance of theories have been put forth to explain the relationships between dehumanization, aggression and psychological identity however, few have provided a systematic framework to explore these variables in depth. Features in this regard include factors that explain Muslim American's proclivity to engage in terror abroad.

For example, Franke (2014) argues that aggression within groups emerge through a psychological impact, such as feeling dehumanized through observation or encountering kinetic or unconventional warfare activities directed against group members. Similarly, Hilal's (2014) examination of post September 11, 2001 counterterrorism policies posited that aggression arises because of policies that disproportionately affect groups, creating feelings of disenfranchisement and low self-worth (p. 228). Both examples appear within dehumanization literature as prevalent theories, both lack a systematic framework in which to work.

Other theories espousing aggression derived from psychological impacts on populations include (Clapper, 2016). Clapper (2016) asserts that the Islamic State of Iraq and the Levant enhanced narrative relates to unjustified kinetic attacks that supported jihadist recruitment (p. 4). Clapper explains the Islamic State of Iraq and the Levant, "capably justifies its own attacks across the globe as an appropriate response, [to unjustified attacks] drawing individuals and groups to declare allegiance, making ISIL a preeminent terrorist threat" (p. 4). However, Muslim Americans reject such themes as

false narratives, and rejection of these narratives prevails among Muslim Americans. A 2017 survey conducted by Pew Research Center found that nine in ten U.S. Muslims are proud to be American and that 82% of Muslims largely share the public's concerns about religious extremism.

Optimistic Perspective: Achieving Resiliency and Sustainable Communities

Although dehumanization literature has gained an increased emphasis, inquiries remain focused on the negative aspects of the phenomenon. As such, the inadequacy in the literature influenced Haslam and Stratemeyer (2016) to postulate that constructive outcomes also arise from the phenomenon. Literature supporting the theory includes Deci & Ryan, 2000; Du Bois, 1903; Jones & Campbell, 2011; and Maslow, 1943; 1954; 2013. As a matter for the present study, rejection of the phenomenon to form resilience and establish sustainable communities is posited as a constructive consequence of dehumanization.

Literature pertaining to such a theory is limited, and therefore the optimistic path to resiliency, which we estimate is consistent with the path to radicalization, must be explored by inclusion of a precondition. As a precondition, mechanistic dehumanization is directed against Muslim Americans and expressed in explicit labeling, including phrases or derogatory images. The optimistic path will comprise of an independent variable (mechanistic dehumanization) and various dependent variables, and independent theories to support its conception.

Mechanistic dehumanization factors and inhibitors. According to our conceptual model, mechanistic dehumanization will appear as an independent effect that

sends explicit messaging to the target group, and these messages are rejected through various mediating elements. The supposition is that ultimately explicit messaging becomes ineffective in triggering factors that promote adoption of a radical belief system. Specifically, rejection of the phenomenon begins with the desire to satisfy three basic needs, physiological, safety, and belonging an assertion supported by (Maslow, 1954). The desire to meet these basic needs is reinforced by inhibitors to radicalization, such as families, neighbors, local religious & community leaders, and social networks (Hafez & Mullins, 2015).

In conceptualizing the path to radicalization, factors and causations (e.g., status, social power connection, identity, community, and social distance) related to the use of mechanistic dehumanization were identified from contemporary theories (Doosje, Loseman, & Bos, 2013; Hafez & Mullins, 2015; Haslam & Loughnan, 2014; Haslam & Stratemeyer 2016; and Puar, 2004, p. 522). Equally, to conceptualize achievability of resilience, inhibitors posited to mitigate the use of the phenomenon have also been identified and integrated into the present study. Literature espousing potential inhibitors included Doosje et al. (2012) who observed that the out-group is perceived to refuse the inclination to engage in vengeance. Dovidio, Kawakami, & Gaertner (2002) and Wilson, Lindsey & Schooler (2000) (as cited in Doosje, 2012) suggested that group settings, as well as implicit and explicit attitudes toward the target group, prompt deliberation over the courses of action taken against them. Haslam and Longman (2014) furthered Dovidio, Kawakami, and Gaertner (2002); and Wilson, Lindsey & Schooler (2000), suppositions through their use of the ascent measure to predict consequential intergroup outcomes.

However, consistent with most contemporary literature on dehumanization, Haslam and Loughnan (2014) failed to consider out-group outcomes. Their use of the ascent measure however, proved effective in predicting violent terror group reaction to kinetic events, and vengeance among out-groups portrayed as inhuman. Following Haslam and Loughnan (2014) a large segment of dehumanization literature turned to intergroup outcomes.

Establishing resiliency in communities. The rejection of dehumanization is asserted as achievable through adaptability (Callaghan and Colton, 2008). A significant quantity of the literature reasons that targeted groups demonstrating the ability to recover from adversity counters dehumanization to gain empowerment, and emancipation and emerge politically, and socially relevant. Such fortitude has also been posited to support resiliency in the development of sustainable communities (DiAlto, 2005; Gates, 2016).

According to Callaghan and Colton (2008) “resilient communities are those that are able to absorb and/or adapt quickly to change and crisis” (p. 932). Critical to the success in navigating the various changes and crisis communities’ face are elements abundantly necessary to “create a more resilient economy, environment, and society” (p. 932). Those elements according to Callaghan and Colton (2008) include, “planning and developing strategies that minimize vulnerabilities; developing communication and crisis response systems; supporting government/private partnerships and independent initiatives that create social support and develop strategies that diversify risk across space, time, and institution” (p. 932).

In addition to elements that support community changes and crisis, Callaghan and Colton (2008) propose resources that are indispensable in achieving resiliency. Callaghan and Colton (2008) assert that it is through the interrelations of “various types of capital stock or resources that all stakeholders” are collectively enhanced and move communities toward sustainability (p. 933). The various resources include community, environment, human, social, cultural, public, and commercial capital. However, the literature assessed for this review suggests that it is unlikely that racially disadvantaged groups possess the opportunity or political proficiency to attain such resources (Callaghan and Colton, 2008, p. 935; Gates 2016).

Therefore, Callaghan and Colton’s (2008) assertion is imperfect; it fails to explain how targets of dehumanization, denied access to investment or collaboration as stakeholders, attain such resources to achieve enhancement as a collective. Moreover, Callaghan and Colton (2008) failed to prioritize or ascribe differing levels of importance to these forms of capital. Rather, they assert that different forms of capital synergistically feed one another, enriching and enhancing community resiliency. Supplemental forms of capital appearing in the literature and hypothesized to support resiliency and sustainable communities include economic and political resources (Callaghan & Colton, 2008, p. 933).

Within the literature, as an aggregate, economic prosperity eclipses all other forms of capital. However, while economic prosperity appears attractive for community growth, the question of its capacity as a mediating variable to deter the enticement of radicalization appears nominal. According to Gates (2016) while most cultural groups,

appear elevated by economic prosperity reaching the goal is too often short lived (see also, Callaghan and Colton, 2008, p. 935). Furthermore, Gates (2016) suggest among most cultural groups, economic prosperity tends to oscillate in small segments and across generations, offering no guarantee of avoiding disenfranchisement. There is no evidence to suggest Muslims Americans should be excluded from the dynamic. Conversely, this is not the circumstance when implementing political resources to support achievement of resiliency (Gates, 2016). In addition to political resources, the literature presents that the right to vote is a more practicable course to resiliency and sustainability. In fact, political engagement has been observed as having done more to “favorably tilt the plank of justice for minority groups” than any other mechanism (Gates, 2016).

Gates (2016) offers the plight of American women for consideration. Although they often share a common language, religion, and democratic principles with their male counterparts, a heightened awareness of their objectification came only with the group’s attainment of political capital (Gates, 2016) specifically, the right to vote. The Nineteenth Amendment passed by the U.S. Congress on June 4, 1919 granted women the right to vote. The Nineteenth Amendment according to Brown (1993) “brought women into political citizenship after centuries of exclusion by men” a feat Brown asserts is a tremendous achievement by any measure of democracy (p. 2204).

Equally, Williamson (2013) asserts the 19th Amendment played a pivotal role in promoting reproductive rights for women by ushering in progressive policymakers with new political agendas that would benefit women. Agendas Williamson (2013) argues resulted in economic security, reproductive health, increased access to higher education

and entry to professional occupations (n.d.). While assigning significant advances to the August 18, 1920 ratified amendment, Brown (1993) questions if there is not more that the “women’s amendment to the Constitution can accomplish to eliminate the spirit of propter *defectum sexus* (i.e., lack of an heir)” in contemporary political and legal life (p. 2204).

Similarly, and according to Gates (2016) African Americans’ pursuit of equality has persisted through various attempts to integrate and assimilate, often encouraged through economic prosperity. However, African American communities attempting self-determination through business creation discovered the proposition easily collapsed under unopposed rules denying access to funding. Although underestimating racial discrimination proved significant, the lack of political sponsorship as a means to avert extemporized creation of new guidelines and measures contributed more significantly (Gates, 2016).

Ultimately, access to the political decision-making process has garnered significant momentum toward the elimination of dehumanization and disenfranchisement for both American women and African Americans (Gates, 2016). According to Gates (2016) the right to vote has provided African Americans with access to equal protections and opposition to exclusions in education, business, finance, healthcare, and legal representation. Although these protections are not without flaws, both minority groups—African Americans and American women—have witnessed considerable gains brought about by political participation (Gates, 2016).

Callaghan and Colton (2008) affirm Gates (2016) assertions, the authors assert political participation influences advancement between both groups. The researchers argue that through political participation the elimination of group vulnerabilities develops (p. 940). Specifically, they claim that continued denial of opportunities, security to the oppressed, and limitations of power, remain unchanged for those that stand in defiance of the disenfranchised group's progress (Callaghan & Colton, 2008).

Achieving resiliency through religion. Dehumanization literature also presents a case for recovering from adversity and achieving resiliency through religion. Arguably, Muslim Americans have thrived despite many forms of dehumanization including Islamophobia, the term used to refer to prejudice or discrimination directed against Muslims due to their religion, or perceived religious, national, or ethnic identity associated with Islam (Esposito et al., 2017).

The present study will postulate, questioning the existence of constructive consequences among Muslim Americans confronted with Islamophobia is akin to investigating mechanistic dehumanization. In both instances, constructive consequences are posited to emerge through defiance of prejudices and discrimination. The literature provides assertions that the power to reject these negative consequences reasonably appear connected to ethics and values that are acknowledged as manifestations of family, community, and religious teachings (Esposito, Sonn, Iftikhar, Nazir, & Mobashra, 2017; Haslam, 2016; National Counterterrorism Center, 2014). For example, Machlup (1987); De Raadt and De Raadt (2005) assert components of human capital include a level of personal spirituality or religious affiliation (as cited in Callaghan and Colton, 2008, p.

935). The literature also provides that the labeling phenomenon, Islamophobia is a centrally focused bigotry and a stimulus to self-determination and through self-determination, the rejection of radicalized beliefs materializes (Esposito, Sonn, Iftikhar, Nazir, & Mobashra, 2017).

Correspondingly, the religious minority contends that Islam has been significantly misinterpreted and distorted, and that it in fact counters bigotry and remains the foundation for community empowerment (Esposito et al., 2017). Conversely, opposing literature suggests that Islam is a perverted religion and its mosques are incubators for radicalizing youth. For example, Hafez and Mullins (2015) referring to European Muslims, suggest, “Radicals established organizations and informal networks around mosques and other public areas” (p. 965). Conversely, in 1993, the National Conference Survey on Intergroup Relations found that half of Americans surveyed agreed that Muslims belong to a religion that condemns terrorism. However, in the following decade, the trend again changed, surveys conducted by Newsweek between 2001 and 2002 found that seven in 10 Americans thought suicide bombings are a perversion of Islam by extremists (Esposito et al., 2017).

Likewise following September 11, 2001, Pew Research, ABC News, and the Public Agenda Foundation found that a plurality of Americans who were asked if Islam is more likely to encourage violence than other religions fluctuated over time and often coincided with instances that negatively influence the national consciousness, such as the emergence of Islamic State of Iraq and the Levant (Esposito et al., 2017).

Esposito et al. (2017) suggest that while the religious minority overwhelmingly contends that Islam has remained the foundation for community empowerment for centuries, Muslim places of worship continue to be characterized as radical breeding grounds. In addition, and according to Esposito et al. (2017) instead of recognizing Islam for its ability to bond a community in ideas of equality, empowerment, and resiliency, misinterpretations of radicalized incubation are more widely acceptable. Esposito et al. (2017) assert that acceptance of irrational criticism of Islam or Muslims without factually based evidence is intrinsically Islamophobic.

Contemporary literature shows that bigotry towards Islam is not confined to the American public. Transcending and inflammatory criticism of Islam as a “cancer ideology, not a religion” has been espoused at all levels, including U.S. policymakers. Heralded as fact, former U.S. National Security Advisor, Michael Flynn, contended, “Americans should fear all Muslims and that terrorism committed by Muslims is rooted in mainstream Islam” (Bennett, 2017, para. 2). Although this type of rhetoric is often effective in disenfranchising groups, the present study will be used to assert that the reference is an example of stimuli that enables self-determination and the rejection of mechanistic dehumanization. In fact, literature indicates that the conveyors of such rhetoric may be silenced through adherence to self-actualization and religious teachings (Jones & Campbell, 2011, p. 13; Maslow, 1954).

A 2017 Pew Research Center survey espoused similar evolution, finding a majority (64%) of U.S. Muslims responded that there is more than one true way to interpret Islam, while about half say traditional understandings of the faith need to be

reinterpreted to address contemporary issues. The same Pew Research Center survey (2017) showed that Muslim Americans overwhelmingly embrace both the “Muslim” and “American” parts of their identity. The vast majority of U.S. Muslims say they are proud to be American (92%), whereas, nine-in-ten (89%) say they are proud to be both Muslim and American (U.S. Muslims, 2017).

Hence, Muslim Americans overwhelmingly point to faith as an essential component in both their personal growth and shaping their identity. Arguably, religious practice and the belief in a higher authority have served to elevate others above dehumanization’s negative influences. For example, Maslow (1954) attributed fulfillment of social needs, (e.g. need for companionship and acceptance, involvement in social community, or religious groups) as an essential part of growth and development in the desire to achieve one’s individual potential. Similarly, Jones and Campbell (2011) describe spirituality as a mechanism that liberates one from the dominance of cultural expectations and constraints. Further, Jones and Campbell (2011) expressed the importance of spirituality as an element of one’s psychological evolution (p. 13). Therefore, the present study will question whether it is unreasonable to perceive the rejection of radicalized beliefs through one’s faith? Contributing to the argument for growth through religion, Barack Obama (2013) offered, “surely, religious traditions can be honored and upheld while teaching young people science and math, rather than intolerance” (p. 7).

Establishing sustainability in communities. There is a social disconnection variable appearing in the work of Doosje (2013) who predicted attitudes toward Muslim

violence. In addition, as an area of alienation, the variable is also perceived to influence susceptibility to extreme ideologies (Hoffer, 1951). Hoffer (as cited in Doosje, 2013) postulated that after a period of alienation (social disconnection) a “true believer state arises, where an individual’s innermost craving is for a sense of pride, confidence, hope, sense of purpose or worth, and is sought through achievement of a grand cause” (p. 21). Maslow (1954) furthers this assertion, offering that an attempt to rise to a “crowning achievement” is pursued in an attempt to satisfy higher level needs. Doosje (2012) suggest that the disconnection from mainstream society is a key element of a radical belief system potentially explained through personal uncertainty (p. 256). Doosje (2012) argues uncertainty creates an attraction for radical groups, also those feeling uncertain about their circumstances are more likely to embrace a radical belief system (p. 256).

To understand the postulated disconnection Callaghan and Colton (2008) presented a theoretical framework to support decision makers and collection of their information needs, including how to build sustainable and resilient communities. The literature offers that sustainable development supports enhanced long- and short-term community resilience through various forms of community capital. Those community capital elements include: (a) environmental capital, (b) human capital, (c) social capital, (d) cultural capital, (e) public structure capital, and (f) commercial capital (Callaghan & Colton, 2008).

Callaghan and Colton (2008) recommend assessment of achieving sustainable communities through a model that highlights the interactions among the various forms of capital. The authors assert, “the construct, in the absence of a comprehensive framework

will support exploration in a practical and workable way” (p. 933). The level of practicality exhibited within the construct produces a level of confidence making its selection and inclusion in the present study both appealing and essential. Importantly the construct appears effective in underscoring the relationship between alienated person’s lived experiences, the ability to achieve resiliency, and the desire to adopt acculturation strategies. This assertion is exemplified first through practicality of its design. Callaghan and Colton (2008) seek to bring the concepts of sustainability to the “masses in way that makes sustainable living relevant [to] the individual, their families, and their communities” (p. 932). Secondly, the theoretical framework presents potential effectiveness through its description of the ebb and flow and dynamics of communities, including people, business, money, and ideas (p. 931).

For example, according to Callaghan and Colton (2008) the environmental capital’s value is magnified by its contribution to other forms of community capital. It includes various earth systems with basic functions, such as balancing ecosystems, space for human habitation, subsistence and materials, and most importantly, its final function, varied perspectives including spirituality and science (p. 933)

Similarly, human capital supports resilience through formal training and education, spirituality or religious affiliation (De Raadt & De Raadt, 2005; Machlup, 1987), as cited in Callaghan & Colton, 2008, p. 935). Also, according to Coleman (1988); Putnam (1993); and Western et al. (2005) and of significant value to the present study, “social capital viewed as a set of relationships is shaped by values, norms, and trust” (as cited in Callaghan & Colton, 2008, p. 935). In addition, social capital is essential to

resource allocation and support, and problem solving to support the development of social networks, through tolerance, altruisms, trust, and security (p. 935). However, the element does not function without risks. Social capital also promotes intolerance, greed, distrust, and fear, all of which degrade social relations (Callaghan & Colton, 2008, p. 936).

Cultural capital, however, is characterized by diversity; it contributes to resilience by serving as a reminder of heritage, ethnicity, and diversity in a tangible sense. From an intangible perspective, the element promotes traditions, values, myths, practices, and beliefs. Perhaps most importantly to our qualitative study, the element accounts for experiences through social and intergenerational narratives. For example, the literature suggests certain norms and traditions may be explained through religious beliefs and values perpetuated through the shared experiences of parents and community leaders (De Raadt & De Raadt, 2005; Machlup, 1987; Prugh, 1999 as cited in Callaghan & Colton, 2008, p. 933). The literature is also valuable in drawing a distinction between learning and remembering the past, as there are potential traps for those unwilling to forget past offenses to achieve resilience and sustainable communities (p. 937).

Through public structure capital, Callaghan and Colton (2008) put forth the idea that a community with shared, accessible structures and institutions is less likely to foster feelings of isolation and social disconnection. The authors reasoned that public spaces and services provide a means of social networking and create healthy respect for culture, art, and heritage. Lastly, the literature considered the value of commercial capital. Commercial capital describes transactions that result in services and products, and

include activities, such as employment, roads, or community centers. However, the authors emphasized that unpredictability of services can have a detrimental effect on community resilience as well as sustainability (Callaghan & Colton, 2008, p. 937).

Literature Analysis

Review of the preceding literature shows that a significant segment of the literature has focused on aspects of self-dehumanization. Research related to self-dehumanization includes explanations of why the phenomenon exists and how the abusers use it. Attaining an understanding of self-dehumanization is important, as it helps to explain the actions of the military police in the Abu Ghraib prison incident. In the Abu Ghraib case, “detainees were forced to mimic sadomasochistic practices including hooding” (Puar, 2004, p. 522) as a means of relegating them as perverted and anonymous. Others imitated sexual acts closely associated with homosexuality, such as sodomy and oral sex, to reduce them to amoral, uncultured, and irrational beings and to destroy their sense of humanity. These tactics helped the prison guards to detach themselves and ease their aggression toward the detainees. However, exclusive focus on self-dehumanization creates a deficiency in examining and understanding alternatives integrated by out-groups to overcome dehumanization (Haslam & Loughnan, 2014).

In addition, to self-dehumanization a significant quantity of the literature presented factors postulated to contribute to radicalization of individuals, including status, social power connection, identity, community, and social distance (Haslam & Loughnan, 2014). Supplementary studies identified new determinants of radicalization including exclusion, violence, and support for violence against others (Dose, van den

Bos, Loseman, Feddes, & Mann, 2013). Literature pertaining to radicalization also offered dependent and independent constructs among cultural groups including superiority, injustice, distrust, and vulnerability (Dose, van den Bos, Loseman, Feddes, & Mann, 2013). Regardless of the approach, factors, and determinants presented, few theories within the literature systematically explained the relationship between these variables or their influence on constructive outcomes.

Review of this literature exposes a continuous deficiency in the examination and determination of a link between mechanistic dehumanization and the emergence of constructive consequences. Precisely, contemporary literature lacks any systematic examination of dehumanization's productive influence on either minority or minority religious groups. The inadequacy within the literature includes a failure to explain constructive responses to dehumanization by the out-group, including opposition to aggression and affiliation with terror organizations. Further, review of the literature reveals a lack of any explanation of constructive consequences derived through inequality, imposed sanctions, or other discriminatory actions. The literature fails to examine how sanctions shape experiences and influence reactions among minority groups, specifically among Muslim Americans.

Contrary to contemporary dehumanization literature, hypotheses related to dehumanized minorities and their capacity to demonstrate resiliency emerged within several theories regarding an individual's fundamental right to freely decide one's political status. Examples of theories examining resiliency among minorities include, Deci and Ryan (2000) self-determination theory; Jones and Campbell (2011) time,

rhythm, improvisation, morality and spirituality; Maslow (1943) hierarchy of needs theory; and Du Bois (1903) double consciousness theory which proposed that measuring one's self against the world drives the mechanisms of adaptation and coping. In addition, hypothesis regarding resiliency also appeared in studies positing the building of community resiliency through various forms of capital and economic prosperity (Callaghan and Colton, 2008).

Summary and Conclusions

This literature review is a theoretically focused review, organized according to key theories in literature that has addressed dehumanization. The literature review has been arranged based on the recommendations of the Education Resources Information Center, 1982, as cited in Randolph, 2009). The Education Resources Information Center (1982) defines the literature review as “an information analysis and synthesis focusing on source findings” (Randolph, 2009, p. 2). Consistent with Cooper's (1988) Taxonomy of Literature Reviews the present literature review provides a representative sample of articles containing key perspectives on dehumanization to make inferences about the entire population of articles.

Key researchers presented in the preceding literature review including Cronin (2006); Doosje, van den Bos, Loseman, Feddes, and Mann (2012); Haslam and Loughnan (2014); Haslam and Stratemeyer, 2016; Ingram, Schneider and deLeon, 2006; Puar (2004); and Sageman (2004) laid the foundation for much of the radicalization, social constructions and importantly dehumanization research conducted over the last 10 to 15 years. The literature describes their previous methods of investigation and provides

explanations for the existence of mechanistic dehumanization and its implications on intergroup conflict. This review also addresses the enduring debate in literature regarding the emergence of constructive outcomes from the phenomenon (Haslam & Stratemeyer, 2016). While a number of scholars have concluded only detrimental outcomes exist, including blatant dehumanization and the expansion of dehumanized groups, others postulate achievement of constructive consequences through religion, adaptability, and self-determination (Deci & Ryan, 2000; Du Bois, 1903; Jones & Campbell, 2011; Maslow, 1943).

Also, in response to the debate regarding constructive outcomes, the preceding literature review explores the social constructions of target populations theory. Schneider and Ingram' (1993) social constructions of target populations theory describes cultural characterization of the persons or groups whose behavior and wellbeing are affected by public policy (p. 335). The theory will be used to test whether mechanistic dehumanization as characteristic of social construction and coupled with policy design influences shifts in the target group's political orientations to engage in interpersonal violence.

The literature review revealed that contemporary literature has not sufficiently examined the relationship between mechanistic dehumanization of minority groups and consequences beyond aggression, including attaining sustainable communities (Haslam & Loughnan, 2014, p. 419). The present study will address this gap in the literature by examining the consequences to socially constructed targets of dehumanization in the policy design process. To examine the gap in literature, Ingram, Schneider, and deLeon's

(2006) assertion that policy manipulation creates social unrelatedness will be tested. I will examine Muslim Americans labeled as deviants in the policy process to determine how implicit messaging regarding the group's worth influences their political orientation. The study's findings will be integrated and analyzed to deliberate the influence of mechanistic dehumanization in the process.

Chapter 3 Research Method

Introduction

In this study, I examined whether perceptions of dehumanization in policy design influence homegrown terrorism among Muslim American (native and nonnative) adults 18 to 25 years of age residing in the United States. I examined a relationship between mechanistic dehumanization of the minority religious group, their radicalization, and their affiliation with terrorism. Through a systematic investigation, the study addressed a significant gap in dehumanization research (see Haslam & Loughnan, 2014). The results may suggest that through mechanistic dehumanization, U.S. policymakers have motivated Muslim Americans to homegrown terrorism.

The following chapter provides details regarding the research design. The chapter also includes a discussion of participants and methodology. The chapter also explains the criteria and rationale used in the choice of the study's population, primary and secondary data sources, and key participants. Additionally, the chapter includes the selection criteria of the selected case. Other sections address sampling type and methods used to determine the appropriate number of participants required to support the research. The chapter ends with a discussion on ethical procedures.

Research Design and Rationale

I used a case study design to examine the relationship with Muslim Americans through dehumanization as an underpinning of their social constructions and embedded in policy design. The research question was designed to gain an understanding of the consequences to the targets of that dehumanization. The research question considers (a) how perceptions of Muslim Americans are interpreted and used in policy manipulation; (b) how Muslim Americans understand their experiences with dehumanization; (c) how they construct their environments including political orientation; and (d) what meaning Muslim Americans attribute to their experiences. The central research question was “How do perceptions of mechanistic dehumanization in public policy design influence homegrown terrorism among Muslim-American adults?” The question may illuminate how dehumanization influences both the policymaker and the target and how progressive policy changes may reduce the phenomenon.

Central Concepts of the Study

The central concept under investigation was dehumanization consequences other than aggression (Haslam & Stratemeyer, 2016). The present study involved the concept of mechanistic dehumanization as a way to view others as “an object or automaton like, and attributed with inertness, coldness, rigidity, fungibility, and lack of agency as characteristics of the phenomenon” (Haslam, 2006, p. 258). I considered that though mechanistic dehumanization frequently results in aggression, there are unintended consequences that emerge such as a new terrorist paradigm (U.S. Department of State,

2003). This is due to long-term effects from dehumanization (Schneider & Ingram, 1993).

Research Tradition

The methodological approach undertaken in this study is case study research. A case study is the study of a single case to understand it (Stake, 1995, p. xi.). The case should be of extraordinary interest, complex, and provide interaction among its components (Stake, 1995). Additionally, a case study is an investigation of one or multiple cases to address *how* or *why* questions about a phenomenon (Yin, 2003).

The present qualitative case study research aligns with the interpretive constructivist paradigm. The study is an investigation of multiple perceptions, undertaken to gathering corresponding and various philosophies of what occurred through an analytic case study approach. This approach includes descriptive data to develop categories and support or challenge assumptions prior to data collection (Merriam, 1998, p. 38). I study tested the proposition that terrorism is only carried out by irrational actors and used descriptive data to assert whether dehumanization, as an underpinning of social construction in policy, modifies the political orientation of target group members (Muslim Americans) and encourages homegrown terrorism.

The research featured main topics, dimensions, and categories that are predefined and used to create a structured protocol. The protocol was used to guide the extraction of data from documents and artifacts as well as conduct questioning of participants. The present study also presented the characteristics of an instrumental case study. In instrumental case studies, the research questions identify the phenomenon, and cases are

selected to support exploration of how the phenomenon exists within the case (Stake, 1995). This approach supports the study of a social or cultural event and interpretations by its participants (Stake, 1995, p. 3). Thus, I examined the consequences of mechanistic dehumanization through policies related to the WOT to interpret the event from the target population's perspectives.

Rationale for Selected Tradition

The qualitative approach was appropriate for multiple reasons. First, the method supports the investigation of numerous examination types. The technique promotes in-depth exploration of programs, events, activities, processes, or one or more individuals. Second, the method supports the collection of information over time with a variety of procedures (Stake, 1995). The present study used data collected from a variety of data sources, including documents, artifacts, and testimonies. Third, the qualitative approach includes the capability to support examination of a “contemporary phenomenon within its real life context, especially when the boundaries between the phenomenon and context are not evident” (Yin, 2003, p. 13). Fourth, the qualitative strategy also enables the investigation of complex situations, allowing the introduction of multiple perspectives from various sources. Fifth, and consistent with the objectives of the present research, the strategy is useful when attempting to address how a phenomenon arises (Yin, 2000) and when challenging traditional theory (Yin, 2018, p. 270). Additionally, the method supports examination of the assertion that dehumanization appears in the policy process through a process called “maximizing the difference” in which groups’ attempt to distinguish their group from others.

Design Disadvantages

Although the case study research approach has numerous advantages, the approach also presents several disadvantages. For example, replication might not be possible (Searle, 1999); the uniqueness of the data means that the data are valid for only one case. Therefore, findings cannot be replicated, minimizing and some reliability measures. Further, researchers inadvertently inject their subjective feelings into case studies. Biases appear in both the collection of data and interpretation (Searle, 1999, p. 5). Additionally, memory distortions are a primary disadvantage in case study research because reliance on memory in the reconstruction of the case history tends to invoke one-dimensional factors from people while they ignore more critical or relevant influences (Searle, 1999, p. 5). Thus, the case study research approach presents a significant limitation in that it limited attainment of the actual motives of participants—in this case, the motives of individual Muslim Americans dedicated to becoming a homegrown terrorist.

To overcome the challenge posed by the qualitative design, I sought previous surveys conducted with suspected terrorists and terror sympathizers to provide indications of motives either postulated by the study or emerging through research. Although the case study research approach comprises some important shortcomings, the model was appropriate for the present study. In addition to supporting examination of a single phenomenon, the approach supports investigation of the target group in their natural settings using qualitative data sources. Moreover, the case study research approach helped “promote richness, depth, and complexity through examination of

multiple events that support a higher understanding of the phenomenon of interest” (Stake, 1995, p. 10).

Role of the Researcher

As the sole researcher, I sought the opportunity to collaborate with local practitioners and stakeholders in the group as a study participant, not as an observer or an external consultant. The collaboration was conducted first by self-identifying as a graduate student seeking to better understand a phenomenon. I sought transparency by articulating assumptions and experiences through reflective and analytical content, written before and during data gathering and analysis (see Mills, Bonner, & Francis, 2006).

As a sole researcher, I also collected, analyzed, and stored the data. I was also responsible for the protection of study data to prevent vandalism, damage, or loss. Additional tasks include the selection of a sampling strategy, determining sample size, developing collection tools, conducting analysis, and managing potential study biases. Because a researcher’s circumstances can affect interpretations (Searle, 1999), I managed biases through bracketing within the research and acknowledge my interpretative impact on the study. To achieve bracketing, I disclosed my experience with dehumanization and previous activities related to terrorism. Additional researcher roles and functions are interspersed across subsequent sections of this chapter.

Methodology

The present study involved qualitative case study research. In case study research, the researcher examines a program, event, activity, process, or one or more individuals

over a period (Merriam, 1998). In this study, I examined a single significant case—the experiences of Muslim-American adults (native and nonnative), 18- to 25-year-old, following the enactment of the WOT campaign. I investigated whether there is an observable relationship between dehumanization of a minority religious group, the policy design process, and escalating affiliation with terrorism. Therefore, I focused on opinions and experiences on events that have occurred (Percy, Kostere, & Kostere, 2015).

Although Muslim Americans represent the study's population, because I relied on data sources, all references to participants and characterized content (e.g. quotations, dialogue, and excerpts) are extracted from various data sources. The case study approach provided the opportunity to explore the phenomenon in context using a variety of data sources (see Appendix B; Yin, 2017). Use of multiple data sources ensures that the study's problem is not explored through a single lens, allowing multiple aspects of the phenomenon to be exposed. This study was intended to be analytical and presents an unsequenced structure in which the case is described with no particular order. The qualitative case study research aligned to Merriam's (1998), Stake's (1995), and Yin's (2003) methodological recommendations.

Population

The study consisted of 30 Muslim-American adults, 18 to 25 years of age, native, and nonnative, residing within the United States. The population also presents diversity in ethnicity (Black, White, Asian, and Hispanic) and gender (male and female). The populations' origins are diverse, as are their education, income, and employment statuses.

The population is a representative sample extracted from a 2007 Pew Research Center study measuring the demographics, attitudes, and experiences of Muslim Americans.

Sampling Strategy

The present study relied on data or information-oriented sampling. The present case study sampled 30 Muslim-Americans adults extracted from a 2007 Pew Research Center, random digital dial (RDD) study measuring the demographics, attitudes, and experiences of Muslim Americans. The Pew Research Center RDD survey sampled 1,050 participants from January 24–April 30, 2007. The RDD survey sample included participants from across the United States divided into five geographical strata (Pew Research Center, 2007). The RDD study sampled both male and female participants. The RDD telephone interviews were conducted in English, Arabic, Urdu, and Farsi. A gender matching protocol was used to achieve an accurate balance of male and female interviews. Qualified respondents were provided a \$50 incentive for completed interviews (Pew Research Center, 2007). Participants from the RDD study were assessed using the present study's participant inclusion criteria (see Table B5, Appendix B). Assessment in this manner precluded insufficient sampling and ensures alignment with the present study's objectives and population parameters.

Approximation of Sample Size

The use of purposive sampling and selecting a diverse and relevant sample (i.e., judgment sampling) supported approximation of the sample size (Guest, Bunce, & Johnson, 2006; Merriam, 1998). The capacity of the sample to cover all existing and relevant varieties of the phenomenon (mechanistic dehumanization) by type and degree

determined the samples relevance. I assessed the sample relevancy by examining their experience with dehumanization; I examined their feelings regarding moral exclusion asserted to generate unrelatedness or unconnectedness to U.S. society (see Fiske, 1991; Haslam, 2006; Kelman, 1976; Mithen, 1996; Opatow, 1990; Schneider & Ingram, 1993).

To avoid over or underrepresentation of the sample, the sample was measured against the present study's participant inclusion and exclusion criteria (see Table B5, Appendix B). Use of the structured sampling technique focused on significant experience with the phenomenon supported acquisition of a smaller sample rather than a large random selection with negligible experience.

I aimed for a sufficient representation of the population. Thus, I integrated a cross-section of the Muslim-American community and project the sample to the entire population. The present study extracted 30 participants of 1, 050 participants sampled by the Pew Research Center study in 2007. The present study observed the subjects of the RDD study at the same point in time as observation of the case occurs. The cross-section of the Muslim-American community extracted from the RDD study was assessed against the present study's inclusion and exclusion criteria (see Table B5, Appendix B).

Participant Selection Criteria

This qualitative case study research relied on data sources for analytical information and content. Therefore, all references to study participants refer to data (e.g., quotations, dialogue, and narratives) extracted from primary and secondary data sources (see Appendix B). Muslim-Americans adults 18 to 25 years of age, native and nonnative, dispersed in five different regions across the United States served as the study's

participants. The inclusion and exclusion of study participants was determined using a 5-step procedure:

1. Identify the population and screen the Pew Research 2007 data set for a representative population.
2. Extract participants from the RDD data set and examine for participant characteristics (Table B2, Appendix B) matching inclusion and exclusion criteria (see Table B5, Appendix B).
3. Identify data set participants who demonstrate reasonable knowledge and experience with dehumanization. Using assessment criteria depicted in Table B2 and Table B3 (see Appendix B), screen RDD survey data and WOT policy documents for participant characteristics and responses that demonstrate alignment with three knowledge areas: (a) discriminatory event, (b) perceived emotional hostility, and (c) perceived moral exclusion or social isolation.
4. Confirm RDD data set alignment and screen for questions and participant responses that align with this study's research question and study objectives.
5. Revisit previous procedures for each data source and extract content for analysis.

The 2007 Pew Research Center study questions extracted for examination appear in Table B5, Appendix B.

The qualitative case study research aligns with the interpretive constructivist paradigm. In keeping with qualitative tradition, I used a small sample size comprised of a specific group with similar backgrounds and experiences. I sought to determine whether a relationship exists between the group's perception of dehumanization and escalation of

the group's participation in homegrown terrorism. I examined narratives, testimonies, and statements for indications of the relationship. To investigate whether a correlation exists, I relied on criterion sampling to choose study participants.

First, the rationale for inclusion of study participants included their ability to align to varying demographics (e.g., origin, age, education, and gender). The second basis for participant inclusion was their alignment with important experiences related to the dehumanization phenomenon. The study's participant inclusion was based on level (quantity) and frequency (occurrence) of experience with the dehumanization phenomenon under the assumption that participants reporting high levels of encounters with the phenomenon would provide the most accurate measure of individuals less likely to resist radicalization and affiliation with terror groups. The inclusion of these participants in the study supported the anomalistic perspective undertaken by this study of unintended consequences arising from the use of the dehumanization phenomenon as constructive outcomes (see Haslam & Stratemeyer, 2016). These constructive outcomes include the formulation of resilience and sustainable communities among negatively socially constructed Muslim Americans. Thus, including participants reporting high frequency of encounters with the phenomenon yet reporting resistance to terror affiliation demonstrates the purported resilience and reduced sample bias.

The third basis for participant inclusion is their ability to demonstrate alignment with a mixed level of factors asserted to influence terrorism. For example, the National Consortium for the Study of Terrorism and Responses to Terrorism (2018) describes the "lone wolf" as slightly older, an average age of 33, undereducated, and socially deprived.

Conversely, McCauley and Moskalenko (2017) describes the lone wolf as an individual risk taker, willing to make significant sacrifices, and free of social pressures (para. 6). Fundamentally, McCauley and Moskalenko (2017) found there are no generalizable traits for age, education, or institutional support for lone actor terrorists. Considering the enduring discrepancies, the present study used the 18 to 25 year old demographic as a sampling criteria, and consistent with the National Counterterrorism Center, (n.d.) description of the most vulnerable population to terror recruitment.

The fourth basis for participant selection is the limited availability of members of the population. Because Muslim Americans comprise such a small percentage of the U.S. population, the examination included population members from across the U.S. in its entirety. Limiting the population to a specific region significantly reduced the population pool and the ability to conduct meaningful analysis. In addition to limited availability, the fifth basis supports consideration of the difficulty in determining precise sample size. For example, the present study's upper limit of 30 participants is a purposeful overestimation. Mason (2010) supports the concept; the researcher found that an average of 30 sources appears in most qualitative research projects. The results also included a high of 95 sources and a low of 1 source, with a standard deviation of 18.5 sources.

The case study research seeks to achieve a broad range of participant opinions, ideas, and reflections. However, the population also poses significant accessibility challenges. Particularly, previous research has shown the difficulty in convincing Muslim Americans to participate in surveys. Coupled with the population's reluctance, information gathering restrictions are equally impactful. For example, the U.S. Census

Bureau is forbidden from asking questions related to religious affiliation, thereby limiting the population pool. Based on these restrictions, participant selection relied solely on content extraction for participant perspectives. Specific details regarding participant inclusion and exclusion criteria appear in Table B5, Appendix B.

Source of Participants

The present study used secondary data sources to extract content to represent study participants. Secondary data sources included (e.g. archival records, testimonies, documents, and artifacts). Secondary data sources used in the study were collected from open public databases. A listing of data sources is depicted in Appendix B. Yin (2017) defines the data source as “a technological device, tool or instrument, a work of art, or some other observable physical evidence” (p. 113). The number of data sources used within the study exceeded Yin’s (2002) recommendation of “six data sources to collect the population experiences” (p. 96). Moreover, emphasis was placed on achieving data saturation rather than attempting to determine a precise data source sampling. Details of how the study achieved data source saturation are discussed in the subsequent section.

The study used two specific criteria to identify and extract content representing participant’s narratives from these materials. First, secondary data sources that exhibited excerpts of U.S. policymaker’s perspectives related to the use of the dehumanization phenomenon in policy setting and aimed at the target group were represented in the study. For example, the National Strategy for Combating Terrorism 2003, enacted under the WOT bounded the study (U.S. Department of State, 2003). This strategy and its accompanying tenet, Defend U.S. Citizens and Interests at Home and Abroad was

examined for potential instances of the use of dehumanization phenomenon to overburden the target group.

Additional secondary data sources that were examined for indications of policy manipulation affecting Muslim Americans include, the National Security Entry-Exit Registration System, which required certain non-U.S. male citizens to register in person at the offices of the Immigration and Naturalization Service. The Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism act, referred to as the U.S. Patriot Act. Enacted in 2001, the U.S. Patriot act reduced restrictions on law enforcement (ability to search telephone, email communications, medical, financial and other records) and eased restrictions on foreign intelligence gathering agencies (Department of Homeland Security, 2002). The examination was limited to policy documentation that enabled policy implementation. I analyzed the specific content of each policy, with no intended or required access to any database or registry. The study also examined, the national security strategy, prepared by the executive branch to outline the major national security concerns of the United States. Secondary data sources also included the FBI's Domestic Investigation and Operations Guide, and the U.S. National Strategy for Homeland Security, which serves as the formal U.S. government response to the attacks on September 11, 2001.

The case study research also used various congressional testimonies, speeches, and statements given by senior policymakers. I extracted the artifacts from publicly available open sources (e.g., congressional database and agency archives). Narratives expressed by George W. Bush appointees and administration officials represented

policymaker perspectives. Artifacts included, testimony by the former Director Central Intelligence Agency, Michael Hayden, at Council on Foreign Relations, and the Statement of Steven Emerson to the National Commission on Terrorist Attacks Upon the United States (Roth, Greenburg, & Willie, 2003).

Secondly, the study examined various publicly available secondary data sources representing the perspectives of Muslim Americans for content extraction. The secondary data sources were examined for indications of Muslim American experiences with dehumanization and moral exclusion within the policy design process. Examples of examined materials include, 2007 Pew Research Center's Muslim Americans project, testimonies from the Council on American Islamic Relations (CAIR), a prestigious American Muslim civil rights organization, and the Muslim Public Affairs Council.

The 2007 Pew Research Center's Muslim Americans project contains information obtained during six focus groups comprised of Muslim Americans in four U.S. cities. The focus group includes Arab Americans from the Detroit area, African American Muslims in Atlanta, a mixed group of Muslim Americans in Washington, D.C., and Iranian Americans in the Los Angeles area (Pew Research Center, 2007). In addition to explaining Muslim American experiences, the inclusion of the secondary data provided insight into denials of Muslim terror involvement and views on the larger U.S. society.

Given its prominence, the CAIR is perceived to have molded the opinions of Muslims (Emerson, 2003). Thus, solicitation of secondary data sources from CAIR provided insightful experiences of Muslim Americans. The case study research also examined secondary data sources from the Muslim Public Affairs Council, a large

Muslim American group, like CAIR, the organization is asserted to deny the potential for Muslim culpability in anti US terror (Emerson, 2003).

Data Source Samples

“Sample size is of little consequence in determining the quality of data, scope, topic, and amount of useful information found” (as cited in Morse, 2000, p. 1). Therefore, efforts to determine the appropriate number of secondary data sources to achieve saturation were abandoned. To determine data source saturation, the point at which no new or relevant information appears, I integrated the five measures.

1. Analyze secondary data sources, (e.g. policies, narratives, testimonies, and speeches) during collection and continuously advance through cycles of collection (see Appendix B). The technique continued until the data sources fail to reveal any new themes or information related to the research question.
2. During data collection, I concentrated on gathering quality rather than quantity of secondary data sources to answer the research question.
3. Ensure data aligned with the research question and the study’s theoretical proposition (see Ingram, Schneider, & deLeon, 2006). This action supported determination of the secondary data source saturation by including all relevant content for consideration.
4. Examine secondary data source content (e.g. words, terms and passages) related to the phenomenon. Distinguish rich data, from thick data. I thoughtfully and judiciously select layered, intricate, detailed, and nuanced data in contrast to large quantities of data.

5. Reflectively consider when variations in secondary data source content begin to occur. As the content begins to diminish and no new perspectives, themes, patterns or explanations emerge, I concluded a saturation point is near.

The use of secondary data source saturation rather than attempting to determine a precise sample size provides important benefits. First, the approach allows a single researcher to manage the sampled data source. Secondly, the technique allows researchers to determine when data collection should end, and data is adequate to provide a data set for analysis. In determining secondary data source saturation, the objective is not to attempt to exhaustively cover all theoretical possibilities. Rather the objective is to achieve relevant diversity among a potentially small number of samples within an undefined data source population.

Case Description

The present qualitative case study research examines a single significant case. The study examines the experiences of 30 Muslim-American adults, native and nonnative, 18 to 25 years of age in the policy design process. Population members are dispersed across five regions within the United States. The populations' origins are diverse, as are their education, income, and employment statuses. The population also presents diversity in ethnicity (Black, White, Asian, and Hispanic) and gender (male and female). The population is a representative sample extracted from the 2007 Pew Research Center, RDD survey which measured the demographics, attitudes, and experiences of 1, 050 Muslim American participants.

The inclusion of the case is prompted by amalgamation of an estimated 1.5 million Muslim-American adults with the nineteen hijackers who successfully seized four U.S. air carriers on September 11, 2001. The success of the terrorist's in striking the World Trade Center in New York, and the U.S. Pentagon in Arlington, Virginia, and resulting in the deaths of 2,977 casualties (Pew Research Center, 2007) deepen the merger and according to Jackson (2005) the deviant status of Muslim Americans. For example, Jackson (2005) asserts, U.S. administration officials described the terrorists as "treacherous, faithless, barbarous, parasitical, evil, and inhuman" a labeling that served as a catalyst for the social construction of Muslim Americans as deviants.

In the aftermath of the World Trade Center and Pentagon attacks, President George W. Bush implemented a series of policies under the auspices of the WOT campaign. Although implementation of these policies was articulated as preemptive, they were also reactive, and have been asserted to deliberately target Muslims based on their presumed affiliation with the 911 attackers. During the WOT campaign, domestically, Muslim Americans have endured heightened surveillance, search of private records, and detainment as suspects through expanded government capabilities, including the USA Patriot Act.

Since their amalgamation with the 911 attackers, the rate of Muslim-American adults engaging in homegrown terror related activity has risen. According to FBI officials, the increase in homegrown terror has been deemed a U.S. national security threat. The explanations for the increase vary among terror experts. However, based on prior research attributing dehumanization to aggression, the present study seeks to

determine if there is a distinguishable relationship between the minority religious group's perceptions of dehumanization and their escalating engagement in homegrown terrorism.

Binding the case. The case was bound by time, activity, social and physical context. Binding the case by time achieved by examining George W. Bush presidency from 2001 to 2009. Binding the case by context (setting) or activity achieved by integrating the WOT enacted on September 16, 2001. Binding the case by context (setting) also included integration of George W. Bush presidency from 2001 to 2009. Binding the case by location (physical context) achieved by examining the implementation of the National Strategy for Combating Terrorism enacted by President George W. Bush. The strategy comprises four policy objectives, however the primary focus for binding the case observed through its fourth tenet, Defend U.S. Citizens and Interests at Home and Abroad (U.S. Department of State, 2003).

As a goal of the WOT campaign, the tenet "encompasses our nation's collective efforts to defend the United States' sovereignty, territory, and its national interests, at home and abroad" ("National Strategy For Combating Terrorism", n.d., p. 24). The strategy issuing date was February 14, 2003. The 2006 National Strategy for Combating Terrorism served as its replacement on September 5, 2006. The WOT served as the lens, through which the theoretical focus, perceptions of mechanistic dehumanization's influence on the political orientation of Muslim Americans may be viewed. The use of an operational event to bind the case means that the primary focus of data collection regards what has happening to individuals or communities in a setting, and how individuals are affected by the setting.

Case selection. According to Roser, Nagdy, and Ritchie (2018) a major consequence of the rise of international terrorism, particularly Islamic extremist groups, has been the WOT (as cited in Terrorism, n.d.). Further, Richard Clark, a counterterrorism expert with the U.S. National Security Council from 1992 to 2003 asserts that the Bush administration 2001 to 2009 handed would be terrorist precisely what they wanted and needed by invading Iraq and Afghanistan. Clark suggests the Bush administration provided, “proof that America was at war with Islam, that the U.S. and its allies were the new Crusaders come to occupy Muslim land” (as cited in Terrorism, n.d.).

The case examined in the context of the WOT. The case was examined to determine if policies related to the WOT campaign had the perverse effect of influencing the rise of the “new terrorist” phenomenon among the population. The case study research investigated whether policies designed to support similar engagements under the authorization of the WOT had a comparable influence on Muslim Americans. The present study examined U.S. WOT policies, decisions, and counterterrorism strategies for indications of activities that may be perceived as offensive to Muslim Americans or as direct attacks on Islam. The study examined whether policies perceived as offensive prompt unintended consequences. Consequences include, modification of political orientations, disruptive politics, and terrorism, asserted as emerging from oversubscription of dependent or deviant groups (Schneider & Ingram, 1993, p. 342).

Selection of the case included three considerations. First, the case presents the capacity to provide perspectives regarding modification of the target group’s political orientation through policy design. For example, as a U.S. policy, critics assert that the

WOT removes important restrictions on governmental authority, are dangerous encroachments on civil liberties, and infringe upon human rights (WOT, n.d.). The case assessed for similar occurrences by screening for detectable and varying levels of dehumanization or comparable forms of discrimination, stereotyping, and labeling of the target group.

Secondly, the case was considered for selection based on broad assertions embedded in policies regarding Islam relationship to terrorism. For example, the National Strategy for Combating Terrorism 2003 contains an explicit section on the “nature of the terrorist threat”. It provides historical background to terrorism and numerous assertions including, the structure of its leadership, underlying conditions such as poverty, corruption, religious conflict, and ethnic strife (Government Accounting Office, n.d.).

Lastly, the case was considered for its capacity to address the study’s theoretical proposition. Specifically, selection based the capacity of the group to express opinions regarding target group’s efforts to alleviate their social constructions. The case assessed for detectable elements indicating social exclusion through policy intervention.

Instrumentation

Data Collection Protocol

The present study used a self-devised data collection protocol. Development and use of the tool is consistent with Yin (2017) recommendation. Yin (2017) advises use of a self-devised, structured protocol consisting of several open-ended supplementary questions related to the collected content, data sources, and data (p. 96).

The study's data collection protocol was used to examine publicly available databases for secondary data sources. Open databases were searched for a variety of secondary data sources including survey data, documents, tabular materials, narratives, photographs, and audio files. Data collection was conducted using information-oriented sampling. To focus data source collection, the data collection protocol was used to examine secondary data sources for representations of study participant perspectives. Representations included, narratives, statements, testimonies, and speeches. The protocol used a 5-step procedure previously outlined for the study's participant selection criteria.

Procedures for data source collection using the study's protocol included:

1. Identified potential secondary data sources.
2. Examine secondary data sources for data content aligned with the study's data source inclusion and exclusion criteria.
3. Established that study participants (data content) demonstrate varying levels of experience with the phenomenon and meet study participant inclusion criteria.
4. Examine data source questions, responses, or narratives for alignment with the present study's research question and objectives. The unique responses, and narratives, used to distinguish participants during coding.
5. Revisit procedures above for each data source; complete second level coding.

Aligning the data collection protocol with the study's participant selection criteria ensured alignment between the study's case and population parameters. To ensure alignment with study objectives, the data sources focused on the population of interest,

and the WOT campaign for context. This approach ensured subjective commentary of real-world occurrences are integrated (Percy, Kostere, & Kostere, 2015, p. 78).

Source Reputability, Validity, and Justification

The study uses historical documents, artifacts, and relies heavily on testimonies of U.S. senior policymakers and organizations like the CAIR (see Appendix B). To this end, I have assessed that these data sources provide significant reputability. For example, the use of testimony is considered low risk due to the perceived legal ramification of perjury. One is considered ‘under oath’ and sworn to express the most truthful, honest, and reliable testimony.

Notwithstanding reputability, the use of the study’s data sources provides several practical advantages. Because recruitment of participants in any study seldom results in any approximation to total access, the study’s use of testimonies substituted for participants’ interviews. Substitution of participant’s interviews with testimonies and other documents is consistent with Yin (2017). Yin (2017) asserts “content analysis of written archival data supports analysis of virtually anything that supports responding to the research question” (p. 117). Yin (2017) suggests the use of content analysis against the study’s sources extend the sources beyond mere analysis. For example, use of the study’s data sources permits investigation of the problematic situation. Reaching participants with modified political orientations is not a practical endeavor, however, given the abundance of data related to terrorism, I afforded an engaging opportunity to gather data from various sources rather than merely rely on access to participants.

In addition to allowing researchers to derive meaning from multiple levels of participants, the studies sources exhibit worthiness through their capacity to support data abstraction. Yin (2017) suggests, “data collection may be achieved through questioning of people, observing interactions, or artifacts” (p. 118). Yin (2017) asserts that the proposed collection approach demonstrates merit in procedure and type of data collected.

Sufficiency of the Instrument

Consistent with Yin (2017) case study research, the present study used “data content extraction from documents, records, and archival sources as the primary data collection method” (p. 117). A listing of primary and secondary data sources used in the study appears in Appendix B. A self-devised data collection protocol guided the study’s data extraction process. The data collection protocol described above guided data collection through a 5-step procedure. The data collection protocol is supported using an observation sheet. The observation sheet is an embedded component of the NVivo analysis software. The observation sheet used to depict passages extracted from each data source for coding. The observation sheet supported coding through examination of data sources using preestablished codes and definitions (see Table B1, Appendix B). The coding definitions have been aligned to the study’s research question, theoretical framework, and critical aspects of the dehumanization phenomenon. These coding tools along with the study’s data sources integrated and maintained in the NVivo analysis software.

Basis for Instrument

The data collection protocol is indicative of Yin's (2003) case study protocol. Yin (2017) recommends development of a procedure to outline the critical information to be gathered from each case and primary source (p. 96). Likewise, Stake (1995, 2005) suggests the data collection guide is an analytic tool to focus the researcher's attention on potentially informative events or dynamics that consequently deepened understanding of each case. Consistent with Yin (2003, 2017) and Stake (1995, 2005) the present study used the data collection protocol to gather critical information, and as an analytical tool, to focus on informative events.

For example, the data collection protocol supported data analysis of the primary case and began simultaneously with data collection. The guide also used to create preliminary case summaries and reflections of the research. Likewise, the tool also served as an analytical tool during data source examination and coding. According to Charmaz (2006) the device effectively helps to focus on salient features of the case and helps to attain a better understanding of some of the most contentious issues. The protocol used to enable the identification and categorization of similar and most prevalent data.

Identification and Use of Data Sources

I determined that participant interviews were not essential to accomplish the present study. The design and implementation of an interview protocol has been substituted with a data collection protocol. The data collection protocol guided the identification of content (e.g. quotations, dialogue, and excerpts) that extracted from various data sources (see Appendix B). The identification of narratives representing

participant perspectives achieved using the data collection protocol and participant inclusion/exclusion criteria (see Table B5, Appendix B).

The basis for eliminating the use of participant interviews arises from several internal assessments. First, the case selected for the present study provides an extensive concentration of background material, consistent with data frequently collected from study participants. Secondly, the use of secondary source data, specifically testimonies and expert statements sufficiently replicated the direct engagement with study participants. Third, as Arksey and Knight (1999) noted, the collection and transfer of audio material into text only allows researchers to “capture what has been spoken and not the ‘setting, context, body language and feel’” (p. 141). Fourth, because the researcher determines how detailed transcriptions appeared, transcription of participant interviews can only be one of many interpretations.

However, it is important to note, relying on extracted participant testimonies presents a similar issue regarding interpretations. While content extraction eliminated poor interpretation of data, the legal ramifications afforded to presenting sworn statements reduced concerns over participant truthfulness in their responses. Lastly, from a practical perspective, transcription of data is expensive and requires long leads times to coordinate with participants and transcriptionists. The present study does not possess enough financial sponsorship to pursue interviews with significant numbers of participants and supportive levels of transcription. Therefore, I have judged, use of interviews presented no significant advantage. Therefore, the use data sources supported study objectives.

Data Collection

Consistent with Yin (2017) the proposed case study research used data content extraction as the collection method (p. 117). The present study used content specific observation to identify information that represents study participants. Data collection conducted against open repositories containing U.S. policies, and policymaker testimonies, narratives and statements. Data collection also be was conducted against open data sources that present Muslim Americans perspectives regarding dehumanization in policy design. The data sources collected in this method related to the WOT campaign implemented to keep American safe (Department of Homeland Security, 2002).

Data collection aligned to the data collection protocol and data sources exhibiting the following criteria integrated into the study.

- Using information-oriented sampling, identify primary and secondary data sources that identify the population.
- Weigh data sources against the study's participant inclusion and exclusion criteria.
- Examine data sources for practical levels of information regarding the dehumanization phenomenon.
- Examine data sources for alignment with the study's research question and objectives. Selection of data sources involved considering the quality of data to answer the research question, and theoretical framework.
- Assess data sources against the study's binding criteria (e.g. by time, activity, and social and physical context) explained above.

- Examine data sources for evidence of moral exclusion of Muslim-American adults in policy design.
- Examine data sources for U.S. policymaker's experiences with integrating dehumanization in policy design.
- Examine data sources for Muslim American perspectives regarding dehumanization in policy design.

This data collection strategy supports determination of data saturation. Though this procedure, I continuously advanced through cycles of source collection until sources begin to diminish signaling saturation is near. The data collection strategy also focused on quantity and quality to ensure relevancy and diversity are achieved. Data sources collected using these strategies were immediately placed into the NVivo software application for analysis and storage.

Data Analysis Plan

The following case study research explored Muslim-American adult's perspectives of mechanistic dehumanization in policy design. The research investigated the consequences of the phenomenon's use in U.S. institutional practices. The study seeks to provide an understanding of the population's perspectives of the phenomenon. Specifically, how its use shapes their political orientations to engage in homegrown terrorism.

As the subject of the study, Muslim-American adults, 18 to 25 years of age, native and nonnative appear to have faced dehumanization because of the 911 terror attacks. Based on this assertion, the case is expected to exhibit a relationship to the emerging

“new terrorist” paradigm in the United States. Specifically, the case is presumed to manifest experiences consistent with moral exclusion of the target group. Similarly, the case is expected to exhibit perspectives that suggest a modification of their political orientation and influence as would be terrorists.

To assess the case, the study used thematic analysis with constant comparison as the analysis method. Thematic analysis involves searching across a data set, whether that is “several interviews, focus groups, or a range of texts, to find repeated patterns of meanings” (Braun & Clarke, 2006, p. 86). The constant comparison method involves simultaneous comparison of social incidents with previous events to discover relationships (Goetz & LeCompte, 1981, p. 58).

I conducted thematic analysis of archived data sources (e.g. congressional testimonies, dialogue, and statements). Data sources examined using the NVivo general software application. Data sources scrutinized for content matching words or phrases predetermined as derogatory indicators of dehumanization. I also examined the content for passages that provide relevant response to the research question and theoretical framework. As patterns emerge across the content, (terms, passages, and phrases) it categorized and coded for additional inspection. Following categorization and initial coding, the remaining content grouped and examined for similarity and conformity to the research study’s objectives. The procedure repeated for all data sources, including discrepant data.

Constant comparison of data sources conducted to discover a relationship between the use of dehumanization in policy design and homegrown terrorism. The study

compared contemporaneous use of dehumanization with previous consequences as it relates to the WOT campaign.

Specific thematic analysis procedures include the following steps:

1. Conduct review and familiarization with the data sources (archival records, testimonies, documents, artifacts).
2. Review and examine document contents (sentences, phrase, or paragraphs) highlighted passages based on preconceived derogatory terms and phrases.
3. Review data content against study question, and the theoretical framework, to determine which data appears meaningful.
4. Using NVivo, identify discrepant data for future evaluation and to support repeatable study procedures.
5. Using NVivo, cluster the remaining data into emerging patterns and themes.
6. Using NVivo, review remaining data; cluster data based on data coding categories (see Table B1, Appendix B).
7. Using NVivo, conduct cross analysis of preconceived data coding categories. Highlight, cluster, and condense data by verifying themes and patterns. Look for shifts and changes to patterns and themes.
8. Verify all data sources have been examined for patterns and themes and aligned findings to data coding categories.
9. Identify specific themes, prepared to write a detailed description. Include scope and substance of the argument. Include quotes from the data to elucidate passages.
10. Synthesize all data to form a composite synthesis of the research problem.

The analysis followed these procedures closely. However, I conducted the analysis mindful that some flexibility is required to support holistic analysis and concise reporting of the case.

Codebook construction. The present study uses thematic analysis of collected data to search for emerging patterns. The thematic analysis approach undertaken is supported by the development of a codebook containing predefined data codes that provide quick detection and highlighting of patterns in data. Codebook development in the present study aligns to the methodology advice of Miles, Huberman, and Saldana (2013) where implementation includes data coding, coding scheme development, categorizing codes, defining codes, and determining coding levels. All components devised to support the codebook were constructed within the NVivo software application. The first step in the process is to devise a data scheme. The data scheme consisted of the following headings: code level, thematic code, abbreviations and code definition. Following integration of the data scheme, the codebook received specific information regarding each data scheme variable.

Codebook construction proceeded by organizing and inserting coding definitions derived from the study's theoretical framework into the codebook. Integration of code definitions guided content selection from data source. Following integration of the codebook components, data coding commenced.

To ensure data reliability during the coding process, care must be observed to ensure assignment of codes to data passages. To mitigate potential problems from coder unreliability, I kept the coding scheme simple and conduct early familiarization with

coding techniques. In addition to the codebook, a self-devised data observation sheet served as a reference guide in the examination of the data set. The data observation sheet also supported the translation of raw data into the NVivo application or similar software for analysis.

The data observation sheet is central to collecting and managing observation notations. The data observation sheet is a replication of the codebook with a few additions. In addition to the codebook components, the observation sheet captures Data Sources, informant responses, demographics, and researcher remarks. Data editing follows, editing is performed to check for errors, omissions, and inconsistencies in raw data. Data cleaning and proofreading followed editing and accomplished using computer software to test for logical consistency. Following completion of the procedures mentioned above, data compilation and an examination for code merger commenced. An excerpt of the study's predefined codes and codebook are depicted in Table B1, Appendix B.

Data coding. The present study relies on the coding recommendations of Frankfort-Nachmias and Nachmias (2014) and Miles et al. (2013) to support data collection and analysis. Qualitative data analysis began with coding. Coding involves identifying and categorizing the segments of the data determined to be beneficial to the research. Coding is an adequate method by which to organize collected data and begin extraction of underlying themes present in the data. The present study assumed deductive coding to formulate preliminary codes. A deductive coding process is a concept driven approach where previously reviewed literature defines codes. The present study used

codes derived from the social constructions of target populations theory (1993) and literature regarding the mechanistic dehumanization phenomenon. The study's codes obtained from a set of questions devised from the theoretical framework and research question to inspect and draw out data for coding.

Devising codes for the study were achieved through inductive coding. Following preliminary coding, participant's phrases served to create a list of key terms found in the data sources and identified by conducting a frequency analysis. Terms found to appear in sources with higher levels of frequency used to create the study's advanced codes. Precoding and using closed ended questions reduce problems associated with code reliability (Frankfort-Nachmias & Nachmias, 2014, p. 311).

According to Frankfort-Nachmias & Nachmias (2014) in addition to precoding, keeping the coding scheme simple assisted in management of coder unreliability (p. 311). Additionally, mitigation of coder unreliability included rehearsal of coding techniques by devising several versions of the coding scheme to become familiar with coding techniques before performing coding. Data coding of data source material commenced following codebook construction to support storage and analysis.

Data coding procedures. Miles et al. (2013) define code as “most often a word or short phrase that symbolically assigns a summative, salient, essence capturing, and evocative attribute for a portion of language based or visual data” (p. 72). The authors assert that coding is a profound analytical reflection and interpretation of the data's meaning. Thus, coding is a method of labeling and assigning meaning to the descriptive

information compiled during the study. The types of data that may be code are significant, including transcripts, speeches, testimonies, photographs, and video.

The present study's manual coding transpired in two stages: first cycle and second cycle. First cycle coding assigned a preexisting set of codes to the data, and in the second cycle coding, the initial codes were revised as the coding scheme appears ill suited or additional codes emerge during data collection. Second cycle coding also supported pattern coding to summarize data and create smaller groupings derived during first cycle coding.

In vivo coding. The present study used the qualitative in vivo coding method as its foundation. The in vivo coding approach the words and short phrases included indigenous and cultural population terms. The in vivo coding method provides several advantages, demonstrating its appropriateness for selection and use in the present study. In vivo coding can be used for all qualitative studies, especially those that prioritize the participant's perspectives. It is particularly useful for novice qualitative researchers becoming familiar with data coding (Saldana, 2013). The present study supplemented its general coding scheme with sub coding to compensate for areas where the classification scheme appears too broad or more nuanced qualitative data analysis is required.

Manual code creation achieved using deductive coding, as a provisional starting position. However, consistent with In Vivo coding the study transitioned to inductive coding in which words or short phrases are emphasized from the participant's language in data sources and used as codes. The study's coding list was keyed to the theoretical framework, the research question, and mechanistic dehumanization phenomenon, to

ensure codes relate in a coherent and unified structure. The provisional list was keyed to categories or “bins” and defined. Defining codes created a common language and understanding of code connection and relationships. Also, defining codes ensured codes are applied consistently over the duration of the data analysis. Self-devised codes were scrutinized for utility and revised, as code changes are required, or as additional codes emerge during data collection. Coding was performed sparingly by emphasizing selected portions of source documents.

In second cycle coding, coding patterns were identified through emerging themes or explanations and used to strengthen elementary coding into meaningful units of analysis. In addition to condensing large amounts of data into smaller analytic components, advanced coding provides several additional functions. The process provides an enhanced means of elaboration, and positions coded data for cross case analysis with an emphasis on semantic content. The coding approach also supports the creation of new pattern codes, and importantly pattern codes consisted of four interrelated abstractions themes, causes, social relationships, and theoretical constructs (Saldana, 2013, p. 72). To systematically store data for easy retrieval during data analysis, I performed the coding process through cycles of deduction and induction.

Procedural steps and descriptions for the first cycle and second cycle coding appear below.

1. Define prespecified codes, use a single term; add definition to study codebook; improve and fine tune codes as the analysis progresses.

2. Seek phrases that are used repeatedly by participants; use as leads to regularities or patterns in the setting to establish provisional codes.
3. Place In vivo codes in quotation marks to differentiate from prespecified codes.
4. Insert all provisional codes into Microsoft applications (Word & Excel) and or Computer Assisted Qualitative Data Analysis Software (CAQDAS).
5. Review provisional codes for reliability, modify, delete, divide codes into subcodes, and add additional codes to support data analysis.
6. Examine source material for recurring phrases, observed behaviors, actions, norms, routines, and relationships, or common threads; inductively identify pattern codes through participant's accounts of their experiences.
7. Generate advanced cycle coding (pattern codes); identify leads (semantic content) in coded segments to give participants and observations empirical grounding.
8. Review advanced cycle coding (pattern codes) for reliability, modify, or invent new codes to support data analysis. Insert new codes into
9. Use pattern codes to synthesize narratives, assertions, and theoretical propositions, to communicate human social actions discovered throughout the study.

General Purpose Software Tools

Coding and data extraction of data source material performed using a combination of General Purpose Software Applications (i.e., Microsoft Word and Microsoft Excel)

and Computer Assisted Qualitative Data Analysis Software (CAQDAS). The general purpose software applications used to manually create first cycle codes and a coding scheme for integration into a self-devised code workbook. Following familiarization with the selected data analysis application - NVivo, the study's preexisting codes, and any newly defined codes were migrated into the software.

In addition to data extraction, the qualitative data analysis software supported organizing, managing, searching, sorting and storage of the study's dataset. The study also used NVivo (previously called Nudist), to perform data analysis. The NVivo data analysis software is the primary analysis tool. However, the continued use of general software applications is highly probable, and the method is feasible for use in qualitative studies. Notably, the Microsoft applications presented here have been determined fully capable of performing many of the same functions as data analysis software.

La Pelle (2004) supports this determination, asserting, "full featured word processing programs provide many of the functions of dedicated qualitative data analysis (QDA) software" (p. 2). For example, the study used a Microsoft Word table structure to conduct basic coding and retrieval of participant responses. The table structure provides a database capability, supports five specific qualitative data analysis requirements, and thus eliminating the need for complicated qualitative data analysis software (Miles & Huberman, 1994, p. 43). Conversely, several researchers have expressed concerns regarding the capacity of word processing applications to conduct qualitative data analysis (Richards & Richards, 1994; Seale 2002, as discussed in La Pelle, 2004). La Pelle (2004) suggests that the reluctance of researchers to accept basic software

applications for use in qualitative studies “stems from the need to conduct complex Boolean searches and visualization” (p. 2).

I concede that data analysis software provides a significant advantage over manual analysis, precisely, the ability to discern and ask questions about the data manually. However, I have concluded that the present study did not require such complex capabilities in the initial phases of analysis. Therefore, coding and data extraction of data source material began with general purpose software applications. The previous section describes procedures to conduct data coding following collection of case data sources. Following the selection of data content from source documents, the emphasis turned to examining words and phrases to produce a primary source for codes. Data preparation for analysis included transcription of raw data, memos, and audio recordings.

Because transcription levels of detail vary, transcription of case data for the present study performed using NVivo transcription software to create straightforward summaries. Summaries were written in a manner to present main ideas fluently, free of mispronunciations, and incomplete sentences.

In addition to the steps described above, I used preunderstandings and remain mindful that new themes may emerge from the thematic analysis. The deductive thematic analysis and constant comparative approaches have been determined adequate, in part, by its ability to “support the discovery of indications and patterns within the study that may be categorized into themes” (Dye, Schatz, Rosenberg, & Coleman, 2000).

The constant comparison method supported analysis of a single case. The present study simultaneously “combines deductive category coding with [inductive] comparison

of all social incidents observed” (Goetz & LeCompte, 1981, p. 58). In this way, perceptions extracted from the content may be classified and compared across categories. Attentive of the methodological advice of Miles et al. (2013) and Stake (1995) I used “assertions and propositions, to communicate the human social actions and dilemmas discovered throughout the study to extract content and synthesize it into narrative descriptions” (p. 12).

Issues of Trustworthiness

In addition to assessing the collection data instruments, the study received a comprehensive review of issues of trustworthiness regarding the study’s content. The Walden University Institutional Review Board (IRB) assesses research studies to ensure they meet Walden’s ethical requirements and U.S. federal regulations. The Institutional Review Board (IRB) examined the research study for indications of fraudulence, including misrepresentation of results, plagiarism, and shortcomings in professional conduct.

To mitigate potential compliance failures, I instituted several preventative measures. Preventative measures included education, self-assessment, and approved access to study participants. Adherence to the education requirements is demonstrated through completion of the National Institutes of Health (NIH) Office of Extramural Research web based training course. Completion of the course, titled Protecting Human Research Participants, was conferred on February 1, 2017 (certification number: 2049504). Coupled with the education measure, Walden’s Writing Center performed an essential role in eliminating potential compliance failures. Through dedicated

engagement, a team of writing experts provided asynchronous feedback, a methodology designed to build the writer's confidence and contribute to the researcher's progression (Laureate, 2017).

Completion of an integrated self-assessment accompanied the Walden's Writing Center assessment. The use of Walden University's qualitative dissertation checklist demonstrates adherence to the self-assessment component. The checklist was used as a guide to report on the qualitative study and to assure the presence and appropriate citation of specific research content. In accordance with Walden's Institutional Review Board policies, I complied with ethical standards in research by obtaining informed consent before data collection and confirm receipt of approved access to survey participants. Informed consent provided clarification of the study's purpose and serve as a source of authority for responsibility regarding publication rights. Moreover, informed consent supported establishing credibility and trust with the study's contributors and observers.

Ethical Procedures

Researchers are guided by ethical principles, in this study reference is made to adhering to those ethical standards by maintaining confidentiality, receiving informed consent, recognizing disclosure risks, establishing research data protection measures, and receiving Institutional Review Board (IRB) permission. The present research study examined Muslim Americans as provocateurs following the September 11, 2001 atrocities and numerous additional incidents in which they now suffer mass public indictment for the perceived association. Such labeling within the confines of the study is

necessary to determine how mechanistic dehumanization influences radicalization, and if it prompts modification to their political orientations.

Although essential to the study, without proper explanation this approach carries the substantial risk of offending the study's participants and observers. To avoid risking offense I revealed the study's objectives through informed consent documentation accompanying the study. Explaining the principal focus of the study reduced the risk of fracturing the ability to establish future bonds of trust with the study's population and observers.

A second consideration undertaken by the study is the unlikely disclosure of illegal behavior by the study's participants. The potential for exposure arises from a presumption of Muslim American affiliation, participation, or sympathizing with suspected terror groups. In addition, the use of U.S. policymaker's testimonies and statements may disclose inappropriate commentary and objectives in policy setting aimed at the study's population.

Confidentiality of study participants was protected by adhering to the standards set forth in the American Psychological Association (APA), Ethics Code Standard 4.07, titled, Use of Confidential Information for Didactic or Other Purposes. Study participant confidentiality managed by (a) limiting the description of specific participant characteristics, (b) eliminating specific questions about participants' current or future intentions, and (c) conceal data that may provide a linkage to individual parties. In addition to assuring that neither the subject nor third parties are identifiable, Consistent with Tuckett (2000) (as cited in Manual of American Psychological Association, 2010), I

ensured that “no variables are changed that would lead the reader to draw false conclusions regarding the phenomena” (p. 17).

Data collection and archival concerns. In addition to creating an intervention to mid study terminations and inadvertent disclosure of illegal misconduct, I devised a treatment for the protection of the study’s data from vandalism, damage, or loss. According to Miles and Huberman (2014) the data management objective is only secondary to the researcher’s principal goal of ensuring participants anonymity and confidentiality (p. 45). To protect participant’s privacy, I applied coding of all data and content types including demographic information. Protection of participant privacy also included restricting access to all informant data during all phases of the project, including data collection and analysis.

I also relied on identity management techniques to secure all data residing on personal computers and online storage. Identity management techniques included password protected access to computers, files, and folders. Collected data received a subsequent destruction date of no less than 90 days following IRB study approval. The IRB approval number is 02-26-19-0544236.

Coupled with password protected access control, dissemination, and storage mechanisms provided through Computer Assisted Qualitative Data Analysis Software (CAQDAS) and hardware, study data received enhanced protection.

Considerations beyond data protection included addressing questions regarding the study’s ethical reliability. To mitigate doubts of data reliability I acknowledged the possibility that observers may be inclined to perceive the use of historical documents

(e.g., congressional testimonies) as biased or prearranged data. I anticipate use of a variety of data sources (e.g., archival records, statements, documents, and artifacts) from different levels of participant's experiences supported triangulation of data sources and neutralize any inherent bias (Stake, 1995, p. 9).

Although the study used historical case data sources, I neutralized bias by positioning or bracketing of my experiences within the study. I self-identified as a graduate student having experienced dehumanization, and conducted separate investigations of factors contributing to terrorism, presently attempting to understand a perplexing phenomenon.

Summary

The preceding chapter described the qualitative case study design and its components used to support the research. The chapter also provided an explanation and the logic used to operationalize the research activities including procedures for participant selection, data source discovery, management, and data collection procedures. Finally, the chapter included insights into the management of qualitative data, performing data coding, and the process to study, reduce, and analyze data content.

The decision to use the case study design over other qualitative approaches was guided by study's overall purpose. The study's primary aim is to gain an understanding of the consequences to targets of dehumanization in the policy design process. To this end, the research sought to determine whether there is an observable relationship between mechanistic dehumanization of Muslim Americans and their perceived affiliation with terrorism. Specifically, the research questioned how perceptions of dehumanization in

policy design influenced homegrown terrorism among Muslim-American adults, native and nonnative, 18 to 25 years of age, residing within five distinct regions within the United States.

The qualitative research used the instrumental case study as its design type. As part of the design process, and to conceptually map the qualitative research, a logical strategy was prepared in advance and implemented with a flexible and reflective structure. Implementation of the procedure in this manner involved assessing interconnections, interactions, and implications for components upon one another. In this way, the structures' flexibility supported adjustments and changes between different elements of the design. The following narrative illustrates the conceptual map and reflective structure of the plan.

The research encompasses seven components (a) case or unit of analysis (b) research question (c) data sources (d) setting (e) propositions (f) conceptual framework, and (g) database; a combination of components that ensure the exploration of the issue through multiple lenses. The research is distinguishable through four unique characteristics. For example, the research (a) comprises multiple sources of data for evidence (Yin, 2014, p. 17); (b) uses quantitative survey data (c) presents data in rigorous and scholarly way (Yin, 2014, p. 5); (d) uses a case, and the case is bounded.

As a hallmark characteristic of a case study, the research integrated the "use of multiple data sources. According to Patton (1990) and Yin, (2003) inclusion of "multiple sources enhances data credibility" and supports impartiality. To enhance the data's credibility, research implementation included the following data sources (a)

documentation (b) archival records (c) physical artifacts (d) interviews (i.e., testimonies and statements) (e) photos and images. Also unique in case studies, in comparison to other qualitative approaches, the research integrated the use of quantitative survey data. The integration of the 2007 Pew Research Center, RDD survey was intended to facilitate purposeful sampling of an insulated population. In addition to providing access to the group, the inclusion of the RDD survey provided the target population's unambiguous perspectives. Data was converged as elements, each contributing to a comprehensive understanding of the phenomenon. Connecting and converging data threads with survey data achieved an efficient analysis of the data.

In addition to presenting characteristics not found in other qualitative approaches, the research provided several advantages that are absent in other qualitative methods. For example, the research offered insight into the phenomenon or participant experiences. According to Searle (1999), because case studies are so rich in information, "they provide insight into experiences which we could not gain any other way" (p. 5).

Similarly, the research circumvented the closed community dynamic to provide insight into Muslim Americans experiences with dehumanization — a challenge that otherwise could not be achieved. The research also denotes the case study approach through a similar advantage. The research permitted investigation of an otherwise inaccessible situation, precisely, Muslim Americans affiliation with terror. Although attempts to examine their experiences with terrorism have been deemed likely to create trust issues with investigators, use of the case study methodology permitted insight into the mechanisms, processes, and the consequences of their experiences.

It is essential to distinguish case study research from other qualitative approaches. With the significant emphasis on constructivism, the case study can expose structures that affect the material differences in people's lives. According to Yin (2014), the key to distinguishing case study research is to identify "the defined case, and how it is bound" (p. 31).

Although other qualitative approaches contain similar elements, the case study approach uniquely requires the implementation of the case as well as its bounding. The former relates to clearly and concretely indicating a person, place, thing, organization, or phenomenon. The latter refers to scope, or what will or will not be included in the case. Given that the research contains all six uniquely distinguishable characteristics and advantages described above, I offer that the study is indicative of case study research.

The next chapter builds on the previous chapter to explain organizational and personal conditions that influenced participant's survey responses. The chapter also describes relevant demographics, components, and variations in data collection. Finally, the following chapter presents the interpretation of the research findings and reveals their fundamental and critical meanings.

Chapter 4 Results

Introduction

In this study, I examined the potential relationship between the dehumanization of Muslim-Americans adults and the rapidly expanding new terrorist paradigm. Study findings related to dehumanization's influence on the target population's political orientations are presented in the following excerpts. The study addressed the research question "How do perceptions of mechanistic dehumanization in public policy design influence homegrown terrorism among Muslim-American adults?" To answer the research question, I integrated and tested three theoretical propositions put forth by Ingram et al. (2006):

- Proposition 4: Policymakers, especially elected politicians help create social constructions of target groups in anticipation of public approval or approbation. (p. 106)
- Proposition 6: In degenerative policymaking contexts, differences in policy designs are related to different patterns of policy change. (p. 112)
- Proposition 5: Social constructions of target groups can change, and public policy design is essential. Altering social constructions can often be found in the unintended consequences of previous policy designs. (p. 108)

Integration of these propositions was intended to provide a complete view of dehumanization's influence of U.S. Muslims to engage in terrorism.

The following chapter describes conditions that potentially influenced study participants and their experiences following the WOT. The chapter follows the

description of the setting with a focus on policies devised during the period under investigation to consider if implementation of those policies were reactive and targeted Muslims based on their presumed affiliation with terrorists.

Examination of policy designs during the period is followed by a description of key demographics. The chapter describes the diverse origins of study participants. The chapter also describes collected data and sources selected for examination. The data and data sources represent varying perspectives including those of policymakers, opponents of the WOT, and members of the target population. Review of collected data and sources will be found by description of analysis techniques. The chapter describes the methodology used to conduct analysis of the case, and associated policy artifacts. The chapter provides a comprehensive review of issues of trustworthiness related to data or content credibility. Finally, the chapter describes the results of the examination. The chapter describes findings derived from examination of U.S. policy documents and related artifacts for indications of mechanistic dehumanization that potentially influence Muslim-American adults to engage in terrorism.

Setting

Conditions capable of influencing participants and their experiences are confined to the period following the WOT. In 2001, in the aftermath of the World Trade Center and Pentagon attacks that resulted in 2,977 casualties, President George W. Bush implemented a series of policies designed to keep America safe. On September 18, 2001, Bush authorized Public Law 107-40, Authorization for the Use of Military Force Against Terrorists, which initiated use of U.S. States Armed Forces against those responsible for

the recent attacks and allowed them to exercise rights to self-defense and protect U.S. citizens both at home and abroad as well as take action to prevent acts of international terrorism against the United States (Joint Resolution, para. 1). Although implementation of these policies was articulated as preemptive, they were also reactive and appeared to target Muslims based on presumed affiliation with the 9/11 attackers. Additionally, the WOT has received significant criticisms, which include comparisons to methods for pursuing long-standing military objectives, perceptions of reducing civil liberties, and unfair targeting of Muslims (Jackson, 2005). Thus, initiation and integration of the Bush Doctrine led to direct forms of dehumanization of Muslim Americans.

During the global WOT period, domestically, Muslim Americans have endured heightened surveillance, the search of private records, and detainment as suspects through expanded government capabilities, including the U.S. Patriot Act. The residual effects of intrusions and heighten secure measures have contributed to declines in favorable perceptions of America. Between 2002 and 2003, U.S. favorability dropped 46 % to 15%, and in Turkey, it plummeted by 37% to 15% in 2003 (Pew Research Center, 2007). In a continuation of the trend, in 2006, the Pew Research Center found that less than two-thirds of all five predominantly Muslim countries had a favorable perspective of the United States. By 2007, the Pew Research Center found anti-Americanism increased globally.

Demographics

The population data were obtained through a RDD survey conducted by Pew Research Center in 2007, which projected approximately 1.5 million adult Muslim

Americans 18 years of age and older. The survey indicated an imbalance of more males than females in the population (54% male, 46% female). The same study and available census bureau data on immigrants' nativity and nationality estimated the total Muslim American population at 2.35 million. However, according to U.S. Census data and Pew Research Center demographers, national figures have increased to 2.15 million Muslim adults and 3.45 million living in the United States since 2017 (Pew Research Center, 2017). According to the Pew Research Center, the U.S. Muslim community is comprised of a significant immigrant population. The 2007 Pew Research survey indicated that roughly two-thirds (65%) of adult Muslims living in the United States were born elsewhere, and 39% have come to the United States since 1990. These are consistent with data from 2011, which showed that 63% of the population was born abroad (Pew Research Center, 2011).

As an indication of their diverse origins, a 2011 Pew Research study showed that the Muslim-American population, comprised mainly of groups from Arab countries in the Middle East and North Africa, represented 35% of foreign-born U.S. Muslims or 26% of all Muslim Americans (Pew Research Center, 2011). Further, no single race or ethnic group made up more than 30% of the total population; 30% of Muslim Americans describe themselves as White, 23% as Black, 21% as Asian, 6% as Hispanic, and 19% as Other or Mixed Race (Pew Research Center, 2011). The 2007 American Muslim survey presented similar estimates (Figure B7, Appendix A).

Citizenship was also an essential consideration for this research. Citizenship is a significant variable in determining possible modifications to political orientation and

target group emergence from their social constructions. According to the 2007 Pew Research survey, despite the high proportion of immigrants in the Muslim-American population, more than three-quarters (77%) reported that they are U.S. citizens (Pew Research Center, 2007, p. 15). However, citizenship does not correspond to political engagement. Few U.S. Muslims who are citizens report being registered to vote (Pew Research Center, 2007, p. 47).

I also examine the educational level of participants. Educational attainment levels were found to be consistent with prior studies; 10% of Muslims had participated in graduate study, 14% graduated from college, 23% had attended some college, and 32% were high school graduates, which was about the same as all U.S. adults (28%; Pew Research Center, p. 18). The survey also indicated no significant difference in failing to finish high school—21% of Muslims compared to 16% of the general public (Pew Research Center, 2007, p. 18).

Income levels were noted as a significant contextual factor in the shaping of the target groups' social construction. For example, in the case of Japanese immigrants, economics helped to shape the group as a problem minority (Schneider & Ingram, 2005). For the 2007 Pew Research study participants, 16% reported household incomes of \$100,000 or more, 24% reported annual incomes of \$50,000 or more, and 35% reported income less than \$30,000; survey incomes were comparable to the U.S. general population (33%) in household income at all levels (Pew Research Center, 2007, p. 18).

Contributing to the troubles among Muslim Americans, unemployment is more common among Muslims than in the general public (Pew Research Center, 2011).

According to Pew Research Center (2011), approximately 40% of Muslims are unemployed and 18% are looking or working part time, compared to 11% of adults nationwide (Pew Research Center, 2011). As a factor contributing to perceptions of U.S. Muslims and their difficulties emerging from their social constructions, unemployment is significant. The Pew Research study found that unemployment is prevalent among young Muslim adults 30 and under (37%) compared with 30-39 (28%), 40-54 (23%), and 55 and older (14%; Pew Research Center, 2011, p. 19).

Data Collection

In addition to the 2007 Pew Research survey data, data sources were selected to provide the perspectives of policymakers, opponents of the WOT, and members of the target population. To ensure data collection goals were met, I determined that sources used in the study must contain multiple perspectives relating to the dehumanization of Muslim Americans through policy setting. I selected data sources and artifacts produced during the WOT from 2001 to 2008. The collection of data focused on sources initiated by the Bush administration to keep America safe. I also focused on sources that directly affected Muslims and presented public officials' opposition or support for the target group. More than 29 data sources were collected. Sources were selected based on their ability to represent both the target population and policymakers' perspectives. Data were collected in various formats for coding and analysis. Data sources collected included congressional testimonies, policy statements, public laws, court decisions, civil and discrimination reports, and the U.S. policies capable of addressing the research question.

Data sources were collected from publicly available source data from various Muslim-American community and U.S. government organizations. To support the case study design and address the study's research question as well as theoretical propositions, data sources were selected based on bounding criteria. Data collection occurred in 1 to 2 hour collection periods over 30 days. Data sources were obtained in multiple formats, imported, and stored in the NVivo 12 software application for analysis. The sources examined to support the case study research are depicted in Appendix B.

Data Analysis

I used a combination of deductive and thematic analysis to support the examination of data content through predetermined categories. The data collected for the qualitative study is bounded by a single case. The case, the WOT, exhibits an indirect relationship to the emerging new terrorist paradigm in the United States. The case was used to determine how the use of mechanistic dehumanization in U.S. institutional practices influences Muslim Americans' political engagement. The case was analyzed through associated policy artifacts and documents for the presence of factors that appear prevalent in influencing the target group's political orientation.

I used the constant comparative method proposed by Lincoln and Guba (1985) to analyze policy artifacts and documents. The constant comparative analysis approach was appropriate due to its capacity to help "ascertain themes and patterns" within selected policy sources (Dye, Schatz, Rosenberg, Coleman, 2000). Further, the process "stimulates thought that leads to both descriptive and explanatory categories" (Lincoln & Guba, 1985, p. 341).

Data analysis also progressed using a 6-phase thematic analysis model proposed by Braun and Clarke (2006). Addition of the approach provided a means of combining or integrating methods as necessary (Miles et al., 2013). The model supported a two-level examination of the data content to form meanings and identify underlying ideas, assumptions, and ideologies. Each phrase of the thematic analysis model (see Braun and Clarke, 2006, p. 87; see also Table B6, Appendix B) was systematically followed.

Evidence of Trustworthiness

A comprehensive review of issues of trustworthiness regarding the study's content revealed no requirement to adjust data or content to guarantee the credibility of the result. Data content has been judged acceptable through its adherence to the study's self-assessment criteria. Furthermore, data were deemed trustworthy because of the study's use of the systematic controlled 2007 Pew Research survey and official government generated documents.

The potential for transferability of study conclusions has been established through comparison to multiple analogous groups having endured similar challenges. For example, the study's target population has been compared to Japanese American immigrants, who experienced negative perceptions due to the potential threat of the military in Japan (Schneider & Ingram, 2005). Broader applicability and generalization of findings are also supported through similar settings, context, and survey participant experiences (Miles et al., 2013).

Dependability or the study's process has been demonstrated consistent through various reliability measures. A committee of scholars having conducted a review of the

study's methodology using a variety of academic rubrics and quality checks determined the process reasonably stable. Process areas considered included clarity of the research question, meaningful parallelism across data sources, and appropriateness of data collection across settings, times, and locations (Miles et al., 2013).

Confirmability has been established through bias neutrality. Use of thematic analysis (i.e., identifying, analyzing and reporting themes within data) allowed objectivity to emerge by supporting examination of multiple perspectives. The approach supports pursuing the most plausible, empirically grounded explanation through inspection of alternative accounts (Miles et al., 2013). Confirmability was achieved by considering rival explanations through varied sources, seeking the most compelling descriptions. The drawback in the use of the approach exists in judging source validity—that is, whether the source lacks prejudice.

Results

I examined a variety of U.S. policy documents and related artifacts for indications of mechanistic dehumanization that potentially influence Muslim-American adults to terrorism. Through content analysis and data extraction conducted against policy documents designed to keep America safe or document the results of newly imposed policies during the WOT, I identified 354 code passages represented across 99 themes (see Figure B4, Appendix A). Further, using predefined categories (Table B1, Appendix B), the WOT policy documents were examined for relevant emerging patterns within the data. Themes and excerpts interpreted and determined essential to answering the research

question have been selected for inclusion in the study and appear in the following sections.

Theme 1: Influencing Properties—Objectives of Policies

U.S. policymakers devise and implement innovative policies that sometimes inadvertently or directly dehumanized U.S. Muslims. For example, Gen. Michael V. Hayden, Central Intelligence Agency Director at the Council on Foreign Relations indicated, “Blunting the jihadists’ appeal to disenchanting young Muslim men and, increasingly, young Muslim women as well. The deep fight requires discrediting and eliminating the jihadist ideology that motivates this hatred and violence” (para. 47). The 2002 National Security Strategy for Homeland Security also implied,

Because we must not permit the threat of terrorism to alter the American way of life, we have to accept some level of terrorist risk as a permanent condition. We must constantly balance the benefits of mitigating this risk against both the economic costs and infringements on individual liberty that this mitigation entails. (para. 8)

Further, the 2004 National Commission on Terrorist Attacks Upon the United States demonstrated,

In light of the difficulties in prosecuting some terrorist fund raising cases, the government has used administrative blocking and freezing orders under the International Emergency Economic Powers Act (IEEPA) against U.S. persons (individuals or entities) suspected of supporting foreign terrorist organizations. (p. 8)

Theme 2: Motivation for Terror and Influences on Muslim Americans

Excerpts from various opponents of the WOT describe critical factors including overburdening of the target population that potentially motivate U.S. Muslims to engage in terrorism. A 2004 CAIR article cited inconsistencies in U.S. government policies for “relaxation of rules that purposefully blurred the distinction between immigration cases and terrorism investigations” (p. 3). The CAIR (2004) explained,

In April 2003, the Office of the Inspector General (OIG) of the U.S. Department of Justice released The September 11 Detainees report, which confirmed allegations of abuse suffered by Arabs and Muslims rounded up immediately after the 9/11 attacks. The report found that between September 11, 2001, and August 2002, the government arrested 738 Muslim and Arab absconders (people whose entry visas have expired), interfering with their access to lawyers and denying them the constitutional right of obtaining information on charges against them.

The Office of the Inspector General (OIG) “report also found evidence that detention centers often blocked attempts by the detainees’ families to locate them. The review revealed a pattern of physical and verbal abuse against some detainees: often they were held in jail cells for 23 hours per day, taken outside their cells in a “fourman hold,” using handcuffs, leg irons and heavy chains. (p. 3)

In the early stages of the WOT, U.S. public policies conceptualizing dehumanization as a factor that influences terrorism remained consistent with postulated theories. However, those perspectives received modifications in the concluding stages of the campaign. For example, in 2004, the U.S. General Accounting Office described,

The Combating Terrorism strategy contains an explicit section on “the nature of the terrorist threat today,” which provides some historical background to terrorism, the structure of its leadership, and underlying conditions such as poverty, corruption, religious conflict, and ethnic strife. (p. 14)

Conversely, the 2007 National Security Strategy for Homeland Security explained, Potential catalysts for radicalization within Muslim-American communities include feelings or perceptions of social discrimination that generate a sense of alienation from society and distrust of the government; perceptions of political and economic inequalities; and dissatisfaction with foreign and domestic U.S. policies viewed as hostile to Muslims. (p. 22)

Theme 3: Obstacles to Removal of Stigmas & Labeling

Excerpts of artifacts detailing U.S. Muslim efforts to remove stigmas and labels through their resistance to social constructions presents disproportioned efforts between proponents and protagonists of the WOT. CAIR (2004) suggested,

Pass the End Racial Profiling Act (ERPA) into law. Passing the End Racial Profiling Act would dissuade law enforcement from engaging in profiling practices by requiring race data collection, measuring the effectiveness of training programs, and helping reinforce community trust in law enforcement agents. (p. 26)

Conversely, Steven Emerson’s 2003 statement to the National Commission on Terrorist Attacks Upon the United States, “The Rampant Allure of Jihad in the Muslim World” explained, “Such a belief system, in which anti Western animus is so entrenched, cannot

be remedied by a public relations program launched by outsiders. Rather, any hope for change must come from within the Muslim world itself' (Overview, para. 5).

Further, an excerpt from Emerson's statement on Teaching Hate in Schools, propounded,

It should not come as a surprise that educational institutions provide the most effective mechanism to teach, indoctrinate and perpetuate the culture of jihad. The Saudi government distributes textbooks to Islamic schools in Pakistan, the United States, and elsewhere around the world. These books incite hatred of Jews and Christians and praise Jihad. (para. 1)

Theme 4: War on Terrorism Policy Impacts on Others

Relevant excerpts describing how the WOT policies affects other socially constructed groups (e.g., advantaged, dependent) including impacts to law enforcement officials, government personnel, and the general public equally.

U.S. Attorney General John Ashcroft testimony before the House Committee on the Judiciary (2001) indicated,

Mr. Chairman, I want you to know that the investigation into the acts of September 11 is ongoing and moving aggressively forward. To date, the FBI and INS have arrested or detained 352 individuals. We are interested in talking to 392 individuals who remain at large, because we think they may have information helpful to the investigation. The investigative process has yielded 324 searches, 103 court orders, and 3410 subpoenas. (para. 33)

Further, U.S. Attorney General John Ashcroft, Senate Committee on the Judiciary (2001) added, “We have the authority to monitor the conversations of 16 of the 158,000 federal inmates and their attorneys because we suspect that these communications are facilitating acts of terrorism” (p. 18).

Remarks from the National Commission on Terrorist Attacks Upon the United States, Staff Statement Number 1 (2004) indicated,

After the 1993 World Trade Center bombing, when it was discovered that a participant in the plot had been a student who had overstayed his visa, the

Department of Justice asked INS to devise a better way to track students. (p. 8)

The CAIR, Civil Rights Unpatriotic Acts report (2004) advanced the argument regarding adverse effects to students, offering,

The post 9/11 student visa policies and procedures have had an adverse effect on colleges and local economies in the U.S. According to the Institute of International Education, foreign students add nearly \$13 billion to the U.S. economy. Nearly 75 percent of the funds supporting international students come from foreign sources (mainly personal and family funds). On average, each student spends \$22,000 annually on tuition and living expenses. This means in the year of 2002/2003, the U.S. economy lost more than \$300 million due to the drop in the number of students from Muslim majority countries. (p. 6)

Theme 5: War on Terrorism Policy Impacts—Dehumanization of U.S. Muslims

Excerpts asserting usage of mechanistic dehumanization against U.S. Muslims appear in various documents produced by adversaries to the WOT while a significant

number of proponents condemned actions against Arabs and Muslim Americans as discrimination. For example, the CAIR (2004) asserted,

For many in the Muslim community, the OIG reports confirmed what they had suspected all along: the detainee issue was not a matter of a terrorism investigation, but rather an expression of vengeance meted out against a vulnerable group of people who happened to have their ethnicity or religion in common with the 9/11 attackers.” (p. 4)

Further, the CAIR (2009) presented,

On the cover of the July 21, 2008 issue of the New Yorker magazine, Mr. Obama was depicted in traditional Kenyan garb and a turban standing beside a caricature of Michelle Obama wearing military style clothing and carrying an assault rifle. Both the McCain and Obama campaigns decried the sketch, with the Obama camp characterizing it as both “tasteless” and “offensive.” (p. 20)

Conversely, the 2001 U.S. Patriot Act, Public Law 107-56, described, “Muslim Americans have become so fearful of harassment that many Muslim women are changing the way they dress to avoid becoming targets” (Sec. 102, para. 5). Further, the 2001 U.S. Patriot Act, Public Law 107-56, offered,

It is the sense of Congress that— (1) the civil rights and civil liberties of all Americans, including Arab Americans, Muslim Americans, and Americans from South Asia, must be protected, and that every effort must be taken to preserve their safety (Sec. 102, para. 6).

Theme 6: Perceptions of Dehumanization—Inspired Withdrawal/Radicalization

When policymakers allow their perceptions of different cultures to distort their judgment, the results may be disenfranchising policies. However, when coupled with negative public views the consequences may be devastating. Excerpts of U.S. policymakers' statements, testimonies, and their resulting policies indicate the potential to influence U.S. Muslim radicalization and terror affiliation. The CAIR (2004) submitted,

Trent Lott (R-Mississippi), who resigned his position as Senate majority leader over anti Black remarks, was quoted in The Hill on October the 29th commenting on the rise of attacks on U.S. soldiers in Iraq, "Honestly, it's a little tougher than I thought it was going to be.... If we have to, we just mow the whole place down, see what happens. (p. 8)

The CAIR (2009) also submitted,

Endorsing a challenger in a Virginia congressional race, Esquire Magazine had this to say of the incumbent; "[Congressman] Virgil Goode is the hick who saw the swearing in of Keith Ellison, America's first Muslim congressman, on the Koran as a Grave Threat to National Security. (p. 21)

Theme 7: Remedies Modifying Behaviors

Documents providing recommendations, resources, and policies intended to encourage social change presented proposals limited to establishing new international norms, understanding governance, and ideologies that promote terrorism. Endorsements of remedies to examine and revise overburdening and moral exclusion of the target

population in U.S. policy documents are not readily observable. The National Strategy for Combating Terrorism (2003) presented,

We will also use effective, timely public diplomacy and government supported media to promote the free flow of information and ideas to kindle the hopes and aspiration for freedom of those in societies ruled by the sponsors of global terrorism. (p. 24)

The National Security Strategy 2002 presented,

Officials trained mainly in international politics must also extend their reach to understand complex issues of domestic governance around the world, including public health, education, law enforcement, the judiciary, and public diplomacy. (p. 31)

Viewed as a protagonist in the WOT because of his views of the spread of global militant Islam, Steve Emerson, National Commission on Terrorist (2003) offered,

Changing our behavior, our policies, our democratic belief system to conform to militant Islamists' "wish list" will not serve our purpose of eradicating the violence. Rather, accommodating their demands will only empower those who wish to see the West fall. The religious dogma that is the underpinning of militant Islam will not change, regardless of our actions. (para. 2)

Steve Emerson, National Commission on Terrorist (2003) also added,

We must empower genuine moderates in the Islamic world. At the same time, this means not legitimizing militant purveyors of hatred and violence. In practical terms, this means that the United States truly has to stop allowing the State

Department the continued license to invite Islamic militants to the United States under the guise of “outreach”; it means that the United States has to stop pandering to Saudi Arabia and demand that they truly cease supporting and financing Islamic militant groups. (National Commission on Terrorist, 2003, Conclusion, para. 4)

In contrast to the limited remedies to revise overburdening and moral exclusion present by U.S. officials, the CAIR (2009) suggested Muslim leaders offered a host of recommendations,

Representatives of CAIR frequently conduct diversity training on Islam and Muslims for corporations, law enforcement, and others who regularly interact with Muslims. Topics covered included the basic beliefs and practices of Islam and practical advice to help develop cultural competency when interacting with the Muslim community. Diversity training sessions can include sections on cultural awareness about certain segments of the American-Muslim community. (p. 37)

Theme 8: Disruptive Politics Emerge

Excerpts of documents depicting examples of disruptive politics intended to change U.S. government policies have a significant presence. The patterns are broad and include using fundraising to funnel funds, condemning violations of due process, opposition to domestic legislation, and asserting the use of politically motivated smear campaigns of Muslims. Excerpts for the National Commission on Terrorist Attacks Upon the United States (2003) revealed,

The community is gaining the perception that people are rounded up and targeted because of their political opinions and because they exercise their right to dissent on current US policy. Our community is in dire need to understand how these charges are founded on concrete evidence of criminal activity and not guilt by association or political association. (para. 2)

The National Commission on Terrorist Attacks Upon the United States (2003) also presented,

American Muslims consider the diversion of the funds of these charities...a clear violation of our 1st Amendment right for the free exercise of religion. Congress, in passing this unconscionable legislation, has enabled the public to confuse zakat from American Muslims, intended for the most poor and destitute (Muslims make up the largest percentage of the refugee population in the world) for terrorist funds. (National Commission on Terrorist Attacks, 2003, The Holy Land Foundation, p. 6)

Theme 9: Removal of Stigmas & Labeling—Achieving Sustainable

Excerpts demonstrate that U.S. Muslims labeled as deviants resist their social constructions to achieve sustainable communities through litigation, political participation, and legislation. The CAIR (2001) explained,

Some Muslims employees have successfully used the Equal Employment Opportunity Commission to settle complaints about job discrimination; others have taken their employers to court. In a number of cases, the courts have affirmed the right of Muslims to religious practices. (p. 6)

The U.S. Patriot Act, Public Law 107-56, described,

Many Arab Americans and Muslim Americans have acted heroically during the attacks on the United States, including Mohammed Salman Hamdani, a 23-year-old New Yorker of Pakistani descent, who is believed to have gone to the World Trade Center to offer rescue assistance and is now missing. (U.S. Patriot Act, Public Law 107-56, Sec. 102, 2001, para. 6)

The CAIR (2001) also offered,

In the area of immigrant rights, the Muslim community has been at the forefront of fighting secret evidence, a clause in the 1996 anti terrorism legislation that allows the Federal Government to proceed with deportation of non citizens on the basis of classified information. Almost all secret evidence detainees have been Muslim. Since American-Muslim community groups joined a broad coalition to mount a legislative challenge to secret evidence, the U.S. government has released the detainees. (p. 8)

Summary

The case study research questions how perceptions of mechanistic dehumanization in policy design influence homegrown terrorism among Muslim-American adults. The study finds that while there are significant indications of the use of dehumanization in policy design there are no clear indications that the embedding of the phenomenon steered U.S. Muslims to engage in terror activities. However, there are significant indications of covert influence in policy documents and artifacts. Specifically, using nonspecific labeling, phrases, and references, U.S. policy documents

advanced fear mongering, pitting Americans against immigrants, and citizens against noncitizens. Two specific methods appear in use. The U.S. created distinctions that exploited the 9/11 terror attacks by using policy documents to describe the perpetrators of completed or averted domestic terror activities. First, when perpetrators tended to be members of U.S. based terror groups (e.g., Ku Klux, Klan) and likely Anglo Saxon the activity description omitted the names of perpetrators and often the specific organization. In contrast, when referencing terror activities carried out by suspects with origins outside of the U.S., Islamic sounding names were integrated into the description, perhaps for emphasis, or to distinguish the activity as internationally influenced. Regardless, whether used consciously or unconsciously, the “priming effect” served as a powerful psychological phenomenon in which the stimulus – mechanistic dehumanization produced appropriate responses – biased public perception that generated moral exclusion, supporting and furthering negative social construction of the target population. Consequently, as a segment of the U.S. population whose growth has benefited significantly from immigration, the Muslim community was substantially impacted by the continuous deviant classifications.

The present chapter provides an assessment of case study research findings that indicate an obscure influence in promoting modifications of the target groups’ political orientation. The subsequent chapter will verify, refute, or advance previous theoretical propositions regarding dehumanization research.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

This case study provided a systematic investigation of the implication of mechanistic dehumanization as possessing a central consequence of promoting aggression (Halsam & Loughan, 2014). The study addresses perceptions of dehumanization as an influence on homegrown terrorism among Muslim-American (native and nonnative) adults. I investigated whether there is an observable relationship between mechanistic dehumanization of the minority religious group, policy manipulation, and their escalating affiliation with terrorism. I used three propositions to validate adequate response to the study's research question and purpose and examine consequences of social construction through policy setting. The propositions question the role of policymakers, factors required to alter social constructions, and the impact of designs in policy setting (see Ingram et al., 2006).

The study's investigation of the case was accompanied by thematic analysis to support identifying, analyzing, and reporting patterns within data while organizing and describing the data set in rich detail (Braun & Clarke, 2006). The study is bounded by the application of dehumanization in the implementation of the global WOT policies enacted from 2001 to 2008. I used content extraction from a variety of evidential documents and artifacts related to the global WOT as the primary data collection technique, which helped examine the case as a whole (Ragin, as cited in Miles et al., 2013). Extraction efforts were concentrated on content related to the case and by keeping configurations, associations, causes, and effects at the forefront of consideration. Evidential sources were

examined to observe how Muslim Americans and U.S. policymakers perceived mechanistic dehumanization in policy setting. In this manner, content extraction supported gathering the target group's perspectives related to dehumanization's consequences and efforts to eliminate the phenomenon's influences.

I examined mechanisms that supported Muslim American emergence from their social constructions. To identify factors that contribute to this emergence, I used comparative analysis to look for patterns (Miles et al., 2013). The comparative analysis included the examination of a similar group having experienced similar influences and social construction such as Japanese American attempts to modify their social construction following World War II and the attack on Pearl Harbor, which relates to Muslim Americans' challenges during the WOT and the attacks on the World Trade Center and Pentagon. I interpreted the factors and circumstances that have divested the analogous group of moral inclusion to suggest similar encumbrances exist among Muslim Americans in the ongoing WOT.

The following chapter described the analysis techniques used to confirm or disconfirm the study's theoretical proposition. The analysis presented in the chapter focused on theories related to social construction and mechanistic dehumanization contrasted against real world occurrences that emerged during the examined period. The chapter concluded with several recommendations derived from six poignant findings that resulted from the study.

Interpretation of Findings

The following results have been examined to determine their capacity to confirm, disconfirm, or extend knowledge in dehumanization research. The findings have also been analyzed against the case study's theoretical framework to determine whether the results align with the constructs' theoretical propositions.

Sanctioning of Violence

Participant responses gathered from the 2007 Pew Research survey relatively align with the perspectives of the general public including disapproval of George W. Bush's handling of the office of the presidency. However, 78% of survey respondents said that suicide bombing and other forms of violence against civilian targets were justified, which conflict with 59% of respondents believing the government should do more to protect morality in society. Despite this response, 36% of respondents showed little concern regarding the rise of extremism in the United States (Pew Research Center, 2007). The significant divide between morality and justifying the use of suicide bombing can be tied to the way individuals come to dissociate the population from the counterinsurgent, which leads to sympathizing and rationalizing tactics that may seem extreme (Galula, 2006). Given these findings, Islam can be considered to not sanction violence. Instead of attributing the support of violence to devout religion, results from survey respondents show that the ideological power of cause is more likely (Galula, 2006). Rebuttal of the linkage of Islam and violence is also bolstered by 60% of U.S. Muslim respondents who believe there is more than one way to interpret the teachings of

Islam. Equally, 63% of survey respondents say there is no conflict between being a devout Muslim and living in a modern society (Pew Research Center, 2007).

Counterinsurgency Success

There are indications of intentional avoidance in the use of derogatory terms or labeling of Muslims in U.S. policy documents. Given the recent events, it is reasonable that policy officials were hypertensive to categorizing or classifying American Muslim affiliation with the 9/11 terror suspects. Avoidance of stereotyping or labeling including enhanced statements of support and warnings of legal action for violence directed against the U.S. Muslims represents a coordinated effort to strengthen engagement between U.S. Muslims and federal law enforcement. These measures are consistent with the doctrine asserted to support success in counterinsurgency. According to Cassidy (2006), an essential objective of counterinsurgency is pacification of the population to establish the legitimacy of the host government.

Subtle Dehumanization

Policy document descriptions of terror related activities conducted during the period received indirect language like “code words” and “silent messaging” to alert observers to Muslim-engaged terrorist acts. To draw distinctions between terror activities conducted by Muslims and enduring U.S. domestic terrorists (e.g., Klux Klan or Lone Wolf), Muslim or Muslim sounding names were invoked. U.S. policy documents “nuanced” with coded references represents subtle dehumanization of persons of Arab and Middle Eastern descent indirect, implicit, and nonconscious. The integration of coded references in policy documents aligns with the theoretical proposition of Leyens et al.

that “people tend to perceive out-group members as less human than in-group members even in the absence of significant intergroup antagonism” (as cited in Haslam & Loughnan, 2013, p. 402).

Policy Manipulation

Legislation and policies devised to support the WOT demonstrate significant overreach and infringement on Muslim-American civil and constitutional rights. Further, policy artifacts exhibited overstatement of terror charges and removal of judicial oversight resulting in anti-Muslim violence and few substantiated terror suspects among U.S. Muslims. Policies devised to support the WOT created instability among Muslim Americans and sent implicit messaging regarding the group’s worth, creating social unrelatedness and influencing their political orientation. The instances of policy manipulation exhibited during the period under examination refute and confirm components of Schneider and Ingram’s (1993) social construction of target populations theory. For example, the assertion that the lack of social relatedness promotes aggressive behaviors across socially constructed groups is invalidated by the allegiance shown by Muslims in the aftermath of 9/11. Conversely, policy manipulation exhibited during the examined period confirm Schneider and Ingram’s assertions that politicians manipulate policy to achieve their goals of reelection such as the reelection of George W. Bush in 2004, who appealed to more powerful socially constructed groups by pledging to modernize Social Security, reform the immigration system, overhaul the tax code, and fight the WOT.

Limitations of the Study

Several limitations were anticipated at the initiation of the case study research. These limitations included demographic restrictions, competing explanations of research findings, language and translation issues, replication, creditability, bias, and the potential to collect vast quantities of data. By using data content extraction from archival records, testimonies, documents, and artifacts, anticipated limitations were controlled or alleviated. Using a complex sample design and a data set with extensive variables alleviated issues relating to demographics, language and translation, replication, creditability, and bias. For example, the Pew Research (2007) survey was translated and conducted in three languages (aside from English) identified as the most common among Muslim immigrants: Arabic, Urdu, and Farsi. The Pew Research study also supported replication, credibility, and the elimination of bias. Through reuse of a tested, validated survey instrument, and its components, this study achieved credibility. Anticipated issues related to the collection of vast amounts of data were eliminated through bounding. Documents and artifacts selected for the case study research were limited by time, activity, and social and physical context. Lastly, choosing to accept and evaluate alternative explanations eliminated the potential issue related to competing or alternative explanations of research findings. This study considered rival interpretations through a variety of varied sources, pursuing only the most plausible, empirically grounded explanation to support the research.

Recommendations

The purpose of this study was to obtain an in-depth understanding of the consequences to targets of dehumanization in the policy design process. I devised the study to advance the knowledge of researchers and practitioners interested in psychological effects that influence disenfranchised behavior. In this study, I considered economic inequality as it relates to status as an influencer of radicalization (Haslam & Loughnan, 2014). Similar to the present study, future dehumanization research may benefit from investigations focused on economic inequality among Muslim Americans. For example, in the Pew Research (2007) survey, 24% of respondents reported household incomes under \$50,000 and 17% reported under \$20,000 annually. Compared to the general public with 23% under \$50,000 and 20% under \$20,000, there are slight differences. However, adding the percentage of Muslim Americans self-identifying as Black (40%) to the equation, the disparities become significant (Pew Research Center, 2007). According to Chetty, Hendren, Jones, and Porter (2018), Black males are behind White males in upward mobility regardless of the equivalency in their social status or environmental conditions, a disparity influenced by living in low poverty areas with greater racial bias (Chetty et al., 2018, p. 6). Similarly, “Half of all Muslims who are African American report targeted bigotry based on their religion compared with 28% of white Muslims and 23% of Asian Muslims” (Pew Research Center, 2007, p. 38). Coupled with economic inequality and a growing number of Black Americans converting to Islam, an investigation of whether political orientations of targets of racial and religious intolerance are warranted.

This research may also support investigation of the extended role mechanistic dehumanization has played in the formulation of immigration, assimilation, and acculturation strategies. Literature has shown that mechanistic dehumanization has been used as an instrument to limit immigration and assimilation of minorities in the United States. For example, during the period of American Reconstruction following the American Civil War, the methodology was used extensively as former slaves threatened the social status of poor southern Whites. For instance, Kteily, Waytz, Bruneau, and Cotterill (2015) emphasized that low status groups in society are most susceptible to blatant dehumanization. There is significant appeal and benefit to in-groups incorporating techniques to reduce or eliminate the assimilation of out-groups, so during the period following the Civil War, White farmers eliminated the threat presented by former slaves by exasperating in-group fears, thus avoiding a reduction in their social and economic status. Similarly, today the use of dehumanization to manipulate U.S. immigration policies directly influences individual employment opportunities and the American economy. Thus, future research advancing an understanding of the use of dehumanization as a tool to prevent assimilation and acculturation of disenfranchised groups is necessitated.

In addition to supporting studies regarding economic inequality, racial intolerance, and the formulation of immigration, assimilation, and acculturation strategies, the case study research supports the elimination of terrorist's recruitment methods. The case study research examined the relationship between radicalization and terror group affiliation of Muslim youth influenced by dehumanization. The gains made

by the case study research to attain a greater understanding of the consequences of dehumanization of Muslim adults may be extended to investigate methods used in terror recruitment to counteract recruitment efforts and programs. Specifically, future studies should be undertaken to address how jihadist use claims of dehumanization to encourage youth affiliation and recruitment to terror groups.

The information gathered during such investigations may support policymakers, and advocates in the recognition and elimination of offensive stereotyping and labeling in U.S. policy design. By eliminating real or perceived dehumanization of Muslims in U.S., policies supported the removal of recruitment efforts by organizations like the World Assembly of Muslim Youth. For example, the World Assembly of Muslim Youth organization operates a U.S. website which espouses Jihad using the credo “arm the Muslim youth with full confidence in the supremacy of the Islamic system” (Emerson, 2003).

Implications

Six poignant findings emerged from the case study research. First, the case study research revealed that U.S. policymakers implemented policies that indirectly dehumanized U.S. Muslims. Secondly, potential motivations for U.S. Muslim engagement in terrorism included overburdening and the perpetuation of negative views of the target group. Next, there were disproportioned efforts between proponents and protagonists of the WOT to assist Muslim Americans emergent from their social constructions as deviants. Fourth, there were significant effects on all socially constructed groups including law enforcement, government personnel, and U.S. citizens. Next,

adversaries to the WOT asserted usage of mechanistic dehumanization against U.S. Muslim adults through overreaching policies. Lastly, the case study research revealed unfocused, injudicious recommendations, resources, and policies aimed primarily at international extremists.

Unfortunately, many of the case study research findings remain prominent today. Although case study research findings are reflective of a period of hypersensitive relating to the WOT, many of the findings remain relevant today. The case study research, consistent with Schneider and Ingram (1993) “policymakers often create and manipulate public policies for their own self-interest” and “policymakers often direct specific policies at socially constructed “deviant” groups” (p. 112). Moreover, case study research findings show broad and continuing consequences for Muslim-American adults. Consequently, implications emerging from the study for positive social change are restricted considerably.

However, the findings extend theorizing on dehumanization and augments awareness across the academic community. Scholars, students, and researchers will benefit from intensified consciousness and interpretation of the importance of civility, racial tolerance, and the removal of all forms of dehumanization in policy design. Practically every examined policy document presented excerpts describing overburdening of the target group, law enforcement, and citizens.

The case study research concludes that policy manipulation aimed at the target group has the power to drive mistrusted allegiance and perilous divisions between American citizens and the Muslim community. Divisions that continued to grow due to

targeted bigotry based on their religion. In his Lyceum address, President Abraham Lincoln offered “shall we expect some transatlantic military giant to step the ocean and crush us at a blow?” (“Abraham Lincoln’s Lyceum Address,” n.d.). Mr. Lincoln rejects the theory that the U.S. must be wary of foreign invaders; instead, he asserts the threat to America is America itself.

Conclusion

In 1845, WM. Lloyd Garrison examined the cruelty of slavery through the tremendous resiliency of those having endured such cruelty. Garrison (1845) questioned, “Can any other portion of the population of the earth have endured the privations, sufferings, and horrors of slavery, without having become more degraded in the scale of humanity than slaves of American descent”? Garrison (1845) is astonished that this segment of the American population capably resists the central consequence of dehumanization – aggression. The expectation is a reversion to in-kind barbarism, and perhaps an embrace of animalistic instincts to overthrow their captors.

Let us not be deceived, although the plight of Muslim Americans is unlikely to be equated to slavery, their perceptions of inequality and desired freedoms feel no less essential than it does to individuals held in bondage. To this end, we should not be astonished by the extent to which the most inspired among them reached to achieve equality, including terror affiliation.

Likewise, we should not be dismissive that there are Muslim Americans that aptly resist the draw of aggression. Benard (1991) asserts, “resiliency is clearly established as the biological imperative for growth and development” (p. 10). According to Bernard

(1991), it exists in the human organism as part of our genetic makeup and unfolds naturally in the presence of certain environmental attributes. Regardless of whether resiliency is a natural attribute, to flourish, it requires the abusers of dehumanization to embrace tolerance. In words that have often been quoted as defining the American tradition of religious liberty, Senator John F. Kennedy offered, “Tolerance implies no lack of commitment to one’s own beliefs. Rather it condemns the oppression or persecution of others” (<https://brainyquotes.com>).

Furthermore, target populations must receive fairness, the same set of rules, and an equal chance to succeed. Before World War II, three contextual factors significantly shaped the social construction of Japanese immigrants as a “problem minority” (p. 88). First the perception that culture and race were inseparable, second, Japan as a rising military threat, lastly and most importantly, economic success (p. 88 - 89). Nearly eighty years later, the target group has changed, but economic success remains an influential factor. Rather than prompting a formidable challenge to class opportunities, economic inequality among Muslim Americans is perceived as an overburdening of resources by masses of immigrants. Hence, the perception endorses the target population’s social construction as a “problem minority”.

Another noncontemporary example of the influence of economic inequality exists in Dr. Martin Luther King’s 1968 lobby for social and economic equality. Dr. King analyzed the prospect of receiving support from the government to raise the disenfranchised. He asserted, “it’s much easier to integrate a lunch counter than it is to guarantee a livable income and a good solid job” (Martin Luther King, n.d.). Dr. King’s

analysis poignantly acknowledged economic inequality as dehumanization and denial of individual human rights for people that are different from the in-group.

Social and economic denials conducted through the same practices are unfortunately present today, and seen as disproportionately impacting ethnic groups, including Muslim Americans. We must resist historical amnesia; history abounds examples of violent protest that have erupted in response to demands for equality. Although extreme, it is perplexing that terrorism is not accepted for what it is, an eruption of violent protests demanding social and economic justice.

Terrorists are not evil fanatics set on destroying the world. This assertion is evidenced in the statement of Steven Emerson noted purveyor of the concept of “militant Islamic terrorists”. According to Emerson, referring to the 9/11 terrorists, “the terrorists were not simply a band of fanatics who, as so many officials and pundits had repeatedly stated, after 9/11, had simply hijacked a religion” (Overview, para. 2).

Bruce Hoffman (2017) renowned terror expert also refutes the asserted psychological terrorist profile. He argues, that as crude and unsophisticated as terrorism may appear, it is not a pathological obsession. He suggests it is a deliberate policy to intimidate the public with specific demands. Hoffman further asserts terrorist movements tailor their violence to appeal to their perceived constituency. Both Emerson and Hoffman’s assertions directly contradict the psychological terrorist profile in use, specifically terrorist exhibit low rates of literacy, feelings of alienation, isolation, and frustration, and the desire for rewards of martyrdom.

If we agree with the contradictions and accept that economic inequality dehumanizes and denies individuals of their human rights, perhaps we should consider, “experience demands that man is the only animal which devours his own kind, for I can apply no milder term to the general prey of the rich on the poor” (Thomas Jefferson, n.d.).

The case study research found that during the early stages of the WOT campaign, Americans blatantly dehumanized U.S. Muslims and the degree of blatant dehumanization corresponded to support for exclusionary policies. Dehumanizing statements about Muslims helped to promote support for intimidating policies targeted at the group making them feel dehumanized, furthering the danger U.S. policymakers purported to safeguard against - protecting Americans’ safety.

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Appendix A: Demographics and Analysis



Figure A1. We the people campaign poster.



Figure A2. Average Mohamed cartoon.



Figure A3. Dehumanizing caricatures. John Buchan, 1916, Greenmantle; Rudolph Valentino, 1921, The Sheik; Funny cartoons about Islam, 2012, You Tube; Frank Miller, 2011, Holy Terror, Graphic Novel.....

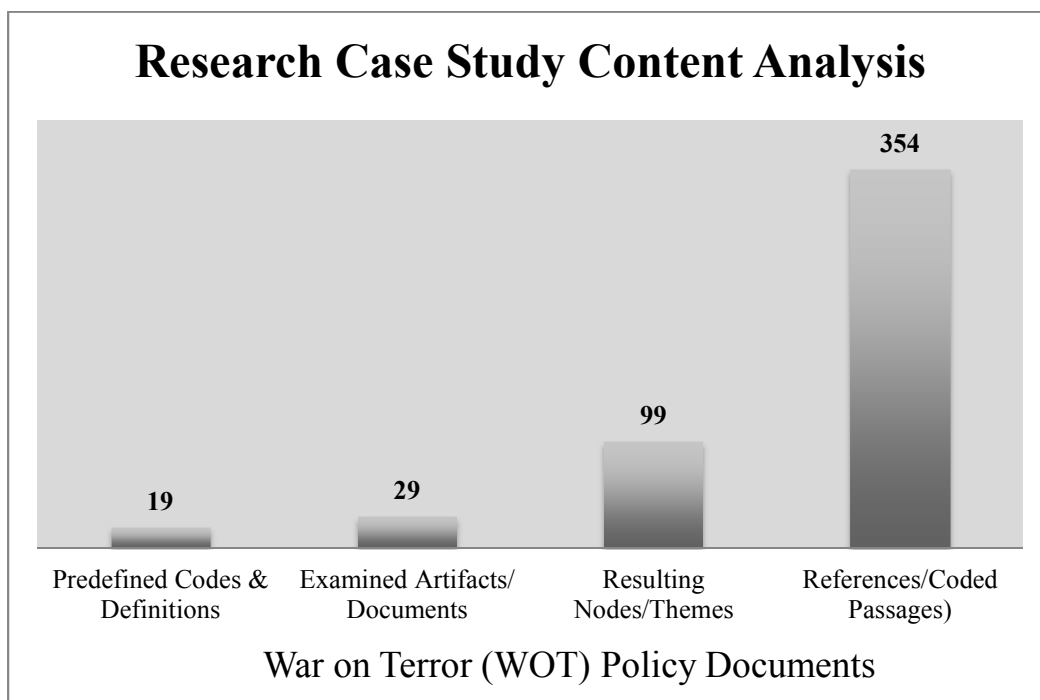


Figure A4. Research case study content analysis.

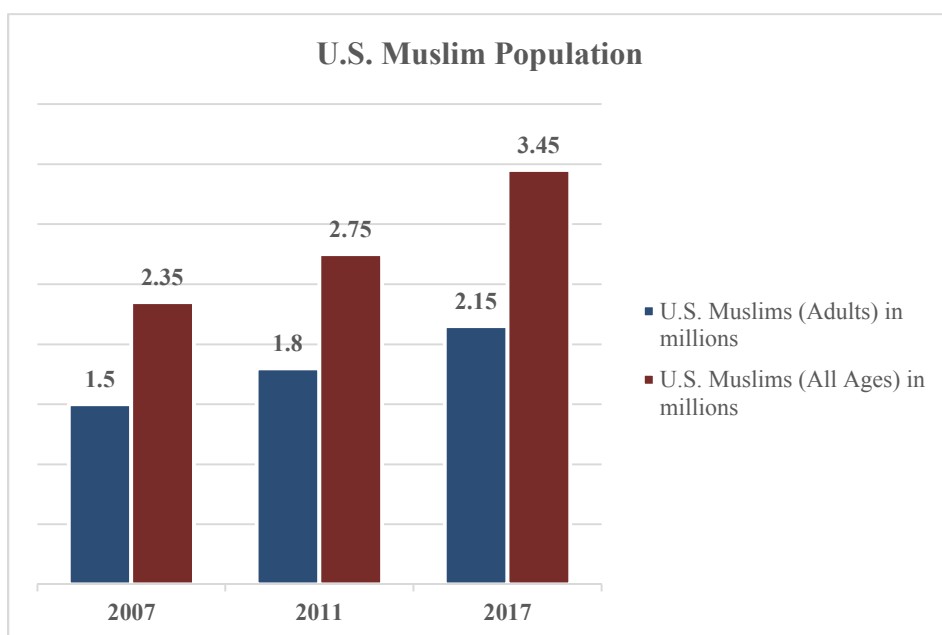


Figure A5. U.S. Muslim population estimates.

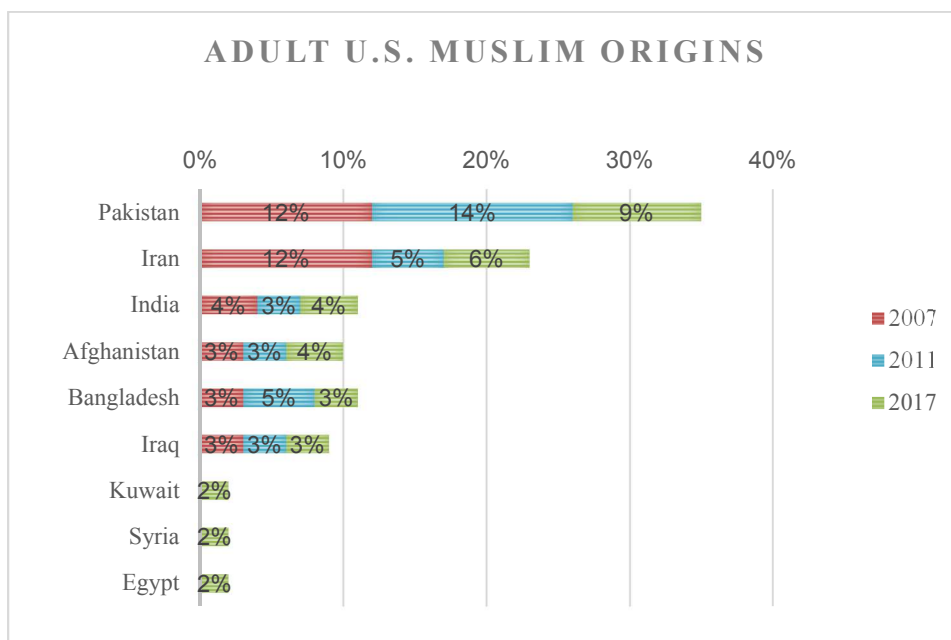


Figure A6. Adult U.S. Muslim origins.

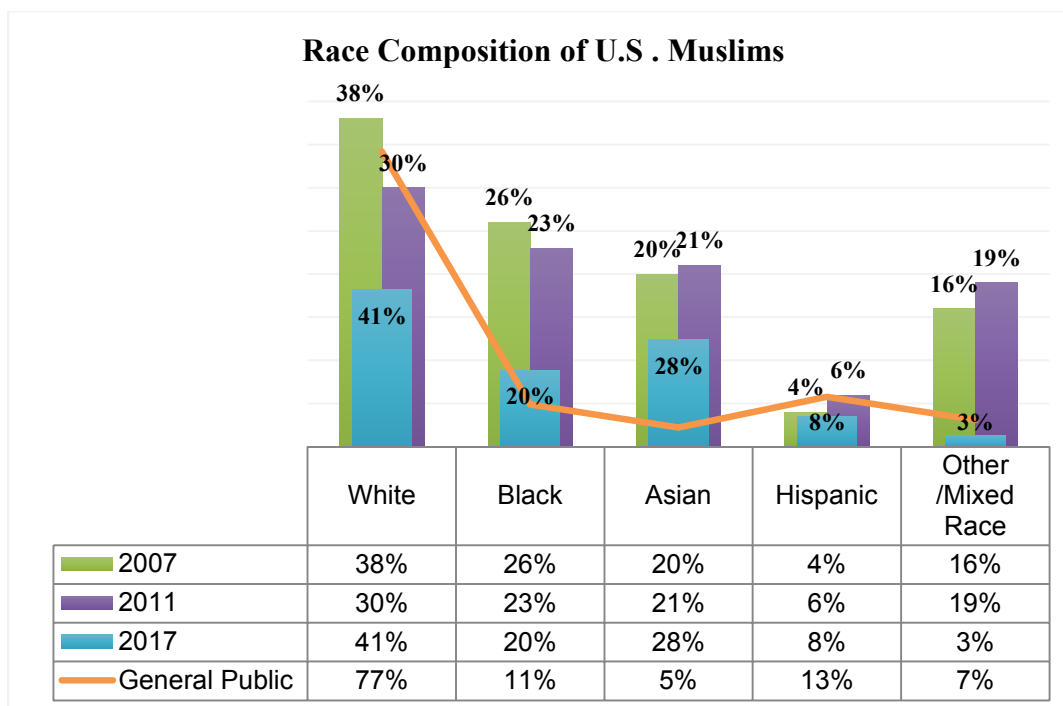


Figure A7. Race composition of U.S. Muslims.

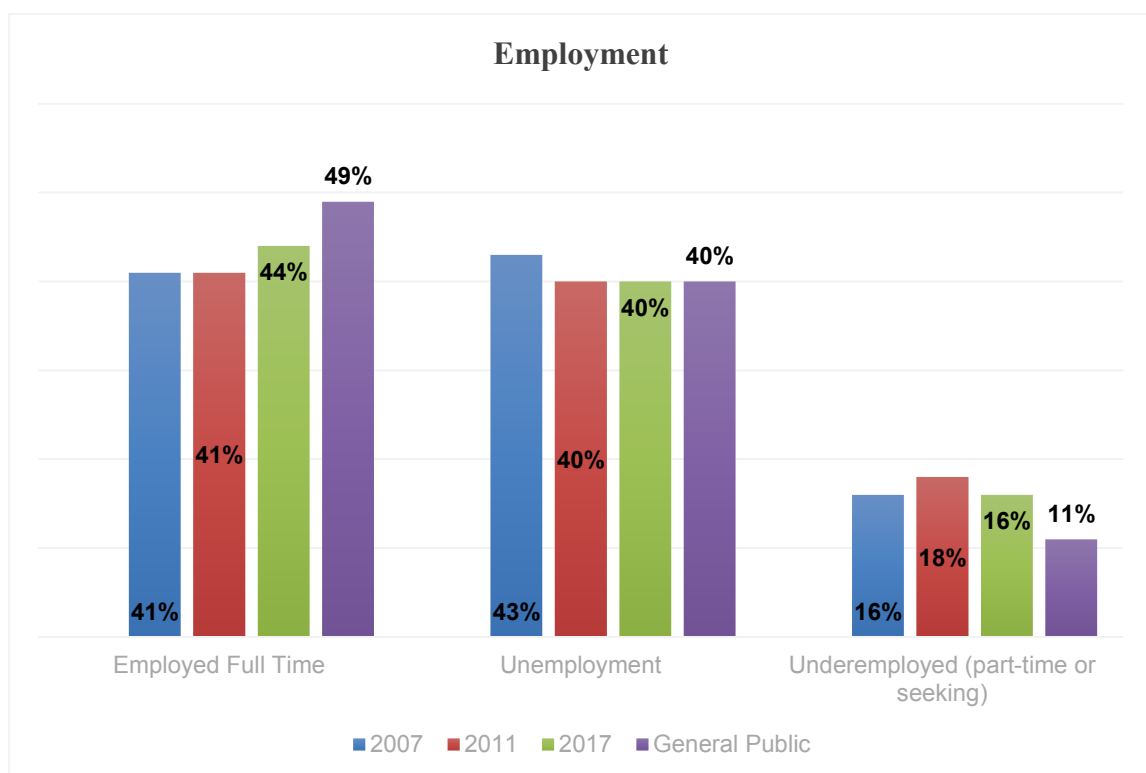


Figure A8. U.S. Muslim employment estimates.

Appendix B: Coding, Data Sources, and Inclusion Criteria

Table B1

Description of Predefined Codes and Definitions

Thematic Coding (Predefined)	Code Definitions
Category: Influences on Policymakers (Code: IOP)	Describes key influences on policy makers to devise policies that dehumanize U.S. Muslims.
Category: Motivation for Terror (Code: MFT)	Describes critical factors (e.g. labeling and stereotyping) that motivate U.S. Muslim to engage in terrorism.
Category: Removal of Stigmas & Labeling (Code: RSL)	Describes how U.S. Muslim labeled as deviants resist their constructions to create sustainable communities.
Category: WOT Policy Impacts (Code: WPI)	Describes how War on Terror policies affect other socially constructed groups (e.g. advantaged, dependent).
Category: Disruptive Politics Emerge (Code: DPE)	Provides examples of disruptive politics (e.g. riots, civil disobedience, insurrection) used to change government policy) that emerged as a result of WOT polices.
Category: Dehumanization of U.S. Muslim Code: DOM	Describes overt or covert usage of mechanistic dehumanization (e.g., Islamic fundamentalist” or “sworn enemy) to label and stereotype U.S. Muslims.
Category: Perceptions of Dehumanization inspiring withdrawal and radicalization Code: POD	Describes impacts that U.S. policymakers and citizens’ perceptions play on influencing U.S. Muslim radicalization and terror affiliation.
Category: Social Change & Remedies to modify behaviors (Code: SCR)	Describes recommendations, resources, and policies that encourage social change; excludes directed responses to terror related activities.
Category: Obstacles and Opposition to Social Change (Code: OOS)	Describes obstacles to U.S. Muslims’ ability to eliminate inequality and social construction as deviants.
Category: Demographic Data (Code: DD)	Describes demographic data gathered on RDD study participants and source material content.
Category: Influencing Properties & Polices (Code: IPP)	Describes policies identified as having disenfranchised U.S. Muslims.
Category: Absence of Detail (Code: AOD)	Describes inadequate detail required to support revision of WOT policies.
Category: Allocation of Resources (Code: AOR)	Describes U.S. policy makers allocation of resources to support the WOT.
Category: Lack of Definition or Detail (Code: LDD)	Describes limited understanding or insufficient detail relating to factors the influence terrorism.
Category: Reassurance of Allegiance (Code: ROA)	Describes examples of reassurance of U.S. Muslim allegiance or rejection of extremism.
Category: Denial of a Political Component (Code: DPC)	Describes mechanistic dehumanization (e.g. comparison of terrorist as “evil”).
Category: Linking entitles/acquaintances” (Code: LEA)	Describes U.S. policies that overburden the target group through enhanced surveillance and profiling.
Category: Heighten Scrutiny & Profiling (Code: HSP)	Describes policies and measures requiring litigation due to revision to support the War on Terror.
Category: Traditional Incident of War (Code: TIW)	Describes WOT activities perceived by many as exceeding constitutional authority however justified as traditional measures of war

Secondary Data Sources for Content Extraction

1. 107th Congress, Public Law 107-56, 2001, Uniting And Strengthening America By Providing Appropriate Tools Required To Intercept And Obstruct Terrorism
2. 107th Congress, Public Law 107-40, 2001, Joint Resolution, Authorization for Use of Military Force
3. Council on American Islamic Relations (CAIR), 2001, The Status of Muslim Civil Rights in the United States: Accommodating Diversity
4. Council on American Islamic Relations (CAIR), 2004, The Status of Muslim Civil Rights in the United States: Unpatriotic Acts
5. Council on American Islamic Relations (CAIR), 2005, The Status of Muslim Civil Rights in the United States: Unequal Protection
6. Council on American Islamic Relations (CAIR), 2009, The Status of Muslim Civil Rights in the United States: Seeking Full Inclusion
7. Council on Foreign Relations, 2007, Transcript of Remarks by Central Intelligence Agency Director, Gen. Michael V. Hayden at the Council on Foreign Relations
8. Department of Justice, 2002, Attorney General Prepared Remarks On The National Security Entry Exit Registration System
9. Department of Justice, 2006, Statement of Alberto R. Gonzales, Attorney General before the Select Committee On Intelligence, United States Senate: The Terrorist Surveillance Program Authorized by the President
10. Hearing on U.S. Federal Efforts to Combat Terrorism, 2001: Statement of Attorney General John Ashcroft before the United States Senate, Committee on Appropriations Subcommittee on Commerce, Justice, and State, The Judiciary, and Related Agencies
11. Homeland Security Council, 2002, National Security Strategy for Homeland Security
12. Homeland Security Council, 2007, National Security Strategy for Homeland Security
13. National Commission on Terrorist Attacks Upon the United States, 2003, Statement of Steven Emerson, The Rampant Allure of Jihad in the Muslim World
14. National Commission on Terrorist Attacks Upon the United States, 2004, Monograph on Terrorist Financing, Staff Report to the Commission
15. National Commission on Terrorist Attacks Upon the United States, 2004a, Staff Statement Number. 1: Entry of the 9/11 Hijackers into the United States
16. National Commission on Terrorist Attacks Upon the United States, 2004c, Staff Statement No. 12: Reforming Law Enforcement, Counterterrorism, and Intelligence Collection in the United States
17. National Commission on Terrorist Attacks Upon the United States, 2004d, Staff Statement Number. 15: Overview of the Enemy
18. National Commission on Terrorist Attacks Upon the United States, 2004b, Staff Statement Number. 8: National Policy Coordination
19. National Endowment for Democracy, 2005, Bush Discusses War on Terrorism
20. National Strategy For Combating Terrorism, 2003
21. Pew Research Center, 2007, Muslim Americans, Middle Class and Mostly Mainstream
22. Senate Committee on the Judiciary, 2001, Testimony of Attorney General John Ashcroft
23. Supreme Court of the United States, 2003, Rumsfeld, Secretary Of Defense v. Padilla et al., Number. 03-1027, Decided June 2004
24. Supreme Court of the United States, 2005, Hamdan v. Rumsfeld, Secretary of Defense, Number. 05-184, Decided June 2006

25. The White House, 2001, President Meets with Muslim Leaders: Remarks by the President in Meeting with Muslim Community Leaders
26. The White House, 2002, National Security Strategy of The United States of America
27. The White House, 2006, National Security Strategy of The United States of America
28. U.S. Congress, 2001, Attorney General John Ashcroft Testimony before the House Committee on the Judiciary
29. U.S. General Accounting Office, Subcommittee on National Security, Emerging Threats, and International Relations, Committee on Government Reform, House of Representatives, 2004, Statement of Randall Yim, Combating Terrorism: Evaluation of Selected Characteristics in National Strategies Related to Terrorism

Table B2

Study Subject Alignment Characteristics: Muslim Americans

Salient Characteristics	Method of Assessment
Muslim American, native and nonnative	Born in the U.S. or immigrate of another origin
Geographical Origin	Resides in one of five U.S. regions defined by the Pew 2007 RDD survey
Gender	Male and Female
Race and Ethnicity	White, Black, Asian, Hispanic, other or mixed race
Age	18 to 25 years
Education	Varying levels of education, (e.g. high school, college, or advanced degree)
Employment	Varying levels of employment (e.g. employed, unemployed, self-employed, employed part time)
Income	Varying Levels of Income
Marital Status	Married, single, divorced
Citizenship	U.S. born, or Naturalized
Political Affiliation	Republican, Democrat, Unaffiliated
Experience with dehumanization	Recent encounter with stereotyping, discrimination,
Experience with War on Terror	Express perspective regarding the War on Terror
Experience with Islamic Extremism	Express perspective regarding Islamic Extremism
Experience with U.S. Government	Express favorable/unfavorable opinion of U.S. Government

Note. Based on 2007 Pew Research Center random digital dial survey participant characteristics to support extraction of content representing Muslim Americans.

Table B3

Study Subject Alignment Characteristics: U.S. Policymakers

Salient Characteristics	Method of Assessment
U.S. policymaker	Member of U.S. government under the Bush Administration
Exhibit experience with dehumanization	Familiar with stereotyping, discrimination, labeling or moral exclusion
Exhibit experience with War on Terror	Express perspective regarding the War on Terror
Exhibit experience with Islamic Extremism	Express perspective regarding Islamic Extremism
Exhibit experience with U.S. Government	Express favorable or unfavorable opinion of the U.S. government
Political Affiliation	Republican, Democrat, Independent
Geographical Origin	United States in five distinct regions
Case Data Sources (e.g. archival records, testimonies, documents, artifacts, policies, testimonies, and statements)	Publicly available sources initiated under the Bush administration to keep America safe; potentially exhibits opposition or support for the target group

Note. Based on 2007 Pew Research Center random digital dial survey participant characteristics to support extraction of content representing U.S. policymakers

Table B4

Indicators of Individual Resiliency

RESILIENCY SCALE FOR ADOLESCENTS (READ)

Measures	Indications of Satisfied Conditions (Met)	Indications of Unsatisfied Conditions (Unmet)
Personal Competence	Mastery was met when an individual	Mastery was unmet when an individual
	(a) Had the experience of learning something	(a) Had not experienced attainment of knowledge or learning
	(b) Does what he/she does best	(b) Reported unmet desires; lacked sense of purpose
Social Competence	(c) Reported a high level of education	(c) Perceived insufficient or inadequate educational
	Social support and love was met when	Social support was unfilled when
	(a) Respondents indicated that that societal relationships were generally good	(a) Respondents moderate to significant social distance or isolation
Structured Style	(b) Expressed cohesion among community members	(b) Express concern for relationships and or issues facing Muslims
	(c) Express U.S. position in the world is likely to remain unchanged	(c) Express U.S. position in the world likely to change
	Self-determination and autonomy was based on.....	No self-determination or autonomy was achieved when
	(a) Whether the respondent experienced freedom of life	(a) Respondent expressed inability to embrace life; reluctance to change
	(b) Provided no report of feelings of hopelessness	(b) Reported feelings of hopelessness or inadequacies
	(c) Reported good feelings toward community growth and cohesion	(c) Reported difficulties, problems, and issues preventing community growth and cohesion
	(d) Reported the desire to participate in political activities or adopt customs to advance the community	(d) Reported distrust for political engagement, adoption of customs and governance to advance community
	(e) Reported no desire to support extremists/extremism (autonomy	(e) Expressed support to extremists/extremism

(table continues)

Measures	Indications of Satisfied Conditions (Met)	Indications of Unsatisfied Conditions (Unmet)
	(f) Choice of how time is spent, (infrequent attendance to religious services; alternative interpretation of Islam)	(f) Expressed strict adherence to religious services and teachings of Islam
Family Cohesion	Social support and love were fulfilled when...	Social support and love were unfulfilled when...
	(a) Respondents indicated that they can count on someone for help (friends, family, and community)	(a) Respondents indicated that no reliable social networks are available, including (friends, family, and community)
Social Resources	Access to social resources was fulfilled when...	Access to social resources was unfulfilled when...
	(a) Participants expressed adequate access to education, social services, health care and self-help networks	(a) Participants expressed limited or no access to education, social services, health care and self-help networks
Esteem Needs	Respect and pride were fulfilled for respondents who	Respect and pride were unmet when respondents
	(a) Reported no experience with discrimination	(a) Report experiences of discrimination, bias, and aggression in school, job, or workplace
Deficiency Needs	(b) Faith that institutions respected their rights including the U.S.	(b) Expressed little faith that institutions including the U.S. respected their rights
	(c) Felt they were respected and treated with respect	(c) Felt disrespected, treated unfairly, distrusted
	Basic safety and security were met when individuals	Basic safety and security were unmet when individuals
	(a) Felt their economic status was sufficient	(a) Felt their personal economic status was insufficient
		(b) Felt that Muslims economic status was insufficient and expressed grievance with the U.S. as the cause

Note. Modified Resiliency Scale for Adolescents (READ). The table comprises conditions that are asserted to indicate a lower probability of individual resiliency and an increased likelihood to engage in terrorist activities. The table conditions test participant's ability to support community resilience.

Table B5

Survey Respondent Inclusion Criteria

Assessment Categories	RDD Survey Questions
Participant demographics including age, sex, and religious preference were assessed using the following population responses extracted from the 2007 Pew Research survey.	What is your age?
	How old were you when you became a Muslim?
	Now, our last questions are for statistical purposes only and then we'll be done. Please provide your SEX.
	What is your religious preference – Protestant, Roman Catholic, Orthodox Christian, Jewish, Muslim, Hindu, Buddhist, or something else?
	Have you always been a Muslim, or not?
Mechanistic Dehumanization were assessed using the following population responses extracted from the 2007 Pew Research survey.	In your own words, what do you think are the most important problems facing Muslims living in the United States today?
	Next, I am going to read a list of things that some Muslims in the U.S. have experienced. As I read each one, please tell me whether it has happened to you in the past twelve months.
	And thinking more generally – NOT just about the past 12 months – have you ever been the victim of discrimination as a Muslim living in the United States?
	Do you think that the government's anti-terrorism policies single out Muslims in the U.S. for increased surveillance and monitoring, or don't you think so?
War on Terror support was assessed using the following population responses extracted from the 2007 Pew Research survey.	Do you think the U.S. led war on terrorism is a sincere effort to reduce international terrorism or do you not believe that?
Emotional Hostility was assessed using the following population responses extracted from the 2007 Pew Research survey	Since the 9/11 terrorist attacks, has it become more difficult to be a Muslim in the U.S., or hasn't it changed very much?
	Do you think that coverage of Islam and Muslims by American news organizations is generally fair or unfair?
	And is that because it hasn't happened or because you haven't taken a trip by airplane in the past twelve months?
Support for Violent Collective Action was assessed using the following population responses extracted from the 2007 Pew Research survey.	How concerned, if at all, are you about the possible rise of Islamic extremism in the U.S.? Are you very concerned, somewhat concerned, not too concerned or not at all concerned about the possible rise of Islamic extremism in the U.S.?
	Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified. Do you personally feel that this kind of violence is often justified to defend Islam, sometimes justified, rarely justified, or never justified?

Note. 2007 Pew Research Center, RDD survey questions and assessment categories, which supported the selection of a representative sample. Determining the representative sample requires alignment of RDD participant survey responses to the present study's inclusion criteria.

Table B6

Phases of Thematic Analysis

	Phase	Description of the process
1	Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2	Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3	Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4	Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5	Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6	Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extracted examples; final analysis of selected extracts; relating back of the analysis to the research question and literature; producing a scholarly report of the analysis.