

Integration Programs for Immigrant Muslim Women in Washington State: Programs that Muslim  
Women Need After Moving to King County Area

Policy Research

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## Table of Contents

<i>ABSTRACT OF THE RESEARCH</i> .....	i
CHAPTER 1 – PURPOSE OF THE STUDY .....	1
CHAPTER 2 – REVIEW OF LITERATURE.....	8
CHAPTER 3 – PROPOSED METHODOLOGY.....	12
Participants.....	12
Design and Materials.....	12
Data Collection Procedure.....	13
Ethical Consideration.....	14
Method.....	14
Sample and Procedures .....	14
Measures .....	16
Demographics:.....	16
Cultural Identity.....	17
Marginalization.....	17
Access .....	17
Integration.....	18
CHAPTER 4 – RESULTS and DISCUSSIONS .....	26
Preliminary Results.....	26
Main Results.....	27
Cultural Identity.....	27
Marginalization.....	28
Access: language, education, safety .....	29
Language .....	29
Education .....	30
Safety.....	31
Integration.....	31
CHAPTER 5 – CONCLUSION .....	33
Future Directions .....	34
Limitations.....	36
Internal Validity .....	37
External Validity .....	37
APPENDIX A-Selected Bibliography.....	38
APPENDIX B- IRB, Consent Form and Survey.....	41
APPENDIX C- Proposed Timeline.....	50
APPENDIX D- Additional Statistical Measures.....	51

## List of Tables

Table 1.	Demographic results for Race .....	18
Table 2.	Demographic results for Country of origin .....	19
Table 3.	Demographic results for Branch of Islam.....	19
Table 4.	Demographic results for Form of entry to the USA .....	19
Table 5.	Demographic results for Number of years living in the USA.....	20
Table 6.	Demographic results for Marital Status.....	21
Table 7.	Demographic results for Level of education.....	21
Table 8.	Demographic results for Income .....	22
Table 9.	Demographic results for Occupation.....	22

## List of Figures

Figure 1.	Demographic results for Number of Years living in USA .....	23
Figure 2.	Demographic results for Marital status .....	23
Figure 3.	Demographic results for Level of education.....	24
Figure 4.	Demographic results for Income .....	24
Figure 5.	Demographic results for Occupation.....	25
Figure 6.	Linear relationship between Number of years living in the USA and Feeling good .....	27
Figure 7.	Linear relationship between Marginalization for wearing hijab and Depression .	29
Figure 8.	Correlations between color of skin and feeling depressed .....	29
Figure 9.	Linear relationship between Education and feeling good about life in the USA..	32

## ***ABSTRACT***

This study examines the accessibility of integration programs that immigrant Muslim women need after they moved to Washington State. Using a mixed-method research design consisting of quantitative and qualitative data collected on (n=111) Muslim Women in King County Washington. This study examines two central questions: How does Muslim woman's cultural identity influence her ability to integrate into the new society? Second, what type of programs do immigrant Muslim women need to integrate into their new society? To answer these questions, a survey was conducted with the participation of immigrant Muslim Women who reside in King County area and attend a mosque in the Muslim Association of Puget Sound (MAPS). Results of this study indicate that there is an inconsistency in terms of access to language, citizen rights, understanding American culture, and integration classes.

Further, the majority of Muslim women did not access any programs since their move to the Washington State. Muslim women also reported experiencing marginalization because of their hijab, resulting in feelings of depression, which confirms the relationship between cultural identity and integration process. However, the results showed that immigrant Muslim women are happy with their life in the United States overall.

*"The best way to find yourself is to lose yourself in the service of others."  
Gandhi*

## **Integration Programs for Immigrant Muslim Women in Washington State: Programs that Muslim Women Need After Moving to King County Area**

### **CHAPTER 1 – PURPOSE OF THE STUDY**

This research examines the accessibility of integration programs that immigrant Muslim women have acquired after they moved to the Washington State. As the number of Muslim immigrants in the Washington State increases the need for a dynamic program which will be readily accessible is salient. "The exact number for the Muslim population in the United States is not clear due to the fact that the U.S. Census Bureau does not ask questions about religion, meaning that there is no official government count of the U.S. Muslim population" (PEW Research). However, "the data shows that over the next four decades, the number of Muslims will nearly equal the number of Christians around the world. Additionally, In the United States, Christians numbers will decline from more than three-quarters of the population in 2010 to two-thirds in 2050, and Judaism will no longer be the largest non-Christian religion. Muslims will be more numerous in the U.S. than people who identify as Jewish on the basis of religion". As the number of Muslim immigrants increases, it is essential to recognize how this new population will integrate into their new society in the United States. Therefore, it is imperative to highlight the need for a comprehensive integration program for Immigrant Muslim women that have migrated to the King County area and call Washington State their home.

Muslim women not only in King County but also the United States struggle to understand their new environment and define their identity within the new territory. Although the United States is a diverse country because of its immigration foundation, however, migrants all come from a multitude of different backgrounds. It is critical to note that Muslim countries are much

different in that sense. The divergence of Muslim culture stems from their religion, customs, and traditions. Necessary parameters such as freedom and power, familial commitment, assimilation, and self-actualization are topics that need to be analyzed, and the differences explained.

Women in Muslim countries see 'freedom and power' in accordance with their Islamic beliefs. It is not uncommon for a Muslim woman to choose her 'familial commitment' above her desire for a particular career, or other wishes. She is in constant tension between her intentions for the future and her fate as a woman. Muslim woman's sacrifice plays an essential part in what defines her as *honorable*. In most Muslim countries, womanhood establishes the notion of women as 'Mothers, Daughters, and Wives.' However, in the gender role debate a Muslim woman may find commitment to her family an exercise of her free will. In contrast, Western feminists would consider that a patriarchal ideology. The difference in perspective is not to give into the idea of the 'Third World Women narrative' (Mohanty, 2003) which creates the construction of 'Third World Women' as a homogeneous 'powerless' group often located as implicit victims of particular socioeconomic systems rather than that of a mere prioritization of value.

Muslim women 'assimilate' to Islamic doctrine, perpetual cycle of identity and the reinvention of self-vis-à-vis 'self-actualization.' Rapid adjustment to her surrounding environment is a skill that she develops as part of her unique characteristics. "Iranian women, generally, demonstrate more capability than men, a greater readiness to cope with displacement, and more flexibility and resourcefulness in adjusting to new conditions. Additionally, the gender difference in accepting displacement is rooted in the experience of movement caused by marriage "(Moghissi, 1999).

As expressed by an Iranian woman, in Iran, "many young women have to move in with the husband's family after marriage at least for a couple of years before the young couple can afford to have their own home - and many even have to move to another town. Women,

therefore, have previous experiences with displacement and learn to deal with it. Therefore, adjusting to a habitation, acculturation, and looking more to the future than to the past can see female qualities which help women from Iran deal with exile with relatively less difficulty than men. Many women, previously involved in only affairs of bedroom and kitchen, have been drawn to paid work employment, often in low-paid, dead-end jobs to contribute to family upkeep” (Moghissi, 1999). This example demonstrates how women with Islamic background from Iran maneuver the spaces of society inhibiting their role as key to the success of their familial obligations. A Muslim woman’s power is her innate ability to adapt to her circumstances while embodying her culture, religion, and traditional views.

Along with the above strengths are some barriers which hinder Muslim women’s integration process. Researchers identified that access to higher education, community, following the host countries culture, and employment is a necessary part of successful integration. Employment enables Muslim women to be self-reliant rather than that of a dependent on their spouse or family. “Entry into paid employment allows women to contribute to the family income, which leads to greater decision making and bargaining power for women in the household” (Zentgraf, 2002). Additionally, “as more and more women find themselves working outside the home for money, conventional methods of controlling women, such as seclusion, are no longer an option” (Shahnaz Khan, 1998).

As mentioned earlier in terms of woman's honor in the Muslim world, good women are often depicted as *obedient*. “They guard their unseen parts because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to bed apart and beat them. Then if they obey you, take no further action against them.” Men’s absolute power over women is reflected in “verses where men have the right to reprimand their wives, physically too, if she does not comply. In courts, it takes two women’s testimony versus one man’s; divorce is unilateral prohibiting women from applying for divorce” (Ahmad-Ghosh, 2008). Although these punishments may not be applicable in all Muslim countries; however, most

Islamic countries are in favor of such disciplinarian actions against women who step beyond their boundaries. Muslim women's urge to abide by familial principals may impede their need to access sexual violence, cultural, integration, and citizen's right classes.

The existing barriers do result in the marginalization of Muslim women within their Islamic society, which is critical to consider when researching to create programs for this minority population in the West. After moving to the United States, Muslim women may find it difficult to access programs that empower them to move beyond their boundaries. With the State mandated integration programs, they will be allowed to comprehend what it means to be an American. Emancipation of Muslim women begins with the vision of the country which she resides. Freedom<sup>1</sup> may not say anything to someone who has never made decisions outside of what elucidates her womanhood.

Nevertheless, it is vital to emphasize Shanaz Khan's analogy as "My vision of the Muslim woman is part of a strategy to identify and engage with regional as well as global struggles and religious as well as nonreligious resistance. This investigation then offers a notion of Muslim women's difference not as static or definitive but, rather, as an opportunity for dialogue and conversation" (Shahnaz Khan, 1998). This conversation is not about saving Muslim women; it is about how to provide access for their upward mobility.

The United States is a country that has high regard for individual freedom but how useful would that idea be for a woman who comes from a culture and background that has defined her responsibilities as a woman to family in some ways it's a choice, in others it is a cultural norm? "In average immigrant Muslims adopt patriarchal views more than non-Muslims<sup>2</sup>" (Adida, Laitin, Valfort, 2014).

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<sup>1</sup> Turning to the socialist literature, in the Lange-Lerner models of socialist pricing, individual freedoms are justified by their effects on resource allocation, and ultimately by the ability of the system to generate high real income and utility (without attaching any intrinsic value to the freedoms involved).<sup>5</sup>

<sup>2</sup> Women, Muslim Immigrants, and Economic Integration in France

Alexander and Welzel confirm these findings, “reporting that both Muslims in Muslim societies (where more than 50% of adults are Muslim) and Muslims in non-Muslim societies hold more ‘patriarchal’ values than do non-Muslims” (Alexander and Welzel, 2011).

As Mohanty describes, “So while, on the one hand, women attain value or status within the family, the assumption of a singular patriarchal kinship system (common to all Arab and Muslim societies) is what apparently structures women as an oppressed group in these societies! This singular, coherent kinship system presumably influences another separate and given entity, ‘women.’ Thus, all women, regardless of class and cultural differences, are affected by this system. Not only are all Arab and Muslim women seen to constitute a homogeneous oppressed group, but there is no discussion of the specific practices within the family that constitute women as mothers, wives, sisters, and so on. Arabs and Muslims, it appears, don’t change at all. Their patriarchal family is carried over from the times of the prophet Muhammad. They exist, as it were, outside history” (Mohanty, 2003). Therefore, this adaptation of beliefs is not to be blamed on Muslim women.

To understand Muslim women is to interpret her womanhood through language, tradition, religion, poetry, and ultimate forfeiture. In an attempt to unfold a portion of her eternally adaptive self, the concept of personal versus cultural identity is expostulated here. An immigrant Muslim woman who moves to the King County area is working to make meaning about the environment around her while processing the different dynamic in relation to Identity, language, employment, etc. This does not mean ignorance but the formation of new identity. Therefore, embedded in County services is a recognition to assist Muslim women navigate these new spaces to provide access for the purposes of inclusion.

This is where the claims of the United States as a melting pot will serve true. Michael Reisch explained, “in attempting to create an American’ melting pot’, the mainstream social work profession has often produced culturally inappropriate policies and services that have maintained prevailing injustices. It has also largely ignored the contributions of racial and ethnic

minorities, the relationship between social work and larger social and cultural forces” (Michael Reisch, 2008).

As Kabir described, ‘Identity’ is the construction of self-concerning the environment in which an individual is living. “It is ‘dynamic and fluid” (Kabir,2014). Immigrants, however, shape their new identity in accordance with the host countries customs and traditions. This notion highlights the significance of access to integration programs for adaptation of immigrant’s new identity. The two primary cultural identities are ‘Enculturation’ and ‘Acculturation’. “Acculturation occurs through involvement in the external environment. Enculturation generally refers to the process by which individuals learn and adopt the ways and manners of their respective cultures. Summarizing enculturation as first-culture learning and acculturation as subsequent-culture learning” (Kabir, 2014).

The example of this theory is my own experience as an immigrant woman from Iran. Struggling to find my new identity as a Middle Eastern immigrant propelled me to find out what and how other Muslim immigrant Women make King County their home. The embodiment of the culture in which I knew nothing about despite my attempt to assimilate urged me to seek out communities that I could relate to culturally. As Wang indicated, “Muslim women’s experiences in the United States had been enriched by supportive communities. It appears that the communities provide positive social support both from the mainstream community and the ethnic communities” (Wang, 2017). Finding like-minded people provides a sense of belonging, which is beneficial to women as they work to adapt to their new world. Wang’s finding is also apparent in my statistical research on immigrant Muslim women in King County (see results p26).

Experiencing culture shock first hand, I realized the necessity for cohesive programs that are designed to not only teach Muslim women how to adjust to the host country but also assist them through this transition. Immigrant integration programs should be comprehensive, dynamic, and inclusive. Programs that give women the tools to translate the externalities of their

new environment into a familiar way of life. To know her rights as a new citizen and utilize them to become an active member of society. To invest in her community and draw satisfaction from it. It is the ability to recognize *what do Muslim women in King County area need to thrive*.

Transformation of will power through operationalization of their potential in order to achieve self-reliance. To make sure that the gap between the immigrant Muslim women and the US-born women are not causing other forms of structural violence<sup>3</sup>, which could result in the marginalization of immigrant Muslim women. The goal is to aspire, and support immigrant Muslim women; To build their new identity with confidence.

This research examines the accessibility of integration programs that immigrant Muslim women have acquired after they moved to the Washington State. Through the results of this study, we may find that Muslim women do face obstacles in accessing the programs. This study also underlines the inconsistency in which King County offers services to immigrant Muslim women such as language, culture, and civil right classes. I argue that Muslim women need programs that expand their understanding of their experience in the non-Muslim society without creating a conflict in their belief system. These programs should propose questions such as how do they perceive freedom? Were they taught about their rights as a woman back home? (Table 4. Appendix D) Where can they see the cultural parallel? Programs that would teach them their rights as Muslim- Americans. Muslim women should be encouraged to start discussions that would initiate intellectual debates about their ideology and diasporic views. By asking Muslim women to write their narrative, we as a society can understand them better. Immigrant Muslim women should be given the space to create while reminded that their existence makes a difference within their community, and they too are responsible for the generations that follow.

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<sup>3</sup> “overlapping institutions and practices that have produced interlaced inequalities, unsustainabilities and insecurities...in a set of localities long interconnected with a global world through colonial and post-colonial political and economic relations”

Further, this study identifies ways to improve the lives of immigrant Muslim women after acquiring integration programs. The findings must address the questions of how these women feel about their lives in the United States and how the role of cultural classes might impact the way Muslim women adapt acculturation. This capstone is outlined in two sections. The first section describes the literature and background of Muslim women. The second section extends this analysis through a survey conducted in King County for Muslim women in four constructs— Cultural identity, Marginalization, Access, and Integration. The results of this analysis will be used to understand how “their religious beliefs, their traditional family cultures, their families, communities, education, countries of origin, and reasons for immigration” (Wang, 2017) will impact their integration process.

In this study, the search for a dynamic integration program focuses on answering the questions of How does Muslim woman’s cultural identity influence her ability to integrate into the new society? Second, what type of programs do immigrant Muslim women need to integrate into their new society? In an attempt to answer the above questions, the null hypothesis states there is no difference between the mean score of the immigrant Muslim women who have accessed integration programs as new immigrants and after their settlements. Are immigrant Muslim women more successful in adjusting to their new society after participating in integration programs? Is there a relationship between access to higher education and increase in income?

## **CHAPTER 2 – REVIEW OF LITERATURE**

The purpose of this study is to clarify How does Muslim woman’s cultural identity influence her ability to integrate into the new society? Second, what type of programs do immigrant Muslim women need to integrate into their new society? To observe the obstacles that Muslim women face as they adjust to their new environment. Therefore, it is essential to specify issues such as Bicultural identity (Collectivism and Individualism), Enculturation and

Acculturation (Kabir, 2014), Integration<sup>4</sup> vs. Assimilation<sup>5</sup> (Ager, Strang, 2008) are realities that need to be addressed while designing integration programs. According to the Community Survey (ACS 2014) in King County, twenty percent of residents are foreign-born, and between the year 2000 and 2014, Seattle's Immigrant population grew 20%. Of these Immigrant population 100,000, are Muslim. There is not sufficient data on how many percent of Immigrant Muslim Population are women. The lack of data indicates the marginalization and underrepresentation of this group in society.

As Kabir states, identity is always a 'process,' an ever-changing construct of the self. An individual's behavior is shaped in relation to the environment in which they grow up. Additionally, as the self evolves to the world around it personality could change once introduced to a new culture. Since customs and traditions differ in every country, learning how to adjust to a new way of life is a skill that requires guidance. Immigrant Muslim women also face this adversity. As explained earlier, the process of "enculturation is first-culture learning, and acculturation is subsequent-culture learning" (Kabir, 2014). The first culture learning is an adaptation of mother's tongue, food, traditions, and religion, whereas subsequent culture learning is acquired through school, environment, and participation in society as a whole.

In this study, the objective is to demonstrate whether there is an improvement in the lives of Immigrant Muslim women after acquiring integration programs. The findings must address the questions of how the women feel about their lives in the United States and how attending cultural classes might impact the way Muslim women adapt acculturation.

Biculturation in integration process is the differences between Collectivism and Individualism. Most non-Western cultures adopt a collectivist ideology meaning "individual is

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<sup>4</sup> 'There is no single, generally accepted definition, theory or model of immigrant and refugee integration. The concept continues to be controversial and hotly debated'. ALASTAIR AGER, ALISON STRANG

<sup>5</sup> the expectation that refugees will adapt to become indistinguishable from the host community. Understanding Integration: A Conceptual Framework: ALASTAIR AGER, ALISON STRAN

viewed as inherently connected to and interdependent on others.” In this manner, familial dependencies and needs will come before one’s own desires. In Muslim women’s case, “they are expected to exhibit subservient behavior, such as to be modest and kind, obey their husbands, and bring up the children. Men are expected to exhibit masculinity by being strong and tough and bearing primary financial responsibility for their families. Many women in those countries have become used to and are accepting of such norms. Thus, even in America – where women, in general, enjoy near-equal status with men in most matters” (Kabir, 2014).

Even the practice of arranged marriage of Muslim girls at an early age is “still carried out by some first-generation immigrants residing in the West, irrespective of their ethnic background.” This is to demonstrate the differences that make up the bicultural identity (Kabir, 2014). Kabir narrates an interview with a Muslim immigrant woman named Muneera from Yemen, the life that she was accustomed before moving to the United States. Muneera was shocked and bothered by how much freedom American women have stating “Over here too much freedom like boyfriend, girlfriend, and stuff . . . They go out and they haven’t married and a lot of girls, they get kids. In our country, we marry when we are small, from fifteen years and up, and we don’t go outside dating them [before marriage].” However, living in the United States had influenced her to some degree as she continues, “Over here I’d be focused, and I don’t talk to them [the boys]. I walk away from them. I don’t get my head down like this. I make myself proud of myself that I’m wearing my scarf, and I’m Muslim. For the boys over here, I talk with them for homework and things”. Muslim women learn to practice their rights as citizens and responsibilities as Muslims through the process of biculturalization.

To engage in the discussion about Muslim women and their way of life it is essential to indicate what seems to be considered as a norm in their society such as arranged marriage,

hijab, or male dominance is not to be judged through the eyes of an *orientalist*<sup>6</sup> (Said, 1979). I am not making assumptions to create a generalized narrative of victimhood for Muslim women. It is merely how a Muslim society is constructed and is operating. As Shahnaz Khan explains the marginalization of Muslim women in North America happens on the basis of Islamism and orientalism. She argues for addressing poverty, lack of education, violence employment opportunities, Muslim women have to enter the political system as Muslim in the North American Society.

Shahnaz Khan explores the notion of a Muslim woman as overdetermined by social, political, racial, and religious discourse. For Muslim women, the sites of struggle are never singular but always plural shifting, and dynamic. Narrating the story of the two Muslim women, Shahnaz Khan denotes real experiences in describing how these women translate the Orientalist and Islamic discourses that regulate their lives into a politics of everyday living within an environment which promotes multicultural policies and practices. Shahnaz Khan emphasizes the destabilization of the monolithic view of Muslim women in the 'First World.' Patriarchal, ahistorical, and romanticized views of the 'old country' deny the fluidity of identity negotiations within immigrant communities" (Shahnaz Khan, 1998).

The dissection of the Muslim women's identity is to provide sufficient background into an intertwined system of power and dominance. To supply additional knowledge as to why immigrant Muslim women, need an individually tailored program to adjust to their new environment. If the purpose of successful integration is to engage immigrants into civic activities, therefore, we as a society have to understand how they can meet the requirements of responsible citizenship. Subsequently, it is essential to provide context to prevent assumptions made on behalf of Muslim women such as their dress code known as *hijab*. The debate on

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<sup>6</sup> The Orient is an integral of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles.

hijab has been a popular topic in recent years as more and more Muslim immigrants move to Western countries. “After all, the hijab has become the unintentional symbol of Islam, and to the Western public, it represents the oppression of women in Islamic culture” (Ozyurt, 2009).

To facilitate better integration, we need to improve access to programs. To provide equality, we need to understand the unique context that drives Muslim woman’s behavior holistically. “Understanding the role of religion in the immigration experience necessitates moving beyond simple dichotomies to a more nuanced understanding of how individuals and communities use religion in different social and political contexts” (Ozyurt, 2009).

### **CHAPTER 3 – PROPOSED METHODOLOGY**

#### **Participants**

This study was conducted on a sample of ethnically diverse immigrant Muslim women (N=111) from Asian, African, and Middle Eastern countries of origin where Islam was the primary religion. The Muslim women were selected based on their citizenship status, which was either immigrant, refugee, or born in the United States (USA). The groups included Immigrant Muslim women who have taken integration classes and those who have not participated in any integration programs. Procedures of the study were explained to participants and participants were told that the study was voluntary. Participants who agreed to this study check the Yes option on the consent form.

#### **Design and Materials**

Since there have not been enough surveys taken from immigrant Muslim women in the King County area, this population has been underrepresented. Additionally, because of the lack of statistical data, a survey was chosen so that each group has a chance to read over the questions and given enough time to respond. Twenty-four survey questions were disseminated including demographics, cultural competency, integration programs, education, and level of

happiness. To provide privacy and to gather precise data, the participants were not asked to provide any personal information such as name, family name, email address, and signature. A consent form was provided on the first page of the paper survey, as well as a checkbox for participation agreement in the question section. In anticipation of lack of access to the computer or internet for some participants as well as providing additional care survey was conducted on paper.

Demographics variables race, country of origin, branch of Islam, citizenship status, and a number of years residing in the United States were asked of each participant and were also used as independent variables in some of this analysis. To qualify for this study the participants had to be 18 and older and female.

Dependent variables are their level of cultural competency, integration programs, education, and level of happiness (Figure 13.) These questions asked the participants to share their personal experience in terms of access to the program since their move to the Washington State. Questions in these sections use a 5-point Likert scale with response categories of strongly agree, agree, neutral, disagree, and strongly disagree.

### **Data Collection Procedure**

The surveys were distributed in partnership with the Muslim Association of Puget Sound location (MAPS). The MAPS organization was contacted by the investigator on September of 2018, to learn about the services offered through their organization and to propose this study. MAPS agreed to the study and provided the possibility of conducting the statistical analysis for the purposes of data gathering on the Muslim women population in King County area was mentioned and accepted.

The surveys were distributed during the month of Ramadan at MAPS. Muslim women took the surveys during afternoon and evening prayers for three consecutive weekends. A total of one hundred and eleven women (N=111) participated in this study. The surveys were handed

in person without asking for personal information. The participants were told to feel free to ask questions. Additionally, the participants were also reminded that they can withdraw from participation upon personal request at any time throughout the survey process. In analyzing the data, those who haven't undergone integration programs are used as the control group in my analysis. The demographics of the candidates were used as independent variables. Using SPSS (IBM Corp., 2017), gathered and coded data were statistically analyzed. After running frequencies on the data in order to measure the differences between the two groups, chi-square was performed. Second to clarify whether there is an association between integration programs and Immigrant Muslim women's successful adjustment test of Spearman's  $r$  was conducted. And lastly, to understand if there is a correlation between higher education and cultural competency Spearman's  $r$  was utilized.

## **Ethical Consideration**

To conduct the survey IRB approval was required, which was achieved to move forward. Extra privacy measures were added to gather more accurate data. To protect the Muslim women's identity, no personal information was collected, and I, as a researcher, was present at the survey site to answer any concerns the participants may have.

## **Method**

### **Sample and Procedures**

Data for this study was provided by Immigrant Muslim women in King County area that attended the Muslim Association of Puget Sound (MAPS). The population frame was one hundred and eleven women between the ages of 18-50 years old, of which all signed the consent form and answered at least one question. Of these participants were considered "immigrants," expressing that both of their parents were foreign-born, and they have moved to

the Washington State through based on familial, marriage, or political reasons. These women represented about 11 different countries, with the vast majority being African and South East Asia. Fifty-Eight percent (N=63) had emphasized moving to the Washington State through marriage. Of the remaining participants, 38 participants acquired immigration status based on other reasons, and 3 participants did not disclose their material information.

The self- report questionnaire that was filled out by the Muslim women in MAPS mosque during three consecutive weeks focused mainly on immigration integration programs and access to language, citizen's rights, and cultural competency classes. In addition, several questions about the level of education, happiness, religious, and racism were included. I was present during the data collection to answer participant questions and to ensure that their name and personal identification is not needed to gather more accurate data.

The study protocol was performed before the survey was conducted. To begin the data collection process IRB approval was mandatory to make sure the survey is not invading the participant's privacy and the questions are approved by the research advisor. The entire process of survey collection was in accordance with the University of Washington research parameters.

Sample groups of the current study consisted of immigrant Muslim women (N=111). I excluded the Muslim women who were born in the United States since the study was specifically directed towards the experiences of Muslim women who settled in the King County area as immigrants. Close examination of the responses showed that the level of missing data in the sample study was proportionally small. Among the 31.5 (28%) participants who had failed to respond to one or more items, the median number of missing values was 3.0. I utilized the EM method of the Missing Value Analyses used in SPSS to assign data into missing values. The missing values method is constructed on the 'missing at random (MAR) assumption indicating that there might be systematic differences between the missing and observed values, but these can be entirely explained by other observed variables (Krishnan Bhaskaran Liam

Smeeth, 2014). The method to impute data into missing values relates to the fact that we will be able to extract data from other responses to measure the missing values.

Of the immigrant women, 111 (100%) were from countries where 90% of the population is practicing Islam. Eleven nations with Islam as their religion were represented in my sample. The immigrants from these countries had either escaped war or came to join their families in the United States. These countries include South East Asia, Africa, and the Middle East such as India, Indonesia, Pakistan, Ethiopia, Sudan, Somalia, Afghanistan, Iran, and Iraq. For the purpose of study questions number 1 and 2, were included to statistically estimate the ethnicity and background of the Muslim women in the King County area. Pakistan (18%) is by far the largest Muslim women in the immigrant group, followed by India (12.6%), and Indonesia (9%).

## **Measures**

### **Demographics:**

The country of origin and the length of their immigration are based on the self-report of the participants. To gather background information questions such as Ethnicity, country of origin, branch of Islam, the form of entry, number of years lived in the United States, marital status, level of education, income, and occupation (Table 1 thru 9).

Their marital status was categorized as (1) Married (2) Widowed (3) Divorced (4) Separated (5) Never married. For the purposes of accurate data, the status of moving to the United States was asked as (1) Immigrant (2) refugee (3) I was born in the USA. The Education level questions were classified based on the United States standards into (1) High School (2) Two-year college (3) Bachelor's degree (4) Master's degree (5) Higher than master's degree. Marginalization, Racism, and Cultural adjustment were asked as five items of Strongly Agree (1) Somewhat Agree (2) strongly Agree (3) Neutral (4) Somewhat Disagree (5) Strongly Disagree.

### **Cultural Identity**

The participants responded to questions such as, for example, “I feel good about my life nowhere in the United States” on a 5-point Likert-type scale. A median score ranging from 1 (strongly disagree) to 5 (strongly agree) was calculated (N=109, M=32.1%). A score beyond 38.5% suggested implying the level of contentment of immigrant Muslim women for living in the United States of America.

### **Marginalization**

Perceived marginalization and racism were measured on a 5-point Likert-type scale. The scale measures the strength of participants belief in how people respond to her appearance and color of her skin. In terms of her appearance, the question of “I feel I’m being treated poorly when I wear my hijab” was asked. A median score ranging from 1 (strongly disagree) to 4 (strongly agree) was calculated (N=108, M= 28.7%). A score beyond 28.7% suggested implying the level of perceived marginalization of the immigrant Muslim woman in the King County area. Similarly, to measure the perceived level of racism felt by the immigrant Muslim women the question asked: “I feel I am treated poorly in society because of the color of my skin” which was calculated as (N= 109 M=32.1%). A score beyond 26.6% suggested implying the level of perceived racism felt by Muslim women in the King County area.

### **Access**

Immigrant Muslim women were asked to share their experiences on how they access programs such as language, immigrant right, leaning American culture, and integration classes. The question was, “Since your move to the WA state have you accessed the following classes.” These questions were asked with (yes) and (no) options. Responses indicated the median of (N=111, M= 55%) for strongly disagreeing on access to language classes. The participants responded (N=111, M= 84.7%) for strongly disagreeing to access immigrant right classes. The

respondents indicated (N=111, M= 71.2%) for strongly disagreeing to access American culture classes. And lastly, the immigrant Muslim women responded (N=110, M= 87.3%) for strongly disagreeing to access integration classes.

### **Integration**

To better understand how an immigrant feels towards her host country environment the question of “When I first moved here, I felt right at home with people around me” was asked on a 5-point Likert-type scale. A mean score ranging from 1 (strongly disagree) to 5 (strongly agree) was calculated (N=109,  $\mu$ = 3.49, SD= 1.4). A score below 3.49 suggested implying the level of cultural incompetency of the immigrant Muslim woman in her new environment.

## **Demographics of the Immigrant Muslim Women**

**Table 1. Demographic results for Race**

*The Race of the participant*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Middle-Eastern	25	22.5	22.5	22.5
	African	23	20.7	20.7	43.2
	Asian	61	55	55	98.2
	European	2	1.8	1.8	100
	Total	111	100	100	

Table 2. Demographic results for Country of origin

*The country of origin*

		Frequency	Percent	Valid Percent	Cumulative Percent
	Afghanistan	2	1.8	1.8	1.8
	Ethiopia	9	8.1	8.1	9.9
	India	14	12.6	12.6	22.5
	Iran	1	0.9	0.9	23.4
Valid	Pakistan	20	18	18	41.4
	Somalia	6	5.4	5.4	46.8
	Sudan	4	3.6	3.6	50.5
	Other	55	49.5	49.5	100
	Total	111	100	100	

Table 3. Demographic results for Branch of Islam

*The branch of Islam being practiced*

		Frequency	Percent	Valid Percent	Cumulative Percent
	Sunni	102	91.9	97.1	97.1
Valid	Shia	2	1.8	1.9	99
	Sufi	1	0.9	1	100
	Total	105	94.6	100	
Missing	999	6	5.4		
Total		111	100		

Table 4. Demographic results for Form of entry to the USA

*How did the participant move to the United states*

		Frequency	Percent	Valid Percent	Cumulative Percent
	Refugee	26	23.4	23.6	23.6
	Immigrant	83	74.8	75.5	99.1
Valid	Born in USA	1	0.9	0.9	100
	Total	110	99.1	100	
Missing	999	1	0.9		
Total		111	100		

Table 5. Demographic results for Number of years living in the USA

*Number of years living in the United States*

	Frequency	Percent	Valid Percent	Cumulative Percent
	1	3	2.7	2.8
	2	3	2.7	5.5
	3	5	4.5	10.1
	4	4	3.6	13.8
	5	10	9	22.9
	6	2	1.8	24.8
	7	7	6.3	31.2
	8	7	6.3	37.6
	9	2	1.8	39.4
	10	2	1.8	41.3
	11	2	1.8	43.1
	12	6	5.4	48.6
	13	2	1.8	50.5
	14	1	0.9	51.4
	15	3	2.7	54.1
	16	4	3.6	57.8
Valid	17	2	1.8	59.6
	18	5	4.5	64.2
	19	6	5.4	69.7
	20	9	8.1	78
	21	4	3.6	81.7
	22	1	0.9	82.6
	23	3	2.7	85.3
	24	2	1.8	87.2
	25	4	3.6	90.8
	27	1	0.9	91.7
	28	1	0.9	92.7
	30	1	0.9	93.6
	33	1	0.9	94.5
	35	1	0.9	95.4
	36	1	0.9	96.3
	37	1	0.9	97.2
	40	3	2.7	100
Total		109	98.2	100
Missing	999	2	1.8	
Total		111	100	

**Table 6. Demographic results for Marital Status**

<i>Marital status</i>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	88	79.3	80.7	80.7
	Widowed	1	0.9	0.9	81.7
	Divorce	2	1.8	1.8	83.5
	Separated	2	1.8	1.8	85.3
	Never Married	16	14.4	14.7	100
	Total	109	98.2	100	
Missing	999	2	1.8		
Total		111	100		

**Table 7. Demographic results for Level of education**

<i>Level of education after moving to USA</i>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No school or Less than 1 year	9	8.1	8.3	8.3
	Less Than High school	1	0.9	0.9	9.3
	High school	11	9.9	10.2	19.4
	Associate Degree	16	14.4	14.8	34.3
	Bachelor's degree	42	37.8	38.9	73.1
	Master's Degree	20	18	18.5	91.7
	Professional School Degree	4	3.6	3.7	95.4
	Doctorate Degree	5	4.5	4.6	100
	Total	108	97.3	100	
Missing	999	3	2.7		
Total		111	100		

Table 8. Demographic results for Income

*Total household income*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than \$10000	8	7.2	7.8	7.8
	\$15000-\$30000	16	14.4	15.5	23.3
	\$35000-\$60000	19	17.1	18.4	41.7
	\$65000+	60	54.1	58.3	100
	Total	103	92.8	100	
Missing	999	8	7.2		
Total		111	100		

Table 9. Demographic results for Occupation

*Occupation now*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Full time	26	23.4	24.1	24.1
	Part time	22	19.8	20.4	44.4
	Self Employed	11	9.9	10.2	54.6
	Out of Work and Looking	5	4.5	4.6	59.3
	Homemaker	32	28.8	29.6	88.9
	Full Time Student	8	7.2	7.4	96.3
	Unable to Work	4	3.6	3.7	100
	Total	108	97.3	100	
Missing	999	3	2.7		
Total		111	100		

Figure 1. Demographic results for Number of Years living in USA

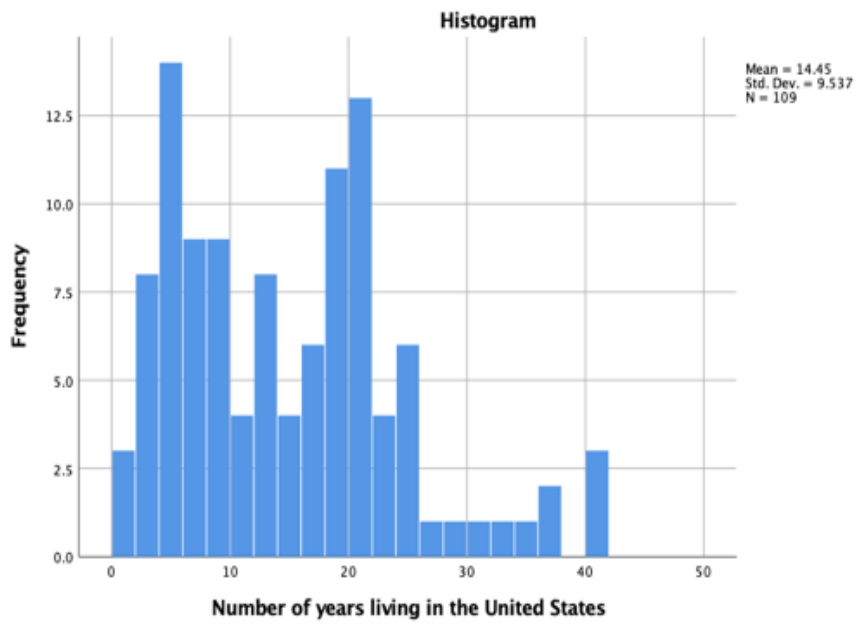
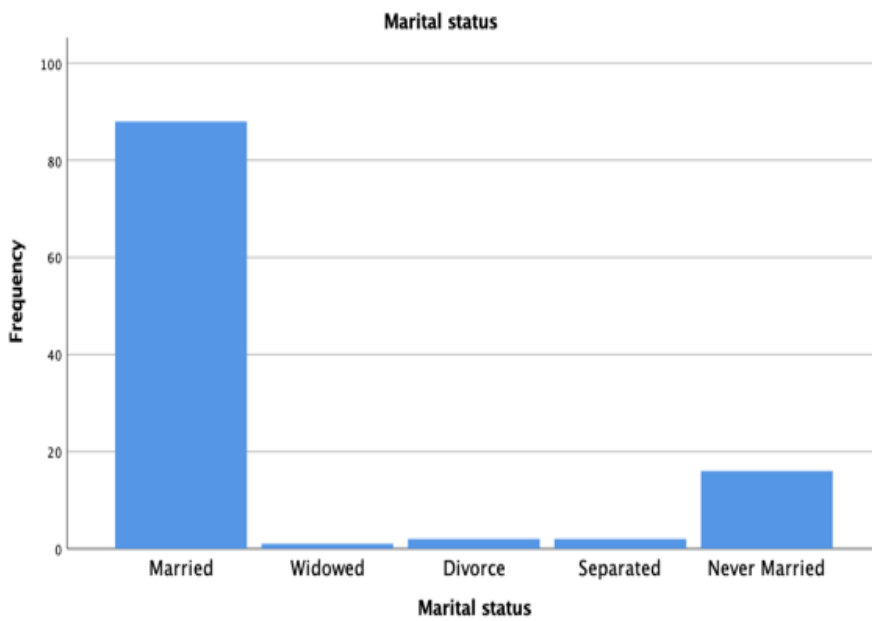
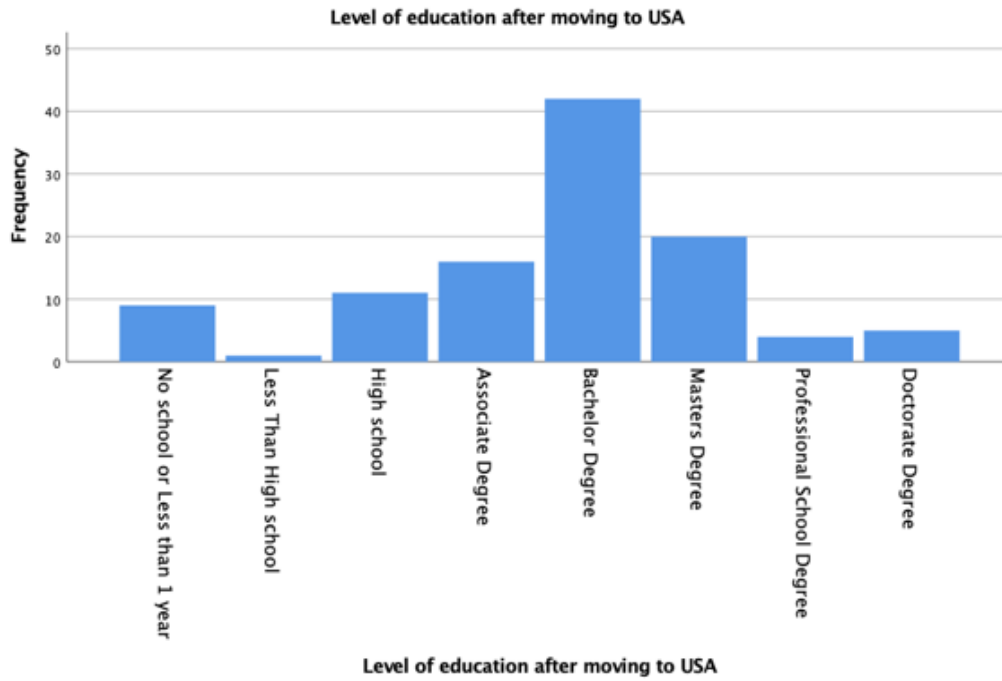


Figure 2. Demographic results for Marital status



**Figure 3. Demographic results for Level of education**



**Figure 4. Demographic results for Income**

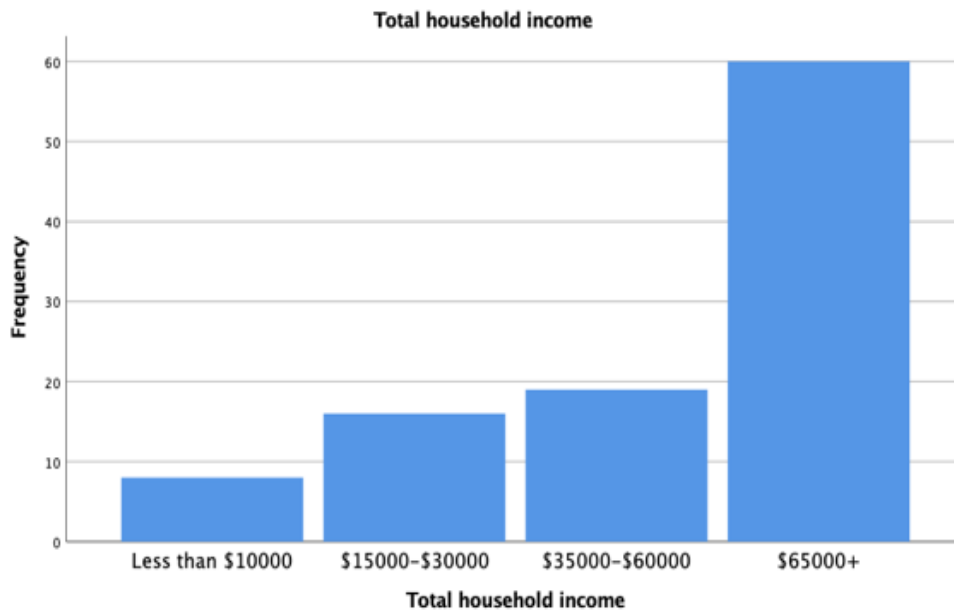
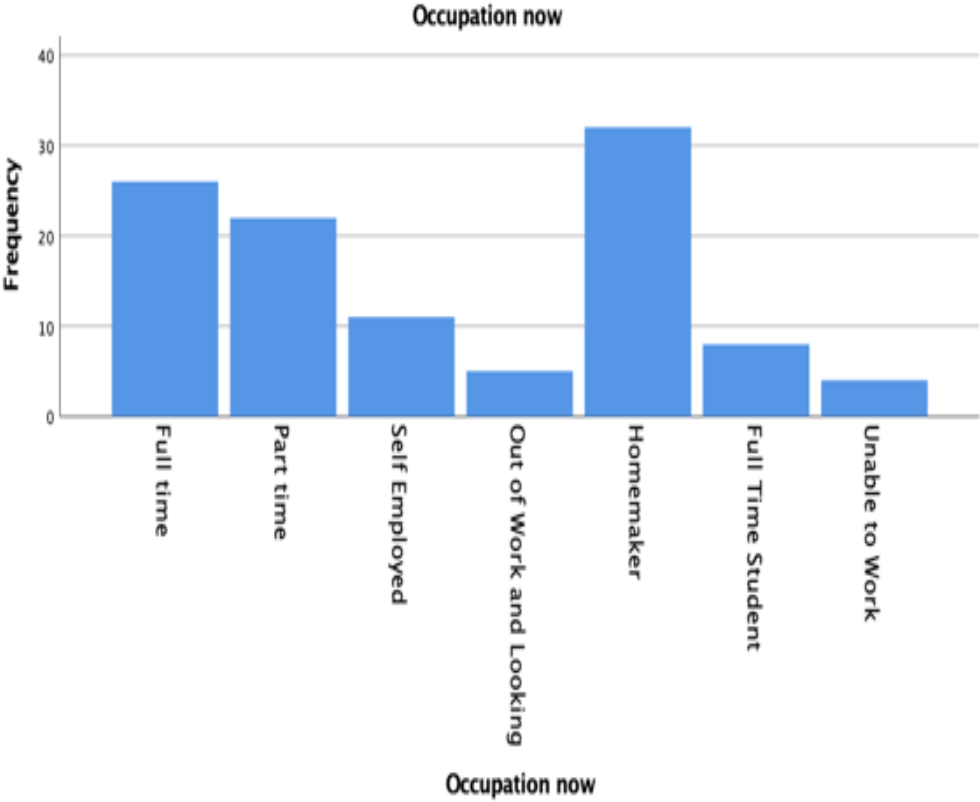


Figure 5. Demographic results for Occupation



## CHAPTER 4 – RESULTS and DISCUSSIONS

### Preliminary Results

#### *Variation in the level of Education, Socio-Economic status among the Muslim women before and after their Migration*

In analyzing the data, those who haven't undergone integration programs are used as the control group in my analysis. The research questions to answer are: How does Muslim women's cultural identity may debilitate her ability to integrate into their new society? What type of program Immigrant Muslim women need to integrate into their new society? The demographics of the candidates were used as independent variables. Using SPSS (IBM Corp., 2017), gathered and coded data were statistically analyzed. After running frequencies on the data in order to measure the differences between the two groups, chi-square was performed. Second to clarify whether there is an association between integration programs and Immigrant Muslim women's successful adjustment test of Spearman's r was conducted. And lastly, to understand if there is a correlation between higher education and cultural competency Spearman's r was utilized.

Twelve-point four percent of the immigrant Muslim women had less than a high school level of education prior to their move to the United States. Out of (N=105) respondents, 34.2% had bachelor's degrees, and 4.8% had higher than a master's degree. The immigrant's level of education after moving to the United States increased to (N=108, M=38.9%) with a bachelor's degree, 9.2% less than high school and 4.6% higher than the master's degree.

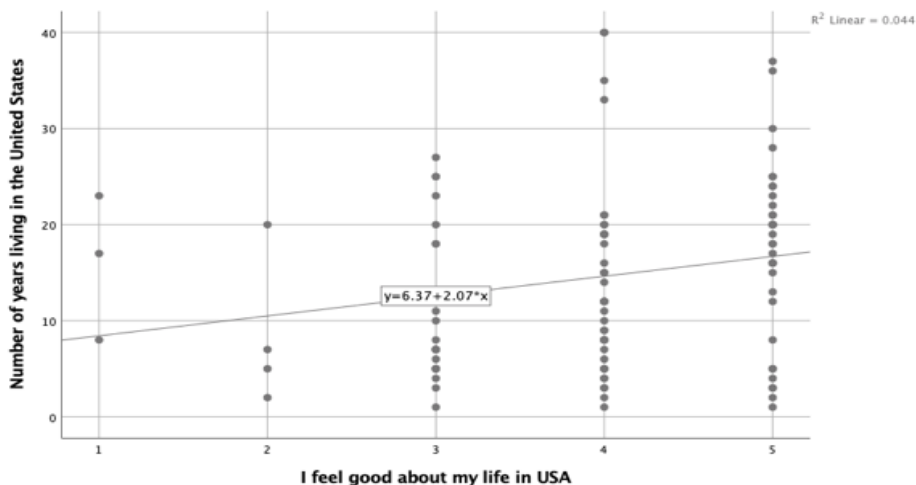
Among the Muslim women who answered the worked prior to their move, the responses showed (N= 104, M=62.5%) indicating that they have worked in their home country. However, in terms of their occupation after their move to the Washington State (N=108, M= 29.6%) indicate that they are home-makers. 24.1% answered they hold a full-time job and 20.4% work as part-time employees.

## Main Results

### Cultural Identity

The data analysis shows that there is a relationship between the number of years immigrant Muslim women live in the United States and their level of happiness. In this analysis, a Spearman's  $r$  correlation for the data revealed that there is a significant relationship between the number of years living in a host country and happiness level [ $r=.241$ ,  $n= 108$ ,  $p<.05$ ]. The participants indicated their agreement with the variables "Strongly agree" in feeling good about their lives in the USA using 5-point Likert-type scales ranging from 1 (strongly disagree) to 5 (strongly agree) and the number of years they have settled in the United States. The two items were positively correlated, Spearman's  $r$  [(109)  $=.012<.05$ ] Indicating a moderate relationship between the variables. Figure 10 shows a positive linear relationship between the number of years immigrant Muslim women living in the USA and how good they feel about their life.

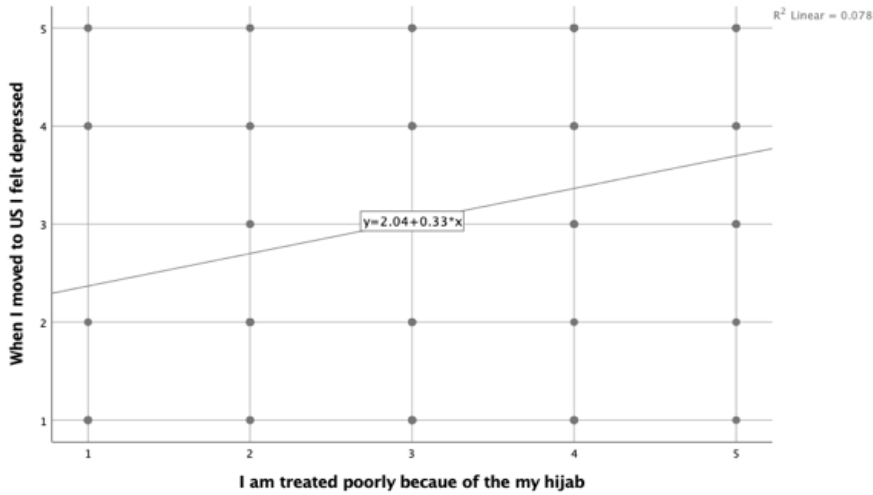
**Figure 6. Linear relationship between Number of years living in the USA and Feeling good**



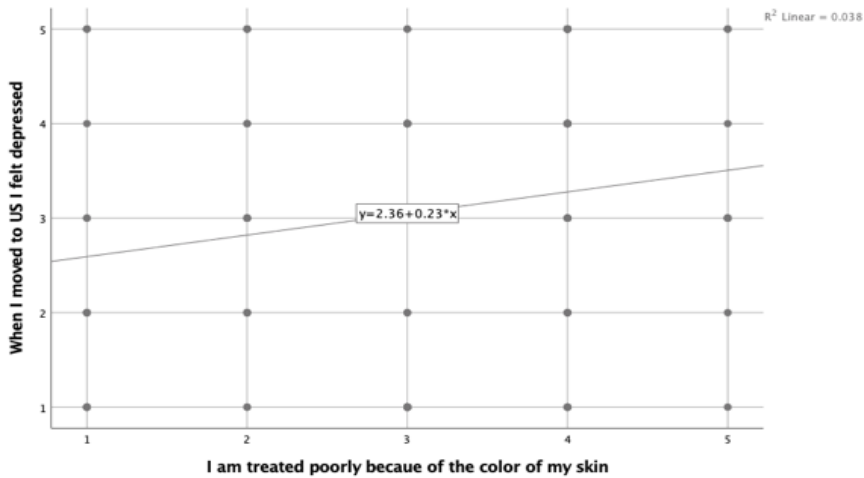
## **Marginalization**

The data analysis shows that there is a relationship between the immigrant Muslim women being treated poorly while wearing hijab and feeling depressed. In this analysis, a correlation for the data revealed that there is a significant relationship between being treated poorly and feeling depressed [ $r=.200$ ,  $n= 106$ ,  $p<.05$ ]. The participants indicated their agreement with the variables “Strongly agree” about being treated poorly when wearing hijab on a Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree) and feeling depressed. The two items were positively correlated, Spearman’s  $r [(106) =.039<.05]$  Indicating a moderate relationship between the variables. Figure 11 show a positive linear relationship between immigrant Muslim women feeling that they are treated poorly when wearing hijab and feeling depressed. To avoid feeling marginalized Muslim women may try to surround themselves with their own community, which in contrast would marginalize them from their host countries culture and tradition. “Some more recent immigrants choose to find their solidarity in union with others who share the same national or cultural background. This may mean that they avoid contact with non-Muslim Americans or sometimes even other Muslims, preferring to continue to practice their culture and religion with those whose values and definitions align most closely with their own. Others opt to find their “family” in the local mosque or Islamic center, where they share overall Islamic values but may find themselves affiliated with other Muslims whose cultural customs in relation to family and other issues differ” (Smith,2010). The result showed similar correlations between color of skin and feeling depressed.

**Figure 7. Linear relationship between Marginalization for wearing hijab and Depression**



**Figure 8. Correlations between color of skin and feeling depressed**



**Access: language, education, safety**

**Language**

Table 10. shows the results from the Chi-square test, suggesting that there is a relationship between the immigrant Muslim women knowing how to access classes such as language class and attending the class. A Chi-square goodness of fit test showed that the

number of participants who knew how to access language classes  $n=24.7$  (28.3%), was significantly greater to attend language classes  $n=21.3$  (15.1%). Using the Chi-square test, the null hypothesis stated that there is no relationship between Muslim women who knew how to access language services and those who attend language schools. The statistical analysis results revealed  $[X^2(4, N=106) = .041 < .05]$ , which indicates that there is a strong relationship between knowing how to access language and taking language classes.

Since language is one of the components of the cultural competency United States requires proficiency in the English language if applying for citizenship. Similarly, in Sweden, proficiency in language was marked as a necessity for the immigrant's democracy. And to prevent those who after five years in the country still have not acquired sufficient Swedish language proficiency to apply for full citizenship. Such a situation is essentially something that society rather than the individual should be blamed for. Hence, policy reforms are typically directed at improving the measures that should provide efficient language education and other introduction measures for new arrivals (Brochmann, Hagelund, 2012).

### **Education**

There is a correlation between the level of education and household income. To evaluate the relationship between education and income, Spearman's  $r$  test was performed. A correlation for the data revealed that there is a significant relationship between the level of education and household income  $[r=.552, n=108, p<.01]$  The participants indicated their level of education as 38.9% with bachelor's degree followed by 18.5% with master's degree. Similarly, for their household income, the respondents showed over 58.3% making more than 65000 in annual income. The two items were positively correlated, Spearman's  $r$   $[(108) = .000 p<.01]$  indicating a strong relationship between the variables. Research suggests that women's reasons to migrate and their accounts of post-migration different from those of men (Simon & Brettel, 1986). The majority of migrating women's socioeconomic positions improve as a result of

the immigration experience (Unat, 1997; Sotelo, 1994). As a result, migrant women often evaluate their post-migration experience more positively than migrant men (Zentgraf, 2002).

### **Safety**

To evaluate whether immigrant Muslim women have accessed services such as domestic and sexual abuse classes, a question was asked using 5-point Likert-type scales ranging from 5-1, 5 being (strongly agree), (somewhat agree), (neutral), (somewhat disagree), and 1 being (strongly disagree.) The results indicated that there is a strong correlation between women learning about domestic violence and how to report when they are in danger. A correlation for the data revealed that there was a significant relationship between the two variables Violence classes and report when in danger [ $r=.360$ ,  $n=106$ ,  $p<.01$ ]. The two items were positively correlated, Spearman's  $r$  [(106) =.000,  $p<.01$ ].

### **Integration**

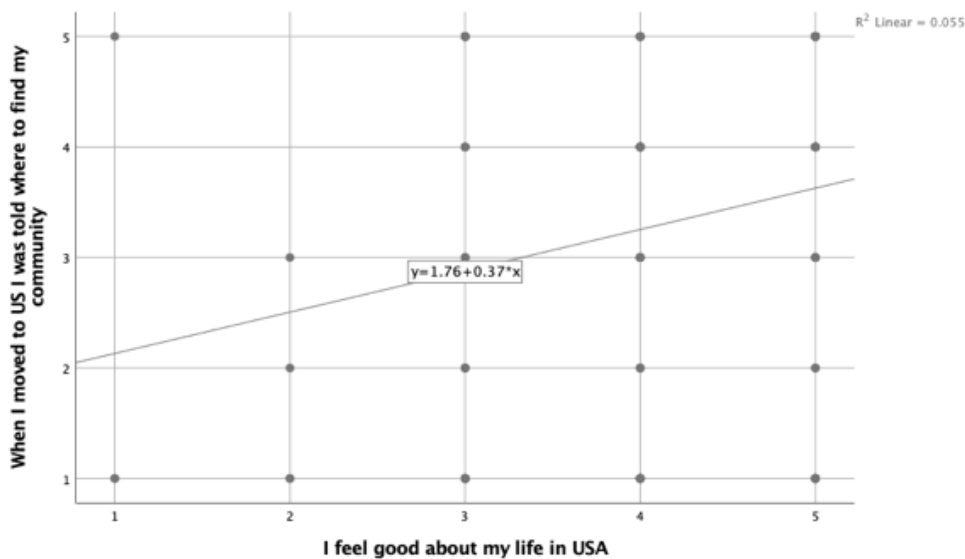
Although the concept of integration is difficult to unfold as it is implemented differently throughout multiple systems, However, for the purposes of this research the two main means and makers of a dynamic integration process described by Ager and Strang described 'Education, Employment, Health, and Housing' was tested. In the analysis, the goal was to see if there is a relationship between the Muslim immigrant woman's education after moving to the United States and feeling good about her life in the USA.

The results indicated that there is a correlation between the level of education and Muslim women feeling good about their life in the USA. To evaluate the relationship, Spearman's  $r$  test was performed. A correlation for the data revealed that there is a significant relationship between the level of education and feeling good [ $r=.205$ ,  $n=108$ ,  $p<.05$ ]. The two

items were positively correlated, Spearman's  $r$  [(108) =.035  $p < .05$ ] indicating a strong relationship between the variables.

Similarly, the result of the analysis revealed that there is a relationship between Muslim women being told where to find their community and them feeling good about their life in the USA. Statistical analysis for the Spearman's  $r$  test showed that there is a significant relationship at [ $r = .215$ ,  $n = 107$ ,  $p < .05$ ]. The two items were positively correlated, Spearman's  $r$  [(107) =.028  $p < .05$ ] indicating a strong relationship between the variables.

**Figure 9. Linear relationship between Education and feeling good about life in the USA**



## CHAPTER 5 – CONCLUSION

This research has explored two main questions of How does Muslim woman's cultural identity influence her ability to integrate into the new society? Second, what type of programs do immigrant Muslim women need to integrate into their new society?

These questions illuminated the need for integration programs for immigrant Muslim women in the Washington State, specifically the King County area. Although as Alastair Ager and Alison Strang mention "the policy around the integration is difficult to implement because the word integration is used by many but understood differently by most "the concept is individualized, contested and contextual" (Ager& Strang, 2010). However, for this study, five different themes, such as 'Cultural identity, Marginalization, Access, and Integration versus Assimilation' were analyzed.

The results revealed the inconsistency in which the immigrant Muslim women access their primary resources in term of language, integration, citizen rights, as well as cultural classes. These programs not only will make the transition to the new society easier but also, facilitates their access to language proficiency, and educational attainment.

Although the existing non-profit organizations and local mosque such as MAPS work to provide specific programs for Muslim women, however, the need for a State and County-based program is necessary. As we witness through the self-reported survey, Muslim women, do feel that they are treated poorly when wearing the hijab, which leads to their isolation from society.

The analysis has also shown that Muslim women internalize this issue and feel depressed for navigating the spaces of their community wearing their hijab. Their visibility makes them invisible, which results in some form of structural violence that was discussed earlier in this research. As Ozyurt indicated in her study "In the United States, in comparison, Muslim women have been by, and large absent from the political and public discourse and no policies or programs exist to gauge or promote their integration. Irrespective of how much

attention is given to the status of Muslim women within their respective host societies, few empirical works have evaluated the actual experiences of these women, how they negotiate their religious affiliations and identities or utilize Islamic teachings and resources in their integration process” (Ozyurt, 2009).

Based on the results that Muslim women provided access to programs are not a straight forward direction. There is no uniformity in the ways immigrant Muslim women integrate in King County which hinders their ability to navigate their new environment with confidence. Additionally, this study accentuates the urgency of programs that enable Muslim women to know about their rights as a citizen which if not accessed will cause isolation based on race, color, and religion rights.

One of the primary steps in encouraging Muslim women to be an active role in the Washington State society is to recognize that their ‘Islamic’ background is not the only identity they have. Their diversity should be understood through their willingness to learn about a new culture where most of them have nothing in common. What they require to thrive may not be different from immigrants with the non-Muslim background; rather, the way in which they acquire new knowledge is different. In conclusion, it is best to appreciate that “How a Muslim immigrant woman understands her religion and perceives her religious identity in relation to the dominant culture have significant implications on how she engages the non-Muslim society around her” (Ozyurt, 2009).

This study provided enough evidence to support the two main questions of access and integration which solidifies the need for holistically designed programs that facilitates how Muslim women are expected to adapt to the King County area.

### **Future Directions**

Through this research, I highlight why Muslim women need policy reform in terms of the integration process. “A process wherein immigrants and the communities in which they settle

mutually adapt to one another” (Tomás R. Jiménez, 2011). For future studies these integration programs will emphasize what they should expect when they feel marginalized and how they access services when they feel depressed or encounter racism. Muslim women should also have access to classes that talk about gender and equality, their rights as a citizen, and domestic or sexual abuse.

Although both Washington State and King County have basic information for immigrant and refugee population; however, these pieces of information are not accessed by the majority of the minority population. Since this information is only accessed if the immigrant has access to the internet with proficient language skills, the rest of this group will fall through the cracks. It is necessary to highlight that in this research, the results indicated that most immigrants have not accessed immigrant or citizen rights classes. Although the reason behind the lack of access is a topic for another study but based on the information from the survey (n=107) 54.2% of immigrant Muslim women reported that they did not know their rights as citizens when they move to the United States. Therefore, classes that would help women know their absolute right as a new member of society is a crucial process.

Less well understood is whether distinctive Muslim attitudes translate into distinctive Muslim behavior. This question is critical if we are to understand Muslim immigrant integration, both economic and social, into Western societies. “Indeed, three possible mechanisms might link socio-economic integration with distinct behavior toward women. First, distinct behavior toward women might lead to an under or overinvestment in female education and thus to differential rates of human capital accumulation. Second, distinct behavior toward women might affect the balance-of-power women have in their households, and their ability to contribute to consumption and investment decisions. Finally, distinct behavior toward women might trigger a backlash by a hosting community that feels culturally threatened” (Adida, Laitin, & Valfort, 2014).

Alastair Ager and Alison Strang argue that although the basic needs for assimilation into the host society is critical for successful integration, the discussion of 'Citizenship and Rights' is a necessary foundation for a shared understanding of what integration is and how it may be measured?" (Ager & Strang, 2010) Washington State should create programs for Muslim women that are easily accessible and is holistic in terms of what an immigrant Muslim woman needs to become an active citizen. To allow space for her upward mobility while discussing the notion of hybridity and third space in her new contemporary diasporic community. "to reinforce this social imaginary as a Muslim women's third space. This third space emerges from the dynamic notion of culture and also gives rise to it" (Shahnaz Khan, 1998).

Immigrant Muslim women should be given space where she can contribute to the portrayal of her beliefs while learning about her new environment. Integration programs should be created in consultation with Muslim women to deeply understand their needs and give the space they desperately desire to succeed. Programs made by Women to be utilized by Women!

### **Limitations**

The unit of analysis for this research is based on those Muslim women who attended mosque at MAPS. It is important to point out that there is great variation among immigrant Muslim women in terms of the ways in which they practice Islam as well as their affiliation with Sunnism or Shiism. Thus, the conclusions of this research contain to this specific 'MAPS' group of Muslim women and may not necessarily reflect how Islam impacts the integration of the group of Muslim women who are secular, non-practicing, and don't wear hijab.

Additionally, it is critical to recognize that the gathered information is only a small portion of the existing Muslim community. Therefore, the data is restricted to those who had the time, access, and literacy to participate. It is essential to address my experiences with Immigrant women is through an insider lens being an Immigrant woman myself, which could make a case for biases. Since every migrated Muslim woman has a unique story, therefore, her experience,

systematically differ from other Muslims in King County, which prevents us from generalizing this research to other Muslim immigrants who move to the USA.

### **Internal Validity**

Although achieving the absolute internal validity may not be possible; however, to control for error measures such as race, religion, and gender limitation has been placed. Additionally, the result will address the question of whether or not Immigrant Muslim women are happier, more likely to be successful and culturally competent after participating in integration programs.

### **External Validity**

Since this study is one of the few kinds of research done on the Immigrant Muslim Women in the King County area, the questions are chosen carefully to be replicable. It is predicted to use this study as a basis for future studies on these minority population and further pursue the issues of integration, marginalization, access, and cultural identity.

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**APPENDIX B- IRB, Consent Form and Survey**

## DETERMINATION OF EXEMPT STATUS

April 18, 2019

Dear Marjan Atashkhayer Didra:

On 4/18/2019, the University of Washington Human Subjects Division (HSD) reviewed the following application:

### Exempt Status

**HSD determined that your proposed activity is human subjects research that qualifies for exempt status (Category 2).**

- This determination is valid for the duration of your research.
- This means that your research is exempt from the federal human subjects regulations, including the requirement for IRB approval and continuing review.
- **Depending on the nature of your study, you may need to obtain other approvals or permissions to conduct your research. For example, you might need to apply for access to data or specimens (e.g., to obtain UW student data). Or, you might need to obtain permission from facilities managers to approach possible subjects or conduct research procedures in the facilities (e.g., Seattle School District; the Harborview Emergency Department).**

If you consider changes to the activities in the future and know that the changes will require IRB review (or you are not certain), you may request a review or new determination by submitting a Modification to this application. For information about what changes require a Modification, refer to the [GUIDANCE: Exempt Research](#).

Thank you for your commitment to ethical and responsible research. We wish you great success! Sincerely,

Tasha Mikko, MSW  
IRB Administrator – Committee A 206-221-5664 | [tasham@uw.edu](mailto:tasham@uw.edu)

4333 Brooklyn Ave. NE, Box 359470 Seattle, WA 98195-9470  
main 206.543.0098 fax 206.543.9218 [hsdinfo@u.washington.edu](mailto:hsdinfo@u.washington.edu)  
[www.washington.edu/research/hsd](http://www.washington.edu/research/hsd) Implemented 04/12/2019– Version 1.8 - Page 1 of 1

## **Consent Form**

I am a graduate student at the University of Washington Bothell, in the Master of Arts in Public Policy, within the School of Interdisciplinary Arts and Sciences. I am planning to conduct a research project, which I invite you to participate in. This form contains information about the purpose of this project, what I will ask you to do if you decide to participate, the way I will use the information you provide, and how I will protect your information should you choose to participate.

### **Purpose of Study**

You have been invited to complete this survey on your social experiences with daily obstacles while living in the United States. I am interested in learning about Immigrant Muslim Women who have undergone integration programs in King County. This study also encompasses questions for new Immigrants who have not being exposed to any programs to learn about their daily struggles based on race, ethnicity, and religion. This study is important because it may provide insights into the type of integration programs Immigrant Muslim Women need while adjusting to their new life in King County.

### **What will I do if I choose to participate?**

You will be asked to participate in an approximately 30-minute survey to answer questions about the integration programs you have taken since your move to the King County area.

### **Protection of Information**

For the purposes of this project your identity and information will not be asked. This survey will only be used by me as a researcher to conduct statistical analysis. If you prefer not to participate at any time during this survey you may do so, and the information provided will be disposed.

### **Participant's Rights**

Participation in this project is voluntary. You do not have to answer any questions you do not want to answer. If at any time and for any reason, you would prefer not to participate in this study, please feel free not to. We can take a break, stop and continue at a later date, or stop altogether. You may withdraw from this study at any time.

If you decide to withdraw from this study, the researcher will ask you if the information already collected from you can be used.

### **Consent**

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. Partaking in this survey is to confirm my participation agreement.

**Dear Participant, taking this survey is completely voluntary. Please feel free to discontinue the survey at any moment.**

I understand this survey is voluntary and am interested to:

- Participate
- Not participate

**Please answer the questions in the way that best describes you and your family dynamic. This information helps us to understand if there are any obstacles in the way you access the immigration-based program and services.**

I consider myself ...

- Middle-eastern Descent
- African Decent
- Asian Decent
- European Descent

1. Where were you born?

- Afghanistan
- Ethiopia
- India
- Iran
- Pakistan
- Somalia
- Sudan
- Other -----

2. What branch of Islam do you practice?

- Sunni
- Shia
- Ibadi
- Sufi

3. How did you Move to AMERICA?

- As a refugee
- As an Immigrant
- I was born in the USA

4. How many years or months have you lived in the U.S.?

- 

**The following questions ask you to think about your experiences away from your home country (Home country is defined as your place of birth or place you were raised outside of the U.S.). Please let us know how much you agree or disagree with the following statements.**

5. I can't help thinking about my home country

- Strongly Agree
- Somewhat Agree
- Neutral
- Somewhat Disagree
- Strongly Disagree

6. In my country I was able to work

- Yes
- No
  - a. **If answer is yes, then how many years?**
- Less than 5 years

More than 5 years

7. In my home country I wasn't allowed to work

Yes

No

8. In my home country I used to go to school

Yes

No

9. My highest level of education is?

1. Less than high school

2. High School

3. Two-year college

4. Bachelor's degree

5. Master's degree

6. Higher than master's degree

10. I was taught about my rights as a woman in my country

Yes

No

Not sure

11. I did not feel free in my country

Strongly Agree

Somewhat Agree

Neutral

Somewhat Disagree

Strongly Disagree

12. I have a supportive family

Strongly Agree

Somewhat Agree

Neutral

Somewhat Disagree

Strongly Disagree

13. I visit my home country as often as I can

Strongly Agree

Somewhat Agree

Neutral

Somewhat Disagree

Strongly Disagree

**These questions are specifically related to your experience as an Immigrant in**

**Washington State:** Please indicate the level to which you agree with the following statements

	Strongly Agree,	Somewhat Agree,	Neutral	Somewhat Disagree	Strongly Disagree
--	-----------------	-----------------	---------	-------------------	-------------------

When I moved here, I knew a family member	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When I first moved here, I was married?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When I first moved here, I knew how to access language schools?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly Agree,	Somewhat Agree,	Neutral	Somewhat Disagree	Strongly Disagree
When I first moved here, I knew what services were available to me?	■	■	■	■	■
When I first moved here, I knew about my rights as a citizen	■	■	■	■	■
When I first moved here, I was taught about domestic violence and sexual abuse?	■	■	■	■	■
When I first moved here, I was told where I can find my community?	■	■	■	■	■
When I first moved here, I felt right at home with people around me?	■	■	■	■	■
When I first moved here, I knew where to go if I am in danger?	■	■	■	■	■
When I first moved here, I felt depressed?	■	■	■	■	■

**Racism is the idea that all members of each race possess characteristics or abilities specific to that race, especially so as to distinguish it as inferior or superior to another race or races. These questions are to address your experiences in the environment outside of your home.**

14. I feel I am treated poorly in society because of the color of my skin?

- Strongly Agree
- Somewhat Agree
- Neutral
- Somewhat Disagree
- Strongly Disagree

15. I feel I'm being treated poorly when I wear my hijab

- Strongly Agree
- Somewhat Agree
- Neutral
- Somewhat Disagree
- Strongly Disagree

16. When I encounter racism, I know how to report it

- Yes
- No
- Not sure

17. I feel good about my life now here in the United States

- Strongly Agree
- Somewhat Agree
- Neutral
- Somewhat Disagree
- Strongly Disagree

**This section includes the programs the participants have attended since their move to the Washington State.**

**Since your move to the WA state have you accessed?**

18. Language classes?

- Yes
- No

19. Religious classes?

- Yes
- No

20. Immigrants right classes?

- Yes
- No

21. Learning American culture and traditions classes?

- Yes
- No

22. Integration classes:

- Yes
- No

23. What is your current marital status?

- Married
- Widowed
- Divorced
- Separated
- Never married

24. What is your total household income?

- Less than \$10,000
- \$15,000 to \$30,000
- \$35,000 to \$60,000
- \$65,000 to more

25. What is the highest degree or level of school you have completed? If currently enrolled, highest degree received?

- No schooling completed, or less than 1 year
- Less than high school
- Highschool
- Associate degree
- Bachelor's degree
- Master's degree
- Professional school degree
- Doctorate degree

26. What is your current occupation?

- Full time
- part-time
- Self employed
- Out of work and looking for work
- A homemaker
- A full-time student
- Unable to work
- Other -----

Thank you so much for taking the time to participate in our survey.

## APPENDIX C- Proposed Timeline

Phase	Activity	January	February	March	April	May	June	July	August
Phase1- Research Question & Pre-Research									
	Research Question & Lit Review	X	X	X	X	X	X	X	X
	Capstone Pre-proposal	X							
	Advisor-Student Match	X							
	Capstone Proposal Part1				X				
	Capstone Advisor Feedback				X				
	IRB Approval				X				
	Survey Questions & Design			X	X				
	Capstone Advisor Feedback				X				
	Final Capstone Proposal				X				
	Capstone Approval						X		
Phase2-Data Collection									
	Distribute Survey & Collect Data					X			
	Code Data & Upload to SPSS					X	X		
	Data Analysis						X		
	Report of the findings						X		
Phase3- Final Write Up of the Findings									
	Data Interpretation & Write Up						X	X	
	Add Additional Thoughts							X	
	Capstone First Draft Manuscript							X	
	Capstone Advisor Feedback							X	
	Final Capstone Manuscript								X

## **APPENDIX D- Additional Statistical Measures**

**Table 1. Frequency measures on Access to language, services, community, and citizen right classes upon arrival to the USA**

*When I moved to US I knew how to access language schools*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	19	17.1	17.9	17.9
	Somewhat Disagree	5	4.5	4.7	22.6
	Neutral	16	14.4	15.1	37.7
	Somewhat Agree	20	18	18.9	56.6
	Strongly Agree	46	41.4	43.4	100
	Total	106	95.5	100	
	997	2	1.8		
Missing	999	3	2.7		
	Total	5	4.5		
Total		111	100		

*When I moved to US I knew what services were available to me*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	19	17.1	17.6	17.6
	Somewhat Disagree	14	12.6	13	30.6
	Neutral	23	20.7	21.3	51.9
	Somewhat Agree	28	25.2	25.9	77.8
	Strongly Agree	24	21.6	22.2	100
	Total	108	97.3	100	
	997	1	0.9		
Missing	999	2	1.8		
	Total	3	2.7		
Total		111	100		

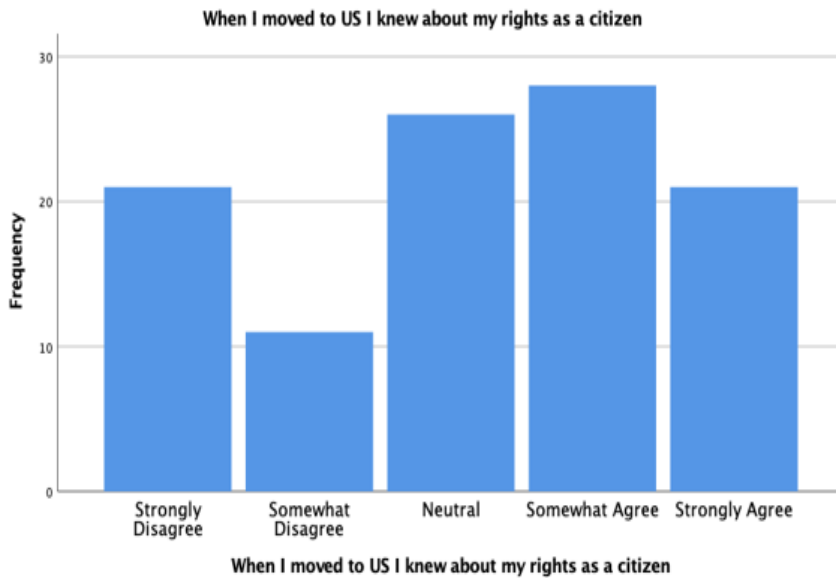
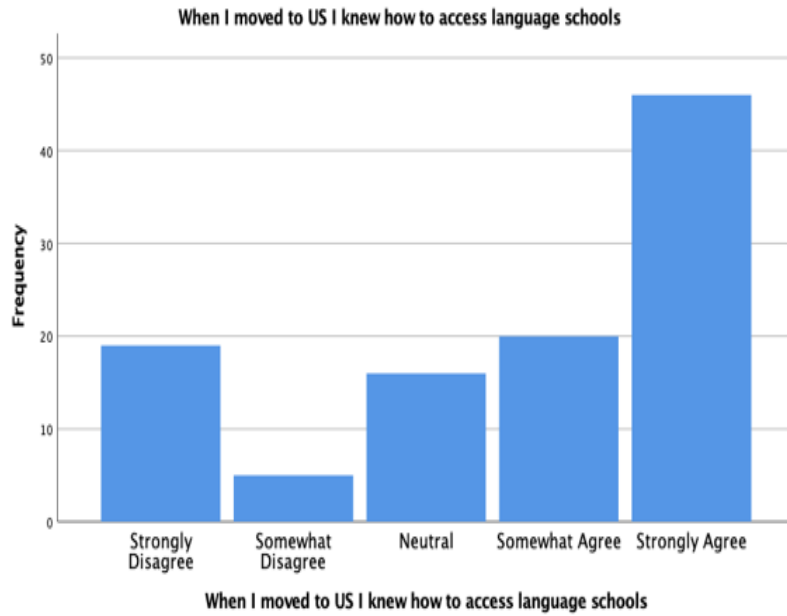
*When I moved to US I was told where to find my community*

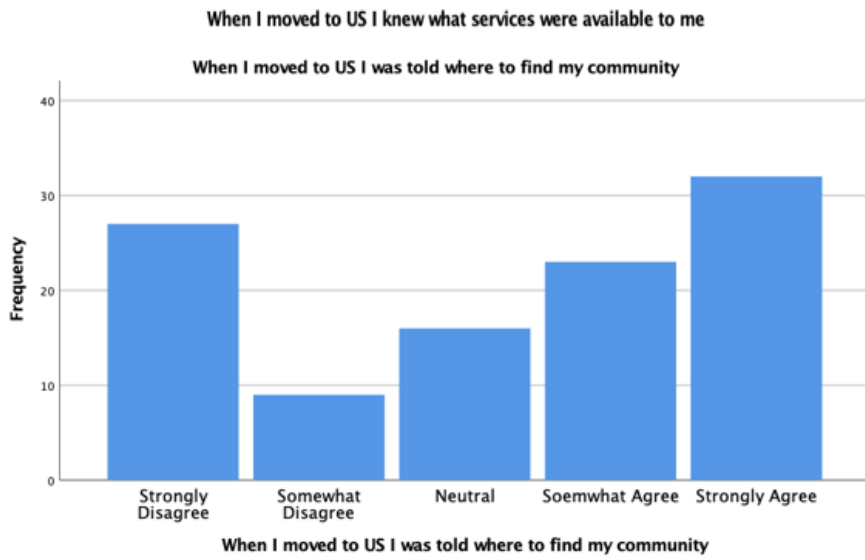
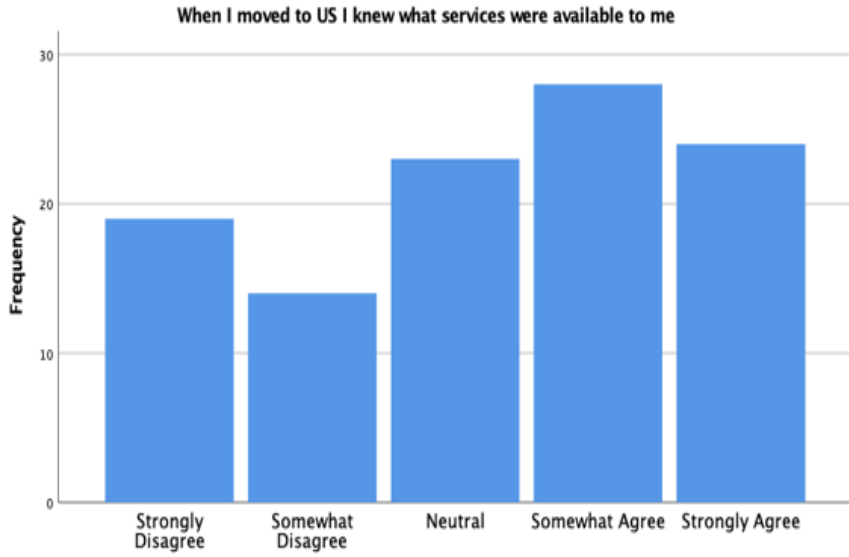
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	27	24.3	25.2	25.2
	Somewhat Disagree	9	8.1	8.4	33.6
	Neutral	16	14.4	15	48.6
	Somewhat Agree	23	20.7	21.5	70.1
	Strongly Agree	32	28.8	29.9	100
	Total	107	96.4	100	
Missing	999	3	2.7		
	System	1	0.9		
	Total	4	3.6		
Total		111	100		

*When I moved to US I knew about my rights as a citizen*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	21	18.9	19.6	19.6
	Somewhat Disagree	11	9.9	10.3	29.9
	Neutral	26	23.4	24.3	54.2
	Somewhat Agree	28	25.2	26.2	80.4
	Strongly Agree	21	18.9	19.6	100
	Total	107	96.4	100	
Missing	999	4	3.6		
Total		111	100		

**Figure 1. Bar charts on Access to language, services, community, and citizen right classes upon arrival to the USA**

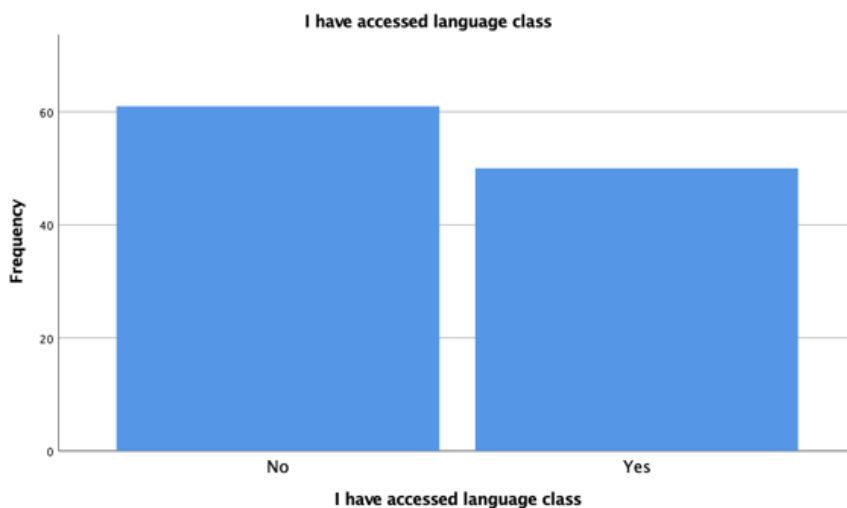


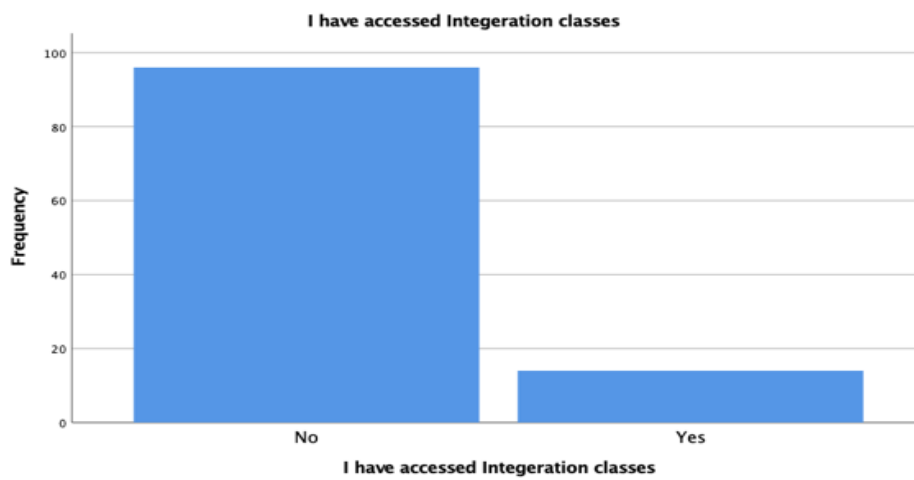
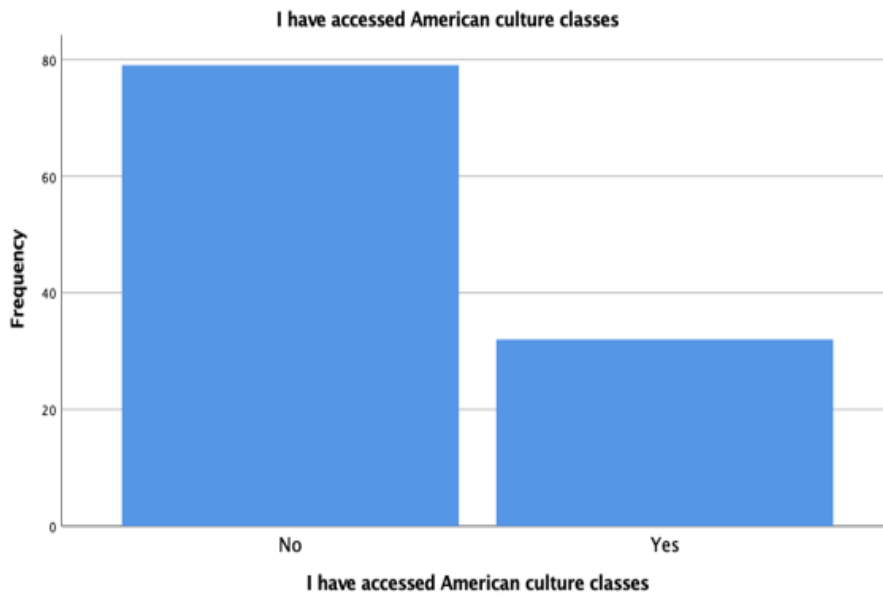
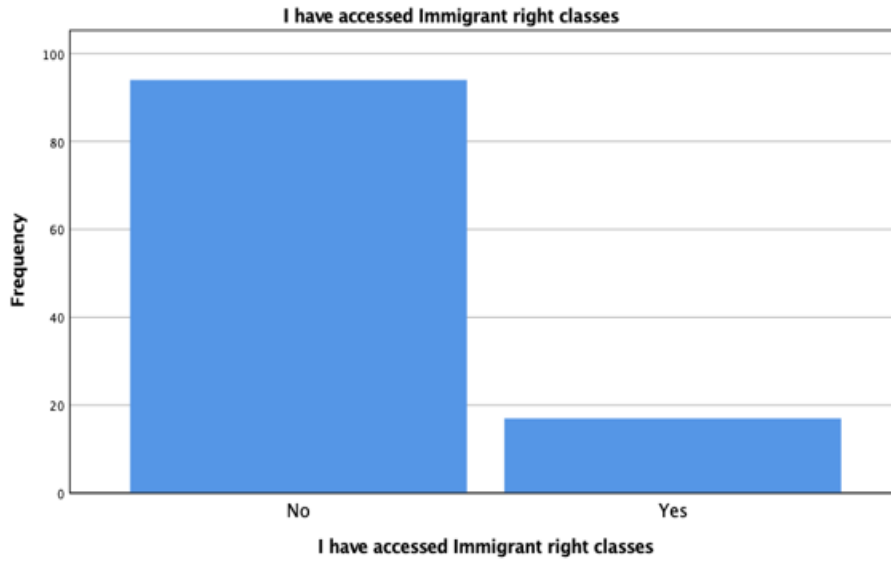


**Table 2. Frequency measures on Access to language, immigrant rights, culture, and integration classes in Washington State**

		Frequency	Percent	Valid Percent	Cumulative Percent
<i>I have accessed language class</i>					
	No	61	55	55	55
Valid	Yes	50	45	45	100
	Total	111	100	100	
<i>I have accessed Immigrant right classes</i>					
	No	94	84.7	84.7	84.7
Valid	Yes	17	15.3	15.3	100
<i>I have accessed American culture classes</i>					
	No	79	71.2	71.2	71.2
Valid	Yes	32	28.8	28.8	100
<i>I have accessed Integration classes</i>					
	No	96	86.5	87.3	87.3
Valid	Yes	14	12.6	12.7	100
	Total	110	99.1	100	
Missing	999	1	0.9		
Total		111	100		

**Figure 2. Bar charts on Access to language, immigrant rights, culture, and integration classes in Washington State**

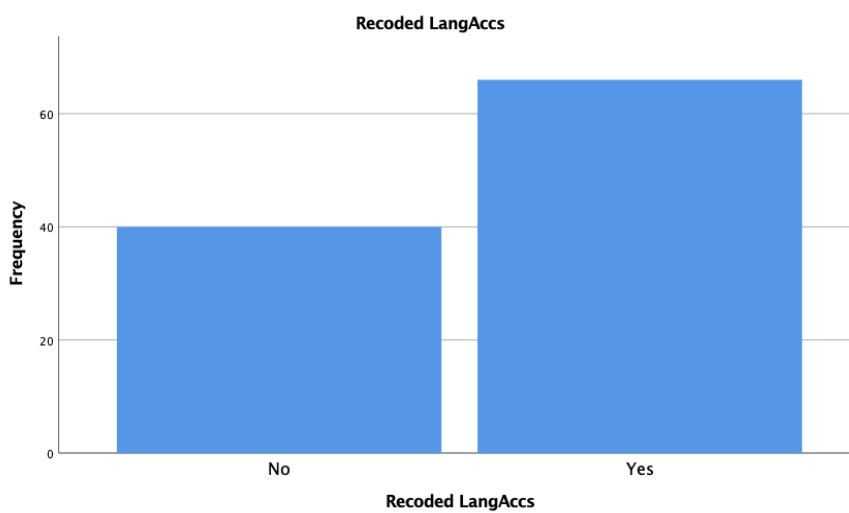


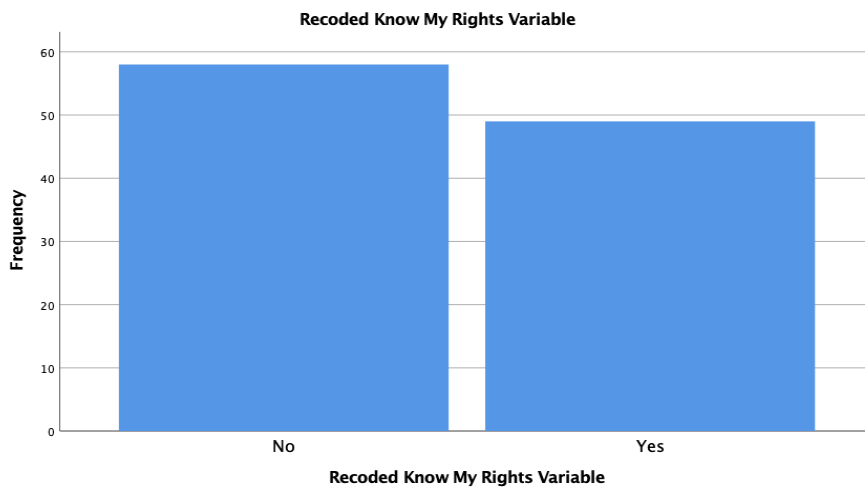
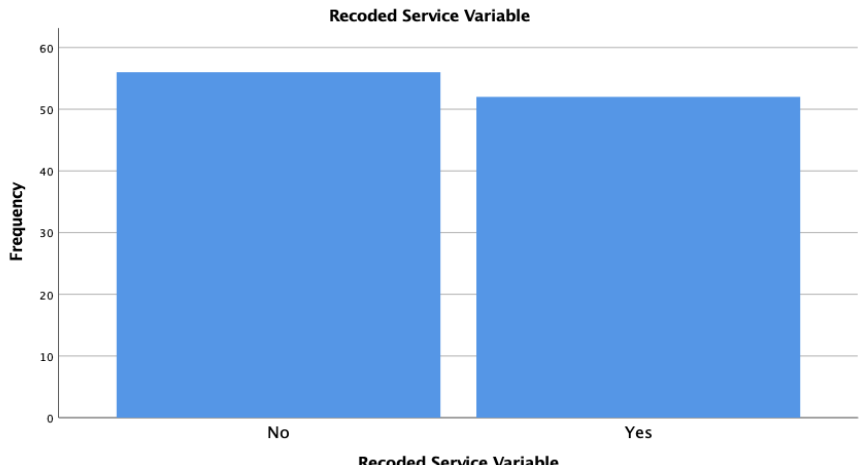


**Table 3. Frequency measures on Access to language, services, and citizen right classes after controlling for error**

<i>Recoded LangAccs</i>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	40	36	37.7	37.7
	Yes	66	59.5	62.3	100
	Total	106	95.5	100	
Missing	System	5	4.5		
<i>Recoded Service Variable</i>					
Valid	No	56	50.5	51.9	51.9
	Yes	52	46.8	48.1	100
	Total	108	97.3	100	
Missing	System	3	2.7		
<i>Recoded Know My Rights Variable</i>					
Valid	No	58	52.3	54.2	54.2
	Yes	49	44.1	45.8	100
	Total	107	96.4	100	
Missing	System	4	3.6		
Total		111	100		

**Figure 3. Bar charts on Access to language, services, and citizen right classes after controlling for error**



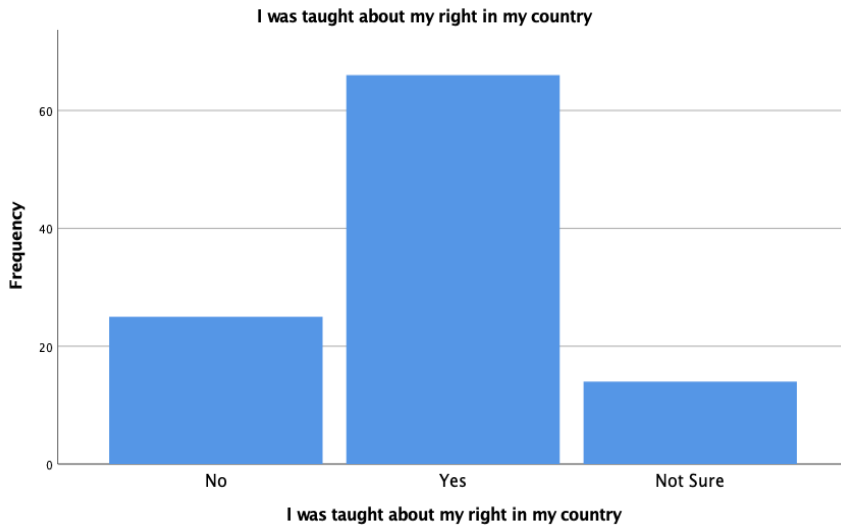


**Table 4. Frequency measures on Rights taught in home country**

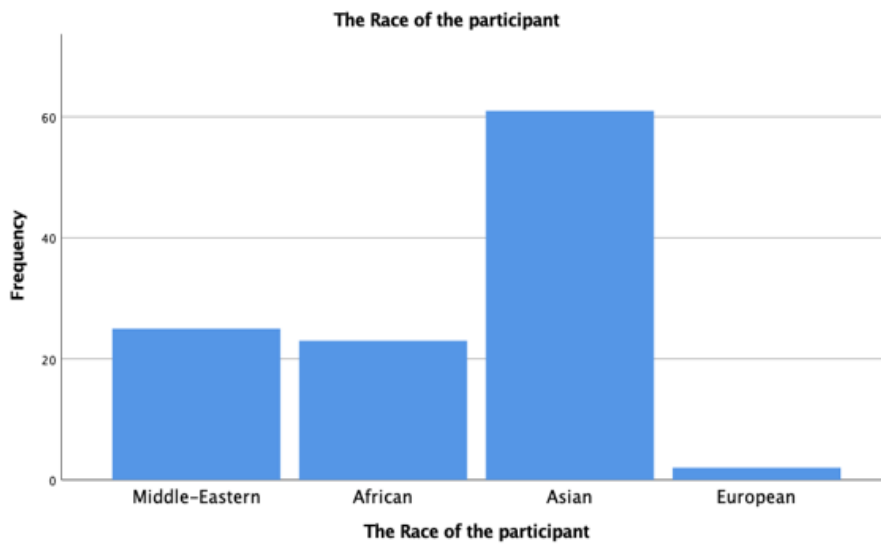
*I was taught about my right in my country*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	25	22.5	23.8	23.8
	Yes	66	59.5	62.9	86.7
	Not Sure	14	12.6	13.3	100
	Total	105	94.6	100	
Missing	997	1	0.9		
	999	5	4.5		
	Total	6	5.4		
<b>Total</b>		<b>111</b>	<b>100</b>		

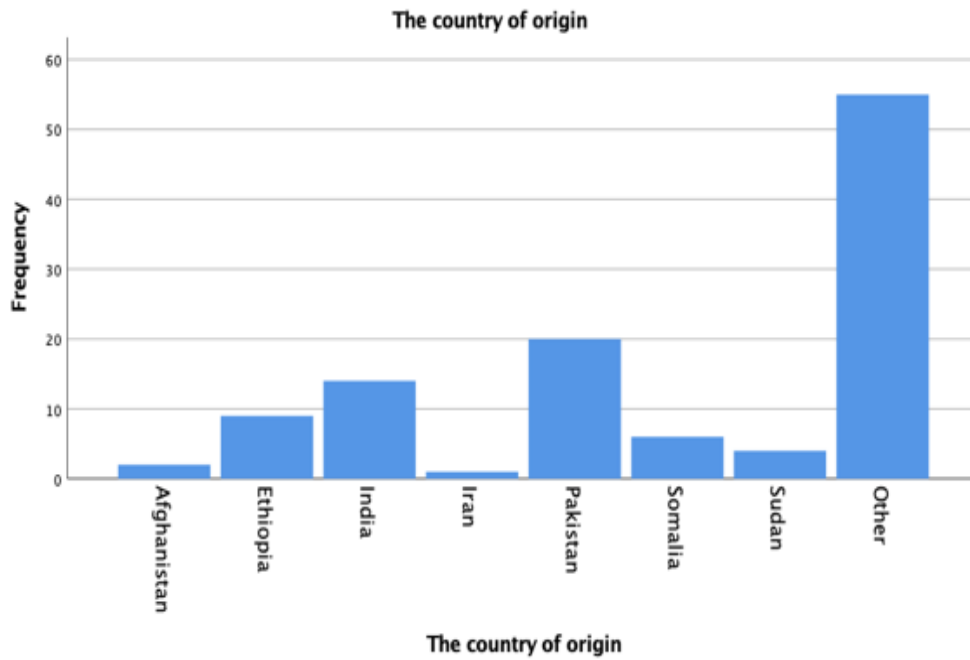
**Figure 4. Bar chart on Rights taught in home country**



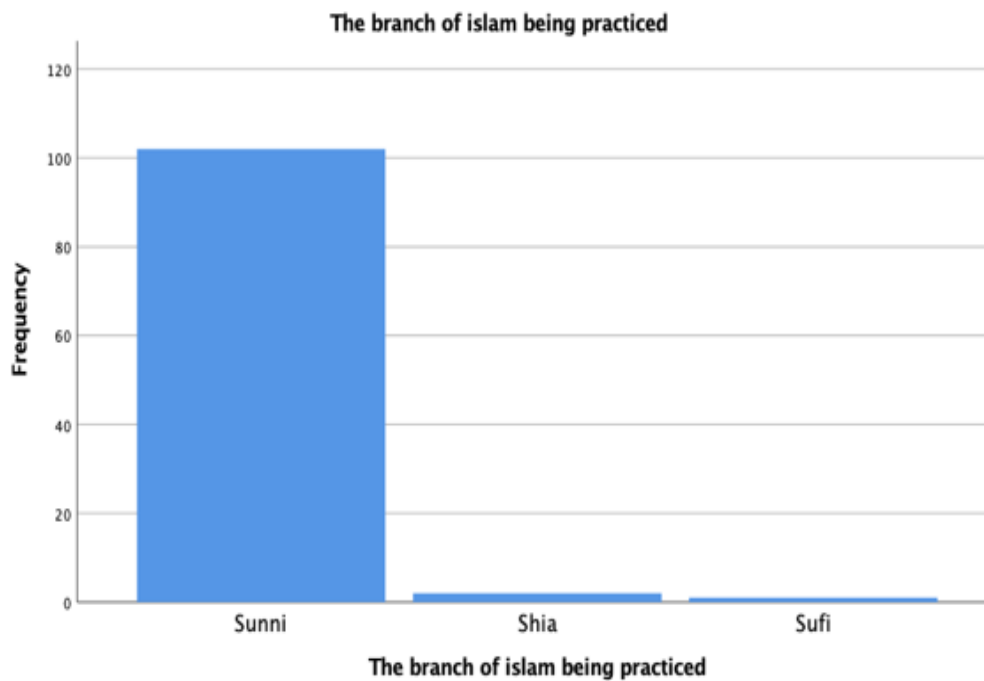
**Figure 5. Demographic results for Race**



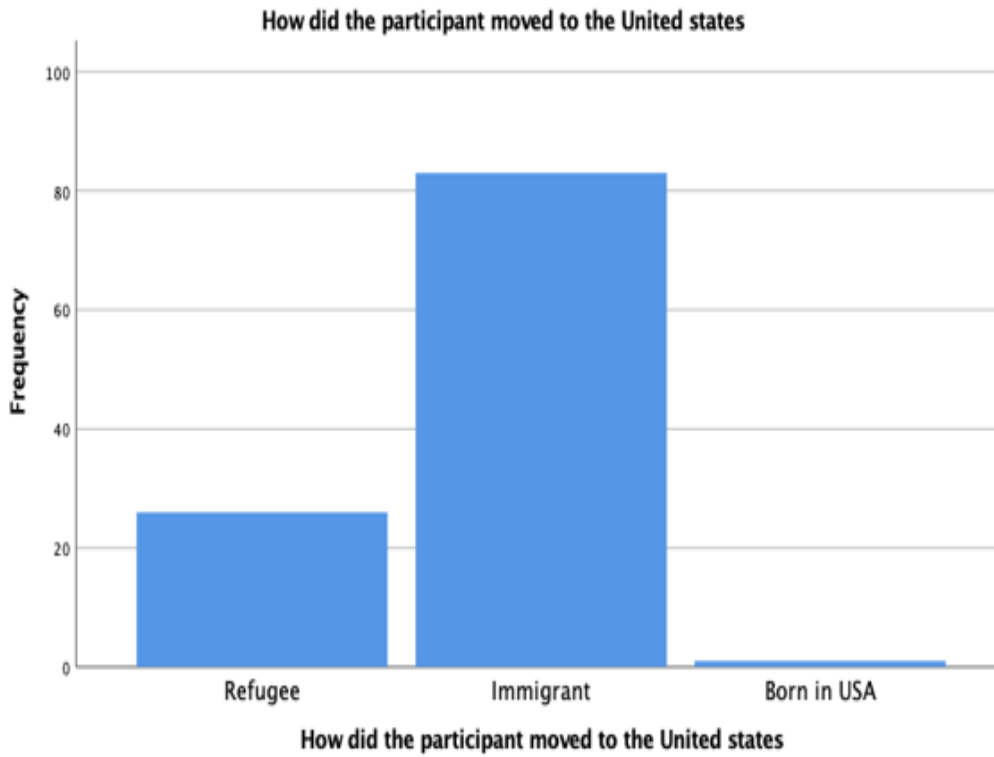
**Figure 6. Demographic results for Country of origin**



**Figure 7. Demographic results for Branch of Islam**



**Figure 8. Demographic results for Form of entry to the USA**



**Figure 9. Relationship between Language classes and Access**

