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THE ROLE OF MUSLIM COMMUNITIES IN EASING THE CHALLENGES FOR YOUNG U.S. MUSLIM IMMIGRANT CHILDREN'S SCHOOL OUTCOMES

A Thesis

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

in

Child Development

---

by

Ghada Kassir

December 2023

THE ROLE OF MUSLIM COMMUNITIES IN EASING THE CHALLENGES FOR YOUNG U.S. MUSLIM IMMIGRANT CHILDREN'S SCHOOL OUTCOMES

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Approved by:

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ABSTRACT

American Muslims have increasingly experienced Islamophobia-related discrimination and stereotypes, including unjust accusations of violence, hatred, and terrorism, especially since 9/11. This study investigates the experience of Muslim immigrants in the U.S. and its impact on their children’s school outcomes. Using the theoretical frameworks of segmented assimilation, acculturation, social identity theory, and critical race theory, post-9/11 Muslim immigrants and their elementary school children are the focus of this study. Specifically, this study examines the associations among the following constructs: Muslim identity, culture and traditions, community connectedness, and children's school outcomes. This study hypothesized that there is a negative correlation between Muslim identity, culture and traditions, and school outcomes. Furthermore, it also hypothesized a positive correlation between community connectedness and school outcomes. A survey consisting of 55 questions was administered to 59 Muslim immigrant participants with children aged five to twelve years old who attend elementary school. The findings supported only H2, linking Muslim identity with community connectedness, while H1, H3, and H4 were not supported, precluding further examination of H5. The limitations of the current study are discussed, highlighting opportunities for future research to enhance the novel measures introduced.

Keywords: Assimilation, acculturation, social identity theory, critical race theory, Muslim identity, culture and traditions, community connectedness, school outcomes, 9/11, Islamophobia

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Moreover, heartfelt thanks go to my family whose boundless love and motivation were the bedrock of my graduate school journey. Their belief in me has been a driving force.

Lastly, my gratitude extends to the IECOC, Islamic Education Center of Orange County, for their unwavering support.

DEDICATION

To the young Muslim immigrant children, their indefatigable parents, and the steadfast community centers that support them,

Embarking on an educational journey in unfamiliar terrains is a daunting endeavor, one that you face with remarkable courage and resilience. In a society burgeoning with hope and opportunities, the challenges you confront, accentuated by misconceptions and the shadows of distant political disputes, are both unique and profound.

To the parents who anchor their children with unwavering support and love, guiding them through stormy seas of prejudice and misunderstanding, your sacrifices and commitment are the bedrock upon which future successes are built.

To the community centers that serve as beacons of faith, culture, and camaraderie, you provide a haven of understanding and unity, ensuring that no child feels alone in their journey.

This work is a tribute to your strength, perseverance, and the enduring spirit that defines you. Amidst the challenges, your stories shine as beacons of hope, urging society toward a future of empathy, acceptance, and mutual respect. May these pages contribute in some way to breaking down barriers and fostering an environment where every young soul feels valued, understood, and empowered.

.

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CHAPTER ONE:

INTRODUCTION

Over the past five decades, the Muslim population in the U.S. has witnessed significant growth. From being a nearly invisible minority in the 1960s and 1970s, Islam is now projected to become the second-largest religion in the US by 2040 (Willingham, 2018). As a result, the success of Muslim immigrants and their children gains importance in US culture, social cohesion, and economy. In addition to the common challenges facing all immigrants, such as differences in language, religion, culture, norms, and tradition, Muslim immigrant children face additional acute challenges of Islamophobia, hate crimes, violence, and media misrepresentation (Allen, 2013). These challenges can have a negative impact on Muslim immigrants' children's school outcomes and, consequently, on their future as they integrate into the larger US culture and economy (Stempel & Alemi, 2021).

Muslim immigrants began settling in the U.S. in the late 19th century, with notable populations, such as the Lebanese in Dearborn, Michigan, coming for employment in industries like auto assembly. The Immigration and Nationality Act of 1965 initiated a wave of more educated and skilled Muslim immigrants (Duran & Pipes, 2002). By 2000, reflecting consistent growth in the Muslim community, mosques, fundamental to Muslim worship (Bagby et al., 2001), had expanded from fewer than 100 in 1965 to 1,209 (Bagby, 2021). Up until the tragic events of

9/11, when hijacked planes (piloted by individuals associated with the terrorist group al-Qaeda) crashed into buildings in New York and Washington, D.C., their integration mirrored that of other immigrant groups.

However, the post-9/11 era dramatically shifted the experience of Muslim immigrants. The two decades following 9/11 witnessed a near doubling of the Muslim immigrant population and a sharp increase in mosque numbers and attendance (Bagby, 2021). Regrettably, this period also saw a spike in Islamophobia, hate crimes, and various socio-political challenges ranging from travel restrictions to cultural identity crises (Cainka, 2009; Bayoumi, 2009; Jamal, 2008). Particularly affected were Muslim immigrant children, who grappled with stereotypes and prejudice in schools, impacting their academic and social experiences (Fine & Sirin, 2008). In response, Muslim communities rapidly expanded, engaging in outreach initiatives, interfaith dialogues, and bolstering community infrastructures, highlighting their resilience and adaptability amidst challenges (Esposito & Mogahed, 2007).

According to Barrett (2007), after 9/11, Muslim immigrants have been moving into Muslim communities where mosques and education centers are established. At Muslim community centers, they could practice their religion, reinforce their Muslim identity, gain a sense of belonging, and teach their children about Islam, their native language, and cultural identity (Barrett, 2007). According to Bakali (2016), their presence in a community gives them a better sense of safety, support, and mutual understanding. Community connectedness offers a

refuge from the multifaceted nature of Islamophobia Muslims experience, including discrimination, violence, and stereotyping (Bakali, 2016).

Furthermore, community connectedness, a construct being examined in the current study, allows Muslims to enhance their Muslim identity, celebrate their religious and cultural events, increase their vigilance to protect their children and improve their school experience, and offer their children Islamic religious lessons, parent language training, and cultural education (Bletscher & Spiers, 2023; Hashem & Awad, 2021; Selod & Embrick, 2013; Ocampo et al., 2018). The above data indicates a notable growth in the U.S. Muslim population and demographics, which underscores the importance of having research focused on this population. This growth has implications for various sectors of U.S. society. Studies have shown that educational support can influence the outcomes of immigrant children (González et al., 2006; Suárez-Orozco & Suárez-Orozco, 2009; Epstein, 2018). Moreover, since Islamic community centers and mosques play such a central role in Muslim community lives, they are an ideal platform to support and help Muslim immigrants achieve better children's school outcomes for Muslim immigrant elementary school children.

While there has been a substantial increase in Muslims in the US and there's evidence that discrimination can have detrimental effects on children and families, there is a dearth of research that examines how aspects of community connectedness, Muslim identity, tradition and culture may impact school outcomes for children. The current study aims to identify associations between

the above areas and children's school outcomes. The literature review below was used to inform the current study, including historical and contextual significance, Muslim identity, child development, schools, and community connectedness for Muslims. Additionally, aspects of several theories were considered when developing the current study, including segmented assimilation, acculturation, social identity theory, and critical race theory.

CHAPTER TWO:

LITERATURE REVIEW

History and Contextual Background

Muslim immigrants have been part of U.S. culture for over a century. Their reasons varied from job prospects, education, and family reunification to seeking asylum; they mostly settled in major urban centers. These settlements subsequently attracted more Muslim immigrants. Predominantly, these immigrants had advanced education, with approximately a third engaging in medical and engineering professions, while others ventured into entrepreneurship (Duran & Pipes, 2002). According to Duran and Pipes, Muslim immigrants identify four distinct phases of their experience: pre-1965, 1965-1979, 1979-9/11, and post-9/11. Though this analysis emphasizes the post-9/11 era, marked by a significant increase in Muslim refugees, it builds on earlier phases. Until 1979, Muslim immigrant cultures in the U.S. were relatively unnoticed (Curtis IV, 2009). However, after the Iran hostage incident, they faced increasing prejudices, which intensified manifold after 9/11 (Houlton, 2011; Bakalian & Bozorgmehr, 2009). This escalating Islamophobia led to the contemporary Muslim identity crisis (Allen, 2010), underlining the significance of studying the Muslim identity construct to understand their immigrant experience.

After the 9/11 attacks, the U.S. initiated invasions in Afghanistan and, subsequently, Iraq. Although Muslim immigration to the U.S. decreased in 2002

and 2003, these military interventions became catalysts for new waves of Muslim refugee immigration. In response, the U.S. Congress introduced the Special Immigrant Visa (SIV) program in 2006 to support Afghans and Iraqis who assisted the U.S. during their occupations (Bruno, 2014; Adversario, 2017). This program has since facilitated the immigration of over 101,000 Afghans (Dawi, 2023). Notably, many of these immigrants were interpreters and translators who played vital roles in bridging communications between the U.S. Army and local populations (De Jong, 2022). In 2016 alone, the U.S. welcomed a record 38,900 Muslim refugees, which constituted 46% of all refugees admitted that year (Krogstad & Radford, 2017; Igielnik & Krogstad, 2017).

In 2018, following President Trump's restrictions on immigration from several Muslim-majority countries, overall refugee admissions in the U.S. declined by 71%, with Muslim refugee admissions experiencing a steeper drop of 90% to a mere 3,495 individuals (Center, 2019). This meant Muslim immigrants made up only 16% of all refugees in 2018, a sharp contrast to the previous 46% in 2016. The Trump administration's policy intensified the Muslim identity crisis, a situation that had been eased during Obama's tenure (Collingwood et al., 2018). Furthermore, a study by the Pew Research Center revealed that about a third of the entire U.S. Muslim population arrived post-9/11 (Greenwood, 2017).

In sum, nearly 300,000 Muslim refugees immigrated to the U.S. during the post-9/11 period (Pew Research Center, 2017). While their educational achievements parallel those of the broader U.S. populace, they still face a higher

likelihood of experiencing poverty (with incomes below $30,000) and unemployment, despite their similar financial standings in other respects (Greenwood, 2017). It is well documented that Muslim immigrants are diverse and have their own culture and identity while also navigating being in a new country. Given the above historical context, it is possible that Muslim identity and culture may be associated with outcomes related to children's school outcomes. Therefore, the current study will explore how Muslim identity, culture and traditions may be associated with children's school outcomes. Muslim identity, culture and traditions, and children's school outcomes are three important constructs being examined in this study.

Unique Challenges of Muslim Immigrants and Their Children

Muslims in the U.S. immigrate from a myriad of global regions, making the American Muslim community culturally and ethnically diverse (Duran & Pipes, 2002; Afridi, 2001). This diversity includes newly arrived immigrants, particularly refugees, who often face significant language barriers, including difficulties in speaking and writing English (Schleicher, 2015). Such linguistic challenges can render immigrant children, especially those from Muslim backgrounds, unprepared for the demands of an English-dominant educational system.

While these linguistic and adjustment challenges are particularly acute among Muslim immigrants, they are not unique to this sub-group. Immigrant children from various backgrounds commonly face educational disadvantages,

such as interrupted schooling, the loss of educational credits, and frequent school absenteeism (Crandall, 2001). These setbacks, including curriculum gaps and school absences, contribute to the broader struggle of immigrant children to adapt to a new educational system.

It's important to note that while Muslim immigrant children share these general challenges, they may also face additional complexities due to cultural and religious differences. They struggle with their English language skills, their education, and their failure to meet teachers' expectations. Additionally, they suffer from stress and inadequate teacher-student relationships (Garrett & Holcomb, 2005). Since Muslim immigrants are more likely than the general public to be unemployed or have less than $30,000 in household income, a disproportionate segment of "immigrant children are socioeconomically disadvantaged" (Crosnoe & Turley, 2011). The Crosnoe Turley (2011) study reveals an interesting paradox. While many Muslim immigrants have higher-than-average education levels and income brackets, they are not exempt from challenges. Particularly for refugees among them, there are clear difficulties in areas such as language learning, continuity in education, and maintaining stable socioeconomic status. This suggests that despite their higher-than-average academic and financial achievements, other factors play a role in pushing a significant portion into challenging circumstances.

To appreciate the unique immigrant experience of Muslims in the U.S., it's important to understand the centrality of their religious beliefs and practices. For

Muslims, Islam is more than a religion; it's a comprehensive way of life that influences various aspects, from daily routines to deep rituals. This includes not just religious observances but extends to community dynamics, dietary practices, interactions, and even clothing. For instance, Palmer & Ghallab (2001) note how the Islamic faith deeply intertwines with traditions, norms, and everyday practices like eating, drinking, and hygiene. Highlighting this, Mohamed (2018) points out that significant numbers actively engage in Islamic practices: 80% fast during Ramadan, 60% commit to the five daily prayers, many make the Hajj pilgrimage, adhere to wearing the hijab, avoid alcohol and pork, and ensure they consume halal meat. Halal meat refers to meat from an animal that has been slaughtered in accordance with Islamic law (Al-Qaradawi, 2013).

Cooperman's (2017) study further emphasizes this importance: 87% of U.S. Muslims consider Islam integral to their identity, with 65% finding it "very important." The hijab is a regular attire for 58% of Muslim women, and 40% consistently attend Friday prayers. Moreover, while 38% believe in the traditional interpretation of Islam, a significant 52% feel there's a need for reinterpretation (Cooperman, 2017). Understanding these details is pivotal because it underscores the depth and breadth of the challenges, adaptations, and aspirations Muslim immigrants deal with, rooted in both their faith and their new environment.

Many Muslims, often referred to as "Islamists”, who are often persecuted in their home countries for ideological dissent, have fled to the United States in

search of religious freedom (Duran & Pipes, 2002). This has allowed them to practice their religion freely, without the constraints they might have faced in their countries of origin. Moreover, Muslims in the U.S. represent a rich tapestry of cultures and traditions. They often integrate their religious beliefs with their native customs, resulting in a close-guarded adherence to traditional norms alongside their religious practices. Such a confluence of culture and religion sometimes leads to resistance against changing long-established norms.

A Pew Research Center survey (2017) indicates that among various religious groups in the United States, Muslims are viewed less favorably, ranking at the bottom of the list. This sentiment was notably exacerbated after the events of 9/11, as public attention and scrutiny disproportionately targeted individuals whose religion, appearances, names, or ethnicities resembled those of the alleged terrorists (Bayor, 2011). Beydoun (2018) argues that Islamophobia, which does not recognize the damage it inflicts upon American Muslims, immigrants, and refugees, is a byproduct of U.S. legal and systematic discrimination. For example, following 9/11, the Federal Bureau of Investigation reported a seventeen-fold (1,700%) increase in hate crimes toward Muslims and Arabs in the U.S. (Sheridan & Gillett, 2005). This wave of hate crimes led to “widespread discrimination, harassment, dehumanization, and disempowerment” of American Muslims and Arabs, including Muslim immigrants and refugees (Ali, 2017).

In an article titled “Iraqi Refugee Students, from a Collection of Aliens to a Community of Learners,” Nykiel-Herbert (2010) examines the experience of twelve Iraqi refugee students, ages eight through eleven, in the U.S. educational system. Her study sheds light on Iraqi children’s many challenges, including cultural tension, gender issues, communication with teachers, the cultural divide, oral traditions, and even animals. Having a five-year-old American child read about farms and pigs is perfectly normal. But having a nine-year-old Muslim Iraqi child read about pigs can make them very uncomfortable. Muslims don’t eat pork, don’t farm pigs, and perceive them with disfavor. Similarly, Nigar, an Iraqi girl, felt very uncomfortable reading about bathing a pet dog. Usually, Muslims are averse to owning pet dogs because dogs are perceived to be unclean. Hence, the idea of bathing a dog was problematic for Nigar (Nykiel-Herbert, 2010). Her emotional discomfort, perhaps even culture shock, interrupted Nigar’s academic experience and could lead to poor children's school outcomes.

Like most immigrants, Muslim immigrants who maintain their culture and traditions and practices have difficulty interacting with child welfare service agents. Immigrants are often negatively evaluated based on liberal American social norms (Bornstein & Bohr, 2011). The assimilation or “Americanization” of Muslim immigrant children often leads to family conflict and tension. That is because the parents want to maintain their culture and traditions and pass it on to their children. In contrast, under the pressure of assimilation, the children wish to adopt the American way of life (Garrett & Holcomb, 2005). The need to

assimilate is often a response to the experience and pain of alienation, exclusion, and discrimination. From the early years, the child feels a personal, systematic, and institutional discrimination experience. This experience comes in four forms: “negative interactions with school staff and peers,” “limited learning experience," “low educational expectations," and “devaluation of primary language” (Adair, 2015). Ramarajan and Runell (2007) state that Muslim students experience Islamophobia and comments such as “violence,” ”hatred,” “terrorists,” “war,” and “towel-head.”

Muslim immigrant parents find a very different model and value system in America than their own (Bornstein & Bohr, 2011). Hence, Muslim immigrant children experience conflict between their parent’s culture and American culture, creating an identity crisis (Crandall et al., 2001). Given the unique challenges facing Muslim immigrants and their children, it is critical to understand how certain contexts may influence children’s school outcomes.

Muslim Identity, Child Development, and School Experience

Childhood is a fundamental stage that lays the groundwork for a person’s future, influencing cognitive, physical, emotional, and social development. The experiences during these formative years, both positive and negative, leave lasting impressions and shape life trajectories (Copple & Bredekamp, 2009). While supportive and enriching experiences can pave the way for success in academics and life, adversities such as family-related stressors, socio-economic

hardships, or lack of familial support can hinder a child's progress, potentially leading to long-term mental and health issues (Shonkoff et al., 2012).

To understand the unique experiences of Muslim immigrant children, it is imperative to first consider the broader context of immigrant children. Research indicates that immigrant children, irrespective of their country of origin, often face significant developmental and educational challenges (Suárez-Orozco et al., 2010). These can include language barriers, cultural adjustments, and socioeconomic disparities, which can impact their children's school outcomes and social integration (Suárez-Orozco, 2001). Furthermore, immigrant parents may struggle with language barriers, less education, and discrimination, which can compound the difficulties their children face in navigating the educational system (Tienda & Haskins, 2011).

However, the existing body of research on the experiences of immigrant children in educational settings is predominantly generalized and lacks a focused exploration of the specific challenges faced by subsets of immigrants including Muslim immigrant children. There is a gap in understanding how their unique cultural and religious identity intersects with the typical immigrant experience to shape their development and school experiences.

It is likely that Muslim immigrant children, in particular, may face an additional layer of complexity. They often encounter Islamophobia, which can manifest as discrimination and bullying (Love, 2017). The cultural ignorance of teachers and peers may lead to strained relationships, miscommunication, and a

disconnect between the school, the children, and their parents. Issues such as the lack of halal food service in schools and the visible markers of Muslim identity, like the requirement for girls to wear the hijab, which can occur as early as age nine, call attention to their religious and cultural distinctiveness, potentially aggravating their experiences (Ahmad & Szpara, 2003).

Teachers are pivotal figures in the life of children, guiding and influencing their educational and socio-emotional development. Positive teacher-child relationships can significantly enhance learning experiences, while strained interactions can be detrimental (Baker, 2006). For Muslim immigrant children, the classroom dynamic may be particularly challenging if educators are not cognizant of the unique cultural nuances or barriers these children might face.

Considering the limited but concerning evidence of potential discrimination and challenges faced by Muslim children and families in schools, it is imperative to investigate factors that could support Muslim children's positive educational experiences. This study aims to shed light on the specific factors that influence school outcomes for Muslim immigrant children, contributing to the sparse literature on this demographic and informing potential interventions to support their development and academic success.

Community Connectedness, Support, and Interaction

Community connectedness refers to the congregation, interaction, and common identification of people around a social organization with shared ethnic,

religious, and social values (McMillan & Chavis, 1986). People involved in the community share social experiences and celebrations and support one another as individuals and as a collective (Frost & Meyer, 2012). Furthermore, community connectedness allows for the socialization of the community's families and children, wherein they learn their culture and language, consolidate their cultural identity, and connect with the outside world (Mashek et al., 2006). For immigrants, it is essential to feel belongingness to a group. Community connectedness provides feelings of safety, support, and belonging.

Ethnic groups have historically felt disconnected and marginalized within the larger mainstream society (Yoon et al., 2012). According to Jibeen & Khalid (2010), community socialization, shared identity, coping experience, mutual support and learning, and building inter-family bonds are vital for coping with marginalization. They help ethnic minorities with their acculturation process, mitigate stressors, facilitate adjustments, and enhance the member's psychological well-being (Jibeen & Khalid, 2010). Muslim community connectedness in the U.S. gains additional importance due to the challenged Muslim identity, strong cultural traditions, language challenges, and strangeness of the new country experience. For example, Somali women refugees' congregations in cultural parties and celebrations with traditional Somali dance strengthen their relationships, improve their mental health, advance their well-being, and make them feel at home in their new country (Ward et al., 2010). For Muslims, their community and religious centers play a crucial role in improving

their acculturation experience and integration into U.S. society and bridging their relationships with other communities and faith groups (Interfaith Alliance, 2012).

Mosques serve an extremely important role for Muslim immigrants and refugees. It is where they get services for critical needs such as marriage, divorce, and death, as well as teaching their children religion, cultural traditions, and native languages (Bagby, 2014). Hence, as the community's and congregation's center for Muslim immigrants and refugees, the mosque is essential for the community experience. It helps to better understand its role in Muslim identity, culture and tradition, and community connectedness.

Muslim community leaders (a.k.a. Imams) play a positive role in the lives of Muslim immigrants and refugees (Bagby et al., 2001; Ali et al., 2005). Most Imams feel that the overall American society is not hostile to Islam (Bagby, 2012). This optimistic attitude among Muslim community leaders is conducive to progressive experiences for Muslim immigrants and refugees, as well as their children's education and development. Imams play an important role in how community connectedness may positively impact children's school outcomes.

Study Constructs and Theoretical Framework

To investigate the relationships between the four proposed constructs (Muslim identity, culture and traditions, community connectedness, and children's school outcomes), this study utilizes four principal theoretical frameworks:

segmented assimilation, acculturation, social identity theory, and critical race theory.

Prior to examining the above theoretical frameworks and their application to the experiences of U.S. Muslim immigrants, it is important to clearly define the four constructs:

Muslim Identity

Muslim identity refers to the self-awareness, sense of belonging, and self-recognition that individuals have concerning their religion (Haddad, 2004). Muslim identity appears in the increased expression and pride of cultural uniqueness, religious practices, use of parents' native language, religious and cultural celebrations, festivals, traditional dress, music, art, etc.

Culture and Traditions

Culture and Traditions practices are an important indicator of immigrant group behavior and their assimilation or acculturation into American culture. With assimilation, cultural traditions tend to decrease, especially with the second generation, as integration into the larger American culture increases. On the other hand, with acculturation, immigrants tend to hold on to culture and traditions (Zhou, 1997). Muslims saw a shift towards stronger traditional cultural practices after 9/11 (Cainkar, 2009).

Community Connectedness

Community connectedness provides immigrants with a sense of safety and belonging, reinforcement of religion, culture, and tradition, seeking support,

sharing experiences, and, most importantly, acting as a group when interacting with others, such as through interfaith activity and Muslim community center institutions such as schools (Read, 2007).

Children’s School Outcomes

Children's school outcomes refer to the measurable academic results and skills attained by students over a certain period or at the culmination of their educational experiences. can be understood in various dimensions and can include both quantitative and qualitative indicators such as standardized test scores, grades, graduation rates, literacy and numeracy skills, critical thinking, social and emotional skills, school engagement, attendance rates, etc. (Hattie, 2008).

Segmented Assimilation, Acculturation, Social Identity Theory, and Critical Race Theory Frameworks

Segmented assimilation and acculturation frameworks examine how the dominant culture influences the immigrant’s cultural experience and how the subdominant culture responds. Social identity theory helps us understand the social behavior of Muslims as a group in coping with the hostile social environment, stereotyping, and discrimination experienced by the white culture, and how their experiences produce and strengthen their Muslim identity. On the other hand, critical race theory explains the interaction between immigrant and dominant groups; this theory helps us understand how institutionalized White

cultural privileges create an environment in which disadvantaged immigrants feel powerless and need to submit to white cultural dominance.

Segmented Assimilation. The First framework relevant to this study is the segmented assimilation theory, which addresses the integration of minority immigrant groups into the dominant American culture. It states that first-generation immigrant children's cultural experiences are different from their parents' backgrounds. Children often become more similar and less distinguishable from the dominant American culture (Zhou, 1997). Assimilated children adopt the dominant culture, including norms, behaviors, and practices (Cole, 2018).

The concept of segmented assimilation helps us better understand what the American Muslim community experienced before the 9/11 attack, when it was easier for immigrant Muslims to assimilate, especially if they didn't practice the Islamic religion and traditions. However, after the attack, islamophobia and stereotyping of Muslims by the public pressured Muslims, whether practicing or non-practicing Islam, to explore their faith to defend themselves (Bulut & Ebaugh, 2014).

Studies show that American Muslims were nearly split in their assimilation vs. acculturation preferences. A pre-9/11 study done by Swaidan et al. (2001) found that 59.7% of Muslim respondents reported that they prefer acculturation over assimilation. Yet, before 9/11, Haddad and Esposito (2000) noted that numerous Muslims in the U.S. were gravitating towards Americanization or

assimilation. A similar observation was also noted by Abdo (2006). Some Muslims started to view their Muslim cultural traditions and practices as being outdated. As a result, they accepted the need to adopt the traditions and practices of their American peers (Hasan, 2002), including anglicizing their names and intermarrying with non-Muslims.

This study is supported by Bagby's (2021) argument that the Muslim identity crisis experienced by Muslim immigrants, due to Islamophobia, discrimination, and hate crimes, coupled with a robust attachment to faith and culture amongst Muslims, impacts the assimilation of first-generation immigrant children (Bagby, 2021). But this changed dramatically after 9/11. Noris & Inglehart (2012) found that Muslim immigrants in the West tend to integrate into Western society at a slower pace compared to non-Muslim immigrants.

The increase in hate crimes, discrimination, stereotyping, and Islamophobia drove Muslims to rediscover their religion and culture. The Islamic centers played a central role in pulling Muslim immigrants together and developing their post-9/11 Muslim identity (Bryan, 2005). As mentioned above, the substantial increase in mosque attendance, which is nearly double the rate of growth of the U.S. Muslim population, may indicate a significant trend where Muslim immigrants are shifting from assimilation to a pattern of acculturation.

<u>Acculturation</u>. The second framework utilized in this study is acculturation. This is the gradual cultural change and adjustment that occurs when immigrant groups encounter the dominant culture and other immigrant groups (Celenk &

Van de Vijver, 2011). Acculturation means accepting and adapting to dominant cultural norms and practices while keeping some of the immigrant's cultural, religious, and language identities (Szapocznik et al., 1978). Acculturation reflects the experience of a close first-hand interaction between two cultural groups and the consequent changes that these groups adopt from each other (Redfield, Linton, & Herskovits, 1936). Redfield, Linton, and Herskovits (1936) further state that acculturation reflects a process of cultural interaction, cross-cultural adoption, and change. They list three acculturation outcomes: first, the two cultures merge and become one culture; second, one culture dominates the second culture, dissolves, and accepts the other culture; and third, cross-cultural conflict occurs whereby one culture resists and rejects the other culture (Castro & Rudmin, 2018).

The acculturation framework helps us explain why more than half of U.S. Muslims, according to the Swaidan et al. (2001) study, leaned towards acculturation even before 9/11. The third outcome, cross-cultural conflict, resistance, and rejection, describes most Muslim immigrants. Their preference for acculturation over assimilation stems from the robustness of their culture, religious backgrounds, language, and experiences. This preference means that most Muslims prefer to keep their religious, cultural, and language norms and traditions, and perhaps there is an unwillingness to merge among white Christians. These results are similar to those of other U.S. ethnic communities (Laroche et al., 1996). Consequently, it is not surprising to see the post-9/11 U.S.

Muslim population increase its leaning towards acculturation away from assimilation. Since Muslim immigrants have strong Muslim identity and culture and traditions, acculturation seems more natural than assimilation (Al Wekhian, 2016). Acculturation allows Muslim immigrants, who come to the U.S. with a strong sense of Muslim identity and culture and traditions, to retain their religion, culture, and language. A healthy and supported acculturation experience, as is often facilitated by Muslim community centers, diminishes their challenges, increases their chances of success, and improves their educational outcomes.

A study by Al Wekhian (2016) found that many “potential barriers” were challenging the assimilation and integration of Arab-Muslim immigrants into U.S. culture. They include religious, cultural, moral, and ethical, gender, and language issues. They also include discrimination and the “demonization of the Arab population” in the media. Consequently, the label “Muslim” or “Arab” has come to be associated with the term terrorism (Al Wekhian, 2016). Muslim refugee families practicing Islam as a religion different from the mainstream host country’s religion suffer the most due to their more challenging circumstances and the recency of their immigrant experiences (Al Wekhian, 2016). While resisting assimilation, Arab-Muslim Americans struggle to make their acculturation successful. They want to keep their religion, traditions, culture, and language; this pulls them together to live in their communities. This experience, Al Wekhian (2016) argues, makes their acculturation process even more complicated. In addition, Muslim immigrant parents find a very different model

and value system in America than their own (Bornstein & Bohr, 2011). Hence, Muslim immigrant children experience conflict between their parents' culture and American culture, thereby creating an identity crisis (Crandall et al., 2001).

Social Identity Theory. The third theoretical framework is social identity theory, which explains individuals' self-perception with their social group membership and intergroup and intragroup behavior (Stets & Burke, 2000). Social identity theory helps us understand the formation of the post-9/11 Muslim identity in response to the adversities, hate crimes, discrimination, stereotyping, and Islamophobia they experience with the dominant White American culture. Tajfel (1974), recognized as the pioneer of social identity theory, based his theory on the idea that individuals display various personal or collective social identities based on their position inside or in relation to groups (Tajfel, 1974, 1975, 1978). Social identity theory examines the effects of personal and social identities on individual viewpoints and collective actions. Its objective is to delineate and anticipate situations where individuals see themselves as distinct entities or as part of a group (Ellemers, De Gilder, & Haslam, 2004).

The rise of Muslim identity differentiated Muslim immigrants from mainstream society. When faced with a threat to their self-concept from an outgroup, such as the post-9/11 experience, a stronger feeling of belonging to an inner group emerges. This identity, exhibited by the rapid growth in mosque attendance post-9/11 Muslim identity, emerges as a source of protection for the individual (Bagby, 2014).

By gaining a sense of belonging to a particular group, the individual's emotional attachment and self-concept are positively influenced, enhancing self-esteem (Wang, Raja, & Azhar, 2020). Many American Muslims and immigrants demonstrate this sense of belonging and Islamization by returning to the mosque and the Quran (Bagby, 2021). This could lead to a rise in self-formation and a more robust connection to ethnic culture (Kabir, 2012).

Social identity theory sheds light on why many Muslim immigrants in the U.S. might identify more closely with the broader Muslim community, even amid their inherent cultural diversity. Despite the wide array of traditions and customs within Muslim cultures, the overarching presence of Islamophobia often paints them with a broad brush, thereby overshadowing their individual identities and emphasizing a singular, undifferentiated group identity. This phenomenon is highlighted in the research by Wang, Raja, and Azhar (2020), emphasizing how these external pressures overshadow the vast diversity inherent within the Muslim community.

Critical Race Theory. The fourth theoretical framework is critical race theory. It is a social theory that originates from the critical legal studies movement, which examines race, law, and power in the legal system of the United States. It looks at how the legal system functions in favor of whites and how racism is embedded in the social, political, and legal systems (Curry, 2009). Hence, it indicates that the law gives privilege to whites over non-whites. Critical race theory explains how white supremacy was formed and maintained over

time, allowing the white race to control the system and feel empowered. Critical race theory argues that racism is deeply rooted in U.S. culture, society, psychology, and the legal system (Tate IV, 1997). It is a system of power that impacts individuals' daily experiences (Wang, Raja, & Azhar, 2020).

According to critical race theory, the prevailing mindset of the dominant white culture can subtly influence perceptions and interactions with non-white minority groups (Wang, Raja, & Azhar, 2020). This mindset can manifest in various community institutions, from mosque neighborhoods and city councils to police departments, in their interactions with mosque communities. Such a mindset perpetuates notions of the superiority and civility associated with whites, juxtaposed against the perceived inferiority and lack of civility attributed to non-whites.

According to Bagby (2021), 28% of mosques experience challenges due to local opposition to mosque development, expansion, or growth. They face the system's resistance to expansion, zoning, and permission approvals. Opposition to mosques has increased to 35% in the last decade. Furthermore, 86% of Mosque leaders express some level of concern about the safety and security of their community; this includes 28% being very concerned, 33% being somewhat concerned, and 25% being a little concerned. Furthermore, the dominant cultural mindset projects and exhibits itself through the entire social system. It rewards whites with privileges and discriminates against non-whites. This system's bias may manifest itself more strongly against certain minorities (Bagby, 2021).

Critical race theory is another powerful and influential theoretical framework (Brayboy, 2005) that explains Muslim immigrant families and child education experiences.

Critical race theory has implications for the educational system in the U.S. For example, a study by Saporito and Sohoni (2007) analyzed the spatial distribution of educational resources and found that schools in White neighborhoods were more likely to have better facilities, more qualified teachers, and higher levels of funding. Gillborn (2005) argues that “education policy is an act of white supremacy.” For example, in public schools, teachers held lower expectations regarding the school outcomes of their Muslim students (Sirin et al., 2009). According to Ladson-Billings and Tate (1995), deeply implicit racism, such as assumed white race privileges, interests, and political power, is more dangerous and challenging than explicit racism, such as what is manifested through white supremacists and extremist hate groups. As a result, real day-to-day American life experiences, including the school system, undermine all claims of subjectivity, neutrality, color blindness, and meritocracy (Ladson-Billings & Tate, 1995).

How does critical race theory apply to Muslim immigrants? Being portrayed in the media as “uncivilized, anti-modern, anti-democratic, terrorists, fundamentalists, radicals, militants, barbaric, and anti-western" (Nurullah, 2010), Muslims currently have one of the lowest rates of approval by whites. According to PEW research (Greenwood, 2017), most Americans perceive Muslims as

having a natural conflict between Islam and democracy; being anti-democratic equates to being anti-American. As a result, Muslims are less positively viewed and receive the lowest warmth rating compared to all other minorities. This description oppresses Muslim Americans and stigmatizes them into one group identity regardless of their diversity (Wang, Raja, & Azhar, 2020). Therefore, critical race theory helps explain why Muslims feel subordinate and discriminated against by a more biased, white-privileged social system. Muslim immigrants and especially refugees feel inferior in the new system and submit to white dominance and privileges. As a result, they may not fight for their rights and proper resources. In addition, the Muslim immigrants' submission might negatively impact their children's school performance, hindering their children's school experience.

Present Study

The present study will focus on Muslim community connectedness and its relationship with Muslim Identity, culture and traditions, and children’s school outcomes. The focal children are elementary school children five through twelve years old. This study investigates the impact of Muslim community connectedness. The growth and regularity of Muslim community events may strengthen community connectedness and provide researchers with a significant opportunity to examine the possible impact of these events on community support for Muslim immigrants. Yet limited research that explores this topic, particularly in elementary school children. Therefore, this study examines Muslim community centers’ crucial role in supporting Muslim immigrant families and their children and how community support could contribute to children’s better school experiences and outcomes.

This study aims to address the lack of research on Muslim immigrant elementary school children’s experiences and school outcomes, lay the groundwork for future research on developing solutions to support immigrant Muslim communities, and help improve their children’s school outcomes. This study seeks to bridge a critical knowledge gap concerning Muslim immigrant children’s experiences and children's school outcomes, particularly as understood from the viewpoint of their parents. Given the unique challenges faced by Muslim immigrants due to cultural, religious, and sociopolitical factors,

understanding the role of parental perspectives in their children's educational experiences becomes important.

The central research question is: "How does parental involvement in the community center influence the educational challenges faced by their children?" This question is crucial not merely for academic reasons but to pave the way for better-informed policies, interventions, and potential solutions customized to the needs of Muslim immigrant communities. Furthermore, in recognition of the diversity within the Muslim population and the importance of ensuring research accuracy, an additional key question is posed: "What is the reliability of the piloted measures for Muslim identity, culture and traditions, and community connectedness when used with a Muslim population in Southern California?"

The hypotheses for the study, therefore, posit that while aspects of Muslim identity, culture, and tradition might present certain challenges, strong community connectedness within the Muslim community may serve as a moderating factor, enhancing children's school outcomes for these children (See Figure 1).

*H*1: Muslim identity experience will be negatively associated with children's school outcomes.

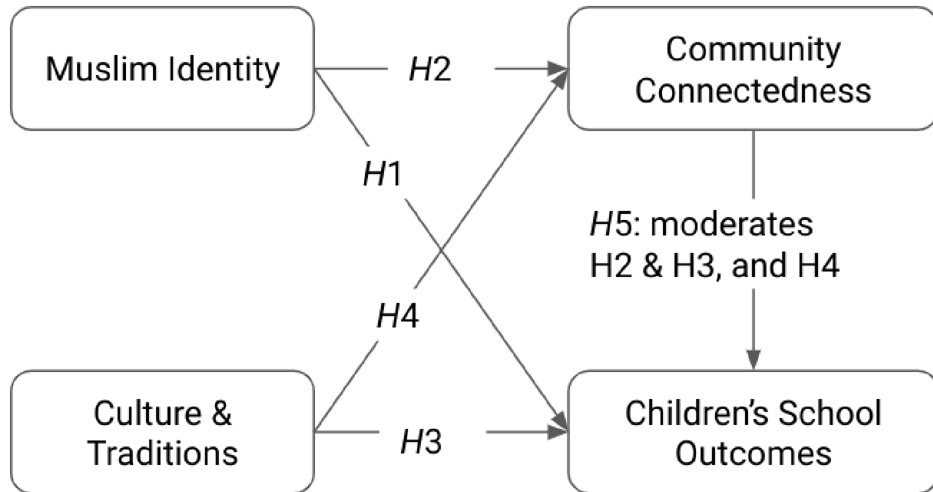
H2: Muslim identity experience will be positively associated with community connectedness.

*H*3: Culture and traditions experience will be negatively associated with children's school outcomes.

*H*4: Culture and traditions experience will be positively associated with community connectedness.

H5: Community connectedness moderates the relationship between Muslim identity, culture and traditions and children's school outcomes.

Figure 1. *Path Analysis Model of Associations Between Constructs*



Note. This model shows the hypothetical relationships between the projected moderating effects of the Muslim identity construct and the culture & traditions construct. Furthermore, it represents the community connectedness construct and its mediating effect on Muslim identity, culture and traditions, and the children's school outcomes.

CHAPTER THREE:

METHOD

Participants

Participants (N = 59) for this study were recruited through a digital survey link disseminated via email to various Muslim centers, mosques, organizations, and personal networks. The participant group consisted of 59 Muslim parents of elementary school children (kindergarten–5th grade), including 12 fathers (20.3%) and 47 mothers (79.7%). The majority identified as Arab (69.5%), followed by Persian (8.5%), Indo-Pakistani (6.8%), Bangladeshi (1.7%), and Hispanic (1.7%). Regarding immigration status, many of the fathers (71.2%) and mothers (67.8%) were immigrants. A small portion of the group, 3.4% of fathers and mothers, identified as refugees. Second-generation Americans accounted for 25.4% of fathers and 28.8% of mothers in the participant group.

In regard to education, among fathers, 5.1% had completed middle/junior high school, 15.3% had completed high school, and the majority (79.7%) held a college or post-college degree. For mothers, 15.3% had completed high school, and the majority (84.7%) held a college or post-college degree. The age range of the participants spanned from the mid-20s to the late 50s, and all participants were bilingual, speaking English and at least one other language. Participants were broken down into four age groups: For the mothers, 29 were between the ages of 25-34, 26 were between 35-44, 4 were between 45-54, and none were

over 55. For the fathers, 14 were between the ages of 25-34, 34 were between 35-44, 11 were between 45-54, and none were over 55. three statuses: immigrant, refugee, and second generation. Among the children of the participants, 37.7% attended public schools, 1.7% attended non-Muslim private schools, 33.9% attended Muslim private schools, 10.2% attended Muslim community schools, and 16.9% were homeschooled (See Table 1 for participants' demographics).

Table 1. *Participants' Demographics*

Characteristic	*Category*	*n*	*%*
Parents who filled out the survey	Mothers	47	79.7%
	Fathers	12	20.3%
Arrival in the United States	Prior to 1991	22	37.3%
	1991-2000	13	22%
	2001-2010	16	27.1%
	2011-Now	8	13.6%
Ethnicity	Arab	41	69.5%
	Persian	4	8.5%
	Indo-Pakistani	11	18.6%
	Bangladeshi	1	1.7%
	Hispanic	1	1.7%
Status of the mother	Immigrant	40	71.2%
	Refuge	2	3.4%
	Second-generation American	17	25.4%
Status of the father	Immigrant	42	67.8%
	Refuge	2	3.4%
	Second-generation American	15	28.8%
Age of the mother	25-34	29	49.2%
	35-44	26	44.1%
	45-54	4	6.8%

Age of the father	25-34	14	23.7%
	35-44	34	57.6%
	45-54	11	18.6%
Education for the mother	Middle/Junior High	0	0%
	High School	9	15.3%
	College/Post	50	84.7%
Education for the father	Middle/Junior High	3	5.1%
	High School	9	15.3%
	College/Post	47	79.7%
The type of school that Muslim children attend	Public	22	37.7%
	Non-Muslim private	1	1.7%
	Muslim private	20	33.9%
	Muslim community	6	10.2%
	Homeschool	10	16.9%

Note. Demographic data were collected via survey methods based on the total number of participants (*N* = 59). For the categories, total percentages might not reach 100 because of rounding.

All individuals involved in this research were managed in adherence to the ethical standards for psychologists and the guidelines set by the American Psychological Association (2018). The study was approved by the CSUSB Institutional Review Board. The study also adhered to the highest standards of respect for the dignity and welfare of participants, ensuring their voluntary participation, informed consent, confidentiality, and right to withdraw at any time.

Materials

A recruitment email was sent as an invitation to participate (See Appendix A). The materials used in this study included an informed consent form that was provided to all participants (See Appendix B). As part of the materials used in the study, a disclosure statement was provided to participants, detailing the nature, purpose, and procedures of the study to ensure informed consent. The study utilized a questionnaire designed on the Qualtrics platform for data collection. The survey consisted of nine demographic questions, querying who completed the survey, the ethnicity and immigration status of both parents, the educational levels of both parents, the parents' ages, and the type of school their children attended. Additionally, the survey consisted of various scale-based measures to assess the study's variables for the four constructs utilized in this study: Muslim identity, culture and traditions values, community connectedness, and children's school outcomes, with a total of 45 questions addressing these constructs. A comprehensive overview of the questions, categorized according to their

respective constructs, will be presented in the Measures section. The formats of these questions are diverse, encompassing Likert-scale items, multiple-choice selections, binary yes/no options, and prompts for open-ended responses.

Measures

This study assessed constructs including Muslim identity, culture and traditions, community connectedness, and children's school outcomes. Demographic information was also collected (See Appendix C). Each construct was assessed using its own distinct scale, detailed in Appendices D through G. This pilot study aimed to create and validate new measures, as existing ones were insufficient. To ensure the reliability of the four scales developed for this purpose, Cronbach’s alpha was utilized.

In this section, we provide a detailed breakdown of the questions used to assess each construct in the survey. For the Muslim identity construct, a total of 12 questions were employed. The culture and traditions construct was evaluated using nine distinct questions. The community connectedness construct was gauged through 14 questions, and the children's school outcomes construct was assessed with 10 questions. To enhance the depth and breadth of the data collected, the survey used a variety of question formats. While this approach aimed to capture a comprehensive range of responses, it acknowledged the potential complexities it might introduce in data interpretation. Future iterations of the study could consider standardizing the scale of measurement across all

constructs to simplify analysis. These formats included Likert scale items, which gauged participants' level of agreement or disagreement on specific statements; multiple-choice questions that allowed for the selection of one or more predefined answers; straightforward yes/no queries; and open-ended response prompts was provided for ethnic identity to ensure participants were not constrained to the choices provided.

Procedure

Data collection was facilitated via an online survey in English hosted on the Qualtrics platform. The survey was distributed to parents through Muslim channels and personal networks, both locally and nationally. Snowball sampling was also employed to broaden the participant pool. Participants accessed the survey via an online link. Upon receiving the link, they were required to read the informed consent and debriefing statement before proceeding with the study. Instructions were provided to guide participants through the process of completing the questionnaires, which included answering demographic questions and responding to the scale measures previously described. To ensure the anonymity of participants, all responses were collected without identifiable information. Upon completion of the survey, participants were thanked for their time and asked to provide their email addresses separately, enabling them to receive the $20 Amazon e-gift card. These email addresses were stored in a separate file, distinct from the survey responses, to ensure the continued anonymity of participants.

Design and Data Analyses

After collecting the survey responses, we assessed data completeness, reviewed assumptions, and identified outliers. Each hypothesis was evaluated using Pearson correlation analysis conducted in SPSS 28. This research is a correlational study examining the relationships among three key variables: Muslim identity, culture and traditions, and community connectedness. This research is a correlational study focusing on the associations involving children's school outcomes.

CHAPTER FOUR:

RELIABILITY

Scales

After searching in the literature, no scales that fit the needs of the current study were found. As a result, an assessment tool was developed for this study. In addition to using this assessment tool to examine the hypothesis mentioned above, the internal consistency of this pilot measure was measured. This was done by using SPSS (Statistical Package for Social Sciences, version 28.0) to calculate Cronbach's alpha coefficients. Alpha internal reliability results of .70+ (moderate), .80+ (good), and .90+ (very good) were used as guidelines (Nunnally, 1978). Bryman (2012) suggests that an internal reliability score of .80 is acceptable. This study examined the reliability for the scales corresponding to the constructs of Muslim identity, culture and traditions, community connectedness, and children's school outcomes. Once acceptable reliability was met, each scale's items were aggregated into an average. The aggregated mean for each participant was used to represent each construct in the analyses.

Initially, I employed Cronbach's α to assess the internal consistency of the scales. However, this measure alone does not provide insights into individual item contributions. Two strategies were used to support reliability including looking at the score "if item deleted" and conceptual reasoning for items to remain together in a measure. For any items dropped from a measure it needed

to make conceptual sense and increase α. Based on this criteria Muslim Identity and Children's School Outcomes both had items that were dropped from the measure. To refine the **Muslim Identity** scale and enhance its reliability, an initial examination using Cronbach's α was conducted. This analysis indicated that items #10, 11, and 12 were detracting from the overall consistency of the scale. These items may have measured discrimination, not Muslim identity. The other items were more focused on practices, feelings, and interactions. Consequently, they were removed, resulting in a more cohesive nine-item scale. However, for a more nuanced understanding of item-level contributions, future studies might consider employing item-total correlation or exploratory factor analysis as complementary methods to Cronbach's α.

For the **Children's School Outcomes** scale, out of the original ten items, six items (#1 and 6 through 10) were removed to ensure a higher level of reliability, resulting in a revised scale with four items. The items may have reflected future orientation, school support, and relationships with peers and teachers. The items that were kept focused on whether a child struggles in a specific subject area.

Once the scales were refined, I proceeded to the examination and analysis of the research questions and the actual results. It was essential to ensure that the measures used in the analyses were both conceptually sound and statistically reliable.

Muslim Identity

The Muslim Identity construct was assessed using the Muslim Identity scale. This scale comprises twelve items; In the interest of maintaining scale reliability, the evaluation was ultimately conducted with a reduced set of nine items. Responses were captured on the following Likert-type scale (1 = Strongly disagree, 2 = Disagree, 3 = Neither, 4 = Agree, 5 = Strongly agree) (See Appendix D). An example item from the scale is, "Does any female in your household wear a Muslim outfit such as a headscarf?" The reliability coefficient (Cronbach's α) for this scale was $\alpha = .85$.

Culture and Traditions

Culture and Traditions were assessed using the culture and traditions scale. This scale comprises nine items and utilizes the following five-point Likert-type scale: (1 = Never; 2 = Sometimes; 3 = Half of the time; 4 = Most of the time; 5 = Always) (See Appendix E). A representative question is, "How often do you celebrate your traditional holidays with family and/or friends?" The reliability coefficient (Cronbach's α) for this scale was $\alpha = .78$.

Community Connectedness

Community Connectedness was assessed with the Community Connectedness scale. This scale comprises 14 items, measured using a five-point Likert-type scale (1 = Never; 2 = Sometimes; 3 = Half of the time; 4 = Most of the time; 5 = Always) (See Appendix F). An illustrative item from the scale

reads, "How often do you attend a Muslim community center?" The reported reliability coefficient (Cronbach's α) for the scale was α = .84.

Children's School Outcomes

Children's school outcomes were evaluated using the children's school outcomes scale. Of the scale's 10 items, only four were selected to ensure reliability. These items utilized the following Likert-type scale (1 = Strongly Disagree; 2 = Disagree; 3 = Neither; 4 = Agree; 5 = Strongly Agree) (See APPENDIX G). A sample item is “My child(ren) struggles with Math.” The reliability coefficient (Cronbach's α) reliability was α = .84.

For all measures, the reliability coefficient (Cronbach's α) was determined to be .84, indicating good internal consistency among the items. Scores were calculated by summing the responses for each scale. Higher than .7 scores signify stronger agreement or presence of the measured construct, whereas lower than .7 scores indicate weaker agreement or presence. This omission is a significant consideration in the overall understanding and implications of the results.

CHAPTER FIVE:

RESULTS

This study examined the influences of This study examined the associations between various facets of the Muslim immigrant experience and children's school outcomes. Specifically, it explored how Muslim identity, adherence to culture and traditions, and community connectedness relate to children’s school outcomes among Muslim children in the United States. Specifically, it explored the relationships between Muslim identity, culture and traditions, and community connectedness and their concurrent associations with the school outcomes of Muslim children. Additionally, the study examined whether community connectedness moderated the relationship between Muslim identity, culture and traditions, and children's school outcomes. To examine the five hypotheses for this study, Pearson correlation analyses were utilized using SPSS version 28. Correlation results related to each hypothesis, along with corresponding r and p-values, are presented in Table 2.

H1: A Muslim Identity Experience Correlates Negatively with Children's School Outcomes.

This hypothesis was not supported. A bivariate Pearson correlation was performed to examine the relationship between Muslim identity and children's school outcomes. There is no correlation between Muslim identity and children's

school outcomes. The correlation was not significant, $r(57) = .008$, $p > .05$ (See Table 2).

H2: A Muslim Identity Experience Correlates Positively with Community Connectedness.

This hypothesis was supported. A bivariate Pearson correlation was performed to examine the relationship between Muslim identity and community connectedness. There is a correlation between Muslim identity and community connectedness. The correlation was significant, $r(57) = .436$, $p < .001$ (See Table 2). An increase in Muslim identity is associated with an increase in community connectedness.

H3: Culture and Traditions Experience Correlates Negatively with Children's School Outcomes.

This hypothesis was not supported. A bivariate Pearson correlation was performed to examine the relationship between Culture and traditions and children's school outcomes. There is no correlation between Culture and traditions and children's school outcomes. The correlation was not significant, $r(57) = -.073$, $p > .05$ (See Table 2).

H4: Culture and Traditions Experience Correlates Positively with Community Connectedness.

his hypothesis was not supported. A bivariate Pearson correlation was performed to examine the relationship between Culture and traditions and community connectedness. There is no correlation between Culture and traditions and community connectedness. The correlation was not significant, $r(57) = .204$, $p > .05$ (See Table 2).

H5: Community Connectedness Moderates between Muslim Identity, Culture and Traditions, and Children's School Outcomes.

This hypothesis could not be examined because H1, H3, and H4 were not supported.

Table 2. *Pearson Correlation: Hypothesis and Corresponding r & p Values*

Hypothesis	*r*	*p*
H1: Muslim identity is negatively associated with children's school outcomes.	.008	> .05
H2: Muslim identity is positively associated with community connectedness.	.436	< .001*
H3: Culture and traditions is negatively associated with children's school outcomes.	-.073	> .05
H4: Culture and traditions is positively associated with community connectedness.	.204	> .05
H5: Community connectedness moderates between Muslim identity, culture and traditions, and children's school outcomes.	N/A	N/A

Note. Results for H1-H5 (N = 59). * Correlation is significant at the 0.01 level (2-tailed).

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CHAPTER SIX:

DISCUSSION

Hypotheses

This section centers on the empirical findings of the study, examining the data we have gathered and its implications. We will delve into the observed relationships and patterns, contextualizing them within the broader literature and understanding their relevance to the study's initial objectives. The initial hypotheses (H1-H4) sought to examine the relationship between the variables of Muslim identity, culture and traditions, and community connectedness with the school outcomes of Muslim children. They explored whether these factors would have a positive or negative correlation with children's school outcomes, without presupposing that all correlations would be negative. Furthermore, it was hypothesized that Muslim community connectedness predicts positive association with children's school outcomes for Muslim children.

Among the five hypotheses proposed, only the second (H2) found support through our data. Hypotheses one, three, and four (H1, H3, and H4) were not supported by the findings. Consequently, hypothesis five (H5) was not subject to examination due to the lack of support for the preceding hypotheses. In our ensuing discussion, we will commence with an analysis of H2, followed by a combined review of H1 and H3. Subsequently, we will delve into the particulars

of H2. Given the nonsupport for H1, H3, and H4, a statistical analysis of H5 was deemed illogical.

H2 hypothesizes a positive relationship between Muslim identity and community connectedness, indicating that a stronger Muslim identity is associated with greater connectedness within the community. The data supported this hypothesis, showing a positive link between Muslim identity and community connectedness.

The concepts of assimilation and acculturation are a helpful way to consider the significance of hypothesis two. The assimilation perspective suggests that as Muslim immigrants and their descendants integrate into American culture, they gradually align with the predominant American behaviors, standards, and beliefs; they become “Americanized” (Huebner, 1906). However, this alignment may result in distancing them from their original cultural or ethnic roots, such as their Muslim identity. Should this theory be the main influencer, the expectation would be for Muslim immigrants to resonate more with American culture as they assimilate, strengthening their ties to the wider American community (Gordon, 1964). However, the findings of the current study suggest a positive association between Muslim identity and an association with community connectedness. This observation does not necessarily indicate a change in the level of Muslim identity over time, but rather highlights that individuals in our sample with a higher Muslim identity are more likely to engage with their community.

While the acculturation model, which investigates how individuals integrate elements of the dominant American culture into their own, is a relevant theoretical framework, it was not directly assessed in the current study. Therefore, any discussions or conclusions drawn from this model should be approached with caution, as our research did not explicitly evaluate the acculturation processes of the individuals in our sample. This doesn't always mean a total abandonment of one's original cultural foundation. Muslim immigrants can blend dominant American cultural behaviors while retaining elements of their Muslim identity and native culture, forging a bicultural identity (Redfield et al., 1936). A positive shift in Muslim identity could reflect successful acculturation, where individuals feel rooted in both cultures, thereby reinforcing community connectedness.

Drawing from Social Identity Theory, the emphasis is on how people group themselves based on common traits, deriving a sense of worth from these affiliations (Tajfel et al., 1979). Enhanced Muslim identity could indicate a robust bond with the wider Muslim diaspora, fostering community connectedness and unity. This strong cultural identity could consequently amplify feelings of community connectivity among Muslim groups.

Lastly, we delve into the nuances of Critical Race Theory to help understand the significant H2 finding, which critically reviews societal structures with an emphasis on race, legality, and power dynamics. It underscores the continual racial disparities perpetuated by societal norms (Delgado & Stefancic,

2023). If experiences around Muslim identity are shaped by ingrained racial biases, critical race theory suggests that these experiences are related to long-standing racial structures. Through this lens, heightened Muslim identity, borne from confronting and navigating systemic biases, could foster a deeper Muslim identity and community bond, thus amplifying community connectedness.

In examining the children's school outcomes within the Muslim immigrant community, it's essential to consider the multifaceted influences of Muslim identity and culture and traditions, as posited by Hypotheses H1 and H3. Hypothesis H1 explores the correlation between Muslim identity and children’s school outcomes, while H3 investigates the correlation between adherence to culture and traditions and children's school outcomes. Although these hypotheses did not yield significant results, a potential explanation for this could lie in the complex interplay of various factors. These include the degree of acculturation, the diversity within the Muslim immigrant community itself, and the varying levels of choices, support, and resources available in different school settings. These factors can dilute or obscure the direct impact of Muslim identity and culture and traditions on children’s school outcomes. Despite their distinct foci, both hypotheses intersect at the core issue of how children’s school choices, shaped by parental educational background, influence the school outcomes of their children. This combined discussion aims to combine the findings of H1 and H3, providing an understanding of how Muslim identity, culture and traditions,

and children’s school outcomes interact within the context of Muslim immigrant families.

Our study's findings challenge the initial assumptions of H1, which postulated a negative correlation between Muslim identity and children's school outcomes. Contrary to expectations, this hypothesis was not supported, revealing the complexity inherent in the interplay between identity and education. Our analysis uncovers significant deviations in educational choices among our sample compared to national trends. Notably, the preference for private or homeschooling, almost threefold the national average, may reflect a concerted effort by Muslim immigrant families to harmonize educational goals with the preservation of religious and cultural identities.

The demographic profile of our sample provides further context for these educational choices. An overwhelming majority of parents in our sample possess higher education levels compared to the national average, with 85% holding a college or post-college degree, a stark contrast to the 36% national average (McElrath & Martin, 2021). This disparity likely informs their decisions regarding their children's education, steering them towards environments supportive of their Muslim identity, such as private Islamic schools or homeschooling. These educational settings permit a curriculum inclusive of Islamic teachings, potentially alleviating any negative impacts of a strong Muslim identity on children’s school outcomes.

Similarly, H3's hypothesis that a stronger adherence to culture and traditions values would adversely impact school outcomes was not substantiated. Instead, the educational choices made by parents in our sample suggest a landscape where cultural and religious values can coexist with academic excellence. Private Islamic schools, which constitute 44.1% of the sample group, are explicitly designed to nurture an environment conducive to both religious adherence and academic rigor. Moreover, homeschooling, chosen by 16.9% of our sample, provides a flexible framework for parents to impart their values while closely guiding their children's academic journey.

In sum, the non-significant findings concerning both H1 and H3 underscore the moderating role of the educational environment in the relationship between Muslim identity, culture and traditions, and children's school outcomes. The elevated educational attainment of parents in our sample is particularly telling, as it likely influences both the educational choices made for their children and the resources available to support those choices. This constellation of factors suggests a scenario where Muslim identity and culture and traditions do not inherently conflict with educational success, provided the educational context is supportive. Further research is warranted to explore these dynamics in greater depth and to understand their broader implications for Muslim American families navigating the U.S. educational landscape.

H4 hypothesizes a positive correlation between culture and traditions, and community connectedness. This hypothesis, contrary to expectations, was not

supported. This might suggest a more intricate relationship between culture and traditions and community connectedness, especially in settings as diverse as Muslim religious community centers in the U.S.

Muslim community centers, especially in the context of religious gatherings, stand as examples of diverse cultural expressions. Gathered within their walls are the varied cultures and traditions of their attendees. While each individual or group might come with a unique set of customs, languages, traditions, and backgrounds, there's a unifying element that binds them all (Chafetz & Ebaugh, 2000): the shared religious practices, the common Arabic language of the Quran and prayers, and events they partake in (Bagby, 2013).

This commonality becomes even more evident in the U.S., where numerous Muslim community centers cater to a multi-national audience. As attendees from various corners of the world converge, the centers become a religious melting pot of linguistic and cultural diversity (Putnam & Campbell, 2012). Given this broad range of culture and traditions backgrounds, for many attendees, these Muslim community centers often don't represent their primary community, the one they identify most closely based on culture and language, but rather serve as a secondary community where their bond is chiefly religious (Jamal, 2005). This may contribute to the fact that in this study, adherence to Muslim culture and traditions did not align with community connectedness.

Limitations

This study has several limitations. First, the sample size encompassed a relatively modest group of only 59 individuals. Second, these participants were primarily drawn from the IECOC community located in Orange County, California. It's noteworthy that many Orange County communities have gained a reputation for their affluent lifestyles, characterized by a high cost of living, substantial income levels, elevated educational achievements, and reputable school systems (Guzman, 2022). Such demographics are mirrored in our study, which indicates that a significant portion of the respondents are from these prosperous sectors of Orange County or regions with similar demographics because we don't fully know where they are from.

Third, when examining the educational background of the parents within our sample, it was observed that their educational attainment was considerably high. A striking 85% of them had acquired either a college degree or pursued post-college education. In contrast, the broader American demographic shows that only 42% have similar educational accomplishments (PEW, 2017). However, it is worth noting that, based on findings from the PEW Research Center, the education levels of American Muslims align closely with the general American populace (PEW, 2017).

Lastly, as for the education of the children within the sample, there were some notable deviations from the national averages. A high percentage of our sample attended either Muslim private schools or homeschooled. This creates a

bias in the results. To avoid this bias, a larger and more representative sample of the U.S. Muslim immigrant populations should be included.

Several additional limitations should be noted. First, the study relied solely on one data collection method, potentially missing nuances or perspectives that could have been captured through a combination of both qualitative and quantitative approaches. Furthermore, the data was sourced exclusively from one type of participant. Expanding the sample to include input from children, Muslim community centers, and other stakeholders might have provided a richer and more holistic understanding of the research topic. Lastly, while previous sections have touched on issues of generalizability, it's imperative to explicitly acknowledge that the findings derived from this specific sample may not be universally applicable across different settings or populations. This limitation underscores the need for cautious interpretation of the results and consideration of the study's context when attempting to extrapolate its conclusions to broader populations.

Given the small sample size, a Confirmatory Factor Analysis was not completed. While Cronbach’s alpha is a measure of internal consistency within a scale, it would strengthen internal consistency to conduct a CFA (Kyriazos, 2018).

Implications and Future Research

This pilot study introduces novel measures to evaluate the experiences of Muslim immigrant children, their unique life challenges, and the subsequent effects on their school outcomes. Given the nascent nature of these metrics, there's an implicit need for their replication in subsequent research. Doing so can validate and fortify their applicability and reliability.

To address the limitations previously mentioned, future research should expand the scope by incorporating a larger, more diverse sample that mirrors the broader demographics of U.S. Muslim immigrants. Additionally, studying these constructs using multiple sources and participants, such as children, community centers, and educators, can provide richer and more holistic insights.

These efforts gain further relevance as the U.S. Muslim population is projected to become the second-largest religious group in the country by 2040 (Willingham, 2018). By addressing and understanding the challenges Muslim immigrants face, we can potentially enhance U.S. social cohesion and economic productivity. The foundational nature of this study aims to pave the way for and stimulate more comprehensive future research in this domain.

The educational level of Muslim immigrant parents may substantially influence the correlation between culture and traditions adherence and children's school outcomes. It's clear that these dynamic demands deeper examination to understand the multifaceted nature of these relationships. Future research should broaden its scope to include Muslim immigrants in more diverse contexts,

particularly in areas where community centers are scarce, private Muslim schools are absent, and where the Muslim population is too sparse to foster a robust community. By doing so, we can gain a more nuanced understanding of how varying levels of community support and educational resources impact the educational choices and children's school outcomes within Muslim immigrant families. Such research would be invaluable in painting a more comprehensive picture of the Muslim immigrant experience across different American landscapes.

APPENDIX A:

COPY OF THE RECRUITMENT EMAIL

Dear Muslim Community Center,

My name is Ghada Kassir. I am working on an academic research project for my master's degree in child development at California State University, San Bernardino.

My study aims to investigate the impact of three constructs, Muslim Identity, culture and tradition, and community connectedness on Muslim children's educational outcomes.

This study will empower American Muslims to help their children by better understanding the educational challenges. It will also help us to brainstorm and implement solutions for the Muslim community. I seek your help in reaching out to community members to complete a fifteen-minute online research survey.

Surveys will be anonymous, the privacy of information will be very strict, and none of the resulting information will be shared with a third party.

Participants in the survey will receive a twenty-dollar Amazon gift card as a thank-you for their time.

Please let me know if you can help. Your time is greatly appreciated.

Thank you.

Sincerely,

Ghada Kassir

APPENDIX B:

CONSENT FORM

Muslim Immigrant Parental Report of Children's Experiences: Informed Consent

This research project is entitled Muslim Immigrant Parental Report of Children's Experience. It aims to gather information from Muslim immigrant parents about their children's experience in community settings such as school. This research is conducted by graduate student Ghada Kassir working under the supervision of Dr. Amy van Schagen, Associate Professor in the department of Child Development at California State University, San Bernardino. This research has been approved by the Institutional Review Board of California State University, San Bernardino.

Purpose: This study is for educational research purposes. It aims to investigate how Muslim identity, culture, and tradition influence Muslim immigrant and refugee children's school outcome. This will be done through a short survey completed by Muslim immigrant parents who have children attending kindergarten through fifth grade. It also aims to examine how community connectedness may influence children's experiences. Community connectedness refers to family and children's participation in Muslim community centers' activities including Juma'a prayers and other Muslim calendar events, community programs, especially children's programs such as weekend schools, camps, youth activities, family activities, parks, etc., and seeking community help and support to face and resolve family challenges including marriage, divorce, illness, death, disputes, etc. You have been invited to participate in this study if you are a

Muslim immigrant parent of children who are enrolled in grades Kindergarten through 5th grade.

Description and Participation: If you choose to participate you will be asked to complete a 15–20-minute survey about your children's school experience and school outcomes, and about your participation (if any) in community activities. There are no follow-up surveys or interviews.

Compensation: We know your time is valuable; if you choose to participate in the study and complete the survey you will receive a $20.00 gift card.

Confidentiality: This study is for educational research purposes. Your participation is part of a research project and is completely voluntary. You may refuse to participate in completing the survey at any time without any negative consequences. All information and data will be kept secure and confidential. Survey data will be stored in CSUSB cloud services that are firewall protected. Your name will not be a part of the survey data, each survey completion will have a unique ID (e.g., 001). After one year the survey data will be destroyed by deleting them from CSUSB cloud services.

This research has been approved by the Institutional Review Board of California State University, San Bernardino. Participation in this study is completely voluntary. If at any time you no longer want to participate you are free to do so by contacting the primary researcher.

Risks: Participation in this study contains no more than minimal risk to the subjects. The survey asks about your experiences as a Muslim immigrant parent

of school age children. If for some reason this information was made public, someone could possibly try to link that information to you individually. However, your identity will be made confidential throughout the research process. Thus, even if the unlikely chance of information from this survey is made public, it should be of little consequence.

Benefits: The benefit of this research could include learning about ways to support Muslim immigrant parents through program development, policy changes, and education opportunities. The results of this study will also benefit society throughout the USA by adding to our understanding the experiences of Muslim immigrant families and the role played by the Muslim community centers may influence that experience. Participation in this research is optional and will not impact you in any way. Additionally, participation in this study contains no more than minimal risk to the subjects.

Results: The results from this study may be used in research briefs, academic journal articles, to apply for additional funding to continue this line of research, and to present at local and international Conferences.

Contact: If you have any questions or concerns, please feel free to contact to contact the principal investigator (ghada.kassir@csusb.edu; 949.812.8298), or the faculty advisor Dr. Amy van Schagen (amy.vanschagen@csusb.edu; 909.537.3841). In addition, if you have any questions or concerns regarding this study, please feel free to contact California State University San Bernardino Institutional Review at mgillesp@csusb.edu. You may also contact the Human

Subjects office at California State University, San Bernardino (909) 537-7588 if you have any further questions or concerns about this study.

Voluntary Consent by Participant: By selecting "Yes" and clicking “next arrow” you are agreeing that you read and you fully understand the contents of this document and you are openly willing to consent to take part in this study. All of your questions concerning this study have been answered. By clicking “next arrow”, you are agreeing that you are 18 years of age or older and are agreeing to participate.

- Yes
- No

APPENDIX C:

DEMOGRAPHICS QUESTIONNAIRE

1. Do you have children who are currently enrolled in kindergarten through elementary school?
    - Yes
    - No
2. Mother of the child(ren) is a(an) ...
    - Immigrant
    - Refugee
    - Second Generation American
3. Father of the child(ren) is a(an) ...
    - Immigrant
    - Refugee
    - Second Generation American
4. When did you (or your parents if second generation) arrive in the United States?
    - Prior to 1991
    - 1991-2000
    - 2001-2010
    - 2011-Now
5. What is your ethnicity?
    - Arab
    - Persian
    - Indo-Pakistani
    - Other
    - If other, please specify:
6. The age of the mother is ...
    - 25-34

- 35-44
- 45-54

7. The age of the father is ...
    - 25-34
    - 35-44
    - 45-54
8. The highest education completed by the mother is ...
    - Middle school/Jr. High
    - High school
    - College or post
    - Madrasah
9. The highest education completed by the father is ...
    - Middle school/Jr. High
    - High school
    - College or post
    - Madrasah
10. What kind of school did your child(ren) attend in the United States?
    - Public
    - Non-Muslim private
    - Muslim private
    - Muslim community
    - Home school

APPENDIX D:

MUSLIM IDENTITY

Created by Ghada Kassir

1. I find it ... important to give my child(ren) Arabic or Muslim names.
    - Not at all important
    - Slightly important
    - Moderately important
    - Very important
    - Extremely important
2. How important is it to you to self-identify as a Muslim?
    - Not at all important
    - Slightly important
    - Moderately important
    - Very important
    - Extremely important
3. How important is it for you to practice your religion?
    - Not at all important
    - Slightly important
    - Moderately important
    - Very important
    - Extremely important
4. How often do you pray?
    - Rarely
    - Only Fridays
    - Only during Ramadan
    - 2-3 times a week
    - Daily
5. Do you have Muslim friends?
    - None

- Few
- Many
- Most
- All

6. When it is time to pray, would you pray at work?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
7. Does your child(ren), as Muslim, feel proud when with non-Muslims?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
8. Do you think that your look, sound, or dress gives people clues that you might be a Muslim?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
9. Does any female in your household wear a Muslim outfit such as a “headscarf”?
    - Never

- Sometimes
- About half the time
- Most of the time
- Always

10. I feel that I am being discriminated against because I am Muslim.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
11. My American neighbors are not friendly to me because I am Muslim.
    - Strongly disagree.
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
12. My coworkers are not friendly to me because I am a Muslim.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree

APPENDIX E:

CULTURE AND TRADITION

Created By Ghada Kassir

1. Does your child(ren) speak your native language?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
2. How often do you celebrate your traditional holidays with family members and/or friends?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
3. I eat or cook our traditional food.
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
4. I wear traditional clothing.
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always

5. When I celebrate my traditional holidays, I wear traditional clothing.
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
6. I listen to traditional/cultural music.
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
7. I speak with my child(ren) in my native language.
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
8. I respect my cultural and traditional values.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree

9. It is important for my child(ren) to learn about their native culture and traditions

    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree

APPENDIX F:

COMMUNITY CONNECTEDNESS

Created By Ghada Kassir

1. The closest Muslim community center to me is ... away.
    - 5 miles
    - 10 miles
    - 25 miles
    - 50 miles
    - Far away
2. Do you attend Friday prayers in the Muslim community center?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
3. Do you take your child(ren) with you to Friday prayers?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
4. Does your child(ren) attend weekend programs at your Muslim community center?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
5. Does your child(ren) attend Muslim camps?

- Never
- Sometimes
- About half the time
- Most of the time
- Always

6. How often do you turn to your community center to help you deal with issues in your life (e.g, divorce, depression, family conflicts)?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
7. How often do you attend a Muslim community center?
    - Never
    - Sometimes
    - About half the time
    - Most of the time
    - Always
8. I feel strongly connected to my Islamic community center.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
9. The Islamic community center is a source of support for me.
    - Strongly disagree

- Somewhat disagree
- Neither agree nor disagree
- Somewhat agree
- Strongly agree

10. The Muslim community center is a source of support for my child(ren).
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
11. I trust the Community center as a safe space.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
12. My child(ren) enjoys being in the community center.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
13. My community center is helping my child(ren) with bullying at school.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree

- Somewhat agree
- Strongly agree

14. When I am stressed out, I attend events in my community center.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree

APPENDIX G:

CHILDREN'S SCHOOL OUTCOMES

Created By Ghada Kassir

1. My child(ren) is above average in school performance.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
2. My child(ren) struggles with English.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
3. My child(ren) struggles with Math.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
4. My child(ren) struggles with science.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
5. My child(ren) struggles with social studies.
    - Strongly disagree

- Somewhat disagree
- Neither agree nor disagree
- Somewhat agree
- Strongly agree

6. My child(ren) wants a future profession such as scientist,engineer,teacher, doctor, etc.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
7. The staff in my child(ren)'s school are supportive.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
8. My child(ren)'s religion negatively affects their relationship with peers at school.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree
9. My child(ren)'s religion negatively affects the relationship with teachers at school.
    - Strongly disagree

- Somewhat disagree
- Neither agree nor disagree
- Somewhat agree
- Strongly agree

10. My child(ren) is being bullied at school because they are Muslim.
    - Strongly disagree
    - Somewhat disagree
    - Neither agree nor disagree
    - Somewhat agree
    - Strongly agree

APPENDIX E:

IRB APPROVAL

Date: 11-6-2022

IRB #: IRB-FY2022-308
Title: The Role of Muslim Communities in Easing the Challenges for Young U.S. Muslim Immigrant Children's School Outcomes
Creation Date: 4-26-2022
End Date:
Status: Approved
Principal Investigator: Amy Van Schagen
Review Board: CSUSB Main IRB
Sponsor:

Study History

Submission Type	Review Type	Decision
Initial	Exempt	Exempt

Key Study Contacts

Member	Role	Contact
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