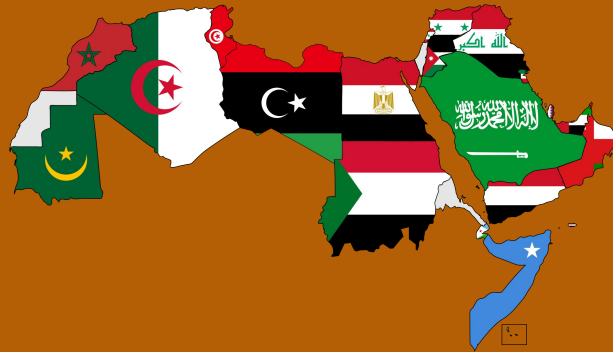


Final Examination Presentation: Arab and Muslim Populations



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Introduction

In this presentation we will:

- Provide an overview of the history of Arab and Muslim populations
- Demographic information for Arab and Muslim populations
- Historical and current forms of racism and prejudice
- Cultural Values
- Strengths and Contributions from this group
- Social Conditions
- Strategies and theories to take into account when working with this group

Improving Cultural Competence

The following presentation was presented to law enforcement officers with the objectives of:

- Education for understanding
- The ability to engage with community successfully

<https://youtu.be/i5MyaxwMmY4>



Historical Timeline of Arab/Muslims in the United States

1890-1920

The first wave of Arab migration to the United States.



1967-1970's

The final peak of Arab immigration to the United States.



2010

The 2010 U.S. Census data estimates 3.5 million Arab Americans.

1890 1920 1960 1967 1970

2001 2010

1920-1924

The second wave of Arab migration to the United States.



1967

1967 Israeli War



September 11, 2001

Arab immigration diminished drastically.



Statistics from the Most Recent Census Data

- The 2010 U.S. Census data estimates 3.5 million Arab Americans: 80 percent are U.S. citizens while 37 percent are foreign-born.
- This population is about equally distributed between Christians and Muslims and emigrated primarily from the Middle East. As a collective, they share the Arabic language and descend from nomadic tribes from the Arabian Peninsula.
- Muslim Americans number 8.5 million, come from over 75 countries, and vary widely as to language, ethnicity, and national origin.
- In general, the combined Arab and/or Muslim American populations are younger (30 percent below 18 years old), more highly educated (40 percent have earned bachelor degrees), and earn more (over \$50,000 yearly) than the average American.
- The vast majority resides in major cities (such as New York, Detroit, and Los Angeles) and is concentrated in 11 U.S. states.

The Impact and Backlash following the September 11 attacks (9/11)

“As calls flooded into the Arab American Institute the afternoon of September 11, Amardeep Singh, who would go on to cofound The Sikh Coalition to respond to the backlash discrimination and violence, started driving from Washington, D.C., where he had been living, to his family home in New Jersey. His mother and fiancée called and pled with him to remove his turban, a Sikh article of faith that is not to be removed, but he refused, responding, “No, no, this is my country. This is not gonna happen here.” When Singh stopped at a drive-thru to pick up food, his mother begged, “Please don’t stop. Please don’t stop. Please don’t stop.” When Singh finally arrived safely in New Jersey, he learned that a Sikh man in nearby Queens who had been praying for victims of the attacks had been severely beaten with a baseball bat as he left the Gurdwara (Sikh house of worship).”

Constitutional Rights the Community historically and currently denied in the U.S.

- Education
- Employment and Workplace Discrimination
- Fair Housing
- Public Facilities and Public Accommodations
- Religious Land Use
- Hate crimes
- Racial Profiling
- Immigration

Modern forms of Racism/Prejudice

- “The Civil Rights Division, the Federal Bureau of Investigation, and United States Attorneys offices have investigated over 800 incidents since 9/11 involving violence, threats, vandalism and arson against Arab-Americans, Muslims, Sikhs, South-Asian Americans and other individuals perceived to be of Middle Eastern origin.”
- “The incidents have consisted of telephone, internet, mail, and face-to-face threats; minor assaults as well as assaults with dangerous weapons and assaults resulting in serious injury and death; and vandalism, shootings, arson and bombings directed at homes, businesses, and places of worship.”
- “Federal charges have been brought against 54 defendants, with 48 convictions to date.”

Obstacles and Issues the Community is presently facing in the U.S.

Abu-Baker (2006) enumerates a number of difficulties and demands that Arab and/or Muslims regularly face in their adaptation to life in the United States. These include:

- Expectations that already settled immigrants will help bring over and settle relatives and friends
- Difficulties related to failing to develop language proficiency in English
- Problems of living in a non-Islamic country where religious requirements often clash with “the rhythm of American daily life”
- Work difficulties where individuals cannot find jobs in their professions, a resulting lessening of social status, and difficulties related to having to work in family businesses
- Differences in social interaction patterns between the collective and interdependent nature of Arab societies and families and the more individualistic values and interactive styles of mainstream America
- Increased tensions between spouses, tensions created by inhibitions on interfaith and intercultural relationships and marriages, and conflicts between parents and children over changing behaviors, values, and parenting practices.

Cultural values of the group: Religion

- Arab Americans identify and practice in about equal numbers as Muslims and Christians
- “The essence of Islam, as preached by the Prophet Mohammed, was transmitted through the Qur’an, which is believed to be the literal word of God. In addition to the Qur’an, the laws of society were elaborated upon by adding the Prophet’s own traditional sayings (hadith) and his practices (sunna).”
- Five Pillars of Islam



Cultural values of the group: Family Perspective

- The Arab family has been described as patriarchal and authoritarian, hierarchical and extended.
- Strong allegiance to Kin
- Men and women are expected to follow specific codes of family and honor, maintain the family, and rear the children.).
- Child-rearing techniques range from mild rebukes to threats, balanced by unconditional love and appreciation. This is especially true for sons.
- Boys and girls are treated differently, with an eye to instilling traditional sex role expectations in both.
- They are expected to maintain close family ties and discouraged from individualism and separation from parents and the family.
- They are expected to obey the authority of the father and family, as opposed to having and acting upon their own ideas.
- They spend more time with and are more emotionally attached to the mother, who often acts as a go-between in communication with the father.

Interview

Ibrahim Maday- A junior here at Longwood University and studying pre-neuroscience. He is a 20 year old Muslim, heterosexual, male who originates from Somalia. Specifically, his ethnicity is Somali Bantu. He and a few immediate family members came to the states as refugees on December 3rd, 2004. A baptist church aided in their transition. Being that Somali is a third world country, he and his family entered the United States and declared permanent residency.



Patterns of Interaction

ASSIMILATION

Ibrahim has multiple non-visible identities.

1. Somali Bantu
 - Upon first glance, Ibrahim appears to be a 20 year old black/ African American male. That assumption has given him a different experience in society. He is aware of his identities, but he does not share it in every conversation.
2. Muslim
 - As a refugee and a child Ibrahim practiced Christianity briefly while he was in the process of coming to the states. Later his mother supported more interactions with people of the same culture and religion.

Factors Contributing Prejudice

<https://www.youtube.com/watch?v=YRZQiwxB8IE>

Cultural norms:

Ibrahim explained that in his culture and religion family and unity is heavily emphasized as well as eating meals together, such as feast during Ramadan. Ramadan is a month long celebration of time to fast during sun up or sun down and do well to others.

Institutional patterns:

Islamic prophets interpret and then expect participants to practice.

Personal factors:

He practices individualism, as he considers himself spiritual rather than confiding in religious standard in the Islamic faith. Individualism has led him to appreciate the feminist movement, black lives matter movement, and so much more.

Social Conditions

Politics:

Mainly focused on news involving Somalia

Education:

Associates degree achieved in high school from a military academy (choice for structure).

Economic disadvantages:

Marginalized population due to refugee status leading to lower socioeconomic status resulting in houses experiencing gentrification.

Interesting Facts

From the Life Experiences of Ibrahim Maday

- Muslim: a person who practices Islamic faith
- Arab: ethnicity
- Bantu= migrant people
- Strict on females
- Friday “Holy Day”
- No homosexuality
- Divinely entitled to multiple wives
- ESL (English as a Second Language) Forces Dominant Culture
- Allah- translation

Microaggressions, Prejudice, and Racism

- Negative family emergency experience years after 9/11(rough handling at hospital)
- Stranger at Walmart tried to pull Mother's hijab down



Strategies/theory of cultural competence in working with the Muslim and Arab population

- Emphasizing and utilizing the empowerment theory to work with members of this population will create a “safe space” to build an alliance.

- “Listen” - Ibrahim Maday

(to comprehend and implement knowledge)

- Notice diversity and practice inclusion

- Equality vs Equity

Discussion



Overall, this assignment was sufficient in expanding our competency level on individuals who identify with the Muslim and Arab cultural sketch. Our studies and interview portion both explain information provided in our textbook, as well as a three hour interview done with a student (Ibrahim). Throughout both task it was apparent that even identifying in other minority populations, I have many privileges in society that Muslims and Arabs do not get to experience due to lack of equity and inclusion. On the micro scale (individually) I learned so much on how to break barriers between marginalized and oppressed communities, which benefits society as a whole on a macro scale (societal scale).

QUESTIONS

References

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