MUSLIM LEADERSHIP IN AMERICA

A Dissertation

by

NOOR UL MOBEEN

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Approved by:

Co-Chairs of Committee,	Alvin Larke, Jr.
	Chanda Elbert
Committee Members,	Fred Bonner
	Gary E. Briers
Head of Department,	John F. Elliot

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ABSTRACT

Leadership has been a foundational component of any society, religion, culture, and human development. The purpose of this study was six fold: to examine the concept of leadership in Muslim communities in America, to observe the first-generation Muslim Americans' perception of Muslim leadership in mosques and community centers, to examine the practice and beliefs of Muslims in America, to view the social interaction of American Muslims within their community, to view the mentorship and leadership aspects of first-generation Muslim Americans in their community, and to inspect the marriage and cultural aspects that are practiced by first-generation Muslim Americans. This study was conducted through a qualitative case study of 15 first-generation Muslim American college students and professionals from around the United States.

The participants' responses and the literature suggest that Islamic leadership has failed in America for the first- and second-generation American Muslims. Four themes emerged as relevant to the participants' identity formation in the Islamic leadership in America: promoting Muslim youth to the leadership positions in Islamic centers, marriages in the Muslim community, mentoring Muslim youth to pursue higher education, and adapting to the new lifestyle of a Muslim American living in the United States.

DEDICATION

All of my abilities, encouragement, patience, and strength come from Allah/God. To Allah/God, my completion towards my education is a testimony of your grace and mercy for me. My journey towards completing this doctoral study would not have been possible without your unseen help in my life. Accepting my enormous sins, you still supported me and made all things possible for me. Thank you for continuously forgiving my sins and finding people in my life as mentors to guide me where I am today. For all those who believed in me knowing that I might be faced with many problems and all challenges, Thank you.

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NOMENCLATURE[1]

Muslim   One who has received Islam

Quran   The book composed of sacred writings accepted by

                                Muslims as revelations made to Muhammad by Allah

                                through the angel Gabriel

Immigrant-generation   A foreign born citizen or resident who has immigrated and

                                been naturalized in a new country of residence

First-generation   Being the first generation of a family to be born in a

                                particular country

Imaam   The prayer leader of the mosque

Sheikh   A religious leader in a Muslim community or organization

ISGH   Acronym for Islamic Society of Greater Houston

Halal   Lawful

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[1] All nomenclature terms have been taken from Hughes (1995).

Haram   Anything that is forbidden by Islamic law

Eid Al-Fitr   A Muslim holiday that marks the end of Ramadan, the

Islamic holy month of fasting

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1. INTRODUCTION

The term "leadership" is defined by Northouse (2010) as "a process whereby an individual influences a group of individuals to achieve a common goal." Using this definition, "leadership" can range from a playground riot between elementary students during recess to a mass terrorist attack conducted on innocent civilians. A leader can motivate individuals in performing good actions as well, such as building an organization where people volunteer their time and effort into helping misfortunate individuals, as well as tutoring a group of college students for the upcoming exam.

In the past 50 years, more than 70 different classification systems have been developed in understanding the true dimensions of leadership (Fleishman, Mumford, Zaccaro, Levin, Korotkin, & Hei, 1991). Through all of the classification, a few major themes seem to stand out. First, leadership is not a trait or characteristic that is held innately by an individual, but it is rather a process of change. An individual trait means that one person has excessive potential that they use to benefit them themselves. However, a process of change indicates that the individual person motivates other individuals into creating a change. Second, leaders motivate people so that groups work toward a common goal. "Common goal" means that all group members are working to achieve a positive event that will benefit everyone, not just the leader or the group members separately.

It should be mentioned that "leadership" does not necessarily need to be placed onto one or two people, but can reside in a group of people. For example, the Young

Men's Christian Association (YMCA) is an organization that empowers young men to exercise, display positive characteristics, and have confidence (Zettel, 2012). It was founded in London, England, in 1844 by George Williams, a cloth merchant, who became worried about the physical health and lifestyle of people living in large cities (Zettel, 2012). By definition, George Williams is a great leader because, through his dedication, he managed to construct a YMCA branch in every corner of the world currently, however, the YMCA is not run by one person, but it is rather run by a group of individuals who reside in a top-down hierarchy (Zettel, 2012). The YMCA, as a group, is still considered a great form of leadership.

The main purpose of this study is to focus on the Muslim youth generation who were born and/or raised in the United States. The immigrant generation came from their native countries to raise their children in the United States, and this study seeks to find whether the leadership styles of the immigrant-generation, as well as their investment of time and effort, resulted in prosperous Muslim youth who will use their leadership skills for future generations (Morse, 2005).

This qualitative research can help one to understand the lived experiences of individuals by removing the expertise of the researcher; therefore, it becomes vital for the researcher to position him or herself into the work (Glesne, 2006). In qualitative research, it is imperative that the researcher explain and describe the beliefs, values, views, feelings, and assumptions that he or she brings to the study (Norum, 2008). The questions in the qualitative research also sought to discover a true reality behind the greater understanding of the phenomenon that is studied. The perceptions, attitudes, and

processes toward those phenomena can give us an in-depth reality through qualitative research. In this qualitative study, the research aims toward the questions that asked participants their in-depth understanding and experiences toward the subject. The responses of the participants are combined with questions in the field of psychology to understand the true meaning of the research that is conducted, which seeks to identify the relationships between different sets of variables (Glesne, 2006). The difference between qualitative and quantitative research, along with the application of psychology as mentioned at the beginning of the study, will try its best to fulfill the requirements of the study in terms of qualitative research with psychology.

This study researched the first-generation Muslims through a qualitative analysis with open-ended questions directed toward their perceptions and perspectives on the Islamic leadership in America. The research design provided an opportunity to consider all of the issues that are faced by first-generation Muslims, such as: marriage, religion, ethnicity, culture, leadership, financial management, higher education, mentorship, nationalism and discrimination. Many phenomena are not discovered in any previous literature regarding Islamic/Muslim leadership in America; therefore, it was a challenge to find any previous studies on the subject matter of Islamic leadership in America (Sperry, 2012). Interview participants were students at American higher education systems and professionals who were done with their higher education and working as professionals in the field of their expertise. Interview participants were selected from all over the United States to have an equal representation of cultures and lifestyle from the west coast to the east coast and from the north to the south. The participants were from

different age groups, ethnicities, and cultures, with regards to the first-generation Muslim Americans in the United States. Chapter 3 contains a more detailed description of the sample and interview setting.

Ekehammer (1974) considered Aristole as the origin of generational thought process that connects individuals to their environment and to their culture. This research tried to discover the generational gap between the immigrant generation and the first-generation Muslim Americans. This study also explored the degree of adoption of American culture by first-generation Muslim Americans. The first-generation Muslims American adoption to a new culture that is different than their parents' culture is found through this qualitative research. The adoption of any culture by first-generation is not a difficult and fast rule, changes are laws of nature so if Muslim American want to adopt western culture, it is acceptable as long as they do not lose their identity or compromise other values in order to be accepted by others (Rastegar, 2012). It is important, however, for the first-generation Muslim Americans to update their knowledge with the fast changing world and be willing to adapt to the good practices of any culture that benefit the individuals as well as the society. The concept of Americanization found in the first-generation Muslim Americans is the lack of belonging to an immigrant's generation in term of religions, cultural values, and respect for elders. Another aspect of this study was to find out if immigrant-generations are failing the first- and second-generation Muslims American is terms of higher education, social and interpersonal skills, leadership skills, mentorship, and religious practices. The first-generation are having a difficult time to adjust without knowing that they are struggling to find their unique individual identity

(Rastegar, 2012). They are trying their best to follow both the culture of their parents as well as the American culture in order to keep their parents happy as well as find their own happiness following their own unique personality. This has led to the conflict, confusion, anger, and the sense of hopelessness in American Muslims. This effect is due to the lack of leadership involvement by the immigrant's generation in giving the first-generation the right mentorship in the context of their American culture instead of the context of the immigrant-generation culture. Most of the Muslim youth do not share their feelings or peer pressure they are undergoing with their parents because they do not feel that anyone can understand their point of view. This leads to the breaking point, and they end up following non-Islamic values and practices to cope with the peer pressure, cultural, and social identity crisis.

This research sought to find the immigrant-generations' goal in American society toward building community centers and mosques in the United States when no vision exited on building the next-generation Muslim leaders who would be able to guide future Muslims toward the right path. The beautiful Islamic centers provide a place for Muslims to pray and congregate for marriages and funeral services, but no real effort exists toward building the young mind and body in unlocking their inner and outer potential in Islamic community centers. Immigrant Muslims believe that American Muslims are lost in their identity due to the lack of extended family and cultural support; however, the true reason is because they did not receive proper guidance from elders who were supposed to be their role models (Sperry, 2012). As an immigrant to a new country, the main responsibility is to feed the family and provide other physiological

needs and benefits (e.g., water, food, shelter, safety, etc.). The self-actualization is far from the context being involved in the leadership, social needs and other self-esteem recognition building responsibilities (Maslow, 1970). Many first-generation American Muslims believe that Islamic centers and community centers were given to them by the immigrant-generation in the form of tailor-made old generation way of life that is neither attractive nor satisfying for the American born and raised generation (Sperry, 2012). Due to that reason, the American first-generation Muslim Americans may succeed in academics, but in comparison to American youth, they are left behind in many other skills (e.g., social skills, effective decision-making) that prevent them from feeling accomplished (Rastegar, 2012). This also creates the feeling of shyness in many activities and leads to isolation from the main stream of other American youth.

The immigrant generation failed to integrate the American Muslims with traditional religious knowledge as well as American popular culture themes. This led to the first generation creating a dichotomy between religious and American society rather than a fusion of the two. The community service and volunteering can not only help the community level, but it can also help the youth to understand the values and practical hands-on experience while keeping their values. This dramatically will help the first- and second-generation Muslim Americans to participate in volunteer programs and be able to integrate into the American culture and leadership values with hands-on experience. Another major problem that has emerged in the past decade is having Islamic recreational centers that further isolate American Muslims from understanding the culture and applying their leadership skills. The immigrants' generation adopted the

isolation route in some aspects from American life style, and they thought that by, applying the same model to the American Muslims, it would help them to maintain their culture and values. The Muslim community needs to collaborate with local sports leagues to join Islamic recreational centers and have a joint program that will help our youth as well as help non-Muslims to understand the values and culture of Muslims.

Another challenge faced by Islamic centers and Muslim organizations is the religious medium of the citizens in following certain practices without any disagreement or issues (Khan, 2004). The Islamic centers and Muslim organizations are wasting time and money over Islamic rituals that teach Muslims the proper way of dressing, eating halal food, gathering of men and women, and marriages. These minute issues and rituals prevent American Muslims from adapting leadership values because they focus the attention away from real issues facing American Muslims, such as drugs, pre-marital sex, respect of elders, motivation to accomplish a goal in one's life, and properly building one's character (Kays, 1993). These rituals and different religious methodologies are becoming a challenge for first-generation Muslim Americans because it seems that the American Muslims are looking for their own rituals and traditions to describe them while staying away from immigrant-generation Muslims' methodology and rituals. The questions that arise from this research are the meaning of a "Good Muslim" and where first-generation Muslim Americans stand in this definition. Many great scholars and Imams are present in the American Islamic community centers and Muslim organizations, but most of them came from their native countries or have received Islamic knowledge from their native countries. This might fulfill the need of the

immigrant's Muslim generations, but they failed to connect with the American Muslim generation. This research focuses on the whether failure for the American Muslim generation due to the immigrant generation by not encouraging the youth to get involved in leadership roles in Islamic centers/organizations and creating an attractive atmosphere where youth will want to surround themselves. This research intends to investigate new and innovative ideas exist that can help guide American Muslims on the correct path and transform them into effective leaders (Khan, 2004).

Another challenge that is faced by Muslim organizations is finding the right people for the right job in assignment to Islamic community centers. This study also will explore the intellectual development of Islamic leadership from the 1980 to 2012 on how much the development has taken place in the context of first-generation American Muslims. The communication and linguistic skills of leaders in many Islamic communities should be new, unique, and should incorporate diverse experiences that were not allowed by the immigrant-Muslims in America. This research gives credit to the immigrant generation for its countless sacrifices of building a foundation of Islamic centers.

Conceptual Framework

In *21 Irrefutable Laws of Leadership*, John Maxwell sums up his definition of leadership as "leadership is influence - nothing more, nothing less". This moves beyond the position of defining a leader to looking at the ability of the leader and how they influence others. Indirectly, it also builds in leadership character, since without maintaining integrity and trustworthiness, the capability to influence will disappear.

Leadership inspires and motivates followers to accomplish significant objectives and involves effective management at a deeper level (Leonard, 2003a). The word *transformation* is defined as a, "change in form, appearance, nature, or character" (*Webster's Universal*, 2001, p. 835). Judge and Piccolo (2004) provided a very accurate and simple concept of the term *transformational* by stating that "transformational leaders offer a purpose that transcends short-term goals and focuses on higher-order intrinsic needs" (Judge & Piccolo, 2004). Anyone who uses the transformational leadership in their research will come across the word "charisma" very frequently, because "charisma" is defined as "the degree to which the leader behaves in an admirable way that causes followers to identify with leaders" (Judge & Piccolo, 2004, p. 755). Weber (1968), the first researcher to discuss the influence of charisma on leadership, states that great have a "gift" that sets them apart from their peers and allows them to accomplish great and monumental tasks. Although Weber (1968) does not mention the transformational models like those stated in this dissertation, he is credited for opening the door for further leadership research. The concept of transformational leadership in this research is defined as a process that changes and transforms individuals (Northouse, 2010). Northouse (2010) suggests two kinds of theories or models of leadership: trait and behavioral. One group, predominant until the mid-1970s, focused on the characteristics or behaviors of the leader or the followers in the context of leadership, this was the "trait" style approach to leadership. The second group focused on the relationship between leaders and followers, with models such as "leader-member exchange theory," "team leadership," "transactional" and "transformational leadership"

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(Kays, 1993). The emergence of the transformation approach to leadership began with a work by Jame MacGregor (Burns, 1978). Northouse (2010) explained that leadership is a process where a leader effects, and is affected, by their followers who have the ability to get people to want to change, to improve, and to lead. This involves assessing members of communities, satisfying their needs, and valuing them. Northouse (2010), states that in 39 studies of transformational literature, individuals who exhibited transformational leadership were more effective leaders with better work outcomes, this was true for both high- and low-level leaders in the profit and nonprofit sectors (Northhouse, 2010). It would therefore be advantageous for leaders in the Muslim organizations and communities to apply the transformational approach in their non-profit organizations. The final transformational factor regards individualized consideration. According to Kays (1993) the leaders is basically a coach in process and it is their job to make connections with their community members to help their followers self-actualize.

Bass (1985) model examines that leadership is a dichotomous variable and may exhibit the participant's responses to simultaneously match with the characteristics of both the transformational leadership style and transactional leadership style. The Avolio and Bass (1995) model highlights nine factors that are covered in a wide range of multifactor leadership aspects and are formatted in open-ended question styles, including questions related attributed idealized influence, behavioral idealized influence, inspirational motivation, intellectual stimulation, individualized consideration, contingent reward, active management-by-exception, passive management-by-exception, and laissez-faire leadership (Avolio & Bass, 1995).

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The concept of a leadership model of Immigrant- and First-generation Muslim Americans that includes leaders, followers, and relationship focus has been an ongoing search for the past three decades (Kays, 1993). This current study used previous models by Avolio and Bass (1995), Burns (1978), and Bass (1985) to create a Muslim leadership model based upon this this research and review of literature. This new, transformational-leadership style, model will be ideal for Muslim communities in America because of its focus in leaders' preference of leading by charismatic use of empowerment, inspiration, and focus (Barker, 2007; Bass & Avolio, 1990). The goal of previous transformational leadership models is to focus attention, resources, and ideas on followers by appealing to their contribution to an organization by providing an environment of trust, respect, and purpose (Bowman, 2005; Gialamas & Pelonis, 2009; Wis, 2002); this new model will use similar principals.

Servant Leadership

The concept of servant leadership is for the leader to devote themselves to serving the needs of members within an organization, focus on meeting the needs of those they lead, develop employees to bring out the best in them, coach others and encourage their self-expression, facilitate personal growth in all who work with them, and build a sense of community and joint ownership (Autry, 2001). The servant leaders are known to be effective because the needs of followers are very well looked after that they reach their full potential and perform at their best.

Servant leadership is a very popular model developed by Robert Greenleaf (1991). The servant leader sustains the people he/she leads, which imply that employees

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or members of the organization are an end to themselves rather than a means to an organizational purpose or bottom line (Autry, 2001). These leaders are strongly people-oriented because they possess characteristics like deep commitment, understanding and emphasizing with others, and healing relationships with people who are emotionally collapsed (Rúiz, Martínez, & Rodrigo, 2010). For long-term use, these leaders possess skills to foresee likely outcomes of future situations by understanding the past and present, they understand issues involving ethics, power, and conceptual thinking (Rúiz, Martínez, & Rodrigo, 2010). Servant leadership is meant to replace command and control models of leadership and to be more focused on the needs of others (Autry, 2001). Building on the work of Greenleaf (1991), Spears (2004) listed ten characteristics representing a servant leader: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment, and (j) building community. Russell & Stone (2002) reviewed the literature on servant leadership, distinguishing such leadership into two broad categories: functional and accompany attributes. Functional attributes includes having vision, being honest, trustworthy, service oriented, a role model, demonstrating appreciation of others' service, and empowerment. In term of accompany attributes, servant leaders are described as good communicators, credible, competent, encouraging of others, teachers, and delegators. In general, the limited empirical research on servant leadership has shown that it is positively related to followers/members satisfaction, their job satisfaction, basic work satisfaction, caring for the well-being of community members, and organizational commitment. Joseph and Winston (2005) examined the relationship

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between employee perceptions of servant leadership and organizational trust, and reported a positive relationship with both trust in the leader as well as trust in one's organization. Washington, Sutton, and Field (2006) examined the relationship between servant leadership and the leaders' values of empathy, integrity, competence, and agreeableness, and reported that "followers' ratings of leaders' servant leadership were positively related to followers' ratings of leaders' values of empathy, integrity, and competence" (p.700).

One aspect of the current framework is to look into servant leadership styles in the Islamic community centers and organizations. In the 14th and 15th centuries, religion and philosophies coexisted with one another as given the example in the Biblical text that shows evidence of Jesus giving instructions on the qualities of a leader, the role of a leader, and on issues of power (authority) in leadership (Sendjaya & Sarros, 2002). In modern times, a "servant" is described as "one who is under obligation to work for the benefit of a superior and to obey his or her commands" (Oxford English Dictionary, 1993, p.1643).

The concept of servant leadership is for the leader to devote themselves to serving the needs of organization members, focus on meeting the needs of those they lead, develop employees to bring out the best in them, coach others and encourage their self-expression, facilitate personal growth in all who work with them, and build a sense of community and joint ownership (Autry, 2001). The servant leaders are known to be effective because the needs of followers are very well looked after that they reach their full potential and perform at their best.

Research conducted on leadership styles have used a variety of different measures, with some studies that have used four-player group coordination games (Brandts & Cooper, 2006; Coats, Gronberg, & Grosskopf, 2009; Weber, Camerer, & Knez, 2004). O'Gorman, Henrich, and Van Vugt (2009) had individuals play a coordination game in which they decided to either go first (leaders) or wait until being asked to go first (followers). Evidence of servant leadership was observed in these games when the leaders were given the opportunity to punish free riders, followers who were gaining monetary incentive by playing the game but who were not participating, they instead increased cooperation with them. This decision came to the cost of the leader because while the other group members continued to receive money, the leaders received less money. Similarly, Gillet, Cartwright, and Van Vugt (2010) had individuals play a weak-link game where each player picks a number between 1 and 7 and earnings depend on the number the players picked as well as the lowest number picked in the group. In one condition, a leader was present for the group and the followers picked the same number as the leader to maximize rewards. The results of the study found that when a leader was present, profit for the followers increased, but leaders earned less than followers. It is stated that if a leader earns less than followers, but followers perform better than they would have without a leader, then this is the definition of servant leadership (Wilson, Van Vugt, & O'Gorman, 2008).

Diffusion of Culture

When discussing the spread of information from leaders to followers, Rogers (2003) mentions two systems of diffusion: centralized and decentralized. A centralized diffusion system is based on a one-way, linear model of communication where a representative on top of a hierarchy informs lower members (change agents) who influence opinion leaders that influence adopters. This is a traditional diffusion system where information spreads from one or more people from the top of a hierarchy to the bottom through the proper chain of commands. This model is used to explain the Ryan and Gross (1943) hybrid corn study that found that as soon as one set of farmers adopted hybrid corn, other farmers followed at an exponential rate. In explaining the hybrid corn study, when a farmer possessed a unique sense of knowledge that challenged traditional crop techniques, other, less-knowledgeable farmers followed until the very bottom chain of commands included a person who had no knowledge about farming but had heard that hybrid corn was a sustainable crop. Schön (1963) criticized the theory of the centralized diffusion system because it assumed that innovates originated from a centralized expert source and failed to acknowledge other representatives in the chain of command that might have had an influence. The decentralized diffusion system is congruent to Schön's (1963) argument because rather than being managed by technical experts, it is managed by individuals who create and share information with each other through a horizontal network of associations (rather than a vertical network).

Autocratic and Democratic Approaches to Leadership

Two behavioral approaches to leadership have been studied: autocratic leadership and democratic leadership. In an autocratic behavioral approach to leadership, the leader is the central authority figure and mandates all forms of power, decisions, rewards, and punishment. The leader does not have trust in the subordinates and imposes decision rather than delegating tasks; motivation of the leader is by threat and there is little communication with the subordinates working together a team (Daft, 2011; Dahar, Faize, Niwaz, Hussain, & Zaman, 2010). In the democratic approach to leadership, the leader gives their power and authority status to the subordinates who then take the responsibility of making all of the decisions. The leader in this approach has full confidence and trust in their subordinates and allows them to make decisions by themselves; team motivation is through achieving a goal set by combined ideas (Daft, 2011; Dahar et al., 2010). Lewin (1939) conducted a study on a group of children by having the leader of the group use either an autocratic or democratic behavioral approach to leadership. The results of the study revealed that the group that was working with an autocratic leader worked productively only when the leader was present to supervise them, but the group also felt uncomfortable and hostile with the "micromanagement" style of their leader. The group that was working with the democratic leader performed almost the same as the group with the autocratic leader, but this group performed well even when the leader was not present, and felt positive rather than hostile with their leader's method of managing. With the democratic approach to leadership, the leader supervised the group when they needed assistance but left them alone to work by

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themselves when the group needed freedom to use creativity (Lewin, 1939). By using this approach, the group was able to sustain themselves under difficult times and became used to working without the leader's assistance with every situation. This matches the well-known axiom: "Give a man a fish and he eats for a day, but teach a man to fish and he can feed himself for life".

In a more recent study, Nosike and Oguzor (2011) examined the preference of leadership style of school principals in Nigeria. The study found that both males and female principals were involved more with the democratic style of leadership than autocratic because of its highly praised method of consulting with other staff members, its "close-knit" involvement in the processes of decision-making, and because of its sense of belonging that motivates employees to work more efficiently. In relating leadership styles to Muslim countries, Dahar et al. (2010) measured the impact of autocratic and democratic leadership styles on academic achievement in Pakistani secondary schools and found that both styles of leadership had a positively significant impact on academic achievement for science students, but only the democratic style had a significant impact for arts students. Evidence of past research (Daft, 2011; Dahar et al., 2010; Lewin, 1939; Nosike & Oguzor, 2011) has shown that a democratic style of leadership will serve the First-generation American Muslims better than an autocratic style of leadership, and the current study seeks to find which leadership style is currently in use. If Muslim communities in America are using an autocratic style of leadership, then that will provide an explanation for why the Immigrant-generations and First-

generations' mindsets, values, and priorities are very different; the Immigrant-generation is forcing the First-generation rather than assisting them with their problems.

Ethical and Moral Behavior in Marriage

When an individual thinks about a marriage partner, they usually have a set of characteristics or traits that they want their partner to possess. Past research (Fletcher, Simpson, Thomas, & Giles, 1999) has found that trait description usually falls into three categories: warmth/trustworthiness (e.g., understanding, supportive), attractiveness, and resources (e.g., money, good job). Men have also been known to rate the importance of physical attractiveness in a potential future mate as more important than women (Easwtwick & Finkel, 2008).

In combining marriage and leadership, most leadership models (Manzoni & Barsoux, 1988, Vertical Dyad Linkage Model; Liden, Wayne, & Stilwell, 1993, Leader-Member Exchange) do not have face validity when trying to apply them to marriage frameworks; however one model is able to coexist in both the business and marriage sectors. Zauderer (1992) outlines two styles of moral leadership: ethical and unethical. Ethical behaviors in marriage constitute to an act that brings benefit to both parties, even in cases when one party might benefit from taking part in an act that the other party is unaware of (Mobley, Gessner, & Arnold, 1999). For example, when a wife has the opportunity to have an extramarital affair with her boss that might result in her promotion, she will decline such an offer even if her husband does not find out because she will feel guilty (Eastwick & Finkel 2008). The ethical leader is one who possesses humility, is honest, takes responsibility, shows courage to stand up for what they believe

is right, and maintains concern for the greater good. The unethical leader, in contrast, is one who is arrogant, practices deception; shift blame to others, diminishes others' dignity, and withholds help and support. This model can be applied to Muslim marriages.

It is known that Muslims living in individualistic lifestyle in western countries have significantly increased within the past few years due to a variety of issues, including: communication problems, lack of love or affection, lifestyle differences, unmet emotional needs, and career and role issues (Cleek & Pearson, 1985; Davis & Aron, 1988; Dolan & Hoffman, 1998; Gigy & Kelly, 1992; Kitson & Sussman, 1982). In countries like Russia and Poland, the main reason for divorce is adultery and alcoholism (Lobodzinska, 1983; Moskoff, 1983), while a lack of financial support and physical violence are prevalent reasons in Pakistan and India (Merchant, 1992; Pothen, 1989). The more recent trend in divorce, however, is the adoption of Western culture that values independency and education. Israeli has transitions from a very conservative, traditional society characterized by a strict family structure to a more liberal, urbanized traditional society where citizens have been exposed to a Western style of living (Haj-Yahia, 1995; Smooha, 1989). Other studies (Merchant, 1992; Moskoff, 1983; Pothen, 1989) have found that infidelity have caused a large percentage of divorces, due to the husband's extramarital affair in some cases and the woman's extramarital affairs. An explanation of infidelity and adapting traditional cultures can be categorized as a deviation from religion, because Islam is a very conservative religion that views any innovation (whether good or bad) as *haram* (Yusuf Ali, 1977). Islam, similar to most

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religious texts, emphasizes the importance of regulating and maintaining ethical behavior in terms of oneself and when dealing with others (Yusuf Ali, 1977). It is logical to assume that as more Muslims begin to deviate from the conservative religion of Islam and become more liberal, they will also deviate from proper ethical behavior. This research will seek to find whether first generation Muslim Americans possess characteristics of ethical or unethical leaders.

Generational Gap

The first volunteer wave of Muslim immigrants arrived in America after World War II. These Muslims were of Arab descent (Syria, Lebanon, Palestine, Yemen, etc.) and they formed communities, shops, and mosques in major concentrations of Boston, Detroit, Chicago, and New York (Gardell, 1994; Leonard, 2003b; Levitzion & Hopkins, 2000). Until 1910, most Arab immigrants were classified as "White", similar to British, French, Italian, and Irish immigrants (Esposito, 1998; Lincoln, 1989). South Asians (i.e., Pakistani's, Indians, Bangali's) began immigrating to the United States in the early 1900's, but it was a change in immigration laws in 1965 that resulted in the largest wave of South Asians (Esposito, 1998; Gardell, 1994). Most of these immigrants were highly skilled in areas of medicine, engineering, business, and architecture, and worked very hard to find jobs related to their experience (Haddad & Lummis, 1987; Lincoln, 1989). When these Muslims achieved success in their careers and had a sustainable life income, they raised children in America and provided them with material objects that the immigrants could not afford when in the same situation. These children, the First-

generation Muslims Americas, grew up in a Muslim household in America and were thus referred to as "American Muslims".

Esposito (1998) contrasts the idea of "American Muslims" to "Muslims in America". "Muslims in America" refers to the wave of immigrants that migrated from their home country to America but who hold the values and traditions of their home country. When arriving to America, these Muslims gathered with other Muslims who were of their own ethnicity and formed close-knit communities. "American Muslims" were born or raised in America and assimilated with other "American Muslims" who were of the same ethnicity as them but who also identified themselves more with the American culture when discussing films, music, and food.

First-generation and Immigrant-generation Muslims are of the same religion and have roots from the same country, however their culture and values are very different. One theory that that can be used to explain the difference between these two generations is their age groups. Zemke, Raines, and Filipczak (1999) identify four different generations that are currently in the workforce: Traditionalists and Veterans (born 1922-1945), Baby Boomers (1946-1964), Generation Xers (1965-1980), and Millennials and Generation Yers (1981-2000); each one of these groups are associated with a key characteristic. Traditionalists and Veterans are associated with characteristics of hardworking and being financially conservative, Baby Boomers are characterized as being creative and rewriting the rules, Generation Xers are characterized by spending time with their families and seeking a work/life balance, and Generation Y & Millenials are characterized by having high expectations for themselves that includes early

achievements, rewards, and recognition for hard work. In terms of structure, Veterans prefer discipline and consistency, Boomers view structure as being negotiable for what they need, Generation Xers want flexibility in their needs as well as time to pursue their own interests, and Generation Yers are not happy with restrictions and want more flexibility.

Danielsen (1999) reports that a young women in her late 20's recently graduated in a professional degree in a medical field and was assigned to supervise a senior Physician Assistant (PA) who was in his mid-40's. The women claimed that it was difficult for her and the PA to develop a positive "teamwork" attitude because he compelled to see every patient before they left to overview their medical charts, a process that took time away from seeing newer patients. After her supervisor realized that the relationship between the lady and the PA was not working, he assigned her to work with another physician who as 10 years older than her; the two developed a great relationship with each other. Danielsen (1999) asks that as new generations enter the workforce and "boomers start to hit retirement age, what [will happen] to the other generations and their importance in understanding the medical workforce?" (p. 24). If a mere difference in age groups can create an unorganized and uncomfortable work environment, then a combination of mixed-age and mixed-values should create an even larger conflict.

In defining cultures, Eastern countries like Asia and India have a collectivist culture while Western countries like America, Canada, and the United Kingdom have an individualistic culture (Kurman, 2001). People from individualistic cultures emphasize

success and achievements on individual goals and aim at improving their personal and work lives. Collectivist cultures, in comparison, emphasize more group values and aim to improve their family lives (Hofstede, 1996). These two different cultures used to exist independently in their own realms, as people from collectivist cultures would work towards career paths that would bring their parents satisfaction and people from individualistic cultures would work towards career paths that would bring themselves satisfaction. Rather than spreading collectivist values to the West, individualistic values are instead spreading throughout the world, including in countries that have been well known to possess a collectivist culture (i.e., China). Sun and Wang (2010) surveyed a sample of 2,350 respondents from Shanghai, China across four generations (ages of 14-18, 19-34, 35-50, and 51 and over) to find whether there was a shift from a majority "collectivist" culture to an "individualistic" culture. The results showed that the youngest generations had adopted modern, secular, Western values instead of keeping their previously held traditional, conservative, Eastern values. The younger generations were also found to be more individualistic than older generations and were more likely to live according to their own lifestyles regardless of what others thought.

Muslim-Generational Leadership Model (MGLM) Model

By using past theoretical models of leadership (Avolio & Bass, 1995; Daft, 2011; Dahar et al., 2010; Greenleaf, 1991; Kurman, 2001; Rogers, 2003) and understanding the fact there is not a current model of leadership for Muslim Americans, a new model is proposed to guide First-generation Muslims Americans to a successful future. This new "Muslim Generation-Leadership Model (MGLM)" proposes that a First-generation

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Muslim American occupy the leadership position of a current Immigrant-generation Muslim (e.g., Vice President, Secretary) in Islamic organizations in the United States (e.g., Islamic Society of Greater Houston (ISGH)).

One of the most important concepts of this model is adapted from the democratic approach to leadership (Daft, 2011) and the decentralized system of diffusion (Rogers, 2003). Through a democratic approach, a leader gives up their position of power to subordinates who take the responsibility to make all of the decisions in a group. Similarly, a decentralized system of diffusion is one in which individuals create and share information through a horizontal network of associations, rather than a traditional hierarchical, vertical (top-down), system of approach. In the Islamic organizations in America, the Immigrant-generation occupies all positions of power and they want to fulfill any vacant seats in their organization to other Immigrant-generation members. The MGLM proposes that by fulfilling a vacant seat by a First-generation Muslims will foster a democratic, decentralized approach of leadership. When a First-generation is in a leadership position, they will learn the process of how the system functions and will recruit more First-generation Muslims to occupy positions in Islamic organization; this will save the future generations from being completely lost. Unlike the current hierarchical system that currently exists where board members selfishly care only about their position of power and try to stay in that position for as long as they can, the MGLM will use a servant leadership approach (Greenleaf, 1991) where the new leaders will sacrifice their own well-being to help their followers improve to increase their positions. When a current First-generation Muslim occupying a leadership position, then other

First-generation Muslims will be more willing to pay attention and follow orders because they will be able to relate to the new leader. A Generation Y'er will be able to relate to a fellow Generation Y'er better than a Generation Xer (Zemke, Raines, & Filipczak, 1999) because of their upbringing in an individualistic culture from a collectivist family (Kurman, 2001). If this model is implemented and it works well, then similar to the Avolio and Bass (1995) model, it will be able to be applied to a wide range of leadership areas, including: Islamic schools (i.e., Madrassas), university organizations, and other religious clubs.

It is theorized that when members of the first generation have the responsibility of speaking with the Immigrant-generation to make decisions of construction, events, and money management, then they will become more mature. The mentorship and guidance that the first generation receives from the Immigrant-generation can also help play a key role in preparing future leaders for Muslim American communities and organizations. This model does not propose that the entire board be run by First-generation Muslims, but that the first generation will be able to become exposed to aspects of decision-making, guidance, and mentoring so that they will be able to lead the future generation. If first generation Muslims does not currently respect the immigrant-generation, then there is no evidence that the First-generation will have respect for other authority figures in the future, even if the authority figures are born in America. The only way for the Muslim community to succeed in terms of Islamic legality and customs is for the leader of a Muslim organization to be a first generation Muslim. Aspects of this

model are implemented into open-ended questions for research participants to see if the first generation Muslims currently has proper guidance.

It has been found that servant leaders sacrifice their own well-being for the rest of the group (Gillet, Cartwright, & Van Vugt, 2010; Wilson, Van Vugt, & O'Gorman, 2008), but whether Immigrant-generation Muslims do the same task for First-generation Muslims is in question. This study will survey First-generation Muslims to explore whether Immigrant-generation leaders are categorized as servant leaders who sacrifice themselves for the well-being of the future generations.

2. LITERATURE REVIEW

In the United States, there is a large organization known as the Muslim Students Association (MSA). The national organization is comprised of voluntary members whose job is to oversee the duties and conflicts of the regional organizations (Muslims Students Association National, 2012). The national chapter is split into several regional sub-chapters in the Northern, Eastern, Western, Mid-Western, and Southern parts of the United States. Each regional chapter contains several individual chapters that are housed on different college and high school campuses (Muslims Students Association National, 2012). Within each chapter, there is a hierarchical structure of officers exists that begins with the MSA members on the bottom, then moves to the treasurer and social officer, along with the vice president, and then the MSA president at the top (Muslims Students Association National, 2012). The duty of the president is to delegate duties to the officers in order to achieve a common goal (Muslims Students Association National, 2012). Because this is a Muslim religious organization, all officers and members are expected to adhere to Islamic principles (e.g., pray five times a day, fast during the month of Ramadan, respect elders, refrain from profanity, refrain from speaking bad about anyone) and abstain from both major and minor sins (e.g., lying, backbiting, consumption of alcohol, intoxication of drugs, girlfriends/boyfriends, sexual relations with the opposite sex) (Muslims Students Association National, 2012). Students who become members of MSA do so because they want to increase their knowledge about Islam, they want to become better Muslims, or because they want to educate others on

Islam. There are stereotypes about the organization that few MSA students not trying to learn more about Islam so they can be better Muslims, but they are using the network of Muslims to find girlfriends/boyfriends or to find people who they can go to the nightclubs. The entire purpose of the MSA is defeated and this is not due to the insubordination of the organization's president, but it is due to the elder generation who did not teach their children how to become effective leaders.

Religion and leadership often have become a purpose of human existence. The relationship between leadership and religion, along with the presence of God, has existed for many years in human history. The concept of leadership, however, has still not been described in detail in terms of religion. If we look at the Islamic concept of leadership, we can give the example of a Prophet, or companions of the Prophet, who govern either cities or countries. Or if we look at Christianity, we can look at the Roman empires and the battles they have fought for existence as well as the governments. But the question that arises is whether leadership shapes religion or whether religion shapes leadership. All individuals have their past and present experiences and knowledge within themselves to carry on different tasks regardless of whether they are in a leadership role or a religion role (Shepherd, John, & Striphas, 2006).

The current study will examine the relationship that influences Muslim leadership in America in the context of religion and personal development in terms of first-generation. This study also will investigate the important components that either help weaken the current leadership qualities of first-generation Muslim Americans, particularly the youth. This literature will help to understand whether a bond exists

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between leadership and religion in America. Also this literature review will help discover the role of the immigrant generation in developing first-generation American Muslims in leadership and religious values. The literature review will seek to uncover gaps and opportunities that were missed by the immigrant-generations to help the first-generation American Muslims to succeed in their current roles. No study to date has conducted qualitative research to uncover links between leadership and religion in Muslim first-generation Americans, therefore the current literature review will use concepts and theories from other social science fields, including: psychology, philosophy, sociology, and communication. This also emphasis the importance of the current study so that future scholars can use this research and conduct further experiments to find whether other variables exist in this relationship.

The nature of the relationship between the immigrant and first-generation Muslim Americans has both positive and negative experiences in terms of leadership (Griffin, 2009). In order to understand this relationship, we must realize that there exists more than a covenant establishment of shared culture and religion commonalities (Berger, 1998). For example, the first-generation Muslims were born in a household where they have experienced their parents speaking the native language, listening to their native music, and cooking food from their country. In terms of religion, the first generation have learned from their parents to pray daily prayers, fast during the month of Ramadan, attend annual Eid Al-Fitr religious holiday prayers, and abide by the customs and manners that are emphasized in religion (e.g., refrain from using vulgar language/curse words, speaking to the elderly with respect, visiting the sick, etc.).

The relationship between the immigrant generation and the first-generation are based on the activities, involvement, and initiates taken by the immigrant-generation to help shape the lives of first-generation Muslims in terms of leadership, religion, and academics. This can serve as a measuring stick for the first generation as to where they are today and be able to assess the future roles that they will play in their communities as well as the business sector (Griffin, 2009). Shepherd, John, and Striphas (2006) explained the significance of the bonds and relationships created through mutual understanding of two different generations living at two different times in two different cultures. He further explained the relationship and the communication that occur within them as a pathway shaping the young generation through the interaction with the elders knowing the cultures and sensitivities that the younger generation face in America (Shepherd, John, & Striphas, 2006). Shepherd (2006) believed that, as we communicate, we share ourselves, our person and "the significance of the experience of one another that we share--each of us becoming more, not by our actions alone, but because of our interaction" (p. 25). This illustrates the importance of proper communication and interaction between the immigrant and first-generation Muslims. Because the immigrant generations have experienced a different set of values from a different culture, they cannot tell the first generation to abide by the same rules that are represented in their native country because the first generation were born in the United States which functions on different criteria. For example, the immigrants might tell the youth not to have close relationships with the opposite gender because religion prohibits intimate relationships and also because, in their home country, it is out of the norm to display

these affections publicly, but when the first generation are raised in the United States, they adopt the United State values that encourage these relationships. The communication channel between the immigrants and youth is not stable. For the Muslim community, a need exists for both of these generations to indulge in a process of knowledge sharing between each other in terms of their cultures, language, and religious values to bring awareness of each other to stimulate and redefine the method of communication between the two generations and how they view each other within their own perspectives; this is how there can be success in terms of communication can exist (Griffin, 2009; Shepherd, John, & Striphas, 2006). Without good intention from the Islamic religious point of view, the relationship cannot be shaped, and if that is the case, there will be a failure of leadership. The immigrant generation has the clear ability to determine who plays the role of the life of first-generation Muslim Americans who have no clear role models. This damages the relationship and translates into failure of Muslim leadership in America. Given the influential nature and status of the immigrant generation in terms of leadership, there is potential for a positive driving force to develop the first generation, but because the immigrant generation is unable to fulfill these values to the maximum ability, the process of positive change is derailed.

Muslim leadership also has failed in the field of academia when it comes to first generation Muslim Americans. Many of the immigrant generation are able to earn their highest degrees in different fields of study, including academia or working in the industry (e.g., engineers, doctors, business, etc.). Those who have stayed in academia have not mentored the youth in trying to help them gain acceptance into a Master's or

Ph.D. programs. Even those students who had the potential to go to college were not mentored by the immigrant generation. In some instances, the immigrant generation in academic positions has had the opportunity to bypass certain requirements so that students will be able to enter a graduate program, but even this task the immigrant generation could not do because of its lack of leadership skills. A need exists for a particular type of interaction and mentorship for the growth and success for academia, interpersonal development, and interpersonal communication skills (Barnard, 1938). The significance of the immigrant-generation as professors establishing a way to not only encourage the youth in entering academia in being their chair members or providing scholarships that will help them in getting into graduate school. Barnard (1938) emphasized the concept of relationship in terms of leadership as serving the highest purpose of affecting individual potential, in terms of guiding and formation of one's character, not only in the personal lives of the first generation but also in academia. If the immigrant generation had played a role in helping the first generation unlock its potential and encouraging them to pursue higher education past undergraduate studies, and then there would be more Muslim scholars in academic positions. With an increase of Muslim scholars (i.e., Professors, research scientists) working in the United States, be a higher circulation of ideas will exist, and this will lead to power to lead the future generations. The potential to mold and affect are keys of effective mentoring and interpersonal communication in terms of academia, leadership, and self-development that are in dire need in this time in Muslim communities in the United States (Barnard, 1938).

According to Chiswick (1996) interpersonal communication affects interpersonal relationship that influence the communicative activity of those involved in them. Relationship with any religious or generational group relies on communication in order to be more productive and grow stronger between two entities. In order to develop a generation, in-depth personal communication skills are required to evolve leadership (Altman & Taylor, 1973). The benefit that was not provided to the first-generation Muslim Americans requires the mentor and the mentee to develop a close relationship that has to established between verbal and nonverbal communication (Deutsch & Spencer, 2009; Rhodes & DuBois, 2008). In a Muslim community in the United States, interpersonal communication needs to be improved in order to save the future generations. An urgent need exist to establish proper communication channels through relationships (Rhodes & DuBois, 2008).

The social penetration theory explains that communication penetrates deep into community settings (e.g., religious community) where people seek guidance and mentorship; this either can help grow or hinder future generations. Gelfand, Erez, and Aycan (2007) quantified these behaviors in an interpersonal economy in which was all stock of the relational value of others we meet. The first-generation have multiple layers of traditions, values, feelings, and beliefs about the world and about themselves (Gelfand, Erez, & Aycan, 2007). In and Islamic community, people take the concept of a relationship very seriously to the point that it becomes so in-depth that we ignore some of the values and concentrate only on the relationship. This can sometimes become a self-disclose that might not align with others' values without knowing anything of the

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person's culture and background in terms of values and harm the concept of relationship and most of the time these individuals get labeled in Muslim communities to what they have disclosed to others about themselves (Gelfand, Erez & Aycan, 2009).

Throughout the past three decades, leadership has not evolved socially throughout the Islamic centers in the United States, where the youth have a place to develop good skills. This lack of effort has led the first-generation youth to seek leadership and need for mentoring outside of their community. Only a very few amount of studies, quantitative and qualitative, exist in the United States that measure effects of immigrant leadership qualities into the first-generation born in the United States Americans. This research has taken the initiative to bring qualitative data where improvement is needed. One can argue that the Islamic community does not have a need for these issues, which explains the lack of research conducted on this topic, and which also emphasizes the importance of this research. The current study shows a dire need in the upcoming future for these "real life" issues (Buunk & Schaufeli, 1999).

Past literature reviews also show involvement of leadership in terms of mentor has been indicated to decrease in first time adolescent drug use and other social issues by almost half (Freud, 1955). Sparrow (2005) discovered that individual involvement and participation in the leadership activities in their community help the relationship of the adolescents. These adolescents have reported "significantly better outcomes of the domains of education and work (high-school completion, college attendance, employment), mental health (self-esteem, life satisfaction), problem behavior (gang membership, fighting, risk taking), and health (exercise, birth control use)" (Rhodes &

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DuBois, 2008, p. 254). Most of the issues that have been mentioned by Rhodes and

Dubois (2008) might not apply to first-generation Muslim Americans due to the fact that

the first generation living by the strict rule of the immigrant generation and still exists a

limited exposure to culture still exists. But as shown in other studies, with more Muslim

generations to come, these problems will increase and will be seen as more common.

This explains why there is an important need to work on the mind-set, goals, attitudes,

and values of first generation Muslim Americans. The three main empirical bodies that

need to be worked on in the aspect of first generation Muslim American leadership

mentioned in other cultures and religions as follows; three basic parameters for first-

generation development exist: (a) social and emotional development, (b) cognitive

development, (c) identity development (Freud, 1955; Rhodes & DuBois, 2008; Spears,

2004).

Social and emotional development can be explained through Freudian

psychology that uses psychosexual development in terms of sexual drive theory (Freud,

1955). Psychosexual development consists of different stages that all individuals go

through while growing up, which affects that person's future personality. The third stage

of development is the phallic stage, occurs from three to six years, which results in the

oedipus complex and the electra complex. The electra complex states that when females

are young, they begin competing for their father's affection with their mothers; this

results in "penis envy" (Freud, 1955). During the "penis envy" stage, the female realizes

that they can never gain the infatuation of their father due to the mother having a

stronger relationship with the father, so the females associate the qualities and traits of

their fathers onto males who are the same age as the female; this leads to females trying to find an ideal husband who is similar to their father (Freud, 1955). Certain females who are fixated in this "electra complex" stage find mates who resemble the physical appearance or personalities of their fathers (Freud, 1955).

Regardless of how absurd this theory might sound, it significantly relates to this research. Some first-generation Muslim female teenagers might be upset about the fact that their fathers are very strict, controlling, and demanding, that they become engaged in relationships with other men who hold the same qualities. A young Muslim teenager who always is being told to cover herself, to behave in a proper "lady-like" manner, and to refrain from speaking to boys might become unstable due to the lack of freedom in her life and might begin engaging in the very acts that she has been prohibited from committing. This Muslim teenage girl might then begin abusing alcohol and drugs, losing her virginity at a young age, and even become attracted to male teenagers who possesses the same "over-protective" characteristics that have been displayed by her father, resulting in an abusive relationship.

Erikson (1950) uses eight stages of psychosocial development to explain how a healthy developing human should pass from infancy to late adulthood; this is the best way to explain cognitive development in first-generation Muslim Americans. The first four stages of development are important; however, identity formation begins in the fifth, adolescent, stage where the crisis is between identity and role confusion. In this stage, the individual tries to establish his or her identity of what kind of a person they are. Adolescents passing through this stage will try different hobbies, change their minds

about different genres of music, and experiment with drugs or alcohol to see whether it fits their needs.

This stage also has individuals taking more risks and behaving in a rebellious way, mostly toward parents and other authority figures (Lewin, 1939). The rebelliousness is explained through the transition period of where the individual is no longer a child and not yet fully grown into an adult (Fowers, Lyons, Montel & Shaked, 2001). The individual wants to make certain decisions, which might not be the most rational and fully thought-out decisions, and they view authority figures as an anchor that prevents them from making these decisions. If first-generation Muslim Americans realize that their identity as a Muslim is to refrain from the "norms" of the United States culture (e.g., dating, listening to degrading music, behaving in a disrespectful way towards elders, etc.), then they will pass through this stage quicker than most individuals because they will not be confused about their identity (Auda, 2008). This again shows the importance of why the first generation Muslim Americans need another first-generation Muslim to act as a role model, in order to prevent the confusion between what the immigrant-generation does and what their peers in the United States.

The sixth stage of development in Erikson's' psychosocial development model concerns love, and the conflict that arises in this stage is between intimacy and isolation. Once people have established their own identity, they are ready to move into the next phase of their life and take the responsibility of another person (Erikson, 1950). Khan (2004) mentioned the lack of mentorship by the immigrant-generation; the first generations are not fully mature and responsible when they enter this stage. The first

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generations still are struggling with the identity crisis because even though they are in their late twenties, they do not know fully who they are. The parents of first-generation are telling them to get married, but the first generation wants to live their lives being single. When they finally get married, they have not had the experience of being responsible and juggling different duties (Khan, 2004). Up to this point in their lives, the first generation individuals always only cared about themselves and what makes them happy; they have not had a role model to teach them responsibility (Khan, 2004). This also explains the high divorce rate in the Muslim community amongst first-generation Muslim Americans. With the immigrant-generation, the values of divorce were viewed as very taboo (Auda, 2008). However, due to the experience of living in America, the first-generation think that if a problem is not working out then they should quit and try again with someone new. Similarly, the immigrant generation has been raised in a society where they value recycling objects, donating materials that they do not need to others and managing money more prudently because money is difficult to earn (Auda, 2008). For the first generation, they have their parents telling them one point of view and they spend time with their friends who present a different point of view. Most first generation Muslim Americans, for example, will want to purchase a new product when their old product is broken abiding by the "American" norm rather than trying to fix their current project abiding by the "cultural" norm. If an individual has a bicycle that is broken, then they will want to purchase a new bicycle rather than following the same values as their parents and fixing the bicycle. This "buy rather than fix" mentality is also spread to motivation; if the first generation Muslims are unable to learn a specific

concept or are having difficulty in a certain subject, they will quit that subject and go to another (Auda, 2008).

The melting pot ideology (Turk, 2006) used in the field of sociology can be used to illustrate identity development. This theory explains that, as people emigrate from their home country to the United States, they leave their individual culture behind in order to fuse with the current culture of their country. In the Muslim community, the first-generation are born into a society where they want to adapt to American values and leave their own values behind due either to embarrassment of their culture or a fear of not being accepted.

Another challenge faced by first-generation Muslim Americans is the concept of spirituality in the Islamic community that defines leadership. The concept of leadership in Islamic communities in America majorly comes from the spiritual leadership of Imams, Sheiks, board members, Muslim Students' Association, and other organizations The question arises, however, how can we define spirituality in terms of ethical leadership (Auda, 2008). After this research, it seems that the leadership has failed dramatically for the first generation Muslims in the United States. The concept of spirituality in Islamic communities is difficult to define because it is something we cannot question and each person defines spirituality differently in Islamic organizations/communities. Palmer (1994) mentioned the difficulty of understanding spirituality in the relationship of leadership. He stated that "spirituality, like leadership, is a very hard concept to pin down. These are probably two of the vaguest words you can find in our language, and when you put them together, you get something even more

vague" (p. 201). Before we explain leadership in the Islamic community, it is necessary to define the concept of spirituality. The best way to describe spirituality is to find a dictionary definition. McKean (2005) defines spirituality in the *New Oxford American Dictionary* as "relating to or affecting the human spirit or soul as opposed to material or physical things" (p. 1635). What is the spirit? The formal definition of spirit is "the nonphysical part of a person that is the seat of emotions and character; the soul; such a part is regarded as a person's true self and as capable of surviving physical death or separation" (McKean, p. 1635).

Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988), a group of professors and students at the Graduate School of Education and Psychology at Pepperdine University, presented a definition of spirituality from a humanistic-phenomenological perspective, and based on the writings. In 1988, they described spirituality as the following: "Spirituality, which comes from the Latin, spirit's, meaning 'breath of life', is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the ultimate" (p. 10).

..Scott (1994) defines spirituality as "the animating force within, a force or energy that is common to all living human beings" (p. 64). In Islam, leadership has different meanings and definitions. The word *tasawwuf* is the most popular word used to describe the science of Islamic spirituality, which in English is translated to *Sufism*. *Sufism* has been criticized by some Muslims has Islamically illegal methods of practicing the religion, due to the *Sufi* belief of "seeing God" and "feeling God's touch." Some people even use

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the term *Sufism* in a derogatory manner and claim that it is distinct and separate from what other scholars recognize as a clear teaching of the Quran. It also should be noted that *Sufism* is practiced mostly in Turkey and other tribal areas rather than highly-populated urban cities. The majority of individuals in America who practice *Sufism* are people from other countries. Due to these mixed thoughts of "Sufism," when a first generation Muslim learns from an immigrant-generation Muslim that *Sufism* is a practical way to apply spirituality in one's life and then is informed by another immigrant-generation Muslim that *Sufism* is not allowed in Islam, there is confusion.

One issue that has emerged from this research in the Islamic development is authentic leadership. Luthans and Avolio (2003) mention some of the authentic leadership from the field of positive psychology, such as Fredrickson's (2001) broaden-and-build theory that informs the steps required in creating a positive leadership development. In Islamic community centers, no creative measures are being used in leadership styles to reach the first-generation youth more effectively. As leaders, the first-generation Muslims can broaden themselves and build platforms that will bring the youth back to the values of Islam. Luthans and Avilio (2003) mention that the leadership development work needs to be based on a deficit-reduction model strategy to discover the weaknesses of the leadership. Individuals can work on these weaknesses to correct them in such a manner that do not deviate the motivation or focus of the leader to develop stronger, productive, and creative leaders for their community.

The concept of authenticity has been around for a long time in terms of religious or political leadership in many philosophical discussions that define the authenticity

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(Harter, Schmidt, & Hayes, 2002). George (2003), talks about authenticity of leadership being practiced in the community setting when publishing his book on this topic. Although this model is towards the academic community, many factors of the model can be used for religious communities as well. Luthans and Avolio (2003, p. 243), define authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development."

The definition in the practical implementation of leadership can be defined in multiple levels that include the leader, the follower, and every member of the Islamic community regardless of their race, gender, and age (George, 2003). But in Islamic communities, the leadership has failed to achieve the role of authenticity. Individuals often are criticized by some members that leadership only acknowledges certain people on a discriminatory discretion (e.g., status, specific nationality, financial, race, etc.) But it is not authentic. For example, some individuals in a leadership position want to choose officers or future leaders who have a certain financial status. At the same time, several scholars (e.g., Cooper, Scandura, & Schriesheim, 2005; Sparrow, 2005) show the need of a balanced process when making a decision, making friends, or leading an Islamic organization, that needs to be guided by internal moral standards that can self-regulate the leadership behavior towards the community approach. Another issue that has risen from this research is that the leadership transparency does not match with the authenticity of the religious leadership in Islamic communities (George, 2003). The

immigrant generation choose to avoid discussing certain topics with the community that they feel are uncomfortable (e.g., drugs, pre-marital sex, alcohol, pregnancy, menstruation) which creates a negative effect for the first-generation Muslim Americans because then they will be forced to learn this information from another source (Gelfand, Erez, & Aycan, 2007). This has led to the first generation Muslim Americans to not be self-aware of their values in terms of their strengths, weaknesses, and how they make sense of people and society in the world. Therefore, most of the first-generation American Muslims have developed their own understanding of authenticity as to which scholar has the correct information.

This has created a dilemma with the validity of religious information that is provided by a religious scholar in the United States (George, 2003), The greater need of this time is not only defining, but creating the authentic leadership in the early stages of a young Muslim community in the United States so that there is no deviation or other validity issues that may derail the learning of the future Muslim generations. The future Muslim leadership not only needs to define the concept of authentic leadership in terms of religious settings, but it also needs to demonstrate the concept of authenticity that relates to different constructs and issues that relate to American society. Furthermore, a dire need to exists examine how Islamic authentic leadership is viewed across different cultures, religious methodologies, and practices all around the United States. The concept of the authenticity is defined positively and equally by the majority of the Muslims in the United States. But the authenticity leadership is not present in a religious setting but also in a political setting. It is very difficult at this point to find leadership

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literature or a model of leadership development that relates to Muslim leadership in America (Auda, 2008). Even more difficult is to find evidence based on leadership that is accepted universally in the United States that the youth can follow not only in one state or region of the United States, but across the world. In the United States, the question that arises in Islamic communities is whether the current leadership has the skills to lead the next generation and whether those skills are born or made.

The immigrant-generation Muslims came to the United States from a country that was led by a dictatorship; therefore an opportunity for the immigrants to obtain a leadership position never existed (Spears, 2004). When coming to United States, the immigrant generation realized that they have the chance to be in a leadership position and voice their opinions, so they took advantage of this opportunity. While holding the position of a leader in their Islamic community centers, the immigrant generation became used to the stability that they created that they were unable to see that the youth were suffering. Instead of granting a first-generation Muslim American the chance to occupy a leadership position, the immigrant-generation want to keep managing the system that they have been running for the past few years (Khan, 2004).

The question often arises of whether leaders are born or are they made. Arvey, Zhang, Avolio, and Krueger (2007) stated that 30% of variation in leadership style comes from genetics; however, the remaining 70% is attributed to environmental exposure. What this states is that everyone is equally born to be a leader but some individuals are better leaders than others due to the experiences that they have had while growing up; these can be positive or negative experiences. If the immigrant generation had prepared their

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children properly to occupy leadership roles by taking them to meetings, having them occupy jobs to pay for their own accessories (e.g., video games, cell phones, computer, etc.), and leading conversations, then the first generation Muslim Americans would have grown up to be more mature and responsible; the responsibility would transfer over to their own children (i.e., the second-generation Muslim Americans). Instead, due to the lack of involvement of the immigrant-generation, the first-generation Muslim Americans were forced to learn their leadership skills from their peer environment, including: friends, media, popular culture, and society (Esposito, 1998).

The problems presented by the first-generation Muslim Americans are evident in religious student organizations in Islamic centers, such as the Muslim Students' Association (MSA). Instead of looking at whether there is a correlation between leadership actions with outcome, we should rather look at the leaders themselves. The MSA, for instance, in national organization around the United States that has been known for recruiting first-generation American Muslims in officer positions (Muslims Students Association National, 2012). If an entire organization is headed towards deterioration, in terms of upholding religious values and spreading knowledge, then one must change this forsaken future by hiring a new MSA President. It is a challenge to assign a new person in such a high leadership role because (a) the other members might not accept the changes that the new leader wants to bring, (b) the new leader might be different from the members (race, ethnicity, values, etc.) and (c) the current members will be too experienced with the old way of running errands. The leader first must be accepted within the organization, and this might be a difficult task if the leader is

different from the other members. If the MSA, or any other religious organization,

consists mostly of people from Pakistan, and the current leader is from Libya, then there

will be a conflict of cultural beliefs. Swann et al. (2007) mentioned that in order to

develop leadership, it is very important to examine how a leader's self-concept and

identity forms, changes, and influences behavior.

The leader must adapt to the current system so that they are accepted by others in

the community, but they also must hold traits and qualities that significantly are different

from other people. The fact that the leader is the same but possesses different qualities

(such as having good ideas about the future, impressive verbal and written articulation,

etc.) will let them gain respect. In order for a positive change to occur, the new President

must use a process of intervention, where they make small changes over time. If the

President begins making large changes, the members will not like this because they will

be deviating from their own way of leading the organization. Reichard and Avolio

(2005) have reported that regardless of the theory being investigated, leadership results

show that leadership interventions had a positive impact on work outcomes, even when

the duration of those interventions was less than a day. Similarly, Lord and Brown

(2004) explained that there is a strong link between cognitive science and how leaders

perceive, decide, behave, and take action.

Referring to a previous statement in this literature review, the leader must be

stable cognitively when making decisions that concern the outcomes of their followers.

The degree of identity that the leader has about him or her increases self-awareness and

confidence, which in return relate to how influential the leader will be with others.

Avolio and Bass (1995) indicate that certain trigger events exist that induce self-focused attention, self-assessment, and activate a leader's working self-concept. These events can occur naturally as an individual occupies a leadership role, or they can occur through rigorous practice, training, and experience (Roberts , Dutton. Spreitzer, Heaphy, & Quinn, 2005). Research found that leaders who have an end-goal for their organization and have a higher motivation to lead their followers to success will develop a stronger self-identity to improve their leadership effectiveness (Maurer & Lippstreu, 2005). Other researchers have presented a model of leadership in the past (Caughron, & Byrne, 2007; Lord & Hall, 1992; Mumford, Connelly, & Gaddis, 2003; Mumford, Friedrich,), but a newer model needs to be implemented for the first-generation Muslim Americans.

Lord and Brown (2001) present a model that lists two specific ways leaders can influence their followers. The first way allows leaders to emphasize accomplishments and achievements of the follower or the team in order to show that their work is being recognized. This results in the follower listening more to the leader, giving them respect, and following their instructions. The second way relates to self-concept as leaders activate a specific identity that the followers embrace as their own. For example, if the leader claims that their organization or team has advanced significantly since the past few years, then this praise will be attributed to the followers so that the followers feel that they have achieved this change. In terms of first-generation Muslim Americans, no current model exists that is followed in MSA meetings or other Islamic events. The Lord and Brown (2001) model would be a good way to implement an intervention; however a new model should take into account specific religious foundations. A new model that

this researcher has proposed for the purpose of guiding first-generation Muslim Americans is the "Muslim Generation-Leadership Model" (MGLM). This model proposes that first-generation Muslim Americans occupy the leadership position of a current immigrant-generation Muslim, such as President of the Islamic Community of Bryan College Station (ICBCS) or the Islamic Society of Greater Houston (ISGH).

When members of the first generation have the responsibility of speaking with the immigrant-generation to make decisions of construction, events, and money management, then they will become more mature. This model does not propose that the entire board be run by first generation Muslims, but that the first-generation will be able to get exposed to aspects of decision-making so that they will be able to lead the future generation. If first generation Muslims does not currently respect the immigrant-generation, then there is no evidence that the first-generation will have respect in the future. The only way for the Muslim community to succeed in terms of Islamic legality and customs is for the leader of a Muslim organization to be first generation (Khan, 2004).

The prototypical abstraction of leadership that is missing from Islamic communities in the United States relates to social identity formation towards the prototypically which can be found in the Islamic community members. This may be drawn from the leaders, such as Imam's, Sheikh's, and scholars who are an exemplary character to each group of followers within the Islamic community. The Islamic leadership conceptualization by the followers might be a prototype of the previous scholars in Islamic history that can be seen from those individuals in current the United

States who are dynamic in their personality and have high theoretical knowledge for adaptability for each community in the United States that might create challenges being confronted by leaders (Lord & Brown, 2001). The current religious leadership in Muslim communities in the United States focuses on the relationship between implicit leadership theory and several relevant performance outcomes (Epitropaki & Martin, 2005). In the past forty years of Muslim presence in America in terms of building community centers, no work has been done in terms of Islamic cognitive psychology and leadership education to find implicit theories and prototypes of effects on the followers (Swann, Chang, McClarty, 2007). For example, a spiritual leader in the United States and in Islamic communities is not always identified by their knowledge of how much work they have done, but is rather identified by the number of followers who are led by that individual.

Regardless of the methodology of the individual leader, or relationship with the Islamic knowledge compared to American culture, what defines a leader is through a prototype imagination of the followers of characteristic traits of past historical leaders into the following scholars who are a combination of non-immigrant generation, American converts and first generation Muslim Americans: Muhammad ibn 'Abd al-Wahhab, Maulana Maudodi, Syed Qutb, Sheikh Utheman, Sheikh ibs Taymiya, Dr. Zakir Naik, Imam Siraj Wahab, yasir Qadhi, Imam Siraj Wahab, Shah Waliullah Dehlvi, Sheikh ibn-al Qayyim, and Moulana Sheikh Nazim.

These scholars have gained knowledge about Islam from different religious universities and different schools of thought, and they have a unique way of explaining

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Islam which is accompanied by different beliefs. The first-generation Muslim Americans

are taught one way of Islam from the Imam in their communities; therefore, they

disagree with multiple scholars listed above due to a difference in beliefs. Many

Muslims even consider some Islamic scholars as deviants from the true path of Islam.

This again emphasizes the failure of proper teachings of the immigrant generation. The

immigrant generation has raised their children to believe that certain Mosques and

certain Sheikh's have different beliefs that one should not follow. When these first-

generation Muslim Americans begin attending college they interact with Muslims from

other cities who follow the teachings of different scholars. As their leaders, the followers

do not have a working self-concept constructed in the current atmosphere based on solid

reasoning as to why they have certain admiration and identities that they can relate to

with that scholar stored in the long-term memory of individuals.

Most American-born Muslims have a self-concept of what distinguishes a good

scholar from a bad scholar. Within that self-concept, they have the content of what those

beliefs are within that individual or that group of scholars (Altrocchi, 1999). The

contents of each scholar in terms of the Friday sermon and literature that they have

written, there is not an evaluation process of how to decide which religious scholar is

authentic leaders; the evaluation process in the mind of the followers are like a mental

models. One scholar might make himself or herself popular in the United States by the

way he or she delivers a speech. The structure of their speech/sermon refers to the way

of life in the United States experienced by first-generation Muslim Americans by a lack

of emphasis on the concept and content of what is legal or illegal in Islam based on the Prophet's teaching and more on what is accepted in American culture.

In this research, many participants had disagreements on different Islamic scholars in the United States because the scholars only gave speeches and did not have any practical applications to support their views. Campbell, Assanand, and Di Paula (2003) examined the challenging argument that one benefits or gains knowledge from having either unity and self-concept or pluralism, but neither of these can be found in Islamic communities from this research. Although the literature of cognitive constructs suggests that Islamic scholars do not necessarily need to have practical implication backgrounds with their beliefs, but by looking at the Islamic history of the Prophet, he has opposite beliefs of cognitive constructs by the belief that practical implementation is the key. The Prophet never gave any written material to his followers but rather spoke and behaved in acts that were recorded. Lord, Brown, Harvey and Hall (2001) presented a model of two specific ways that leaders can influence their audience. Having the knowledge that this model is used more as a motivation in Islamic community, it also lacks in implementation and behavior.

In terms of servant leadership, there has been past work (Greenleaf, 1991; Spears, 2004) that that lists ten characteristics that represent a servant leader: (a) empathy, (b) listening,(c) healing, (d) persuasion,(e) awareness, (f) foresight, (g) conceptualization, (h) commitment,(i) stewardship, and (j) building community. Russell and Stone (2002) also looked into the literature on servant leadership and designated leadership into two broad categories: functional and accompany attributes. The

functional attributes include (a) having vision, (b) honesty, (c) being trusty, (d) a role model, (e) demonstrating appreciation of others' services, (f) service oriented, and (g) empowerment. Accompany attributes include: (a) servant leader that has good communication skills as well as listens to others, (b) the credibility, (c) competent, (d) encouraging of other community members, (e) a good mentor, (f) and a delegator. In general, these attributes are found in many religious and nonreligious organizations, but in terms of Islamic communities in the United States, the concept of servant leadership has not been shown as it has been described in the above literature.

In this study, participants did not reveal positive satisfaction in leadership according to followers and also failed in terms of caring for the humanity of their own organization regardless of race, color, and ethnicity. Joseph and Winston (2005) examined the relationship between an employee of an organization as a matter of trust. He described that as long as there is trust in oneself and in the organization, an organization can be very successful in terms of functional *and* accompanying attributes. Washington, Sutton and Field (2006) examined the relationship between servant leadership and leader values of empathy, integrity, competence, and agreeableness, and reported that "followers' ratings of leaders' servant leadership were positively related to followers' ratings of leaders' values of empathy, integrity, and competence" (p. 700). This aspect also is missing from the responses of the participants that either define leadership or their perception of leadership, and that is alarming because that is creating a dead-end and ambiguous future for generations to come. Also, Islamic communities, servant leadership does not exist. If it exists, it does not let the followers be wiser, freer,

and more autonomous so that they can have a feeling of equal share in the community as well as equal share in the leadership process (Kirkman, Lowe, & Gibson, 2006). This suggests that a dire need exists for future research in the field of leadership and Muslims in United States identify to not only the critical areas of leadership but to also have a follower-centric approach that examines the well-being of the community members and the leadership in a way that they both are benefitted mutually and able to perform to a higher standard in terms of academia, religious affairs, social aspects, community service, politics, and volunteer work. Currently no such categorization in Islamic aspect in the United States that exists breaks down leadership into specific categories, which is problematic for generations to come (Simmons, 2008). No different measures or new measures exist that have been proposed in the Muslim community in terms of leadership as to how concepts will change in the future before addressing the problems of the community and looking into solutions. Future research also needs to examine how different the immigrant generation wants to be in terms of leadership style, whether they prefer a western leadership model or a traditional, historical, Islamic leadership model (Gardell, 1994; Simmons, 2008).

Although most leadership aspects are missing in Islamic communities in the United States, the cross-cultural leadership is an interesting concept of leadership from the western concept. A majority of leadership members are culturally diverse and no one has taken time to understand and implement the global leadership aspect in their community. As mentioned by Gelfand (2007) and House, Hanges, Javidan, Dorfan and Gupta (2004), globalization and organization are important factors for leaders to reach

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across diverse followers through physical presence. Leaders commonly send text messages and emails to their followers in case they are busy to save time, but leaders must also know how to communicate with followers from different cultures. In some cultures, followers might receive a text message or an email from their leader about a meeting reminder and they might find it very offensive, immature, and unprofessional; this will decrease the respect that the followers have for the leader. Intensive research has been conducted in the cross-sectional subject that links to the tangentially of leadership (Hofstede, 2001; Kirkman, Lowes, & Gibson, 2006; Leung, Bhagat, Buchan, Erez, & Gibson, 2005). Examining Islamic communities and organizations in America, there is not much emphasis on cultural-dimension theory, but it must teach the values of its members and how those values create a behavior that lead to a structure to be relied on and minimize the gap between different cultures. In the same theory are dimensions of individualism-collectivism, uncertainty-avoidance, and power distance (masculinity-femininity). From this research, it seems that members of this community, especially first generation Muslim Americans, are heading to individualism and this raises the question of uncertainty in future leadership. A huge gap of power distance exists between the immigrant generation and first-generation. Another challenge and facing the American Muslims is the concept of global leadership. The goal of global leadership is to identify individuals in the community who can be effective leaders that can lead across a variety of cultures within their own community and appeal to multiple ethnicities and nationalities in Muslim communities and organizations to focus on the majority of their community (Mobley, Gessner, & Arnold, 1999). From this study there

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is still a substantial difference in the approach of how first-generation Muslim Americans have an idea or a perception of leading the global leadership with the resources that they have acquired from people around them. A majority of first generation Muslim Americans have only limited experience in the international arena. There is a fear of future leadership in America helping out future generation because the first-generation did not spend enough time living in another country to be prepared to lead (Van Dyne & Ang, 2006).

The second aspect that the participants did not mention were the competencies of a leader that are required to lead a community effectively and successfully across cultures (Mendenhall, 2001). There is not much emphasis on change from the immigrant generation leadership styles, and resistance exists in allowing the first- generation Muslim Americans to participate at the management committees of the organization and community centers. This will help the young mind of the Muslim youth to experience practical challenges at a young age from financial, social, and religious and have knowledge of those subjects. The first generation should be ready to lead the next generation without any break or inconsistency. This approach is reflected in related work on global mindset (Boyacigiller, Beechler, Taylor, & Levy, 2004). Zigrus (2003) suggested that traditional leadership models should be built on formations of face-to-face that might not fully help the first-generation Muslim Americans to explain how virtual leadership works in their community. Zigrus (2003) also suggested the non-profit religious organizations should continue developing technology to have a positive relationship in terms of leadership.

Another problem that first-generation Muslim Americans are facing understands themselves and abstract beliefs. Being an American Muslim, the concept of theological beliefs of how one should practice their religion in America compared to any other Muslim country in the world. The theological beliefs are interconnected with the religious leadership that help followers to identify who they are and what kind of decisions need to be made in the concept of religion. Also, insufficient studies that have been done on the American Muslim practices of religion in terms of Friday sermon that is based on the American way rather than the Islamic way that is conducted in other countries. Also, the concept of marriage, choosing one's spouses, and how the Islamic organization facilitates this process is different from a Muslim country. Therefore, understanding of religious theology in depth in the United States looking into individual Muslims, regardless of whether or not they are practicing their religion.

Many first generation Muslims who are studying and learning the religion without going through proper methodologies or form of teaching and institutions. This is "like trying to understand apple pie without paying attention to apples" (Wuthnow, 2001, p. 253). Another reason for this religious concept in the United States that is due to the significance in diversity in religious beliefs of individuals or as a group due to the melting pot theory. The first-generation Muslim beliefs are internalized due to their personal experiences with abstract symbols (God, judgment day, etc.) rather than a concrete understanding on a crystallized belief. Symbols can take on a range of different meanings and religious symbols are as important as any other symbol with multiple attributes (Auda, 2008). One reason for why first-generation Muslims have a stronger

attachment to symbols than Muslims from other countries is because children who are raised in America grow up on television media. Through television, they are exposed to symbols of product brands and through the internet, they are exposed to symbols of technological products (e.g., Apple, Google, Youtube, Twitter). Even popular cellular phone applications have symbols so that children can identify them more quickly (e.g., Fruit Ninja, Facebook, Angry Birds, Cut the Rope). Due to the consecutive exposure of symbols throughout one's childhood, first-generation Muslims are more apt in adopting symbols as expressions of individuality.

Certain assumptions may not be directly part of the abstract belief but by linking the abstract belief to those assumptions it can become significant issue for future generations (Schurman & Munro, 2006). First generation Muslims are deviating from the scripture of the Quran and making up new rules, such as finding it acceptable to have relationships with the opposite sex that are strictly forbidden in Islam. Because of this leniency in religion, second-generation Muslim Americans will think that these deviations are acceptable and even legal in Islam because they see the older generation (first-generation) following these customs.

3. METHODS

Design

The current study explored the subjective experiences of first-generation Muslim students in the United States regarding leadership in Islamic community centers and organizations. Due to the study also focusing on the emergence of leadership roles and leadership identity in American Muslims, a qualitative approach was most suitable. As stated by Glesne (2006), qualitative research is used to understand social phenomena from the perspectives of those involved and to understand the realities behind the issues in their particular socio-cultural milieu. Further, qualitative research within the arena of psychology has been acknowledged as the appropriate method for gathering partial access to the subjective experiences of others, thus making it an ideal process for recording and understanding the voices that compose personal meaning and experience (Camic, Rhodes, & Yardley, 2003).

Giorgi (2008) challenged the statement that the phenomenological research was a type of case study by explaining that looking for empirical aspects in phenomenology misses the research design's strengths. To Giorgi, phenomenological research does not reflect data solely as they are presented without any analysis. At times, data's shifting in reality as a result of analysis and reflection is at least as important as collected data. A qualitative study that uses interviews with Muslim student participants can bring many details of cross-culture and religion communications to the current research of leadership. Cross-cultural and religious communication can be understood through the

analysis despite the phenomenon's complexity (Cooper & Schindler, 2007). The qualitative research design helps to gain greater understanding of Muslims and leadership in the United States. Cross cultural and other religious phenomenological concepts emerged through the current deign choice for this research. The current research is different from several other research concepts due to its focus on a sensitive issue: an exploration of Muslim leadership practices and lived experiences by first-generation Muslim (Finlay, 2009).

Reliability was confirmed by checking for consistency in interpretation of what the participants discussed about in their interviews. According to Creswell (2007), the inside reliability in qualitative research can be accomplished when separate researches find similar outcomes as a result during data analysis; this often is referred to as "intercoder agreement" (Creswell, 2007, p.210) in qualitative analyses. To provide inter-rater reliability, the data were analyzed by two coders: the researcher and an outside graduate student. Reliability in coding data requires codes to be clearly defined (Gibbs, 2007). The researcher first needs to define the initial coding scheme and then continue through the complete data analysis process until it is finished.

Yin (2009) expressed that in order to ensure the quality of a qualitative research study, it needs to be applied to the real world. Yin expressed the need for "four critical conditions: (a) construct validity, (b) internal validity, (c) external validity, and (d) reliability" (p. 24). Correct research operational measures programmed into the data collection construct can ensure its validity (Yin, 2009). Validity in qualitative research is an attempt to draw a true picture with accuracy of findings (Creswell, 2007). According

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to Huberman and Miles (1994), validity in qualitative research is addressed when the data are likely to be true. Drawing evidence from multiple sources, noting patterns, building explanations and describing other possible explanations that happened during the study, and using theory and logic where they may fit, are other tactics to ensure precision of the study and utility of the study (Yin, 2009). The researcher can address validity in this study through several ways.

Gibbs (2007) has suggested the researcher make constant comparisons throughout the data analysis process to check for any non-consistency and false accuracy in participant responses and to check for clarity in coding. The researchers used persistent techniques to check for congruency of statements recoded by the individual participants throughout their interview. Variation in coding was mentioned by the researcher to keep the coded factor from using constant comparisons. Additionally, proof of validation can be shown by the use of references in the qualitative writing (Gibbs, 2007). The research used organized statements by the participants in the findings for the validity of the results of the research.

For the current research, a phenomenological design was utilized to understand the practical experiences of first-generation Muslim American students and professionals from different communities across the United States and the way that their experiences influence their identities. This research is valuable in investigating how first-generation Muslims experience the leadership in America.

The reason for using qualitative research in this study is because the qualitative design is important in learning about personal experiences that the First-generation have

felt as a Muslim growing up in America (Adams & van Manen, 2008). Thus, this research analysis provided a framework for understanding the experiences that are central to understanding first-generation Muslims lost in their identify and to help further develop their identities as future leaders in the Islamic community centers and away from the current Muslim immigrants leadership styles under which they were raised.

Researcher as an Instrument

Within qualitative work, the researcher is the most vital device used in the research process (Brodsky, 2008). In qualitative studies, the researcher's individual viewpoints impact every step of the research project, from topic choice, to participant interviews, to the ways the data are understood and examined (Glesne, 2006). Different qualitative researchers may look for perception, experience, and interpret data differently based on their different life experiences, skills, and interests. Because one cannot attend to all the reality of even a single communication, the pieces of the communication which obtain focus and attention are a reflection of who the researcher is. Additionally, once data have been collected, analysis, interpretation, and meaning making toward the complete picture come from the researcher. The researcher uses the entirety of his or her personal and professional skills, knowledge, training, and experience as an instrument to produce an authentic picture of the research as the researcher saw and experienced it (Brodsky, 2008).

Given the role of researcher as instrument, my own knowledge, skills, and experiences undeniably influenced my analyses and interpretations in the current research. Due to my desire to hold true to the nature of researcher as instrument, I had

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someone from outside of the study read and code the transcripts. I chose a graduate student from a different institution with a similar background of this research to complete all analyses along with me. The participant descriptions below are just one example of the way researcher as instrument played out in this research. The participants' in this study are from all across the United States are a reflection toward coding and audit trail for my current research.

Participant Information

All participants in the current study were selected based on a range of criteria, including: (a) identifying as a "Muslim" and following the religion of Islam, (b) being born and raised in the United States, (c) currently attending college or currently working in a professional field with a college degree, and (d) being 18 years of age or older (see Table 1).

Table 1

Participant Demographics

Code	Age	Gender	Race/ethnicity	Status	Location
S1	26	Female	Indian	Professional	Florida
S2	32	Male	Indian/Pakistani	Professional	California
S3	22	Male	Arab	Student	Washington
S4	24	Female	African	Student	Texas
S5	26	Male	Pakistani/White	Student	New Jersey
S6	23	Female	Arab/White	Student	Texas
S7	24	Female	Hispanic	Student	Florida
S8	28	Female	Pakistani	Professional	Colorado
S9	20	Male	Caribbean/Islander	Student	Virginia
S10	21	Male	Pakistani/White	Student	Kentucky
S11	26	Female	Indian	Professional	Florida
S12	23	Male	Iranian	Student	Illinois
S13	22	Male	Guyanese	Student	California
S14	27	Male	African/White	Professional	Arizona
S15	21	Female	Bangladeshi	Student	Massachusetts

Note. Participant names were coded as subject numbers (i.e., S1, S2, etc.) under IRB regulations to conceal personal identity.

The instrument used in this study was personal interviews of first-generation Muslim

American College Students and professionals. De Meuse, Tang, and Dai (2009) stated:

"A structured, consistent interview process creates an even playing field for evaluating

candidates" (p. 13). The personal interview was recorded to ensure accuracy of the

content from each participant that participated in this research. The interview assured

participants to speak openly about their past leadership experiences while growing up in

Islamic communities in the United States. The following open-ended questions were

asked during the interview process in an attempt to understand the leadership

phenomena in first-generation Muslim Americans:

1.   Define the term "leadership" in your personal life.

2.   Who influenced you as a leader today? How did you gain the motivation and
     guidance to be influenced by other major decisions in your life that affected who
     you are today?

3.   How would you describe your lifestyle (i.e., liberal, moderate, conservative) by
     keeping in mind religion and other aspects of life?

4.   Do your ideas of leadership differ between you and your parents? Do the
     following ideas differ between you and your parents:

     A) Marriage
     B) Financial management
     C) Career choice & social interaction
     D) Cultural practices & religious practices

     If so, would you explain this difference in leadership style to the fact that you
     were born and raised in America?

5.   What is your perception of Islamic Leadership in America? What is your
     perception of the following: Masjids, community centers, business, and political
     arenas? In your opinion, what makes a good leader?

6. Do you see yourself in a leadership role in the future?

7. Do you think first generation Muslims in America have presented themselves as a strong competition with other ethnic/religious groups in regards to different leadership roles in the U.S.?

8. In your perspective, does discrimination exist in Muslim community centers and organizations? If so, would you feel comfortable sharing any personal experiences?

9. When it comes to the concept of marriage, which of the following is the most important to you: religion, culture, ethnicity, or some other factors? Why do you think the Muslim American divorce rate is more than 30%?

10. Where do you see the next generation of American Muslims? Do you think they will be similar to other immigrant groups that arrived in America 100 years ago or will they be different?

11. Would you like to add anything to this study that you feel will bring awareness towards Muslim Leadership in America?

Date Collection Technique

The data for this study were collected using personal interviews. Before starting the process of the data collection, a consent form was sent to all participants via e-mail for their review so that they would be able to understand the purpose of this study and the procedures that will take place during the interview process. When on the phone, the researcher clearly read to the participants the instructions and explained the purpose of the research.

Participants were selected for this study through the MSA (Muslim Student Association) organization in various Universities throughout the United States. The researcher contacted an officer of the MSA through e-mail and asked if they would be

able to forward a proposal to the MSA members in order to recruit Muslim college students for a research study. The interested students who contacted the researcher underwent a screening process for the eligibility criteria to meet the needs of this research (i.e., over 18 years of age, first-generation Muslim college student or professional, born and raised in America, etc.). Participants also were required to be present in the United States during the time of their interviews, unless they were studying abroad or traveling for work.

At the time of the interview, all participants identified themselves as a first-generation Muslim student or professional. A total of 90 participants were contacted by the researcher, 40 of which did not meet criteria for eligibility, the remaining 50 of which who were interviewed, and the final 15 of which were interviewed for the study and met the limitation of geographical location. The researcher tried to limit one or two participants from each state to minimize the bias and introduce more diversity to the research. The 7 female participants, 8 male participants, 10 students, and 5 professionals' experiences and other overall personal upbringing in the United States is used for this research. Once the saturation point of 15 participants was reached, repetition of similar answer choices began and the researcher did not need more participants for the study.

Assessing Saturation

Data saturation is the point at which no new or pertinent information regarding the research emerges. When the data appear to be completely full to the intent of the researcher, with no gaps or unexplained phenomena, the target goal of the research has

been achieved (Creswell, 2007). Giorgi (2008) claims that variations are needed in qualitative research towards the data to realize the essence of the phenomenon. Nevertheless, the importance to know that reaching saturation is considered to be relative because if a researcher continually collects new data and looks for new information, then eventually something new may emerge toward the research. Therefore, the recommendation that researchers need to stop collecting data gradually and determine when and where they reached saturation when collecting new data results in diminishing returns (Saumure & Given, 2008). In the current research, the researcher determined that saturation had been achieved when participants interviewed did not reveal any new and emergent themes. The researcher transcribed and reviewed each transcript immediately after each interview to make sure no gaps existed in thoughts or information as overlapped by any other thoughts.

Interview

Participants went through an in-depth interview regarding how their identity had been affected as a Muslim growing up in the United States. Interviews took between 10 to 20 minutes to complete, and all interviews were audio recorded. Interview questions were developed based on the recommendations of Glesne (2006). Interview questions addressed culture, social, financial, marriage, leadership and career choices and religious experiences while growing up in the United States. After the interview was over, the process of listening to the recorded session of the participant began.

The atmosphere and experiences of attending Islamic centers and other Islamic conferences and organizations helped first-generation Muslim Americans to learn about

Islamic culture. Other challenges also came from the leadership that either got them

closer to Islam or took them on the opposite path. Many participants shared their

experiences in the interview and did not talk about negative aspects of the immigrant's

leadership structure in Islamic centers in America, but they instead needed to voice their

opinion to improve the structure for a brighter future for second and third-generation

Muslim Americans.

Institutional Review Board (IRB)

The Institutional Review Board consent forms and application were submitted to

the IRB at Texas A&M University for approval. Permission was granted by the IRB to

conduct this study. A consent form was used to obtain the permission to interview the

participants.

Triangulation

Triangulation within qualitative research is defined by Huberman and Miles

(2005) as a combination of methods and techniques used to study interrelated cultural

and social phenomena from multiple perspectives. Thus, triangulation of data is used to

identify, explore, and understand different dimensions of the study, and, as such,

strengthen the findings and enrich the interpretations made within a particular study

(Creswell, 2007). In the current research, triangulation was accomplished by participant

interviews, member checking, items of significance, and relevant literature. The

triangulation method of practice utilized in this study is typical in qualitative research

and is recommended by qualitative experts (Glesne, 2006). The data for this research

were collected at different points in time and in different geographical locations within

the United States. The help to gain a clearer and more complete description of decision making is able to differentiate generational characteristics between different geographical areas of the United States. Also, this research takes account of "person triangulation" to collect data from more than one level of person.

Member Checking

Member checking (Glesne, 2006) was conducted by emailing the interview transcripts to the participants. Participants were given the opportunity to make comments after the experimenter repeated back to the participants all of the answers that they had responded to each question. Participants also were asked to add any comments that they felt were important to the purpose of this research content and that were not mentioned or asked in the interview questions.

Monetary Incentives

Participants were not given the option to earn any kind of course or lab credit for participation or receive any kind of monetary incentive upon completion of the study. Participants who asked to receive monetary compensation in return for taking part in the study were not selected for this research. After the researcher received the response of the participants, they verified on the phone again the responses to their questions. Those participants' interview data were selected for this research without any incentives.

4. FINDINGS AND RESULTS

The interviews, member checking process, and audit trail for all the 15 participants were chosen for the data analysis for the developing themes after the data analysis process suggested by Glesne (2006). Through the long, careful process of thematic analysis of the participant interviews, important themes about the experiences of first-generation Muslim students and professionals emerged regarding identity and leadership experiences with Islamic centers and mosques. The experiences of these first-generation Muslims are best understood by conversing the themes in three main categories: (a) leadership, identity and culture themes, (b) marriage and social interaction, (c) discrimination and miscellaneous community issues.

Therefore, the following findings along with the interview questions will be organized based on the four main categories, the answers to the interview question will be mentioned within the main categories.

Leadership, Identity and Cultural Themes

Question 1: How do you define the term "Leadership" in your personal life?

The different themes emerged from the above question as follows;

S1 reflected her experience

> "As a Muslim growing up in here leadership means to me is accomplishing something that results into good behavior. It does not matter wherever this behavior it taking place. This can be in a church, community gathering, or a secular place. A leader is someone that in in charge of getting things done."

S2 defined leadership as

"Someone that takes incentives and is in charge of getting things done. Also, at my work, I am active with lots of decision making processes and I manage deadlines for different projects that are due. Leadership to me is someone that takes a small group of people and helps to guide them towards the project."

S3 said

"Leadership means things to needs to be completed on time, managing others, and taking charge of others. Leadership tries to do the right thing when it is necessary for others."

S4 defined a leader as

"Someone who is like a manager, conservative and upholds the values of the community. I feel like not anyone can hold the role of a leader; it is more like a gift."

S5 talked about leadership as

"Largely about getting more out from them and giving them the best opportunities to complete a certain task. It also means to help out others in need with all possible means that one can have, and making them into leaders".

S6 explained the concept of leadership in her life as

"One who can create inspiration in others to do good and become better. If someone has a management position and you run an organization, you might have a title of a leader but it does not mean that you are a true leader. The title of leadership comes from the people, not from the position. The leader has to do a silent job in the background to help others without their acknowledgment."

S7 described

"Leadership to me means being a responsible person. You do not have to be ahead of the community, but some who takes full responsibility for their actions and is honest about the decision they make. This is more of an art."

S8 stated:

"I think leadership is an intellectual power to guide people so they can make their decision and also have ability to make decisions without any regret or hypocrisy."

S9 said,

"The way I look at the leadership is stands up for other people. He/she works harder than anybody else in a given group and put his/her foot on everything and does the job that he/she is given a task to perform. Leadership has to pay more attention to their own character."

S10 said,

"Leadership is guiding others as the leader towards the right direction. For example, in a management position, people like managers who try their best to manage their employees in a certain way and keep them managed and organized."

S11 said,

"Managing people and helping them finding their direction in life."

S12 said,

"I am not sure, but I think, as a leader, you lead other people towards the goal by making sure that people do not get lost."

S13 said,

"I think one who is elected by the people to lead the organization and make decision for the community members."

S14 believes

"As a leader, one must need to be an innovator and look upon things that went well and continue doing, and discontinue any that went bad. Also, leadership is like using a wheel in a right way, instead not inventing a new wheel. The lack of vision can create a big problem if not solved in a timely manner for leadership."

S15 mentioned that

"The term 'leadership' is a really deep sense of duty, self-fulfillment and work responsibilities."

Question 2: Who influenced you as a leader today? How did you gain the motivation and guidance to influence your major decisions in your life that affected who you are today?

The purpose of this question was to discover the presence of leadership, guidance, mentorship and other career choices as a student and professional first-generation Muslim American. S1 reflected her experiences by saying,

> "My parents and grandfather always motivated and guided me, in terms of education and other survival skills to be a successful person of who I am today."

S2 said,

> "My grandfather's hard work and discipline in life made my dad who he is today and that carried on to me and in my character where I am today because of my father. They always want me to do best in my life without asking too many questions or getting double-minded."

S3 said,

> "My non-Muslim friends, teachers in high school and people that are successful. I get all of my motivation from the Islamic historical women like Khadija bint Khuwaylid and Aisha bint Abu Bakr."

S5 said,

> "In my life, a combination of people, starting with first my mom and dad both worked so they did not have enough time for me, so I looked at my peers who are the same age as me or may be just little older. I have always looked for advice in a horizontal direction. I never tried to go vertical to them in seeking advice from people older than me more than 3 years."

S6 said,

> "I think in my life influence came from all around. My family is a main support because they motivated me as well as some great peer and friends that have helped me get to where I am today".

S7 said,

> "I would say my friends provide me with the guidance and motivation to be successful today. Some of my peers that were helping me along my way are also a source of my motivation."

S8 said,

> "I will say my mother who treated me as a friend. She always stood by me and spoke up for me. She gave us the leadership motivation and discipline that we needed to be great leaders. Also, my professors in my graduate school that helped guide me and molded me as to who I am today."

S9 said,

> "I would say both my parents mom and dad."

S10 said,

> "My father and brother had given me the motivation. My friends were opposite of that; they have always been demoralizing me because they are nowhere in their lives."

S11 said,

> "The people who make difference in my life are my immediate family and my friends in the last five years."

S12 said,

> "I will really say my brother, who did a lot for me. Whatever he did, I did the same things because I have seen him successful and the awards that he received, I wanted to have a same number of awards. I have seen his happiness in his accomplishments, so I thought that might be the key toward happiness or success. In my opinion, older siblings can make a huge difference in this society, if they know how to lead the young ones as their followers."

S13 said,

> "As growing up, my father is the greatest source of motivation, and I learned the trade of leadership from him. He was, and still is, in the leadership role in our community. When I was young, my father used to take me to the community meetings along with the elders. This helped me to grow whom I am today and able to lead any kind of organization or a task."

S14 said,

"The person I would like to credit for my success and source of motivation will be my uncle. There are many people that helped where I am today, but uncle played a critical role in my upbringing. My parents got divorced when I was in third grade. My uncle stepped in as my father and my leader that I look at for my motivation. I have received many awards, with the most valuable award as being a graduate from college from 30,000 students. I have been traveling all around the world to promote higher education and helping universities abroad with their financial and IT systems."

S15 said,

"Well, I always looked at my dad as a source of inspiration. My dad was always there for me for all the school and social events. The non-Muslim mentors played a key role in my life as well."

Question 6: Do you see yourself in a leadership role in the future?

The purpose of this question was to understand what it takes to be a leader or to

have plans of being a leader in the future.

S1 said,

"I am a working leader; I have three jobs at the moment and I am willing to lead a team of 50 plus in each company without any challenges."

S2 said,

"Yes, I definitely see myself as a leader, having a young family with kids; I hope to be part of an Islamic Community leadership in the next five years. I want to help the youth, including my own children, in being better Muslims. I love to teach others the skill of leadership along with opportunities, while growing up in a Muslim Community."

S3 said,

"I see myself as a leader to take charge over things that need attention. I love to help with different events that help humanity. Helping is equal to the leadership in my life."

S4 said,

"I do see myself in a leadership position in a few years into my career. But I do not see myself as a leader in a Muslim Community due to gender stereotype."

S5 said,

 "I think that I have leadership skills; there are many forms of leadership not just in Islamic organizations or mosques. We can be leaders as a writer, as head of the family household, or volunteering opportunities in a local community. I would like to see myself as a leader in corporate America. In Islamic leadership in America, the men are not willing to allow women into the leadership role and we have limited access at to what change we can bring. I think they must create an atmosphere for women leadership as well as open opportunities as well."

S7 said,

"I do believe I will be in a leadership position soon at my workplace. I am not sure being a leader in my community. I think there are still some barriers that need to be broken down in our Islamic centers and organizations to allow women to serve in leadership or decision making roles."

S8 said,

"I would like to be a principal of a Sunday school and run the program in my community as a leader to showcase other Muslims around the United States the ideal model of Sunday school. Also, I would like to be part of the Islamic center leadership in a few years to promote women cause and their issues in my community and society."

S9 said,

"I do not see myself into the leadership role because I just had a bad experience from my community, and I do not want to be like them."

S10 said,

"I am not sure what leadership is all about; all I know is that it's about leading a bunch of people in a right direction. I like to be a leader at my workplace."

S11 said,

"I like to have my own non-profit organization to help the poor students to go to college and able to earn the scholarship from available donors all around the United States. This way, the college students can be able to go for free study abroad programs without any cost."

S12 said,

> "I do think of myself as a leader, due to my past leadership positions. I would also like to have my own community college in USA that is based on Muslim values and traditions."

S13 said,
> "Yes I think I am a leader and I can handle any leadership roles easily due to my upbringing."

S14 said,

> "I think with all the experiences I have in my past leadership roles, and my current position prepared me well to handle any type of leadership role and responsibility. But in term of leading a new generation of Muslim American into the direction, I vision when I was young and no one there to help me or first generation Muslims like me to mentor us to go beyond what we are made of and challenge us to fulfill the American dream for our Muslim community."

S15 said,

> "I do not see myself in a leadership role in a business setting. But I can see myself working in a political position in a near future. Also, I can see myself in the leadership role in my local Islamic community; I would like to play an active role in the next 10 years because I cannot see my children suffer the lack of leadership and mentorship that is faced by current youth."

Question 7: Do you think first-generation Muslims in America have shown to be successful with other ethnic/religious groups in regards to different leadership roles in the U.S?

The purpose of this question was to discover how far Muslim minorities in America are able to compete with other ethnicities and where that journey will lead first-generation Muslim Americans.

S1 said,

> "Compared to other minorities, we are more cultural oriented and have a stronger bond with our Islamic communities and organizations. I am from Indian descent

and I know that we are more successful in academics but not in other extra curricula activities."

S2 said,

> "I think we are different colors of skin but in reality we are all the same ethnicities. We have all been given a fair opportunity to pursue our dreams."

S3 said,

> "We are all on the same page but when it comes to African American Muslims, they are really in the disadvantage situation due to many reasons along with lack of support from Islamic communities and leadership."

S4 said,

> "Most definitely, Muslim communities use discrimination among each other in many different regards, the way we dress, ethnic background, social background and religious background. I see it in many mosques and it is sad. Because I cover my hair, so people make assumptions about me with getting to know me. This is with many regards in our community."

S5 said,

> "I think this all depends on family roots and values. I think we all share the same experiences and struggles."

S6 said,

> "I feel like we have advantage over any other minorities in America. But other minorities get more scholarships compared to Muslims. Due to the effect of 9/11, a lot of discrimination against Muslims is still present and we are not given the same equal rights in terms of higher educational opportunities."

S7 said,

> "I think we are ahead of other ethnic groups due to my parents being so successful in their careers and providing us with all of the tools that were necessary to succeed. All of my siblings went to private schools with all of the resources that we needed."

S8 said,

> "I personally think that, as a Muslim, I have a greater advantage over others because my religion gives me that advantage. For the most part, I did not go through discrimination and people always welcomed me and if there are some people who did not welcomed they are just humans and they tend to make mistakes."

S9 said,

> "The one thing I see in us compared to other religious and ethnic groups is that we have a better lifestyle and this gives us advantages in many ways because our religion shows us more equality and doing justice to others. But I will say one thing; our parents, as immigrants in this country did way better than first-generation Muslim Americans. Compared to them, they have nothing to begin with and they became so successful and able to send their children to attend universities. As first-generation Muslim Americans, we are doing injustice to them."

S10 said,

> "I think we have an advantage over other ethnic groups due to the hard work of our parents as immigrants in America. There is nothing special about us, a first generation Muslim American, compared to other ethnic groups. We are more successful compared to other ethnic groups because our parents' generation came last of all other ethnic groups so they were able to learn from others, mistakes and give everything to their children to make them successful."

S11 said,

> "I think, in the past 10 years, we have really gone through hardship due to 9/11, but we are catching up with other ethnic groups in America".

S12 said,

> "I do not think we have any advantage. I think after 9/11, we are not in the same position. In terms of academia, we have an advantage only for those whose parents have the money or resources to support them through college. I found only a few that are exceptional, that might be the case with most of the ethnic groups in America. I have to find my way where I am today. There was no one from my Muslim community whom I can ask for mentorship or for advice. There was no financial support or other forms of scholarship available for Muslims in our community."

S13 said,

> "I do not think that we can put all of the first- and second-generation Muslims into one basket. I can only talk about the generation whose parents are from Asia and Africa that they will not be able to sustain the Islamic values and tradition in front of American values and tradition in upcoming years."

S14 said,

> "I think as a first generation Muslim, I have experience through others that we have a lack of coaching and mentorship in our community centers. We have often mixed the concept of mentorship and coaching into one phenomenon called advising. In my opinion, other ethnic groups have had great role models and mentorship in their community to help the youth to achieve their goals and explore their talents and skills."

S15 said,

> "I think Muslims are really lucky in America especially with the first-generation American. Our parents as immigrants worked too hard to become successful, and this helped us in terms of no financial issues or other kind of challenge that other minorities have to face compared to other ethnic first generations."

One of the most common definitions of leadership that was received was the response that leaders were "in charge of getting things done." This seems as if the majority of Muslim Americans feel that leadership is more of a sense of power than serving people in terms of servant leadership or volunteer work. As researchers, we did not find any concepts of volunteerism or any act of helping community members in terms of physical abilities that one has. The definition of leadership did not describe any form of practical experience to which participants could relate. It seems that a lack of motivation from peers is not present in the Muslim community. A concept of leading a group of people in the Muslim community exists, but no concrete definition of how to lead.

Another theme that arises from this discussion is task vs. performance. If a task is not performed a certain way, then one is not a good leader. Leadership is defined in terms of guiding people toward the right direction. Another theme that arose was that effective leaders guide others in the right direction; however the respondents were not clear in defining what the "right direction" was.

Another theme that I have found is the failure to give credit where credit is due. The definition of "leadership" does not seem to be aware of the power of giving credit when the task is completed so the same success can be continued in the future. At the same time, leadership is not willing to take responsibility for the failures; there is always a pointed finger or someone playing the "blame game," which is killing the effectiveness of leadership in the Muslim community. There is also nothing mentioned about the leader being humble, which is defined as "I am no better than everybody else as community members." A humble leader does not just show everybody that he or she is a leader, but the leaders instead uplifts everyone else around him or her so that they may be able to carry out the team's mission.

This research also reflected the lack of initiative to find any creativity in the leadership, or ability to think differently or outside the box in order to find the solution for the problem of the longevity of Islamic culture for many generations to come with Muslims in America. Creativity helps the leaders to see things in different aspects in order to lead the followers in a direction where there is no question of "why?" and "what I am here for?" There is also a lack of fairness found in Islamic leadership dealing with people in a just manner especially if the individual is form the low social economic

status. When people feel that they are being treated fairly, they reward the leader with loyalty and dedication, which can help the Islamic leadership's image in America. No relationship was found between leadership and mission, vision, and goal of any Islamic community in America.

The concept of being a manager or in a management position arises from the conversation of leadership with first-generation Muslim Americans which shows that one has to have some kind of power, prestige, and authority in order to be a good leader. Most first-generation Muslim Americans have very similar answers to the term "leadership" except a few that spoke about some kind of vision or a future plan without any details or clear definition. One of the main things that is missing in Islamic communities is a clear mission and a vision of where to go. The leaders have a duty to share that vision so that everyone, as community members, can act on it and get the members passionate about that vision to help the leader to complete the mission or realize the vision. The leader has to be a servant and be able to communicate his or her vision in order for followers to be able to accept it instead of it being forced upon them, according to this research about first-generation Muslim Americans.

The other theme that is not mentioned is dedication to the followers, which means spending more time and energy to accomplish the tasks that are required for sustainability of Islam in America. Dedication is like an inspiration; the leader has to articulate the importance of adhering to a certain lifestyle to the followers by setting an example they can see. But in order to believe, there has to be a task accomplished in the past. There are a lot of ideas, but a lack of implementation.

There is a lack of openness in the leadership definition, which means that participants were not open to listen to new ideas. This is in contrast to conforming to the Islamic tradition of making people feel that they are accepted, even if they are not from the same culture or religion. Islamic leaders are not able to suspend their judgment while listening to other ideas as well as accepting new ways of doing things in their community that might bring everyone closer to each other and have a stronger unity within a community. The concept of openness between elders and youth needs to be introduced in the North American Islamic community and administration because that builds respect between leaders and community members. It also keeps the team well supplied and knowledgeable about how to keep the future of Islam.

There is a lack of ambition that exists in Islamic leadership from the responses of the participants that shows that there needs to be a continuation of improvement in entrepreneurship in community centers and Islamic organizations. This will adopt change to the current community and bring the change to the members of their community. Also, the concept of "loving to learn," which helps to grow and expand the Islamic community, is seriously lacking. There is not too much love found in the research from the members toward leadership. Leadership is so busy trying to bring change to the community centers, but not investing enough time to bring change to their own personalities and behaviors, which can translate into love for others.

The participants of the research did not mention any historical religious leaders to be a source of leadership motivation. It seems like the community leaders have failed the first-generation Muslim Americans in terms of leadership because most of them

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mentioned their source of motivation came from other means, which included family and friends. The question that arises at this point is if the parents and friends were not there, what would be their future in terms of success? What would be their guidance in terms of motivation? There was also no mention of any faculty or teachers, so it seems that the first-generation Muslim youth are limited to the home when seeking guidance. Another aspect the respondents mentioned was that friends were a source of motivation. This is dangerous because a person's decisions depend on what kind of friends they have. If a person did not select the right friends, they did not receive the right guidance. About 50 percent of their motivation stemmed from friends, and the other half from their parents.

Another question that was asked regarding first-generation Muslim Americans compared them to the other ethnic groups in the United States. Most of the participants think that they are more successful than other ethnic groups in terms of academia, as well as their careers. Most of the participants tend to give credit to their immigrant parents that worked hard and instilled a value in education. The parents valued sending their children to college through savings. The parents paid most of their tuitions, and guided them with all their needs, so that when they graduated, or while they're still in college they do not have any loans or any other kind of financial difficulties or challenges to divert their attention from academia. Also the Muslim immigrants that came 40 years ago are highly qualified in terms of business and other careers skills. That also became a source of motivation for their children to follow on their paths to become successful. Other sets of Muslim American participants believe that we are equally competitive with other ethnic groups for many reasons. They think that compared to

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other ethnic groups, they have a lack of scholarships from their own community as well as from outside. Additionally, they believe that 9/11 has distorted the image of Muslims in America and that it has created some barriers that make it hard for them to achieve their goals.

The participants also mentioned the narrow-minded or closed-minded conservative Muslim communities that do not allow change from outside and want to hold on to the power of the board members or executive communities for their lifetime. They feel those positions are more like dictatorships than leaders serving people for a greater cause. The first-generation Muslim Americans do not serve as leaders and the consequences can be seen all over America. Participants talk about many issues that are dividing the community and destroying the youth, but, at the same time, they also credit some of the community for revamping the leadership structure and establishing a base for future leadership for Muslims in America.

Some of the participants think that the Muslim Student Associations (MSA's) on university campuses are a failed model of leadership in terms of religious values. MSA's are blending culture with religion and trying to define the true meaning of Islam, and most of the Islamic leaders are very supportive of that as well. The participants mentioned that the mission of the organization was legitimate when it was started 30 years ago, but it is not the same as of today. Leadership seems to be on the decline to attempts new Muslim students and their needs coming as freshmen in colleges and universities. It has become a dating and social venue for students to hang out in the name of religion. None of the participants seemed to identify any great role models in

the Muslim community in America. Also there's a lack of unity in cultural diversity that is not addressed by the Imams or other leadership, which seems to be fighting for very small issues when the bigger issues are getting out of hand. In terms of leadership opportunity, they are not the same for the woman as they are for men. There is a lot of discrimination against Muslim women in leadership positions, and people are not willing to listen to their ideas to improve the community and they have been segregated in these discussions.

Marriage and Social Interaction

Question 3: Keeping in mind religion and other cultural aspects of life, would you describe your lifestyle as liberal, moderate, or conservative?

The purpose of this question was to discover if lifestyle has anything to do with the leadership roles in Muslim communities in America.

S1 said,

"Liberal"

S2 said

"I am more moderate, but I try to implement my religion in my daily life."

S3 said,

"I am socially liberal, but, religiously, I am conservative."

S4 said,

"I am very conservative, but, in some social aspects, I might be a little more moderate."

S5 said,

"I am very liberal. I am moderate and do not get too much into mix gathering, but for sure I am not a liberal. I pray five times a day."

S7 said,

"I do not consider myself to be a religious person and I am liberal overall in my daily lifestyle."

S8 said,

"I am conservative and sometimes, at work, I act more like moderate due to job policies and other cultural norms."

S9 said,

"My lifestyle is more liberal due to the culture in my home. But I can have some conservative side as well for some personal matters and practices."

S10 said,

"I am liberal may be conservative when it comes to the religion."

S11 said,

"I am very liberal and a free spirit with all of the independence in my life."

S12 said,

"I am liberal and I respect others with their way of life. I am a strong believer that one should follow the lifestyle of what makes them happy."

S13 said,

"I can say I am Muslim which makes me morally conservative. I do not think that you can ask the personal lifestyle scale on the American values. As a Muslim, there is only one way to go."

S14 said,

"I think I am a moderate in my life in regards to religion and work. One must have to balance the life with it surrounding in order to live in harmony. Any extreme can lead to ambiguous behavior without any direction."

S15 said,

"I will definitely consider myself a moderate in all aspects."

Question 4: Because you are born and raised in America, how does your leadership

style differ than that of your parents? For example, financial management (expenses vs.

savings), career choice, social interaction, cultural practices (Indian/Pakistan/Arabs),

and religious practices.

The purpose of this question was to find if there was a difference between the

immigrant and first generation in terms of different social practices.

S1 said,

"There is a huge difference in our generation because they are control freaks.
Being grown in this DNA age it is difficult to follow their lifestyle. The higher
education in the term of degree/major makes more money is important to my
parents instead of what make me feel happy. Therefore, I changed my career
choice to doing something that makes money but not necessarily make me happy.
My culture is everything to me and being Indian led my choices in my life in
terms of dressing, clothing, eating, communicating, and social interactions. It is a
part of my life, and it will be with me forever."

S2 said,

"I am not as conservative in terms of money savings or other financial
management. If I feel the need of anything, I go ahead and buy it. My parents are
more conservative with the money due to their upbringing. In terms of career
choices, my parents mentor me to pick choices in my life but, in the end, my
parents have been fully supportive of anything that I have chosen."

S3 said,

"I am totally different than my parents. For my parents growing up, someone else
had to make the decision and choose choices for them. For me growing up in
America, I am independent in decision making and other choices. My parents
also have a lot of fear or sense of low self-esteem when dealing with Americans,

especially White Americans. I think my parents have their own struggles, and I have my own struggles. Adapting to my parents will not help me in being more successful in this society as a first generation Muslim American. In my case, I do not see that gap or low self-esteem in terms of communication and social events."

S4 said,

"I feel my parents have different forms of leadership. I am the person where I have less of a micromanagement personality and more like a leadership and helping others out of my way. But my parents are a total 180 degree of my personal lifestyle. I am different than my parents. They do not have choices and it seems like they were forced, but in my case I am in depended and open to any options. I am also well adopting to handle the cultural and other social norms in good manner, and more risk tolerant."

S5 said,

."My parents were not able to take a risk due to being immigrants in this country. As immigrants, they were more worried about adjusting to this culture and feeding their family than being worried about going to medical school. I am not as good as my parents when it comes to saving. I will spend more than my budget. My parents' thing is that they believe everything needs to done their way. But people like me believe on inspiration and charismatic aspect of leadership. The wife does not question her husband in my parents' culture, but growing up in America is more flexible but on the other aspect our generation is not as obedient as the immigrant's generation. We are more independent by everyone making their own choices in life, and there is no place for elders' advice. I have an attitude that I am not forced to listen to follow my parents' direction or advice. The example of the TV show 'Full House' is good face of our generation."

S7 said,

"I think my parents are more religious than me compared to all other values that I have adopted from them. I am more independent in making my decisions in term of career choices and marriage that is totally different than my parents."

S8 said,

"I think, compared to my parents, I am more outgoing. My parents do not believe in mixed gathering unless it is necessary. I am more involved and communicated. I respect Islamic values and adopted more of a western value and way of life."

S9 said,

> "The difference I have is that my parents have an old school Pakistani mentality. They do not believe in freedom and an independent lifestyle. Also, the language and dress code might be the major difference."

S10 said,

> "I never lived anywhere else besides America. I feel that I am more independent than my parents, and I am also less strict than my parents. My parents buy stuff based on their needs, not wants. But I am more of both a want and need based shopper. I do not believe in saving lots of money, but instead, I spend on my needs. I think my parents were not educated on the outside environment in terms of culture and language other than theirs."

S11 said,

> "I think I am very different compared to my parents regarding leadership skills. Our outlook on leadership is very different. Regarding financial management, I am pretty much on the same level; as a matter of fact; they are less conservative compared to my spending lifestyle. In my parent's mind, I should go to school for the highest paid degree major. But I go for what makes me happy, not really behind the money."

S12 said,

> "I think what I have seen is a typical experience from overseas. They think they know the best about everything. In my family, the discussion is not so easy in terms of personal choices that challenge the religion and culture. I think the independence of choice must be allowed by the first-generation Muslims and second Muslim youth in America because, in the society we live in, it is required to have an independent lifestyle towards the decision making process."

S13 said,

> "I am different than my parents because the choice they have to make as an immigrant and survival of the family in a new place is a different set of mind. Being born and raised in America, I cannot even be in my parents' shoes because the sacrifices they have made. The easy way to define it is that they lived someone else's life to make sure that the family is well taken care. But I like to live my life as myself rather than someone else. Even though this sounds as if I'm being selfish, that's the American way."

S14 said,

> "I think the leadership style of my parents is way different than mine because where they came from, the entire culture is based on different values, traditions and taboos. As for me, I have different challenges, and they are different than my parents. I learn about being financially conservative from my parents, but I still have a different implementation in this culture."

S15 said,

> "I came from the interracial family, so I have very diverse experiences and learning curves as well. I learn that hard working attribute from my parents. My father is a really hardworking person and that makes me adopt that habit in my personality. Culturally speaking, I think they are more critical about their children because they want to push to succeed in school and in life. The only difference I see between me and my family is financial management preference. Besides that, they are pretty American."

Question 9: Concerning the concept of marriage, what is most important to you (e.g.,

religion, culture, ethnicity, etc.)? Why do you think the Muslim American divorce rate is

more than 30%?

The purpose of this question was to find the decision making elements behind

Muslim marriages in the United States and the reason for such a high divorce rate.

S1 said,

> "The culture, ethnicity and religion are important to me due to my daily lifestyle. The ethnicity is more important to me than religion in terms of prioritizing of marriage. I will prefer my ethnicity which is Indian than marry someone outside my ethnicity or community. In terms of divorce rate, I think people are not compatible for each other."

S2 said,

> "The religion is most important than same culture and compatibility. I think marriage is about family reunion, and I believe on family arranged instead of blind arrange marriage. If we go by family arranged this makes things much better; it is like a background check clear and now go to the next step of asking other questions in term of personalities match, etc. This way, the family values

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and other character issues can be avoided. Today we have a high percentage of divorce rates due to not looking into the families getting together as family matching as well as couple matching. But instead, we are into our personal matching and being more selfish needs."

S3 said,

"I think most important is a religion, then education, at least having a same level of education for both spouses, otherwise it will be mismatched. The culture and ethnicity is not that important because we are living in America. The reason for the divorce rate is high in Muslim community that the choices we make as to who will be our spouse is based on the individual decision, instead of communal or family decision"

S4 said,

"The religion is first and I cannot comprise, and everything is secondary. My parents will not be happy to me marrying outside my social and traditional culture. My parents will not accept any African American Muslims if I like to marry him."

S5 said,

"I think we have to learn how to love in an Islamic manner to the opposite gender, before getting married. The divorce rate is so high in Muslim community today due to lack of love and respect."

S6 said,

"The most important to me is religion and person; I care less about what culture or ethnicity. Just look at our parents; they are so successful because the values they implemented in their lives are not implemented today. There is a problem with the ego; what's in it for me marriage, more selfish approach. In my opinion, this is a problem everywhere in America. Instead, we need to ask, how I can make things better instead; we are looking for other non-significant matter."

S7 said,

"I will prefer culture over anything else. It would be nice if a person is Muslim, because I will be more comfortable with culture due to compatibility. In term of white or other cultures, I am not sure if I can go with that due to future identity crisis for my children."

S8 said,

> "I think religion should be the only thing that matters to me, but people have choices. In terms of divorce rate so high in America, is due to lack to religious knowledge of marriage. They are looking for things in their spouses that they do not have. They are not appreciative of each other and always asking for more than the other spouse can do. Lack to mentorship and maturity level is really low."

S9 said,

> "The religion is more important for me because religions defines the personality of the individual, and help you to click with other persons. I believe on interracial marriage but not different religion within a same roof."

S10 said,

> "I think love in more important than anything else. Also, the reason for high divorces in America in Muslim community is because there is no love and lust for other things that go away after a while."

S11 said,

> "I think personally religion comes second, moral comes first. I think in Marriage, moral and religion go side by side. Another thing, we have to learn how to love, in an Islamic manner, the opposite gender, before getting married. The divorce rate is so high in Muslim community today due to lack of love and respect and due to the fact the values and morals are not going along with religion."

S12 said,

> "Honestly, as long as the two people in a relationship are happy and enjoying their marriage, that's what matters. All other factors that have been put on us by religious and other cultural values are creating a high divorce rate in America for Muslims. I think interracial marriages are the strength of Islam in America. But we are forcing culture and other preferences into the sacred institution of marriage. Therefore, this is leading the trend into the high number of divorce rates in Muslim communities in America."

S13 said,

> "I will say it depends on what a person values the most in their life. That is a reason divorce rate is high in America today; most first-generation Muslims are confusing religion and values/culture/tradition."

S14 said,

> "I have experienced divorce as a kid growing up; I think marriage is a sacred concept. All I know that I want to be a good father and always be there for my children. I believe on love and this is most important than any other preferences. In love, couples are willing to compromise for each to make things work for the better."

S15 said,

> "I think culture and marriage go along together, but ethnicity does not matter to me. I am a product of a multiracial marriage, so I did not see harm in it."

Question 10: Where do you see the next generation of American Muslims? Do you think they will be similar to other immigrant groups that arrived in America 100 years ago or will they be different?

The purpose of this question is to find what goals and skills they have acquired from their immigrant parents to help the second generation to be as strong and successful like the first generation.

S1 said,

> "I hope they do not follow the American way of life, because that's not who they are or values they uphold. All I can hope that they can appreciate their previous generations for their hard work and sacrifices. I do not have any certain skills that I can be sure what direction the next generation will be heading."

S2 said,

> "I honestly see our next generation will be heading that way; my younger relatives are in middle school, and they are losing their culture but, more important, the religion as well. I have no idea how to stop that or guide them back to their roots. But one thinks I can say is that Islamic Leadership failed us as a first generation. But one thing I if we do not stand up now and lead the next generation the way it should be, we will lose our next generation beyond our imagination."

S3 said,

> "I think the next generation will not able to carry on the same values in terms of traditional culture and religious values."

S4 said,

> "Yes, the Muslim generation will be lost in the next two generation due to many factors and the lack of mentorship in different areas especially in the Higher Education."

S5 said,

> "I think it all depends on this generation what kind of structure they are creating for the generations to come. I give you an example; the Muslim Student Association is more like a social group which have nothing to do with Islam. They try to make it sound like we are trying to spread Islam but, in reality, they are far away themselves in many ways. They have to make themselves better and get everyone united before preaching to others about Islam. And this all goes back to failure of the immigrant's generation to hold the leadership positions and did not allow the youth to lead, neither mentor them to step up in their shoes for future leadership."

S6 said,

> "Yes, as a first generation Muslim American, I am more American than being Arab. So, I have no doubt in my mind the next generation of Muslims in America will carry American values and like to be identified that way as well."

S7 said,

> "The future generation born here in United States will lose slowly the culture and religion because that's the tradition of this country. All I can tell is that my sibling likes to marry someone outside the culture and religion but I am different. So I think it is the influence from society and friends."

S8 said,

> "I think it depends on the parents' personalities. I know a third-generation American family; they have no clue about Islam, and they always mention about their grandparents' dress code or culture but, for them, they like to be American. This shows that we are already getting far away from the culture and religion, so, yes; the future of Muslim generations in America is not so bright in terms of

religious values and discipline. Also, the concept of marriage decision is based on individual choice, and it is purely an American value as being individual, responsible for your own decision in life."

S9 said,

"No one can say what the future predicts for Muslims but I know the life will be harder for the generations to come in the future in all aspects of religion, culture, education and financial stability."

S10 said,

"Yes, I think there is a great possibility that our next generations will not share any of our culture and religious values."

S11 said,

"I think we will have an interesting melting pot of our own religion and culture in this county for the next generations to come."

S12 said,

"I think it depends on each person's family. The interracial Muslim families are different than non-interracial families. Another factor is that parents do not travel overseas to their homeland to let their children interact with the different culture and language. This will give them the reason to know themselves as to who they are and where their roots belong."

S13 said,

"I am not in a position to answer that question, but all I can say is the Islamic leadership is responsible for the future of Islam in the United States."

S14 said,

"I think the next generations need to adopt the American culture in order for them to be competitive and able to be accepted by the society. I am pretty sure that they will keep their unique identity of being American Muslims, but all other traditions and the culture will be based on American society with some limitations."

S15 said,

> "In some respect I think no one cares about one's former culture. It is about adapting to the current culture where we live for good. All I can say is we have to accept diversity and grow toward openness."

Most of the people who have been asked about their values seem to be more conservative, but they have talked about it in this research that they would like to be associated as moderate or liberal. This indicated a theme of fear of exposing their true values when it comes to the political or religious aspect. Depending on religious practices, people define themselves as who they are but their interaction with other people, the non-Muslims in America, which seems to be that they have two different identities - one within their community and one outside their community. First generation Muslim Americans do not feel like they want to be isolated or looked at as strange in a society because they want to look like everybody else. The phrase "balancing my life" appeared in the participants' responses. It seems to the researcher that they are justifying their lifestyle by making it seem like what they are doing is the right way to do it. Nobody talked at all in terms of clothing or their interaction with the other ethnic groups in America. Not many participants wanted to define openly their political affiliation as an Independent, Republican or Democrat. They do not want to practice their religion to any extreme so that people identify them with those groups they call terrorists in the United States and around the world.

Another main theme that arises from that question is that immigrant parents are much more controlling and do not believe in independent decisions. They want family members to help them with their decisions. First-generation Muslim Americans want to

be able to make their own decisions. They feel as if it is their own life and they do not want anyone else to tell them what to do. First-generation Muslim Americans are going to colleges to get specialized degrees because their parents are successful in America, not because they are motivated themselves to fulfill their personal needs. Some participants felt that they are forced to do certain majors in college because their parents felt that that was the only way to make money and succeed in the United States, but were not able to make decisions for themselves. This attitude makes the students want to change career tracks after they graduate, or they struggle in college while pursing the major they have no interest.

Some participants have mentioned that their parents have a sense of low self-esteem when dealing with White Americans due to the inferiority of color, power, and prestige. That has affected their communication skills and social interaction. That somehow carried on to first-generation Muslim Americans, but not to the extent of that of their parents. First-generation Muslim Americans think that their parents micro-manage more in terms of daily life activities, compared to non-immigrant Americans. First-generation Muslim Americans are more likely to take risks compared to their parents. The first-generation do not spend as much time managing their money or spending their own money attending college or having to resort to taking out loans. The immigrant generation was very conscious of the concept of taking out loans. The immigrant generation felt that it had to live debt-free, even if they have the choice to take the loan or not, but this is not the same for first generation Muslim Americans. The participants who have experienced interracial families tend to be more confused in terms

of where the true value of religion and culture exist. The first-generation Muslim Americans think that their parents have taken a lot of responsibilities and accomplished and sacrificed to have a bright future for the children in America. It is not the same motivation or desire for the first-generation to do for the second generation of Muslim Americans. Most of the first-generation Americans wish that their parents had helped them and taught them their native language as a tool to be bilingual, but they were not able to do so and were instead forced to adopt the American culture, language, and values. The lack of relationships with family members has caused first-generation Muslim Americans to make friends with non-Muslims, friends at school who have pure American values in terms of dress codes, practicing religion, and other social interaction.

The concept of dating, of love, is not found commonly in the participants' responses. Only two participants said that love was the most important in the concept of marriage. The majority of first-generation Muslim Americans are marrying at early ages compared to their parents' generation. This is due to temptations and the peer pressure which is leading them into failed marriages without knowing the true meaning and the purpose behind it. The researcher thinks that marriage for first-generation Muslim Americans is more driven by sexual behavior than a commitment for raising family or any other sacrifices that are required by both couples. The concept of a girlfriend or dating is looked down upon in Islamic culture, at this point, so the only alternative that they have is to get married. The decision to get married is also very independent with almost no input from their parents or elders in their community. There is no mention of

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values that make a person acceptable for someone to marry regardless if they are a practicing Muslim or not, as long as they are not non-Muslim.

Most of the first-generation Muslim American participants think that the religion is most important to them in marriage than anything else. It was surprising to see that ethnicity is not what really mattered. The American Muslims also do not care about the culture of the person they are marrying, or where they are from. As long as the person practices the Islamic religion, that is all that matters; however, none of the participants were able to relate the concept of what is marriage all about. All they knew was that they have to be the same religion, but nothing else after that.

Another big challenge that first-generation Muslim Americans have to face is communication. They do not know how to communicate with non-Muslims or other ethnic groups. Their parents have shielded them from interaction with other groups in fear that they will be corrupted. There are low leadership skills, communication skills, and other social skills, of which they are not aware. Most of them agree that their financial practices in terms of budgeting and learning how to spend money have been learned from their parents. Everything else, they have to learn alone or it's not the same as their parents' belief. For instance, the culture of the parents is not important to them in terms of wearing certain dresses, or attending certain religious or marriage events. First-generation Muslim Americans would like to create their own identity and follow their American culture which has a blend of Muslim and cultural values, Arab, Pakistani, and Indian. Also, the eating habits are very different because American Muslims more often go to restaurants compared to their parents. A lot of first-generation Muslim Americans

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are independent in terms of what they like to think or the choices they make, which is against the values of their parents when they came to America. Some of the participants think that they, as a generation, have changed a lot to be like Americans, so they have no doubt that the next generation will be as American as possible. They think they are losing their culture as early as middle school, and they are following their religion and culture and adopting American values which are not the same as immigrant-generation values.

The main reason given by participants for changing cultures is that the leadership of the Islamic community, along with their parents, isolated them from the other ethnic groups and forced them to discover their identity. This made participants adoptive to American culture, and it also is why the next generation will follow the same trend. The question arises here of what is better: our changing to American values or sticking to the immigrant values of the parents? It does not make any sense if they have to live in this country and follow culture and traditions that are not from their native land. It is like someone on life support who has to depend on Islamic values, traditions, but have at least exposure to American values. The average Muslim youth spends more than eight hours a day interacting with American food, culture, and other traditions. That makes it impossible for the current generation to carry on their parents' immigrants' culture. Also, the value of the immigrant culture is not respected highly or valued by the American Muslim youth at this point. There is no reason for the culture to survive or continue if there is no practical implementation behind it. It is the responsibility of the parents as to what kind of atmosphere, activities, and international trips they offer to

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their children for them to know the difference between American values and culture compared to their parents' homeland culture and traditions.

Some of the participants mentioned that Muslim Students Association theoretically share the goal to spread Islam in America, but, in reality, it has become more of a social organization that has infected their own group members in terms of dating, mixed gatherings, and other non-religious activities that are taking away the mission of that organization that was set by their ancestors and parents. I think the main concern is how to maintain the true religion in its shape for generations to follow in the United States. It is not about ethnicity or language, but is a practical implementation of the religion in its true manner without compromising or blending in with American culture. If the leadership does not create an atmosphere for generations to come to follow the true religion and practical implementation, then there will be more division with the Muslims in America, and it can create hatred among each other and destroy the unity of the Muslim community in America. But after all is said and done, no one can predict the future for Muslims in America.

Discrimination and Community Issues

Question 8: Do you think discrimination exists in Muslim community centers and organizations? If so, then to what scale? Do you have any personal experiences that you are willing to share?

The purpose of this question is to find out if there is a sense of discrimination present in Muslim communities or organizations in America.

S1 described her experiences,

> "I do not think that we are discriminatory so much compare to other ethnic groups. But we definitely are judgmental, and people with money try to show off in different ways."

S2 said,

> "It varies, but, definitely, we are very discriminatory in terms of who we socialize with, and other interaction is very different based on social class."

S3 said,

> "I think the Muslim community can be discriminatory sometimes. I did not see it from my own eyes but I have heard many stories first hand from people who went through those experiences. Also, if someone does not have a beard/headscarf, people do not take him/her seriously or think they have a lack of knowledge. Muslim leadership loves to judge others because they behave like they are chosen by Allah."

S5 said,

> "There are extreme divisions in our community. We judge people based on their profession and the social status. Due to our judgmental attitude, we are creating the artificial walls that creating a real threat to our unity."

S6 said,

> ..."We have lack of trust, lie and abuse others for our own personal benefits. This all leads to discrimination because we have a lack of practical faith in our lives and created the racial barriers. Also one more thing, people judge women with Hijab to be very pious, but this is not fair; she is still a human and tends to do mistakes. Also we need to follow or look at the wives and daughters of prophets not a random sister at a present moment and question them or uphold them to the certain standard of faith."

S7 said,

> "I think discrimination is heavily present in the Muslim community. We are very discriminatory as to what an Arab girl is wearing or what she should not wear. Also we are judging others based on our stereotypes and limited experiences."

S8 said,

> "I think there is a really big deal about it in our community. I will suggest to all community/organization leaders to pay close attention to the issue of discrimination and find a solution before it is too late."

S9 said,

> "Yes, we are very discriminatory in many ways. But the status is a big factor in our community. As they say, money talks, that's how things work in Muslim communities all across America. The leadership is willing to listen and willing to give respect to that individual who has money, even if that person has an alcohol business. We are all talk today as Muslims; nothing practical about us as a real Islam in America."

S10 said,

> "I think it exists in all aspects of social, gender, religious and ethnic, where the Muslim community is discriminatory. There is a fact about the Muslim business community in America, if you hire all Muslims your business will fail. You cannot count on your own Muslim brothers to make a business out of that. The American government and agency are not the problem for us but we are the problem for ourselves, how we conduct our business and we need to get out of that."

S11 said,

> "The status symbol in Muslim society is based on American values not on Islamic values."

S12 said,

> "I think Muslims are very discriminatory as to how they dress, what they drive and actions in public life. One thing that bothers me the most is that people ignore religion and follow the culture and nationalities as a guideline."

S13 said,

> "The discrimination was not that bad back in the days because the Muslim community used to be small, but due to the increase in the number of Muslims in community centers and less of the brotherhood bond, the problem of discrimination can be found often in Islamic centers and organizations."

S14 said,

> "The discrimination is becoming less of an issue in terms of color or race. It is more toward the gender issues and social issues. My mother has a hard time to be accepted by the Islamic center board members to join the board. As a women and a single mother, she really had a hard time being accepted by the Islamic community members. Also, most of the board members are not highly educated to handle today's Muslim diverse makeup, and I like to emphasis the point that there is need for more training and education regarding cultural diversity and leadership."

S15 said,

> "Yes, definitely so; my friend is going to marry a guy who is the same religion as her and culture as well, but the guy's mom refused marry his son to my friend because his family values, that usually comes from the lower level of social economical and religious aspect."

Question 5: What is your perception of Islamic leadership in America (e.g., masjids, community centers, Islamic organizations, business and political arenas, etc.)? In your opinion, what makes a good leader?

The purpose of this question is to find out if there is a sense of leadership present in Muslim communities or organizations and how one feels about it.

S1 described her observation,

> "The Islamic leadership came long way despite the issue and other challenges in the last 10 -15 years. We are making a strong try to make our presence in America. The religious leadership helps me in my community with all the challenges I have to face; they were there to help me motivate."

S2 said,

> "I have seen very few leaders that were involved in the youth activities, but the majority of them did not guide the youth in any form of direction or mentorship. The Imams and Sheikhs that came from back home or having back home values try to preach to people to adapt to their values. They are really a failure and pushing people away from Islam; also, some of them really have a backward thinking. They have to understand the American issue and values and try to find

a place for Islam. I think they are the bigger loser and a failure to the youth in America. Also, as I said in the beginning, there are few great leaders but they cannot fulfill the needs and demand of an over growing population of Muslims all around the United States."

S3 said,

"I just give up on Islamic leadership in America. The events of 9-11 did not harm us that much compared to the Islamic leadership. Also, there is a huge gap between the leadership and youth. I am not saying they are evil but they are not fit for the leadership job. The leadership must understand the communication barrier and promote first generation to the leadership roles. This will bring the youth back and other followers as well."

S4 said,

"I think 95 percent of the Islamic leadership in America is ineffective; there is a lot going into the running of a community center and organizations. The community centers and organizations are run by first generation Muslims; they are totally different and do not worry about small things and have a long-term vision. The only way to have a brighter future for Muslim leadership in America is to promote youth into the leadership. Also there is competition within Islamic Speakers who can talk good and fill up conference centers. For example, people are going to ISNA (Islamic Society of North America) convention in the name of Islam, but are more like a dating convention. They will invite all the popular religious scholars to talk about religious values, but not condemning the dating concept in Islam in public. Instead, they need to do some practical work in their own community and build the future of Muslim youth."

S5 said,

"We have to go a long ways for us to compete with other ethnic and religious groups' leadership structure. Another trend that I see in America is that Islamic speakers, Imams and Sheikhs are not working on the grassroots level in their community. They are more worried about their own public speaking skills and how to be booked for a complete year."

S6 said,
"I know they are not reaching the youth the right way, but the fact that they came from the different counties 30 years ago and build hundreds of countries centers. I think we take it so negatively toward the immigrant's generation as the leaders of our communities. We say that they are closed- minded, do not lecture us on the right topic and do not understand our problems. We are here successful today because of them; otherwise, we will be far away from Islam and academic career

and not have any hope for us today. The immigrant's generation deserves all the credit for building the Islamic atmosphere in America."

S7 said,

"I think the Islamic leadership left us in the dark and we have to find the family members, friends and non-Muslims to guide us and mentor through their lens of experience. I think that might be a reason for me to be liberal in my values and other religious practices."

S8 said,

"I am blessed to be raised in one of the best Islamic communities in America. I have learned many things from there. The leadership at my community was a very liberal and forward thinking leadership style. Our community was merged with both American and Islamic culture. My Islamic community helped me to learn leadership qualities. But I know there are many community centers in America where there is not many progressive Imams or leadership that understand the needs and wants of the first generation Muslim youth here in America. Also, I think many Islamic organizations are missing the concept of leadership structure and the implementation behind the scenes. One thing I will say is missing everywhere in Islamic community is the concept of facilitating of leadership."

S9 said,

"I have witnessed many failed leaders in my community that led me to be very against them because they are destroying the youth and pushing them away. The Islamic leadership are getting involved into the political issues and making mosques as a political arena for nasty games. They are dividing the community members for their own agendas. I think they need to be more involved the religious matters and need to work on their own personalities rather than others."

S10 said,

"I think it is a failure in many stages of representation by Imans, Sheikhs and Katheebs in our community. They have no clue what leadership is all about. They have their own understanding of leadership, and they want others to follow the same concept. The follower is not sure what to follow. Once the Muslim youth left behind in term of engaging them it to the Islamic community centers, they are gone far away from Islam. There is no effort on the behalf of the leadership to locate them and bring it back to the religions again in a wise manner."

S11 said,

> "I think there is some improvement needed but other than that, they are doing an excellent job in terms of bringing the youth back to Islamic centers through different channels even with the limited budget."

S12 said,

> "I think the Muslim Student Association is a failed model of leadership in America. I think religious Imams whom people go to for advice not all of them are very confidential of the issues of others; as well, in some instances, they have a lack of sense of sympathy toward the community members."

S13 said,

> "For the most part, I can generalize the question but I think as a Muslim community; we have really great leaders, but they are few in numbers. The majority of the leadership is not active in the local community as well as in their own community; they are very conservative and created a barrier zone." Another aspect of that leadership is (MSA) Muslim Student Association; they were started as a great organization by the immigrants in the Universities but the American generation lost the mission and the leadership is not the same and heading toward the American values. What I am trying to say is that MSA is not the same what it used to be 10 years ago and will continue to decline and will not have the same impact it made back in the days."

S14 said,

> "I think the new generation of Muslim leadership is trying to overcome the immigrant generation leadership to bring a change for the better and address the real needs of community. Also, I think there is a real need for change for the Muslim youth to participate in the leadership and decision making process of the Islamic communities and organization to get them a chance and motivation to create awareness in them to lead the next generation of Muslims in America."

S15 said,

> "I personally see that there is no source of motivation in the Masjids for the youth. I do not think the Islamic community has any great role models or leaders. They are not willing to accept the change or create an atmosphere of change. Also the leadership is a failure but, slowly, first generation Muslims are stepping up and understanding to lead their communities. But we still have to go a long

way. The current leadership of Muslim Americans has no idea what is takes to be a leader or the responsibility of leadership."

The majority of participants were direct about describing the concept of discrimination in the Muslim community as "pretty obvious". Some of their responses were extreme in terms of the treatment done to other people in terms of discrimination and racism; they were outraged about it. Other members of the community have second-hand information about the existence of discrimination in the Muslim community, which illustrates that this is a serious problem. Discrimination exists in different categories, with the first being religious attire. People think that if a Muslim woman is covering herself she must be very pious and cannot do any mistakes. If she does anything bad, the community objects to her piousness and her religious value. The participants of the study tried to explain to the researcher that this is because of the historical religious reasons and does not make them any better than people that do not cover with the head scarf. Also, a man who has a beard is expected to behave a certain way by the community, otherwise they should not have a beard or follow other religious attire that portrays them different than other people. From the participants responses it seems like the Muslim community is very judgmental when it comes to religious values. The community members who are not religious are not highly respected or given some leadership positions within the community. They have been isolated, and due to that reason they have chosen other routes which make them less religious and makes them go further away from the Muslim community and Islamic centers.

Social status is another issue brought up by participants is that community members are really into buying flamboyant cars, clothes, houses, as symbols of their piousness. For these certain people, it does not matter how they earn their money as long as they are rich. Their faith is not questioned and they are highly respected by the leadership as an exemplary example to the community members. The participants of the research also emphasized the point the social status of the finances drives the decision making process, not the person with the most religious values or Islamic knowledge. There is also no discouragement from the religious leaders for the people who are earning money in the wrong or immoral way. For example, community members do not ridicule the gas station owners for selling alcohol and other haram items as long as the owners are donating to the community center.

Another aspect the participants mentioned is that the Islamic or religious leadership is giving lectures or sermons that do not address the real problems of the Muslim society in America. Instead, they are bringing the issues and problems of hundreds of centuries ago events that might not be related to the current situation of Muslims in America. There is also discrimination of which Islamic religious leader that can speak well and sell his or her talk are more valued than the person who is telling the truth. Bringing the rareness of the issues is faced by Muslim Americans on a daily basis. The participants also show disappointment in reaching the youth in the Muslim community with almost few to none programs are in existence to help them build the future leaders of the Islamic community. There is no conversation in regards to cultural diversity seminars or workshops that address issues that we have already talked about in

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this research. There seems to be a closed-minded leadership approach towards some serious problems that are taking place in Islamic communities in America. Most of the participants as first-generation Muslim Americans think that the immigrant-generation has left them in the dark and failed them to build a future generation of Muslims in America without any proper training and experiences to deal with cultural diversity issues. The problem with discrimination is very serious and there needs to be an urgent action required by the leadership of Muslim communities in America to help erase or minimize the effect of it on the other community members. The participants mentioned that the main reason for the failure of leadership in America is due to their barriers as far as accepting people due to their culture, race, religious practice, nationality, and ethnic backgrounds.

5. CONCLUSION

This study was conducted to explore the first-generation Muslim Americans' attitude towards leadership, self-identity, culture, marriage, social interaction, discrimination, and Muslim community issues. A qualitative approach toward this phenomenological study was conducted to understand the new face of Muslim generations in America. The study focused on cross-cultural efforts of immigrant generations toward first-generation Muslim Americans upbringing in America. The study includes conceptual framework factors that can be explored toward the first-generation Muslim Americans in terms of leadership, culture, and religion. The exploration was undertaken through questions that were able to help participants to encounter their experiences that shape them into who they are today.

Chapter five covers assessments of the findings by themes and discussions of their implications. Recommendations for leadership, culture, and religion that emerged from these findings also are mentioned. There is also a suggestion for future research in the area of Muslims and Islam in America from the cross-cultural theme. The following recommendations try to separate religion from the followers so that religion is not analyzed under any circumstances. The researcher believes that judging or evaluating any religion is not part of research but to understand the phenomena behind the followers of a religion.

Leadership, Identity and Cultural Themes

"The ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy" (Martin Luther King, Jr.). The first generation Muslim Americans reflected the lack of leadership in their upbringing in the United States. The majority of these leadership aspects were gained from their parents, friends, and family members. After asking the question of leadership from those first-generation Muslim Americans, none of them had a clear idea as to what leadership is other than theoretical meanings.

No concept of "self-esteem" was found in Islamic leadership. A lot of assumptions exist out there, but no reality of how to deal with that issue. No concept exists of building excellence in Islamic communities for the youth. The effectiveness of the leadership is lacking in trust and ethical values. They have a lack of knowledge in terms of leadership traits. None of the participants in this research talked about leadership with enthusiasm, which shows the lack of good leaders in the Islamic community because there is not an idea of commitment to excellence. Often there is the concept that a person is "born a leader," so that a person can automatically be given a leadership role and vice versa, but there are no standards as to who will be leading a particular leadership role in America. All leadership roles at the current time in America are not based on any long term planning or future of first-generation Muslim Americans to sustain or maintain the culture brought by immigrants 40 years ago to this county to continue the same growth they have experienced.

Islamic leaders have to think of their role as leaders to guide the Islamic youth in the right direction. The question also arises of single parents, and from where their kids are supposed to get motivation. They have already been separated from their mother or father, so they have limited sources of parental reference. They could destroy themselves or destroy others if left to their own devices on the quest to gain leadership. One example is Homegrown Terrorism. This is the largest concern from homeland security. The millions of dollars spent by the United States to protect the people could also be solved by the Islamic leadership providing assistance to these youth to guide them with individual needs and wants in order to make them responsible citizens and husbands and wives in the future. From the research point of view, the leadership seriously negatively effects the youth. If this trend does not stop now, the figure will be much more dramatic and it will be impossible to rewind the cause and effects. Another question that has been asked from first generation Muslim Americans is if and how they see themselves in leadership roles. Most of them say "yes," they see themselves being leaders, but not having a clear vision as to what they want to do or what is required of a leader to lead their followers. The ones who said they do not want to be leaders seem to have had very bad experiences from Islamic centers or organizations that make them feel that they do not have the ability to be leaders or that they have seen examples of bad leadership and they do not want to be one of those.

Some of the participants had a good understanding of what they want to do as the leader in the organizations to help humanity, but they had no clear plans or motivation to lead their own second or third generation of Muslim Americans or build the structures to

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help the Muslim community. It seems like the first generation of Muslims born and raised in the United States is less concerned about the community and are more willing to help outside organizations or other volunteer work. This is due to the resistance from the current Islamic leadership and lack of first generation Muslim Americans in those roles to attract other youth to come join them to rebuild the Islamic structure of leadership in America.

Another question asked about Islamic leadership in America regarded community centers. It seems that most of the participants have complaints or regretted the leadership they have in their community centers. The first big challenge the participants mentioned was that there was no mentorship or coaching available for their life decisions. There was also a lack of participation with youth activities because the majority of the Imams and Sheiks came from "back home" and had "back home" values that they tried to preach to the youth into adapting. These values were very different and orthodox for the Americans that already feel that they are disconnected with the spiritual leadership as well as the administrative leadership of the community centers. Currently, 95% of religious leaders in the United States are immigrating from overseas or are getting educated on Islam from overseas, and thus are not having a clear understanding of the challenges of Muslim youth in this country. Some of the participants also said that 9/11 did not harm them as much as the Muslim leadership in America. A huge gap seems to exist between the Muslim youth and the Islamic leadership.

Communication is the biggest barrier along with the lack of knowledge that has led to ineffectiveness as far as approaching people and building the next generation of

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Muslims in America. A few participants also mentioned that the ISNA convention, a gathering where people in the name of Islam, is in reality being used as a dating venue. The religious scholars that gather at these conventions do not condemn any of these behaviors, but are happy to become like Hollywood celebrities and give their speeches and become popular. It seems like everywhere you see, more lectures, but very minimal practical implementation to rebuild the next generation of Muslims in America; Islamic speakers seem to be popular like Christian church pastors because their schedules are booked for an entire year in advance. People are writing them for speeches and workshops, but no one is talking about the real problem that exists in our communities. The immigrant Muslim generation is able to lay the foundation of Islamic centers in America, but they will fail to lay the leadership foundation, which is exactly where the consequences are coming today. From the youth who wants to practice their religion in the American way and not the Islamic way.

In summary of this theme of leadership, it seems like the Islamic leadership failed dramatically in America in all aspects from the community, business, and political arena and an urgent need exists to revamp the whole leadership structure regarding Islamic leadership and community values in order for the survival of this religion in its true practical form in the United States of America. There's also much more work needed for practical implementation instead of just giving speeches and getting people motivated. The participants of this study seem to think that if we do not get practical role models, we will not revive the religion in this country any time soon. The Muslim leadership has to accept the female gender into the decision making process and also

allow the youth to take leadership positions in America without any discrimination in terms of their knowledge and experience based on their age, but in their ability to move forward. It is time for the immigrant generation to step down and allow the first generation to step up and take leadership roles. If it does not happen now, then we will fail in our mission to preserve Islamic culture in America.

Marriage and Social Interaction

The majority of Muslim Americans feel that they are more liberal, close to being moderate, but not really conservative. As researchers, I think that, due to 9/11 events, people don't want to be associated with being conservative; they prefer being categorized as either moderate or liberal when it comes to their religious values.

First-generation American Muslims seem to be different than the immigrant generation in America, which are their parents in many aspects. The one aspect that has been mentioned repeatedly by the participants is the language; they do not speak the same language but they understand the language of their parents. The immigrant generation does not motivate their kids to learn the language in fear that they will not be able to get a job due to their accent which is a career barrier many of their parents had to face. They are not going back to their parents' home country which is the purpose of teaching them at all. This has affected them in terms of who they are, so they have to find their own identity in terms of who they are.

Also, the male figure is the authority in their home in the immigrant generation where the wife does not question the husband's decision and follows the husband as he tells her. But first-generation Muslim Americans typically work as a team and follow

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American traditions in terms of direction and making decisions in marriage. Most of the first- generation Muslim Americans feels that their parents are more religious and practice their religion. First- generation Muslim Americans are trying to blend Islamic values with Western culture so they can be able to practice it more comfortably in terms of religious holidays, religious events, and the traditional ceremonies. The immigrant generation loved to stay with their parents and felt that this was an honor, but first-generation Muslim Americans are more into an independent lifestyle and want to have their own place and follow their own destiny when they turn 18 year old. The immigrant generation thinks they know everything to the best of their abilities and try to guide others in terms of subject matter, but first-generation Muslim Americans think that it is not the same for them. They think that their parents' values are based on their native culture, traditions, taboos, and the values that they grew up with is way different than those of first-generation Muslim Americans growing up in America with American values.

Another reason for a high divorce rate in Muslim communities in America is because first-generation Muslim Americans have to learn all the culture and find their freedom themselves. They are not willing to follow their parents or take their advice that is taking them into rushed decisions which have consequences, not only on the married couples, but with the kids as well. Another surprise was that most of the Muslim parents would not accept their child getting married to an African American. There is a sense of discrimination that exists from the parents' generation, but the first-generation Muslim Americans are open to the idea of marrying a person of color or someone have American

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cultural values. Some of the participants refused to comment fearing that their comments may not be appropriate in terms of cultural diversity and other religious values. The reason behind that is because they were comfortable answering most of the questions, but when it came to this subject, they became uncomfortable. There also seems to be a lack of pre-marriage counseling encouraged in Islamic culture. The Islamic couples are not as appreciative of each other and are always asking more from the other spouse and that creates the rising occurrence of divorce. Also there's a lack of mentorship and a low maturity level for the newly wed spouse in America.

It seems like, in the future the highest rate of interracial marriages in the Muslim will exist community due to the fact that they only care about religion and not anything else. The participants who have seen their parents get divorced in their early age also are scared of the concept of divorce, and they fear that they may end up following the footsteps of their parents and may not be good parents to their kids. The concept of love also is not found in the Muslim community in terms of the true concept of love, not just sex or other materialistic reasons. Love is not really appreciated as beauty and looks are the keys to a successful marriage, as believed by community members. After reviewing the participant responses, it seems like the divorce rate will continue to grow and the marriages will be more similar to American marriages where a person can remarry as many times as they want or can date the person, and there is a high possibility of a girlfriend/boyfriend relationship for the second-generation Muslim Americans.

The researcher thinks the reason behind that is due to the failure of the marriage in America and in the Muslim community that will force other generations to look at

other options that can be less risky while also fulfilling their needs without getting into any kind of a long-term relationship. The researcher thinks that in order for the Muslim community to go back to its roots and to make the concept of marriage successful, they have to involve the community decision and their elders to help them guide through that process instead of being independent and not caring for others and just caring for themselves or their spouses. As the economy continues to slow down, fewer marriages will be occurring taking place which will encourage young Muslim youths to take other alternatives for that relationship that can exist like a marriage, but not an actual marriage.

The question regarding the future of Muslim generations in the United States is "Are they going to be similar to their immigrant parents, or are they going to be more like Americans?" The reason behind this question is to see if Muslim Americans have gained the skills from their immigrant parents to continue their parents' lifestyle for the generations to come. The majority of participants believe that they will adopt American culture. They will not have any immigrant generation values, tradition, or culture.

Another aspect investigated in this study is participant attitude towards marriage. American Muslims divorce rate is really high compared to the immigrant generation. The Islamic leadership in the United States is not able to identify the reason why marriages are failing at such a fast pace in the United States. The devastating direct and social effects of divorce can be a huge problem for the future generations in the United States, specifically in terms of leadership. Many scholars have suggested that communication play a key role in any healthy relationship (Burleson & Denton, 1997).

Aside from this, other factors play a part in one's relationship that are not spoken, one of which includes sex education, which seems to be a taboo, including other issues such as: financial, educational, religious, and leadership (Van Yperen & Buunk, 1990).

In Islamic communities and religious leadership, an unbalance when exists discussing marriage counseling, due to the fact that the leaders are untrained and because of cultural diverse communication problems. In their native countries, the immigrant generation did not struggle with finding a spouse because their parents made the decision for them. Even if most people did not want to marry the man or woman that their parents had chosen, they agreed to marry anyway because they wanted to satisfy their parents. This makes sense because most Muslim countries in the Middle East and South Asia are collectivist societies where children value more the opinions of the group than they do the opinions of the individual. Because of this "arranged marriage" format where the husband and wife did not know anything about each other, it takes the course of many years to figure out each other's personalities (and even then this is not accomplished). In calculus, this is similar to a limit as it approaches a certain value; even though the limit comes close to the x-axis, it never touches it. Congruently, even after the immigrant husband and wife have known each other for a long time, they will never truly know everything about each other (see Figure 1).
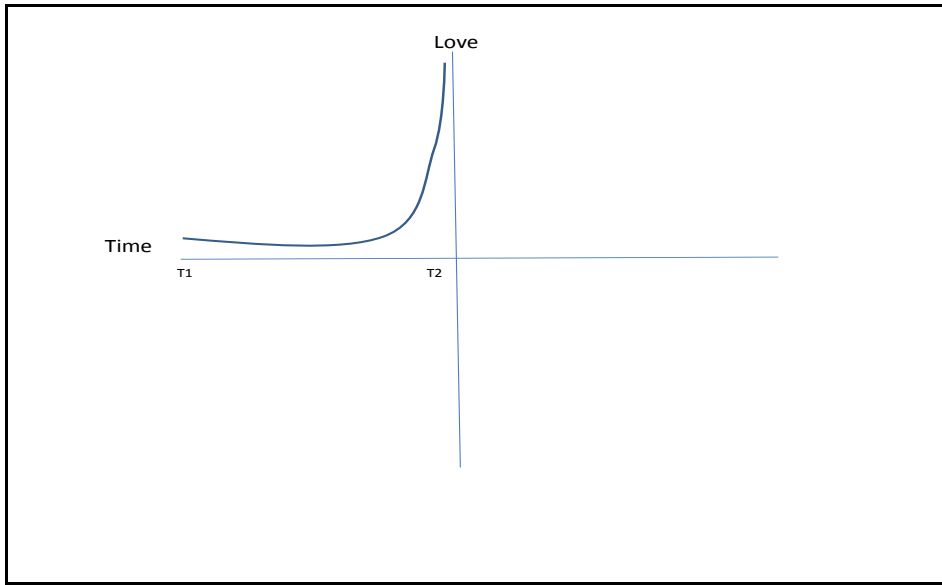
Figure 1. *Calculus analogy of marriage of immigrant-generation Muslims.* Although love is low between the man and women when the couple is first married (Time 1), love increases over the years the couple stays married (Time 2). Even though years and decades might pass that the man and woman are married, the love continues to increase. Similar to a limit theorem in calculus, the couple never reaches "ultimate love" but they continue striving for it and they learn more about each other during the passage of time.

The first-generation Muslims, however, are growing up in an individualistic culture where they learn from the media that they should make their own decisions regardless of what their parents believe. Due to this, the first generation wants to choose its own spouses based on a set of values that they have determined from past experiences. In this case, it is similar to an inverse calculus function where the man and woman begin at the same point (because they know everything about each other due to a long-term, non-marital relationship), but as time increases, they spread more and more apart (See Figure 2).
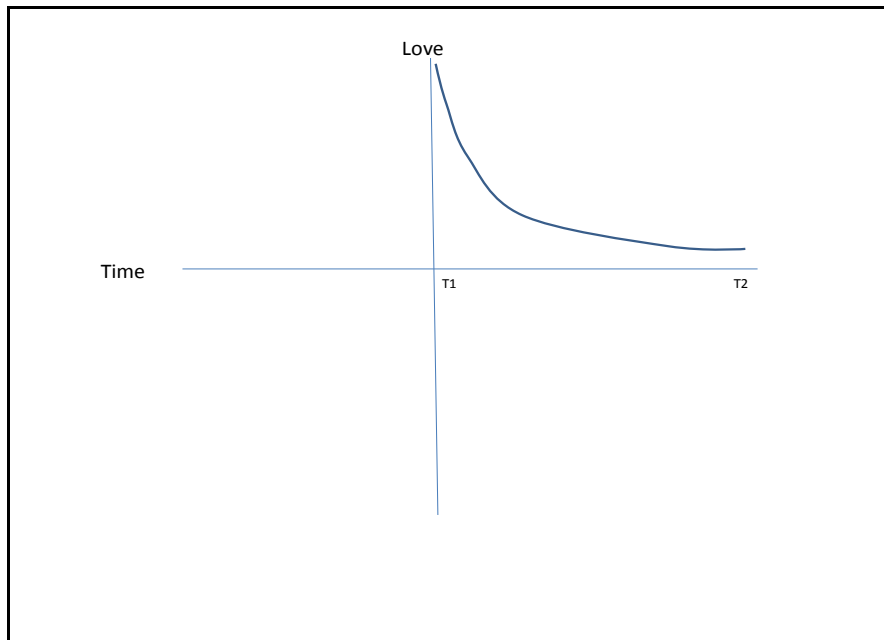
Figure 2. *Calculus analogy of marriage of first-generation Muslim Americans*.
Although love is high between the man and woman when the couple is first married
(Time 1), love decreases over the years the couple stays married (Time 2). As years pass,
the love decreases because the couple already knows everything about each other and
there is nothing "new" to explore.

For example, if a first generation Muslim has had a girlfriend in the past and the

girlfriend were very rude and disrespectful, then that Muslim will know that the next

girlfriend they find should not be rude and disrespectful. Instead of the parents telling the

first generation the qualities and traits that should be required in a girl, the son discovers

this for him and, in the process, goes through numerous girlfriends. Even when the son is

married, because he has had the experience of engaging in a relationship, and maybe

even engaging in forbidden pre-marital sexual intercourse, he might not be satisfied fully

with his wife and still look at other women. Also, because the wife and the husband

know each other so well due to a past long-term relationship, they might not find satisfaction in their marriage because there is nothing more to learn; the romance leaves the relationship and the marriage becomes "boring." This might lead to adultery, which will then lead to a divorce, or it might lead to less satisfaction with the current wife and regret that the son did not marry someone else (such as an ex-girlfriend). Schwartz (2004) used the term "paradox of choice" to explain this phenomenon by mentioning that as the availability of numerous choices increases, one is not fully satisfied with their current choice and begins to regret another option that might have been readily available in the past. It is the job of the immigrant generation, as the leaders, to speak to their child at an early stage to establish a set of characteristics for a future spouse. If this is not done, then the first-generation Muslims will fill in their own characteristics of what they believe they want in a spouse and this will lead to a failure of future generations.

College and professional Muslims who are born and raised in America have to choose for them and for generations to come as to what they would like to become, but the problem that arises is that no Islamic leadership in America can unite everyone to fight one common problem. The Muslim Americans are so divided on so many issues, the future generations have to decide everything for themselves. No guidance or mentorship is in place for them to follow a standard protocol for how the American Islam will look. As there are more and more converts coming into the Islamic community, some clash of ethnicities and cultural values occurs that dictates the existence of Islam in true fashion in America. As an Islamic community in general, we Muslims are lacking on many values. Let's hope these values get better as time

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progresses with the next generation. In the end, marriage and social interaction of first-generation Muslim Americans are lacking in many areas. The Islamic leadership must act now for the betterment of generations to come, or they will see great failure that cannot be stopped. There will be a distortion of the Islamic values and the future Muslim generation that interpreted their own meaning of religion, values, and culture that will not help them to compete nor to succeed with the other ethnic groups in the United States. An urgent need exists for the current leadership to sacrifice its current roles as the leaders and let the first-generation Muslim Americans carry on leadership roles and make decisions for the brighter future of Islam in the United States.

Discrimination and Community Issues

Another discrimination issue in the Muslim community is the gender issue. Women are not given equal rights in terms of leadership, community centers, and other leadership activism in which the female gender experiences discrimination due to religious reasons. The Muslim woman also is not allowed to express her feelings to bring change into Islamic centers gender friendliness. A huge gap exists between men and women in terms of decision making processes for the communities in which they are located. Participants mentioned that if a female is in a leadership role, others will try to exclude her and not give her opportunity so that she gives up that role. There is no encouragement or ways to promote female gender equality in Islamic leadership in the United States.

One very important issue that often arises in Muslim communities in America is discrimination amongst one another due to stronger religious beliefs. Some Muslims

practice a very similar lifestyle of Prophet's time by wearing simple, Islamic clothing, and refraining from introducing new innovations. These groups of people, known as Tablighi Jamaat (TJ), aim at reforming the Muslim community from the fundamental basics. Rather than spreading knowledge about Islam to non-Muslims, they aim at convincing current Muslims to be stronger in their faith. Unfortunately, majority of Muslim Americans do not accept the TJ into their society and hold negative views about the TJ as having "backward values", "back-home values", and "narrow-mindedness". These views lead Muslim Americans to hold very judgmental beliefs on the practices and beliefs of the TJ.

Another issue is about marriage, because in order to get married, a person needs to be wealthy. No discouragement exists from the religious leaders to prohibit those unnecessary religious weddings and the costs related to them. The higher education is not helping Muslim Americans because the participants have complained that the majority of professors are not encouraging the first-generation Muslim Americans to apply for masters or Ph.D. programs. Even if they lack on certain graduate exams or GPA, they are still not willing to help them to get admitted into colleges when they have the power to help them. Their non-Muslim counterparts are helping their people as well as some of the Muslims as part of the quest to get into graduate schools.

There is a sense of secrecy in the Muslim community that if one person is successful he does not want to help other people or to give them a shortcut or techniques they have used to be where the other person is. Due to this reason, a future decline for FGMA to pursue higher education will occur. Very tough competition exists in the

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business world because Muslim Americans do not like to help other Muslim Americans establish their business in terms of trying to get other people out of competition to earn the most money. Also there is a lack of support exists for Muslim business in Muslim community because they would rather pay less in another store than to pay more and support Muslim-owned businesses. Most of the first-generation Muslim Americans think that they need to find a better way to deal with this issue of discrimination, and they need to be fixed urgently without any delay.

Future Direction of Continuing Research

After completing the research, there are many unanswered questions that need a detailed explanation for future research in the Muslim community in America. The following areas will not only help the upcoming generations in America in terms of leadership, but will also assist with other social aspects of the American society they have to live in.

a) Structures and leadership improvement in Muslim student organizations.

b) Muslims pursing degrees in the field of agriculture.

c) Muslims in higher education administration.

d) Muslim risk taking in pre-marital sexual behaviors (contraceptives, peers pressure, etc.)

e) Attitude toward GLBT in America.

f) American Muslim attitude towards Sharia Law practices in America.

g) American Muslims attitude towards religious leadership structure in America.

i) American Muslims seeking guidance and mentorship for higher education form their Islamic organizations or Islamic community centers.

j) American Muslim awareness towards culture diversity and discrimination.

After listening to the participant responses on questions about leadership, future research topics need urgent attention. This research study was very broad and covered a variety of topics, future research can focus on detailed, individual topics of First-generation Muslims Americans (e.g., marriage, careers, higher education). There also needs to be more research conducted on the importance of identity formation and role confusion because the First-generation are very lost in their identity.

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Attitudes of Muslim Americans toward leadership structure in the United States

Introduction

The purpose of this form is to provide you information that may affect your decision as to whether or not to participate in this research study. If you decide to participate in this study, this form will also be used to record your consent.

You have been asked to participate in a research project studying opinions and beliefs about individual leadership qualities, models, and structures that exist in your personal life. You were selected to be a possible participant because you are 18 years of age or older, currently enrolled in a university, and identify with Islamic beliefs.

What will I be asked to do?

If you agree to participate in this study, you will be asked questions regarding leadership qualities, definitions and other personal experiences or interaction with leadership roles you have had in the past or present. The interview process will take 20 to 25 minutes.

Your participation may be audio recorded.

What are the risks involved in this study?

The risks associated with this study include the possibility of slight discomfort in disclosing personal information about your family, education, and current lifestyle.

What are the possible benefits of this study?

You will receive no direct benefit from participating in this study; however, we hope to improve the overall Muslim leadership structure in America.

Do I have to participate?

No. Your participation is voluntary. You may decide not to participate or to withdraw at any time without your current or future relations with Texas A&M University being affected.

Who will know about my participation in this research study?

This study is confidential, and each participant will be assigned an arbitrary code, which will consist of a letter and number (e.g., "C3", E5"), in order to maintain confidentiality. Information about you will be kept confidential to the extent permitted or required by law.

The records of this study will be kept private. No identifiers linking you to this study will be included in any sort of report that might be published. Research records will be stored securely and only Noor Mobeen and Dr. Alvin Larke, Jr. will have access to the records.

If you choose to participate in this study, you may choose to be audio recorded. Any audio recordings will be stored securely and only Noor Mobeen and Dr. Alvin Larke, Jr. will have access to the recordings. Any recordings will be kept for five years and then erased.

Whom do I contact with questions about the research?
If you have questions regarding this study, you may contact Dr. Alvin Larke Jr. at a-larke@tamu.edu , Phone: (979) 862-3008 Noor Mobeen 979-574-8774.

Whom do I contact about my rights as a research participant?
This research study has been reviewed by the Human Subjects' Protection Program and/or the Institutional Review Board at Texas A&M University. For research-related problems or questions regarding your rights as a research participant, you can contact these offices at (979)458-4067 or irb@tamu.edu.

Signature
Please be sure you have read the above information, asked questions and received answers to your satisfaction. You will be given a copy of the consent form for your records. By signing this document, you consent to participate in this study.

_____   I agree to be audio recorded.

_____   I do not want to be audio recorded.

Signature of Participant: _____   **Date:** _____

Printed Name: _____

Signature of Person Obtaining Consent: _____   **Date:** _____

Printed Name: _____

TELEPHONE SCRIPT

Noor: "Hello, my name is Noor Mobeen. I am a graduate student from the Agricultural Leadership, Education & Communication department at Texas A&M University. I want to thank you for participating in this study that is a partial requirement for my dissertation, a crucial milestone for earning my doctorate degree. I also want to take this time to give you a brief overview of my study. Will that be okay?"

Participant: "Yes"

Noor: "Thank you. I am researching the different beliefs and attitudes that Muslims who are born or raised in America have towards leadership. This interview will take a maximum of 20 minutes, and I will ask you questions about leadership in your personal life, role models, strengths and weaknesses, and any improvements that you may recommend. As you know, this entire interview is voluntary, and I thank you for your participation. You have already read the informed consent form that was emailed to you, but let me just remind you that any names that you give me during the interview will be coded, so no one will know the true identity, due to confidential reasons. At this time, by saying "I do," you orally agree that you have read the informed consent and are aware of the potential risks or discomfort that may be attributed to this study and are still willing to participate."

Participant: "I do"

Noor: "Thank you. Also, this entire conversation will be recorded from a digital tape recorder, just for data and reference purposes. Again, no one besides me will be allowed to listen to this recording and this tape will be stored in a file cabinet that only I have the key to access. By saying "I do", you agree that it is okay for me to record this information for reference purposes and are aware of any risks that may be involved."

Participant: "I do."

Noor: "Thank you. Now, let us begin with the interview. The first question is, "May I please have your full name…?"

E-MAIL TO RECRUIT PARTICIPANTS

COLLEGE OF AGRICULTURE LIFE SCIENCES
DEPARTMENT OF AGRICULTURAL LEADERSHIP EDUCATION &
COMMUNICATION
COLLEGE STATION, TEXAS 77843-4235

Noor Mobeen, M.Ed.   Phone: (979) 574- 8774
Graduate Student   Fax: (979) 862- 8054
                                                        E-mail: noor@tamu.edu
                                                        Website: http://alec.tamu.edu

Dear Muslim Student Association member,

My name is Noor Mobeen and I am currently pursuing a PhD in Agricultural Leadership Education at Texas A&M University. As part of my dissertation, I must conduct an independent study that presents an original idea to the current literature. For my designated research, I have chosen to study the attitudes and beliefs on leadership of Muslims living in America.

As part of my dissertation, I need to conduct phone interviews with 10-15 participants. I am humbly requesting if 3-4 students from the MSA at your university can invest a maximum of 20 minutes of your free time to help me with my research. The interview will require that you answer a few sets of questions regarding the aspects of leadership that you experienced in your life while growing up as a Muslim in America.

In choosing to volunteer for my study and inputting your personal views, you will be doing the Muslim community a great benefit by clearing up certain misunderstandings, because there are many generalizations and stereotypes on your generation.

Please send me an email at noor@tamu.edu if you are interested in expressing your opinions about living in America to the Muslim community. If you have any questions about the study or want to know more about my research, please let me know.

Thank you for putting in time to read my email.

Sincerely,

Noor Mobeen

Noor Mobeen, M.Ed.