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Reshaping the Country: The Growth of Muslim, Arab and South Asian (MASA) Communities in the United States

Charlotte Tea House and community volunteers, Eid al-Adha 2017

Contents

WHY THIS STUDY

This study focuses on metro areas with Muslim, Arab and South Asian (MASA) populations of at least 25,000 that have seen the largest percentage growth in this population from 2000 to 2016. The MASA population represents one of the fastest growing demographic groups in the country, but the metro areas that have seen the most significant growth in their MASA population are not necessarily the metro areas with the largest MASA populations (New York, Los Angeles). Based on this study, these new growth regions lack the infrastructure to deepen MASA community civic engagement and are also home to active hate groups. This study begins to unpack the existing needs and potential opportunities in MASA communities to join, inform and influence the coalitions to combat the rise of hate and xenophobia.

INTRODUCTION

To date, there has been no comprehensive quantitative analysis of the growth of MASA communities in the United States. There is generally a lack of data on where the population is increasing, and which subsets of the community are contributing to the growth. The lack of data makes it challenging for public and philanthropic entities to understand the needs and capacity of this broad and diverse set of communities.

The MASA population accounts for 2.5% of the entire population in the United States and has grown from 4.18 million to 7.88 million between 2000 to the present, which represents an increase of 88.5% and makes it one of the fastest growing demographic groups in the county. By comparison, the total population in the United States grew by 13.2% during this same period, the total foreign-born population grew by 35.7%, the total Asian American and Pacific Islander (AAPI) population grew by 64.6%, and the total Hispanic/Latino population grew by 56.8%.[1]

This report identifies metro regions that experienced the highest growth of MASA communities in recent years, analyzes key indicators of MASA civic engagement and provides preliminary qualitative analysis of opportunities and challenges for MASA communities in these regions. This growth in MASA populations is happening in the context of uncertainty about the impact of the recently-upheld Muslim ban, visa restrictions for immigrant workers, increased fear of deportation in families with mixed immigration status and an ongoing xenophobic legislative climate at the state and local level. In addition, the Southern Poverty Law Center reports[2] that the number of hate groups has risen from 917 in 2016 and 892 in 2015 and has launched a "hate map" showing groups by state. The number of neo-Nazi groups grew from 99 to 121, anti-Muslim groups grew from 101 to 114 and anti-immigrant groups grew from 14 to 22.

This report identifies the drivers for MASA population growth in the top 12 regions where they are growing the fastest, the dynamics within and across communities resulting from this demographic shift, and opportunities for further research and potential investments. It will help to inform the Security & Rights Collaborative (SRC) and other donors who are interested in supporting vulnerable and marginalized MASA communities and in understanding and addressing the needs of growing MASA communities.

[1] Wong, Tom K., "The MASA Population in the United States: Quantitative Overview" (Appendix A)
[2] Heim, Joe, "Hate Groups In The U.S. Remain On The Rise, According To New Study," *Washington Post*, Feb. 21, 2018, https://www.washingtonpost.com/local/hate-groups-in-the-us-remain-on-the-rise-according-to-new-study/2018/02/21/6d28cbe0-1695-11e8-8b08-027a6ccb38eb_story.html?noredirect=on&utm_term=.9a797c19611b

METHODOLOGY AND LIMITATIONS

This scan was designed to ensure the project identifies gaps as well as formal and informal community capacity that future investments can advance. It included:

A literature review that highlights the external factors and conditions that impact the experience of MASA communities throughout the United States, including Manufacturing Bigotry,[3] and The United States of Islamophobia,[4] and a Scan of States with Anti-Sharia Bills.[5]

A quantitative analysis to determine the size and characteristics of the MASA population in the United States from an innovative new methodology using Census American Community Survey (ACS) microdata and estimating MASA community members using birthplace, ancestry, and language. (See Appendix A). It identified the 12 regions in the United States with a MASA population of over 25,000 that have experienced the most growth in their MASA communities since the 2000 census. In addition to demographic analysis (average age, gender and race), other key indicators analyzed include the citizen voting age population (CVAP), employment, educational attainment, and foreign-born status. The size of the CVAP population provides a window into the potential electoral clout of a demographic group. Employment, which is just one among many economic indicators, speaks to the economic opportunities that may (or may not) be available or accessible to a demographic group. Educational attainment speaks to the potential upward mobility (or lack thereof) of a demographic group. In addition to foreign-born status, average length of time in the United States, naturalization, country of birth, and limited English proficient (LEP) status are also analyzed.

Two rounds of phone interviews with field experts and organizations (See Appendix B: List of Interviewees). The first round of seven interviews was conducted to refine the scope of the quantitative and qualitative analysis. These interviews provided insights on the key challenges and opportunities facing MASA communities nationally and promising practices in specific regions. The second round of 40 interviews was conducted with local and regional experts in the 12 metropolitan regions identified by the quantitative analysis. These second-round interviews focused on organizations working in or with MASA communities and were designed to determine the level and quality of community engagement in support of civil rights and racial justice, civic

[3] Beutel, Alejandro, and Saeed Khan, *Manufacturing Bigotry: A State-By-State Legislative Effort to Pushback against 2050 by Targeting Muslims and Other Minorities*, Institute for Social Policy and Understanding, 2014, https://www.ispu.org/manufacturing-bigotry-community-brief/.

[4] Elsheikh, Elsadig, Basima Sisemore, and Natalia Ramirez Lee, *Legalizing Othering: The United States of Islamophobia*, Haas Institute, September 2017, https://haasinstitute.berkeley.edu/global-justice/islamophobia/legalizing-othering.

[5] "Anti-Sharia Law Bills in the United States," Southern Poverty Law Center, 5 Feb. 2018, https://www.splcenter.org/hatewatch/2018/02/05/anti-sharia-law-bills-united-states.

engagement and policy advocacy. These interviews also focused on specific challenges and opportunities and to the extent possible aimed to determine the local funding context.

These interviews led to further desk research and helped deepen the authors' understanding of local dynamics to the extent it is possible to do so remotely.

Limitations

The main limitation to the quantitative analysis is the inability to capture African-American Muslims, native or foreign-born Latino and white converts to Islam. These individuals identify as Muslim but due to the lack of a census question regarding religious affiliation, are often not counted in census or other demographic data as part of the Muslim community. In addition, "white" includes those from the Middle East and North Africa (MENA) region which is not a category in the U.S. Census form.

Another limitation to the quantitative analysis is that the indicators just scratch the surface and do not provide a comprehensive picture of the assets and needs of the MASA population. For example, while employment data showed a relatively high percentage of employment for MASA populations in the 12 metro regions, a deeper analysis of additional variables could provide data indicating under employment when individuals may not be working full time or when working in jobs that are inadequate with respect to their training or needs.

In terms of the qualitative analysis, the information included in the report is largely dependent on the experience and perspectives of the interviewees we spoke to, referrals from our initial list of interviewees and the SRC team, as well as our joint professional or personal networks. As we chose to focus on 12 vastly different metropolitan regions the scan is somewhat limited in terms of depth. Furthermore, most of the interviewees in this scan are based in the urban centers of the metropolitan regions and as we note, the MASA community continues to grow beyond these urban centers.

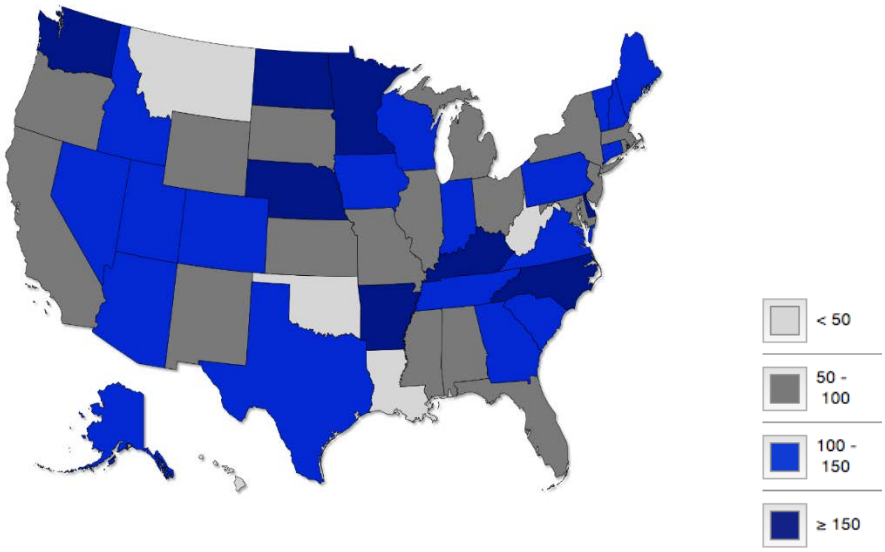
Further, there is a lack of coordination and regulation of how hate crimes are documented in the United States, so the hate crime information referred to in this report is uneven and does not paint a complete picture. Several groups have noted that since the 2016 elections there has been a decline in documenting hate crimes by the FBI and a drop-in reporting due to fear among the targets of hate crimes and incidents of further harm by becoming public.

Finally, there is no comprehensive resource that captures foundation or public investments by racial, ethnic or religious group. With the diversity and complexity of MASA communities, there was no straightforward method to capture this information. The authors, when possible, looked at the websites of community foundations in these

regions, but often their grantees were not listed, or it was not clear which organizations were led by or serving MASA communities. Therefore, this picture is incomplete.

GROWTH IN MASA POPULATIONS IN THE UNITED STATES

MASA Population Percentage Change by State, 2000 to 2016



The quantitative analysis identified the following 12 metro regions in the United States with a MASA population of over 25,000 that have experienced the most growth in their MASA communities since the 2000 census.

Metro Region	MASA 2016	MASA 2000	% Change
Charlotte-Concord-Gastonia, NC-SC	51,599	12,942	298.7%
Indianapolis-Carmel-Anderson, IN	36,307	9,322	289.5%
Raleigh, NC	49,515	15,893	211.6%
Seattle-Tacoma-Bellevue, WA	150,674	49,075	207%
San Antonio-New Braunfels, TX	30,473	10,122	201.1%
Nashville-Davidson--Murfreesboro--Franklin, TN	43,297	14,463	199.4%
Richmond, VA	31,516	11,441	175.5%
Minneapolis-St. Paul-Bloomington, MN-WI	111,625	41,100	171.6%
Austin-Round Rock, TX	58,473	21,773	168.6%
Phoenix-Mesa-Scottsdale, AZ	99,088	37,023	167.6%
Stockton-Lodi, CA	33,300	12,497	166.5%
Kansas City, MO-KS	35,066	15,684	123.6%

FINDINGS - KEY DRIVERS AND OPPORTUNITIES

Refugees and Business

In the metro regions researched for this scan, we found that two distinct drivers of growth of MASA communities were refugee resettlement and the growth and spread of specialized industries, particularly technology that both attracts and recruits subsets of the MASA community.

Interestingly, some regions with relatively high percentages of refugee populations also have seen the technology sector grow and along with it, a rise in MASA communities, such as in Austin, Charlotte, Phoenix, Indianapolis, and Seattle. In addition, businesses in several regions (e.g., Foxconn and Amazon in Indiana or meat packers in Kansas or Tennessee) rely heavily on refugees to fill their entry-level or lower paying jobs. In some cases, these relationships have led to an unusual alliance between businesses and the refugee resettlement agencies on the issue of E-verify, the law requiring companies to employ only individuals who may legally work in the United States. Another example is the Kansas City Chamber of Commerce's recent letter to the individual members of the Kansas and Missouri congressional delegations to work in a bipartisan manner to find a legislative solution[6] for the Dreamers before the Deferred Action for Childhood Arrivals (DACA) program expires.

In the Seattle region, more than 100 tech companies from different regions have set up offices or outposts,[7] doubling the number of tech companies in the region in less than three years. At the same time, Seattle has been increasing its refugee population over time,[8] with 2.6% of all refugees coming into the United States in the 1980s, 3.1% in the 1990s, and 4% in the 2000s.

Austin exemplifies how the drivers of the growth of MASA communities can be attributed to both the expansion of the technology sector and the relatively large numbers of refugees in the region. "Silicon Hills" is the nickname for the cluster of high-tech companies that have been moving into the area. The University of Texas at Austin and its technology incubator program sustains the talent pool in Austin. Despite its reputation for anti-immigrant politicians, Texas led the nation in refugee resettlements from 2010 to 2015. Austin is the fourth largest Texan receiving city, with about 12,000

[6] "Action on Dreamers Needed," KCChamber, https://www.kcchamber.com/News-Room/Chamber-News/Action-on-Dreamers-Needed.aspx

[7] Levy, Nat, "More Than 100 Out-of-Town Tech Companies Set Up Shop in Seattle Region, Doubling in Less Than 3 Years," *GeekWire*, 9 Oct. 2017, https://www.geekwire.com/2017/100-town-tech-companies-set-shop-seattle-region-doubling-less-3-years/.

[8] Singer, Audrey, and, Jill H. Wilson, *Refugee Resettlement in Metropolitan America,* Migration Policy Institute, 1 Mar. 2007, https://www.migrationpolicy.org/article/refugee-resettlement-metropolitan-america.

refugees, including from Sudan, Afghanistan, Iran, Iraq, and Somalia.

While refugee resettlement has been a key driver in MASA growth since 2010, new refugee arrivals have plummeted over the past year, when the Trump Administration put "extreme vetting" into place. According to *The Economist*,[9] 2018 saw a 61% reduction from the previous year, amounting to the fewest numbers since 1980. Those trying to flee from Syria, Iraq, Somalia and Iran have declined by some of the steepest margins. From 2013 to 2017, Muslims made up 41% of admitted refugees. But more than halfway through the current fiscal year, they make up just 17%.

Opportunities:

- As these companies are contributing to the growth of the regions in which they operate, funders may consider engaging them in order to leverage partnerships and direct investments into issues and areas that are important to their workforces. One potential step could be a power mapping of corporate and Foundation Boards from these regions.
- Younger MASA community members, some of whom now have access to resources with the increase of corporate jobs, are becoming more politically aware and engaged. It would be important to engage them and encourage their leadership.
- Utilizing a matching fund mechanism would be a way to bring in new funding partners and build relationships on the ground.

MASA Population Growth Beyond Urban Centers

The census microdata shows that metro regions that have seen the most significant growth in the MASA populations are not necessarily the metro areas with the largest MASA populations like New York or Los Angeles. Furthermore, the MASA communities in these regions are not always limited to urban centers and tend to be spread out into suburban or rural communities.[10]

The regions in this scan are experiencing urban sprawl and as city and county lines have blurred, recent immigrant MASA populations tend to be working on the suburban campuses of technology companies or other businesses and living in both established suburbs or newer subdivisions in formerly rural areas. On the other hand, refugee communities have either been settled in smaller towns or have migrated there in search of job opportunities in smaller and more remote towns with factories and plants.

[9] "America is On Track to Admit the Fewest Refugees in Four Decades," *The Economist*, 21 Apr. 2018, https://www.economist.com/news/united-states/21740774-muslim-refugees-are-set-decline-85-america-track-admit-fewest-refugees

[10] Data sourced from regional interviews. See also, Singer, Audrey, and, Jill H. Wilson, *Refugee Resettlement in Metropolitan America,* Migration Policy Institute, 1 Mar. 2007, https://www.migrationpolicy.org/article/refugee-resettlement-metropolitan-america.

All the People, All the Places: A Landscape of Opportunity for Rural and Small-Town Civic Engagement,[11] affirms the diversification of suburban and rural communities. According to this recent report, people of color and Native Americans accounted for 75% of population growth in rural and small-town America between 2000-2010 with a 37.4% increase in the Asian population in these areas.

In suburban and rural communities people tend to "live close enough to see communities changing and feel threatened, but not close enough to have regular, positive interpersonal interactions that might dispel their fears."[12] As MASA communities begin the process of creating networks and establishing gathering spaces, they are met by organized opposition to the construction and expansion of mosques, cemeteries, and community centers or find themselves the target of hate incidents and crimes.

With the growth of MASA immigrant communities, additional mosques are often built to address the commuting challenges of moving beyond urban centers or to serve a specific national group or sect. Some communities may take great pride in building community spaces as an expression of their integration into their new home communities. At the same time the density of Islamic centers and mosques may contribute to a feeling of separation between communities. Interviewees in **Austin**, **Seattle and Richmond** mentioned that the rise in Islamic centers over the past few years pointed to the growth of MASA communities, and that some communities don't see their "neighbors" anymore because they have started attending services at a newer or closer mosque or center.

Opportunities:

- There is a need to listen to both the MASA and non-MASA community members in these suburban and rural areas in order to understand *their* needs and potentially identify shared values and overlapping concerns that can help communities build alliances.
- Invest in messaging research in suburban and rural communities to develop the most appropriate communications strategies to prevent saturation by counter Islamophobic narratives.

[11] Goldfarb, Ben, *All the People, All the Places: A Landscape of Opportunity for Rural and Small-Town Civic Engagement*, Wallace Global Fund and New Venture Fund, 2018, http://wgf.org/wp-content/uploads/all-the-people-all-the-places-rural-and-small-town-civic-engagement-2018.pdf.
[12] Ibid.

Building and Strengthening Partnerships across Race, Ethnicity and Faith

Bridging Immigrant and African American Muslims and Inter-MASA Groups

While this political moment provides an opportunity to address some racial tensions more directly, there are long-standing fissures between MASA communities,[13] whether it be immigrant groups bringing their socio-political "baggage" from their countries of origin that prevent them from reaching out to other immigrant groups, or anti-Black racism that exists within many MASA communities that are left unspoken. More MASA and Muslim gatherings are raising these issues, but often not in an intentional way. However, in some regions, MASA organizations from immigrant backgrounds are trying to expand their community's interest from foreign policy or the Muslim ban to include issues of displacement, criminal justice and economic justice.

Several regions in this scan have a rich history of community organizing within their African American Muslim communities. **In North Carolina and Indiana** African American Muslims and immigrant MASA community members have invested in relationship building and learning from the social justice experiences of Black civil rights organizing and movement building. **Project South**, based in Georgia, is educating Muslim congregations on the tenets of Black Liberation **in North Carolina** while the **Alliance Against Hate in Indiana** is providing historical context on segregation to inform efforts to prevent and report hate crimes. **Richmond, Virginia's Tawheed Prep School**, an Islamic school that intentionally brings together children from African American and immigrant backgrounds, hopes to break down negative stereotypes and old grudges, as well as combine financial resources from different communities. **The Movement to End Islamophobia and Racism** has nine **North Carolina**-based member organizations and organizes forums against Islamophobia and racism at churches, synagogues and community centers.

However, these relationships are not without their challenges. In some cases, they may be limited to the leaders and not trickle down to community members and, in other cases, alliance building between African American and immigrant communities remains transactional.

Opportunities:

- Support intra-MASA community and trust building efforts. One example is to fund convenings to engage in more direct dialogue around bias and tensions within Muslim communities and provide space for building relationships.
- Fund initiatives that are building linkages across communities intentionally and are trying to build longer-term collective visions.
- Support regional convenings where MASA organizations and community leaders can share what's happening in their respective regions and be part of a dialogue

[13] Green, Emma, "Muslim Americans are United by Trump – and Divided by Race," *The Atlantic,* 11 Mar. 2017, https://www.theatlantic.com/politics/archive/2017/03/muslim-americans-race/519282/.

around naming what they are experiencing. It would be important to help create spaces where groups who are seeing vast changes in their respective locations can share their challenges and ideas for action. Opportunities to build relationships and deepen knowledge about each other's work takes time, so we propose a combination of multiple in-person convenings as well as digital meetings.

Active Interfaith Efforts

The MASA community tends to be active in interfaith spaces and to an extent interethnic coalition based on history or joint responses to recent crises like the Pulse nightclub mass shooting in 2016 and the Muslim ban in 2017 and beyond. For example, the organized opposition to building mosques or hate incidents and crimes targeted at mosques have often led to active engagement by Muslim community members and solidarity with interfaith groups. However, the momentum has not always sustained itself. Some regions reported a recent decline in the level of ally/political support, in general, and with faith communities, since the height of the Muslim/refugee bans.

Therefore, it is important to determine how to leverage alliances that formed in the wake of crises, deepen organizing, and move towards building proactive agendas and engage on issues that matter to the larger local community, not just those who identify as MASA community members (e.g., getting religious holidays, fighting for gun control, equal pay). **Texas Impact** is a state-wide interfaith coalition that primarily focuses on state-level advocacy, with the oldest mosque in the city as an active member. They're currently expanding into GOTV efforts in regions where there is particularly low voter turnout. The **VA Interfaith Center for Public Policy** is engaged in advocacy and voter registration, offers sanctuary congregations, and plans lobby days to bring together diverse groups. They have been actively engaging the new governor to stand up for immigrants, after his uneven stance on immigration during the election campaign.

Cross-Community Solidarity

Across the regions, the scan found that recent immigrants tend to be less inclined towards bridge-building, whether it's due to prioritizing one's own community, out of fear of the other or racism. This seems particularly true for the older generations. However, the political climate is either creating a deeper sense of fear than before or propelling people to be more active, engaged and in some cases more visible, for example wearing the hijab for the first time. In some regions, other groups, such as LGBTQI or other immigrant groups, reached out to MASA community organizations to extend their solidarity and support.

In **Seattle**, and other regions across the United States the local airport rallies or the Pulse nightclub shooting brought different groups together in a way that highlighted or reinforced to Muslim leaders that in the current political climate it was important to work across communities. One challenge that remains is that some Muslim community

members don't see themselves as impacted by or involved in issues that harm "other" communities. In **Austin, Nashville, Indianapolis and Raleigh** younger interviewees shared how their organizations are directly addressing this issue through community education in order to build broader coalitions.

A new formation, **No Ban No Wall Austin TX**, is a demonstration of the energy that is emerging out of Texas. It is a collective of people who recognize the challenges ahead and are working with immigrant and often excluded communities.

The Lighthouse Project based in **Raleigh, NC** founded by the family of the victims of a hate crime in Chapel Hill[14] operates an incubator for faith-based programs targeting youth of all backgrounds, thus bringing an intersectional lens to their youth engagement efforts.

In 2017 the MASA community in a number of the 12 regions including in **Raleigh, Nashville** and **Indianapolis** partnered with community organizers, immigrants' rights organizations and legal service providers to conduct Know Your Rights workshops. This is an example of a "transactional" partnership that could develop into transformational relationship building if the MASA community organizations had the appropriate capacity to sustain a relationship and explore deeper partnerships.

Alliance building is complex and nuanced as it may include unusual alliances. Between 2013-2016 Democrats were trying to defeat the school voucher bill in the Tennessee legislature with an Islamophobic campaign against vouchers as they could potentially fund Islamic schools. In response, some Muslim community organizations in **Nashville** partnered with traditionally right-wing actors to support school vouchers.

Opportunities:

- Provide resources to develop and deepen strategies for organizations that see the need to connect across communities.
- Identify additional organizations in the 12 regions to more specifically seek out and explore this leverage point. Each region also has significant populations of other immigrant and/ or African American or marginalized communities, and this research surfaced an interest in growing, building or reigniting relationships.

Millennial and Youth Engagement

Given demographics and the patterns of civic engagement by MASA youth, they are a critical leverage point in enhancing MASA community power. Nationally the average

[14] In 2015, Deah Shaddy Barakat, Yusor Mohammad Abu-Salha, and Razan Mohammad Abu-Salha were killed in Chapel Hill, North Carolina, United States. As of the spring of 2018, the person charged with the crime is still awaiting trial for the triple murder.

age of the MASA population is 34.6 and in the 12 metropolitan regions covered in this scan, the average age of the MASA population ranged from 29.5 to 34.1. And nationally 1.36 million people (over 50%) of the native-born MASA population are currently under the age of 18. According to this scan's quantitative analysis "this means that, on average, just under 80,000 of these young people will turn eighteen each year." The good news is that across the regions we heard that the younger generation - those that have grown up in the regions - and have been defined by the political backdrop of the post-9/11 era, are more likely than their parents to be publicly engaged. These millennial and youth are stepping out of their community bubbles to join and in some cases, lead multi-ethnic coalitions to counter hate and backlash.

In **Phoenix**, one interviewee shared that in his region MASA organizations are learning how to mobilize communities from other regions and organizations, such as **Desis Rising Up and Moving (DRUM)** in New York, especially in this political moment. He noted that individuals are seeing the intersections, but that organizations still have some ways to go in terms of community education about shared experiences with other communities.

Several regions in this scan have promising youth engagement efforts which tend to focus on community service and hope to reclaim and reframe the MASA narrative. For example, **Murfreesboro Muslim Youth (MMY)** in **Tennessee**, with up to 100 members, is one of the Muslim-led groups that organized a vigil following the Pulse nightclub mass shooting in Florida in 2016. By talking about issues that may be considered taboo in traditional mosque settings, MMY tends to have limited to no support from their mosque leaders and relies on other community support to fund their community service projects. In **Stockton-Lodi**, Muslim youth and millennial leaders are building alliances with each other, the local Sikh community and local elected leaders, despite the insular mindset of their elders. These groups as well as others, including the **Muslim Alliance of Indiana**, expressed a strong interest in leadership development for youth that helps them "own their identity," become strong voices for the MASA community and potentially consider running for elected office.

In several regions (**Richmond, Raleigh**) young MASA leaders have run for public office with varying levels of success. **Tennessee Immigrant and Refugee Rights Collaborative (TIRRC)** in **Nashville** is developing and the **Muslim Alliance of Indiana (MAI)** is interested in developing a candidate training program inspired by models like the National American Leaders Project (NALP) and Asian Americans Advancing Justice. In Virginia there are now examples of Muslims in public office, such as Sam Rasoul, Member of the Virginia House of Delegates and Atif Qarni, Virginia's Secretary of Education, which is inspiring young people to consider running for office.

Emgage, an organization that empowers and engages Muslim Americans, is expanding to newer regions with the potential to civically engage MASA communities. Young

professionals at two organizations in **Austin**, the **Council of American-Islamic Relations-Austin** and **Texas Impact**, have grown up in their communities and see the value in activating the younger generation. They see an opportunity in voter education and outreach, especially after a Muslim ban event that was organized by a local Latinx community where they witnessed the power of communities coming together. There is a desire to move from one-off shows of solidarity to building connected strategies.

Other interviewees referenced the numerous strong women who tend to be the "face of the organizations" (often as volunteers) but are not seen as leaders in more traditional structures. This points to the need for leadership development opportunities for women including through events like the Women's Retreat organized by the SRC in 2017.

Opportunities

- We advocate for identifying projects, organizations and forums where young people are in leadership and articulating their visions and plans both within MASA communities and in intersectional spaces and coalitions.
- Maximize the interest and actions taken by the younger generation to get involved civically, to build bridges across communities (not only at religious or cultural centers), and to play an active role, and sometimes even re-define their roles,[15] in their communities.
- Invest in voter registration and voter education programs targeting youth.
- Support candidate training programs for MASA women and youth.

Institutional Funding

Apart from the urban metro areas, all the regions in this study have little or no foundation investments going towards MASA communities. Despite the draconian federal actions and increasing fear of hate impacting the MASA communities there is little investment to support these communities to 1) face these challenges, 2) build capacity as organizations are pivoting to deal with different issues, and 3) build strategically for the long-term instead of being in reaction mode.

Most of our interviewees reported relying on community fundraising efforts and volunteer power to move their work forward. Limited national funding included: the SRC's support for the Tennessee Immigrant and Refugee Rights Collaborative and Project South's work in North Carolina; and the six-month "Communities Against Hate" rapid-response grant by the Open Society Foundations (OF) to the Alliance for Hate in Central Indiana.

[15] Fadel, Leila, "America's Next Generation Of Muslims Insists On Crafting Its Own Story," *NPR*, 12 Apr. 2018, https://www.npr.org/2018/04/12/599215203/americas-next-generation-of-muslims-insists-on-crafting-its-own-story.

Several regions (**Austin, Charlotte, Nashville, Richmond, and Stockton-Lodi**) reported that community centers and projects financially and otherwise support themselves. While there may be relatively upwardly mobile Muslims in some regions that some organizations can tap into, they do not have the expertise to create strategic fundraising plans to access individual donors or corporations. At a time when groups are looking to try new things, they are often held back by lack of resources.

Seattle was one example of more national and local foundation funding then most regions. The Coulter Foundation has a presence there because of the rapidly growing Asian American population. It was reported that OSF used to provide support for some community groups there, but that there is uncertainty if they will resume funding to regional efforts. Four Freedoms Fund supports one organization, the Seattle Foundation provides minor support to marginalized communities, and some groups have raised funds from the Bill & Melinda Gates Foundation and the W.K. Kellogg Foundation for South King County. However, even here, there is a lot of untapped opportunity to support successful organizations to build capacity, build relationships across communities and leverage the growing tech sector.

In addition, in **Raleigh**, Blueprint NC, the Ben and Jerry's Foundation and Democracy NC are supporting some MASA related projects, however the Foundation for the Carolinas and other "mainstream" funders may be potential targets for education and engagement by fellow funders.

Opportunities:

- Meet with local funders to share the findings of this report and build their awareness about the needs and opportunities in MASA communities.
- Utilize a matching fund mechanism to bring in new funding partners and build relationships on the ground with corporations and philanthropy.

Authors

Mahvash Hassan focuses on collaborative multi-sector initiatives to support equitable, inclusive and engaged communities. She is the author of author of *Neighbors Together: Promising Practices to Strengthen Relations with Refugees and Muslims*, and as a consultant on the One Nation Bay Area Project, co-led a community-driven process to develop and manage the community foundation collaborative to enhance Muslim civic engagement. Her immigrant integration consulting leverages cross-sector bridge-building to support immigrant civic engagement and the development of policies and practices to build community trust for and embed equity and immigrant integration into city and county governments. Mahvash is Chair of the Board for Welcoming America and as a community volunteer works to promote inclusive practices in public schools and support fair and impartial policing in her community. Her international experience includes working with UNICEF in New York and Indonesia. Mahvash holds an MPA from Columbia University's School of International and Public Affairs and a B.A. in political science from Bates College.

Laila Mehta has had experience working with MASA communities and in philanthropy in the United States for over seven years. She led the Civic Engagement Fund for Arab, Middle Eastern, Muslim and South Asian communities at Asian Americans/Pacific Islanders in Philanthropy (AAPIP), which involved working directly with both community-based organizations in the San Francisco Bay Area and the funding community and building bridges with national groups and funders and with racial justice and immigrant rights efforts. She has experience working with and advocating for organizations that utilize different approaches to serve, promote civic engagement and uplift the voices of impacted communities - including organizing, advocacy, social and legal services, base building, and arts and culture. She also consulted with the SRC's Bay Area initiative that brought MASA community groups and leaders together with immigrant and racial justice organizations to learn more about each other and develop or build on collective projects. Prior to her work in the SF Bay area, for over a decade Laila worked on international human rights, gender justice and political development issues in New York, Washington, D.C., Nepal, Cambodia, Timor Leste with UN agencies, NGOs, and bilateral donor agencies. She has a deep interest in supporting and resourcing efforts that are grounded in community leadership and cross-movement advocacy and action.

Tom K. Wong conducted the quantitative research for this report and is an associate professor of political science at the University of California, San Diego and recently served as an advisor to the White House Initiative on Asian Americans and Pacific Islanders (WHIAAPI) under the Obama administration. He is also Director of the International Migration Studies Program Minor. His research focuses on the politics of immigration, citizenship, and migrant "illegality." As these issues have far-reaching implications, his work also explores the links between immigration, race and ethnicity, and the politics of identity.

His first book, *Rights, Deportation, and Detention in the Age of Immigration Control* analyzes the immigration control policies of 25 Western immigrant-receiving democracies (Stanford University Press, 2015). In analyzing over 30,000 roll call votes on immigration-related legislation in Congress since 2005, his second book, *The Politics of Immigration: Partisanship, Demographic Change, and American National Identity* (Oxford University Press, 2016), represents the most comprehensive analysis to date on the contemporary politics of immigration in the United States.

Wong's research has been used by policymakers both in the U.S. and in Mexico, as well as by organizations that serve immigrant communities. Wong and his work has been covered by *The New York Times*, *The Los Angeles Times*, *The Washington Post*, NPR and major media outlets across the country.

He is also on the leadership committee of the California Immigrant Policy Center and the board of New American Leaders. Wong also consults on campaigns and elections, specializing in mobilizing low-propensity voters of color and immigrant communities.

APPENDICES

APPENDIX A: The MASA Population in the United States: Quantitative Overview

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1. National

The following reports findings about the size and characteristics of the Muslim, Arab, and South Asian (MASA) population in the United States from an innovative new methodology using Census American Community Survey (ACS) microdata. The methodology is discussed in more detail in Section 3 below.

1.1 How Many and Where

According to the most recently available Census ACS microdata,[16] the MASA population is estimated to be 7.88 million people. The MASA population is spread across all fifty states plus the District of Columbia. As the table shows below, the ten states with the largest MASA populations are: California; New York; Texas; New Jersey; Illinois; Michigan; Florida; Virginia; Pennsylvania; and Massachusetts. These ten states account for 70.7% of the entire MASA population in the United States.[17]

State	# MASA Pop.	% MASA Pop.
California	1,559,530	19.8%
New York	901,545	11.4%
Texas	626,525	8.0%
New Jersey	557,745	7.1%
Illinois	405,927	5.2%
Michigan	362,465	4.6%
Florida	342,351	4.3%
Virginia	328,635	4.2%
Pennsylvania	253,053	3.2%
Massachusetts	232,998	3.0%

Viewing the data from a slightly different perspective, the table below shows the percentage of a state's population that is MASA. The MASA population accounts for 2.5% of the entire population in the United States. However, the data show that the percentage of a state's population that is MASA varies significantly from state to state, ranging from a high of 6.3% (New Jersey) to a low of 0.3% (Montana). The ten states with the largest percentage share of the population that is MASA are: New Jersey, New York, California, Virginia, Michigan, Maryland, Massachusetts, Connecticut, Illinois, and Washington.[18]

[16] ACS 2016 5-Year file.
[17] Appendix 1 provides a full breakdown of the MASA population by state.
[18] Appendix 2 provides a full breakdown of the percentage of the population that is MASA by state.

State	# Total Pop.	# MASA Pop.	MASA % Pop.
New Jersey	8,915,456	557,745	6.3%
New York	19,697,457	901,545	4.6%
California	38,654,206	1,559,530	4.0%
Virginia	8,310,301	328,635	4.0%
Michigan	9,909,600	362,465	3.7%
Maryland	5,959,902	209,841	3.5%
Massachusetts	6,742,160	232,998	3.5%
Connecticut	3,588,570	113,360	3.2%
Illinois	12,851,684	405,927	3.2%
Washington	7,073,146	178,779	2.5%

Shifting the focus from states to metro areas shows that the ten metropolitan statistical areas (MSAs) with the largest MASA populations are: New York-Newark-Jersey City; Los Angeles-Long Beach-Anaheim; Washington-Arlington-Alexandria; Chicago-Naperville-Elgin; San Francisco-Oakland-Hayward; Detroit-Warren-Dearborn; Dallas-Fort Worth Arlington; Houston-The Woodlands-Sugar Land; San Jose-Sunnyvale-Santa Clara; and Philadelphia-Camden-Wilmington. These ten metro areas account for just over half, 51.3%, of the entire MASA population in the United States.[19]

[19] Appendix 3 provides a full breakdown of the percentage of the population that is MASA by metropolitan area. Three of these metro areas are in the West, three are in the South, two are in the Midwest, and two are in the Northeast.

	Metropolitan Area	# MASA Pop.	% MASA Pop.
1	New York-Newark-Jersey City	1,266,304	16.1%
2	Los Angeles-Long Beach-Anaheim	554,663	7.0%
3	Washington-Arlington-Alexandria	387,792	4.9%
4	Chicago-Naperville-Elgin	369,800	4.7%
5	San Francisco-Oakland-Hayward	294,451	3.7%
6	Detroit-Warren-Dearborn	284,768	3.6%
7	Dallas-Fort Worth-Arlington	246,016	3.1%
8	Houston-The Woodlands-Sugar Land	237,253	3.0%
9	San Jose-Sunnyvale-Santa Clara	204,803	2.6%
10	Philadelphia-Camden-Wilmington	197,440	2.5%
13	Seattle-Tacoma-Bellevue	150,674	1.9%
15	Minneapolis-St. Paul-Bloomington	111,625	1.4%
17	Phoenix-Mesa-Scottsdale	99,088	1.3%
24	Austin-Round Rock	58,473	0.7%
27	Charlotte-Concord-Gastonia	51,599	0.7%
28	Raleigh	49,515	0.6%
31	Nashville-Davidson-Murfreesboro-Franklin	43,297	0.5%
34	Indianapolis-Carmel-Anderson	36,307	0.5%
35	Kansas City	35,066	0.4%
38	Stockton-Lodi	33,300	0.4%
40	Richmond	31,516	0.4%
41	San Antonio-New Braunfels	30,473	0.4%

Sorting metro areas by the percentage of the population that is MASA provides a very different perspective. The data show that the percentage of a metro area's population that is MASA varies significantly, ranging from a high of 10.9% (San Jose-Sunnyvale-Santa Clara [CA]) to a low of 0.2% (St. George [UT]). The ten metro areas with the largest percentage share of the population that is MASA are: San Jose-Sunnyvale-Santa Clara; Yuba City; Detroit-Warren-Dearborn; Washington-Arlington-Alexandria; San Francisco-Oakland-Hayward; New York-Newark-Jersey City; Trenton; Ann Arbor; Atlantic City-Hammonton; and Stockton-Lodi.[20]

[20] Appendix 4 provides a full breakdown of the percentage of the population that is MASA by metro area.

	Metropolitan Area	# Total Pop.	# MASA Pop.	MASA % Pop.
1	San Jose-Sunnyvale-Santa Clara	1,884,034	204,803	10.9%
2	Yuba City	169,374	12,881	7.6%
3	Detroit-Warren-Dearborn	4,208,555	284,768	6.8%
4	Washington-Arlington-Alexandria	5,915,520	387,792	6.6%
5	San Francisco-Oakland-Hayward	4,577,627	294,451	6.4%
6	New York-Newark-Jersey City	19,976,390	1,266,304	6.3%
7	Trenton	370,843	22,131	6.0%
8	Ann Arbor	357,805	16,957	4.7%
9	Atlantic City-Hammonton	263,621	12,469	4.7%
10	Stockton-Lodi	715,125	33,300	4.7%
13	Seattle-Tacoma-Bellevue	3,671,109	150,674	4.1%
17	Raleigh	1,302,804	49,515	3.8%
29	Minneapolis-St. Paul-Bloomington	3,534,975	111,625	3.2%
38	Austin-Round Rock	1,984,018	58,473	2.9%
44	Richmond	1,239,652	31,516	2.5%
52	Nashville-Davidson-Murfreesboro-Franklin	1,931,083	43,297	2.2%
53	Phoenix-Mesa-Scottsdale	4,474,707	99,088	2.2%
57	Charlotte-Concord-Gastonia	2,420,809	51,599	2.1%
72	Indianapolis-Carmel-Anderson	1,967,859	36,307	1.8%
80	Kansas City	2,126,563	35,066	1.6%
94	San Antonio-New Braunfels	2,265,400	30,473	1.3%

1.2 Growth in the MASA Population

From 2000 to present, the MASA population in the United States has grown from 4.18 million to 7.88 million, which represents an increase of 88.5%. As a matter of comparison, the total population in the United States grew by 13.2% during this same period,[21] the total foreign-born population grew by 35.7%[22], the total Asian American and Pacific Islander (AAPI) population grew by 64.6%[23], and the total Hispanic/Latino population grew by 56.8%.[24] Otherwise put, the MASA population is one of the fastest growing demographic groups in the United States.

Every state in the country has seen a growth in the MASA population from 2000 to present. The percentage growth in the MASA population by state during this time period ranges from a high of 184.4% (Washington) to a low of 9.5% (Montana). The table below focuses on states with MASA populations of at least 100,000. Using this cutoff, we see that the ten states with the largest percentage growth in the MASA population from 2000 to 2016 are: Washington; Minnesota; North Carolina; Arizona; Texas; Georgia; Virginia; Pennsylvania; Connecticut; and Ohio.[25] As the table also shows, the states that have seen the most significant growth in the MASA population are not necessarily the states with the largest MASA populations (e.g., California and New York).

State	# MASA 2016	# MASA 2000	% Change
Washington	178,779	62,856	184.4%
Minnesota	130,882	50,389	159.7%
North Carolina	153,368	59,221	159.0%
Arizona	117,749	48,643	142.1%
Texas	626,525	268,461	133.4%
Georgia	209,305	93,190	124.6%
Virginia	328,635	148,047	122.0%
Pennsylvania	253,053	124,211	103.7%
Connecticut	113,360	56,122	102.0%
Ohio	214,878	108,336	98.3%

[21] In 2000, there were 281.42 million people in the United States. There are now 318.56 million people in the country.
[22] In 2000, there were 31.13 foreign-born persons in the United States. There are now 42.23 million foreign-born persons in the country.
[23] In 2000, there were 12.47 million AAPIs in the United States. There are currently 20.52 million AAPIs in the country.
[24] In 2000, there were 35.20 million Hispanics/Latinos in the United States. In 2016, there were 55.20 million Hispanics/Latinos in the country.
[25] Appendix 5 provides the full breakdown of the percentage change in the MASA population from 2000 to 2016 by state.

220 out of 231, or 95.2%, of the metro areas for which comparative data are available have seen growth in the MASA population from 2000 to 2016. The percentage change in the MASA population by metro area during this time period ranges from a high of 657.4% (Fayetteville-Springdale-Rogers [AR-MO]) to a low of -57.6% (Laredo [TX]). The table below focuses on metro areas with MASA populations of at least 25,000. Using this cutoff, we see that the ten metro areas with the largest percentage growth in the MASA population from 2000 to 2016 are: Charlotte-Concord-Gastonia; Indianapolis-Carmel-Anderson; Raleigh; Seattle-Tacoma-Bellevue; San Antonio-New Braunfels; Nashville Davidson-Murfreesboro-Franklin; Richmond; Minneapolis-St. Paul-Bloomington; Austin-Round Rock; and Phoenix-Mesa-Scottsdale.[26] Again, we see that the metro areas that have seen the most significant growth in the MASA population are not necessarily the metro areas with the largest MASA populations (e.g., New York-Newark-Jersey City [NY-NJ] and Los Angeles-Long Beach-Anaheim [CA]).

	Metropolitan Area	# MASA 2016	# MASA 2000	% Change
1	Charlotte-Concord-Gastonia	51,599	12,942	298.7%
2	Indianapolis-Carmel-Anderson	36,307	9,322	289.5%
3	Raleigh	49,515	15,893	211.6%
4	Seattle-Tacoma-Bellevue	150,674	49,075	207.0%
5	San Antonio-New Braunfels	30,473	10,122	201.1%
6	Nashville-Davidson-Murfreesboro-Franklin	43,297	14,463	199.4%
7	Richmond	31,516	11,441	175.5%
8	Minneapolis-St. Paul-Bloomington	111,625	41,100	171.6%
9	Austin-Round Rock	58,473	21,773	168.6%
10	Phoenix-Mesa-Scottsdale	99,088	37,023	167.6%
12	Stockton-Lodi	33,300	12,497	166.5%
25	Kansas City	35,066	15,684	123.6%

[26] Appendix 6 provides the full breakdown of the percentage change in the MASA population from 2000 to 2016 by metro area.

1.3 Characteristics of the MASA Population

The average age among the MASA population in the United States is 34.6. 52.0% of the MASA population in the United States is male and 47.9% is female. In terms of race, 53.1% of the MASA population in the United States is AAPI, 34.7% is White, and 4.7% is Black. The most common ancestry group among the MASA population in the United States is Asian Indian, followed by Pakistani, Iranian, Lebanese, and Egyptian.

Other key indicators, which are analyzed below, include the citizen voting age population (CVAP), employment, educational attainment, and foreign-born status. The size of the CVAP population provides a window into the potential electoral clout of a demographic group. Employment, which is just one among many economic indicators, speaks to the economic opportunities that may (or may not) be available or accessible to a demographic group. Educational attainment speaks to the potential upward mobility (or lack thereof) of a demographic group. In addition to foreign- born status, average length of time in the United States, naturalization, country of birth, and limited English proficient (LEP) status are also analyzed.

I note here that the full range of indicators in the Census microdata can be analyzed. Moreover, these data can be analyzed not only in order to inform where outreach is to be conducted, but to whom the outreach is to be conducted with, as well as how. For example, in efforts to address anti-Muslim bullying in schools, it is possible to estimate how many within the MASA population are currently at- tending public K-12 schools by state, by metro area, and even by more granular levels of geography. These estimates can further be disaggregated by ethnicity, by language spoken etc. Or, in efforts to improve participation in the 2020 Census, the LEP MASA population can be mapped, as well as the specific languages spoken by geographic area. Indeed, what is presented here is just the tip of the iceberg.

1.3.1 Citizen Voting Age Population (CVAP)

The size of the citizen voting age population (CVAP) hints at the potential electoral clout that a demographic group can have. The CVAP population among the MASA population is 49.0%, which translates into 3.86 million people. As a matter of comparison, the CVAP population among the AAPI population is 54.6%, which translates into 9.21 million people, and the CVAP population among the Hispanic/Latino population is 46.2%, which translates into 25.48 million people.[27]

[27] As with the other characteristics analyzed, it is important to note the variation in the CVAP MASA population by region, particularly when mapping potential electoral clout. See worksheet for further breakdown.

1.3.2 Employment

93.2% of the MASA population is employed.[28] As a matter of comparison, 92.7% of the total population in the United States is employed, 94.2% of the AAPI population is employed, and 91.4% of the Hispanic/Latino population is employed. I note here that more nuanced data on occupation, earnings, and poverty can be made available, as well as data on the working poor, as employment should not be interpreted to mean that one is well off in society—indeed, communities of color in the United States often "work more for less."

1.3.3 Educational Attainment

58.5% of the MASA population has a bachelor's degree or higher.[29] As a matter of comparison, 30.2% of the total population in the United States has a bachelor's degree or higher, 51.2% of the AAPI population has a bachelor's degree or higher, and 14.6% of the Hispanic/Latino population has a bachelor's degree or higher. I note here that more nuanced data on the educated poor can also be made available, as education should not be interpreted to mean that one is well off in society.

1.3.4 Foreign-Born Status

An estimated 69.3% of the MASA population in the United States is foreign born.[30] As a matter of comparison, 13.3% of the total population in the United States is foreign born, 56.7% of the AAPI population is foreign born, and 34.8% of the total Hispanic/Latino population is foreign born.

The foreign-born MASA population has, on average, lived in the United States for 15.7 years. To compare, the total foreign-born population in the United States has lived in the country for an average of 20.7 years, the foreign-born AAPI population has lived in the country for an average of 18.6 years, and the foreign-born Hispanic/Latino population has lived in the country for an average of 20.5 years.

The foreign-born MASA population is naturalizing at higher rates compared to other demographic groups. 53.3% of the foreign-born MASA population is naturalized.

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[28] Employment is calculated for those 16 years and older who are in the labor force.
[29] The denominator for calculating whether one has a bachelor's degree is all persons 25 years and older.
[30] This means that the remaining 30.7% were born in the United States (this includes the children of immigrants, but it is not possible to distinguish the 2nd generation from 3rd generation, etc.). It is also important to note that we likely overestimate the percentage of the MASA population in the United States that is foreign born, as our methodology does not adequately capture native-born African-Americans who are Muslim.

While this percentage is lower than the 58.0% of the foreign-born AAPI population that is naturalized, it is higher than the 47.3% of the total foreign-born population in the United States that is naturalized and the 33.8% of the foreign-born Hispanic/Latino population that is naturalized.[31]

The foreign-born MASA population comes from at least 154 different countries and territories. The table below lists the top fifteen countries of origin among the foreign-born MASA population. As the table shows, India accounts for the large plurality of the foreign-born MASA population (40.4%).

Country of Origin	# Foreign-Born MASA Pop.	% Foreign-Born MASA Pop.
India	2,206,151	40.4%
Iran	376,731	6.9%
Pakistan	353,947	6.5%
Bangladesh	211,722	3.9%
Iraq	201,119	3.7%
Egypt	179,355	3.3%
Lebanon	122,156	2.2%
Turkey	114,821	2.1%
Nepal	106,282	1.9%
Saudi Arabia	90,710	1.7%
Indonesia	90,553	1.7%
Albania	84,607	1.6%
Syria	83,546	1.5%
Somalia	83,488	1.5%
Afghanistan	74,925	1.4%

1.3.5 Limited English Proficient (LEP) Status

The foreign-born MASA population is more English proficient compared to other demographic groups. 13.1% of the foreign-born MASA population is limited English proficient (LEP).[32] This percentage is significantly lower than the 28.3% of the total foreign-born population that is LEP, the 21.6% of the foreign-born AAPI population that is LEP, and the 43.3% of the foreign-born Hispanic/Latino population that is LEP.[33]

[31] It is important to note that naturalization rates among the foreign-born MASA population vary significantly by region and national origin group. See worksheet for further breakdown.
[32] A person is considered LEP if she is 5 years or older and speaks no English or does not speak English very well.
[33] It is important to note that LEP rates among the foreign-born MASA population vary significantly by region, by national origin group, and by languages spoken. See worksheet for further breakdown.

1.3.6 Comparing the Foreign-Born and Native-Born MASA Populations

The table below compares the foreign-born MASA population to the native-born MASA population across our indicators. As the table shows, the foreign-born MASA population is much older, on average, than the native-born MASA population. This is most likely attributable to the fact that many within the native-born MASA population are second generation, meaning the children of immigrants. However, for reasons discussed below, our methodology is unable to distinguish the native-born MASA population by second generation, third generation, etc. Regarding the MASA CVAP population, it is important to note that 1.36 million people within the native-born MASA population are currently under the age of eighteen. This means that, on average, just under 80,000 of these young people will turn eighteen each year, thus adding to the potential electoral clout of this group.

	Foreign-Born MASA	Native-Born MASA
Total	5,458,153	2,421,991
- Age	41.3	19.7
- % Female	47.6%	48.9%
- % CVAP	51.3%	43.9%
- % Employed	93.5%	91.9%
- % BA or Higher	58.5%	58.7%

2. Metropolitan Areas

The following provides brief statistical overviews of the MASA population in twelve metro areas.

2.1 Charlotte-Concord-Gastonia, NC-SC

Among the metropolitan statistical areas with MASA populations of at least 25,000, the Charlotte-Concord-Gastonia metro area has experienced the most significant growth from 2000 to present. During this period, the MASA population has grown from 12,942 to 51,599, an increase of 298.7%. The average age of the MASA population in Charlotte-Concord-Gastonia is 32.5. 48.4% are female and 51.6% are male. With respect to race, 63.4% are AAPI, 24.7% are White, and 4.9% are Black.
An additional 5.5% are multi-racial.

The MASA CVAP population in Charlotte-Concord-Gastonia is 40.6%, which is significantly lower than the national average of 49.0%. Regarding employment, 94.0% of the MASA population is employed, which is consistent with the national average of

93.2%. Educational attainment among the MASA population in Charlotte Concord-Gastonia is significantly higher than the national average. 69.3% of the MASA population in Charlotte-Concord-Gastonia has a bachelor's degree or higher, which is 10.8% higher than the national average of 58.5%.

69.5% of the MASA population in Charlotte-Concord-Gastonia is foreign born, which is consistent with the national average of 69.3%. The foreign-born MASA population in Charlotte-Concord-Gastonia is significantly newer than the foreign- born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Charlotte-Concord-Gastonia, this figure is 13.4 years. The naturalization rate is significantly lower in Charlotte-Concord-Gastonia. 43.2% of the foreign-born MASA population in Charlotte-Concord-Gastonia is naturalized, which is 10.1% be- low the national average of 53.3%. The foreign-born MASA population in Charlotte- Concord-Gastonia is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Charlotte-Concord-Gastonia, this figure is 7.7%.

2.2 Indianapolis-Carmel-Anderson, IN

From 2000 to present, the MASA population in Indianapolis-Carmel-Anderson has grown from 9,322 to 36,307, an increase of 289.5%. The average age of the MASA population in Indianapolis-Carmel-Anderson is 32.1. 47.4% are female and 52.6% are male. With respect to race, 64.4% are AAPI, 26.5% are White, and 3.6% are Black. An additional 4.4% are multi-racial.

The MASA CVAP population in Indianapolis-Carmel-Anderson is 41.5%, which is significantly lower than the national average of 49.0%. Regarding employment, 93.0% of the MASA population is employed, which is consistent with the national average of 93.2%. Educational attainment among the MASA population in Indianapolis- Carmel-Anderson is higher than the national average. 61.8% of the MASA population in Indianapolis-Carmel-Anderson has a bachelor's degree or higher, which is 3.3% higher than the national average of 58.5%.

71.0% of the MASA population in Indianapolis-Carmel-Anderson is foreign born, which is just above the national average of 69.3%. The foreign-born MASA population in Indianapolis-Carmel-Anderson is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Indianapolis-Carmel-Anderson, this figure is 13.3 years. The naturalization rate is significantly lower in Indianapolis-Carmel-Anderson. 48.3% of the foreign- born MASA population in Indianapolis-Carmel-Anderson is naturalized, which is 5.0% below the national average

of 53.3%. The foreign-born MASA population in Indianapolis-Carmel-Anderson is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Indianapolis-Carmel-Anderson, this figure is 7.0%.

2.3 Raleigh, NC

From 2000 to present, the MASA population in Raleigh has grown from 15,893 to 49,515, an increase of 211.6%. The average age of the MASA population in Raleigh is 32.5. 47.9% are female and 52.1% are male. With respect to race, 65.8% are AAPI, 24.2% are White, and 4.0% are Black. An additional 5.1% are multi-racial. Raleigh has the second largest AAPI percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Raleigh is 43.6%, which is significantly lower than the national average of 49.0%. Regarding employment, 95.1% of the MASA population is employed, which is just above the national average of 93.2%. Educational attainment among the MASA population in Raleigh is significantly higher than the national average. 74.0% of the MASA population in Raleigh has a bachelor's degree or higher, which is 15.5% higher than the national average of 58.5%. Raleigh has the most educated (when measured by having a bachelor's degree or higher) MASA population out of the twelve metro areas under study.

71.9% of the MASA population in Raleigh is foreign-born, which is higher than the national average of 69.3%. The foreign-born MASA population in Raleigh is newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Raleigh, this figure is 13.9 years. The naturalization rate is lower in Raleigh. 50.7% of the foreign-born MASA population in Raleigh is naturalized, which is 2.6% lower than the national average of 53.3%. The foreign-born MASA population in Raleigh is, however, significantly less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Raleigh, this figure is 4.8%.

2.4 Seattle-Tacoma-Bellevue, WA

From 2000 to present, the MASA population in Seattle-Tacoma-Bellevue has grown from 49,075 to 150,674, an increase of 207.0%. The average age of the MASA population in Seattle-Tacoma-Bellevue is 31.3. 48.1% are female and 51.9% are male. With respect to race, 59.1% are AAPI, 23.6% are White, and 11.8% are Black. An additional 4.6% are multi-racial. Seattle-Tacoma-Bellevue has the second largest Black percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Seattle-Tacoma-Bellevue is 38.3%, which is significantly lower than the national average of 49.0%. Seattle-Tacoma-Bellevue has the lowest CVAP MASA population out of the twelve metro areas under study. Regarding employment, 94.1% of the MASA population is employed, which is consistent with the national average of 93.2%. Educational attainment among the MASA population in Seattle-Tacoma-Bellevue is significantly higher than the national average. 65.7% of the MASA population in Seattle-Tacoma-Bellevue has a bachelor's degree or higher, which is 7.2% higher than the national average of 58.5%.

72.4% of the MASA population in Seattle-Tacoma-Bellevue is foreign-born, which is higher than the national average of 69.3%. Seattle-Tacoma-Bellevue has the highest percentage of the MASA population that is foreign-born out of the twelve metro areas under study. The foreign-born MASA population in Seattle-Tacoma Bellevue is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Seattle-Tacoma-Bellevue, this figure is 12.3 years. The naturalization rate is significantly lower in Seattle-Tacoma Bellevue. 41.4% of the foreign-born MASA population in Seattle-Tacoma-Bellevue is naturalized, which is 11.9% lower than the national average of 53.3%. The foreign-born MASA population in Seattle-Tacoma-Bellevue is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Seattle Tacoma-Bellevue, this figure is 8.7%.

2.5 San Antonio-New Braunfels, TX

From 2000 to present, the MASA population in San Antonio-New Braunfels has grown from 10,122 to 30,473, an increase of 201.1%. The average age of the MASA population in San Antonio-New Braunfels is 32.0. 43.5% are female and 56.5% are male. With respect to race, 51.5% are AAPI, 34.8% are White, and 3.6% are Black. An additional 6.2% are multi-racial.

The MASA CVAP population in San Antonio-New Braunfels is 43.3%, which is significantly lower than the national average of 49.0%. Regarding employment, 93.2% of the MASA population is employed, which is consistent with the national average of 93.2%. Educational attainment among the MASA population in San Antonio-New Braunfels is just above the national average. 59.6% of the MASA population in San Antonio-New Braunfels has a bachelor's degree or higher, which is 1.1% higher than the national average of 58.5%.

67.5% of the MASA population in San Antonio-New Braunfels is foreign born, which is just below the national average of 69.3%. The foreign-born MASA population in San Antonio-New Braunfels is significantly newer than the foreign-born MASA

population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in San Antonio-New Braunfels, this figure is 11.9 years. The naturalization rate is significantly lower in San Antonio-New Braunfels. 39.1% of the foreign-born MASA population in San Antonio-New Braunfels is naturalized, which is 14.2% lower than the national average of 53.3%. San Antonio-New Braunfels has the lowest percentage of the foreign-born MASA population that is naturalized out of the twelve metro areas under study. The foreign-born MASA population in San Antonio-New Braunfels is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in San Antonio-New Braunfels, this figure is 8.7%.

2.6 Nashville-Davidson-Murfreesboro-Franklin, TN

From 2000 to present, the MASA population in Nashville-Davidson-Murfreesboro-Franklin has grown from 14,463 to 43,297, an increase of 199.4%. The average age of the MASA population in Nashville-Davidson-Murfreesboro-Franklin is 30.6. 47.0% are female and 53.0% are male. With respect to race, 33.6% are AAPI, 48.9% are White, and 9.0% are Black. An additional 6.1% are multi-racial. Nashville-Davidson-Murfreesboro-Franklin has the largest White percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Nashville-Davidson-Murfreesboro Franklin is 40.7%, which is significantly lower than the national average of 49.0%. Regarding employment, 91.4% of the MASA population is employed, which is just below the national average of 93.2%. Educational attainment among the MASA population in Nashville-Davidson-Murfreesboro-Franklin is significantly lower than the national average. 49.2% of the MASA population in Nashville-Davidson-Murfreesboro-Franklin has a bachelor's degree or higher, which is 9.3% lower than the national average of 58.5%.

71.5% of the MASA population in Nashville-Davidson-Murfreesboro Franklin is foreign-born, which is just above the national average of 69.3%. The foreign-born MASA population in Nashville-Davidson-Murfreesboro-Franklin is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Nashville-Davidson-Murfreesboro Franklin, this figure is 11.5 years. The naturalization rate is significantly lower in Nashville-Davidson- Murfreesboro-Franklin. 44.5% of the foreign-born MASA population in Nashville-Davidson-Murfreesboro-Franklin is naturalized, which is 8.8% lower than the national average of 53.3%. Moreover, the foreign-born MASA population in Nashville- Davidson-Murfreesboro-Franklin is also

more likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Nashville-Davidson-Murfreesboro- Franklin, this figure is 17.5%.

2.7 Richmond, VA

From 2000 to present, the MASA population in Richmond has grown from 11,441 to 31,516, an increase of 175.5%. The average age of the MASA population in Richmond is 32.3. 47.3% are female and 52.7% are male. With respect to race, 59.4% are AAPI, 29.6% are White, and 5.6% are Black. An additional 4.3% are multi-racial.

The MASA CVAP population in Richmond is 44.7%, which is lower than the national average of 49.0%. Regarding employment, 93.7% of the MASA population is employed, which is consistent with the national average of 93.2%. Educational attainment among the MASA population in Richmond is significantly higher than the national average. 64.7% of the MASA population in Richmond has a bachelor's degree or higher, which is 6.2% higher than the national average of 58.5%.

66.2% of the MASA population in Richmond is foreign-born, which is lower the national average of 69.3%. Richmond has the lowest percentage of the MASA population that is foreign-born out of the twelve metro areas under study. The foreign-born MASA population in Richmond is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Richmond, this figure is 13.6 years. The naturalization rate is significantly lower in Richmond. 46.5% of the foreign-born MASA population in Richmond is naturalized, which is 7.8% lower than the national average of 53.3%. The foreign-born MASA population in Richmond is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Richmond, this figure is 8.3%.

2.8 Minneapolis-St. Paul-Bloomington, MN-WI

From 2000 to present, the MASA population in Minneapolis-St. Paul-Bloomington has grown from 41,100 to 111,625, an increase of 171.6%. The average age of the MASA population in Minneapolis-St. Paul-Bloomington is 29.5. 48.3% are female and 51.7% are male. With respect to race, 37.6% are AAPI, 17.7% are White, and 39.4% are Black. An additional 4.3% are multi-racial. Minneapolis-St. Paul-Bloomington has the largest Black percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Minneapolis-St. Paul-Bloomington is 41.3%, which is significantly lower than the national average of 49.0%. Regarding employment, 92.2% of the MASA population is employed, which is just below the national average of 93.2%.

Educational attainment among the MASA population in Minneapolis-St. Paul-Bloomington is significantly lower than the national average. 53.0% of the MASA population in Minneapolis-St. Paul-Bloomington has a bachelor's degree or higher, which is 5.5% lower than the national average of 58.5%.

66.9% of the MASA population in Minneapolis-St. Paul-Bloomington is foreign-born, which is lower than the national average of 69.3%. The foreign-born MASA population in Minneapolis-St. Paul-Bloomington is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Minneapolis-St. Paul-Bloomington, this figure is 12.3 years. 51.6% of the foreign-born MASA population in Minneapolis-St. Paul-Bloomington is naturalized, which is just below the national average of 53.3%. The foreign-born MASA population in Minneapolis-St. Paul-Bloomington is also less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Minneapolis-St. Paul- Bloomington, this figure is 10.3%.

2.9 Austin-Round Rock, TX

From 2000 to present, the MASA population in Austin-Round Rock has grown from 21,773 to 58,473, an increase of 168.6%. The average age of the MASA population in Austin-Round Rock is 32.9. 45.0% are female and 55.0% are male. With respect to race, 65.3% are AAPI, 23.6% are White, and 3.2% are Black. An additional 6.3% are multi-racial.

The MASA CVAP population in Austin-Round Rock is 45.2%, which is lower than the national average of 49.0%. Regarding employment, 95.3% of the MASA population is employed, which is higher than the national average of 93.2%. Austin-Round Rock has the highest MASA employment rate out of the twelve metro areas under study. Educational attainment among the MASA population in Austin-Round Rock is significantly higher than the national average. 73.6% of the MASA population in Austin-Round Rock has a bachelor's degree or higher, which is 15.1% higher than the national average of 58.5%.

67.3% of the MASA population in Austin-Round Rock is foreign-born, which is just below the national average of 69.3%. The foreign-born MASA population in Austin-Round Rock is newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Austin-Round Rock, this figure is 14.6 years. The naturalization rate is significantly lower in Austin-Round Rock. 45.5% of the foreign-born MASA population in Austin-Round Rock is naturalized, which is 7.8% lower than the national average of 53.3%. The foreign-born MASA population in Austin-Round Rock

is, however, significantly less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Austin-Round Rock, this figure is 5.5%.

2.10 Phoenix-Mesa-Scottsdale, AZ

From 2000 to present, the MASA population in Phoenix-Mesa-Scottsdale has grown from 37,023 to 99,088, an increase of 167.6%. The average age of the MASA population in Phoenix-Mesa-Scottsdale is 33.2. 47.1% are female and 52.9% are male. With respect to race, 46.8% are AAPI, 39.6% are White, and 5.8% are Black. An additional 5.8% are multi-racial. Phoenix-Mesa-Scottsdale has the second largest White percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Phoenix-Mesa-Scottsdale is 44.2%, which is lower than the national average of 49.0%. Regarding employment, 92.4% of the MASA population is employed, which is largely consistent with the national average of 93.2%. Educational attainment among the MASA population in Phoenix-Mesa- Scottsdale is also consistent with the national average. 58.9% of the MASA population in Phoenix-Mesa-Scottsdale has a bachelor's degree or higher compared to the national average of 58.5%.

70.7% of the MASA population in Phoenix-Mesa-Scottsdale is foreign-born, which is just above the national average of 69.3%. The foreign-born MASA population in Phoenix-Mesa-Scottsdale is newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Phoenix-Mesa-Scottsdale, this figure is 14.2 years. The naturalization rate is significantly lower in Phoenix-Mesa- Scottsdale. 47.0% of the foreign-born MASA population in Phoenix-Mesa-Scottsdale is naturalized, which is 6.3% lower than the national average of 53.3%. The foreign- born MASA population in Phoenix-Mesa-Scottsdale is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Phoenix-Mesa- Scottsdale, this figure is 8.8%.

2.11 Stockton-Lodi, CA

From 2000 to present, the MASA population in Stockton-Lodi has grown from 12,497 to 33,300, an increase of 166.5%. The average age of the MASA population in Stockton-Lodi is 34.1. 48.6% are female and 51.4% are male. With respect to race, 70.7% are AAPI, 17.4% are White, and just 0.5% are Black. An additional 10.7% are multi-racial. Stockton-Lodi has the largest AAPI percentage of the MASA population and the largest

multi-race percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Stockton-Lodi is 54.4%, which is significantly higher than the national average of 49.0%. Stockton-Lodi has the highest CVAP MASA population out of the twelve metro areas under study. Regarding employment, 86.8% of the MASA population is employed, which is significantly lower than the national average of 93.2%. Educational attainment among the MASA population in Stockton-Lodi is also significantly lower than the national average. 36.5% of the MASA population in Stockton-Lodi has a bachelor's degree or higher, which is 22.0% lower than the national average of 58.5%. Stockton-Lodi has the lowest MASA employment rate and the lowest percentage of the MASA population with a bachelor's degree out of the twelve metro areas under study.

67.1% of the MASA population in Stockton-Lodi is foreign-born, which is lower than the national average of 69.3%. The foreign-born MASA population in Stockton-Lodi has deeper roots (when measured by length of time in the United States) than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Stockton-Lodi, this figure is 17.9 years. The naturalization rate is significantly higher in Stockton-Lodi. 66.7% of the foreign-born MASA population in Stockton-Lodi is naturalized, which is 13.4% higher than the national average of 53.3%. The foreign-born MASA population in Stockton-Lodi is, however, more likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Stockton-Lodi, this figure is 15.4%.

2.12 Kansas City, MO-KS

From 2000 to present, the MASA population in Kansas City has grown from 15,684 to 35,066, an increase of 123.6%. The average age of the MASA population in Kansas City is 30.8. 46.1% are female and 53.9% are male. With respect to race, 49.1% are AAPI, 31.8% are White, and 9.3% are Black. An additional 7.1% are multi-racial. Kansas City has the second largest multi-race percentage of the MASA population out of the twelve metro areas under study.

The MASA CVAP population in Kansas City is 40.8%, which is significantly lower than the national average of 49.0%. Regarding employment, 91.9% of the MASA population is employed, which is just below the national average of 93.2%. Educational attainment among the MASA population in Kansas City is higher than the national average. 61.3% of the MASA population in Kansas City has a bachelor's degree or higher, which is 2.8% higher than the national average of 58.5%.

68.5% of the MASA population in Kansas City is foreign-born, which is largely consistent with the national average of 69.3%. The foreign-born MASA population in Kansas City is significantly newer than the foreign-born MASA population elsewhere in the country. Whereas the average length of time in the United States among the total foreign-born MASA population is 15.7 years, in Kansas City, this figure is 13.0 years. The naturalization rate is significantly lower in Kansas City. 44.5% of the foreign-born MASA population in Kansas City is naturalized, which is 8.8% lower than the national average of 53.3%. The foreign-born MASA population in Kansas City is, however, less likely to be LEP. Whereas 13.1% of the total foreign-born MASA population is LEP, in Kansas City, this figure is 9.4%.

3. Methodology

Using Census microdata, it is possible to estimate being a member of the MASA community using birthplace, ancestry, and language.

3.1 Birthplace

The United States Commission on Civil Rights (USCCR) articulates geographic definitions of South Asia, the "Arab World," and predominately Muslim countries and territories. South Asia includes: Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. Afghanistan is also included—although not always geographically defined as part of South Asia, it is included by the USCCR because of its close cultural ties to the region. The USCCR defines the "Arab World" as the "22 countries in the Middle East and North Africa where Arabic is the principal (although not the only) language spoken." These countries and territories are: Algeria, Bahrain, the Comoros Islands, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen. The USCCR also identifies the top ten countries in the world with the largest absolute total number of Muslims. However, according to Pew, there were thirty-two countries and territories, as of 2010, where over 90% of the population was Muslim. Moreover, the populations of an additional seventeen countries and territories, also as of 2010, were majority Muslim (greater than 50%). Altogether, these 49 countries and territories are (in order of % Muslim): Morocco, Afghanistan, Tunisia, Iran, Western Sahara, Mauritania, Tajikistan, Yemen, Iraq, Jordan, Mayotte, Somalia, Turkey, Azerbaijan, Maldives, Comoros, Niger, Algeria, Palestinian territories, Saudi Arabia, Djibouti, Libya, Uzbekistan, Pakistan, Senegal, Gambia, Egypt, Turkmenistan, Syria, Mali, Kosovo, Bangladesh, Kyrgyzstan, Indonesia, Oman, Kuwait, Guinea, Albania, Bahrain,

Qatar, the United Arab Emirates, Sierra Leone, Sudan, Malaysia, Lebanon, Burkina Faso, Kazakhstan, Chad, and Brunei.

One is coded into the MASA category if one was born in any of the countries listed above. South Asia and the "Arab World" (i.e., Arabic is the principal language spoken) are straightforward. What is less straightforward is coding persons born in majority-Muslim countries. Of course, being born in a majority-Muslim country does not necessarily mean that one is Muslim. However, the majority (greater than 50%) threshold is used based on the assumption that being born in a majority-Muslim country means that one is, on average, more likely than not to be Muslim.

3.2 Ancestry

Not all members of the MASA community are foreign born, which is why our next step focuses on ancestry. Sixty-two ancestry groups were then identified in the Census microdata—ranging from Afghan to Yemeni—that mapped onto the birthplaces described above. For example, whereas a foreign-born person born in Yemen would be captured in our initial coding of birthplaces, a person who was born in the United States of Yemeni ancestry would then be captured in our coding of ancestry. These individuals, for example, could be the second generation, meaning the children of immigrants. I note here, however, that our methodology is unable to distinguish the native-born MASA population by second generation, third generation, etc. (which would require knowing the birthplaces of parents [i.e., the second generation], the birthplaces of grandparents [i.e., the third generation], and so on).

Ancestry is identified using the "ancestr1d" variable in the Census microdata. The ancestry groups are: Afghan, Albanian, Algerian, Arab, Arabic(1990-2000, ACS, PRCS), Azerbaijani, Bangladeshi(1990-2000, ACS, PRCS), Bengali(1990-2000, ACS, PRCS), Berber, Bhutanese, Chadian, East Indian (1990-2000, ACS, PRCS), Egyptian, Gambian, Gazan, Goanese, Guinean, Gujarati, India (1990-2000, ACS, PRCS), Indonesian (1990-2000, ACS, PRCS), Iranian, Iraqi, Java (1990-2000), Jordanian, Kashmiri (1990-2000), Keralan, Kurdish, Kuwaiti, Lebanese, Libyan, Malaysian (1990-2000, ACS, PRCS), Malian, Moroccan (1990-2000, ACS, PRCS), Nepali, Niger, North Caucasian Turkic (1990-2000), Omani, Other Arab, Pakistani (1990-2000, ACS, PRCS), Palestinian, Pathan, Punjabi, Qatar, Saudi Arabian, Senegalese, Sierra Leonean, Singhalese, Somalian, Sri Lankan, Sudanese, Sumatran (1990-2000), Syrian (1990-2000, ACS, PRCS), Tadzhik (1980,2000), Tamil, Tunisian, Turkestani (1990- 2000, 2012 ACS), Turkish, Turkish Cypriote, United Arab Emirates, Uzbek, and Yemeni.

3.3 Language

Lastly, Arabic speakers who do not speak English, as well as Arabic speakers who are bilingual but do not speak English well, are also included.

3.4 Limitations

I note here that the main limitation of this approach is the inability to capture native born African-Americans who are Muslim. More specifically, in the Census microdata, there are 167 ancestry groups among native-born African-Americans that fall outside of the coding described above. For example, the methodology does not assign an individual who is African-American, but reports Austrian ancestry, into the MASA category. There is currently no method that I am aware of that can code native-born African-Americans into the MASA category with reliable confidence. These 167 ancestry groups are: Austrian, Basque (1990-2000), Belgian, Flemish, British, Danish, Dutch, English, Finnish, French (1990-2000, ACS, PRCS), German (1990-2000, ACS/PRCS), Pennsylvania German (1990-2000, ACS, PRCS), Prussian, Greek, Icelander, Irish, Irish Scotch, Italian (1990-2000, ACS, PRCS), Sicilian, Maltese, Norwegian, Portuguese, Scotch Irish, Scottish, Swedish, Swiss, Welsh, Scandinavian, Nordic, Bulgarian, Croatian, Czechoslovakian, Czech, Bohemian (1990-2000, ACS, PRCS), Georgian, German from Russia (1990-2000); German Russian (ACS, PRCS), Rom, Hungarian, Lithuanian, Polish, Romanian (1990-2000, ACS, PRCS), Russian, Serbian (1990-2000, ACS, PRCS), Bosnian (1990) Herzegovinian (2000, ACS, PRCS), Montenegrin (1990-2000, 2012 ACS), Slovak, Ukrainian (1990-2000, ACS, PRCS), Yugoslavian, Slav, Central European, nec, Northern European, nec, Southern European, nec, Western European, nec, Eastern European, nec, European, nec, Spaniard (1990-2000, ACS, PRCS), Mexican (1990-2000, ACS, PRCS), Mexican Indian, Mexican American, Mexican American Indian, Chicano/Chicana, Mexican state (1990-2000, ACS, PRCS), Costa Rican, Guatemalan, Honduran, Nicaraguan, Panamanian (1990-2000, ACS, PRCS), Salvadoran, Central American (1990-2000, ACS, PRCS), Latin American (1990-2000, ACS, PRCS), Latino/Latina (1990-2000, ACS, PRCS), Latin (1990-2000, ACS, PRCS), Argentinean, Bolivian, Chilean, Colombian, Ecuadorian, Peruvian, Venezuelan, South American (1990 2000, ACS, PRCS), Puerto Rican, Cuban, Dominican, Hispanic, Spanish, Spanish American, Bahamian, Barbadian, Belizean, Jamaican, Dutch West Indies, Trinidadian/Tobagonian, Antigua (1990-2000, ACS, PRCS), British West Indian, St Vincent Islander (1990); Vincent- Grenadine Islander (2000 Census, 2005 ACS, 2005 PRCS), Grenadian, St Lucia Is- lander, West Indian (1990-2000, ACS, PRCS), Haitian, Other West Indian, Brazilian, Guyanese/British Guiana, Israeli, Armenian, Chaldean (2000, ACS, PRCS), Cameroonian, Cape Verdean, Congolese, Ethiopian, Eritrean, Ghanaian, Kenyan, Liberian, Nigerian, South African, Ugandan,

Other Sub-Saharan Africa, West African, African, Cambodian, Chinese, Mongolian (1990 2000, ACS, PRCS), Filipino, Japanese (1990-2000, ACS, PRCS), Korean, Laotian, Hmong, Thai, Taiwanese, Vietnamese, Asian, Australian, Polynesian (1990-2000, ACS, PRCS), Hawaiian, Samoan (1990- 2000, ACS, PRCS), Tongan, Guamanian, Chamorro Islander, Fijian, Pacific Islander (1990-2000, ACS, PRCS), Other Pacific, Afro-American (1990-2000, ACS, PRCS), Black (1990-2000, ACS, PRCS), Negro (1990-2000, ACS, PRCS), Creole (1990-2000, ACS, PRCS), Afro, African-American (1990-2000, ACS, PRCS), Central American Indian (1990-2000, ACS, PRCS), South American Indian (1990-2000, ACS, PRCS), American Indian (all tribes), Cherokee, Native American, Indian, Aleut, Eskimo, White/Caucasian (1990 2000, ACS, PRCS), Anglo (1990-2000, ACS, PRCS), Canadian, French Canadian, Cajun (1990-2000, ACS, PRCS), United States, Texas, North American, Mixture, Uncodable, Not Classified, Other, and Not Reported.

I also note here that the methodology does not capture those who convert to Islam, be they foreign- or native-born, White, Black/African-American, AAPI, or Hispanic/Latino. There is currently no method that I am aware of that can inform such coding using the Census microdata.

APPENDIX B: LIST OF INTERVIEWEES

We would like to thank the following people for participating in interviews, and/or providing resources that helped inform the project*:

National
Arjun Sethi, co-convener of SRC coordination/rapid response team
Avideh Moussavian, National Immigration Law Center
Amardeep Singh, National Security and Human Rights Campaign at Open Society Foundations
Farhan Latif, El-Hibri Foundation
Alejandro Beutel, Southern Poverty Law Center
Margari Hill, MuslimARC
Namira Islam, MuslimARC

Austin, TX
Amanda Quraishi, Interfaith work
Shadia Igram, MuslimSpace ATX
Shameen Azizad, Muslim Community Support Services
Maira Sheikh, Council on American-Islamic Relations (new office in Austin)
Imaad Khan, Texas Impact

Charlotte, NC
Shaun Ahmad, Charlotte Tea House
Faris Husain, Charlotte Community Volunteer
Victoria Abdelfattah, Muslim Community Center of Charlotte
Imam Khalil Akbar, Masjid Ash Shaheed
Elizabeth McKee, Leadership Charlotte
Emily Yaffe, City of Charlotte
Adamou Mohammad, Church World Service, Greensboro, NC

Indianapolis
Aliya Amin, Muslim Alliance of Indiana
Cole Vargas, Exodus Refugees
Anita Joshi, South Asian Community and Hindu Temple Volunteer
Imam Ismail Aleem, Indianapolis

Kansas City
Tara Burkhart, Jewish Family Vocational Services
KC for Refugees, Website/ Facebook only (no interview)*
Abdul Waqar connected to UNHCR affiliate, Website/ Facebook only (no interview)*

Minneapolis
Jaylani Hussein, the Council on American-Islamic Relations – Minnesota

Nashville, TN
Drost Kokoye, American Muslim Advisory Council
Stephanie Teatro, Tennessee Immigrant and Refugee Rights Collaborative
Abdou Kattih, Murfreesboro Muslim Youth

Phoenix, AZ
Imraan Siddiqi, Council on American-Islamic Relations – Arizona

Raleigh, NC
Lela Ali, Graduate Student, Duke University
Letha Muhammad, Education Justice Alliance
Manzoor Cheema, Project South

Richmond, VA
Jonathan Zur, Virginia Center for Inclusive Communities
Imad Damaj, Founder of the Virginia Muslim Coalition for Public Affairs, board member at the Islamic Center of Virginia, board member at the Virginia Center for Inclusive Communities
Anita Elcock, Tawheed Prep School

San Antonio, TX
Sarwat Husain, Council on American-Islamic Relations- San Antonio

Seattle, WA
Rich Stolz, One America
Aneelah Afzali, Muslim Association of Puget Sound, American Muslim Empowerment Network
Varisha Khan, Council on American-Islamic Relations – Washington
Monserrat Padilla, Washington Immigration Solidarity Network

Stockton-Lodi
Basim Elkarra, Council on American-Islamic Relations Sacramento
Hammad Khan, Council on American-Islamic Relations Sacramento
Saad Sweilhem, Civil rights Attorney, Council on American-Islamic Relations Sacramento
Rehana Zaman, California Human Development Worknet Center
Nadeem Khan, Islamic Center of California
Lindsey Grant, Community Partnerships for Families

* Note that in the absence of interviewees, significant desk research was conducted