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

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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 RISE Together Fund (RTF) and other donors who are interested in supporting vulnerable and marginalized MASA communities and in understanding and addressing the needs of growing MASA communities.

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[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

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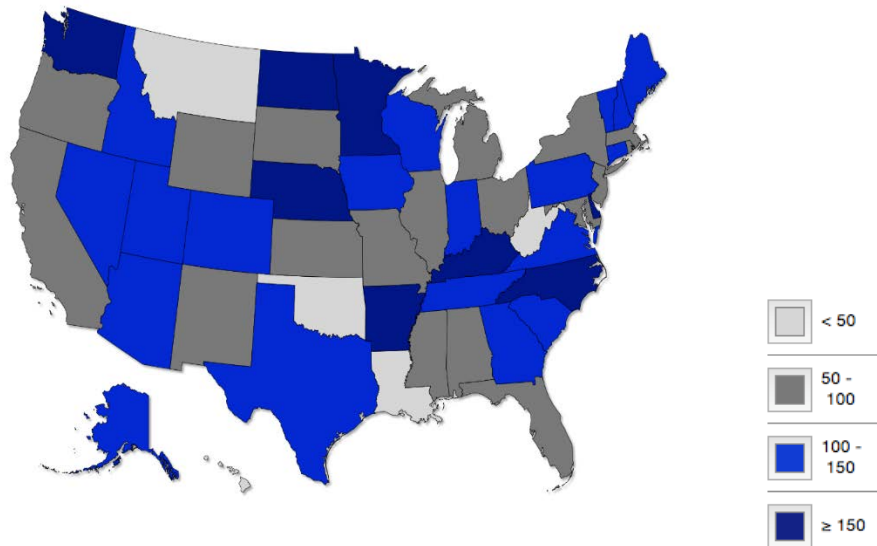
The quantitative analysis identified the following 12 metro regions in the United States with a MASA population of over 25,000 that have experienced the most growth in their MASA communities since the 2000 census.

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

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[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.

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[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.

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[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

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[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

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[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 RTF 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 RTF'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.

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[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.

CASE STUDIES

This section provides a deeper analysis of eight (Charlotte, Indianapolis, Raleigh, Seattle, Nashville, Richmond, Austin, and Kansas City) out of the 12 metro regions covered by this study. These eight regions are analyzed within the framework of the five key drivers identified in the 12 metro regions: **Refugees and Business; MASA Population Growth Beyond Urban Centers; Building and Strengthening Partnerships Across Race, Ethnicity and Faith; Millennial and Youth Engagement; and Institutional Funding**. The analysis is based on the quantitative analysis conducted by Professor Tom Wong, desk research and the limited interviews (see Appendix B) conducted by the researchers. This section also includes a brief overview of four regions (San Antonio, Minneapolis, Phoenix and Stockton) where more research is needed.

Charlotte and Raleigh, North Carolina

Amongst the metropolitan statistical areas with MASA populations of at least 25,000, Charlotte and Raleigh rank first and third by the percentage growth of their MASA population. Both Charlotte and Raleigh have a similar breakdown by race, with a 63-65% of the MASA population identifying as Asian American, approximately 24.7% as White, and 4-4.9% as Black. An additional 5% are multi-racial. Educational attainment among the MASA population in the Charlotte and Raleigh is significantly higher than the national average and Raleigh has the most educated (when measured by having a bachelor's degree or higher) MASA population out of the 12 metro areas under study.

The foreign-born MASA population in both the Charlotte and Raleigh metro areas is significantly newer (average length in the United States is 13.4 and 13.9 years) in Charlotte and Raleigh respectively, as compared to the foreign- born MASA population elsewhere in the country (average length in the United States is 15.7 years). The foreign-born MASA population also has lower naturalization and higher Limited English Proficiency rates as compared to national averages.

A 2017 Harvard study[16] on social mobility ranked Charlotte "dead last," but the tools that create opportunities for social mobility – raising the minimum wage or inclusionary zoning policies – are forbidden under North Carolina state law. Both metro regions function within the constraints of the state's anti-refugee, anti-immigrant and anti-Muslim legislature, and according to the Southern Poverty Law Center are home to 32 hate groups, 4 of which are anti-Muslim.

Both Charlotte and Raleigh are home to some of the oldest African American Muslim communities in the South, which began with communities joining the Nation of Islam in the 1960s. In some cases, the African American Muslim population embraced Sunni Islam and moved away from the Nation of Islam.

Refugees and Business
Both cities exemplify how the drivers of the growth of MASA communities can be attributed to both the expansion of business (research triangle firms and financial corporations) and the arrival of refugees from Muslim majority countries on the original Muslim ban list (Iran, Iraq, Libya, Somalia, Syria, Sudan and Yemen).[17]

MASA Population Growth Beyond Urban Centers
Both these cities reflect the growth of MASA communities beyond the urban centers into established suburbs or even rural communities. However, events and resources

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[16] Chetty, Raj, Nathaniel Hendren, Maggie R. Jones, and Sonya R. Porter, *Race and Economic Opportunity in the United States: An Intergenerational Perspective*, The Equality of Opportunity Project, Mar. 2018, http://www.equality-of-opportunity.org/documents/.

[17] Off, Gavin, "Map | Where are the NC Refugees?" *The Charlotte Observer*, 10 Feb. 2017, http://www.charlotteobserver.com/news/local/article130992604.html#storylink=cpy.

including recent Know Your Rights events are centered in larger cities that further isolate smaller towns and rural areas.

Building and Strengthening Partnerships Across Race, Ethnicity and Faith
These metro regions have evolved from largely Christian communities into "New South" cities richly diverse in culture, gender and sexual identity and religion. However, these cities still face many challenges, including segregation. Raleigh is an extremely segregated city experiencing rapid gentrification, in some cases by immigrant Muslims. Despite the complexity that this gentrifying creates, Charlotte, like Raleigh, demonstrates strong partnerships between African American and immigrant Muslims. This partnership helps connect the broader Muslim community to elected officials who have historical relationships with African American Muslims. It also creates mutual learning opportunities such as the anti-Islamophobia workshops facilitated by the Movement to End Racism and Islamophobia (MERI), a coalition of nine North Carolina-based organizations, and financial support by immigrant Muslim community members for their African American brothers and sisters. However, these Black and Brown alliances are not without their challenges. For example, the Islamic Association of Raleigh founded in the 1980s by African American Muslims is the largest mosque in Raleigh but there is a perception that the leadership of the mosque was "taken over" by immigrant Muslims more recently.

As noted above, African American Muslim communities have strong historical ties with city council members, mayors or county commissioners, and in some cases these relationships create opportunities for their immigrant Muslim partners to engage with some elected leaders. This is especially true in Charlotte, where immigrant Muslim leaders of the Charlotte Tea House, a community-based organization focused on education and service, and immigrant mosques have regular interactions with local politicians. Despite this political engagement, mainstream leadership engagement opportunities including the city of Charlotte's Immigrant Integration Taskforce,[18] Mecklenburg County's Livable Meck,[19] and Leadership Charlotte[20] continue to have limited representation of MASA community participants or leaders.

Millennial and Youth Engagement
Youth are not represented in the leadership of mosques and there is no traditional pipeline for leadership development. However, efforts like the Charlotte Tea House and the Lighthouse Project in Raleigh are led by youth and millennials who are either first generation "progressive" professionals or US-born children of immigrant Muslims. 96 % of the organizations surveyed in Raleigh as part of research conducted by Duke University's Lela Ali "are led by men but the work on the ground is being done by women." This dynamic persists despite the work of leaders like Zainab Baloch from

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[18] http://charlottenc.gov/international-relations/inltcommunity/Pages/Welcoming-Partnership.aspx
[19] http://www.livablemeck.com/about.html
[20] https://leadershipcharlotte.org

Raleigh who ran for public office and Fatima Ahmad, a member of Muslims for Social Justice, who organized the counter-protest for the ACT for America Rally. Some younger interviewees noted the lack of training (community organizing, networking, budgeting, or financial management) to develop strong institutions. They also voiced the challenges of navigating mostly secular social justice spaces that can often undermine their religious identities.

Institutional Funding

Despite the context of voter suppression in the state, the successful community fundraising efforts by more established Islamic Centers in both regions continue to support mosque construction or service-oriented projects rather than civil or voter rights issues that are impacting multiple communities in the region. There has been limited funder investment in Raleigh, but this research was not able to identify funder investments in the MASA community in Charlotte.

Indianapolis-Carmel-Anderson, Indiana and Kansas City, Kansas and Missouri

The Indianapolis metro region has experienced the second highest increase (289 percent) in its MASA populations between 2000 to present. The Kansas City region (KS and MO) appears further down the list (eleventh) on the list of 12 regions and experienced an increase of 123.6 % in its MASA population during the same period.

With respect to race, in Kansas City, 49.1% are Asian American, 31.8% are White, and 9.3% are Black. An additional 7.1 % are multi-racial. Kansas City has the second largest multi-racial percentage of the MASA population out of the 12 metro areas under study. In Indianapolis, 64.4% of the MASA population is Asian-American, 26.5% are White, and only 3.6% are Black. An additional 4.4% are multi-racial.

Educational attainment among the MASA populations in Kansas City and Indianapolis is higher than the national average. 68% and 71% of the MASA population in Kansas City and Indianapolis are foreign-born, and this is largely consistent with the national average of 69.3 percent. These foreign-born MASA populations are significantly newer than the foreign-born MASA population elsewhere in the country (13 years length of stay in the United States as opposed to the national average of 15.7%). Both regions have lower than average naturalization rates as compared to the national average; however, this foreign-born MASA population is less likely to have LEP.

Both metro regions function within the constraints of their state's anti-refugee, anti-immigrant and anti-Muslim legislature with anti-Sharia bills in Indiana dating back to 2012. Furthermore, then Governor Mike Pence attempted to suspend the resettlement of Syrian refugees in Indiana. A federal appeals court blocked his attempt, declaring that he "acted illegally in accepting federal money for refugee resettlement and then refusing to use that money to aid Syrian refugees."[21]

The Southern Poverty Law Center recorded 37 hate groups in Indiana (four anti-Muslim) and 22 hate groups in Kansas and Missouri (two anti-Muslim). Hate crimes in the Indianapolis region include vandalism of Islamic Society of North America (ISNA) headquarters, vandalism and bullet holes at a mosque in Plainfield and an assault on a woman wearing a hijab. Hate crimes in Kansas have been more violent. They include a plot to bomb a mosque and an apartment complex that's home to Somali immigrants who work in the "meat-packing triangle" a few hours west of Kansas City.[22] In 2014, a 15 year-old Somali boy in Kansas City, MO died after being run over by a car driven by a

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[21] Totenburg, Nina, "Federal Court Blocks Gov. Pence's Attempt To Bar Syrian Refugees From Indiana," *NPR*, 3 Oct. 2016, https://www.npr.org/2016/10/03/496466007/federal-court-blocks-gov-pences-attempt-to-block-syrian-refugees-from-indiana.

[22] Morris, Frank, "Mosque Bombing Plot Rattles Immigrants in Kansas' 'Meat Triangle,'" *NPR*, 20 Mar. 2018, https://www.npr.org/2018/03/20/595163065/mosque-bombing-plot-rattles-immigrants-in-kansas-meat-triangle.

Somali Christian man.[23] Olathe, KS, a suburb of Kansas City, made national headlines[24] when one Indian was killed; a second Indian and a fellow patron were shot at a local bar after being taunted and called "sand n******". This hate crime was followed by an outpouring of support for the widow and victims by the Indian and non-Indian community. In March 2018, the Garmin company, where the two Indian men worked held a vigil one year after the crime and Congressman Kevin Yoder, an unusual ally who has not shown a lot of support for immigrant causes, has advocated for the widow to have a legal pathway to living and working in the United States.

There are other key opportunities and increasing visibility for the MASA community in these regions. The United States Congressman for the Indianapolis metro region, Andre Carson, was the second Muslim elected to the United States Congress and locally, Fady Qaddoura, a Palestinian-American, is the elected controller and chief financial officer for the city of Indianapolis. In Kansas City, KS, the School Board passed a resolution "condemning violence and hate speech and expressing support for Muslim students and those perceived as Muslims" in October 2016,[25] and in February 2018 the Kansas City, KS Mayor and Council passed a resolution in support of the Muslim community.[26]

Refugees and Business
In both Indianapolis and the Kansas City metro area, growth of the MASA population can be attributed to refugee resettlement and corporate campuses. In Indianapolis, corporations like Eli Lilly and Dow Chemical and more recently corporations including Salesforce, Infosys, Garmin and Sprint Nextel have built suburban campuses that employ sizeable numbers of South Asian professionals. Kansas City has been resettling Somali refugees since 2004 and due to its relatively lower cost of living also attracts refugees originally resettled in other states. These refugees work in factories and food processing plants and a number of Somali refugees now work at the Tyson Food, in Noel, MO a town approximately three hours south of greater Kansas City, while their families remain in Kansas City as there are no services (ESL in schools or buses) available in Noel. With refugee resettlement almost at a halt, refugee families in the region who are waiting to be reunited face economic, social and emotional challenges in addition to the challenges of limited English. However, according to interviewees, the Somali community is very organized internally. For example, when the murder of a Somali man

[23] Mathias, Christopher, "3 Years, 5 Horrific Hate-Crime Killings in The Kansas City Area," *HuffPost*, 3 Mar. 2017,
https://www.huffingtonpost.com/entry/hate-crime-killings-kansas-city_us_58b70869e4b0284854b33ab4
[24] Smiley, Lauren, "A Murder Shatters the Dreams of Immigrant Tech Workers," *Wired*, 27 Jun. 2017,
https://www.wired.com/story/adam-purinton-shooting-olathe-kansas/.
[25] Diuguid, Lewis, "Kansas City School Board Passes Resolution Condemning Violence and Hate Speech Against Muslim Students," *The Kansas City Star*, 5 oct. 2016, http://www.kansascity.com/opinion/opn-columns-blogs/lewis-diuguid/article106126997.html.
[26] "CAIR-Kansas to Join Community Leaders in Support of Planned Kansas City (MO) Resolution Against Islamophobia," Council on American-Islamic Relations, 14 Feb. 2018,
https://www.cair.com/cair_kansas_to_join_community_leaders_in_support_of_planned_kansas_city_mo_resolution_against_islamophobia.

in December 2017 did not result in an arrest, the Somali community organized a public forum with local law enforcement for business, religious, law enforcement leaders and community members.

MASA Population Growth Beyond Urban Centers
The MASA community faces distinct realities in urban Indianapolis vs. suburban Carmel. The latter remains at the center of conflict as the February 2018 zoning board approval to build a mosque has been appealed by opponents. Across the state of Kansas, the last few decades have seen migration out of the countryside into cities, creating several thousand "ghost towns" with dwindling populations. At the same time, metropolitan Kansas City is amongst the fastest growing in the country and projections show cities in Kansas expanding into the farm fields at their outskirts. As in other regions, this creates an environment where suburban communities are close enough for residents to note the change but not always close enough for the newcomers and longer-term residents to get to know each other.

Building and Strengthening Partnerships Across Race, Ethnicity and Faith
Ongoing intersectional work in Indianapolis includes immigrant Muslims in relationship with African American Muslim community members through joint volunteering and financial support, intentional partnerships between the expanded Hindu temple and its African American and Latino neighbors and the **Central Indiana Alliance Against Hate (CIAAH)**, funded in 2017 by the Open Society Foundations. The CIAAH is a project of the Fair Housing Center of Central Indiana and its diverse membership includes faith groups, service delivery organizations, Black Lives Matter, the ADL, refugee resettlement agencies and arts organizations.

Millennial and Youth Engagement
MASA youth are engaged in interfaith and interethnic partnerships including the coalitions that came together in the aftermath of the Pulse nightclub mass shooting and the Muslim ban. The Muslim Alliance of Indiana wants to build on its social justice efforts (Know Your Rights, reentry services) with leadership development opportunities for women and candidate preparation programs for all MASA community members.

Institutional Funding
There has been limited national and regional funding support for MASA organizations.

Seattle, WA

The Seattle metro region has large and visible MASA communities, especially of South Asian and East African origin, throughout the region with varying levels of income and length of time in the region. There is relatively good infrastructure in each of these communities as well as mosques serving them. Many historically white working-class areas are seeing large numbers of refugees moving in over the last decade, and increasingly immigrants coming for professional jobs.

Seattle has experienced a 207% increase in its MASA population between 2000 and 2016. 59% of the MASA population identify as Asian American, 12% Black and 24% identify as White. 73% are foreign-born, of which 41% are naturalized.

Seattle's last two mayors have actively opposed the Muslim ban, and Washington State filed a lawsuit against the Ban. Then-Mayor Ed Murray directed the City of Seattle to join an amicus brief in *Darweesh v. Trump*, seeking an injunction against President Donald Trump's Muslim ban.[27] Seattle's current mayor Jenny Durkan, supported those efforts. In addition, due to the consequences of the hostile political climate impacting immigrants and refugees, Seattle's City Council voted to create a $1 million legal defense fund to help those facing immigration hearings in Seattle and Tacoma. It will be distributed to non-profit organizations doing legal work for immigrants.[28]

Refugees and Business
In the Seattle region, more than 100 tech companies from different regions have set up offices or outposts,[29] doubling the number of tech companies in the region in less than three years. Over a decade ago, Google identified the region as a hotbed of talent, primarily pulling engineers out of Microsoft. Since then, Google has been building a new campus near Amazon and Apple, Facebook, Alibaba, Uber and Airbnb are also building outposts in the region. At the same time, the refugee population in Seattle has been increasing over time,[30] with Seattle resettling 2.6% off all refugees coming into the United States in the 1980s, 3.1% in the 1990s, and 4% in the 2000s.

Between 2011 and 2015, Seattle was among the top 20 metro areas with the largest number of residents born in countries that are now targeted by the Muslim ban. During

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[27] Office of the Mayor, "Mayor Murray: Seattle Will Join National Legal Fight Against Trump's Muslim Ban," Seattle.gov, 17 Feb. 2017, http://murray.seattle.gov/mayor-murray-seattle-will-join-national-legal-fight-trumps-muslim-ban/.
[28] Walters, Kate, "Immigrants Who Need Lawyers May Find Help in Seattle, King County," KUOW, 18 Apr. 2017, http://kuow.org/post/immigrants-who-need-lawyers-may-find-help-seattle-king-county.
[29] 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/.
[30] 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.

those years, Seattle had 5,900 people from Iran, 2,600 from Iraq, 7,500 from Somalia, 800 from Sudan, 600 from Syria and 400 from Yemen, with a total of 17,900.[31]

According to the Southern Poverty Law Center, there are 26 hate groups in Washington State, with four classified as anti-Muslim, and one as anti-immigrant.

Building and Strengthening Partnerships Across Race, Ethnicity and Faith
Multiple interviewees shared that organizational leaders are building bridges across communities, with complementary roles emerging. One example was a successful cross-community effort in urging the governor to issue an executive order against the proposed Muslim registry participation. King County passed one of the strongest immigration ordinances in the country, with a provision to educate local police.

Communities are showing up for each other when urgent needs arise, demonstrated by the large turnout at airports to prevent Muslims from being turned back after the first Executive Order on the Muslim ban. Interviewees mentioned that relationships must be sustained and reinforced, and that Muslim communities could take this opportunity to get more involved in the campaigns or efforts of other immigrant communities to build on early signs of solidarity.

Institutional Funding
Seattle was one example of a city/region that has received 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 gives minor support to marginalized communities in Seattle, 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.

One opportunity to note is that the Office of Immigrant Affairs commissioned a report on Seattle's East African communities in 2016[32], which could be leveraged by local foundations to support further research regarding useful ways to support community organizations led by and serving large sections of Seattle's Muslim communities.

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[31] Berube, Alan, "These Communities Have A Lot At Stake in Trump's Executive Order on Immigration," Brookings, 30 Jan. 2017, https://www.brookings.edu/blog/the-avenue/2017/01/30/these-communities-have-a-lot-at-stake-in-trumps-executive-order-on-immigration/.
[32] Balahadia, Aileen, *Voices of Seattle's East African Communities: Executive Summary*, City of Seattle, Office of Immigrant and Refugee Affairs, 2016, https://www.seattle.gov/Documents/Departments/OIRA/2016_OIRA_09_EastAfricanReport_ExecutiveSummary_FINAL.pdf.

From 2000 to 2016, Nashville-Davidson-Murfreesboro-Franklin, TN metro region's MASA population grew 199% (from 14,463 to 43,297). More than 71% of the MASA population is foreign-born and is significantly newer than the foreign-born population elsewhere in the country. In addition, the foreign-born MASA population's levels of educational attainment, employment and naturalization rates are lower as compared to the national averages.[33] With respect to race, 33.6% are Asian American 48.9% is White, and 9.0% are African American. An additional 6.1 %are multi-racial. Nashville-Davidson-Murfreesboro-Franklin has the largest White percentage of the MASA population out of the 12 metro areas under study. As noted in the limitations section "white" includes those from the MENA region which is not a category in the US Census form.

Anti-Muslim rhetoric and hate incidents and are not new in the Nashville metro region but anger and hate have certainly reignited since the 2016 national elections.[34] Specifically, according to the Southern Poverty Law Center, Tennessee is home to 37 hate groups, 7 of which are anti-Muslim. Nashville is often referred to as a "blue Island" in a "red ocean" with its progressive local politics focused on partnering with immigrants and refugees functioning within the context of a history of Islamophobic state legislation.[35] An Islamophobic legislative effort that was defeated but is expected to be re-evaluated by the county school board in 2020 would require the middle school curriculum to discuss Islam only after referencing 9/11 and including Jihad as the sixth pillar of Islam.[36]

MASA Population Growth Beyond Urban Centers
The Islamic Center of Murfreesboro, just 34 miles southeast of Nashville, has been the center of conflict and controversy as it was built, inaugurated and once again following the 2016 national elections. Just as Nashville's public officials and schools are getting better equipped to welcome and integrate the refugee and immigrant MASA communities, the high cost of living has forced a migration out to suburban towns like Smyrna and Murfreesboro in Rutherford County. This migration has in turn led to a backlash in suburban communities, which have limited capacity and infrastructure to address the needs of the MASA community. Nascent efforts to address this gap include: **The Tennessee Immigrants and Refugee Rights Coalition (TIRRC)** hiring a community organizer in Smyrna as part of their recent strategy to work with more conservative

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[33] Wong, Tom K., "The MASA Population in the United States: Quantitative Overview" (Appendix A)

[34] Andrews, Becca. "Here's What It's Like to Be Muslim in the Bible Belt in 2017," *Mother Jones*, Feb. 27, 2017, https://www.motherjones.com/politics/2017/02/mosque-tennessee-syrian-refugees/

[35] Islamophobic legislation includes the Anti-Sharia Law passed in 2011, HB 1905 passed in April 2016 "to officially stop Islamic religious indoctrination in Tennessee schools", attempts to stop state funding for or sue the federal government over refugee resettlement.

[36] Green, Emma, "The Fear of Islam in Tennessee Public Schools," *The Atlantic*, 16 Dec. 2015, https://www.theatlantic.com/education/archive/2015/12/fear-islam-tennessee-public-schools/420441/.

audiences to keep them out of the far right; and **Murfreesboro Muslim Youth's** partnerships with mainstream community-service organizations.

Building and Strengthening Partnerships across Race, Ethnicity and Faith
Coalitions in the region continue to work at the intersections of Islamophobia and xenophobia. The region is home to Kurdish and Somali refugees and Latino immigrants[37] who have come together over the last few decades to advocate against English only legislation, school vouchers and counter white supremacy. These coalitions were activated in 2009 in opposition to the English only legislation and more recently to turn out over 700 people to a counter rally to the White Lives Matter Rally held in 2017; organize Know Your Rights events following the multiple Muslim ban and the September 2017 Deferred Action for Childhood Arrivals (DACA) executive order; and to combat legislative bills that would force cooperation between local law enforcement and ICE agents. However, alliance building is complex and nuanced as it may include "unusual alliances" such as the partnership between MASA community members and conservative groups in support of the school voucher bill.[38]

Youth and Millennial Engagement
Murfreesboro Muslim Youth (MMY) has created a leadership development space for Muslim youth who are mostly children of Kurdish and Syrian refugees and have at times been in conflict with "traditional" mosque leaders. This conflict came to a head when MMY organized a vigil following the Pulse nightclub mass shooting. This a volunteer-driven organization with a $40,000 budget and uses one on one outreach to build trust and relationships with mainstream organizations to offer community service programming (food banks, backpack drives and Autism Walk).

Institutional Funding
MASA organizations continue to demonstrate a strong commitment to and reliance on community-based fundraising, such as fundraising dinners. And at the same time an ongoing challenge voiced by interviewees was the resistance from local, regional and at times national funders to move beyond their silos of health or education to prioritize community organizing as a critical strategy to invest in. For example, only two out of the 346 grants of the Community Foundation of Middle Tennessee[39] went to the ACLU for Know Your Rights (KYR) events and an ESL program serving refugees and immigrants.

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[37] *Nashville Organizations for Immigrants and Refugees*, Nashville.gov, https://www.nashville.gov/Portals/0/SiteCotent/MayorsOffice/NewAmericans/docs/DirectoryList.pdf.
[38] Our interviewees noted that Democratic senators used Islamophobic rhetoric to defeat the measure as vouchers would also fund Islamic schools. See also: https://www.chalkbeat.org/posts/tn/2017/12/18/school-vouchers-hit-snag-in-tennessee-as-sponsor-announces-he-wont-advance-bill/ and https://creepingsharia.wordpress.com/2016/03/29/tennessee-proposed-school-voucher-program-teaching-kids-to-hate-infidels/.
[39] "Grant Recipients," Community Foundation of Middle Tennessee, https://www.cfmt.org/grants-scholarships/grants/grant-recipients/.

Richmond, VA

Richmond's Muslim community is very diverse. African American Muslims have been in this region for decades and have been involved with different Islamic centers. The Nation of Islam started the original mosque in Richmond in the 1950s. In terms of immigrant MASA communities, there are large populations from Pakistan and Middle Eastern countries and more recently immigrants from Somalia, Bosnia, Syria, Sudan, and Burma. 66% of MASA communities in Richmond are foreign-born, and 47% of them naturalized. The overall MASA population increased 175% between 2000 and 2016. 59% are Asian American, 30% identify as White, and 6% are African American.

According to one interviewee, the sense of lack of safety among MASA communities has increased. People are cautious about where they go out, bullying has gone up and generally there has been a felt increase in hate and negativity. This interviewee reported that in the past five years, the region has started to see visible examples of anti-outsider sentiments, such as hate messages at Islamic centers. Finally, a Muslim gas station owner was murdered in December 2017, which contributes to a sense of unease.

Building and Strengthening Partnerships Across Race, Ethnicity and Faith
Richmond has an active interfaith network. Virginia Center for Inclusive Communities is one of many active interfaith institutions that have responded to the current political climate. They have shifted their work to focus on immigrants, refugees and MASA communities. For example, they work with local schools and school districts on bullying and curriculum development. Another institution that works across faiths, the VA Muslim Coalition for Public Affairs, organizes lobby days at the state-level, specifically to bring together different impacted communities to engage collectively, and promote nonpartisan voter education and advocacy. A few interfaith organizations worked together on the anti-Sharia bill that was pushed by a national group (no name given), along with Jewish, Christian, and interfaith leaders and lawyers.

One example of inter-Muslim community building that surfaced in our research was largely based on the efforts of Anita Elcock. She is an African American Muslim woman who decided to bring her community and immigrant communities together through the formation of a Sunday school, the Tawheed Prep School. Two separate schools were recently merged in order to build trust and leverage financial resources across different communities. It's a case study of how different ethnic groups can come together, through persistence, patience and a vision. The Board and student composition is mixed, and they have established a system of scholarship to encourage lower income students to attend. One interviewee mentioned that there is an increasing desire among the Muslim community to stand up, speak up, and work with others, especially those who have been socialized in United States who have different perspectives on engagement and partnerships than those of their parents.

Millennial and Youth Engagement
First generation MASA immigrants tend to be more inward facing and possibly more fearful. That's changing with second and third generation immigrants, according to an

interviewee. Younger people are, for the first time, thinking of running for office, especially young MASA Americans who are involved in civic life and voter engagement. Currently there are more examples of Muslims in public office than ever before in Richmond, such as Sam Rasoul, Member of the Virginia House of Delegates and Atif Qarni, Virginia's Secretary of Education.

Institutional Funding

The majority of MASA groups and organizations rely on the community to support their efforts. However, in the foundation realm, the W.K. Kellogg Foundation selected Richmond as a racial healing site in 2017 and plans to invest $2M over several years. The Foundation will partner with one of the interviewees in this research, the Virginia Center for Inclusive communities.

Austin, Texas

Austin's MASA community is not as large or diverse as those in Houston or Dallas, but it's growing rapidly. Dallas and Houston have the eighth and ninth largest MASA populations in the United States, respectively. While Dallas experienced a 150% increase in its MASA population from 2000-2016, and Houston a 127% increase, Austin had a 169% increase during the same time period. 67% of the Austin MASA

> *There is a national stereotype of Texas being anti-immigrant and recently proposing an anti-Sharia bill, but there are also thriving Muslim communities in several cities. Austin is the seat of the state legislature and will continue to experience MASA growth due to the thriving tech industry.*

population are foreign-born, 46% of whom are naturalized. According to our data, Austin's MASA population is 65% Asian American, 24% White, 3% African American, and 1% Latino.

Refugees and Business
Austin exemplifies how the drivers of the growth of MASA communities can be attributed to both the expansion of tech and the relatively large numbers of refugees in the region. 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 refugees, including from Sudan, Afghanistan, Iran, Iraq, and Somalia.

MASA population growth can also be attributed to the rise of the tech sector in the region. "Silicon Hills" is the nickname for the cluster of high-tech companies that have been moving into the region. Apple, Google, and Oracle have all taken notice and now have outposts in the city,[40] and Amazon is on its way. University of Texas-Austin has strong business and engineering programs, a technology incubator and has recently opened a medical school. With the growth of the tech sector that will continue due to national and international companies opening shops there, it's a region to pay attention to.

Building and Strengthening Partnerships across Race, Ethnicity and Faith
There seemed to be a glimmer of hope in this political climate to build solidarity across different ethnic, racial and faith-based groups. The faith community is active in Austin. **Texas Impact** is a statewide interfaith coalition that primarily focuses on state level advocacy, with the oldest mosque in the city as an active member. Their strategies are advocacy through a 501c3, education through forums at houses of worship to raise awareness of state-level issues (such as immigration, health care, child welfare, environment), and research through the Texas Interfaith Center for Public Policy. They're currently expanding into Get out the Vote (GOTV) efforts in regions where

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[40] Hensel, Anna, "Austin Has Some Advice for Cities Trying to Become the Next Silicon Valley," Inc, 9 Mar. 2017,
https://www.inc.com/anna-hensel/austin-isnt-going-to-be-the-next-silicon-valley-and-its-perfectly-fine-with-that.html.

there is particularly low voter turnout. 45% of the MASA population in Austin is naturalized and thus eligible to vote.

A relatively young Muslim staff member at Texas Impact mentioned that it was important to educate Muslims of all ages about the importance of engaging civically, which could be an onramp to learning about the policy agenda of the city and the region. He said that it was important for Muslims to open conversations that are not only about immigration, the Muslim ban or foreign policy, and that there was a shift among the younger generations to learn about policies impacting multiple communities of color in Texas.

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. They held a rally in Austin in 2017 and generally bridge a gap between Latinx and MASA communities. They hope to do more outreach with African American groups and create joint response mechanisms.

Youth and Millennial Engagement
A couple of interviewees mentioned a slight uptick in Muslims becoming interested in advocacy, which could be attributed to the post-election climate and changing – younger - demographics. The average age of the MASA community in Austin is 33. The Muslims who are active want to be involved in voter education and do outreach, especially after a Muslim ban event that was organized by the Latinx community and they saw the power of engagement.

Emgage, an organization that empowers and engages Muslim Americans, is expanding to newer regions with the potential to civically engage MASA communities, for example from Houston to Austin, TX. Young professionals at two organizations in Austin, the **Council on American-Islamic Relations-Austin** and as mentioned above, **Texas Impact**, have grown up in their communities and are 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 Latino 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.

Institutional Funding
Finally, communities reported that community center and projects financially and otherwise support themselves. There are relatively upwardly mobile Muslims that some organizations can tap into, but the organizations 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.

MORE RESEARCH NEEDED

These regions require further research in the form of interviews and desk research. In Phoenix, Minneapolis, and San Antonio only one interview was secured. However, the authors thought it was important to include what they found through those interviews and online research.

Minneapolis-St. Paul-Bloomington, MN

Minnesota has been referred to as the whitest state in country. However, there has recently been a dramatic growth of people of color, mainly in the Twin Cities which will have an estimated population of 43% people of color by 2030 (with a 2% decrease in the number of white people). A lot of this growth can be attributed to MASA communities, whether foreign-born or those moving from other states. Between 2000 and 2016, there has been a 172% increase of MASA communities, 67% of them foreign-born. Half of them are naturalized. 39% of MASA communities in this region are African American, 38% Asian American, and 18% White.

Over the past decade, there has been a marked increase of Asian-origin and African-origin immigrants[41] moving to the state. It's a mixed picture in terms of how different immigrant communities are faring, with some are struggling while others are doing quite well. There are MASA communities working in turkey processing and other plants in the outskirts of the region, where populations are concentrated but isolated and not well organized.

Community groups are starting to work across communities and interests and are educating each other about different issues and types of work they're engaged in. This is particularly the case in Minneapolis and St. Paul. Voter turnout of these communities is relatively high according to the interviewee. The Twin Cities have a progressive mayor, which makes it easier for groups to organize, and the region is starting to see more policies in favor of a diverse community.

There are different tables and forums to engage on issues (getting religious holidays, fighting for gun control, and equal pay) that MASA communities could get involved in, according to the interviewee. Organizational leaders are starting to share talking points at key forums, which is a sign of collaboration. One challenge is that large nonprofits that serve MASA communities do not reflect those communities within their internal structures or leadership. Organizations run by or serving MASA communities often don't have resources to hire grant writers or have access to large funders, perpetuating this imbalance of representation.

According to the interviewee, there is significant organizing against MASA communities. There is an active Islamophobic network led through the national campaign of Act for America, which is mainly comprised of older folks and GOP

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[41] Kaul, Greta, "State of Immigration: Where New Minnesotans Have Come From, From Statehood to Today," *Minnesota Post*, 4 Apr. 2018, https://www.minnpost.com/new-americans-greater-minnesota/2018/04/state-immigration-where-new-minnesotans-have-come-statehood-.

members, with some connected to veteran organizations. In Minnesota they've built their own networks, and are not publicly connected to hate groups, and have websites, Facebook pages, or bank accounts. They have misleading names -- such "Friends of…" or "Peaceful…" – and do not want to be identified as hate groups.

Minnesota, the Dakotas and Idaho are test states for pushing anti-Muslim legislation via national groups. It is easy ground to battle and there is not much resistance. Act for America and Eagle Form have the biggest constituencies in these regions while actual bills are from smaller groups, such as American Forum for Democracy.

Phoenix-Mesa-Scottsdale, AZ

Phoenix has seen a large level of population growth over the past two decades, with MASA communities significantly contributing to this growth. Specifically, there was a 168% increase in MASA populations between 2000 and 2016, 70% of which are foreign-born. 40% of the MASA population is White, 6% Black, 47% Asian American, and 1% Latino.

Phoenix is geographically the largest city in area and is very spread out over 75 miles. It's known for being a tech hub: Intel has opened large hubs, and Honeywell has expanded, drawing South Asians in particular. Arizona State University is very large, bringing a growing number of students from the Persian Gulf countries. There is also a large Somali community, primarily working at the airport, and in the service and hospitality sectors.

The state legislature is draconian and has been labeled a hothouse of extreme legislation[42] when it comes to immigration. The county's police department continuously displays signs of anti-Muslim and anti-immigrant sentiment, and in fact recently invited a known attacker of Islam in the name of anti-terrorism, the former FBI agent John Guandolo, to train police officers.

According to the interviewee, the region is experiencing a paradigm shift with the younger generation working with and building allies across communities. MASA communities are learning how to mobilize communities from the example of others. The legislature has long been draconian, and in the aftermath of Trump era it's clearer than ever that the hate is impacting multiple communities.

In terms of resources, MASA organizations fundraise within their own communities. Despite the national attention about the challenges here, as well as the opportunities, there is not enough investment in places like this region, which often have the most vulnerable communities. According to the interviewee, the fallout of hate is experienced mostly in communities where there's an intersection of gun culture and Islamophobia.

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[42] Gray, Eliza, "An All-Out Assault on Immigration," *The New Republic*, 17 Feb. 2011, https://newrepublic.com/article/83639/arizona-immigration-extreme-pearce.

San Antonio, TX

San Antonio experienced over a 200% increase of MASA communities between 2000 and 2016. 68% are foreign-born, 40% of whom are naturalized. 35% of the MASA population is White, 4% African American, 52 % Asian American, and 3% Latino. The interviewee did not provide substantive data to provide an accurate qualitative picture of the region.

Stockton-Lodi, California

While the region has experienced growth, as the initial notes states, the MASA community is quite insular and has only recently been able to bridge the gap between the Pakistani Muslims in Lodi and Stockton – cities that border each other. The elders of the mosques are not open to collaborating across religious or ethnic groups, but there is a shift among the younger population. The city of Lodi was able to successfully engage the Pakistani population during redevelopment efforts impacting their neighborhoods but there is no regular engagement by the community.

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 RTF'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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University of California, San Diego

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,[43] 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.[44]

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.[45]

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[43] ACS 2016 5-Year file.
[44] Appendix 1 provides a full breakdown of the MASA population by state.
[45] 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.[46]

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[46] 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.[47]

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[47] 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,[48] the total foreign-born population grew by 35.7%[49], the total Asian American and Pacific Islander (AAPI) population grew by 64.6%[50], and the total Hispanic/Latino population grew by 56.8%.[51] 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.[52] 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%

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[48] In 2000, there were 281.42 million people in the United States. There are now 318.56 million people in the country.

[49] 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.

[50] In 2000, there were 12.47 million AAPIs in the United States. There are currently 20.52 million AAPIs in the country.

[51] 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.

[52] 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.[53] 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%

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[53] 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.[54]

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[54] 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.[55] 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.[56] 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.[57] 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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[55] Employment is calculated for those 16 years and older who are in the labor force.

[56] The denominator for calculating whether one has a bachelor's degree is all persons 25 years and older.

[57] 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.[58]

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).[59] 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.[60]

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[58] 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.

[59] A person is considered LEP if she is 5 years or older and speaks no English or does not speak English very well.

[60] 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 RTF 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