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members in the Greater Lansing, Michigan, area

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Michigan State University, 1988

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FACTORS INFLUENCING THE SATISFACTION OF MUSLIM ORGANIZATION

MEMBERS IN THE GREATER LANSING, MICHIGAN, AREA

By

Hasan A. Qader Yahya

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Educational Administration

1988

ABSTRACT

FACTORS INFLUENCING THE SATISFACTION OF MUSLIM ORGANIZATION MEMBERS IN THE GREATER LANSING, MICHIGAN, AREA

By

Hasan A. Qader Yahya

In conducting this study, the main objectives were (a) to explore various relationships between Muslim organization members' satisfaction with life and the academic domain and certain demographic variables; (b) to examine a proposed typology of human behavior, taking into account normative values as a point of departure; and (c) to evaluate the validity of measures of subjective phenomena, namely religiosity and satisfaction with the academic domain. To serve these objectives, the literature on small groups and organizational theory was discussed. Life satisfaction as related to contextual variables was reviewed, and measurement scales were constructed.

The purpose of this study was to measure the relationship between certain demographic variables--namely, age, marital status, length of residence in the United States, and ethnic background--and satisfaction with life and the academic domain, as evaluated by members of a voluntary organization--the Islamic Center of Greater Lansing, Michigan. Probability sampling was used in sample

selection (N = 115). Survey (questionnaire and interview), case study, and personal observation were used as methods of inquiry. The response rate was 58%. Three measures were designed for the study variables: academic domain, life satisfaction as a whole, and religiosity. The analysis plan was divided into four stages: modification of the data, coding-recoding, computer simulation, and data analysis. The major statistical tools used were a t-test and cross-tabulation. Multiple regression was used for possible controls. Principal-component factor analysis was also used.

Twenty-four hypotheses were tested. Only six hypotheses were rejected, whereas 18 hypotheses were not rejected for no difference between the study groups. The sample's satisfaction with past, present, and expected future life was 5.00, 4.84, and 5.66, respectively. Concerning academic domains, three of the nine items (satisfaction with professors, with mass media, and with the English language) were significant at the .05 level among Arab and non-Arab Muslim respondents.

To my parents, Haj Abdul-Qader and Hajjah Ezziya.

ACKNOWLEDGMENTS

gave me great security and self-respect, without which none of this would have been possible.

My greatest debt is to Zakia, my wife, and our children, Ala, Baha, Safa, and Hadi, who shared with me the good, the better, and the best during our sojourn.

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NOTE

According to Muslim beliefs, the acronym SWT should follow the name of Allah, PBUH should follow the name of the Prophet, and RAA should follow each mention of the Prophet's companions and family. However, for the sake of brevity, that convention was not followed in writing this dissertation.

CHAPTER I

INTRODUCTION TO THE STUDY

Introduction

In the last 30 years, efforts have been made to replace objective economic indicators such as the gross national product with subjective social indicators in measuring people's life satisfaction, happiness, stress, dissatisfaction, and well being (Andrews, 1983, 1986; Campbell, Converse, & Rodgers, 1975; Cantril, 1965; Land, 1971). In spite of researchers' lack of a theoretically sound framework with which to study psychological phenomena, numerous investigators have recently conducted studies using various approaches and measurement devices to collect information relevant to various aspects of quality of life, happiness, and satisfaction (Adams, 1969; Andrews & Withey, 1976; Campbell et al., 1975; Horley, 1984; Hoyt & Creech, 1983; Levy & Guttman, 1975; Liang, 1984).

Statement of the Problem and Purpose of the Study

Life satisfaction as a whole or as a combination of life domains has dominated the quality-of-life research in advanced countries. In the United States, studies have covered numerous minority, elderly, and disadvantaged groups. Yet no such research has been conducted among members of the Islamic faith. Hence the

1

writer's concern in the present study was with a limited but important part of Muslim organizations.

The purpose of this study was to investigate factors influencing satisfaction with life and the academic domain among Muslim organization members residing in the Greater Lansing, Michigan, area. The study findings are expected to increase Muslim organization administrators' ability to deal with conflict situations and to enhance leaders' understanding of aspects of human behavior that are believed to be a priority step in the process of conflict resolution.

Objectives of the Study

In conducting this study, the researcher's main objectives were (a) to explore various relationships between Muslim organization members' satisfaction with life and the academic domain and certain demographic variables; (b) to examine a proposed typology of human behavior, taking into account normative values as a point of departure; and (c) to evaluate the validity of measures of subjective phenomena, namely religiosity and satisfaction with the academic domain.

Importance of the Study

Because more than three million Muslims are now living in North America, the unique context of Muslims in the United States deserves more empirical research documentation than presently exists. Anti-Muslim politicians and mass-media commentators have recently described Muslims as sources of terrorism and conflict. Images of

Muslims as peace destroyers, ignorant millionaires, and harem collectors have also been conveyed in the United States.

In providing scientific data about Muslim organization members, the study is intended to increase the understanding of human behavior. An attempt is also made to answer the following questions:

1. How do Muslims evaluate their life satisfaction?

2. How do Muslims evaluate their satisfaction with the academic domain?

3. What factors influence Muslims' satisfaction with life and the academic domain?

Whereas members' satisfaction with formal and informal types of organizations has been thoroughly investigated (Likert, 1967), this topic has not been researched among Muslim organization members. This study is intended to provide systematic information on social organizations with regard to this specific group. The study is the first of its kind to be undertaken with the Muslim organization in the Greater Lansing area.

Research Implications for Administration

Exploring the issue of satisfaction with life and with the academic domain as related to demographic characteristics among Muslim organization members as a folk group will further the understanding of human behavior. According to theories of organization (Likert, 1967), people tend to differ in how they solve problems and evaluate conflict situations. Knowing their degree of

satisfaction, if used properly in conflict resolution, might lead to freedom from conflict on both the macro and the micro levels.

In describing the differences between theory and understanding regarding academic satisfaction, several needs must be mentioned: the need for a unified interdisciplinary approach that can use the resources of various fields of inquiry, the need to develop theories related to the value of satisfaction in general and to specific sources of satisfaction, and the need for assessment devices to measure satisfaction in particular domains of life.

Knowing sources of differences in human behavior is highly important. Knowledge of reasons for and possible consequences of behavior is considered to be the first step in dealing with these differences. In this study, the researcher explored differences among small-group members. When classified as elements of subgroups, these differences might help administrators define and solve problems concerning each group and thereby reduce the potential for conflict situations.

Rationale for the Study

The saying, "If you meet one Muslim, you have met them all," is not totally untrue. In spite of differences in Muslims' ethnic backgrounds and socioeconomic and demographic characteristics, this researcher assumed that such differences have little to do with Muslim heterogeneity in terms of values. In conducting the study, the writer assumed that Muslims as a folk culture have common belief patterns.

Redfield (1922, 1941) described a folk culture as a mentally constructed society, in which customs are not questioned and practical knowledge is common without science. In his study of folk cultures, Redfield revealed characteristics of social organizations that are strongly influenced by primary group association. He explained the contrast in social ideals and values of the folk culture. He also described the diverse patterns of social groups and cultural organizations in various parts of the world to highlight particular elements of the folk society.

Durkheim (1893) described such groups as bound together by mechanical solidarity, or bonds of common values and activities. Tonnoes (1887) used the term "Gemeinschaft" (community) to describe similar groups.

Although it is difficult to outline the ideal folk group or society in terms of mechanical solidarity or Gemeinschaft, various common elements can be described. In the present sample of Muslim organization members, both 'folk and nonfolk characteristics are found. In the Arab and non-Arab Muslim cultures, individuals tend to belong mainly to their clans, whether they live in rural or urban settings, whether they are educated or not, whether they are young or old, and whether they are males or females. This situation of belonging to a clan controls their behavior as it concerns values and religion.

In this study, the writer examined the assumption that although differences exist among individual Muslims, differences in values

are less prevalent. Common patterns in the culturally preconditioned mentality of Muslims are described and classified according to departures from their roots.

This study was designed to further the understanding of human behavior as related to values. The researcher was primarily concerned with the value of life satisfaction among Muslim organization members, as related to selected demographic variables.

Theoretical Framework for the Research

Dependent Variables

Two dependent variables were investigated in this study: life satisfaction and satisfaction with the academic domain.

Life satisfaction. Respondents' satisfaction with their lives was evaluated for three periods of time: experienced past, experienced present, and expectation for satisfaction in the future.

Satisfaction with the academic domain. The academic domain is composed of the personal, organizational, and environmental domains. Figure 1.1 shows these three major domains and their subdomains. These are the personal domain, which concerns one's interaction through courses, mass media, and the English language; the organizational domain, which concerns the formal rational institution with which respondents deal during their daily lives (the university--its professors, advisors, and administrators); and the environmental domain, which is represented by shopping, study conditions at home, and interaction with other Muslims.

T R A D I T I O N

THE
ISLAMIC CENTER

I
N
T   A
New   E   G   → Fundamentalists
Student   R   E   → Conservatives
A   N   → Reformists
C   C   → Neo-traditionalists
Old   T   Y   → Anomic
Student   I
O
N

Yesterday   Muslim
Muslim   of
Today

OTHER ORGANIZATIONS
S E C U L A R

| Ethnic Background | Educa-tion | Age | Number of Children | Marital Status | Length of Residence |

I N D E P E N D E N T   V A R I A B L E S

S A T I S F A C T I O N   WITH

LIFE (PAST, PRESENT, AND FUTURE)

SATCORS
SATMDIA   PERSONAL
SATENG   DOMAIN
-----------   A   D
SATPROF   ORGANIZA-   C   O
SATADV   TIONAL   A   M
SATADM   DOMAIN   D   A
-----------   E   I
SATSHPG   ENVIRON-   M   N
SATSCON   MENTAL   I
SATOMUS   DOMAIN   C

D
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Figure 1.1.--Combined theoretical and empirical model.

Independent Variables

Six demographic characteristics were considered the independent variables for the study. These characteristics are age, educational level, marital status, length of residence in the United States, number of children, and ethnic background.

Age. Age was divided into two categories, (a) younger (less than 30 years) and (b) older (more than 30 years) for the purpose of cross-tabulation with the dependent variables.

Educational level. This variable was divided into two categories: (a) non-Ph.D. candidates and (b) Ph.D. candidates.

Marital status. This variable was divided into two categories: (a) married respondents and (b) unmarried respondents.

Length of residence in the United States. This variable was also divided into two categories: (a) five years or less and (b) more than five years.

Number of children. This variable was divided into two categories: (a) three children or less and (b) more than three children.

Ethnic background. This variable was divided into two categories: (a) Arab background and (b) non-Arab background.

The Study Hypotheses

According to the literature and related research, certain relationships are expected to exist between satisfaction with life and with the academic domain (dependent variables) and particular

demographic characteristics (independent variables).   (See Figure 1.2.)

Independent Variables	Dependent Variables

Age
Ethnic Background
Marital Status
Educational Level
Number of Children
Duration of Residence
	Satisfaction with:
	  Past Life
	  Present Life
	  Future Life
	
	Academic Satisfaction

Figure 1.2.--The empirical model (independent and
dependent variables).

In an attempt to analyze such relationships, 24 null hypotheses were tested for statistical significance. Eighteen of them concern the relationships between the demographic variables and life-satisfaction variables--past, present, and future. The remaining six hypotheses pertain to the relationships between the demographic variables and satisfaction with the academic domain. The null hypotheses tested in the study are as follows:

Life Satisfaction and Age

Ho 1: There is no difference in the degree of satisfaction with the past life between older and younger respondents.

Ho 2: There is no difference in the degree of satisfaction with the present life between older and younger respondents.

Ho 3: There is no difference in the expected degree of satisfaction with the future life between older and younger respondents.

Life Satisfaction and
Marital Status

Ho 4:   There is no difference in the degree of satisfaction with the past life between married and unmarried respondents.

Ho 5:   There is no difference in the degree of satisfaction with the present life between married and unmarried respondents.

Ho 6:   There is no difference in the expected degree of satisfaction with the future life between married and unmarried respondents.

Life Satisfaction and Length of
Residence in the United States

Ho 7:   There is no difference in the degree of satisfaction with the past life between respondents with a long period of residence and those with a short period of residence in the United States.

Ho 8:   There is no difference in the degree of satisfaction with the present life between respondents with a long period of residence and those with a short period of residence in the United States.

Ho 9:   There is no difference in the expected degree of satisfaction with the future life between respondents with a long period of residence and those with a short period of residence in the United States.

Life Satisfaction and
Educational Level

Ho 10:   There is no difference in the degree of satisfaction with the past life between respondents with higher educational degrees and those with lower educational degrees.

Ho 11:   There is no difference in the degree of satisfaction with the present life between respondents with higher educational degrees and those with lower educational degrees.

Ho 12:   There is no difference in the expected degree of satisfaction with the future life between respondents with higher educational degrees and those with lower educational degrees.

Life Satisfaction and Respondents' Number of Children

Ho 13: There is no difference in the degree of satisfaction with the past life between respondents with a large number of children and those with a small number of children.

Ho 14: There is no difference in the degree of satisfaction with the present life between respondents with a large number of children and those with a small number of children.

Ho 15: There is no difference in the expected degree of satisfaction with the future life between respondents with a large number of children and those with a small number of children.

Life Satisfaction and Ethnic Background

Ho 16: There is no difference in the degree of satisfaction with the past life between Arab and non-Arab Muslim respondents.

Ho 17: There is no difference in the degree of satisfaction with the present life between Arab and non-Arab Muslim respondents.

Ho 18: There is no difference in the expected degree of satisfaction with the future life between Arab and non-Arab Muslim respondents.

Academic Satisfaction and Age

Ho 19: There is no difference in the degree of academic satisfaction between older and younger respondents.

Academic Satisfaction and Marital Status

Ho 20: There is no difference in the degree of academic satisfaction between married and unmarried respondents.

Academic Satisfaction and Length
of Residence in the United States

Ho 21: There is no difference in the degree of academic satisfaction between respondents with a longer period of residence in the United States and those with a shorter period of residence.

Academic Satisfaction and
Educational Level

Ho 22: There is no difference in the degree of academic satisfaction between respondents with higher educational degrees and those with lower educational degrees.

Academic Satisfaction and Respondents'
Number of Children

Ho 23: There is no difference in the degree of academic satisfaction between respondents with a large number of children and those with a small number of children.

Academic Satisfaction and
Ethnic Background

Ho 24: There is no difference in the degree of academic satisfaction between Arab and non-Arab respondents.

Definition of Terms

The following terms are defined in the context in which they are used in this dissertation.

Conformity. Behavior that is in accord with the expectations of the social group. Conformity reflects acquiescence to the societal rules or norms and is expressed in responses that are either similar to those of others or prescribed by group customs or norms (Merton, 1957; cited in Theodorson & Theodorson, 1969). Asch (1951) suggested that group opinion strongly influences group members' behavior and judgment. Likewise, Homans (1974) asserted

that conformity to the group's ideas maximizes rewards and minimizes costs in social interaction. Walker (1962) considered conformity and nonconformity as "instrumental acts, means to ends, ways to achieving goals to satisfy needs" (p. 5). He maintained that, in some cases, conformity to group pressure can have an overall positive effect.

Nonconformity. Behavior perceived as divergent from social expectations in a particular situation. Creative nonconformity is sometimes rewarded. Usually, however, failure to comply with expected patterns of behavior is negatively sanctioned, even by those individuals who regard nonconformity as a positive value (Theodorson & Theodorson, 1969). In many cases, people who consciously do not conform to their own culture's values and norms are unconsciously conforming to the norms and values of another culture or group.

Deviance. Behavior that violates the norms of the social group in which the behavior occurs (Wallace & Wallace, 1986). Deviance is relative because norms vary from one culture to another, or from group to group. Deviance often has the same meaning as nonconformity.

Satisfaction. Fulfillment of a need or want; the quality or state of being satisfied.

Anomie. The absence of clear norms or values for a society or an individual. The concept was originally developed by Durkheim (1965), who defined anomie as "a property of the social and cultural

structure, not . . . a property of individuals confronting that structure." Merton (1957) defined anomie as a social psychological condition characterized by a breakdown in values in a feeling of isolation (cited in Theodorson & Theodorson, 1969).

Religious anomie. A situation in which the institution of religion fails to integrate its followers, leading to dissension or what is described in the Arabic language as fawdha deeniyyah.

Familial anomie. A situation in which the institution of the family plays a part in the disintegration among family members.

Individualistic anomie. A situation in which the society (through laws or norms) discriminates among people within its boundaries in terms of race, wealth, religion, or nationality.

Intellectual anomie. A situation in which intellectualism is not praised in a society, whereas the lack of intellectualism is praised in that same society.

Innovation. The introduction of something new (idea, method, or device) or any behavior or thing that is new.

Normative integration.

The interrelationships of the social norms of a group into a consistent pattern so organized that there are relatively few seriously conflicting social or psychological expectations or obligations on the members that stem directly from the norms of the group. Normative integration within a social group is a function of its members' values. (Theodorson & Theodorson, 1969, p. 277)

Normative pattern. An interrelated set of social norms held by the members of the group.

Fundamentalists (salafi). Those members of Islam who follow the spirit and the letter of the Sunnah (body of Islamic custom and practice based on the Prophet Muhammad's words and deeds).

Conservatives. Less rigid than fundamentalists, following the spirit of Islamic ethics with less of the letter.

Reformers. Islamic intellectuals who understand religion as an essential factor for establishing new institutions according to scientific thought.

Neo-traditionalists: Those who "[validate] current behavior by reference to immemorial perspective norms" (Apter, 1965,p. 83). For example, innovation has to be mediated and linked with antecedent norms within the Islamic system.

Sunni Muslims. Members of the Islamic mainstream (compared with Shiites); adhere to the orthodox tradition of the Sunna.

Delimitations of the Study

The study was delimited to adult male Sunni Muslims, particularly those who voluntarily attended the social and religious activities of the Islamic organization in East Lansing. The sample was delimited geographically to those residing in Lansing and East Lansing, Michigan. The sample was relatively small but of an adequate size to fulfill the objectives of the study.

Overview

Chapter I contained an introduction to the study, a statement of the problem and purpose of the study, the objectives and importance of the investigation, implications and rationale of the

study, the research hypotheses, definitions of key terms, and delimitations of the study. In Chapter II, literature and research related to the topic under investigation is reviewed. The review includes an introduction to Islamic beliefs and practices and a historical background of Muslims in North America, a discussion of organizational theories, research on life satisfaction and contextual variables, and an integration of these three major sections.

The methods and procedures followed in conducting the study, as well as the study setting, are discussed in detail in Chapter III. The instrumentation is described, the population and sample discussed, and the data-analysis methods explained. Results of the data analyses are discussed in Chapter IV. In Chapter V, the case study approach is explained, and results of the case study conducted for this investigation are described. Chapter VI includes a summary of the study, major findings and the conclusions drawn from those findings, limitations, and recommendations for further research.

CHAPTER II

REVIEW OF RELATED LITERATURE

In large measure, we are what our loyalties are: loyalties to
a family, to a tribe, a caste, a class, a neighborhood, a
religion, a nation, an ideology, or more realistically, a
combination of many of these. (Cantril, 1976, p. 15)

Introduction

In this study, the writer examined the role of religion in
formulating people's opinions and investigated satisfaction among
members of a particular religious institution. The review of
related literature and research represents an attempt to draw
together certain key ideas concerning factors that influence the
satisfaction of Muslim organization members. Included in the first
section are a discussion of Islamic beliefs and practices and a
historical background of Muslims in North America. Related
organizational theories are discussed in the second section. The
third section covers research on life satisfaction and contextual
variables. An integration of the three preceding sections concludes
the chapter.

Islam and Muslims

Background

In the last part of the sixth century, an illiterate Bedouin
Arab renewed what was forgotten of the religion of Abraham, Ishmael,

Isaac, Jacob, Moses, and Jesus and created through the revelations contained in the Qura'n the social rules and laws of equality, brotherhood, and justice. Muhammad, son of Abdullah and A'minah, was this successful pioneer for social change. His qualifications were simply revelations from Allah. The revealed message was called the Qura'n, and the new religion was named Islam, the religion of God.

Muslims, therefore, took their name from their religion and not from Muhammad, the messenger of God. Some orientalists have erroneously called Muslims "Muhammadans" and called Islam "Muhammadanism" (Gibb, 1953; Goldziher, 1888; Schacht, 1950). Explaining this point further, Cragg (1975) stated:

> The great Arab-born monotheism of Asia and Africa is unique among faiths in being denoted by a term that is also a common name. Hinduism takes its name from a land and a river, Buddhism from the meaning of a founder figure, Judaism from a people, Christianity from the concept and achievement of "the Messiah." Islam which is never properly called "Muhammadanism" differs from all these. (p. 5)

To understand the unique role that Islam plays in the Muslim's life, it is necessary to explain some important terms and principles of the Islamic faith. The basic Islamic beliefs and practices are discussed briefly in the following section.

Definitions of Islamic Terms

Qura'n: The collection of the laws revealed by God (SWT) to the Prophet Muhammad (PBUH) through the angel Gabriel Al-Rouh Al-Amin (the Honest Spirit, PBUH). It explains everything (Q 12:111),

and everything is clear in it (Q 44:3); it overlooks nothing (Q 6:38).

<u>Sunnah</u>: The way of the Prophet (PBUH), his sayings, his practices, and his approved acts.

<u>Halal</u>: Legal activities as fixed in the Qura'n and the Sunnah, to be practiced by Muslims in their everyday lives.

<u>Haram</u>: Illegal activities as fixed in the Qura'n and the Sunnah, to be avoided by Muslims in their everyday lives.

<u>Salah</u>: Muslim prayer performed five times a day, individually or collectively.

<u>Friday prayer</u>: A weekly noon prayer, its condition to be performed collectively with traditional steps; otherwise it is performed as Thuhur (noon) prayer.

<u>Hajj</u>: Pilgrimage, performed once in a lifetime of every physiologically, psychologically, and financially able Muslim. The hajj is performed by visiting the holy Ka'abah in Makkah, with special arrangements of dress and acts.

<u>Seyam</u>: Fasting (29 or 30 days) in the month of Ramadan, when Muslims avoid food and drink from before dawn to sunset.

<u>Rebaa</u>: Charging interest without sharing profits and losses; it is prohibited by Islamic law.

<u>Bida'h</u>: Innovation in the religious sense is bida'h (heresy) and something generally bad. It is the opposite of the sunnah, or path, which is the way of the Prophet (PBUH) or his community of Muslims.

SWT: Acronym usually used after the name of Allah (SWT), literally "Subhanahu Wa Ta'ala," meaning "Praise the Lord."

PBUH: Acronym usually used after the mention of any of the prophets (Muhammad, Moses, Jesus, etc. [PBUH]). PBUH reads in Arabic, "Salla Allahu Alayhi Wasallam," which means "Peace and Blessing Be Upon Him).

RAA: An acronym that follows the mention of the Prophet's companions and family; it literally reads "Radhia Allah Anhum," meaning "Allah is pleased with them."

Islamic Beliefs and Practices

Some fundamentals of the Islamic belief are explained in this section to help understand the group under investigation in this study. Islam means the act of submitting or resigning oneself to God. A Muslim is one who submits himself to one God, Allah. The basic belief of Muslims is to witness Allah as the only God and Muhammad as the apostle of Allah.

The six articles of faith, as revealed in the Qura'n, are as follows: belief in Allah, His angels, His books, His apostles, the day of judgment, and His predestination of good and evil. Five obligatory practices are mentioned generally in the Qura'n and explained specifically in the Sunnah, the written words and actions of Muhammad. These practices are:

1. Shahadah (recital of the creed): "There is no God but (one) God (Allah), and Muhammad is the messenger of God." This linguistic symbol is used in each of the five prayer calls by

Mu'athin (who call the believers to prayer) before prayer time. The place of prayer is usually the mosque or any other dry place considered legal by the Sunnah for performing prayers.

2. <u>Salah</u> (prayer). The Muslim must pray at five specified times: before sunrise, at noon, early afternoon, sunset, and before bedtime. In praying, the Muslim faces the Holy Ka'abah in Makkah. While prayer in the Mosque is encouraged, the Muslim can pray wherever he is. An exception is the Friday prayer, which is usually performed in a group, with special arrangements of religious speech and prayer. Prayer and alms are mentioned together several times in the Qura'n as good deeds to obtain God's approval.

3. <u>Zakah</u> (paying alms). Each Muslim contributes (according to Islamic law) to help other Muslims. Almsgiving is usually devoted to the poor, the needy, the debtor, the traveler, and the official alms collectors. Nowadays, with the absence of an Islamic state, alms are left to the conscience of individual Muslims.

4. <u>Seyam</u> or <u>Sawm</u> (fasting). During Ramadan, 29 or 30 days of the ninth Arabic month, adult Muslims fast from sunrise to sunset. At this time no food or drink may be taken. The fast usually ends with Eid al-Fitr, one of the two major Muslim festivals.

5. <u>Hajj</u> (pilgrimage) to Makkah. Every Muslim, circumstances permitting, is obliged to perform the <u>hajj</u> once in a lifetime. The pilgrimage begins two months after Ramadan and lasts three days.

An individual is considered a "true Muslim" or believer if he/she follows the above practices in everyday life and follows the rules of Allah and His Prophet, as written in the Qura'n and Sunnah.

Historical Background of Muslims
in North America

In 1955, Italy celebrated the five hundredth anniversary of Columbus's birth. A fair displayed his belongings, which included an Arabic book by Al-Sherif al-Idrisi, an Arab Muslim geographer, which is said to be what inspired Columbus to seek the New World. The first nation in the world officially to recognize United States independence was Morocco, an Arab Muslim country, in 1787 (Mehdi, 1978).

Oman was the first Arab Muslim nation to have trade relations with the United States government; a trade treaty was signed by Sayyed Said and the United States in 1834. An Omani ship arrived in New York in 1940 to deliver the first cargo of goods (Mehdi, 1983).

The first African Muslim group came to the United States in 1717. Religious words such as "Allah" and "Muhammad" were circulated among the Arabic-speaking slaves, and a refusal to eat pork was identified with specific names like Omar, Ben Ali, and Ibn Sa'id (Mehdi, 1978).

In 1856, five Muslims (two Turks and three Arabs) came to the United States to care for a cargo of 33 camels brought from Arabia to serve the nation's army in the Southwest. One of these Arabs became well-known by the nickname "Hadgi Ali," which later became "Hi Jolly" (Makdisi, 1959; Mehdi, 1969, 1983).

The literature on Muslims in North America showed that the beginning of Islam was made in 1887 by an American convert, Muhammad Alexander Russell Webb, the American Consul in Manila, who embraced

Islam and established an office in New York City called the Oriental Publishing Company. In 1893, the first issue of <u>Muslim World</u> appeared (Makdisi, 1959).

Ross, North Dakota, is the earliest recorded place where Muslims organized for communal prayer in private homes before a mosque was built in 1920 (Mehdi, 1978). The group later was completely integrated in the host society, and in 1948 the mosque was abandoned. The first recorded attempt to build a mosque in America was made in Highland Park, Michigan, in 1919. Later it became a church (El-Kholi, 1966).

The mosque that was built in 1924 and still exists today was built in Michigan City, Indiana. Other mosques were built later in such areas as Detroit, Michigan (1922); Cedar Rapids, Iowa (1934), known as the mother mosque (Mehdi, 1978); Washington, D.C. (1952); Toledo, Ohio (1955) (El-Kholi, 1966); and East Lansing, Michigan (1979).

On the local level, Muslim associations and organizations were established in many places. For example, an Islamic association was established in Highland Park in 1919. Another association, the Young Men's Muslim Association, was established in Brooklyn in 1923 (Haddad, 1983).

On the national level, the Federation of Islamic Associations (FIA) was established in the United States and Canada by the efforts of Abdullah Ingram of Cedar Rapids, Iowa, through a personal request to President Eisenhower in 1952. The wave of Arab nationalism led

to the creation of the Organization of Arab Students (OAS). Unlike the FIA, the OAS leaders were non-American-born Arabs and advocated nationalist and socialist objectives (Haddad, 1983). The Arab Muslim Brotherhood and non-Arab Jamaati Islam formulated a new association opposing the OAS objectives. On the first day of January 1963, a new organization called the Muslim Student Association of the United States and Canada (MSA) was announced (Haddad, 1983).

In 1982, during the twentieth annual convention of the MSA, a new name, the Islamic Society of North America (ISNA), was announced to integrate Muslim efforts under one organization (Al-Ummah, 1981). ISNA has the following project extensions: the North American Islamic Trust (NAIT), a financial institution; the American Trust Publication (ATP); the Islamic Book Service (IBS); the International Graphics Printing Services (IGPS); and the Islamic Teaching Center (ITC). ISNA also has three professional associations: the Islamic Medical Association (IMA), the Association of Muslim Social Scientists (AMSS), and the Association of Muslim Scientists and Engineers (AMSE) (MSA, 1980).

The increasing number of students sent by the oil-producing Arab countries to the United States and the English language used by ISNA created the need for a new organization, the Muslim Arab Youth Association (MAYA). Announced in 1977, this association uses the Arabic language. Leaders of MAYA deny the claim of nationalism in their association by using the Arabic language and explain that the language is Islamic, not nationalistic, because it is the language

of the Qur'an, and membership in the association is open to any individual (Arab or non-Arab) who wishes to join (Rabitatu-Asshabab Al-Muslim Al-Arabi, n.d.).

On the international organizational level, the Muslim World League (MLA) was established in Saudi Arabia in May 1962. The league has several objectives. Its main purpose is "the defense of Islam against those who seek to destroy it, and the support and development of Muslim communities around the world." To achieve its goals, the League has established several offices in many nations and in 1974 became a nongovernmental representative of the United Nations. The influence of the MLA on Muslim minorities around the world has been sound (Haddad, 1983).

Although no reliable statistics exist on the number of Muslims living in North America, estimates range from one-half million to six million, depending on the source and the purpose for which the number is used (Lovell, 1973). In 1975 the consensus among Muslim leaders was that approximately three million Muslims were living in America (Haddad, 1983). Because there are more than 400 mosques and Islamic associations in the United States (Haddad, 1983), it is likely that this population estimate is reliable, particularly if nonresident students and visitors are included in the figure.

Literature on Organizations

Introduction

Numerous theorists have emphasized the positive role of religion in building social institutions (Durkheim, 1965; Ellwood,

1927; LeBon, 1965; Weber, 1930). For instance, Durkheim stressed the role of religion in human life. Religion, he pointed out, is the powerful means for establishing, expanding, and increasing the solidarity of the members of any society. In Elementary Forms of Religious Life (1965), he asserted that nearly all the great social institutions have been born in religion. The lack of religion as a power that integrates social groups with common sentiments and values results in isolation and disintegration, or anomie.

Ellwood (1927) emphasized the importance of religion in building civilization. He asserted that the death of religion in any nation would lead to the death of its civilization. According to Ellwood's theory of the social role of religion, the crisis of the time is due to changes in societal ideals, values, and norms. He asserted that changes may already exist in human behavior and in the formulation of social institutions as a result of ignoring religion as the most important instrument to control individuals' as well as groups' lives. Ellwood further asserted that human behavior will return to paganism if religion is ignored and morals weakened.

Long before Durkheim and Ellwood, Islam through the Qura'n and Sunnah described religion as having qualities and characteristics to strengthen group solidarity and to establish a balanced society (Qura'n 3:103, 2:143). Almost a century ago, writing about the quality of the human race, LeBon (1897) described man as a creature who lacks logic. He is apt to believe the most illogical and unreasonable things if they correspond to his emotions and feelings.

Individuals in the modern world also embody different qualities, and such qualities influence human behavior.

In recent literature concerning social change or what is called "modernity," attitudes and values have been investigated as a result of technological innovation and cultural diffusion through communication and interaction (Inkeles & Smith, 1974; Rogers & Shoemaker, 1971). Among many Third World natives (including Muslims), combinations of old and new values have been observed. For instance, Useem and Useem (1968) described societies, groups, and individuals as having both traditional and nontraditional qualities concurrently. They mentioned that the modern period evidences an intricate combination of all types of outlooks, from the most traditional to the most modern, within the world community, every society, most social systems, and often the same individual.

This situation of having both traditional and modern values creates unrest or conflict, which leads on the macro level to a high suicide rate (Durkheim, 1951) or to a class conflict (Marx, 1847). At the micro level, this combination of values leads to uncertainty (Thompson, 1966) or to divisiveness within groups, which may lead to hostility and even to war (Inkeles & Smith, 1974; Likert, 1967).

Various solutions for conflict resolution have been suggested. For Marx, the solution was communism; for Durkheim, it was professionalism and organic solidarity; for Thompson, the solution was "loosened bureaucracy"; for Inkeles and Smith (1974), the solution was promoting peace and was termed "modernity"; and

finally, for Likert, the solution was members' participation in the decision-making process.

Organizational theory is not far removed from conflict theory. The classical theory of administration from Theory X (classical theory--Taylor [1911] and Fayol [1949]) through Theory Y (human relations theory--Mayo [1932] and Barnard [1938]) and ending with Theory Z (participatory theory--Likert [1962, 1967] and Ouchi [1981]) has consistently dealt with promoting means to achieve the organizational ends or to promote participation of organization members in the decision-making process. Such solutions, whether they were suggested by what is known as cooperation (Barnard, 1938), functional patterns and integration (Parsons, 1951), or participation in decision making (Likert, 1961, 1967), have, in fact, improved the organizational theory.

In the 1950s, a group of interdisciplinary scientists attempted to develop a general theory of social sciences (Parsons & Shils, 1951). In their theory of action, Parsons and Shils considered three concepts--personality, social system, and culture--as a frame of reference for that theory. They defined personality as "the organized system of the orientation and motivation of action of one individual actor" (p. 7). They defined a social system as "any system of interactive relationships of a plurality of individual actors" (p. 7). Culture was described as a body of symbols, systems, and artifacts but not as an organized system of action.

The concept of personality was explained relative to a system of need dispositions, which creates role expectations in social

systems. The units of social structure, according to action theory, are conceptualized by roles rather than by personalities.

To allocate rewards, facilities, and roles in a social system, it is necessary to face and solve integration problems that usually occur between the parts of the system. Without a definition of roles and sanctions, it is impossible to have integrated systems or subsystems. Parsons and Shils (1951) stated:

> The regulation of all of these allocative processes and the performance of the functions which keep the system or the subsystem going in a sufficiently integrated manner is impossible without a system of definitions of roles and sanctions for conformity or deviation. (p. 25)

Organizational Theory

Organizational elements may be observed in both formal and informal organizations. The substance of organizational theory may be divided into two distinctive areas of interest: structural functions and behavioral functions. Hierarchy and distribution of authority and responsibility are characteristics of the structural function, which is known as the classical theory of organization and has been presented by Taylor (1911) and Fayol (1949). They ignored the influence of human personality and channels of interactions. Dissatisfaction with the classical theory (sometimes called Theory X) led to the creation of an alternative theory: the human relations theory or Theory Y. Human relations theory differs from classical theory primarily in its assumption that members of the organization have an intrinsic interest in their organization and, more specifically, in their work. They have the desire to be

responsible and to be self-directed (Roethlisberger & Dickson, 1939).

According to human relations theory, formal rules and rigid systems of administration are made flexible and members are called on to participate in the organizational decision-making process. The development of organizational theory led to a new theory that integrates factors intrinsic to both classical theory and human relations theory. The new form was called systems theory.

Systems Theory

Systems theory is an approach that involves all elements of the organization. Systems theory uses elements of both classical and human relations theory. Its advocates sought to describe subsystems such as authority, interaction, and energy as necessary structural components for social interaction systems and motivation systems (March & Simon, 1958). According to social systems theory, organizations are complex. Likert (1967) illustrated this complexity. He was primarily concerned with the interaction of the subsystems of administrative decision making and motivation.

Likert (1961, 1967) described four kinds of organizations, according to their decision-making style: authoritarian (exploitative or benevolent), consultative, and participative. In exploitative-authoritarian organizations, decisions are made for the benefit of the organization. In the benevolent-authoritarian kind, decisions are made for the benefit of organization members. In consultative organizations, members are consulted before setting

organizational policy; however, the final decision is made by the top administrators in the hierarchy. In the last kind of organization, the participative organization, decisions are made by the organization members who are directly affected by them. Two concepts are considered a key to this kind of organization: integration and decentralization (Likert, 1967).

The above four types of organizations, classified by decision structure, constitute the dimension of authoritative/participation as relevant to those who have authority and those on whom authority is practiced. The power imbalance between the two groups creates an imbalance in the exchange of power, which influences group decisions.

Thompson (1966) theorized that the bureaucratic, hierarchical type of organization advocated by Weber retards innovation. He also hypothesized that "the less bureaucratized (monocratic) the organization, the more conflict, uncertainty and innovation there are." Based on this hypothesis, Thompson proposed that the hierarchical organization be "loosened up" and made less tidy, if innovation is desired. Concerning the Thompson model, Morphet and his associates (1974) commented that "Thompson assumed in his organizational model that some immediate production must be sacrificed in order to assure innovation within the organization" (p. 73).

Based on Parsons's and Likert's theories, Getzels (1958) developed a simple model for explaining human behavior. His model

depends on the assumption that the administrative process deals with social behavior structurally and functionally in a hierarchical setting--structurally in its relationship between leaders and followers, or what he called superordinates and subordinates in a social system, and functionally in the hierarchy relationship of the "locus of control for allocating and integrating roles and facilities" (p. 151).

Getzels asserted that human behavior may be understood as a function of the nomothetic or normative dimension of activities and an idiographic dimension in a social system. The first dimension includes three elements: institution, role, and expectation, whereas the second dimension includes the individual, personality, and need disposition. These concepts are elaborated on in the final section of this chapter in relation to the model developed for the present study.

Contingency Theory and Equifinality Theory

Two other theories are worth mentioning here because of their relevance to social systems: contingency theory and equifinality theory. Woodward (1965) and Perrow (1970) suggested a new set of assumptions of contingency theory. They emphasized that organizational patterns are contingent on the nature of the work setting and the needs of the people involved. Contingency theory represents a further achievement for organizational theory, which in part creates the need for developing systems theory.

Equifinality theory is considered a logical extension of contingency theory. It implies that there are several equal means to achieve organizational ends. Katz and Kahn (1966) suggested that there is no best way to organize under a particular set of contingencies. According to these authors, equifinality tends to rely on both classical and human relations theories and to seek general rules to accomplish organizational goals.

Research on Satisfaction

Approaches to Studying Life Satisfaction

Studies of life satisfaction generally follow one of three approaches, according to differences in disciplines:

1. The economic approach focuses on overt behavior of the individual and uses monetary or economic criteria to measure people's well-being and satisfaction. This approach has been used in studies by the United Nations (1954, 1974), Drewnowski (1971), the Organization for Economic Cooperation and Development (1974), Lisk (1979), and Havighurst and Albrecht (1953).

2. The psychological approach focuses on the individual's internal frame of reference, with little attention to social variables.

3. The third approach combines both internal and overt approaches. It is best represented in the works of Cavan et al. (1949), Havighurst (1957), the United Nations Research for International Social Development (1963), McGranahan (1972), and Morris (1979).

The first and the third approaches do not serve the purpose of the present research. Therefore, the following discussion is focused only on the second approach. Findings of research using contextual variables such as age, years of schooling, job satisfaction, and marital status are included in this review.

The assumptions of the psychological approach are that the investigator's value judgment can be minimized because individuals are the only valid judges of their responses (Andrews, 1986; Andrews & Withey, 1976; Bradburn, 1969; Campbell et al., 1976; Cantril, 1965; Rodgers & Converse, 1975). The line of inquiry of the present study followed this approach; that is, the variables were measured by means of the respondents' own evaluations.

As used in the present research, the term "satisfaction" refers to the subjective way individuals perceive and evaluate their own lives. One implication of this reasoning, in following the social science tradition, is that any psychological measure of satisfaction should be clearly linked to the feelings of the people for whom it is relevant. Material quality of life has fallen into disfavor as a major index of satisfaction. Campbell et al. (1976) noted a gradual but consistent decline in the reported levels of satisfaction in the United States from 1957 to 1972, whereas economic and social indicators increased during that time. Liu (1975) reported that dissatisfaction with the quality of life in the United States tends to rise with real per capita income and technological advancement.

Cantril's (1965) finding was that the wealth of a country is just occasionally or not at all related to reports of satisfaction.

Schneider's (1975) comparable findings for American cities suggested that comparison to some reference group was a primary basis for satisfaction reactions (Campbell, 1976; Cantril, 1965; Easterlin, 1974). This decrease in satisfaction was justified by several researchers, such as Cantril (1975), Hobbs (1971), Schneider (1975), and Sheldon and Moore (1968).

Satisfaction With Life as a Whole

Michalos (1986) reported that 76 studies were conducted on satisfaction with life as a whole between 1979 and 1982. He also noted a 106% increase in publications involving satisfaction and happiness compared with the period between 1969 and 1972. Examples of these studies are included in the following paragraphs.

Life satisfaction and quality of life. Andrews and Withey (1976) explained that the development of the social-indicators movement emphasized the measurement of subjective variables that affect the quality of life. Contrary to previously used measurements of objective variables related to economic indicators such as per capita income and gross national product, this assessment was of the social factors or what they called "life concerns."

Andrews (1974) showed the clarity and similarity of interaction of well-being, quality of life, and .satisfaction. He also noted that "relatively little is scientifically known about such broadly

conceived well-being--either in the make-up of its constituent parts or in the conditions and influence which bring it about."

Andrews and Withey defined life concerns as "aspects of life about which people have feelings" (p. 11). They theorized that the 123 life domains they enumerated could be evaluated by various standards or "criteria," such as the opportunity for achieving success, the amount of beauty, or the possibilities for having fun. The concern in the present research was only one domain in the sample members' lives, namely, the academic domain. Almost all other life domains, such as family, job, community, and income, were excluded from study.

Life and Domain Satisfaction

Research on demographic variables.

The relationship of demographic characteristics to life satisfaction has been studied by a number of researchers. Findings of these studies have been contradictory. Spreitzer and Snyder (1974) and Edwards and Klemmack (1973) found a negative relationship between life satisfaction and age, whereas Cantril (1965) and Bortner and Hultsch (1970) found this relationship to be positive. Other authors have found no significant relationship between life satisfaction and age (Bigot, 1974; Bradburn, 1969; Lawton, 1972).

One of the more consistent results of research on global satisfaction has been the weak relationship between social and demographic characteristics on the one hand, and subjective variables of satisfaction and happiness on the other (Andrews,

1982). Some researchers have investigated the relationships between objective and subjective variables in different racial and ethnic groups. Generally speaking, with a few exceptional cases, a weak relationship was reported (Andrews & Withey, 1976; Campbell, 1981; Campbell et al., 1976).

The limited amount of previous research on racial and ethnic minorities has been conducted with small samples. A lack of systematic research on satisfaction within the Muslim population and the existence of a few studies reporting some demographic variations suggest the need to document the effect of such factors on subjective well-being in a representative sample of Muslim community members. The scattered population and the lack of an identified number of Muslims in various areas imply a difficulty in investigating large samples. The present research provided the opportunity to explore these factors and their relationships systematically in a short time due to the relatively small size of this group in the area in which the study was conducted.

Andrews and Withey (1976) demonstrated that satisfaction with one's life as a whole is additive: It reflects the total of one's satisfaction with various aspects or domains, such as income, housing facilities, family life, friendship, leisure time, and so on. Research findings concerning the relationship between life satisfaction and some of these domains are summarized in the following paragraphs.

Life satisfaction with job satisfaction and health. In answering the question "What did we learn about satisfaction,

happiness, well-being, or quality of life as a whole?" Michalos (1980) pointed out that some researchers have found satisfaction with life as a whole to be positively correlated to job satisfaction (Michalos, 1980; Rose, 1980; Vredenburg & Sheridan, 1979; White, 1981). Rice, Hunt, and Near (1980) reviewed 23 studies involving 350 job satisfaction/ life satisfaction relationships and found that "for more than 90 percent of the cases, the direction of this relationship was positive; and none of the scattered negative relationships was statistically reliable" (p. 37).

Concerning life satisfaction with health, it was found that in three studies the satisfaction variable was positively correlated to health (Fernandez & Kulilk, 1981; Loewenstein, 1981; Spreitzer, Snyder, & Larson, 1980). In three other studies, satisfaction was found to be positively associated with satisfaction with health (Michalos, 1980, 1982, 1983).

Life satisfaction with friendship and family relations. Michalos (1980) and White (1981) found life satisfaction to be positively associated with satisfaction with friendship. In addition, Loewenstein (1981) found life satisfaction to be positively associated with having many friends. White (1981), Michalos (1980, 1982, 1983), and Medley (1980) found a positive relationship between life satisfaction and family relations.

Life satisfaction with education. Education may be the most important factor influencing people's lives and social mobility in

both advanced and developing societies. Subjective well-being, such as satisfaction and happiness, varies with the level of education.

Many researchers have found level of education to be positively correlated with life satisfaction (Adams, 1969; George, 1978; Herzog & Rogers, 1981; Liang et al., 1980; Neugarten et al., 1961). The more educated the individuals, the more satisfied they are. Conversely, the less educated people are, the less satisfied they tend to be with their lives as a whole. Education seems to have a greater influence on people's life satisfaction than does sex, age, or size of the community.

Life satisfaction with age and marital status. Research has shown that marital status has a major influence on satisfaction. Various researchers have found that being married is more satisfying than being single. For example, the empirical findings of Inglehart and Rabier (cited in Andrews, 1986) showed that, in 1975-1979, 80% of married people were satisfied with their lives, as compared to 75% of single people. In 1982-1983, 82% of married people were satisfied, compared with 76% of single people. Atkinson (1980) and Rhyne (1981) found with national samples of Canadians that males had higher levels of marital satisfaction than did females.

A great deal has been written about the relationship between subjective well-being and age. Campbell et al. (1976) found rising levels of satisfaction with one's life in general, and with virtually every specific aspect of life (except health), with increasing age. Herzog, Rogers, and Woodworth (1982) confirmed

these findings. In addition, Herzog and Rogers (1981) found a positive correlation between life satisfaction and age.

In contrast, Neugarten et al. (1961) reported no correlation between age and life satisfaction. Likewise, Edwards and Klemmak (1973) found no correlation between age and life satisfaction when socioeconomic status was controlled. Larson (1978) examined 18 life-satisfaction surveys conducted in the United States. Almost one-third of these studies reported positive relationships between older age and life satisfaction, one-third found negative relationships, and the remaining third found slight or no relationships.

Life satisfaction with religion. Religion has been combined with satisfaction variables in a number of studies of the American public (Gurin, Veroff, & Feld, 1960; Hadaway, 1978; Spreitzer & Snyder, 1974). Those who adhered to religious practices and beliefs tended to be more satisfied than those who did not do so. This finding was consistent among Catholics, Protestants, and the Greek Orthodox.

Life satisfaction and ethnicity. Several writers have investigated the quality of life and satisfaction of Black Americans (Jackson, Chatters, & Neighbors, 1986). Herzog et al. (1982) reported a significant race by age interaction. Their findings showed that young blacks were less satisfied than young whites, but middle-aged and older blacks were similar to their white counterparts in terms of satisfaction. Investigators have also examined the satisfaction of Mexican-Americans (Ortiz & Arce, in

Andrews, 1986), older Americans, single American females, males, and students (Bachman et al., 1986; Campbell et al., 1976) as well as Belgians (Inglehart & Rabier, 1986), Britons (Fox, 1973), Canadians (Michalos, 1982, 1983), French and Germans (Cantril, 1976), Chinese (Barclay et al., 1976; Gallin, 1966; Yang, 1959), and other ethnic groups (Campbell et al., 1976). No such studies in the American literature have dealt with Muslims or Arabs. The present study may be the first of its kind to be conducted among Muslim community members in the United States in general, and in Michigan in particular.

Findings of research on life satisfaction and ethnicity have often been contradictory, as mentioned above, especially when controlling for certain demographic variables. For example, Herzog et al. (1986), in a study of Italians and Belgians, found that older adults tended to show higher levels of satisfaction than did younger adults. But when controlling for socioeconomic factors such as income, education, and health, the authors found a negative relationship between age and satisfaction. Interestingly enough, when these socioeconomic factors were controlled in a multiple regression, the relationship between satisfaction and age was no longer negative (Herzog & Rogers, 1981).

In another study, based on two national-sample surveys of American ethnic minorities, Mexican and Black Americans, significant differences in satisfaction were found between married and unmarried respondents and between men and women (Jackson et al., 1986).

Finally, in a study that analyzed demographic variables among Chicanos, Ortiz and Acre (1986) found older members of the sample were less happy but more satisfied than younger persons; women were less positive in their perceptions of satisfaction than were men. In general, the findings among groups of various ethnic backgrounds regarding happiness and satisfaction tended to be similar when socioeconomic factors were included and slightly dissimilar when demographic variables (religion, age, marital status, education) were included.

<u>Congruity of the Study Model</u>

<u>Voluntary Organizations</u>
<u>and Membership</u>

The present study took into account the psychosocial and functional roles of organizations as theoretical bases. Persons interpret their universe according to what they perceive from other people, and the way they react to problems is affirmed by group support (Homans, 1950). The more isolated the person is, the less chance he will have to test his hypotheses in the context of folk life. Therefore, the isolated person acts in terms of specific meaning (Shibutani, 1954).

According to social theory, voluntary organizations serve as a link between the person and his environment (Ross, 1954). Membership usually brings associates to interact with each other (Homans, 1950). Members share attitudes, values, and opinions. In the present study, members of the Islamic organization formulate opinions and attitudes concerning issues facing the members in their

everyday lives. The common belief that what Allah has ordained will occur no matter what the person does or does not do will enhance group members' perceptions about unpredictable phenomena such as satisfaction with the future. This belief makes members face the future with more confidence and to act in a passive way.

Members of organizations have been found to have a greater knowledge of their environment than nonmembers (Hausknecht, 1962; Inkeles & Smith, 1973; Rogers, 1963). Members of associations have also been found to believe that the future is predictable and therefore can be planned for. These findings were significant for the less educated (Hausknecht, 1954; Inkeles & Smith, 1973; Lerner, 1958; Rogers,1968).

According to Prethus (1962), organizations have manifest as well as latent goals. "The manifest goal of private corporations is to produce and sell certain products at a profit. Their latent or unofficial goals, however, include all the aspirations of their members for security, recognition, and self-realization" (p. 4). Prethus hypothesized that the attainment of the manifest goals would be "promoted by recognition of the legitimacy of the latent goals of the actors in the organization" (p. 4).

Classification of Muslim Groups

"Knowing is classifying" is a principle espoused by many scholars (Fiske, 1921; Spencer, 1873; Weber, 1947). When it is said that a given phenomenon has been explained, this simply means that it has been ranked with similar phenomena that, having been

previously grouped together, are said to be understood. Giddings (1922) carried this thought a step further, writing that "classification is the foundation of all scientific knowledge; . . . it consists simply in putting together in our thought those things that are truly and essentially alike" (p. 2).

The present writer followed this tradition and attempted to classify Muslim groups according to their degree of normative departure and academic satisfaction. To illustrate, the Muslim of today can be classified in one of five suggested categories that are formulated by the influence of several factors. These factors are education, age, marital status, culture, peer group or kinship, and organizational membership. Individuals' background differences are used to classify them into groups termed fundamentalist, conservative, reformist, neo-traditionalist, and anomic.

Logical Reasoning and Discussion of the Study Model

A dichotomy of ideal types does not incorporate the categories that lie between the ideal types, especially in a rapidly moving professional world (Levi, 1966). The suggested concepts or types deviate from the ideal-type dichotomies inherent in the social and philosophical literature and depend on the following assumptions:

1. The ideal person (in philosophical or sociological terms) does not exist in today's real world; every person is, therefore, deviant. Hence the ideal type requires more elements to be described as ideal. The more elements that are added to the type, the more departure from the generalization of such type. Elements

of the "ideal" type do not exist across nations, groups, or organizations. Each type would therefore be a combination of elements sometimes shared by one or two nations but not generalizable to all nations, groups, or organizations. To apply the above idea, logically speaking, if the ideal type (T) equals the elements A, B, and C, then any of the elements alone cannot be equal to the ideal type (T). Why? Because A, B, and C are "sums" or "parts" of T. Further, neither A, B, nor C would be described as the ideal type (T). The existence of all these elements together cannot be found in reality for several reasons, including size, volume, time, and space. Each of these reasons can be divided into many subreasons, which supports the argument that the ideal type does not exist.

2. Based on the same logical reasoning mentioned above, the opposite extreme of the ideal type also does not exist. Types, classifications of societies, groups, organizations, and even persons tend to deviate from this extreme.

3. Based on the logical reasoning of the "IF . . . THEN" rule, it is assumed that IF the ideal type was given the letter "A" in the alphabetical order, and the opposite type was given the letter "Z" in the same order, THEN other types would be categorized between "A" and "Z."

4. Depending on Assumptions 1 and 2 above, it is assumed that a nonexistent type cannot be operationalized scientifically for two reasons: (a) theoretically: any definition for both concepts

(ideal and nonideal) will vary among those who define them, and (b) methodologically: it would be difficult to investigate or measure such concepts.

5. According to the preceding assumption, persons between the two extremes can be theoretically identified and empirically operationalized and investigated.

Based on the foregoing assumption, the suggested concepts were classified relative to the respondents' cultural attachment, their demographic characteristics, their ethnic backgrounds, and their psychological motives. In short, these motives are the force behind the person's behavior, whether that behavior is spiritual, physical, or social.

To examine the preceding assumptions, the following expectations were formulated and tested:

1. No respondent or group of respondents will have an ideal mean for a high (5) or low (1) score on any of the study scales. In other words, respondents will be dispersed between the two extremes.

2. Variations between respondents can be classified quantitatively, according to their scores in religiosity as dispersed between extremely high and extremely low.

3. Concept classification can be termed and identified.

4. The given terms for types or classifications can be compared with previous theories, concepts, and types of similar phenomena.

The hypothetical classification of study respondents is depicted in Figure 2.1. A rectangle is divided into four parts,

according to two dimensions (high and low) for both religiosity and participation. The lower left quarter is characterized by low religiosity and low participation and is given the term "anomic." The lower right quarter is described by high participation and low religiosity and is given the term "neo-traditionalist." The upper right quarter is characterized by high participation and high religiosity and is termed the "fundamentalist" group. The upper left quarter is characterized as high religiosity and low participation and is given the term "conservative." The final classification is given the term "reformist" and incorporates a combination of all the other dimensions.

```
        LOW                                    HIGH

HIGH |                         |                         | HIGH
     |                         |                         |
R  5-|    CONSERVATIVE         |    FUNDAMENTALIST        |
E    |       GROUP             |       GROUP             |
L    |      HIGH-LOW           |      HIGH-HIGH          |
I   -|                         |                         |
G    |          REFORMIST      |                         |
I   -|            GROUP _____|_____|
O    |                         |                         |
S    |     ANOMIC              |    NEO-TRADITIONAL       |
I   -|     GROUP               |       GROUP             |
T    |     LOW-LOW             |      HIGH-LOW           |
Y  1-|                         |                         |
     |                         |                         |
LOW  |                         |                         | LOW
     |_____|_____|
         1       ,       ,       ,       5
        LOW                              HIGH

              PARTICIPATION
```
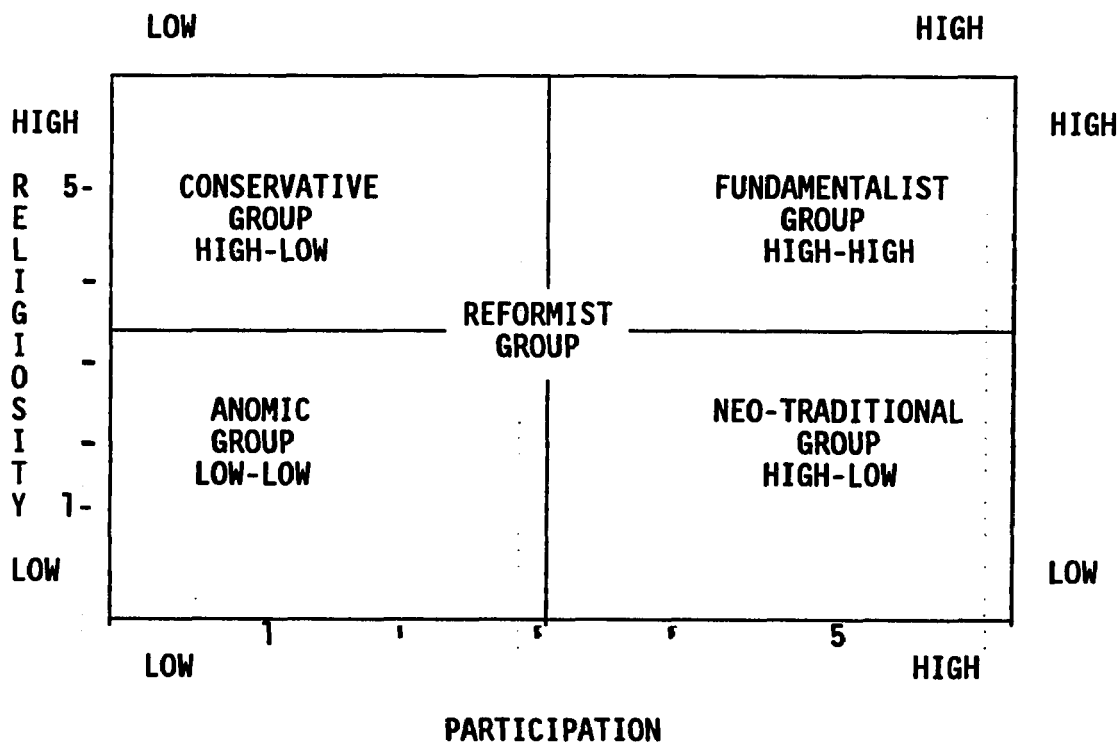
Figure 2.1.--Hypothetical classification of respondents.

It was assumed that the above classifications of human behavior represent groups of people. Each group has specific and typical qualities. For instance, the fundamentalist group tends to be in conformity with tradition, resists change, rejects compromises, and forces challenge and competition. The conservative group is characterized by less conformity than the fundamentalist group, is less resistant to change, and is able to compromise. Neo-traditionalists and reformists are almost identical in accepting new ideas for change. Whereas the former group has conditions for acceptance of change and innovative ideas, most of these conditions are linked with antecedent values and norms. Conversely, reformists have a wider sphere for innovation, whether it is linked to values or not. Their rationale is to close the gap between the past and the present in order to increase Muslim solidarity through modern knowledge. A primary characteristic of the anomic group is negligence of belief, Islamic or not, in their everyday lives. Although this group does not possess any of the qualities of the other groups, they share with other groups the name of Islam and occasionally practice it.

Muslims as a folk group share certain beliefs, values, and norms, regardless of the classification into which they are placed. The writer assumed that they share some proportion of the straight path of faith (see Figure 2.2) in varying degrees. To illustrate, the vertical axis is termed "normative departure." The horizontal axis represents the common values held by all Muslims and

is termed the "straight path." For instance, the fundamentalist group is hypothesized to be close to the path and occupies the area of triangle ABC. The conservative group occupies the area of triangle AB1C1 and shares the AB1 portion of the straight path. The reformers group occupies the area of the triangle AB2C2 and shares the AB2 portion of the straight path. The neo-traditionalist group occupies the area of triangle AB3C3 and shares the AC3 portion of the straight path. Finally, the smallest portion of the straight path (AB4) is shared by the anomic group and occupies the area of triangle AB4C4.
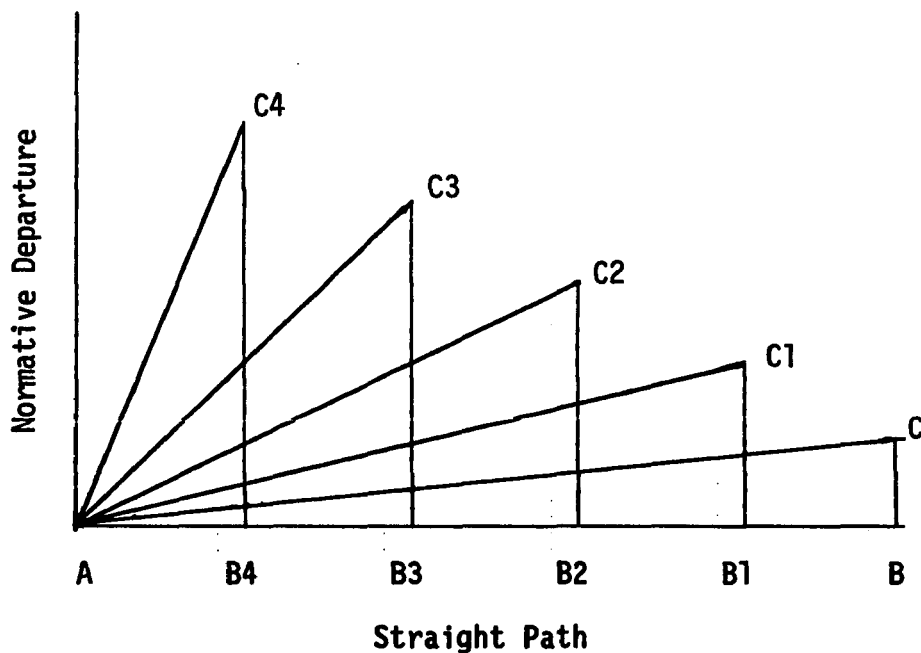
Figure 2.2.--Degrees of groups' normative departure.

The writer assumed that the members' participation in the social and religious activities of the Islamic Center continues

whether or not they are satisfied with the Center as a system. He also assumed that when a state of dissatisfaction or conflict arises between members as individuals, or between members and the Center's administrators, those individuals will tend to be divided into groups according to the degree of their religiosity and participation (Homans, 1950). Some will agree on both the means and ends of the organization, whereas others will have various responses toward accepting or rejecting organizational policies and methods of achieving them.

Theories Related to Classification

Selection of the two variables to be the criteria for Muslim classification in this study was based on generalizations made by two proponents of social groups, Homans (1950) in The Human Group and Simmel (1959) in The Web of Group Affiliations. Although Simmel's concern was with social differentiation at the societal level in modern industrial societies, which is far from the purposes of this study, his focus on the nature and significance of group membership was directly related to the research.

In his analysis of social forms, Simmel used the society as the unit of analysis and referred to means of interaction through which people achieve their goals. However, the unit of analysis can also be applied to smaller units such as the one under study (Merton, 1957). For Simmel, the frame of reference was social differentiation, which resulted in an increasing potential for role conflict. He demonstrated how his analysis explains the way people

form groups because of interaction and what he called "emotional involvement" of the members with something common, such as specialization or professionalism, where persons have freedom of choice.

Close to this idea but with different reasoning, Parsons (1960) asserted that "the central point of reference for analyzing the organization is its value patterns." Further, he claimed that order (or lack of conflict) in an organization is best maintained when members of the organization are put in a position of constraining themselves. This position can be attained as members internalize common values and beliefs and cooperate with each other (Parsons, 1960). Unlike Simmel's condition of social differentiation in forming groups, which is pure materialism and self-interest, Parsons' (1951) two conditions were members' interaction through participation and integration of both value patterns and need dispositions.

Parsons (1951) was concerned with the ways in which the norms and values of a system are transferred to the actor within the system. If integration is obtained, then both the need disposition and the value patterns become part of the person's conscience. As a result, in pursuing their needs, people are in fact serving the interests of the system as a whole. The system as a whole, and not the actor, was Parsons' concern--that is, how the system controls the actor and not how the actor maintains the system, as in Simmel's case.

Both Simmel and Parsons emphasized the idea that members' participation increases interaction. Simmel (1959) asserted that forms of interaction are found in a wide range of settings: in the state, the family, the school, and the religious community. Parsons (1951) wrote, "It is the participation of an actor in a patterned interactive relationship which is for many purposes the most significant unit of the social system" (p. 25).

Homans's (1950) topic in The Human Group was more related to the central concern of this study. He asserted that the quality rather than the quantity of group members and the degree rather than the kinds of human relationships are important. Homans considered the total social system, as well as each group, as having internal and external subsystems. He conceptualized three interdependent elements of the behavior of any group: sentiments, activity, and interaction. He then analyzed the group's internal and external subsystems with respect to these elements.

Homans defined the internal subsystem as "group behavior that is an expression of the sentiments toward one another developed by members of the group" (p. 123). He explained that sentiments develop group norms through members' interaction. Homans defined norms as ideas in the minds of members of a group that can be put in a statement specifying what the member should do, ought to do, and is expected to do under given circumstances.

More important in Homans's research are the following generalizations concerning small groups:

1. The more frequently members of a group interact, the greater their sentiments of friendship for one another are apt to be.

2. Persons who frequently interact with one another are more like one another in their activities than they are like other persons with whom they interact less frequently.

3. The closer an individual or subgroup comes to realizing in all activities the norms of the group as a whole, the higher will be the social rank of the individual or the subgroup.

4. A decrease in the frequency of interaction between the members of a group and outsiders, accompanied by an increase in the strength of their negative sentiments toward outsiders, will increase the frequency of interaction and the strength of positive sentiments among the members of a group, and vice versa.

In applying these generalizations to the Muslim organization members according to their religiosity and participation in Center activities (norms and interaction in Homans's terms), it can be stated that:

1. The more Muslim organization members participate as members in the Islamic organization activities, the more opportunity they have to interact, and therefore the more opportunity they have to like each other. (It was assumed that Homans's generalization is correct.)

2. Feelings of affection that grow between Muslim organization members on the one hand, and between members and decision makers on

the other, will lead to other activities beyond the requirements of group membership.

3. The more Muslim members interact with each other, the more they will like each other.

4. If the communication between Muslim leaders and community members is reduced, and this decrease in communication is accompanied by an increase in the negative sentiments of each group toward the other, then the members of each group will be drawn closer together, but intergroup hostility will be increased.

Solidarity is only one of the characteristics of a group whose members share sentiments, activity, and interaction. Such a group is expected to protect its norms and sentiments. Any attack on these norms, especially by an outsider (or anyone considered an outsider according to the group norms), increases the solidarity of the group as the group develops negative sentiments toward the source of the attack. If the attack comes from inside the group, i.e., by a member violating its norms, the group itself disciplines the attacker by making him an outsider to the group. If the number of outsiders increases, then a new group of outsiders with specific divergent norms and sentiments and sharing similar criticisms of the main group will formally or informally announce its formulation with or without a group leader.

Taking into account the cultural (social) differentiation in Simmel's theory, the degree of interaction and integration in Parsons' theory, and the degree of participation in the internal and external subsystems in Homans's theory, and adding to these the

different political systems to which the members of the Muslim organization belong as well as the various contextual variables, the above generalizations will be more evident.

From the Islamic legacy, classification of human beings has been articulated in the Qura'n and Sunnah (tradition). For instance, the Qura'n seems to distinguish five groups according to the revealed message of God: the group to whom the Prophet addresses his message, the group of whom the message speaks, the group of witnesses who are produced, the people of past history, and finally the group of people who are distinguished by their reaction to the message (Bakker, 1965). Each of these groups can be classified into subgroups. For example, concerning the last group, the Qura'n describes two classes of people according to their positive or negative reaction to the message--that is, men with the right reaction and those with the wrong one (Bakker, 1965).

Merton (1957) classified dissatisfied people into five types, according to their ways of adapting to the goals of a culture and the institutionalized means to realize those goals. The types are: conformity, innovative, ritualism, retreatism, and rebellion. Merton's classification system was the frame of reference for the classification adopted for this study. Table 2.1 is a comparison of the two typologies.

Table 2.1.--A comparison of Merton's typology and the one used
         in this study.

Merton's Types	Classifications Used in This Study
Conformity	Fundamentalist
Ritualism	Conservative
Innovative	Reformist
Retreatism	Neo-traditional
Rebellion	Anomic

To serve the typology used in this study, another model that supports the logic of the classification is examined. Getzels & Guba (1957) viewed the concept of social behavior as the association that explains the interaction between the role player in an organization (administrator as a superordinate) and the individual in the same organization (employee as a subordinate). In their model, Getzels and Guba distinguished two dimensions of phenomena: nomothetic and idiographic. The former describes institutions and role expectations, whereas the latter describes individuals and their need dispositions. The model was characterized as a socio-psychological framework illustrating the degree of role expectations in a position and the allowance for expressed individual needs.

Getzels summarized this theoretical formulation as shown in Figure 2.3. This model has become a classic because of "its simplicity and seminal properties. . . . A number of empirical research studies have been based on hypotheses originating in Getzels' formulation" (Morphet et al., 1974, pp. 69-70).

Nomothetic Dimension

Institution ———— Role ——— Expectations

Social System

Individual ——> Personality ——> Need Disposition

Observed Behavior

Idiographic Dimension
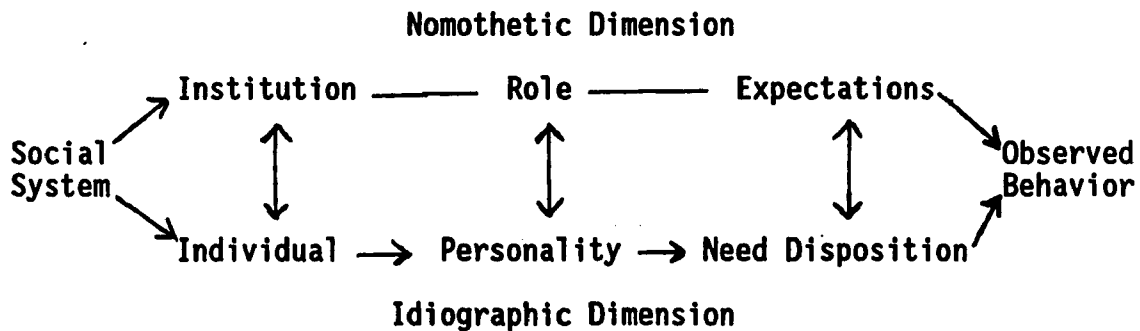
Figure 2.3.--The Getzels and Guba model.

Getzels and Guba described kinds of organizations according to a new model, including both extremes of bureaucracy as well as the school system, as having both formal and informal characteristics. To illustrate, the new Getzels and Guba model (Figure 2.4) is divided into three areas, according to organizational type. The role at the left side of the diagram represents the formal aspect of an organization, as practiced in the military. The right side of the diagram represents the aspect in which the artist has complete freedom of decision making without any formal or informal control. The middle part of the diagram characterizes the school system, which is a combination of both personal and impersonal types of organization.

Military   School   Artist
Extremely Formal   Extremely Informal
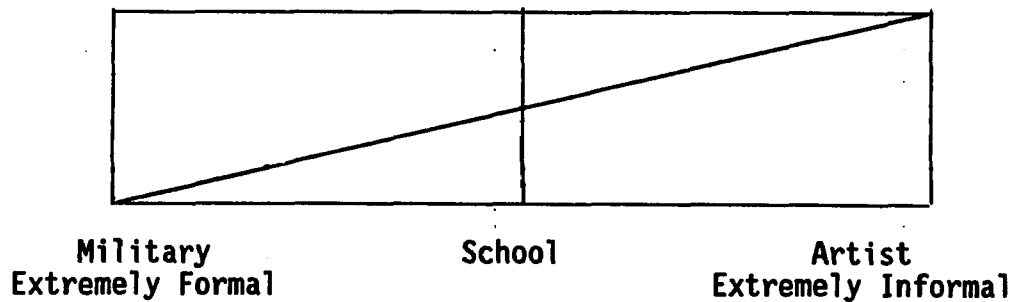
Figure 2.4.--The new Getzels and Guba model.

As shown in Figure 2.5, the classification system used in the present study combines both Merton's and Getzels and Guba's typologies. The criterion used in this classification is the degree of closeness or the degree of departure from tradition. The "fundamentalist" type in the present study occupies the far left of the Getzels and Guba model (the formal-military type) and equates to Merton's conformity type. The anomic type is similar to the rebellion type in Merton's typology and the artistic type in Getzels and Guba's model. Other classifications adapted for this study are arranged according to the same criteria. The conservative type is next to the fundamentalist type. The neo-traditional type occupies the area next to the artistic type of Getzels and Guba's model and equates to the concept of retreatism in Merton's terms. Finally, the term "reformist," although not included in Merton's typology per se, has much in common with characteristics of the innovative type and was included in this study to represent the middle point in Getzels and Guba's model. The term "reformist" was selected to

describe school administrators as a type combining both social and psychological approaches in a problem-solving situation in educational administration, according to scientific orientations.

(?)   Traditional   Secular   (?)

Secu-tradition

I						I
D						D
E	> 80	60-79	40-59	20-39	< 20	E
A						A
L						L

Fundamentalist   Reformist   Anomic
            Conservative   Neo-traditional

Figure 2.5.--Expected scores for Muslim groups on the
Religiosity Scale.

The concepts "traditional," "secu-traditional," and "secular" shown at the top of Figure 2.5 were used to illustrate the time hierarchy of normative departure from a sacred traditional (social customs, beliefs, and values passed down from one generation to another) to a nonsacred secular (characterized by rationality and openness to change as opposed to tradition) way of life. The term "secu-traditional" is a new concept used in this study to mean the state of equilibrium between traditional and secular qualities.

Here, this equilibrium is assumed to harmonize the traditional-secular conflict and to solve the problems caused by misunderstanding of social behavior in the process of spatial or psychic mobility and transition from a rigid traditional situation to an unrestrained anarchism. The writer believed that the "secu-traditional" concept would suit leaders, administrators, and reformers as qualified personnel to attain a state of equilibrium in the contemporary world on both the macro- and micro-unit levels.

Taking all the above theories into account, the researcher selected two concepts, participation and religiosity, as the criteria for classification in this study. The boundaries of each category in the classification are theoretically sound but need more empirical elaboration, especially in measuring such groups. That elaboration is given in Chapter VI.

Summary

This chapter contained a discussion of Islamic beliefs and practices and a historical background of Muslims in North America. Related organizational theories were explored in the second section. Research on life satisfaction and contextual variables was covered in the third section. An integration of the three sections concluded the chapter.

CHAPTER III

METHODS AND PROCEDURES

Introduction

This chapter contains a description of the study setting and the methods and procedures used in the research. This description includes the target population, sample selection, the instrument used in collecting the data, and the data-collection and data-analysis procedures.

The Study Setting

Four hundred thirty-two Muslim students were enrolled at Michigan State University at the time this study was conducted (21.61% of the 1,999 foreign student enrollment). They represented 20 Muslim countries, as shown in Table 3.1. A large proportion of these students participate in the Islamic Center in East Lansing, Michigan, especially in the Friday prayers and the grand festivals of Islam (Eid Al-Fitr and Eid Al-Adha).

The Islamic Center plays an important role in helping its members adjust to Western life, particularly those who are new to the Michigan State University campus. Both American and non-American Muslims participate in the activities of the Center.

61

Table 3.1.--Distribution of Muslim students at Michigan State
University according to country of origin, Spring 1987.

Arab Country	N	Non-Arab Country	N
Algeria	7	Bangladesh	5
Egypt	33	Iran	50
Iraq	14	Malaysia	72
Jordan[a]	31	Pakistan	30
Kuwait	13	Turkey	22
Lebanon	16		
Morocco	4		
Oman	1		
Saudi Arabia	73		
Somalia	3		
Sudan	11		
Syria	5		
Tunisia	36		
United Arab Emirates	3		
Yemen	3		
Total	253		179

Note: Data were obtained from the Office of International Students
and Scholars, Michigan State University, April 10, 1987. All
the above countries are members of the Organization of the
Islamic Conference, established in May 1971. Its headquarters
is in Saudi Arabia.

[a]Includes Palestinians.

The Role of the Islamic Center

The role of the Islamic Center is to organize and encourage members to participate in the various activities of the Center. The Muslim Center has an elected president and vice-president and numerous committee members, all of whom perform the tasks of the structure and function of the administration. Some of these tasks are planning, organizing, coordinating, and evaluating.

The organization committees are the social committee, the Da'awah committee, the Muslim students committee, the information committee, and the women's committee. The organization provides services through these committees, such as securing personnel for religious services; organizing lectures, camps, and social gatherings; having receptions for new and graduating students; supplying the library with audio and video services; coordinating sports, educational, and cultural activities; and maintaining the Center itself. The administrative personnel are chosen yearly by the general assembly. The Islamic Center is a member of the Islamic Society of North America (ISNA). Any member of the Center is automatically considered a member of the mother organization (ISNA).

The Islamic Center is characterized as an informal type of organization. As a social system, ascribed roles for administrative personnel are expected to be performed according to cultural norms and religious beliefs. The relationships between these roles and those who occupy them are controlled by cultural and religious rules of conformity, where members voluntarily serve the organization and participate in its activities. The structure of the Islamic Center is shown in Figure 3.1.

BOARD OF TRUSTEES (Majlis al-Shura)

President

Vice-President

| Student Committee | Da'awah Committee | Social Committee | Women's Committee | Information Committee |

M E M B E R S
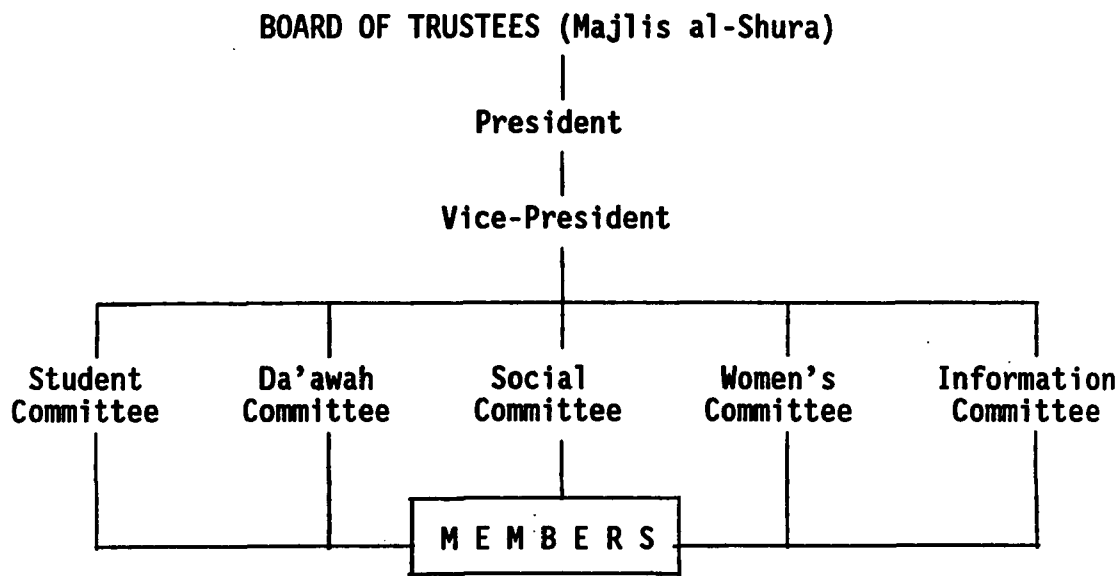
Figure 3.1.--Structure of the Islamic Center.

Congruity of the Islamic Center and Educational Systems

The Islamic Center is similar to a school system, in that both carry on formal and informal relationships with their clients as well as with the community around them. Table 3.2 shows the similarities in structure and functions between the Islamic Center and a school system.

The Target Population

The Muslim population in the community under study was estimated to comprise about 1,200 men, women, and children. The population represented a multi-national, cross-ethnic group of Muslims. The Muslim community in the Lansing area has increased since 1979, when the Islamic Center was established. The population

includes students and nonstudents, United States citizens and noncitizens, and migrants who are in the area for special purposes.

Table 3.2.--Structure of the Islamic Center and a school system.

	The Islamic Center	A School System
Administrative leadership	Board of trustees; president and vice-president	Board of education; principal and vice-principal
Integration mechanisms	Informal	Formal
Personnel	Committee members	Teachers and staff
Clients	Muslim community: students and others	Students and the community
Organizational	Planning, organizing, operating, managing, maintraining, coordinating, and developing	
Theories of administration	Cultural, social	Psychosocial
Rules	Religious beliefs, norms, and rules	Bureaucratic and human relations
Performance and outputs	Expressive	Instrumental
Product	Good believer	Good citizen

The Study Sample

The researcher constructed two lists of possible study participants. One list was obtained from a directory of the Islamic Center. The other list was compiled from public telephone and university directories. Personal contacts with other Muslims also

helped in compiling this list. Probability sampling was used in selecting 115 adult male sample members (25% of the adult male population) from these two lists.

Instrumentation

Andrews and Withey (1976) defined life concerns as "aspects of life about which people have feelings" (p. 11). The authors theorized that the 123 domains they enumerated could be evaluated by various standards or criteria, such as the opportunity for achieving success, the amount of beauty, or the responsibility for having fun. The present researcher was concerned with only one domain in the lives of the sample members, namely the academic domain. All other life domains, such as family, job, health, and income, were excluded from the study.

Three measures were used to assess life satisfaction for the past, present, and future, to determine whether the results were skewed for the three time periods. The literature has shown skewed results using satisfaction response scales (Campbell et al., 1976). To improve dispersion of responses, Andrews and Withey (1976) used a seven-point scale that ranged from "delighted" to "terrible," to obtain responses for both domains and criteria. Referring to it as an "affective evaluation" scale, they believed that it incorporated both affective and cognitive components.

Atkinson (1970) attempted to resolve the problem of skewedness. Although Andrews and Withey reduced the skew, the variance remained low. Atkinson also asserted that people tend to evaluate their

satisfaction as low when they are, in fact, satisfied, and vice versa, and that skewedness results from the fact that most respondents are satisfied.

The writer is inclined to believe Atkinson's notion that satisfaction involves cognitive comparison of aspirations and expectations to one's current situation. It may be added that satisfaction among group members in a Gemeinschaft- or folk-like group tends to be evaluated like individual satisfaction. In contrast to the evaluation of individual satisfaction, though, it would be referring to group satisfaction. But in the academic domain and subdomains, there would not be that tendency. Evaluation of such a domain is expected to be related to one's own experience of satisfaction. This is a primary reason the researcher used two different measures for the dependent variables. The image of the group in this study, as the literature on satisfaction suggested, had in common those characteristics in which the value judgment neglected the rationality of evaluation.

Atkinson's work provided further clarity about satisfaction and useful analysis of response scales. But he did not take into account the respondents' background as the present writer did. The assumption concerning this issue is that the sample members, despite their homogeneity in cultural patterns, values, norms, and beliefs, represented heterogeneous national groups with different demographic characteristics and thus perceptions. Another assumption underlying this study was that the sample members faced forces of change in

their everyday lives. Individuals' adaptation to such changes varies according to the forces included in the theoretical model presented earlier in this study, whether these forces are Muslim or non-Muslim in nature.

On the issue of dimensionality, Robinson (1977) asked whether the frequency of participation or type of satisfaction should be the most critical factor for satisfaction. Lack of specificity led Robinson to suggest that there might be a "satisfaction syndrome" (p. 118). He also suggested that satisfaction is predominantly a personality characteristic and that there is a general sense of satisfaction across events or activities.

The Study Questionnaire

As a matter of economy, the questionnaire method was selected for this study. Months were spent in planning, constructing, and revising the questionnaire. Before developing the questionnaire, the researcher explored the literature pertaining to organizations, aspects of satisfaction, and contextual variables related to life satisfaction. He also examined the findings of previous research about Muslims in the United States. The writer consulted with professors, friends, and administrators of the Islamic Center concerning items in the questionnaire.

The preliminary draft of the questionnaire was considered a pilot test and was administered to 16 Muslims. Formal and informal meetings were held to discuss any difficulties participants had had with the questionnaire. As a result of these discussions, certain

items were reworded before the final questionnaire and cover letter were sent to all sample members.

The 23-item questionnaire representing 33 variables was divided into three parts: demographic characteristics, the study variables, and overall life satisfaction/academic domain satisfaction. (See Appendix.) To investigate the respondents' satisfaction with life and the academic domain, three measures were developed especially for this study: the Academic Domain Satisfaction Scale (nine items), the Religiosity Scale (four items), and the Overall Life Satisfaction Scale--past, present, and future (three items). An elaboration of these scales follows.

The Academic Domain Satisfaction Scale contained nine items (Items 23.1 through 23.9). Respondents were asked to evaluate their satisfaction with nine subdomains of their academic environment: satisfaction with other Muslims, satisfaction with conditions for study, satisfaction with shopping, satisfaction with administrators, satisfaction with the advisor, satisfaction with professors, satisfaction with the mass media, satisfaction with the English language, and satisfaction with one's courses. Respondents used a five-point Likert-type scale (very good, good, don't know, fair, and poor) to indicate their satisfaction with these subdomains. The mean of these ratings was calculated to determine the scale value.

The Religiosity Scale comprised four items (Items 8, 10, 20, and 21) designed to measure the respondents' religiosity or what the researcher conceived as the degree of normative departure. The possible score range on this scale was from 4 to 20 for each

respondent, 20 points being the highest and 4 the lowest score for the four items. The scale covered those aspects the researcher thought were most appropriate for such a scale. These aspects included a direct question about strength of faith (Item 8), the psychological support for participation (Item 10), folk norms (Item 20), and finally support for the idea of an Islamic state (Kilafa) (Item 21). These aspects, although not mutually exclusive, were taken at their face value.

The Overall Life Satisfaction Scale, which included three time periods (past, present, and future), was a combination of Cantril's (1975) theory and method of self-anchoring scaling and Campbell et al.'s (1976) seven-point life satisfaction scale. Items 22.1, 22.2, and 22.3 constituted the Overall Life Satisfaction Scale.

The self-anchoring scale Cantril used in his cross-national study was applied in the present study using the pictorial nonverbal ladder scale, ranging from 0 (the highest degree of dissatisfaction) to 10 (the highest degree of satisfaction). Using this ladder, the respondent locates where he was in the past, is now, and expects to be in the future in terms of satisfaction.

Campbell et al. devised a scale on which the two extremes were labeled "extremely satisfied" and "extremely dissatisfied." The middle point of the scale, where the respondent is just as satisfied as dissatisfied, is labeled "not decided." Four points are included between the two extremes.

In the present study, the Cantril and Campbell et al. scales were combined to form a seven-step ladder. The lowest step (1) is labeled "extremely dissatisfied," and the highest step (7) is labeled "extremely satisfied." The middle step is labeled "neither satisfied nor dissatisfied," and the remaining four steps are divided equally between the highest and lowest steps of the ladder.

The major concern in this study was to learn more about human behavior and its development according to people's own perceptions. To accomplish the study goals, respondents were asked to describe their satisfaction with their past and present life and the expected satisfaction with their future life. Examples of items designed to obtain information about various aspects of life satisfaction for the three time periods of interest in the study are as follows:

About the past:

> How did you feel about your life <u>before you came</u> to the United States?

About the present:

> How do you feel about your life <u>now</u>?

About the future:

> How will you feel about your life <u>after ten years</u> (if God wills)?

The mean rating for each time period was computed and compared with the mean ratings for the other time periods.

Items concerning participation and innovative ideas were treated individually in the analysis because there not enough such items to construct a reliable scale. Social and psychological participation for both Arab and non-Arab respondents was analyzed,

as was respondents' wives' participation. Three innovative ideas were included in the questionnaire; two were religious and one social. One of the religious ideas concerned adding another Friday prayer following the usual one so as to serve more Muslims (Item 11). The other concerned restricting the number of pilgrims in the future as their number is expected to exceed 10 million in the next 10 to 15 years (Item 13). The social idea related to establishing a club near the Mosque to serve and encourage Muslim students to participate more effectively (Item 18).

The total values for each of the study scales are shown in Table 3.3.

Table 3.3.--Total values for the study scales.

Scale	High Values	Low Values
Religiosity	11-20	1-10
Academic Satisfaction	28-45	1-18
Life Satisfaction	11-21	1-10

Assumptions

It is reasonable to assume that life satisfaction or satisfaction with life domains can be measured because (a) most people hold certain expectations of the environment they reside in, and (b) individuals usually evaluate their experiences. The writer expected that the Muslim organization members' responses would be valid representations of their perceptions. Therefore, their

responses to selected items related to their lives in general and to their academic environment in particular can be taken collectively and viewed as an estimate of their satisfaction with life and the academic domain.

Data Collection

Methodologists have recommended using a multiplicity of research methods in collecting data. Three interdependent methods were used in this research: the survey method (questionnaire and interviews), research in depth (case study), and personal observation.

The questionnaire was sent to sample members with a cover letter signed by the researcher to give more confidence that he was a member of the Muslim community. A stamped and addressed envelope was provided, in which the respondent was to return the completed questionnaire to the researcher. A follow-up letter was sent two weeks later. Fifty-nine of the 115 sample members returned questionnaires, for a response rate of about 58%. Of this number, only 49 questionnaires were included in the data analysis. Four questionnaires were discarded because they lacked complete information or contained extremely negative or positive answers. Six instruments were returned without answers.

Twenty-one questionnaires were returned because the addressees had moved or the addresses were incorrect. In addition, group solidarity in such samples sometimes prevents individuals from responding. Several persons told the researcher that they had put aside the questionnaire without responding to it. When asked why

they had done so, some of them said they had been told not to answer. Other reasons for nonresponse expressed to the researcher were fear of intelligence bureaus in the respondents' countries and a belief that the information gained from scientific inquiry might benefit the enemies of Islam. One individual commented that his satisfaction was private and that no one had to be told about it. He elaborated, "If the government knows that we are happy and satisfied, it might cut off some of the monthly payment." Such indecisiveness about whether to respond is quite common among groups characterized as folk groups (Berger, 1964).

The writer also collected information for the study through informal interviews, talks, relevant study materials, and his observation of and participation in the daily life of the Muslim community. The main channel of information was personal contacts with Muslims from different areas of the United States. The writer attended scores of get-togethers, picnics, prayer sessions, funerals, religious celebrations, and social occasions.

The "research in depth" method is a dynamic methodology in community research and is intended to maximize the benefits from the data collected and to make sense of responses. Ten cases were selected for interviews; eight interviews were actually conducted. Responses were classified, and levels of expectations and the reasons for such expectations were categorized. The case study approach and results of the interviews are discussed in Chapter IV.

Analysis of the Data

The data were coded and entered into the computer. The Statistical Package for the Social Sciences (SPSSX) was used in testing the reliability of the scales and in complex data recoding. Simple correlations and cross-tabulations were obtained by using the SPSSPC in the Department of Sociology at Michigan State University. The Harvard Package for Graphics was used to draw the study graphics at the Michigan State University Computer Center.

Summary

Chapter III contained a description of the study setting, as well as the methods and procedures used in this research. Discussed were the target population, sample selection, the instrument for collecting data, and the data-collection and analysis procedures. In Chapter IV the writer describes the stages of data analysis, statistical packages used in the analyses, and reliability and validity of the scales. Demographic characteristics of the sample and results of the hypotheses tests are presented in tabular and narrative form.

CHAPTER IV

ANALYSIS AND INTERPRETATION OF THE DATA

Introduction

The data analysis was pursued in five interrelated stages. First, it was imperative to examine the extent of missing data on measures of anticipated satisfaction before beginning the actual analysis of relationships between satisfaction and other variables, which constituted the second stage. The third stage was to test the study hypotheses. The next step was constructing statistical techniques for data analysis. Finally, the results were compared with those of similar research.

The Statistical Package for the Social Sciences (SPSSPC+ and SPSSX), the Statistical Analysis System (SAS), and the Harvard Package for Graphics were used in analyzing the data. In this chapter, both quantitative and qualitative statistics are used in reporting the findings.

Statistical tests were employed to assess the reliability of the scale indices. Using the SPSSX, Cronbach alpha was used to determine the reliability of these scales. Validity of the scales was also computed. The Pearson product-moment correlation was used to determine simple correlations between variables. Communalities of items and percentages of their variances were also determined,

using the principal component factor analysis technique. The t-test procedure was also used to determine the two ends of each variable. Cross-tabulation of the six variables used in the study was tested by using the chi-square technique for significant differences.

Reliability and Validity of the Scales

Reliability coefficients provided estimates of the degree to which the scales measured the underlying variable. The parameter reliability coefficients for academic domain satisfaction (nine items) and satisfaction with life as a whole were .74 and .44, respectively, with a scale validity of .86 for the Academic Domain Satisfaction Scale and .66 for the Life Satisfaction Scale. The Religiosity Scale coefficient was .41 reduced to four variables with little difference. Its validity was .64, as shown in Table 4.1. Considering the responses as personal evaluations, the magnitude of the coefficient was fairly accurate. Reliability tables may be found in the Appendix.

Table 4.1.--Parameter reliability coefficients for the three scales used in the study.

Scale Name	Scale Validity	Alpha
Overall Life Satisfaction (3 items)	.66	.44
Academic Domain Satisfaction (9 items)	.86	.74
Religiosity (4 items)	.64	.41

Demographic Data

The related demographic data are summarized and presented in the following tables and narrative.

Age

As shown in Table 4.2, only 8.2% of the respondents were 20 years of age or less. The largest concentration of the sample (26.5%) was 31 to 35 years old. The next largest cluster (22.4%) was 26 to 30 years old. The two groups with the next highest percentages of respondents (14.3% each) were the 21 to 25 and the 36 to 40 year groups. Previous testing of the survey questionnaire indicated that some Muslims consider information about their age to be sensitive. Hence the writer chose to use age ranges rather than specific ages in the questionnaire.

Table 4.2.--Distribution of respondents by age.

Age	Number	Percent	Cumulative Percent
20 and under	4	8.2	8.2
21-25	7	14.3	22.4
26-30	11	22.4	44.9
31-35	13	26.5	71.4
36-40	7	14.3	85.7
41-45	6	12.2	98.0
46 and over	1	2.0	100.0
Total	49	100.0	100.0

The overall age distribution shown in Table 4.2 suggests that the respondents were relatively young; 71.4% of the sample members were under 35 years of age. The mean age was 30.9 years, and there was a 30-year range between the youngest and the oldest members of the sample.

Marital Status

Table 4.3 shows that 59.2% of the respondents were married, and 38.8% were unmarried. None of the respondents was divorced, and one individual (2%) was widowed.

Table 4.3.--Distribution of respondents by marital status.

Marital Status	Number	Percent	Cumulative Percent
Married	29	59.2	59.2
Unmarried	19	38.8	98.0
Divorced	0	--	98.0
Widowed	1	2.0	100.0
Total	49	100.0	100.0

Educational Level

Respondents' educational levels are reported in Table 4.4. The largest group of respondents (36.7%) were studying at the Ph.D. level, and the second largest group (20.4%) were at the master's degree level. About 18% were in the bachelor's degree category, 12.2% in the two-year-college category, and 6.1% each in the high school and "other" categories. These percentages are not in harmony

with the findings of other surveys conducted among non-student Muslim communities such as Detroit and Dearborn, Michigan; Toledo, Ohio; and Chicago, Illinois (Aswad & Abraham, 1983; El-Kholy, 1966; Haddad, 1969, 1983; Wigle, 1974). In these studies the majority of respondents were migrants who had become American citizens; they had considerably lower educational levels than the respondents in the present study.

Table 4.4.--Distribution of respondents by educational level.

Educational Level	Number	Percent	Cumulative Percent
Ph.D. degree	18	36.7	36.7
Master's degree	10	20.4	57.1
Bachelor's degree	9	18.4	75.5
Two-year college	6	12.2	87.8
High school	3	6.1	93.9
Other	3	6.1	100.0
Total	49	100.0	100.0

Length of Residence in
the United States

Slightly more than half of the respondents (51%) had spent fewer than three years in the United States and thus were relatively new to the community (see Table 4.5). About 20% had been in the United States four to six years, and 8.2% for seven to nine years. Slightly more than 20% had lived in the United States ten years or more. The mean length of residence was 4.35 years, and the range was 9.20 years.

Table 4.5.--Distribution of respondents by length of residence in the United States.

Length of Residence	Number	Percent	Cumulative Percent
One year	9	18.4	18.4
1-3 years	16	32.7	51.0
4-6 years	10	20.4	71.4
7-9 years	4	8.2	79.6
10 years and above	10	20.4	100.0
Total	49	100.0	100.0

Birth Order

The distribution of respondents by birth order is shown in Table 4.6. Slightly more than 26% of the respondents were the first born in their families, and 24.5%, the second largest group, were the third born. Slightly more than 18% were sixth or more in the birth order, which is relatively high and an indication that a large percentage of the sample came from large families. In examining the birth-order figures by ethnic background, it was found that 25.9% of the respondents from Arab Muslim countries were sixth or more in the birth order, compared to only 9.1% of those from non-Arab countries.

Number of Children

Table 4.7 shows the number of children of married respondents. Almost 14% of the respondents had no children, and 10.3% had three children. About 24.1% had one, two, or four children. Just one respondent (2%) had five or more children. Although the percentage

of married people in the sample was relatively small (59.2%), the total number of children was 64, with a mean of 3.17.

Table 4.6.--Distribution of respondents by birth order.

Birth Order	Number	Percent	Cumulative Percent
First	13	26.5	26.5
Second	6	12.2	38.8
Third	12	24.5	63.3
Fourth	5	10.2	73.5
Fifth	4	8.2	81.6
Sixth or more	9	18.4	100.0
Total	49	100.0	100.0

Table 4.7.--Distribution of married respondents by number of children.

Number of Children	Number	Percent	Cumulative Percent
None	4	13.8	13.8
One	7	24.1	37.9
Two	7	24.1	62.1
Three	3	10.3	72.4
Four	7	24.1	96.6
Five or more	1	2.0	100.0
Total	29	100.0	100.0

Results of Hypothesis Tests

The findings of the hypothesis tests are reported in this section. The t-test of mean differences was used in carrying out

these analyses. The .05 level of significance was the criterion for rejecting the null hypothesis of no significant difference between groups. It should be recalled that, in rating their satisfaction, respondents used a seven-point scale ranging from extremely dissatisfied (1) to extremely satisfied (7). In the following paragraphs, the hypotheses pertaining to each demographic variable are restated, followed by the results of the data analyses for that variable.

Age

Ho 1: There is no difference in the degree of satisfaction with the past life between older and younger respondents.

Ho 2: There is no difference in the degree of satisfaction with the present life between older and younger respondents.

Ho 3: There is no difference in the expected degree of satisfaction with the future life between older and younger respondents.

Ho 19: There is no difference in the degree of academic satisfaction between older and younger respondents.

For analysis purposes, the age categories were collapsed into two: younger (less than 30 years) and older (30 and above). The relationship between age and life satisfaction was determined by using the Pearson r correlation. The relationship was .27 with a significance level of .05. The relationship between age and academic domain satisfaction was .31, with a significance level of.05.

As shown in Table 4.8, no significant difference was found between the two age groups in terms of satisfaction with past life

or academic satisfaction. Hence Hypotheses 1 and 19 were not rejected. Hypotheses 2 and 3 were rejected because significant differences were found between the groups on present and future life satisfaction. Older respondents were significantly more satisfied with the present and the future than were younger ones. Concerning academic satisfaction, older respondents were more satisfied than younger ones (means = 2.87 and 2.55, respectively), but this difference was not statistically significant.

Table 4.8.--Differences between the mean satisfaction ratings of older and younger respondents.

Satisfaction With:	Mean Ratings Under 30	30 and Above	T	df	Prob.
Past	5.09	4.91	.40	43	NS
Present	4.09	5.48	-3.17*	44	.003
Future	5.14	6.12	-2.52*	43	.016
Academic	2.55	2.87	11.87	25	.07

*Significant at < .05.

NS = Not significant.

Marital Status

Ho 4: There is no difference in the degree of satisfaction with the past life between married and unmarried respondents.

Ho 5: There is no difference in the degree of satisfaction with the present life between married and unmarried respondents.

<u>Ho 6</u>:   There is no difference in the expected degree of satisfaction with the future life between married and unmarried respondents.

<u>Ho 20</u>:   There is no difference in the degree of academic satisfaction between married and unmarried respondents.

A statistically significant difference was found between married and unmarried respondents in terms of satisfaction with the present and the future. Married respondents were significantly more satisfied than their unmarried counterparts. Therefore, Hypotheses 5 and 6 were rejected. As no statistically significant difference was found between the two groups in terms of satisfaction with the past or academic satisfaction, Hypotheses 4 and 20 were not rejected. (See Table 4.9.)

Table 4.9.--Differences between the mean satisfaction ratings of married and unmarried respondents.

Satisfaction With:	Mean Ratings		T	df	Prob.
	Married	Unmarried			
Past	4.85	5.23	- .83	42	NS
Present	5.39	4.05	2.91*	43	.006
Future	5.96	5.12	1.98*	42	.05
Academic	2.77	2.66	.53	24	NS

*Significant at < .05.

NS = Not significant.

<u>Length of Residence in the United States</u>

<u>Ho 7</u>:   There is no difference in the degree of satisfaction with the past life between respondents with a long period of residence and those with a short period of residence in the United States.

Ho 8: There is no difference in the degree of satisfaction with the present life between respondents with a long period of residence and those with a short period of residence in the United States.

Ho 9: There is no difference in the expected degree of satisfaction with the future life between respondents with a long period of residence and those with a short period of residence in the United States.

Ho 21: There is no difference in the degree of academic satisfaction between respondents with a longer period of residence in the United States and those with a shorter period of residence.

For analysis purposes, the response categories for this variable were collapsed into two: less than five years and more than five years in the United States. Hypotheses 7, 8, 9, and 21 were not rejected. No statistically significant difference was found between respondents in the two length-of-residence groups concerning their satisfaction with the past, present, or future, or with academics. (See Table 4.10.)

Table 4.10.--Differences between the mean satisfaction ratings of respondents with shorter residence in the United States and those with longer residence.

Satisfaction With:	Mean Ratings		T	df	Prob.
	< 5 Years	> 5 Years			
Past	5.14	4.54	1.18	43	.24
Present	4.58	5.58	-1.88	44	.06
Future	5.47	6.27	-1.71	43	.09
Academic	2.69	2.92	-1.11	25	.28

Educational Level

> Ho 10: There is no difference in the degree of satisfaction with the past life between respondents with higher educational degrees and those with lower educational degrees.

> Ho 11: There is no difference in the degree of satisfaction with the present life between respondents with higher educational degrees and those with lower educational degrees.

> Ho 12: There is no difference in the expected degree of satisfaction with the future life between respondents with higher educational degrees and those with lower educational degrees.

> Ho 22: There is no difference in the degree of academic satisfaction between respondents with higher educational degrees and those with lower educational degrees.

For analysis purposes, the response categories were collapsed into two: Ph.D. level and non-Ph.D. level. Hypotheses 10, 12, and 22 were not rejected because no significant difference was found between groups on these comparisons. Hypothesis 11 was rejected. Respondents at the Ph.D. level were significantly more satisfied with the expected future life than were their counterparts at the lower educational level. (See Table 4.11.)

Table 4.11.--Differences between the mean satisfaction ratings of respondents at the Ph.D. level and those at the non-Ph.D. level.

Satisfaction With:	Mean Ratings Ph.D.	Non-Ph.D.	T	df	Prob.
Past	4.88	5.07	- .41	43	NS
Present	5.55	4.39	2.51*	44	.01
Future	5.76	5.60	.37	43	NS
Academic	2.58	2.83	-1.38	25	.17

*Significant at < .05.

NS = Not significant

Number of Children

Ho 13: There is no difference in the degree of satisfaction with the past life between respondents with a large number of children and those with a small number of children.

Ho 14: There is no difference in the degree of satisfaction with the present life between respondents with a large number of children and those with a small number of children.

Ho 15: There is no difference in the expected degree of satisfaction with the future life between respondents with a large number of children and those with a small number of children.

Ho 23: There is no difference in the degree of academic satisfaction between respondents with a large number of children and those with a small number of children.

For analysis purposes, the response categories were collapsed into two groups: less than two children and more than two children. Respondents with less than two children were significantly more satisfied with the past life than were those with more than two children. Therefore, Hypothesis 13 was rejected. Because no statistically significant difference was found between groups on present, future, or academic satisfaction, Hypotheses 14, 15, and 23 were not rejected. (See Table 4.12.)

Table 4.12.--Differences between the mean satisfaction ratings of respondents with less than two children and those with more than two children.

Satisfaction With:	Mean Ratings < 2 Children	> 2 Children	T	df	Prob.
Past	5.33	4.00	2.54*	26	.01
Present	5.27	5.30	-.04	26	NS
Future	4.94	5.90	-.09	26	NS
Academic	2.80	2.70	-.39	18	NS

*Significant at < .05.

NS = Not significant.

Ethnic Background

Ho 16: There is no difference in the degree of satisfaction with the past life between Arab and non-Arab Muslim respondents.

Ho 17: There is no difference in the degree of satisfaction with the present life between Arab and non-Arab Muslim respondents.

Ho 18: There is no difference in the expected degree of satisfaction with the future life between Arab and non-Arab Muslim respondents.

Ho 24: There is no difference in the degree of academic satisfaction between Arab and non-Arab respondents.

Hypotheses 16, 17, 18, and 24 were not rejected. No statistically significant difference was found between Arab and non-Arab respondents concerning their satisfaction with past, present, or future life, or their academic satisfaction. (See Table 4.13.)

Table 4.13.--Differences between the mean satisfaction ratings of
Arab and non-Arab respondents.

Satisfaction With:	Mean Ratings		T	df	Prob.
	Arab	Non-Arab			
Past	4.72	5.36	-1.45	43	NS
Present	4.80	4.90	- .19	44	NS
Future	5.76	5.55	.50	43	NS
Academic	2.72	2.76	- .20	25	NS

NS = Not significant.

Academic Domain Measures

The respondents were asked to evaluate their satisfaction with nine items in the academic domain, using a five-point scale ranging from poor (1) to very good (5). The domains used in the study are listed in Table 4.14. Along with the overall distribution of responses for each item, the average mean ratings for the items are included. The mean rating for academic domain satisfaction was 2.72. The highest mean rating (3.00) was for satisfaction with one's courses, and the lowest mean rating (1.95) was for satisfaction with mass media.

Table 4.14.--Means and distributions for the entire sample on the Academic Domain Satisfaction measure.

	Very Good	Good	Don't Know	Fair	Poor	Total	Rating	N
DOMAIN I								
Other Muslims	8.2%	53.1%	10.2%	24.5%	4.1%	100%	2.73	44
Cond. for Studying	16.3	36.7	12.2	24.5	10.2	100	2.67	43
Shopping	10.2	36.7	6.1	34.7	12.2	100	2.48	46
DOMAIN II								
Adminis.	8.2	44.9	22.4	18.4	6.1	100	2.71	38
Professors	10.2	36.7	18.4	26.5	8.2	100	2.60	40
Advisor	22.4	34.7	14.3	16.3	12.2	100	2.78	42
DOMAIN III								
Mass media	6.1	24.5	8.2	20.4	40.8	100	1.95	45
Eng. lang.	22.4	40.8	8.2	24.5	4.1	100	2.89	45
Courses	26.5	38.8	12.2	18.4	4.1	100	3.00	43

Table 4.15 shows correlations between the items of academic domain satisfaction. Correlations between satisfaction with professors and satisfaction with advisor ($r = .63$) and between satisfaction with professors and satisfaction with courses ($r = .61$) were statistically significant at the .001 alpha level. Satisfaction with one's courses was correlated with satisfaction with conditions for studying ($r = .62$), again at the .001 level of significance.

Table 4.15.--Correlations between nine subdomains of academic domain satisfaction.

Sub-domain	Subdomain								
	1	2	3	4	5	6	7	8	9
1	1.00	.46*	.26	.56*	.04	.30	.15	-.09	.25
2		1.00	.05	.63**	.15	.61**	.41	.24	.08
3			1.00	-.05	-.04	.12	-.11	-.33	.46*
4				1.00	.12	.51*	.14	.20	.24
5					1.00	.62**	.25	.26	.26
6						1.00	.46*	.29	.26
7							1.00	.44*	.17
8								1.00	.12
9									1.00

Key: Subdomain 1 = Satisfaction with other Muslims
 Subdomain 2 = Satisfaction with professors
 Subdomain 3 = Satisfaction with administrators
 Subdomain 4 = Satisfaction with advisor
 Subdomain 5 = Satisfaction with conditions for studying
 Subdomain 6 = Satisfaction with courses
 Subdomain 7 = Satisfaction with English language
 Subdomain 8 = Satisfaction with mass media
 Subdomain 9 = Satisfaction with shopping

*Significant at the .01 level.

**Significant at the .001 level.

At the .01 level, significant correlations were noted between satisfaction with other Muslims and satisfaction with professors (r = .46) and with the advisor (r = .56). Satisfaction with administrators was significantly correlated with satisfaction with shopping (r = .46), and satisfaction with the English language was significant correlated with satisfaction with the mass media (r = .44).

Life Satisfaction

The life satisfaction of Muslim organization members for the three time periods was examined according to their ethnic background. For purposes of this comparison, the sample was divided into two groups: Arab and non-Arab Muslims. An attempt was made to determine whether satisfaction among the community members was related to whether as a religious group they believed in Al-Qadar (fate) or Al-Qadha'a, the divine decree according to which being satisfied or not is already determined.

Using the Life Satisfaction Scale ladder ranging from extremely dissatisfied (1) through neither dissatisfied nor satisfied (4) to extremely satisfied (7), respondents rated their satisfaction with the past and present life and expected satisfaction with the future life. (See Tables 4.16, 4.17, and 4.18, respectively).

Table 4.16.--Respondents' ratings of satisfaction with the past life (N = 49).

Rating	Number	Percent
Extremely dissatisfied	1	2.0
Very dissatisfied	2	4.1
Dissatisfied	6	12.2
Neither satisfied nor dissatisfied	22	4.1
Satisfied	16	32.7
Very satisfied	12	24.5
Extremely satisfied	6	12.2
No response	4	8.2
Total	49	100.0

Mean = 5.0   St. Dev. = 1.345   Minimum = 1.0   Maximum = 7.0

Table 4.17.--Respondents' ratings of satisfaction with the present life (N = 49).

Rating	Number	Percent
Extremely dissatisfied	3	6.1
Very dissatisfied	1	2.0
Dissatisfied	6	12.2
Neither satisfied nor dissatisfied	3	6.1
Satisfied	16	32.7
Very satisfied	11	22.4
Extremely satisfied	6	12.2
No response	3	6.1
Total	49	100.0

Mean = 4.848   St. Dev. = 1.619   Minimum = 1.0   Maximum = 7.0

Table 4.18.--Respondents' ratings of expected satisfaction with the future life (N = 49).

Rating	Number	Percent
Extremely dissatisfied	1	2.0
Dissatisfied	1	2.0
Neither satisfied nor dissatisfied	8	16.3
Satisfied	7	14.3
Very satisfied	12	24.5
Extremely satisfied	16	32.7
No response	4	8.2
Total	49	100.0

Mean = 5.667   St. Dev. = 1.382   Minimum = 1.0   Maximum = 7.0

The means and standard deviations of life satisfaction for the entire sample are shown in Table 4.19. For the total sample the

mean ratings were 5.00, 4.84, and 5.66 for past, present, and future life satisfaction, respectively.

Table 4.19.--Means and standard deviations for the entire sample's life satisfaction for the three time periods.

Time Period	Mean	Std. Dev.
Past	5.00	1.47
Present	4.84	1.69
Future	5.66	1.38

Ethnicity Cross-Tabulations

Ethnicity and Demographic Characteristics

Reactions to the pretest questionnaire indicated the sensitivity of some respondents to the question regarding their country of origin or nationality. Such sensitivity might have been related to the respondents' perceived need for secrecy or the confidentiality of the information collected. The question was therefore reformulated for the study instrument so that respondents could choose either Arab or non-Arab Muslim ethnic background without being more specific. Arab Muslims comprised 55.1% of the sample, and non-Arab Muslims comprised 44.9% of the sample.

In this section, the ethnic background of the sample is examined in terms of the respondents' demographic characteristics. Results of cross-tabulations of the respondents' ethnicity by their age, marital status, number of children, educational level, and length of stay in the United States are shown in Tables 4.20 through

4.24, respectively. No statistically significant difference was found between respondents in the two ethnic groups in terms of their demographic characteristics.

Table 4.20.--Cross-tabulation of respondents' ethnicity by age.

Age	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
20 years and under	11.1%	4.5%
21-25	14.8	13.6
26-30	18.5	27.3
31-35	29.6	22.7
36-40	11.1	18.2
41-45	14.8	9.1
46 and above	0	4.5

Table 4.21.--Cross-tabulation of respondents' ethnicity by marital status.

Marital Status	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Married	59.3%	59.1%
Unmarried	40.7	36.4
Divorced	0	0
Widowed	0	4.5

Table 4.22.--Cross-tabulation of respondents' ethnicity by number
of children.

Number of Children	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
None	18.8%	7.7%
One	31.3	15.4
Two	12.5	38.5
Three	6.3	15.4
four	25.0	23.1
Five or more	6.3	0

Table 4.23.--Cross-tabulation of respondents' ethnicity by educa-
tional level.

Educational level	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Ph.D. degree	40.7%	31.8%
Master's degree	11.1	31.8
Bachelor's degree	18.5	18.2
Two-year college	14.8	9.1
High school	7.4	4.5
Other	7.4	4.5

Table 4.24.--Cross-tabulation of respondents' ethnicity by length of residence in the United States.

Length of Residence	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Less than 1 year	14.8%	22.7%
1-3 years	37.0	27.3
4-6 years	25.9	13.6
7-9 years	11.1	4.5
10 years or more	11.1	31.8

Ethnicity and Acceptance of Innovative Ideas

Tables 4.25 and 4.26 show the results of cross-tabulations of the respondents' ethnicity and their agreement with innovative ideas regarding religious practice. These ideas concerned acceptance of performing the Friday prayer twice (Table 4.25) and establishing a Muslim club near the mosque (Table 4.26). A statistically significant difference (.05 level) was found between Arab and Non-Arab Muslims concerning the idea of establishing a Muslim club. Significantly more non-Arab than Arab Muslims strongly agreed with this idea. (The cross-tabulation of innovation by ethnicity is shown graphically in Figure 4.1.)
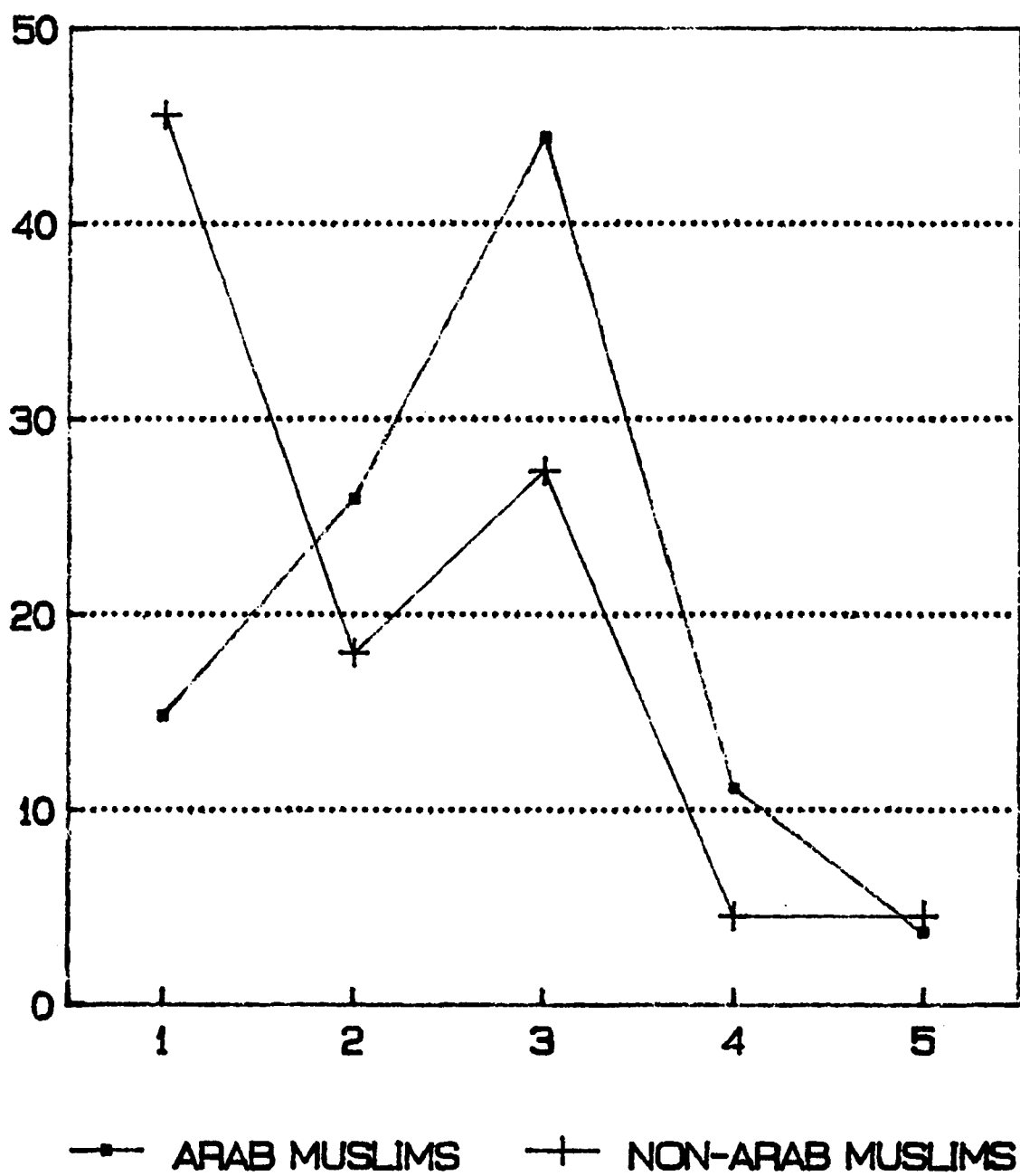
Figure 4.1.--Muslim innovation by ethnicity.

Table 4.25.--Cross-tabulation of respondents' ethnicity by
acceptance of the Friday prayer idea.

Level of Agreement	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Strongly agree	14.8%	31.8%
Agree	22.2	22.7
Don't know	14.8	13.6
Disagree	22.2	4.5
Strongly disagree	25.9	27.3

Table 4.26.--Cross-tabulation of respondents' ethnicity by accept-
ance of idea of establishing a Muslim club.

Level of Agreement	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Strongly agree	22.2%	63.6%
Agree	40.7	18.2
Don't know	14.8	9.1
Disagree	11.1	0
Strongly disagree	11.1	9.1

Ethnicity and Participation

The results of the cross-tabulation of respondents' participation in Islamic Center activities (other than prayer) and their ethnicity are shown in Table 4.27 and Figure 4.2. No significant difference was found between the two groups in terms of their participation in Center activities.
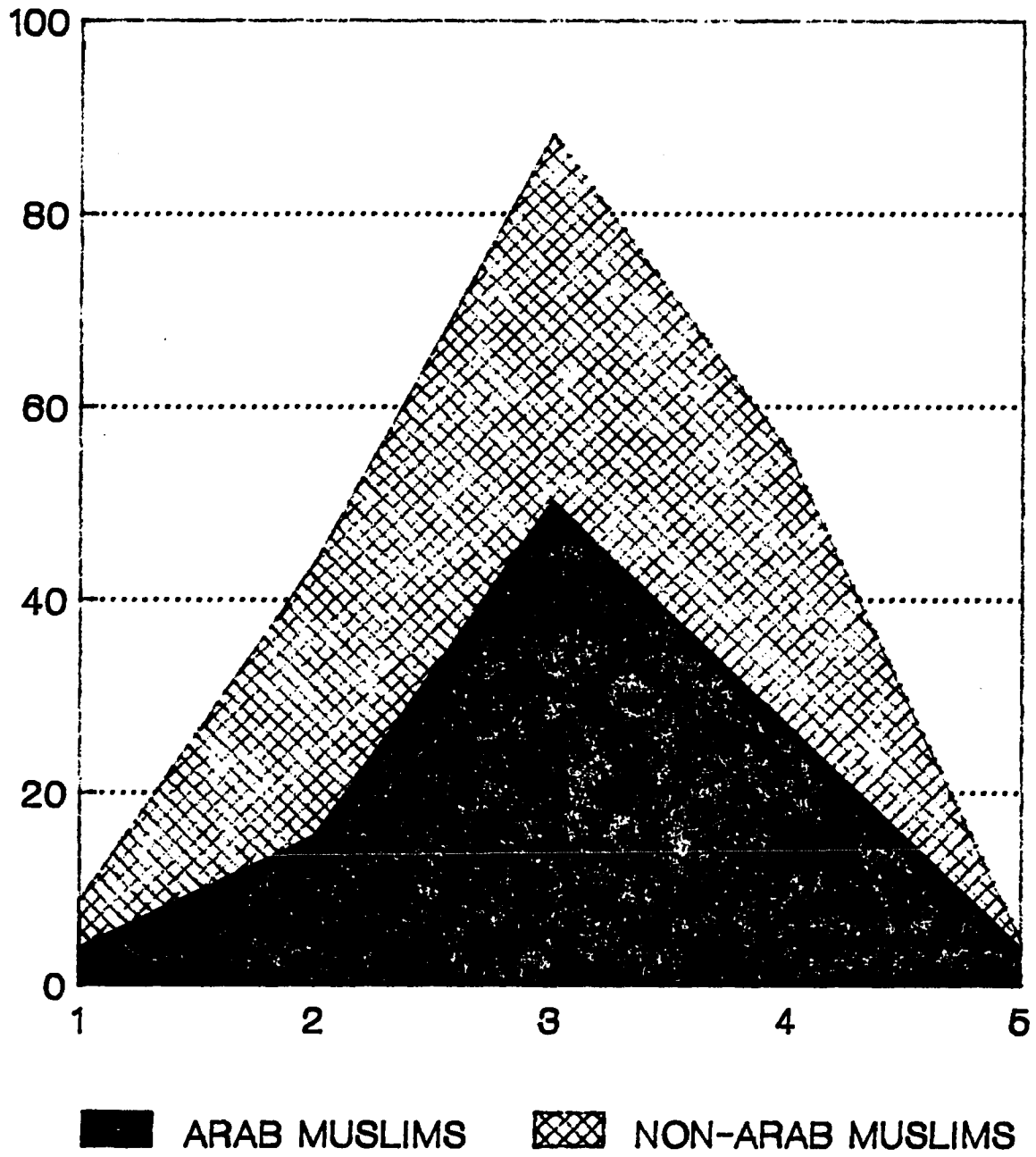
Figure 4.2.--Muslim participation by ethnicity.

Table 4.27.--Cross-tabulation of respondents' ethnicity by partici-
pation in Islamic Center activities other than prayer.

Frequency of Participation	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Not at all	14.8%	0 %
1-3 times	37.0	59.1
4-6 times	29.6	36.4
7 or more times	18.5	4.5

Ethnicity and Life Satisfaction

Results of the cross-tabulations of respondents' ethnic back-
ground and their life satisfaction--past, present, and future--are
shown in Tables 4.28 through 4.30 and Figures 4.3 through 4.5,
respectively. None of these comparisons showed a statistically
significant difference (at the .05 level) between the two groups in
terms of their life satisfaction.

Table 4.28.--Cross-tabulation of respondents' ethnicity by satisfac-
tion with their past life.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Extremely satisfied	3.8%	26.3%
Very satisfied	34.6	15.8
Satisfied	34.6	36.8
Neither satisfied nor dissatisfied	0	10.5
Dissatisfied	15.4	10.5
Very dissatisfied	7.7	0
Extremely dissatisfied	3.8	0
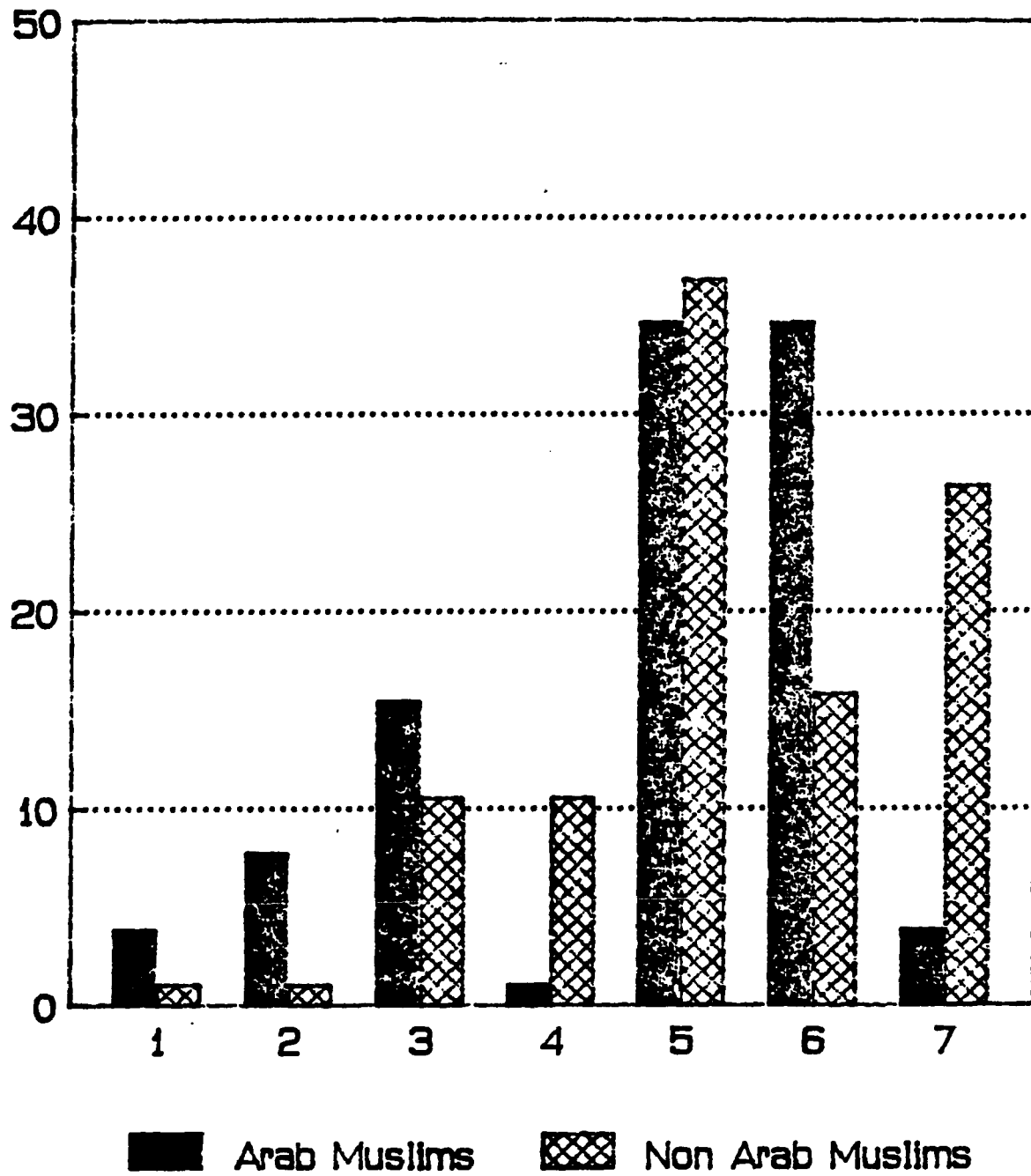
Figure 4.3.--Muslim past satisfaction by ethnicity.
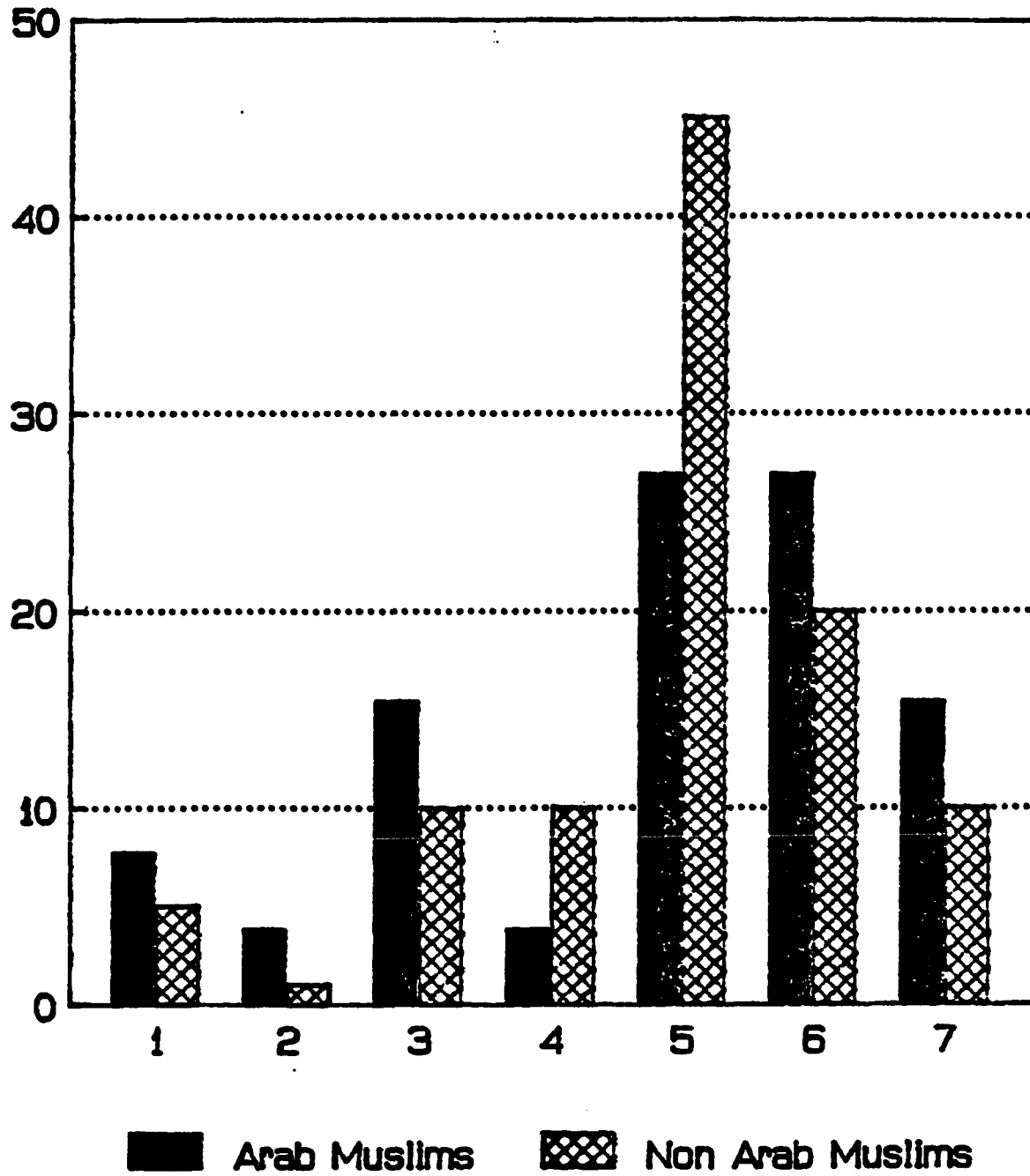
Figure 4.4.--Muslim present satisfaction by ethnicity.
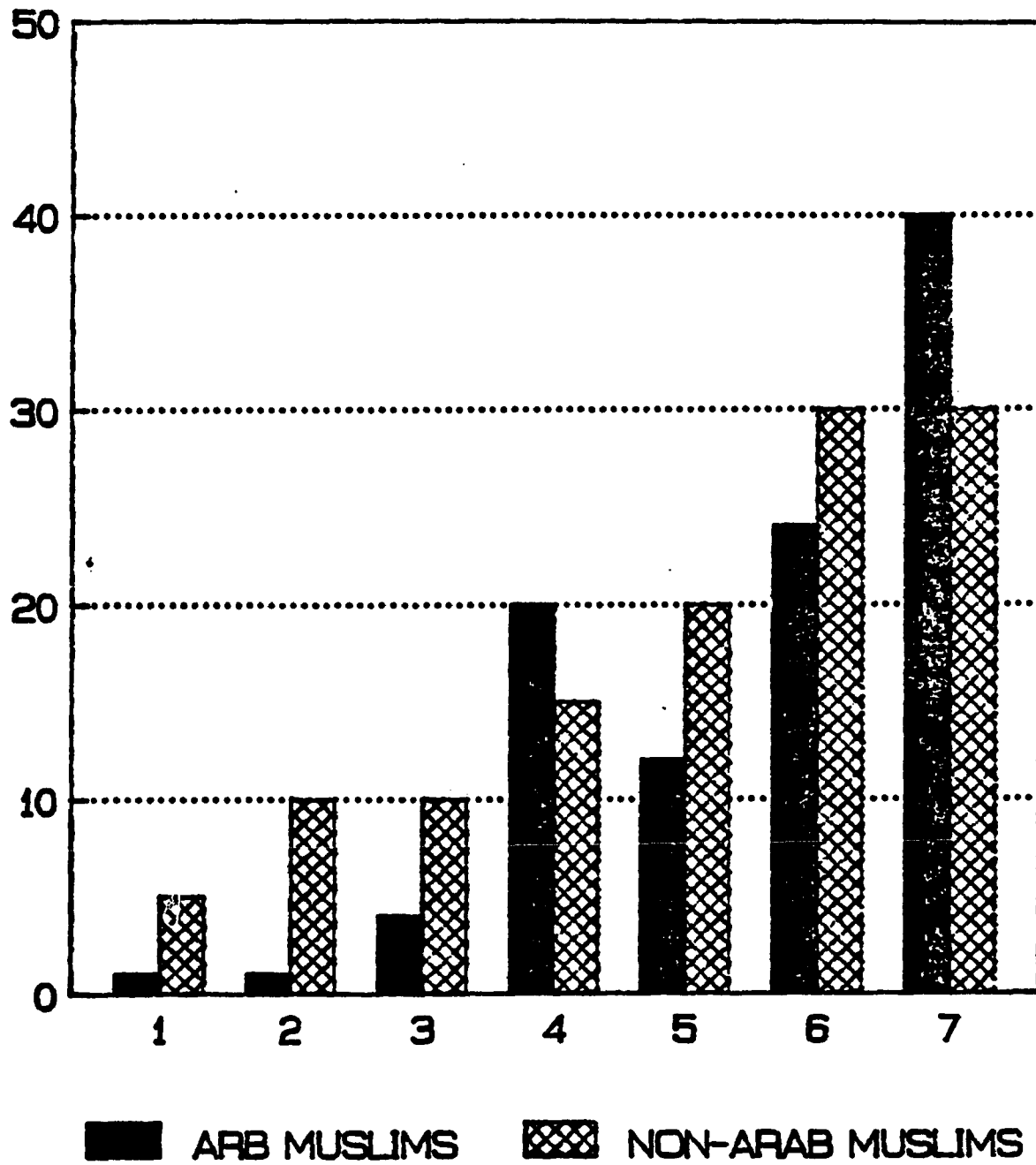
Figure 4.5.--Muslim future satisfaction by ethnicity.

Table 4.29.--Cross-tabulation of respondents' ethnicity by satis-
faction with their present life.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Extremely satisfied	15.4%	10.0%
Very satisfied	26.9	20.0
Satisfied	26.9	45.0
Neither satisfied nor dissatisfied	3.8	10.0
Dissatisfied	15.4	10.0
Very dissatisfied	3.8	0
Extremely dissatisfied	7.7	5.0

Table 4.30.--Cross-tabulation of respondents' ethnicity by expected
satisfaction with their future life.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Extremely satisfied	40.0%	30.0%
Very satisfied	24.0	30.0
Satisfied	12.0	20.0
Neither satisfied nor dissatisfied	20.0	15.0
Dissatisfied	4.0	0
Very dissatisfied	0	0
Extremely dissatisfied	0	5.0

Ethnicity and Academic Domain

Statistically significant differences (.05 level) were found between Arab and non-Arab Muslims regarding their satisfaction with two of the nine academic subdomains. These were satisfaction with professors and satisfaction with the mass media (Tables 4.31 and 4.32 and Figures 4.6 and 4.7, respectively). The difference between Arab and non-Arab Muslims in terms of their satisfaction with the English language approached significance at the .06 level. (See Table 4.33 and Figure 4.8.)

Tables and figures for the cross-tabulations that were not significant may be found in the Appendix.

Table 4.31.--Cross-tabulation of ethnicity by satisfaction with professors.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Poor	20.0%	0 %
Fair	29.0	35.0
Don't know	2.0	1.0
Good	29.0	59.0
Very good	20.0	5.0
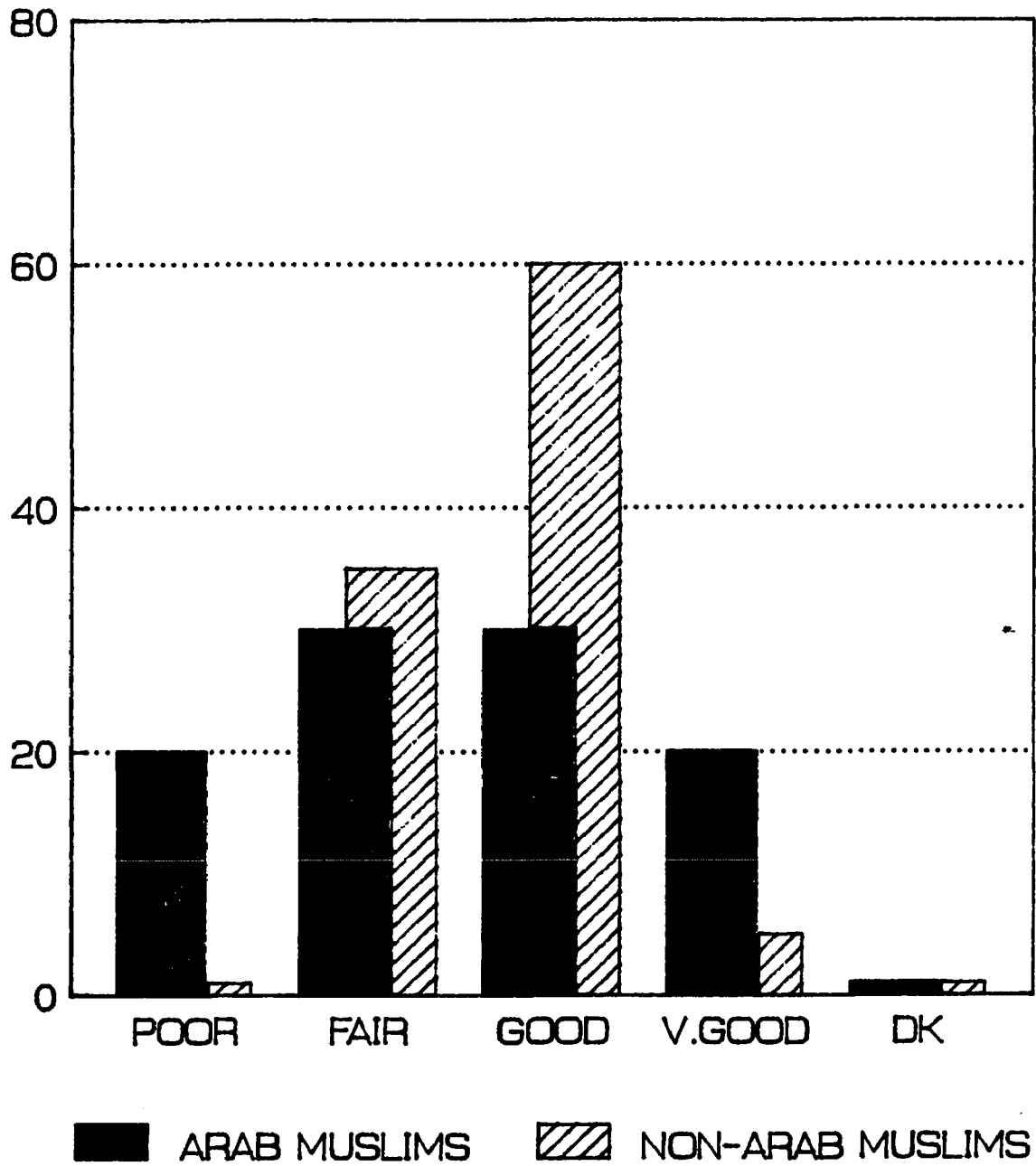
Figure 4.6.--Satisfaction with professors by ethnicity.
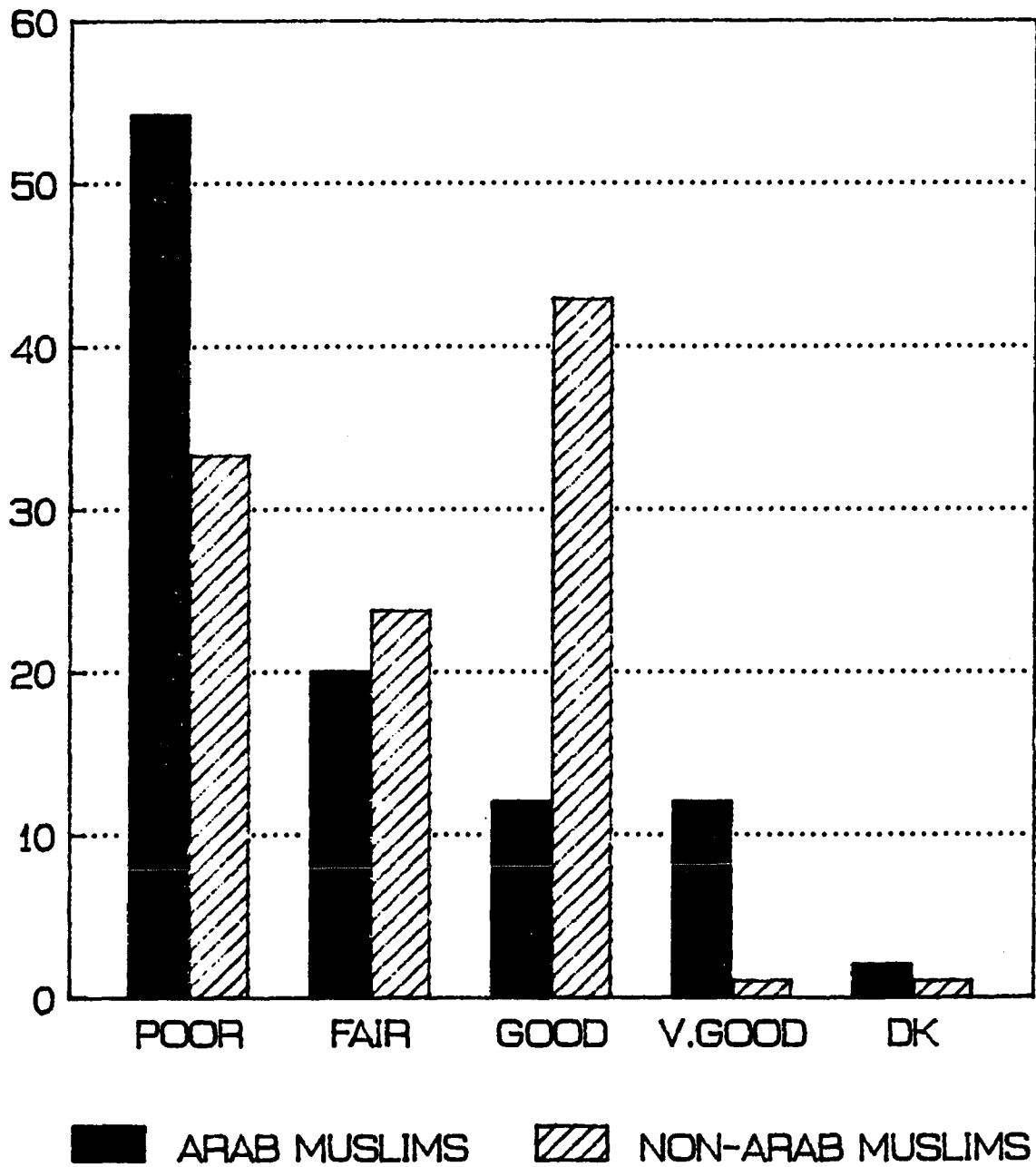
Figure 4.7.--Satisfaction with mass media by ethnicity.
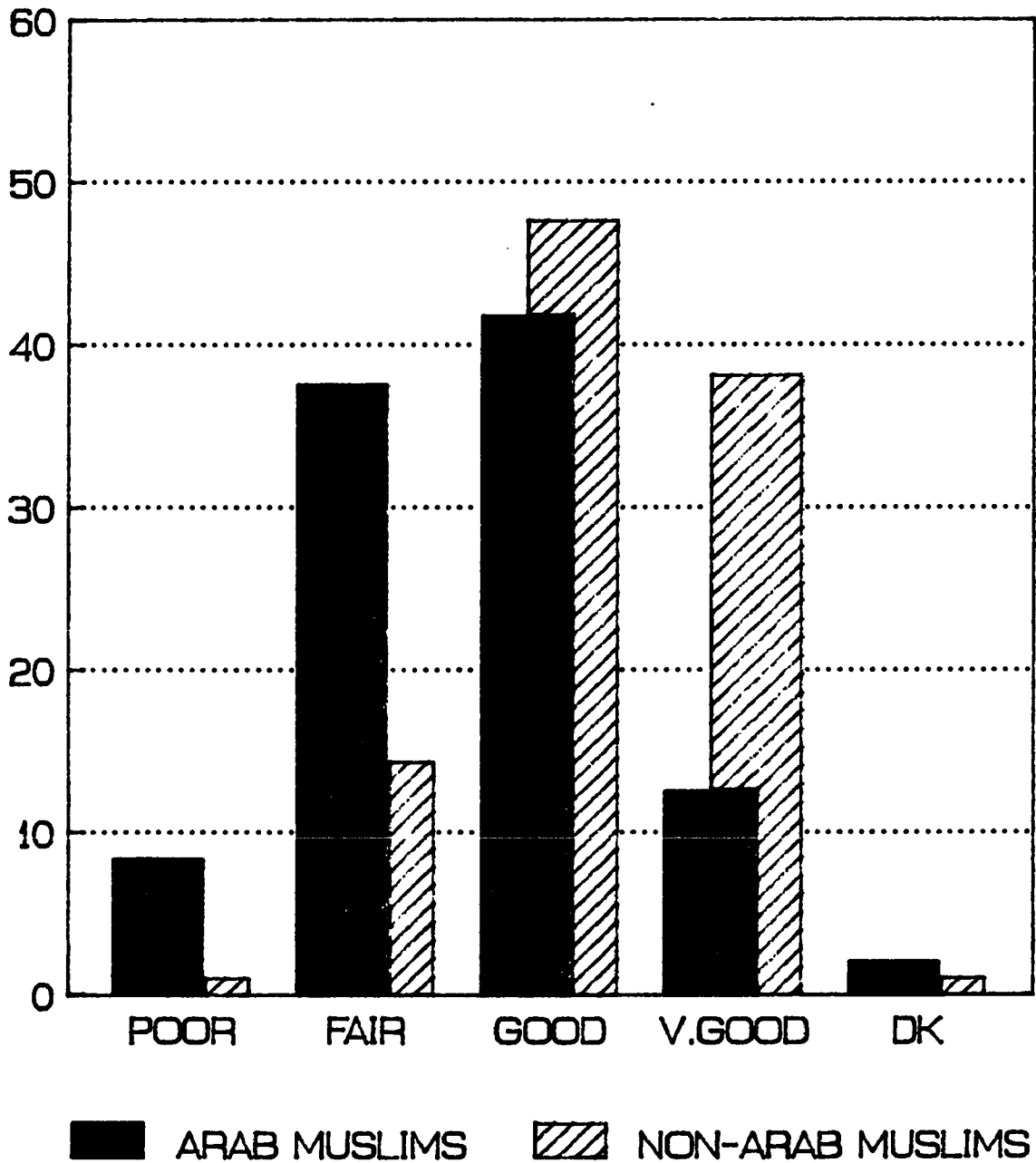
Figure 4.8.--Satisfaction with the English language by ethnicity.

Table 4.32.--Cross-tabulation of ethnicity by satisfaction with the mass media.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Poor	54.2%	33.3%
Fair	17.8	23.8
Don't know	3.0	2.0
Good	12.5	40.9
Very good	12.5	0

Table 4.33.--Cross-tabulation of ethnicity by satisfaction with the English language.

Degree of Satisfaction	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Poor	8.3%	0 %
Fair	36.5	14.3
Don't know	1.0	0
Good	41.7	47.6
Very good	12.5	38.1

Additional Analyses

Correlation Analyses

The multiple correlation coefficient (R) and its square, the coefficient of determination (R^2), refer to the proportion of the sum of the deviations from the mean of the exogenous variable that

can be accounted for by the endogenous variables. It would be explained in terms of error of estimate reduction and can be interpreted statistically as a measure of success to estimate the dependent variable using regression equations. The variation in the dependent variable (Y) may be described by R or by its square, R^2.

The partial correlation coefficient reflects the holding constant of one independent variable. For example, the correlation between Variable 1 and Variable 2 (r12) can yield different numbers because of the heterogeneity of the third variable. If the third variable is unrelated to 1 or 2, the partial correlation will equal r12. In case of a different sign (negative/positive) for r13, r23 on one hand and r12 on the other, partialling out the third variable will increase the correlation r12.

Tables 4.34 and 4.35 show the partial correlation coefficients for the study variables. The zero-order partial correlation was computed for life satisfaction, academic satisfaction, and the demographic variables: age, marital status, educational level, number of children, length of residence in the United States, and ethnic background.

Table 4.34.--Partial correlation coefficients: zero-order partials
(N = 18).

Variable	Variable						
	2	3	4	5	6	7	8
1	.38 p=.04	.01 p=.48	-.17 p=.23	.15 p=.25	-.23 p=.15	-.25 p=.14	-.03 p=.44
2	1.00	.26 p=.13	-.04 p=.41	-.31 p=.08	.03 p=.44	.22 p=.16	.05 p=.40
3		1.00	-.26 p=.13	.07 p=.37	.65 p=.001	.39 p=.04	.32 p=.08
4			1.00	.41 p=.03	-.30 p=.09	.38 p=.04	.20 p=.19
5				1.00	.36 p=.05	-.08 p=.35	-.04 p=.43
6					1.00	.29 p=.10	.28 p=.11
7						1.00	.26 p=.12
8							1.00

Key: Variable 1 = Total life satisfaction
      Variable 2 = Domain satisfaction
      Variable 3 = Age
      Variable 4 = Marital status
      Variable 5 = Educational level
      Variable 6 = Number of children
      Variable 7 = Length of stay in the United States
      Variable 8 = Ethnic background

Table 4.35.--Pearson correlation coefficients for life satisfaction and academic domain satisfaction with the demographic variables.

	Demographic Variable				
	Age	Marital Status	No. of Children	Length of Stay	Educ. Level
Total life satisfaction	.2755 N=44 p=.135	-.2650 N=44 p=.041	.0287 N=28 p=.442	.1506 N=44 p=.165	.1516 N=44 p=.163
Domain satisfaction	.3101 N=27 p=.058	-.0957 N=27 p=.317	.0308 N=20 p=.449	.2551 N=27 p=.100	-.0762 N=27 p=.353

Principal Components Analysis

Principal components analysis of the correlation between the nine academic subdomains revealed that the first principal component explained 31.5% of the total variance of the nine items, and the first three components explained 59.9% of the variance. Following varimax rotation of these three components, five of the items had loadings on one factor in the range from .36 to .80, whereas satisfaction with media and satisfaction with shopping had the lowest loadings (-.07 and .01, respectively). Table 4.36 shows the communalities and percentages of variance for the nine academic subdomains.

Table 4.36.--Factor communalities, eigenvalues, and percentages of variance for the nine academic subdomains.

Subdomain	Communality	Eigenvalue	Percent of Variance	Cumulative Percent
1	.67	2.83	31.5	31.5
2	.73	1.42	15.8	47.3
3	.83	1.13	12.6	59.9
4	.65	1.01	11.2	71.2
5	.74	.76	8.5	79.7
6	.68	.71	7.9	87.6
7	.72	.56	6.3	94.0
8	.61	.36	4.0	98.0
9	.73	.18	2.0	100.0

Key: Subdomain 1 = Satisfaction with other Muslims
     Subdomain 2 = Satisfaction with professors
     Subdomain 3 = Satisfaction with administrators
     Subdomain 4 = Satisfaction with advisor
     Subdomain 5 = Satisfaction with conditions for studying
     Subdomain 6 = Satisfaction with courses
     Subdomain 7 = Satisfaction with English language
     Subdomain 8 = Satisfaction with mass media
     Subdomain 9 = Satisfaction with shopping

Summary

This chapter contained the results of the data analyses performed in this research. Included were the reliability and validity scores for the scales used in the study, the demographic characteristics of the sample, and the results of the hypotheses tests.

CHAPTER V

THE CASE STUDY

Introduction

This chapter begins with a discussion of various approaches to studying communities and an examination of the analytic scheme and methodology used in the case study for this research. Procedural problems encountered in the investigation are discussed, and the field method is described. Finally, the data gleaned from the case study are discussed.

Approaches to Studying Communities

Throughout history, community studies have been implicitly holistic, from the ancient Greeks, through Ibn Khaldun and Tonnies, to Wirth, Redfield, Miller, and Sanders in contemporary times. Although the issue of order has stimulated many writers to study communities, Redfield (1922), Durkheim (1965), and Nisbet (1953) emphasized the moral cohesion among community members and the relationships between the structure of such communities and the functions of their people and institutions. Approaches used by the above-mentioned theorists have also been used in contemporary interdisciplinary areas, such as political, economic, and social systems on both the micro-and macro-system levels.

The literature on communities evidenced increasing interest in social, medical, and religious services (Fernandez & Kulik, 1981; Gouldner, 1965; Michalos, 1980; Miller, 1953; Redfield, 1955; Wilson, 1962). The literature also revealed an interest among researchers in the concept of organization and community. Yet these interests have not always taken the same form. The following classification is an attempt to set forth various approaches to conducting community studies. In this section, some of the approaches found in Miller (1953) and Sanders (1966) are discussed.

Miller pointed out that four approaches are usually employed in community research: the ethnographic approach, the analytic approach, the community-stability approach, and the applied approach. Sanders also pinpointed four approaches, following Wirth's (1938) means of studying urban communities. These approaches were viewing the community as a spatial unit (ecological approach), as a way of life (ethnographic approach), as a social system (sociological approach), and finally as a place to live (qualitative approach). The ethnographic and sociological approaches are discussed in the following paragraphs, along with a synthesis of the two approaches, as they were most applicable to the purposes of the present study.

The Ethnographic Approach

The ethnographic approach is an investigatory type of research focusing on the study of small groups. Its purpose is to describe the major aspects of such groups. Ethnographic studies often entail

less quantitative and more qualitative data analysis. Famous works using the ethnographic approach are the Middletown (Lynd & Lynd, 1929) and Plainville studies, Redfield's (1941, 1955) folk culture project, and investigations of minority groups (Arensberg, 1965; Yang, 1945).

The Social System Approach

The social system approach views the community as a whole. According to this approach, the community comprises interdependent elements from the micro and macro levels of organizations, according to the external (environmental) and internal powers involved in such systems (Homans, 1950; Parito, 1966; Parsons, 1951). The stability of a system depends on the equilibrium of both the system and its subsystems. Parsons and Homans concurred with Parito's notion of the total social system as a combination of both internal and external subsystems. Homans' and Parsons' theories were discussed more fully in Chapter II of this dissertation.

Synthesis of the Ethnographic and Social System Approaches

The frame of reference of this study was the ethnographic and social system approaches. In combining the two approaches, the writer attempted to describe the sample in terms of their age, marital status, ethnic background, length of residence in the United States, and sponsoring agency, as well as their group values, customs, norms, and sentiments.

The group is influenced by the interplay of both external and internal subsystems; it is conditioned by the environment and reflects the sentiments formed by group members toward one another in the course of their lives together. The internal subsystem is represented by the interactions of members in the mosque and the extended interactions among members through visitations and activities other than those related to group membership (Homans, 1950). Figure 5.1 is a systems model of the interaction among Muslim organization members.

EXTERNAL SUBSYSTEM

INTERNAL SUBSYSTEM

Mosque
Religious circles
Lectures
Group ─────────→ Picnics
Members Social gatherings
Parties
Conferences
Camps

INPUT OUTPUT

Visitations
Kinship relationships
Social relationships

ENVIRONMENT
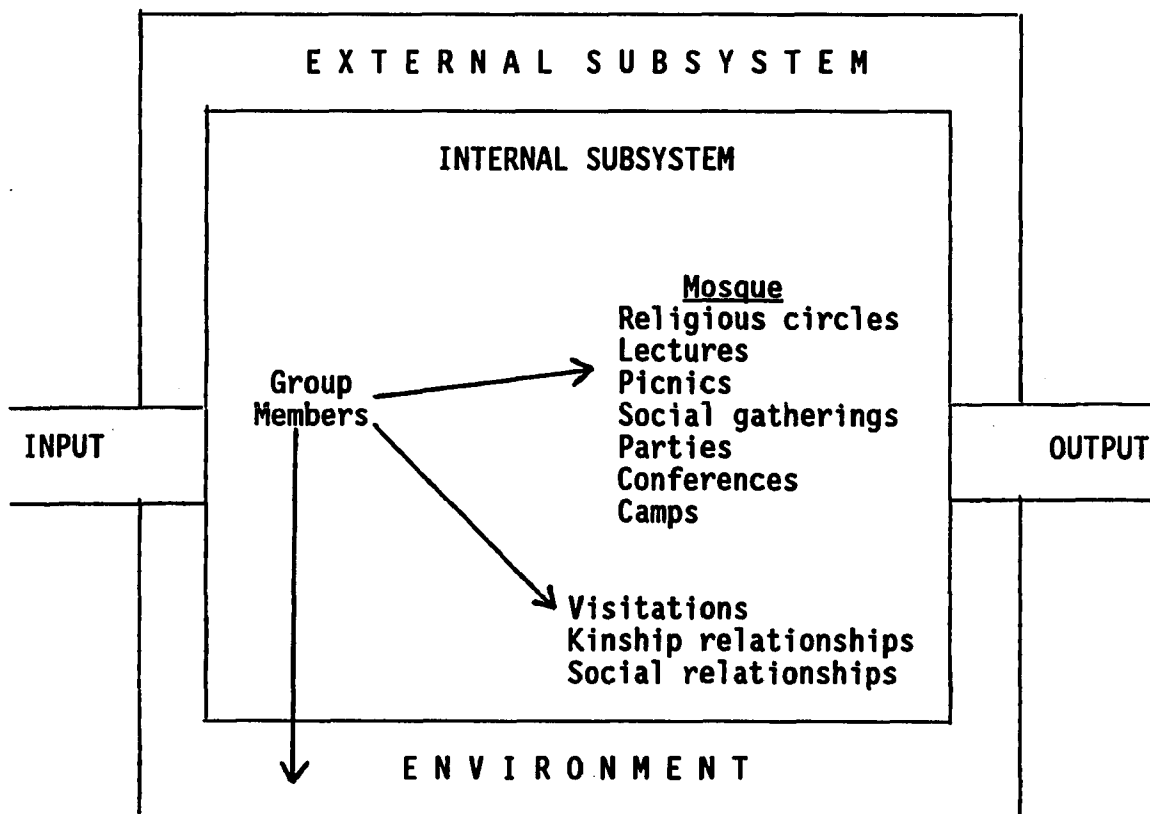
Figure 5.1.--System model of Muslim interaction.

Analytic Scheme of the Study

One of the basic obstacles in studying religious groups is the lack of a theoretically sound framework. This obstacle is inherent in the study of subjective phenomena in the social sciences (Andrews, 1986; Cantril, 1965; Glock, 1959). Another obstacle is devising a framework with which to synthesize the major variables used in a study. In the absence of applicable inductive or deductive propositions, and because existing models did not suit the purpose of this study, the researcher saw two alternatives in formulating a theoretical framework for the study. One alternative was to combine various frameworks into one model. The second possibility was to develop an ad hoc model that would include the study variables. One drawback to the latter alternative was the problem of data "fit" to the study hypotheses, as an applicable scheme was desired to suit future studies. Thus, the writer chose the first alternative by combining both theoretical and empirical frameworks in one model, along the lines of social-system and ethnographic approaches.

Studying Muslim community or organization members requires an appropriate approach with a unique treatment that may distinguish such a group according to its rules (verily, believers are brothers), bearing in mind the folk-culture characteristics shared by the members. The model designed for this research was intended to serve the purpose of the study, which can be categorized as formulative (Selltiz, 1959) or exploratory research. Using such an

approach is unlikely to isolate this study from previous or succeeding investigations of subjective phenomena.

Islamic Customs, Traditions, and Values

The internal subsystem of the group under study is controlled and distinguished by cultural as well as Islamic customs, traditions, mores and values. In this section, some of these characteristics are explained to elucidate the responses of the group members who participated in this study.

A custom is a folkway or a behavior pattern; it is something people do. Customs pertain to the group rather than the individual (Warren, 1963).

Some customs are sacred and must be dealt with carefully and perfectly (Sumner, 1906). Muslim prayer practices involve steps and ways of behavior. For example, to be prepared for a prayer, a Muslim should be psychologically and physically ready, full of faith and purity. To achieve physical purity, Muslims must perform ablutions, without which they are not legally prepared for prayer. The psychological preparation begins when ablution takes place by remembering Allah and mentioning His names and asking Him for forgiveness. This practice is performed until the prayer is over. The prayer itself must be performed in a special way by all Muslims as it was performed by the Prophet, with specific utterings. Muslims reject any change in such sacred practices. Sometimes Muslims repeat their prayer if they doubt whether the prayer was performed correctly by a nontraditional Imam, i.e., if he omitted

some of the traditional practices, as the prayer should be in conformity with the tradition.

Customs and mores are traditional in that they have been handed down from preceding generations by word of mouth and by example. Traditions such as Eid El Adha and Eid El Fitr, hospitality for newcomers, are more than a set of customs or behavior patterns; they also involve an explanation of why these traditions are important and must be preserved. One must not only observe what people do, but also listen to their explanations for their behavior, to understand the richness of Muslim life for individuals as well as organization members.

Values are those qualities the group considers good and therefore to be sought. By implication, then, the opposites of these values are bad and consequently to be rejected. Muslim beliefs and values were explained in Chapter II of this dissertation.

The Islamic customs and value orientations discussed in these pages are preached daily by parents, religious Imams, and friends. Sentiments, norms, and activities shape the group members in their interaction, as Homans (1950) discovered and on which he built his generalizations. Specific Muslim values and customs are now described to help the reader understand the community under study. Included are Muslim customs concerning hospitality and generosity; companions, friends, and neighbors; handshaking, embracing, and kissing; sneezing and yawning; naming; and the basis of honor and respect.

Hospitality and Generosity

Muslims (especially Arab Muslims) are known for their hospitable treatment of guests. This is emphasized in Muslim tradition, where the Prophet said that "Whoever believes in Allah and the Last Day shall entertain his guest, and his trouble is for one day and one night, and entertainment is for three days and what is beyond that is charity" (Mishkat 4:323). Almost 80% of the Muslim respondents in the sample had practiced such hospitality by inviting Americans to have dinner or lunch in their homes (not in restaurants), where a Muslim honors his guest by serving him in the best possible way.

Companions, Friendship, and Neighbors

Companions, friends, and neighbors are celebrated in Islamic customs, and these relationships have qualifications, rights, and duties. For example, before selecting companions and friends one must look to the habits, nature, and virtues of the companion, not only from a worldly perspective but also from a religious point of view, because companions share each other's misfortunes and sorrows as well as their happiness. Abu Sulaiman said, "Keep company with none but two: one who is kind to you in worldly affairs, and one who helps you in your religion (Mishkat, p. 549). Caliph Al-Ma'mum (one of the Abbaside Dynasty) also said, "Companions are of three kinds: a necessary companion is like necessary food, another companion is like a medicine to which recourse is had at the time of

necessity, and another is like a disease which is not desired but comes as a trial for rewards (Mishkat, pp. 549-50).

Further, the Qura'n prohibits Muslims from keeping the company with idolaters, unbelievers, murderers, and bribe takers. The Qura'n reads: "Turn away from one who turns away from My remembrance, and who he does not intend but the world's life" (Q 25:63). Selection of friends, therefore, is not an easy task. Not everyone who shows apparent love should be befriended. This rule applies to man at home within the family circle, as well as on a journey, pursuing an education, practicing religion, or in any other life associations.

Financial help is one of the true duties of friendship. Another is sharing a friend's sorrow and happiness. A third duty is concealing the faults of one's friend and not criticizing him in his absence. Finally, one should guide his friend in the true path of Islam and turn him from evil-doing and destruction (Mishkat, p. 500, from Al-Ghazzali's Ihya Ulum Id-Din). These qualities of friendship are well-known in Islamic tradition, where friendship is valued and described as follows: "There is no good in friendship with one who does not see for you what he sees for himself" (Mishkat 552:195).

Neighborhood has three hierarchical degrees: a Muslim neighbor who is a relative, a Muslim nonrelative neighbor, and a non-Muslim nonrelative neighbor. Duties toward neighbors are second to duties toward parents and relatives. The importance of neighborhood is emphasized by the Qura'n (4:36) and Sunnah (Mishkat 249-254).

Handshaking, Embracing, and Kissing

In Islam, handshaking and embracing are signs of love and affection. Handshaking takes place in Islam when a man touches the hands of a another man with his own two hands. This practice differs from modern handshaking, in which only one hand is used. So handshaking is Sunnah. It is unlawful for a woman to shake hands with a young man and vice-versa (see Tirmidi 38 and Al-Bukhari 36 in Mishkat, p. 577).

Embracing and kissing the hand are considered by Imam Abu Hanifah as abominable, but according to the majority of religious leaders it is lawful to kiss the hand of a pious man. By the same token, kissing the ground in respect for a man is unlawful.

In Islam there are four kinds of kissing: an affectionate kiss from a father to his son, a kind kiss from children to their parents, a passionate kiss from a husband to his wife's face, and a grateful kiss from a subject to his superior (king, imam, or man) (Mishkat, p. 578).

In contemporary society, handshaking, embracing, and kissing take different forms according to the Muslim's culture, not according to Islamic teachings and traditions. In general, handshaking and embracing are supposed to be a sign of affection. The more group members practice such customs and sentiments, the more affection and love they have for each other, according to Homans's (1950) theory.

Sneezing and Yawning

Sneezing comes from the angel and therefore is good; conversely, yawning comes from the devil and therefore is bad (Al-Bukhari 74, in Mishkat, p. 590). Sneezing is believed to be a sign of sound health and brain, whereas yawning indicates sloth. When a Muslim sneezes, he must say, "Praise to Allah." Other Muslims must say to the sneezer, "May Allah be merciful to you." The essence of such utterances is to remind Muslims that Allah should be glorified at every moment. This also signifies that Muslims live in this world for Allah and die for Allah as well. Allah is the cornerstone of their lives.

Naming

"Names are given to humankind for identification in the proper management of the business of the world" (Mishkat, p. 594). In the Muslim culture, people's names must be selected in a way that these names signify the name of God. For example, in Islam it is recommended that names convey the quality of serving God only. Therefore, the best names are Abdullah (servant of Allah), Abdul Rahman (servant of the merciful) (Mishkat: Hadith 595:90), and any other name joining this quality with any of the 99 names of Asma'a Allah Al-Husnaa (the beautiful names of God). The best other names are those that praise God, such as Muhammad (the thankful for God), the prophets' names, and similar Islamic historical names. The worst names are Malik Al-Amlak (King of kings) and any others that have the same connotation (Mishkat, pp. 594-95). Muslim children,

therefore, must be given the names of the prophets and pious men. To encourage marriage in early years, young boys sometimes were called Abu, followed by their fathers' name. Some of the names known to follow this custom are Abu Muhammad for Jassim (Qasim), Abu Hasan for Ali, Abu Zakariyya for Yahya (the Baptist), Abu Sulaiman for David, and Abu Ali for Hasan and Hussein, and so on. Names are sometimes important in giving a good impression of those who carry them.

The respondents in this study had many of the above mentioned names. Thirty-six persons' names began with Abd in combination with one of Allah's names, and 18 were named Muhammad. Such names as Ibrahim, Hasan, Hussein, Mustafa, Saleh, Yousuf, and Omar were also frequently observed in the community.

Basis of Honor and Respect

Islam recognizes that by birth every man is equal in honor and respect. The most honor is reserved for the most pious person. The saying, "The greater is the piety of a person, the greater is his respect," is not merely a slogan. It is practiced in Islamic communities according to the Qura'n (49:13) and tradition (Mishkat 4:247). The criterion for such a pious person is the degree to which he learns the tradition and Qura'n sciences by heart, in addition to his physical appearance (long beard and short mustache), as well as his normative behavior.

The history of Islamic communities shows that some weak persons unfortunately have pretended to be pious to deceive simple people.

Some deceivers were discovered immediately, whereas others never were found out. A large proportion of Muslims, because they are emotional, subjective, and value oriented, have historically been very trusting. They are also easily deceived by a person's appearance because checking people's credibility and authenticity is unthinkable according to Muslim customs (Ibn Khaldun, Al-Muqaddimah, pp. 22-24). This quality may be natural because, as LeBon was quoted earlier as saying, man is illogical and apt to believe unreasonable things if they correspond to his emotions and feelings.

Research Methodology for the Case Study

In an effort to understand the subjects' responses, an in-depth methodology was used, involving the selection of three interrelated, frequently used methods. The first is widely known as the self-survey method, using a questionnaire for data collection. The second was the case study method, which has been recommended for use in community studies (Sower & Miller, 1957). The third comprised personal observations and interpretations. These methods were employed to make sense of the static data.

Describing an object from outside is different from describing the same object from inside. This argument can be applied to the group under study. Examining the Muslim organization from outside as an outsider differs from describing the same group from inside as an insider. Schatzman and Strauss (1973) supported the value of using the two methods of observation with the following illustration:

Imagine observing a city <u>substantively</u> through the eyes
(perspective) of a lay homeowner, a realtor, an urban planner,
and an urban historian; then, vary the position of observation.
<u>Logically</u>, by walking along the streets, by bicycling and
motoring through it and then flying just above it in a
helicopter. Assuming one were able to take these perspectives
in combination, the city as "data" would naturally present
itself in a variety of conceptual patterns. (p. 121)

As a method of investigation, field research enhances the
likelihood of obtaining valid information. The case study involved
eight cases. The sample was limited to adult male Sunni Muslims
residing in the East Lansing, Michigan, area. Such limitations did
not permit generalization of the findings to other groups or complex
statistical analysis. Thus, descriptive statistics were used in
treating and reporting the data.

Procedural Problems

Several problems arose in conducting the field research. These
included sample selection, choice of the interviewer, the
questionnaire items, and the data analysis. These concerns are
addressed in the following paragraphs.

The Problem of Sample Selection

Because random sampling did not serve the purpose of the field
study, a purposive sampling method was used. Because the purpose of
the study was to assess organization members' satisfaction with life
and with the academic domain, individuals with varying demographic
characteristics (age, ethnic background, marital status, length of
residence in the United States, and sponsoring agency) were chosen

for the case study interviews to allow the researcher to make comparisons between divergent groups.

After consulting with his dissertation committee members, the researcher decided to select just enough cases for the purpose of data analysis. The committee members suggested that between 6 and 12 cases would be adequate. Of the 14 persons selected to be interviewed, 8 consented to take part in the interview. All eight of these individuals also completed the questionnaire that was part of the larger study.

The Problem of the Interviewer

Because only eight individuals were to be interviewed, the researcher decided he would be the most appropriate person to develop and conduct the interviews. Because of the small sample size, the researcher was able to complete the field research phase of the study in less than one month.

The Problem of the Questionnaire

The purpose of conducting the case study was to maximize understanding of the data. Therefore, the researcher included in the interview those items from the mailed questionnaire that needed more elaboration in terms of why respondents had answered the way they had. These items concerned life satisfaction (Item 22), the innovative Friday prayer idea (Item 11), the idea of establishing a Muslim club in the area (Item 18), and the concept of an Islamic state (Item 21).

The Problem of Analysis

This concern was related to the problems of sample selection and choice of questionnaire items for the interviews. The limited number of cases and items included in the analysis made it difficult to draw generalizations from the data gathered in the field study.

Conducting the Field Research

The Case Study Sample

A purposive sample was selected for the case study. Thus, if an interview was canceled or refused, the researcher had to select an alternative interviewee who possessed the necessary demographic criteria (differing in terms of age, ethnic background, marital status, length of residence in the United States, and sponsoring agency). These criteria were of primary importance in differentiating among respondents for analysis purposes. Figure 5.2 shows the operational model of this selection process. The interviewees were all adult males between 20 and 40 years of age who had lived in the United States for not less than one year and were Michigan State University students.

Contacting ----- Discussion ------ Acceptance -----> Interview

Refusal -----> Alternative
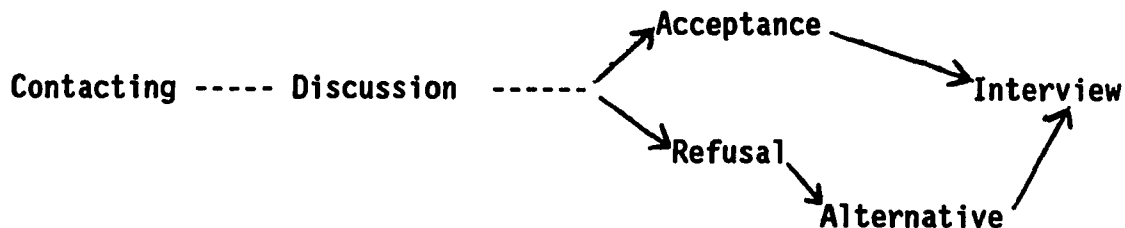
Figure 5.2.--Operational model of the interviewee-selection process.

To obtain case study participants, the researcher first contacted Islamic Center members at the mosque and explained to them the purpose of the study and the interviews, and asked them to participate in an interview after completing the research questionnaire. The potential interviewees were encouraged to contact the researcher if they had any questions or doubts about the researcher's purposes and objectives. Even though the researcher had explained that the purpose of the study was to meet his dissertation requirements, some individuals were not convinced of this purpose and refused to respond.

Some group members questioned whether the innovative idea concerning Friday prayer was legal in terms of Islam. This inquiry forced the researcher to support the innovative concepts he was proposing through what he termed "legalization of ideas," by which he meant legitimization based on Islamic tradition concerning the idea as practiced by the Prophet himself or his companions in the early-message period. Other organization members immediately rejected both the Friday prayer idea and participation in the interview. Still others asked for more time to decide whether to participate. The researcher learned that some individuals were polite enough to refuse directly according to social and religious norms, whereas others needed more time to ask fellow group members about the study to see if the researcher was violating the group norms. The latter members did not make a decision without the help or direction of others.

The decision-making process by which group members solved the problem of agreeing or refusing to be interviewed followed the pattern depicted in Figure 5.3.

The Idea
(Event)

→ Initiation
Articulated as a Problem of Choice
(Input)

Search for Solutions (ideas)
(Action I)
(Early Sponsorship)

Intervening Variables
- Ideological
- Socioeconomic
- Demographic

Area of Persuasion

---- More Information
- Legalization
- Interaction
- Consultations

Final
---> Sponsorship

Rejection
(Negative Output)

(Decision[s])
(Action II)
(Positive Output)

NEW IDEA <------------------/
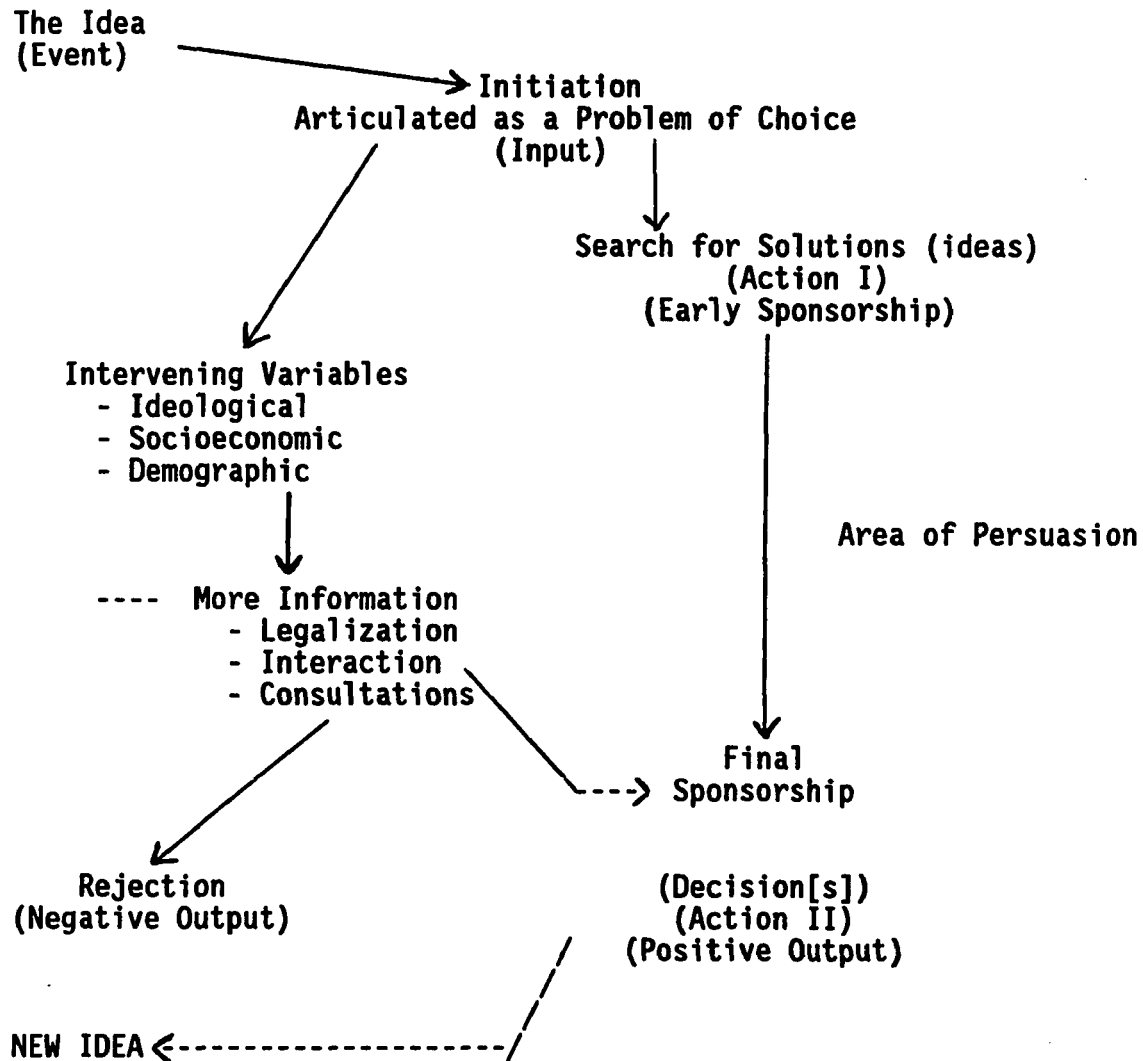
Figure 5.3.--Decision-making process in agreeing or refusing
to be interviewed.

Discussion of the Decision-
Making Model

One of the purposes of field research is to maximize the possibility of discovering a social order developed along different lines of reality. Expectations of the researcher to predict responses have been supported by several researchers. For instance, Sower (1957) suggested a unique research method for studying communities:

> If any innovation is introduced to an organization or community within its customary decision-making patterns . . . , the scientists can predict to higher-than-chance levels of probability whether the target organization will sponsor the innovation, will reject it, or whether there will be a delayed response. (p. 13)

If this notion was applied in the present study, would it yield new insights and discoveries? The researcher's familiarity with the community members under study led him to believe it would. Practice of Islam in the United States does not involve the same actions actually undertaken in Arab Muslim countries. In the United States, the role of the mosque is broader in scope because of the community members' unique needs, especially in the areas of social and religious activities. This role is especially prevalent for women and non-Arab American Muslims, as well as Arabic-speaking individuals (newcomers and beginning students of the English language). This broader role has generated problems for Muslim leaders through the years. Meeting community members' needs has more or less followed the steps shown in the problem-solving model depicted in Figure 5.3.

Events and Action

In this section, an attempt is made to bring together the various elements of the decision-making process as an action of the social system. A similar model of community action using the same process with different terms was that of Sower et al., 1957.

In the Sower et al. model, the "ultimate objective is the fulfillment of the charter," to which all forces in the social system should be directed. The analytical components in the action sequence and process are convergence of interest, the initiating set, legitimation and sponsorship, the execution set and resource mobilization, and fulfillment of the charter. Compared with the model employed in the present study, the elements of the decision-making process are similar in sequence but not in terminology. They are: the event articulated as a problem (initiation); early sponsorship (action II); set of alternatives (more information, legalization, interaction, and consultations); and final sponsorship (action II). When the process cycle ends, another event or idea begins to be undertaken by the same process.

This section covers two selected events for elaboration and description according to the steps in the decision-making process in Figure 5.3. Legalization of the idea provided in the area of persuasion in the model is described between the two events.

Event I

The sequence of the event and the actions of members in response to it can take the following steps:

1. Initiation. Initiating the idea: Here the idea or event or problem, whether it was posed by a person or situation, takes the same sequence with varying degrees. The idea of Friday prayer was initiated through the questionnaire.

2. Action I. The idea was sponsored by a small group and initially rejected by a large group. To recruit more sponsors, Step 3 was in order. The early responses were relatively low (action I).

3. Information-legalization. This is the kind of information used in the area of persuasion to recruit more sponsors and to provide answers for inquiries as needed. While the early sponsors did not need large efforts to be convinced, early rejecters did. Therefore, more information, interaction, and consultation were needed in this sequence. Legalization is meant to provide solid and valid information from the most considerable source of jurisprudence in Islam. The examples given were selected from the life and practice of the Prophet himself as the exemplar for Muslims. In addition, interaction was also needed to provide answers and to promote sponsorship action. Consultation was also needed to give the rejecters less chance to reject the event. The consultation in this manner would be neutral and respected by both the initiator and the audience (members of the social system).

In this phase, the researcher had to discuss the legalization content with the group leaders. The role of the leaders is important in such a small group. Word of mouth travels fast, and leaders' opinions are adopted faster than those of nonleaders (Inkeles & Smith, 1974; Rogers, 1963).

4. Action II (final sponsorship). Sometimes convincing people with facts and more information (legalization, interaction, and consultation) increases the number of sponsors (ideally, because sometimes it might work against the event if the information is not convincing). The positive response in this case was described as action II, in which the final decision or sponsorship takes place. In this phase, which Sower et al. (1957) described as the "charter," the ultimate objective to which all forces of the social system are to be directed, one arrives at the final step in the model. The decision made in this phase would be the final decision for an event to be accepted or rejected.

5. Consequences. The religious nature of the event made many members initially hesitate to accept it. Efforts and legal information were used in the area of persuasion. The number of sample members affected by the decision (the success or failure of the event) was relatively small, while the majority of the sample attend the ordinary prayer. (See Chapter III for findings.)

Legalization of the Friday prayer idea. This section was prepared to convince the respondents that the Friday prayer idea included in the questionnaire has legal roots in the Sunnah (tradition).

To be accepted, an idea, especially a religious idea, needs to be supported by legal documents from the normative belief. The process of providing such informational support was conceptualized in this study as "legalization of ideas." By "legalization" the

writer meant that, to be accepted, the innovative ideas included in the questionnaire had to to be supported by the Qura'n or Sunnah (the Prophet's way of life). The idea concerning performing Friday prayer two times on Friday, with a time difference of one hour, may be the idea most needing to be legalized. What the writer did was to consult the second source of Islamic law to find some of the Prophet's Sunnah in performing the prayer twice in the same place with the same Imam (prayer leader) or another Imam as well, or postponing the time of prayer. Our source was the Sahih Al-Bukhari (the highest authentic collection of Hadith [sunnah]).

Religious communities tend to reject innovative ideas unless those ideas have roots in the Prophet's sunnah. The Islamic community was confronted with vast problems in the early years of the mission of Islam. These problems were solved solely by the Prophet himself or by his companions. The process of solving such problems was short; immediate decisions were made by the Prophet. In the Prophet's life, the principle "Inna Al-Dina Yosrun" (Religion is a relief) was used in solving problems in the Muslim community. For instance, according to the Hadith narrated by Al-Bukhari, the Prophet delayed noon prayer on hot days and performed it early on cold days (Al-Bukhari: Hadith 359; Mishkat: Hadith 34). Another example showing the relief of religion was the Prophet's giving permission to Muslims who had begun taking their food to continue eating even if they heard the prayer call (Al-Bukhari: Hadiths 435 and 436).

Further, the companions of the Prophet practiced leading prayers twice with different groups (Al-Bukhari: Hadith 448) and performed Athan (call to prayer) and prayer twice in the same mosque (Al-Bukhari: in Mishkat, p. 469). Other prayers were performed by the Prophet at different times; e.g., he practiced late noon prayer after sunset in a Dharurah (with an excuse) situation (Al-Bukhari: Hadith 393).

As another example, Gabriel taught Muhammad how and when to pray each of the five prayers at two different prescribed times (Mishkat: Hadiths 27, 28, 29, and 30). This was because each time has its blessing: The earlier time is the pleasure of God, and the latter is the pardon of God (Mishkat: Hadith 49).

The fact that the preceding examples were practiced by the Prophet and his companions does not mean that it is the rule, but rather indicates that the Prophet changed the prayer time from a difficult time to an easier one. In contrast to what has been said, many Hadiths emphasize prayers at specific times (Mishkat: Hadiths 34, 48, 50, and 62).

The importance of performing Friday prayer was expressed clearly in the Qura'n (Q 62:9), and each prayer must be performed at its specified time (Q 4:103). The Prophet also emphasized this. For instance, he said that "Friday prayer is an obligatory task to be performed in a group" (Mishkat: Hadith 671). Al-Imam Al-Shafie also narrated the Hadith that the Muslim who gives up Friday prayer without an excuse or necessity is written as a hypocrite in a record that will neither be effaced nor changed (Mishkat: Hadith 674).

However, this Hadith was narrated in a slightly more permissive way by other authorities (Ibn Hanbal, Abu Daud, and Ibn Majah):   The Muslim who gives up a Friday prayer without an excuse shall give one dinar in charity; if he does not have one dinar, then half a dinar (Mishkat: Hadith 669).

The above Hadiths show that the Prophet himself changed and performed some prayers according to the needs of the community members (the Muslim jama'ah).   There is no doubt that the principle mentioned earlier--that religion is a relief--was practiced to ease difficult situations for Muslims without changing the basic rules of the faith as revealed in the Qura'n or practiced by the Prophet. For Muslims, Muhammad was, still is, and will remain the exemplar through his way of life (sunnah).   He will be cherished, appreciated, and followed as a source second to the Qura'n for Islamic rules and laws.

Event II

Establishing a Muslim club. The need was urgent. The division among people in the community created two different groups, one supporting the idea and one rejecting the idea. The need to invite non-Muslims to attend the Islamic lectures was urgent, especially when the lecture was not fully traditional. Expanding the capacity of the mosque and finding another space for such activities were adopted by the leaders.   The sequence of the event took the following steps.

1.   Initiation.   The idea was included in the questionnaire. Unlike the religious idea, this idea was social; it was expected the proportion of sponsors would be greater than that of rejecters.

2.   Action I.   The rejecters required little effort to see the advantages of such an idea.

3.   Information-legalization.   The social nature of this event made for an easier adoption as compared with the religious event. Little legalization was needed.   The most important need was the need for more money to execute the event.   A campaign was launched by active members of the organization to collect enough money to fulfill the purpose of the event.   The event was establishing a Muslim club to serve the Muslim students in their meetings, other than the mosque.   The place was close to the boundaries of the mosque.   At the same time, it was announced that a church located beside the mosque was for sale.   The event was pushed positively to have more sponsors and supporters.   The members' enthusiasm to transfer the event from an idea into an actual fact had collective group consciousness.   This phase did not need legalization. Instead, it needed fund-raising efforts to fulfill the ultimate objective of the social system, which was the event.

4.   Action II.   Interaction of the group members with or without the researcher increased, and the idea found supporters and sponsors who began to collect money to cover the closing costs of the sale.   The push for such enthusiastic sponsorship was undertaken for several reasons.   First, the church represented a religion other than that of the sponsors' group.   Second was the expectation of

planning activities in the new facility. Third, the leaders continuously emphasized the need to implement the idea before other competitors took advantage of the bargain. Fourth, collective occasions were in order, especially the month of Ramadan and Eid El-Fitr, when group members share prayers collectively. Leaders as well as committee members contacted members and asked them to contribute generously to the fund-raising activity.

5. Consequences. This event was a success for the community as every Muslim, whether he was a member of the Islamic Center or not, needed to contribute to the process.

Discussion of Events

In attempting to analyze the data, it should be kept in mind that the Islamic organization and the process of decision making or fulfillment of the "charter" (Sower et al., 1957) or members' action as a result of their interaction is not separated. Throughout the action process, the relationship between group behavior and the cultural setting was most evident. A strong collective sentiment shared by the group members was observed, as opposed to individualism. The ultimate objective in both events was to achieve positive action. The final choice (action II) concerning event II was considered positively higher than that of event I.

In using the method of event reconstruction, Figure 5.3 is an attempt to pull out and focus on the interaction as an important method in the decision-making process. Major emphasis was also focused on the analysis of the two events.

The sequence of phases in both events was almost identical. Differences were seen in the area of persuasion, where fund-raising efforts in event II substituted for the legalization-interaction efforts in event I.

Descriptive Data

In this section, the descriptive data from the interviews are reported, and the findings are discussed.

Age

Five (62.5%) of the interviewees were between 31 and 40 years of age, and three (37.5%) were 20 to 30 years old. (See Table 5.1.)

Table 5.1.--Distribution of interviewees by age.

Age	Number	Percent
20-30 years	3	37.5
31-40 years	5	62.5
Total	8	100.0

Ethnic Background

Although the sample represented a number of Muslim countries, for analysis purposes the respondents were divided into two groups: Arab and non-Arab. Five (62.5%) of the interviewees were of Arab backgrounds, whereas three (32.5%) were of non-Arab backgrounds. (See Table 5.2.)

Table 5.2.--Distribution of interviewees by ethnic background.

Ethnic Background	Number	Percent
Arab	5	62.5
Non-Arab	3	37.2
Total	8	100.0

Marital Status

Four (50%) of the interviewees were married, and four (50%) were unmarried. (See Table 4.3.) As only one widower participated in the questionnaire portion of the study, the researcher decided to exclude him from the interview sample for reasons of confidentiality.

Table 5.3.--Distribution of interviewees by marital status.

Marital Status	Number	Percent
Married	4	50.0
Unmarried	4	50.0
Total	8	100.0

Length of Residence in the United States

Six (75%) of the interviewees had lived in the United States more than four years. Only two (25%) had lived here less than three years. (See Table 5.4.)

Table 5.4.--Distribution of interviewees by length of residence in the United States.

Length of Residence	Number	Percent
Less than 3 years	2	25.0
More than 3 years	6	75.0
Total	8	100.0

Sponsoring Agency

Four (50%) of the interviewees were receiving governmental support for their education, three (37.5%) were receiving family support, and one (12.5%) was receiving support from sources other than family or government. (See Table 5.5.)

Table 5.5.--Distribution of interviewees by sponsoring agency.

Sponsoring Agency	Number	Percent
Government	4	50.0
One's family	3	37.5
Private (nonfamily)	1	12.5
Total	8	100.0

Findings of the Data Analysis

Analysis is the working of thought processes (Schatzman & Strauss, 1973) rather than academic abstractions. It is making sense of the data and involves critical thinking. The data-analysis model used in this study is shown in Figure 5.4. Shown in the

figure are the respondents' characteristics and classification of the respondents' reasons for having high or low expectations for the future.

RESPONDENTS' CHARACTERISTICS	EXPECTATION LEVEL	REASONS
Age	High	Political
Ethnic Background	Expectation	Social
Marital Status		Economic
Length of Residence	Low	Religious
Sponsoring Agency	Expectation	Other
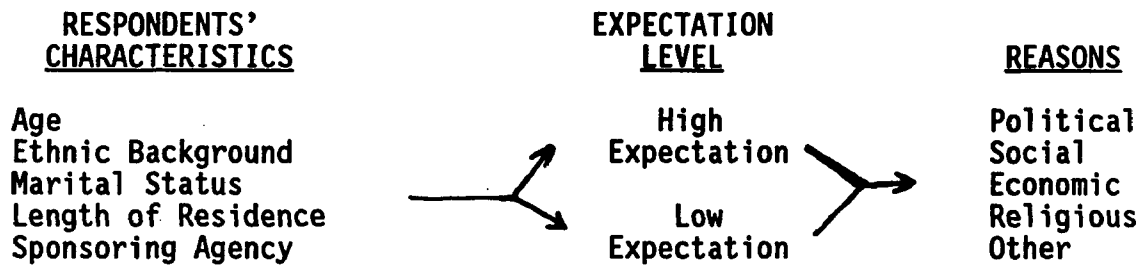
Figure 5.4.--The data-analysis model.

Reasons for High or Low Expectations

Of the eight case-study participants, four had indicated on the questionnaire that they had high expectations for future life satisfaction, and four had indicated they had low expectations. This section contains a discussion of respondents' reasons for why they had high or low expectations for future life satisfaction. The respondents' expectations are then examined in light of the demographic characteristics used as criteria for selection of the interviewee sample.

As Table 5.6 shows, among the respondents' reasons for high expectations for future life satisfaction, family reputation and honor ranked first. Economic reasons ranked second, and individual prestige ranked third. Finally, chances to travel and to occupy a political position in the future ranked fourth.

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Table 5.6.--Reported reasons for high expectations.

Reason	Number[a]	Rank
Family honor (collective)	4	1
Economic (employment)	3	2
Prestige (individual)	2	3
Traveling	1	4
Political	1	4

[a]Some interviewees gave more than one reason.

Table 5.7 shows the ranking of reasons for interviewees' low expectations for future life satisfaction. Lack of freedom ranked first, and chance of war ranked second. Political reasons, the feeling of injustice, and economic reasons ranked third. Value conflicts, exhausted resources, lack of social recognition, and unemployment ranked fourth.

Table 5.7.--Reported reasons for low expectations.

Reason	Number[a]	Rank
Lack of freedom	4	1
Chances of war	3	2
Political	2	3
Injustice	2	3
Economic (wealth)	2	3
Value conflicts	1	4
Exhausted resources	1	4
Lack of social recognition	1	4
Unemployment	1	4

[a]Some interviewees gave more than one reason.

Comparison of Respondents' Expectations
and Demographic Characteristics

Because examining satisfaction with life, especially for the future, was a major purpose of this study, the researcher's concern was focused on the components of the model depicted in Figure 5.4. In the following paragraphs, the case-study respondents' expectations for future life satisfaction are analyzed with regard to the personal characteristics used in the purposive selection of the sample.

Age. Of the four interviewees with low expectations, two were in the 20 to 30 age group and two were in the 31-40 age group. Conversely, of the four respondents indicating high expectations, one was in the 20 to 30 age group and three were in the 31 to 40 age group. (See Table 5.8.)

Table 5.8.--Distribution of respondents with high and low
   expectations by age.

Level of Expectations	Age		Total
	20-30 Years (Number)	31-40 Years (Number)	
Low	2	2	4
High	1	3	4
Total	3	5	8

Marital status. Of the four respondents with low expectations, one was married and three were unmarried. Three of the four

respondents with high expectations were married, whereas only one was unmarried. (See Table 5.9.)

Table 5.9.--Distribution of respondents with high and low expectations by marital status.

| Level of Expectations | Marital Status | | Total |
	Married (Number)	Unmarried (Number)	
Low	1	3	4
High	3	1	4
Total	4	4	8

Ethnic background. Of the four respondents with low expectations for future satisfaction, three were Arabs and one was a non-Arab. Of those with high expectations, two were Arabs and two were non-Arabs. (See Table 5.10.)

Table 5.10.--Distribution of respondents with high and low expectations by ethnic background.

| Level of Expectations | Ethnic Background | | Total |
	Arab (Number)	Non-Arab (Number)	
Low	3	1	4
High	2	2	4
Total	5	3	8

Length of residence in the United States. Three of the four respondents with low expectations for future life satisfaction had lived in the United States more than three years; one had lived here less than three years. Conversely, three of the interviewees with high expectations had lived in the United States more than three years, and one had lived here less than three years. (See Table 5.11.)

Table 5.11.--Distribution of respondents with high and low expectations by length of residence in the United States.

Level of Expectations	Length of Residence		Total
	< 3 Years (Number)	> 3 Years (Number)	
Low	1	3	4
High	1	3	4
Total	2	6	8

Sponsoring agency. The researcher expected that respondents who were sponsored by their governments would have higher expectations of life satisfaction than would those with private or family sponsorship. For one reason, jobs were awaiting the government-sponsored individuals on their return home, whereas other respondents would have to seek employment. This expectation was supported, despite the tendency for governmental sponsorees to have no choice in selecting jobs. As shown in Table 5.12, three of the

four respondents with low expectations had nongovernment sponsorship, and one was sponsored by his government. Conversely, three of the individuals with high expectations were sponsored by their governments, as compared to one with nongovernment sponsorship.

Table 5.12.--Distribution of respondents with high and low expectations by sponsoring agency.

Level of Expectations	Sponsoring Agency		
	Government (Number)	Nongovernment (Number)	Total
Low	1	3	4
High	3	1	4
Total	4	4	8

Discussion of Specific Findings

One of the interesting findings that emerged from the study was that respondents who had spent a shorter time in the United States invited Americans to their homes more often than did those who had lived in the United States a longer time. Perhaps the newer students still retained their home countries' norms and values regarding hospitality and generosity. These norms are often influenced by factors in the host country, as well as the respondents' personalities and intercommunication with others. It was not clear to what degree these factors had influenced the respondents.

Attitudes Toward Innovative Ideas

Attitudes toward innovative ideas suggested in the questionnaire were another realm in which the researcher attempted to discover whether differences existed between those who attended and participated in Islamic activities and those who did not--in Homans's terms, those who had the sentiments, norms (internal subsystem), and activities (internal and external subsystems) of the group and those who did not.

The questionnaire included three innovative ideas, two of which were religious and one social. Interestingly, the social idea was more accepted by group members than were the religious innovations. Some of the reasons respondents gave for this were as follows.

Respondents believed that if they accepted the idea of change in religious practices, such as the Friday prayer idea or establishing a Muslim club, such acceptance might open the door to serious changes in the principles of faith, which Muslims reject. Further, some respondents asserted that religious scholars should be the ones to decide what practices are legal or illegal according to Islam. It was hard for some respondents just to discuss this issue; they reported that even thinking of such a thing might be considered heresy (bida'ah).

The literature on social change and innovation (Inkeles & Smith, 1974; Rogers, 1969) has shown that social ideas pertaining to daily life practices are adopted faster than ideas related to norms and values. On this issue, the findings of the present study

supported the findings of previous research conducted in third-world countries (Cantril, 1965; Inkeles & Smith, 1974; Rogers, 1969).

A large proportion of Muslims around the globe believe Islam is the sole solution to most ills of modern times (Wright, 1987). For example, Wright in The Christian Science Monitor described Islam as unique among the world's major faiths because it is not just a religion but a religious polity complete with rules of law (the Sharia).

Mawdudi (1980) stated three principles as bases of the Islamic political system: Tawheed (oneness of God), Resalah (prophethood), and Khilafah (caliphate). He asserted that, in the Arabic lexicon, the concept of Khilafat means representation. Man on earth is the representative of God. Mawdudi explained this representation by giving the example of one man turning an estate over to another. He pinpointed four conditions of the second man's undertaking such representation: the real ownership remains with the owner, not the administrator; the administrator's actions should be in accordance with the owner's instructions; the administrator is limited to what the owner prescribes for him; and the administrator should execute the owner's will, not his own. Because God has described man as His Khalifah (vice-regent), man must exercise authority within the limits prescribed by God. The Khalifat, then, is to fulfill the purpose of God and to rule in conformity with His instructions and injunctions.

According to the preceding argument, the Islamic state would be built on the foundation of Islam. The Qura'n clearly states that

the purpose of such a state is "the establishment, maintenance, and development" of the virtues prescribed by God. "Islam places a high ideal before the state" for the achievement of its goal. Islam demands that "the principles of morality must be observed at all cost[s] and in all walks of life" (Mawdudi, 1980, pp. 45-46).

For a great majority of Muslims, the saying "Islam is the solution" reflects the need for an Islamic ideology to lead Muslims. This implies an established Islamic state (Khilafah). Muslims envision the most successful and most legitimate model experienced in the early years of Islam by the four authentic Caliphs (al-Khulafa'a al-Rashidun: Abu-Baker, Umer, Uthman, and Ali).

In this study, participants were asked whether they supported such a dream or not, and to what degree they supported or rejected the idea. In interviewing the case study sample, the researcher asked where and when they expected such a state to be established. Although almost three-quarters of the case study respondents supported the idea of an Islamic state, they doubted its occurring in the near future. One respondent expected that such a state might collapse immediately after its establishment for several reasons: the dispersion of Muslims, low literacy levels among Muslims in many areas, and goal ambiguity. That respondent said it would be hard for such a state to distinguish between the truly religious and those who do not act in accord with Islamic beliefs because in the contemporary world Muslim leaders do not have the quality of the

early caliphs. As he put it, the "time, place, and people have changed."

About 90% of the case-study respondents expected the Islamic state to be established in Egypt. However, 75% of the interviewees doubted that such a state would be established in the foreseeable future. One reason for such doubt was that the official secular states control the major resources, tools, and communication facilities, and it will take time to direct these resources toward establishing an Islamic state. However, one respondent reminded the interviewer that because God is the only One Who knows, if He wishes the dream to become a reality, it will be.

Summary

Chapter V described the case-study approach and possible models for community studies. Problems encountered in conducting the field research for this study were noted. Findings of the case study were discussed in detail. Chapter VI contains a summary of the study, conclusions, limitations, and recommendations for further research.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter contains a summary of the study and the major findings, conclusions regarding the study classification system, findings supporting Homans's generalizations, implications, and recommendations for further research.

Summary

The purpose of this study was to investigate factors influencing satisfaction with life and the academic domain among Muslim organization members residing in the Greater Lansing, Michigan, area. The study findings are expected to increase Muslim organization administrators' ability to deal with conflict situations and to enhance leaders' understanding of aspects of human behavior that are believed to be a priority step in the process of conflict resolution.

In conducting this study, the researcher explored various relationships between Muslim organization members' satisfaction with life and the academic domain and certain demographic variables; examined a proposed typology of human behavior, taking into account normative values as a point of departure; and evaluated the validity

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of measures of subjective phenomena, namely religiosity and satisfaction with the academic domain.

Members of the Islamic Center in East Lansing, Michigan, were selected for the study sample. The researcher cannot claim that the sample was representative of all Muslims in the United States because of the small number of part: and the demographic characteristics used. Because other ʳ   that contribute to life satisfaction, such as socioeconomic variables, were excluded from the study, the results are likely to be generalizable to the larger population of Muslims in the United States with demographic characteristics similar to those of the sample used in this research.

The main source of data for the study was a 23-item questionnaire, which was mailed to sample members. The writer also collected information through informal interviews, relevant study materials, and his observation of and participation in the daily life of the Muslim community. In addition, interviews were conducted with eight case-study members to discuss their responses to selected questionnaire items.

Summary of Findings

Twenty-four null hypotheses were tested concerning six contextual variables: age, marital status, educational level, length of residence in the United States, number of children, and ethnic background (independent variables) with satisfaction with life (past, present, and future) and with the academic domain

(dependent variables). Eighteen hypotheses were not rejected because no differences were found between the groups being compared. Six hypotheses were rejected because statistically significant differences were found between groups. These differences were as follows:

Age. Older respondents were significantly more satisfied than younger respondents with both the present and the expected future life.

Marital status. Married respondents were significantly more satisfied than unmarried respondents with the present and the expected future life.

Education. Respondents with a higher level of education were significantly more satisfied with the expected future life than were those with a lower level of education.

Number of children. Respondents with fewer children were significantly more satisfied with the past life than were those with more children.

No statistically significant difference was found between groups concerning satisfaction with the academic domain. Likewise, no statistically significant difference in satisfaction with life (past, present, or future) was found between respondents with different ethnic backgrounds and those with varying lengths of residence in the United States.

Regarding sources of academic satisfaction among Muslim organization members, two items had high correlations, namely, (a) satisfaction with professors and with advisors and (b) satisfaction

with study conditions and with courses. Ranking highest among the academic satisfaction items was satisfaction with courses; satisfaction with the English language was second. Third was satisfaction with advisors. The lowest in rank was satisfaction with the mass media.

Conclusions

A major portion of this research was focused on the relationship between selected demographic variables and satisfaction with one's life and the academic domain. The hypotheses tested in the study enabled evaluation of the applicability of each of the satisfaction models. The study results led to the conclusion that life satisfaction among Muslim organization members was not affected by length of residence in the United States or ethnic background.

The Study Classification

Components of the model shown in Figure 2.4 (Chapter II) were selected according to the respondents' expected degree of religiosity. In Figure 2.5, groups were given expected scores on a 100% scale. Because Religiosity Scale mean scores ranged from 1.0 to 5.0, it was necessary to transform these scores to a 100-point scale. The transformed scale is shown in Figure 6.1, and the respondents' transformed Religiosity Scale scores are shown in Table 6.1. Respondents' participation scores were also transformed. The results of this transformation are shown in Table 6.2.

| I
D
E
A
L | > 20

0.0% | 20-39

0.0% | 40-59

12.5% | 60-79

35.4% | < 80

52.0% | I
D
E
A
L |

Anomic   Reformist   Fundamentalist
    Neo-traditionalist   Conservative

Figure 6.1.--The actual classification of study respondents.

Table 6.1.--Respondents' transformed religiosity scores (N = 48).

Value		Number	Percent
> 80	Fundamentalist	25	52.0
60-79	Conservative	17	35.4
40-59	Reformist	6	12.5
20-39	Neo-traditionalist	0	0
< 20	Anomic	0	0
Total		48	99.9[a]

[a]Total does not equal 100% due to rounding.

Table 6.2.--Respondents' transformed participation scores (N = 47).

Value	Number	Percent
1-19	0	0
21-40	0	0
41-60	12	25.5
61-80	21	44.6
81-100	14	29.7
Total	47	99.8[a]

[a]Total does not equal 100% due to rounding.

The researcher hypothesized that neither extreme of ideal types in the classification exists. As Table 6.1 shows, based on transformed Religiosity Scale scores, fundamentalists constituted 52% of the sample, conservatives 35.4%, and reformists only 12.5%. No neo-traditionalists or anomic individuals were found, according to either religiosity or participation scores. A possible explanation might be that individuals in these categories do not participate, and therefore no scores were reported for them, or the sample as an informal religious group had more in common than what was expected. Further, group norms and values concerning the questions posed in the questionnaire to measure religiosity were evident, in terms of group homogeneity assumed by the researcher.

In Figure 2.2 the horizontal axis represented the common Islamic values and beliefs. According to the study findings, the area of the straight path that Muslims share increased from AB4 to AB2. (See Figure 6.2.)
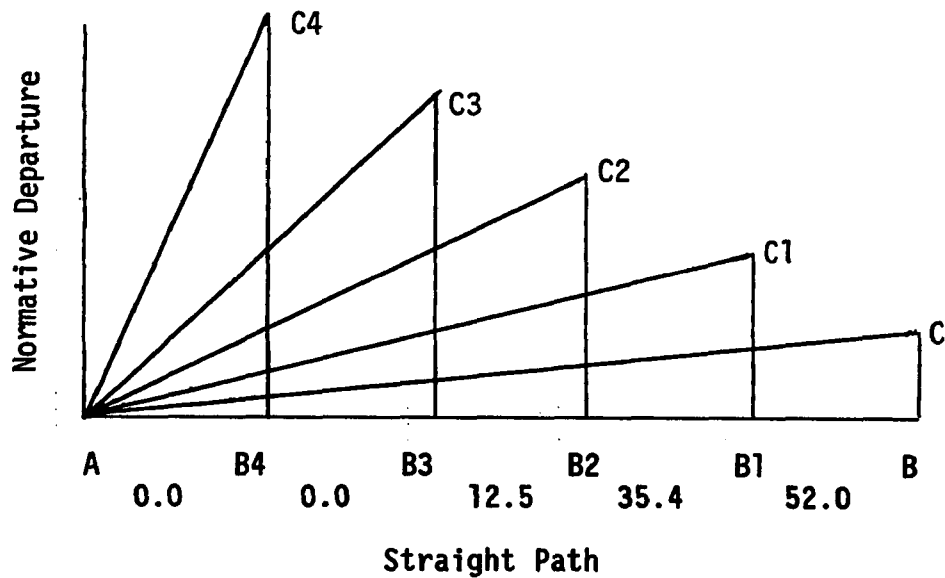
Figure 6.2.--Empirical classification of Muslim respondents
in terms of the Religiosity Scale.

Although this writer initiated the logical explanation of such findings among Muslim organization members, further research that includes other groups with more folk-like characteristics, as well as other religious or racial groups, is necessary. Change in Muslims has occurred, but the degree of change in individuals and in groups may be impossible to measure. The belief remains that if such change is to be measured, it should be assessed relative to other static folk-like groups.

Generalizations that Homans made in the 1950s concerning small groups are still applicable to small groups such as the one under study. Findings of the present study supporting such generalizations are as follows:

1. The high proportion of fundamentalists in the sample means a high proportion of participants in the Islamic Center activities. This corroborates Homans's proposition that the more frequently group members conform to the group norms, values, and sentiments, the more they are likely to participate. The more they participate in group activities, the more likely they will be to engage in relationships other than membership.

2. The degree to which a person is accepted as a member by other group members depends on the degree to which he conforms to the group norms, values, and sentiments.

3. The more a person is accepted by the group, the greater his chances of having a leadership position within the group.

4. The degree to which group members accept innovative ideas depends on the degree of conformity of the initiator of such ideas.

5. The more the initiator conforms to group norms and values, the more likely the group will be to accept his ideas.

6. Any idea suggested to group members by an outsider is not accepted, even if it is a good one. Conversely, any idea suggested to group members by an insider is accepted, even if it is not a good one.

7. Small-group members tend to be guided by their emotions, with little logic and reasoning. This may be especially true among members of small religious groups.

8. The more a person knows about and adheres to group norms and values, the greater his chances for leadership positions.

How can these generalizations be applied to the organizational structure and function of a school setting? The school structure, whether at the elementary, middle school, or secondary level, comprises different small groups characterized by race, age, gender, specialty, and line of authority. Administrators should know the values, norms, and sentiments that characterize such small groups in order to deal effectively with them.

For example, one group might be recognized as an intellectual group, another may be interested in affirmative action, and yet another might need more facilities to implement departmental goals rather than those of the school system as a whole. The administrator's power will be enhanced by knowing each group's characteristics. As a result, administrators' decision-making power will be strengthened for the benefit of the entire school.

Many administrative conflict situations in a school setting may be a consequence of misunderstanding people's behavior or misinterpreting a situation. Knowing the causes of conflict and identifying the characteristics of parties involved in such situations will increase administrators' decision-making abilities and their skill in predicting and resolving conflicts.

Implications

According to theories of change, people tend to differ in their resolution of conflict situations. People's degree of satisfaction may be an important factor to consider in initiating conflict resolution. It may be close to the fact to say that sources of

conflict and their consequences can be generalized on both the macro and micro levels. Satisfaction is a priori for value conflict.

In describing the differences between theory and understanding regarding life satisfaction, several needs are evident: the need for a unified interdisciplinary approach that uses resources of various fields of inquiry, the need to develop theories related to satisfaction in general and to specific sources of satisfaction in particular, and the need for assessment devices to measure satisfaction in particular life domains.

Recommendations for Further Research

1. This study should be replicated with other Muslim communities as well as with other minority groups to re-examine the scales used in this research and the relationships between the variables. Cross-cultural or comparative research will increase understanding and promote thought integration among divergent groups.

2. The relationship between life satisfaction and various demographic variables should be studied in both formal and informal organizations. The effective participation of members, whether in a school or industry or a small group, is assumed to be related to satisfaction.

3. Research is needed on the attitudes of minority-group students and migrants to understand the consequences of rapid change in an advanced country.

4. In the present study, satisfaction with life and with the academic domain was of primary interest. Further research should be

undertaken on Muslims' satisfaction with domains other than the academic or in combination with it.

5. A comparative methodology should be developed to enhance scientific understanding of broad issues related to human behavior by including longitudinal and cross-sectional studies among different groups at different times.

APPENDICES

APPENDIX A

COVER LETTER, FOLLOW-UP LETTER, AND

QUESTIONNAIRE

COVER LETTER

May 17, 1987

Dear Muslim brother,

Assalamu Alaikum.

Thank you for your response to last year's survey, which was prepared to collect data about the Muslim community members of Greater Lansing. This is the second part of a longitudinal study for my doctoral dissertation. As many of you know, the data will be used only for research purposes. Your responses will contribute to the general knowledge and in the long run might serve, directly or indirectly, the Muslim community.

Please read the instructions and answer all questions. Do not write your name on the questionnaire. For your convenience, use the enclosed stamped, return-addressed envelope to return your completed survey as soon as possible.

If you need more information about the research project, I will be more than happy to provide such information. Call me at (517) 351-1240 or write to me at one of the following addresses:

1029 Coolidge Road   or   Michigan State University
Lansing, MI 48912   Department of Sociology
                                     309 Berkey Hall
                                     East Lansing, MI 48824

Wassalamu Alaikum Warahmatu Allah.

Hasan A. Qader Yahya

FOLLOW-UP LETTER

May 28, 1987

Dear Muslim brother,

Assalamu Alaikum.

Last week, I sent you a survey questionnaire to obtain research data about the Muslim community in the area. If you forgot or refused to respond (you have the right to do so), please in either case send it back using the stamped envelope provided to you. If you have already returned the questionnaire, please ignore this note.

In any case, I personally appreciate your cooperation and good will.

Wassalamu Alaikum.

Hasan A. Qader Yahya
Michigan State University

SURVEY INSTRUMENT FOR MUSLIM COMMUNITY MEMBERS OF GREATER LANSING, MICHIGAN

Instructions: This is the second part of a longitudinal study of the Muslim Community. Please place an "X" next to the answer you select. All items require just one answer.

PART I

1. Age (as of last birthday)

    ____ Less than 20 years   ____ 36-40
    ____ 20-25   ____ 41-45
    ____ 26-30   ____ Over 45
    ____ 31-35

2. Marital status

    ____ Married   ____ Divorced
    ____ Unmarried   ____ Separated
    ____ Widowed

    If you have never married, go to Question 4. If married, continue with Question 3.

3. How many children do you have?

    ____ No children   ____ Three children
    ____ One child   ____ Four children
    ____ Two children   ____ Five or more children

4. What is your highest level of education?

    ____ Ph.D. candidate   ____ Two-year college
    ____ Master's degree   ____ High school
    ____ B.A. degree   ____ Other (specify)

5. Are you currently studying at Michigan State University?

    ____ Yes   ____ No

6. What is your ethnic background?

    ____ Arabic   ____ Non-Arabic

7. How long have you been in the United States?

____ Less than a year   ____ 7-9 years
____ 1-3 years   ____ 10 years or more
____ 4-6 years

PART II

8. True Muslims obey Allah (SWT) and perform prayer daily. How do you consider yourself as a Muslim?

____ Very strong Muslim   ____ Weak Muslim
____ Strong Muslim   ____ Very weak Muslim
____ Allah (SWT) knows

9. If you are married, does your spouse participate in the Islamic Center activities and services?

____ Yes   ____ No

10. How often do you participate in the Islamic Center activities (other than prayer)?

____ Never   ____ 3-5 times a month
____ Less than 3 times a month   ____ 6 or more times a month
____ I don't know

11. Suppose Muslims in your community decided to perform Friday prayer twice, at 1:00 p.m. and 2:15 p.m. on Friday, to serve more people conveniently. How would you agree with this decision?

____ Strongly agree
____ Agree
____ No opinion
____ Disagree
____ Strongly disagree

12. Have you ever invited Americans to your home?

____ Yes   ____ No

13. In the year 2000, the Muslim population is expected to be about one billion. The number of pilgrims is expected to exceed ten million. Do you think that the number of pilgrims should be restricted to two or three million a year?

____ Yes   ____ No

14. Are you a member of any organization?

_____ Yes _____ No

15. What kinds of organizations do you associate with?

_____ Only professional organizations
_____ Professional and religious organizations
_____ Only religious organizations
_____ None

16. The ultimate need of the Islamic world today, to solve any social or psychological problem, is to follow the true Islam. How do you agree with this statement?

_____ Strongly disagree
_____ Disagree
_____ No opinion
_____ Agree
_____ Strongly agree

17. What is your birth order in your family?

_____ First   _____ Fourth
_____ Second   _____ Fifth
_____ Third   _____ Sixth or more

18. To keep the community active, there is an idea to establish a Muslim club near the Mosque so that Muslim students may have a place to discuss their problems and needs as community members. How do you agree with this idea?

_____ Strongly agree
_____ Agree
_____ Not decided
_____ Disagree
_____ Strongly disagree

19. A muslim student once said, "As highly educated Muslims, we must work hard to enhance the Islamic community through effective participation in its institutions." How do you agree with this statement?

_____ Strongly agree
_____ Agree
_____ Not decided
_____ Disagree
_____ Strongly disagree

20. A precondition for a Muslim man to have a good family is to marry a Muslim woman. How do you agree with this statement?

_____ Strongly disagree
_____ Disagree
_____ No opinion
_____ Agree
_____ Strongly agree

21. An Islamic authority once said, "True Islam needs an Islamic state (Khilafah) to protect it." How do you agree with this statement?

_____ Strongly agree
_____ Agree
_____ No opinion
_____ Disagree
_____ Strongly disagree

PART III

22. This question is about your life before you came to the United States, now, and after ten years. On the ladder scale below, Number 1 describes the lowest level of satisfaction, while Number 7 describes the highest level of satisfaction. Please answer the following questions without giving them a great deal of thought--just what comes to your mind first. Write the number that corresponds to the ladder number you think describes your feeling on the space to the left of the following questions.

```
 /------/ 
/   7   / Extremely satisfied
/  ----  /
/   6   / Very satisfied
/  ----  /
/   5   / Satisfied
/  ----  /
/   4   / Neither satisfied nor dissatisfied
/  ----  /
/   3   / Dissatisfied
/  ----  /
/   2   / Very dissatisfied
/  ----  /
/   1   / Extremely dissatisfied
/------/
```
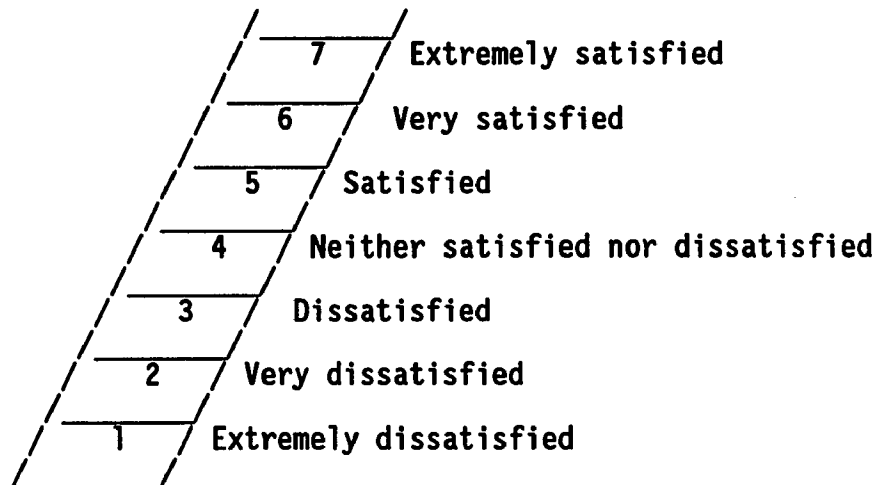
____ All things considered equal, how did you feel about your whole life before you came to the United States?

____ How do you feel about your life nowadays?

____ How do you expect to feel about your life after ten years (if God wills)?

23. Think of your academic environment as a frame of reference. How would you rate your satisfaction according to the following aspects of your daily life?

	Very Good	Good	Don't Know	Fair	Poor
Other Muslims	___	___	___	___	___
Administrators	___	___	___	___	___
Professors	___	___	___	___	___
English language	___	___	___	___	___
Your advisor	___	___	___	___	___
Your courses (or work)	___	___	___	___	___
Conditions for studying	___	___	___	___	___
Mass media	___	___	___	___	___
Shopping	___	___	___	___	___

APPENDIX B

ADDITIONAL STATISTICS
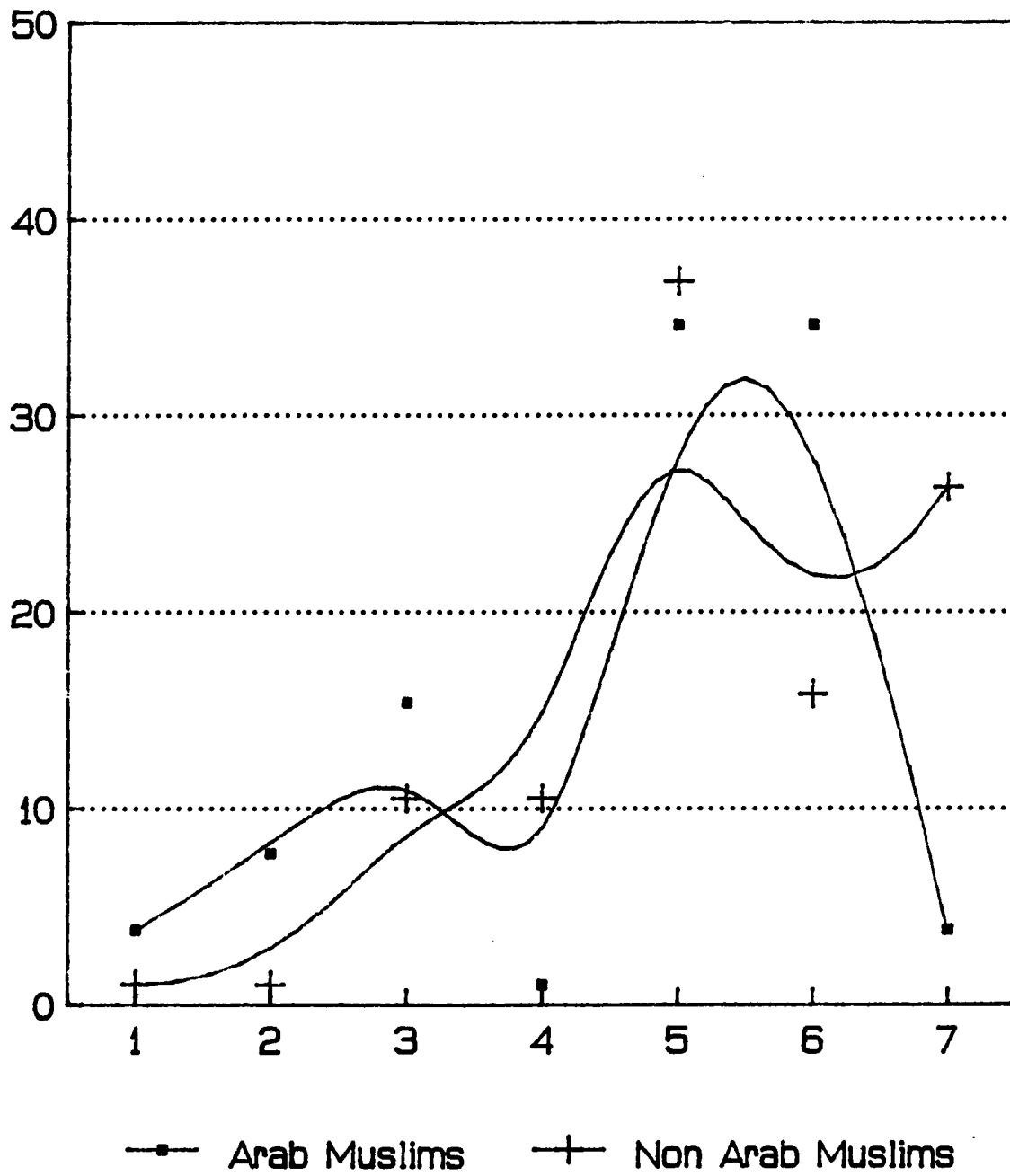
Figure B.1.--Past satisfaction by ethnicity.
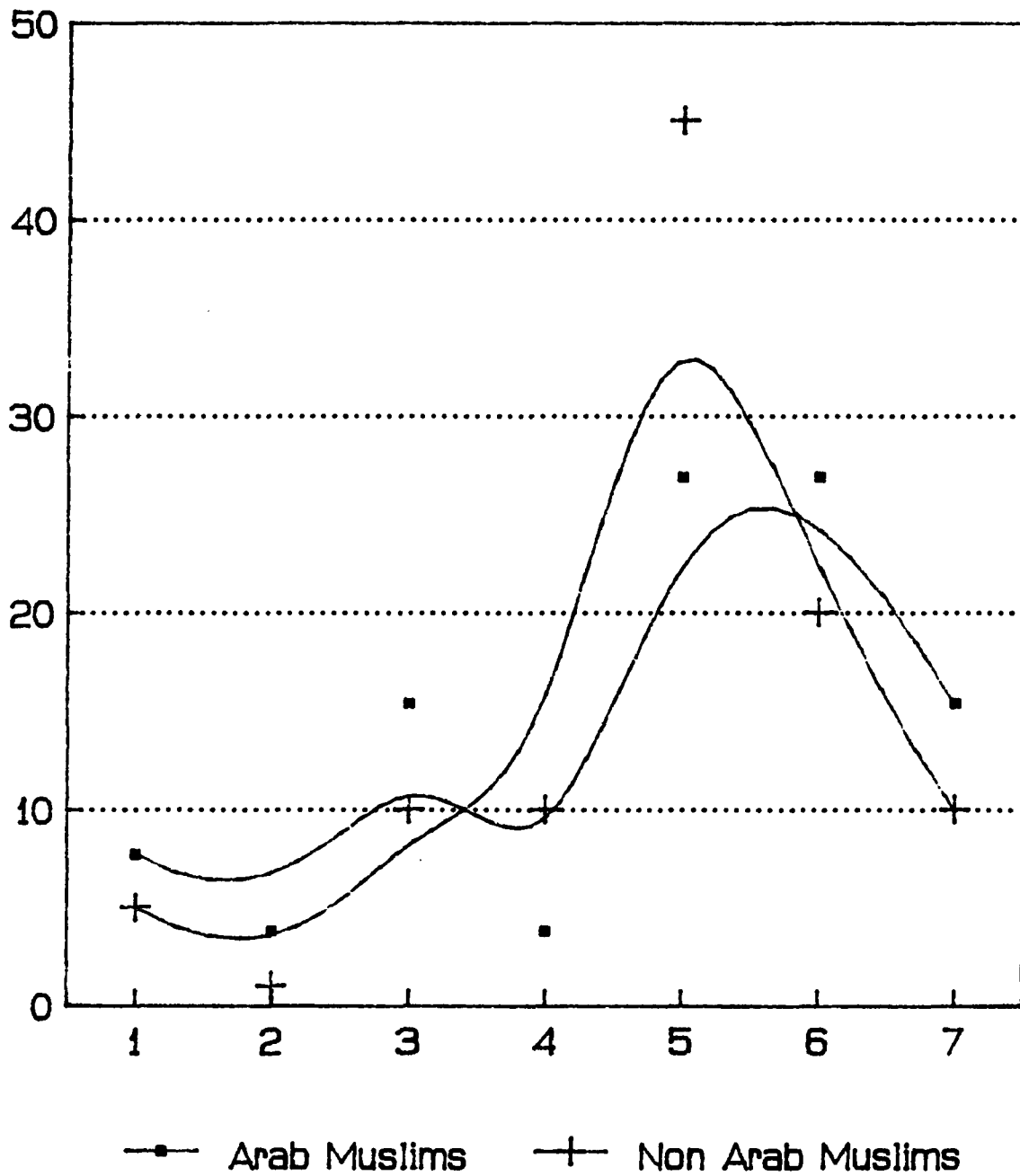
Figure B.2.--Present satisfaction by ethnicity.
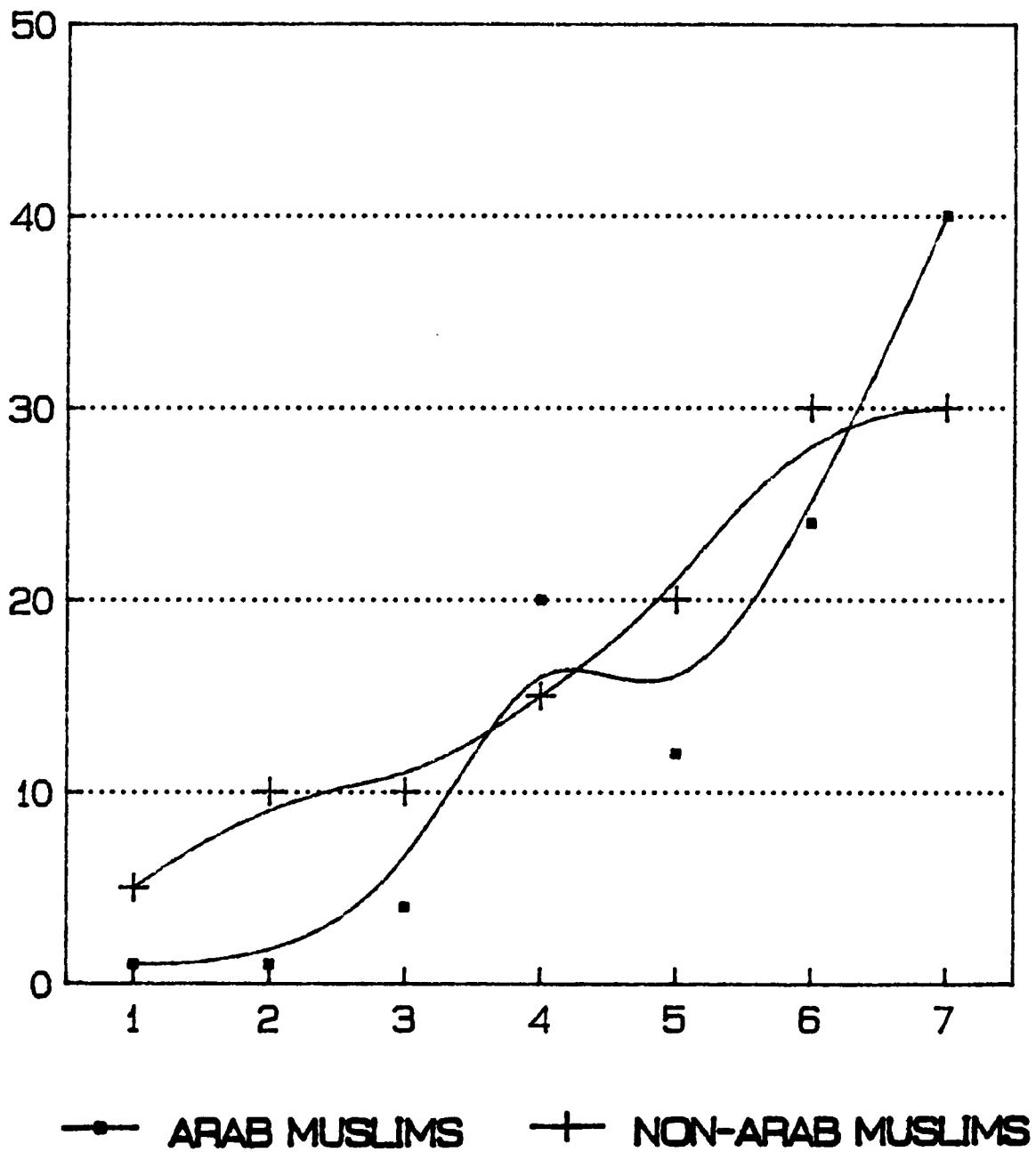
Figure B.3.--Future satisfaction by ethnicity.
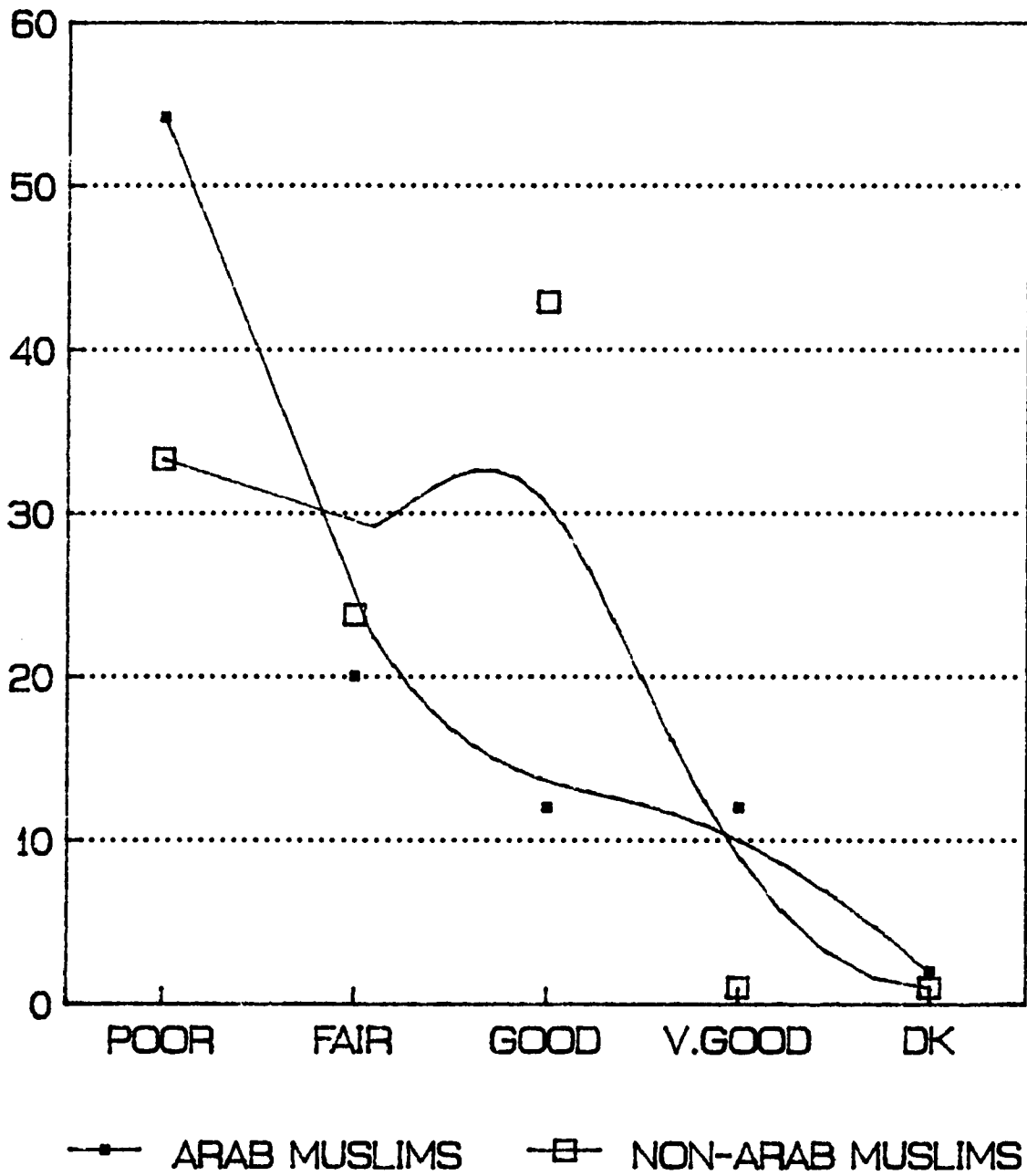
Figure B.4.--Satisfaction with media by ethnicity.
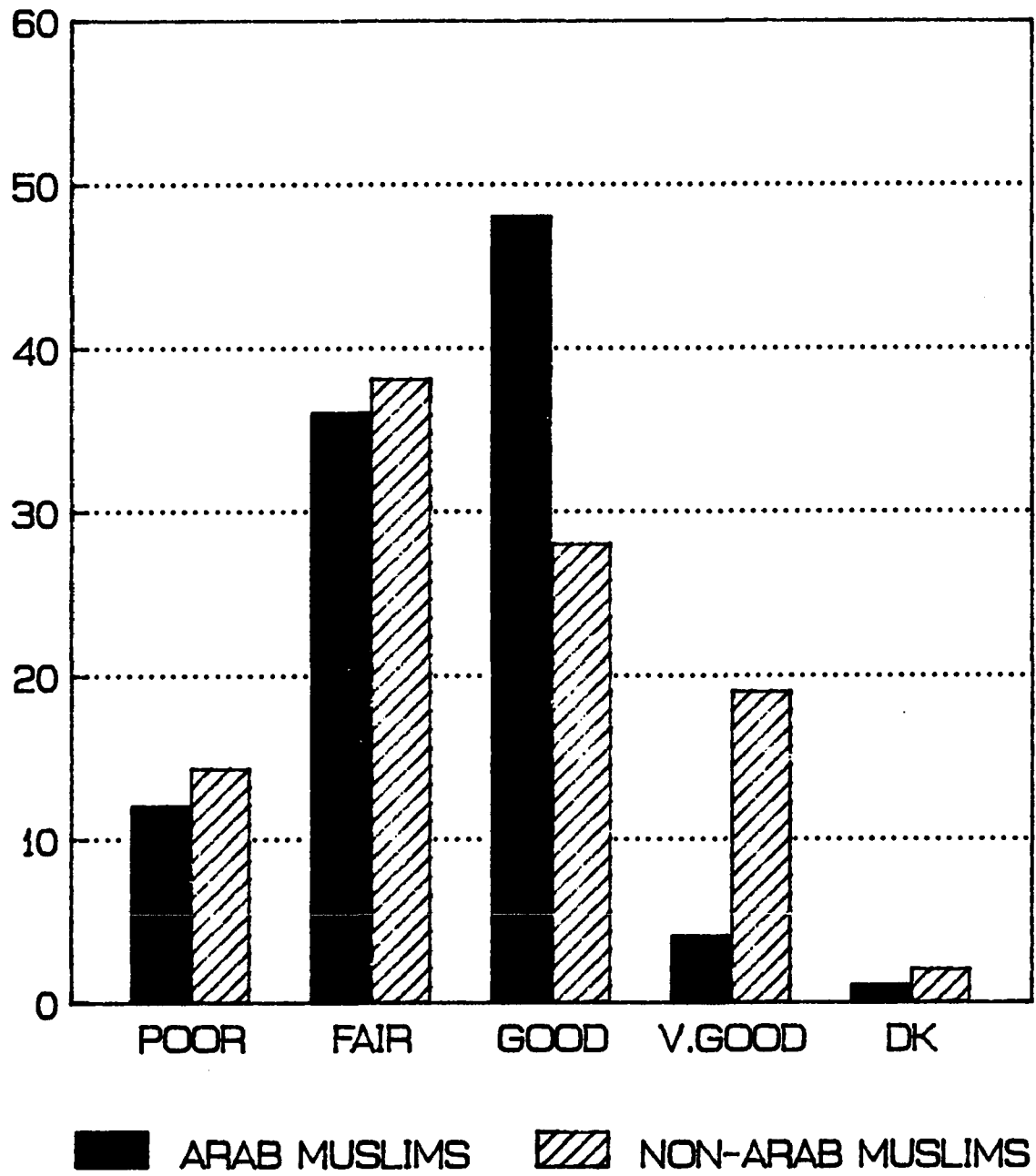
Figure B.5.--Satisfaction with shopping by ethnicity.
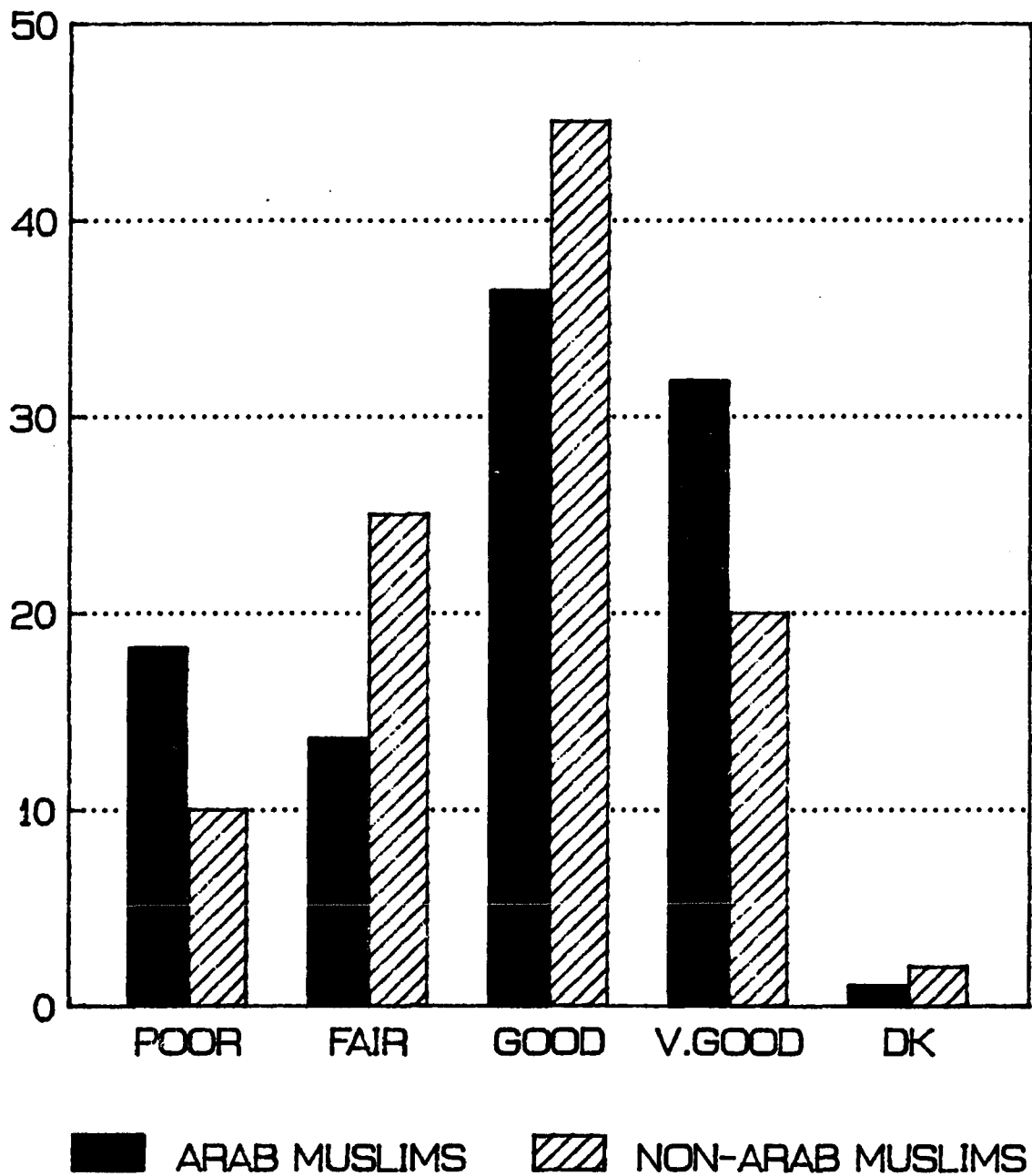
Figure B.6.--Satisfaction with advisor by ethnicity.
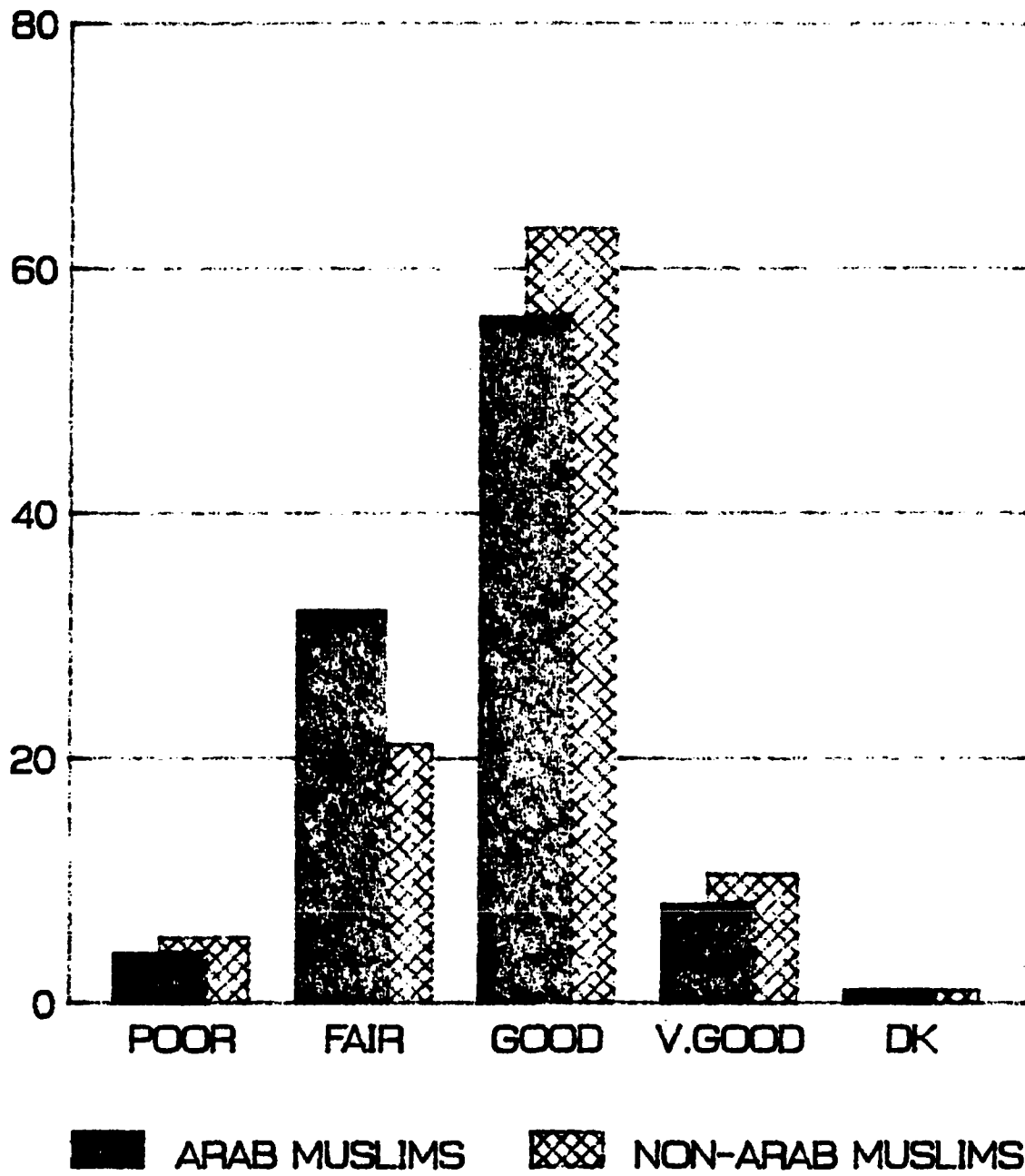
Figure B.7.--Satisfaction with other Muslims by ethnicity.
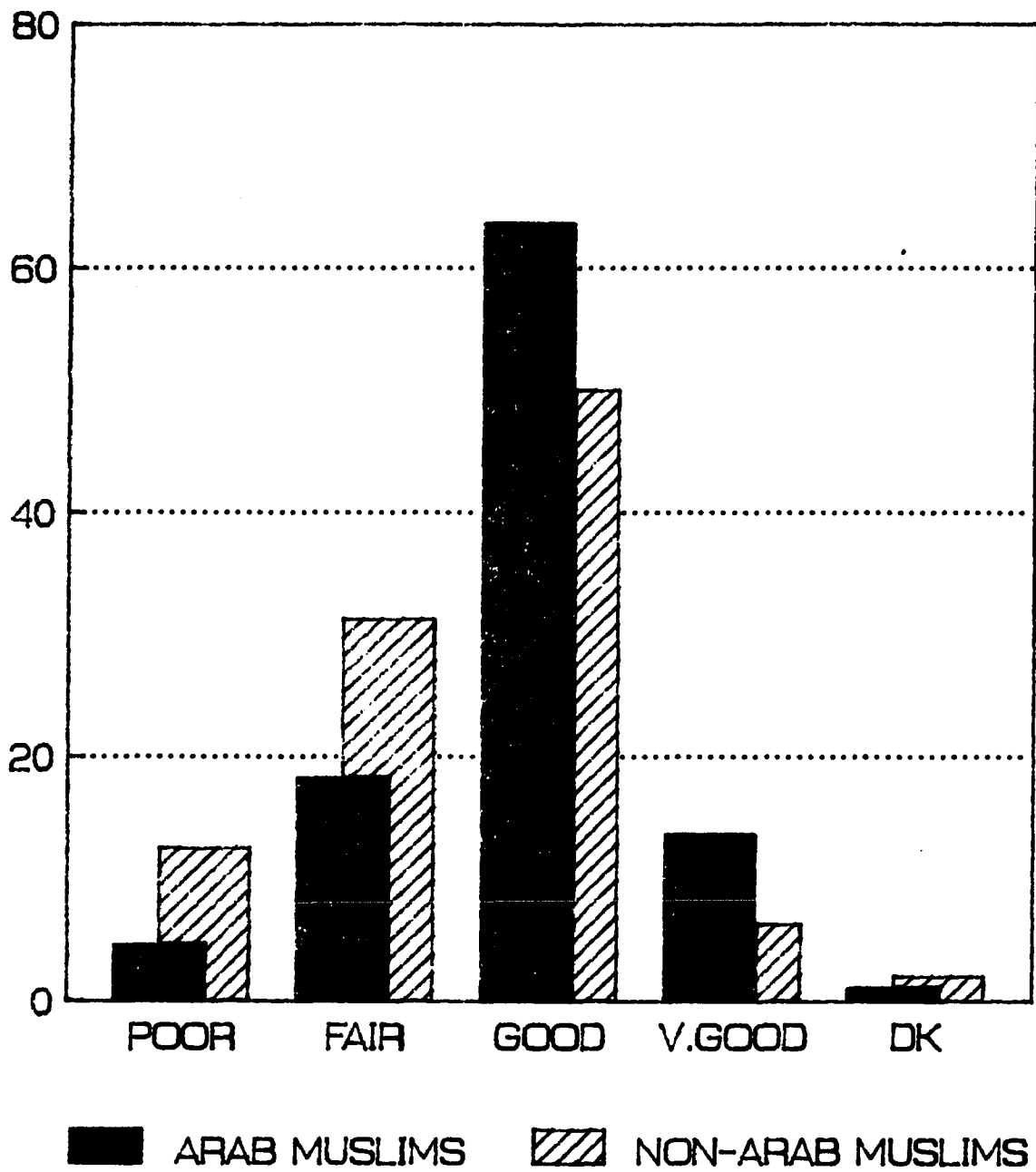
Figure B.8.--Satisfaction with administrators by ethnicity.
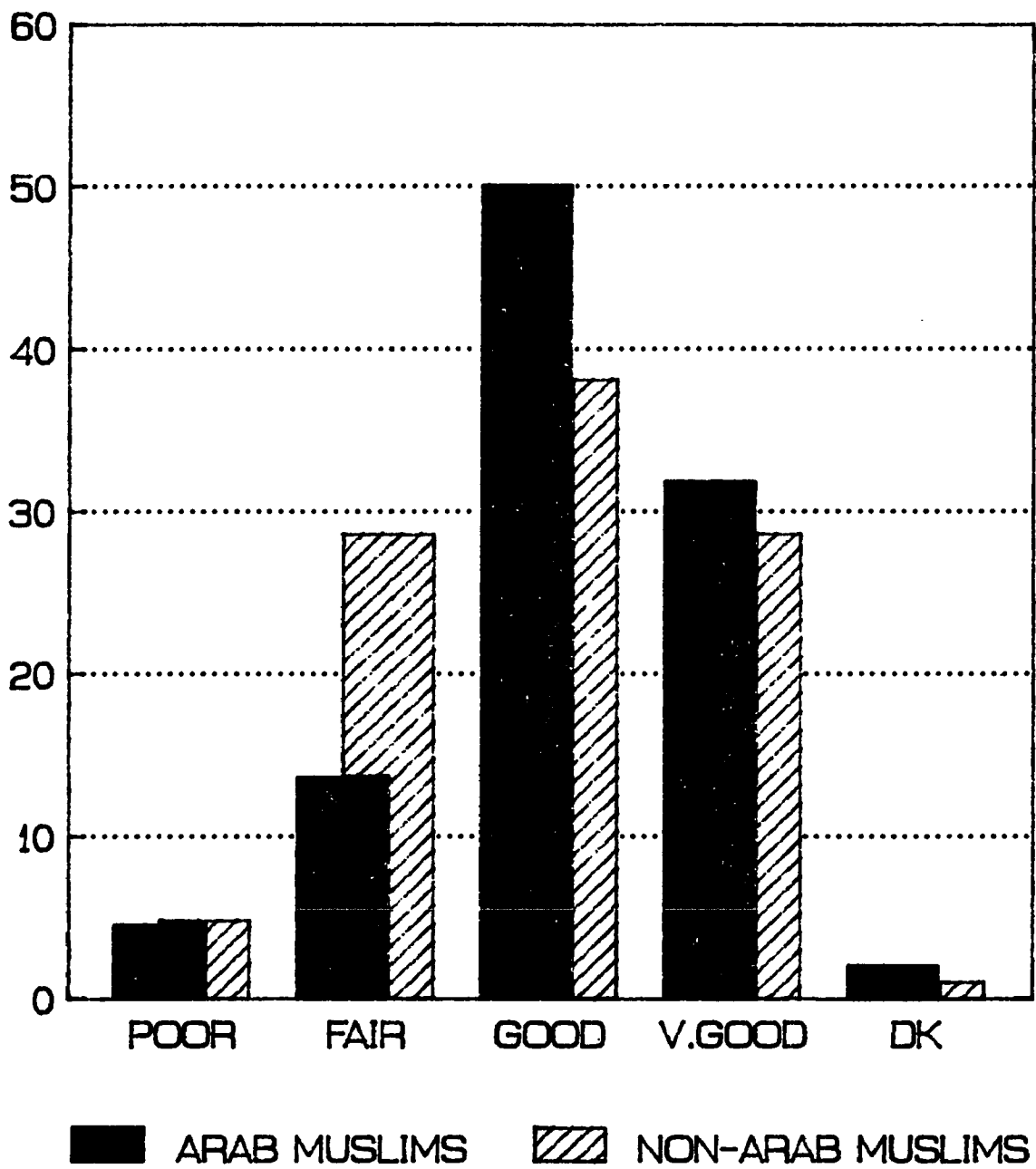
Figure B.9.--Satisfaction with courses by ethnicity.
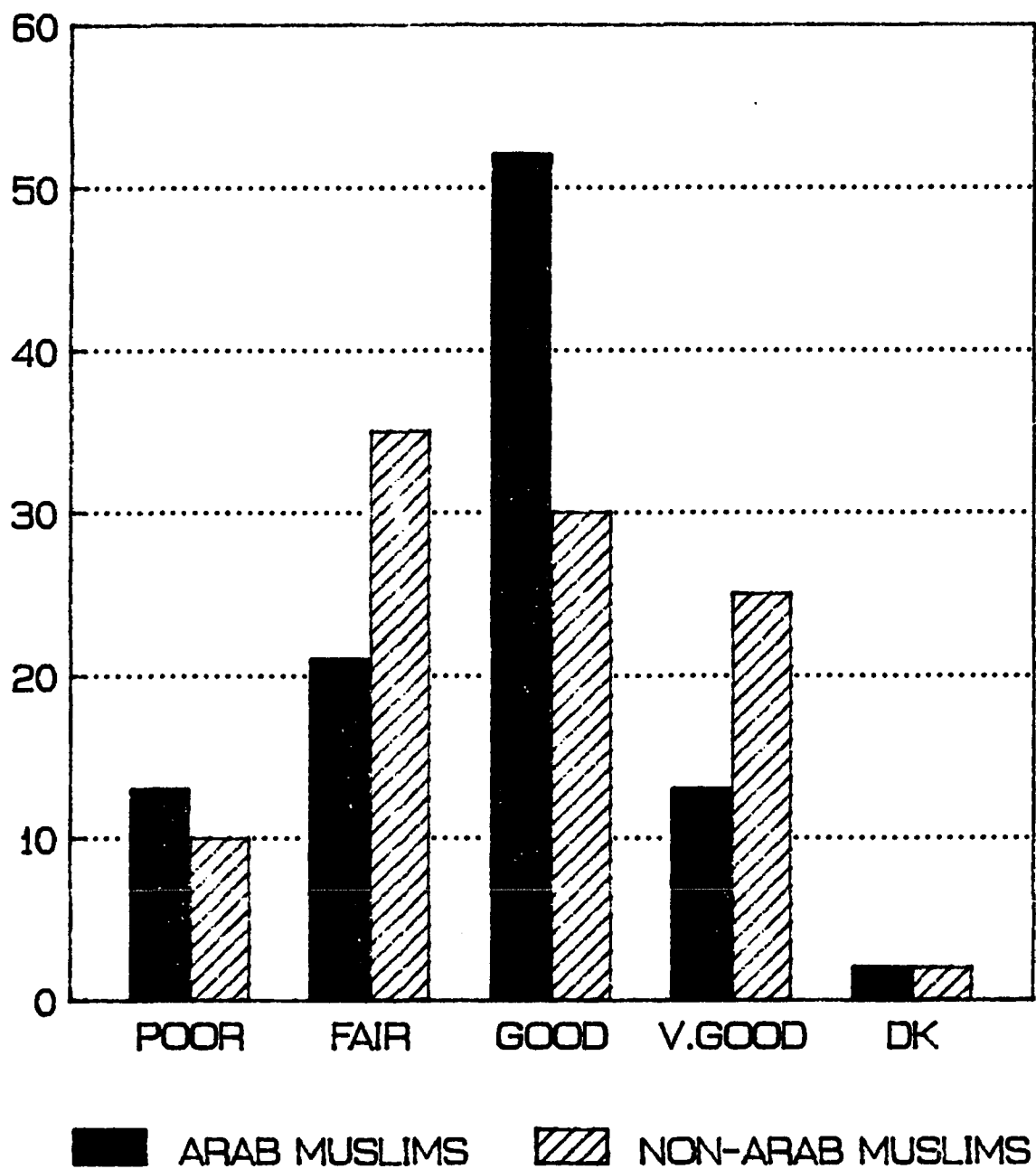
Figure B.10.--Satisfaction with study conditions by ethnicity.

Table B.1.--Means and standard deviations for the religion variables.

Variable	N	Mean	Std. Dev.
Strong faith	49	4.10	1.10
Muslim wife	48	3.37	1.60
Islamic state	48	3.75	1.34
Participation	49	4.18	1.03
Religiosity	48	3.87	.72

Table B.2.--Cross-tabulation of Islam's fit for today's problems, by ethnicity.

Islam's Fit for Today's Problems	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
Strongly agree	37.0	81.8
Agree	25.9	4.5
Don't know	7.4	0.0
Disagree	3.7	4.5
Strongly disagree	25.9	9.1

Table B.3.--Cross-tabulation of respondents' ethnicity by their birth order.

Birth Order	Ethnicity	
	Arab (N=27)	Non-Arab (N=22)
First	25.9	27.3
Second	7.4	18.2
Third	14.8	36.4
Fourth	11.1	9.1
Fifth	14.8	0.0
Sixth or more	25.9	9.1

Table B.4.--Reliability analysis: Academic Satisfaction Scale.

Item	Mean	St. Dev.	No. of Cases
SATPROF	2.70	.72	27
SATADM	2.70	.60	27
SATADV	2.77	.93	27
SATENG	2.81	.83	27
SATMDIA	2.33	1.00	27
SATSCON	2.92	.82	27
SATCORS	3.07	.82	27
SATOMUS	2.85	.66	27
SATSHPG	2.51	.70	27

Key: SATPROF = Satisfaction with professors
      SATADM = Satisfaction with administrators
      SATADV = Satisfaction with advisor
      SATENG = Satisfaction with the English language
      SATMDIA = Satisfaction with the mass media
      SATSCON = Satisfaction with conditions for studying
      SATCORS = Satisfaction with one's courses
      SATOMUS = Satisfaction with other Muslims
      SATSHPG = Satisfaction with shopping

Table B.5.--Reliability analysis: Academic Satisfaction Scale--
covariance matrix.

Item	Item 1	2	3	4	5	6	7	8	9
1 SATPROF	.52								
2 SATADM	.02	.37							
3 SATADV	.43	.02	.87						
4 SATENG	.25	-.05	.11	.69					
5 SATMDIA	.17	-.20	.19	.37	1.00				
6 SATSCON	.09	-.02	.09	.17	.21	.68			
7 SATCORS	.36	.06	.40	.32	.24	.42	.68		
8 SATOMUS	.22	.10	.35	.08	-.06	.02	.16	.43	
9 SATSHPG	.04	.19	.15	.09	.08	.15	.15	.11	.49

Key: SATPROF = Satisfaction with professors
      SATADM = Satisfaction with administrators
      SATADV = Satisfaction with advisor
      SATENG = Satisfaction with the English language
      SATMDIA = Satisfaction with the mass media
      SATSCON = Satisfaction with conditions for studying
      SATCORS = Satisfaction with one's courses
      SATOMUS = Satisfaction with other Muslims
      SATSHPG = Satisfaction with shopping

Table B.6.--Reliability analysis: Academic Satisfaction Scale--
          correlation matrix.

Item	Item								
	1	2	3	4	5	6	7	8	9
1 SATPROF	1.00								
2 SATADM	.05	1.00							
3 SATADV	.63	-.05	1.00						
4 SATENG	.41	-.11	.14	1.00					
5 SATMDIA	.24	-.33	.20	.44	1.00				
6 SATSCON	.15	-.04	.12	.25	.26	1.00			
7 SATCORS	.61	.12	.51	.46	.29	.62	1.00		
8 SATOMUS	.46	.26	.56	.15	-.09	.04	.30	1.00	
9 SATSHPG	.08	.46	.24	.17	.12	.26	.26	.25	1.00

Key: SATPROF = Satisfaction with professors
       SATADM   = Satisfaction with administrators
       SATADV   = Satisfaction with advisor
       SATENG   = Satisfaction with the English language
       SATMDIA = Satisfaction with the mass media
       SATSCON = Satisfaction with conditions for studying
       SATCORS = Satisfaction with one's courses
       SATOMUS = Satisfaction with other Muslims
       SATSHPG = Satisfaction with shopping

Table B.7.--Reliability analysis: Academic Satisfaction Scale
          (number of cases = 27).

	Mean	Min.	Max.	Range	Max./Min.	Variance
Item means	2.74	2.33	3.07	.74	1.31	.04
Item variances	.64	.37	1.00	.62	2.70	.04
Inter-item covariances	.15	-.20	.43	.63	-2.10	.02
Inter-item correlations	.23	-.33	.63	.97	-1.89	.04

Statistics for scale:	Mean 24.70	Variance 16.90	Std. Dev. 4.11	# of Variables 9

Table B.8.--Reliability analysis: Academic Satisfaction Scale--
item-total statistics.

Item		Scale Mean If Item Deleted	Scale Variance If Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Alpha If Item Deleted
1	SATPROF	22.00	13.15	.61	.62	.68
2	SATADM	22.00	16.38	.03	.55	.76
3	SATADV	21.92	12.60	.51	.69	.69
4	SATENG	21.88	13.48	.44	.47	.71
5	SATMDIA	22.37	13.85	.27	.39	.75
6	SATSCON	21.77	13.87	.38	.56	.72
7	SATCORS	21.62	11.93	.74	.75	.65
8	SATOMUS	21.85	14.43	.40	.48	.72
9	SATSHPG	22.18	14.38	.38	.48	.72

Key: SATPROF = Satisfaction with professors
      SATADM = Satisfaction with administrators
      SATADV = Satisfaction with advisor
      SATENG = Satisfaction with the English language
      SATMDIA = Satisfaction with the mass media
      SATSCON = Satisfaction with conditions for studying
      SATCORS = Satisfaction with one's courses
      SATOMUS = Satisfaction with other Muslims
      SATSHPG = Satisfaction with shopping

Reliability coefficients--9 items: Alpha = .7415
                                     Standardized item alpha = .7396

Table B.9.--Reliability analysis: Religiosity Scale
         (number of cases = 48).

	Mean	Min.	Max.	Range	Max./Min.	Variance
Item means	3.86	3.38	4.19	.81	1.24	.14
Item variances	1.72	1.09	2.58	1.49	2.36	.42
Inter-item covariances	.26	-.09	.60	.69	-6.45	.07
Inter-item correlations	.15	-.06	.43	.48	-7.71	.03

Statistics for scale:	Mean 15.44	Variance 9.95	Std. Dev. 3.15	# of Variables 4

Table B.10.--Reliability analysis: Religiosity Scale--item-total
          statistics.

Item	Scale Mean If Item Deleted	Scale Variance If Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Alpha If Item Deleted
FAITHSTR	11.31	7.24	.21	.07	.36
MWIFE	12.06	5.85	.20	.10	.40
ISSTATE	11.69	5.79	.36	.23	.19
PARTSUP	11.25	7.89	.16	.20	.40

Key: FAITHSTR = Strength of faith
      MWIFE   = Muslim wife
      ISSTATE = Need for Islamic state
      PARTSUP = Participation support

Reliability coefficients--4 items: Alpha = .4133
                                    Standardized item alpha = .4165

Table B.11.--Multiple regression and partial correlation of
demographic variables with academic satisfaction.

Demographic Variable	Pearson's R	Partial Correlation
Age	.26	.11
Ethnic background	.05	.007
Educational level	-.13	-.32
Marital status	-.04	-.12
Length of residence	.22	-.20
Number of children	.03	-.07

R^2 change = .24   F change = .69

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