Impact of Intersectionality on Muslim Women in Workplace Settings in Anchorage, Alaska

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ABSTRACT

Given the complexities of identity for Muslim women in the United States, they are frequently negatively impacted in workplace settings. This study's purpose was to examine how intersectional aspects of identity were correlated with the experiences of Muslim women in workplace settings in Anchorage, Alaska. The study utilized a quantitative correlational research method, which involved the usage of an index-driven survey which consisted of data derived from demographic studies, the MacArthur Subjective Social Status Scale, the Workplace Prejudice/Discrimination Inventory and the Workplace Satisfaction/Stress Scale. The study found that ethnicity and workplace discrimination were strongly correlated, while other correlations were not found to be statistically significant. Based on the gaps in knowledge in the current body of research, these findings could support a greater investment in research regarding minority populations in rural and conservative areas in the United States.

Introduction

According to Susan M. Akram (2002), Clinical Professor of Law at the Boston University School of Law, purposeful mythmaking and stereotyping in media outlets, discriminatory foreign policy agendas, and the "othering" of Muslims by the general population has alienated Muslims in the United States. This idea is further elaborated on by research completed by professors at the Department of Counseling Psychology at the University of Iowa, which stated that anti-Muslim sentiment in various levels of society has increased within the United States in the past fifteen years (Ali et al., 2015). Extrapolating these statements, it is very probable that workplace discrimination against Muslim Americans may have increased during this time as well.

Title VII of the 1964 Civil Rights Act has been argued to have only been effective in removing explicit bias from the workplace, as opposed to implicit bias. According to Sahar F. Aziz (2014), Professor at the University of Texas School of Law, female employees who are members of numerous protected classes face a complex junction of identity performance encumbrances as women, racial minorities, and religious minorities. Furthermore, this study, written in the *Michigan Journal of Race and Law*, claimed that these intricacies often lead to only subsets of individuals within protected classes being legitimately defended from discrimination.

Ethnic minority women are shown as having the highest rates of unemployment worldwide, despite equal opportunity laws and regulations (Tariq & Syed, 2017). Specifically, Muslim women have been shown to have abnormally high rates of workplace discrimination on various levels. Given the preceding context relating to intricacies within identity in Professor Sahar F. Aziz's research in the *Michigan Journal of Race and Law*, this may be due to the complex identities of many Muslim women, which often include additional factors such as being part of an ethnic minority, engaging in the practicing of traditional religious garments, and existing in a low economic sector. By collecting data on the interrelationships between ethnicity, socioeconomic status, and the practice of the hijab, analysts

can derive a correlation between the experiences of Muslim women in workplace settings and intersectional aspects of identity.

Literature Review

This research study is primarily focused on how the interrelationships between ethnicity, socioeconomic status, and the practice of the hijab impact the experiences of Muslim women in workplace settings in Anchorage, Alaska. Various studies have been conducted to examine the experiences of Muslim women in Western countries through the lens of intersectionality. For the purposes of this research study, intersectionality can be defined as how gender, ethnicity, religion, and other aspects of identity impact women of differing ethnicities and socioeconomic classes. According to a study completed by Memoona Tariq and Jawad Syed (2017), esteemed professors at the Lahore University of Management Sciences, it was found that ethnicity and religion along with their intersections with gender created an aggregation of fundamental issues which were not commonly associated with non-Muslim women. This academic journal analyzed the relationship between ethnicity and workplace treatment through the use of semi-structured interviews among employed British Pakistani Muslim women as well as a subsequent qualitative thematic analysis.

Unfortunately, the results of this study are confined to a specific subset of Muslim women due to the small sample size. Only South Asian women in primarily high socioeconomic sectors were examined, and participants were located in the United Kingdom. It is important to note that women with contrasting identities would most likely have different workplace experiences, and their accounts would not be applicable to Muslim women worldwide. Although religiosity was well-defined within this academic journal, the authors failed to approach the topic of intersectionality in a manner which would yield more accurate information about the relationship between ethnicity and socioeconomic status within the Muslim community. Furthermore, smaller and more conservative areas of the United States would be likely to have results which are contradictory to this study. Given the preceding context, it is conceivable that a more intersectional study regarding Anchorage, Alaska as a basis for data collection could have great strategic value in advancing research within this inquiry.

Furthermore, an additional academic journal, which focused primarily on examining the correlations between the practice of hijab and workplace discrimination among Muslim American women, found strong correlations between both higher social classes and non-hijab-wearing women, as well as between traditional religious apparel and surreptitious employment discrimination in applicants (Ali et al., 2015). This research study, written by professors at the Department of Counseling Psychology at the University of Iowa, used measures which included a background questionnaire aimed at collecting demographic information, subjective social status scales, inventories targeted at examining religious commitment in Muslims, and indexes specific to workplace prejudice and discrimination.

Unlike the research study completed by Professors Memoona Tariq and Jawad Syed, this study used a larger range of participants, which included Muslim women of different ethnicities, levels of religious commitment, and socioeconomic statuses. However, it did not examine these ethnicities individually and included a broad view of the United States for its geographic basis. In view of the considerations created within this perspective, the data revealed by this research study could be used as a conventional view of Muslim women in workplace settings in the United States. Consequently, a lack of research regarding more specific interrelationships between ethnicity, socioeconomic status, and the practice of the hijab still exists.

Equally important, Professor Sahar Aziz, author of "Coercive Assimilationism: The Perils of Muslim Women's Identity Performance in the Workplace" in the *Michigan Journal of Race and Law,* argued that Muslim women are at the intersection of conflicting stereotypes and identity performance pressures by drawing upon sociology and antidiscrimination discourse. The identity performance pressures being analyzed were associated with gender, race, and religion in order to examine their significance on efforts to accept or renounce forceful assimilation in workplace settings (Aziz, 2014). Additionally, the academic journal analyzed how these ideals can be used in response to traditional and often misinformed views of the hijab which are associated with oppression. The author discussed that

the scope of their research was limited due to the small sample size, limited geographic area, use of only English-speaking participants, and a lack of interviewing participants in varying economic sectors.

The perspectives in this academic journal differed from preceding academic journals due to its focus on how workplace regulations can be particularly disadvantageous to Muslim women in workplace settings. The author concluded that Muslim women had more adverse experiences in workplace settings due to conflicting identity encumbrances regarding ethnicity and religion (Aziz, 2014). Similar findings were reported in the previously discussed research completed by Professors Memoona Tariq and Jawad Syed, which found that ethnicity and religion along with their intersections with gender created a complex agglomeration of issues related to discrimination (2017). However, it illustrated the existence of previously discussed gaps in research. Research regarding more specific geographic areas, particularly traditionally conservative areas, and individual and combinatorial data analysis regarding different ethnicities, socioeconomic statuses, and hijab practices in workplace settings remains to exist.

In the studies mentioned above, broader views of the Muslim community were taken and generalizations were frequently made. Although the aforementioned studies included intersectionality as part of the basis for their research, there was little information regarding the impact of specific geographic areas as well as individual data analysis considering the overlaps of ethnicity, socioeconomic status, and religiosity in workplace settings. This led to the essential question of this research paper: "How do the interrelationships between ethnicity, socioeconomic status, and the practice of the hijab impact the experiences of Muslim women in workplace settings in Anchorage, Alaska?" To examine the impacts of these interrelationships, a correlational research study consisting of data derived from demographic studies and the MacArthur Subjective Social Status Scale was used in conjunction with the Workplace Prejudice/Discrimination Inventory and the Workplace Satisfaction/Stress Scale. By analyzing these data sets collectively, higher accuracy and education regarding the intersectionality of workplace discrimination resulted.

Methodology

As previously discussed, workplace discrimination against female Muslim Americans has increased in recent years (Tariq & Syed, 2017). Anchorage, Alaska was suitable to be the geographic area where this study took place due to its fulfillment of several requirements. The area has a relatively small Muslim population, ranging from 1,000 to 5,000 individuals in the city, and it has been shown to be a moderately conservative area, unlike geographic regions that have been previously studied in this context ("Alaska Census," 2019). This research study aimed to examine the significance of the intersectionality of identity through the lens of Muslim women in workplace settings. To examine these topics, the impact of the interrelationships between ethnicity, socioeconomic status, and the practice of the hijab were analyzed in regard to Muslim women in workplace settings in Anchorage, Alaska. Participants, whose ages ranged from 18 to 65 years, included thirty Muslim women currently residing in Anchorage, Alaska. This age range was chosen due to its status as the average range of professional employment for residents of the United States, and the rights of participants were protected through the usage of consent and confidentiality forms. The research study was completed through the usage of elements of peer-reviewed indexes within an online survey created in Google Forms.

To collect data and examine the correlations between the multiple variables regarding intersectionality and the resulting workplace practices, a quantitative correlational research study was applied. The online, index-driven survey was sent to participants through online forums and digital mailing lists. Data concerning the three independent variables of ethnicity, socioeconomic status, and the practice of the hijab were collected separately. These variables were chosen as important elements of this study due to prior research completed by Professors Memoona Tariq and Jawad Syed. According to the peer-reviewed academic journal, ethnicity and religion along with their intersections with gender created a culmination of identity-based issues which were specific to Muslim women (Tariq & Syed, 2017). Additionally, an independent research study found socioeconomic status to be an integral portion of covert discrimination within the workplace (Ali et. al, 2015). The latter of these studies utilized a correlational research method.

To begin the correlational research portion, information regarding ethnicity was collected using a question-naire which asked close-ended questions about the ethnicity of each participant. This was completed to diversify the array of participants to ensure the presence of various ethnicities while examining intersectionality. Next, the survey collected information about socioeconomic status through the application of the MacArthur Subjective Social Status Scale. This scale measured subjective socioeconomic status using a numbered stepladder image. Participants indicated their position on the scale as an individual and within their community. The indicated numbers were then combined and averaged to determine each participant's socioeconomic status. According to a study completed by professors at the Federal University of Minas Gerais, the scale has proven its stability through a test-retest method. This study involved analyzing the results of the MacArthur Subjective Social Status Scale in conjunction with the individual's non-subjective socioeconomic position, the socioeconomic position of the unified geographic area, and the socioeconomic position of the unified workplace (Giatti, et al., 2012). Given the preceding context, the MacArthur Subjective Social Status Scale was a viable instrument for data collection.

Additionally, information regarding the practice of the hijab was collected to establish how self-identification as a Muslim woman impacted workplace experiences. The hijab generally refers to the headscarf or veil worn by Muslim women, which usually covers the head and chest (Droogsma, 2007). The practice of the hijab was chosen as an independent variable to survey workplace experiences because Muslim women who wear the hijab in the United States have been viewed as oppressed or less educated by the general public (Droogsma, 2007). Additionally, women who appear to be visibly Muslim, as a result of wearing the hijab, have reported to have suffered from higher rates of widespread verbal abuse, harassment, and aggression (Allen & Nielsen, 2002). Based on these conclusions, the practice of the hijab has proven to be a viable variable for Muslim women to differentiate on in workplace environments. Within the survey created in Google Forms, participants were asked to identify their preference regarding the practice of the hijab in their workplace environments in the demographic information portion. Participants indicated whether they *always, sometimes* or *never* wore the hijab in workplace environments.

Following this assessment, the index-driven survey was used to collect data regarding the dependent variables of this research study: workplace experiences. Specifically, data concerning workplace discrimination, job stress, and job satisfaction were collected. These three variables were chosen because of their relationships to Muslim women specifically. Ethnic minority women and Muslim women have been shown to report especially high rates of workplace discrimination (Tariq & Syed, 2017). Additionally, job stress and job satisfaction have been shown to be indicative of the typical experiences employees regularly face (Aziz, 2014).

To examine the extent that workplace discrimination played in the participants' lives, the Workplace Prejudice/Discrimination Inventory (WPDI) was used. The Workplace Prejudice/Discrimination Inventory is a 15-item survey that was used to identify an individual's perception of how they felt they were treated in the workplace as a result of their ethnicity and religion. It utilized a 5-point Likert-scale in which certain items were reverse scored, and the scores ultimately ranged from -15 to 40. This scale has been shown to be viable through the usage of factor analysis, internal consistency, and discriminant validity (Ali et al., 2015). Job satisfaction and stress in participants were examined using the Workplace Satisfaction/Stress Scale, which was developed by the Marlin Company and the American Institute of Stress. The Workplace Satisfaction/Stress Scale is an 8-item scale which consists of two subscales: The Workplace Satisfaction Subscale and the Workplace Stress Subscale. Participants responded to short statements using a 5-point Likert-scale ranging from 1 (strongly disagree) to 5 (strongly agree). The composite scores of each subscale were created individually by combining the responses from the Likert-scales. High scores on the Workplace Satisfaction Subscale and low scores on the Workplace Stress Subscale were indicative of superior job satisfaction. This scale was chosen because it was proven to have produced statistically viable results in the Iran Red Crescent Medical Journal (Aghilinejad, et al., 2014).

Subsequently, the Google Forms survey contained the following portions: demographic information questions regarding ethnicity and the practice of the hijab, the MacArthur Subjective Social Status Scale, the Workplace Prejudice/Discrimination Inventory, and the Workplace Satisfaction/Stress Scale. After the survey was released and data collection had been completed, the information was analyzed using a collection of one-way analysis of variance

tests, commonly known as ANOVA. ANOVA was used because of its ability to analyze multiple dependent variables, which were defined in this study as job stress, job satisfaction, and workplace discrimination. This was significant in examining the intersectionality of identity. The combination of data analysis between the correlational research portion led to more richly detailed, multi-faceted conclusions.

Results

Each participant who responded to the survey held either a part-time job (20 hours per week) or full-time job (30 or more hours per week). Participants came from a variety of employment backgrounds: 30% educational/academic sectors (n = 9), 20% healthcare (n = 6), 17% business/finance sectors (n = 5), 13% government (n = 4), 10% service/retail (n = 3), 7% administrative/clerical (n = 2), and 3% law (n = 1). The impact of each independent variable (ethnicity, socioeconomic status, and the practice of the hijab) in relation to each participant's Workplace Prejudice/Discrimination Inventory score, Job Stress Subscale score, and Job Satisfaction Subscale score was examined individually before being analyzed collectively. Three analysis of variance (ANOVA) tests for each variable were completed to accomplish this. Subsequently, the ANOVA results regarding each variable were compared to form conclusions about the role of intersectionality in the identity of Muslim women in Anchorage, Alaska. This analysis allowed for more accurate examinations of intersectionality in the workplace in regard to Muslim women due to the ANOVA results being easily comparable.

Ethnicity

Thirty-seven percent of the participants identified as being of South Asian descent (n = 11), 20% Caucasian descent (n = 6), 16.7% Arab descent (n = 5), 13.3% African descent (n = 4), 10% biracial/mixed (n = 3), and 3.3% East Asian descent (n = 1).

Table 1. ANOVA Test #1: Descriptive Statistics of the Relationship Between Ethnicity and Workplace Prejudice/Discrimination

Data Summary - Ethnicity and Workplace Prejudice/Discrimination				
Ethnicity	**N**	**Mean**	**Std. Dev.**	**Std. Error**
South Asian descent	11	-3.0909	12.3	3.7086
Caucasian descent	6	-6.8333	6.2743	2.5615
East Asian descent	1	-12	0	0
Arab descent	5	-7.8	7.0498	3.1528
Biracial/Mixed	4	28	9.8995	4.9497
African descent	4	7.5	14.6173	7.3087

Based on the descriptive statistics outlined in Table 1, Muslim women who were biracial or mixed reported the highest degree of workplace prejudice or discrimination in comparison to other ethnicities. Additionally, Muslim women of African descent reported the second highest average.

Table 2. ANOVA Test #1: Inferential Statistics of the Relationship Between Ethnicity and Workplace Prejudice/Discrimination

ANOVA Summary - Ethnicity and Workplace Prejudice/Discrimination					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	5	4337.9541	867.5908	7.9329	0.0001
Within Groups	26	2843.5296	109.3665		
Total:	31	7181.4838			

Based on the results of the ANOVA test outlined in Table 2, these results were statistically significant. The p-value was 0.0001, which indicated strong evidence against a null hypothesis. Additionally, the f-statistic was 7.9329, and a f-statistic above 1.0 indicates that the null hypothesis should be rejected.

Table 3. ANOVA Test #2: Descriptive Statistics of the Relationship Between Ethnicity and Job Stress.

Data Summary - Ethnicity and Job Stress				
Ethnicity	N	Mean	Std. Dev.	Std. Error
South Asian descent	11	10.1818	4.3086	1.2991
Caucasian descent	6	9.1667	4.1673	1.7013
African descent	4	10.5	4.7258	2.3629
Arab descent	5	10.2	4.6043	2.0591
Biracial/Mixed	3	16.3333	4.7258	2.7285
East Asian descent	1	5	0	0

Based on the descriptive statistics outlined in Table 3, Muslim women who identified as being biracial or mixed were shown to display the highest degree of job stress.

Table 4. ANOVA Test #2: Inferential Statistics of the Relationship Between Ethnicity and Job Stress

ANOVA Summary - Ethnicity and Job Stress					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	5	173.4491	34.6898	1.918	0.127
Within Groups	25	468.9365	18.7575		
Total:	30	642.3856			

Based on the results of the ANOVA test in Table 4, these results were not statistically significant. The p-value (p = 0.127) was larger than 0.05, which indicated weak evidence against a null hypothesis. The f-value (f = 1.918) was large, which indicated that there was more variation between the groups than if the hypothesis was null. However, the large p-value discounted this.

Table 5. ANOVA Test #3: Descriptive Statistics of the Relationship Between Ethnicity and Job Satisfaction.

Data Summary - Ethnicity and Job Satisfaction				
Ethnicity	**N**	**Mean**	**Std. Dev.**	**Std. Error**
South Asian descent	11	11	3.3764	1.018
Caucasian descent	6	12.1667	2.137	0.8724
African descent	4	11.25	2.9861	1.493
Arab descent	5	12	2.2361	1
Biracial/Mixed	3	7.3333	2.0817	1.2019
East Asian descent	1	13	0	0

Based on the descriptive statistics outlined in Table 5, Muslim women of East Asian and Caucasian descent were shown to have the highest degrees of job satisfaction.

Table 6: ANOVA Test #3: Inferential Statistics of the Relationship Between Ethnicity and Job Satisfaction.

ANOVA Summary - Ethnicity and Job Satisfaction					
Source	**Degrees of Freedom DF**	**Sum of Squares SS**	**Mean Square MS**	**F-Stat**	**P-Value**
Between Groups	5	60.5899	12.118	1.5758	0.9461
Within Groups	25	192.2525	7.6901		
Total:	30	252.8424			

Based on the results of the ANOVA test outlined in Table 6, these results were not significant. The p-value (p = 0.9461) was significantly larger than 0.05, which indicated that the null hypothesis cannot be rejected. Although the f-value (f = 1.5758) was larger than 1, the high p-value discredited this.

Socioeconomic Status

The MacArthur Subjective Social Status Scale was used to identify the socioeconomic status of each participant. Based on the results of the scale, each participant's socioeconomic status score ranged between 1 and 10. 1 was the lowest possible score, while 10 was the highest possible score. 3.33% of the participants indicated that their socioeconomic status score ranged between 1 and 3 (n = 1), 43.33% of the participants indicated that their socioeconomic status score ranged between 4 and 6 (n = 13), and 53.33% of the participants indicated that their socioeconomic status score ranged between 7 and 10 (n = 16).

Table 7. ANOVA Test #4: Descriptive Statistics of the Relationship Between Socioeconomic Status and Workplace Prejudice/Discrimination

Data Summary - Socioeconomic Status and Workplace Prejudice/Discrimination				
Socioeconomic Status Range	**N**	**Mean**	**Std. Dev.**	**Std. Error**
1-3	1	-7	0	0
4-6	13	-0.8462	14.6222	4.0555
7-10	16	0.375	15.5515	3.8879

Based on the descriptive statistics outlined in Table 7, Muslim women who identified as having a high socioeconomic status, which included the range of 7-10 within the MacArthur Subjective Social Status Scale, exhibited the highest degree of workplace discrimination.

Table 8. ANOVA Test #4: Inferential Statistics of the Relationship Between Socioeconomic Status and Workplace Prejudice/Discrimination

ANOVA Summary - Socioeconomic Status and Workplace Prejudice/Discrimination					
Source	**Degrees of Freedom DF**	**Sum of Squares SS**	**Mean Square MS**	**F-Stat**	**P-Value**
Between Groups	2	97.9128	48.9564	0.2213	0.8028
Within Groups	28	6193.4421	221.1944		
Total:	30	6291.3549			

Based on the results of the ANOVA test outlined in Table 8, these results were not significant. The p-value (p = 0.8028) was much higher than 0.05, and the f-value (f = 0.2213) was not close in range to 1.0.

Table 9. ANOVA Test #5: Descriptive Statistics of the Relationship Between Socioeconomic Status and Job Stress

Data Summary - Socioeconomic Status and Job Stress

Socioeconomic Status Range	N	Mean	Std. Dev.	Std. Error
1-3	1	7	0	0
4-6	13	10.2308	5.3096	1.4726
7-10	16	10.875	4.1613	1.0403

Based on the descriptive statistics outlined in Table 9, Muslim women who identified as having a high socioeconomic status, which included the range of 7-10 within the MacArthur Subjective Social Status Scale, exhibited the highest degree of job stress.

Table 10. ANOVA Test #5: Inferential Statistics of the Relationship Between Socioeconomic Status and Job Stress

ANOVA Summary - Socioeconomic Status and Job Stress					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	2	27.039	13.5195	0.633	0.5384
Within Groups	28	598.0485	21.3589		
Total:	30	625.0875			

Based on the results of the ANOVA test outlined in Table 10, these results were not significant. The p-value (p = 0.5384) was reasonably higher than 0.05, and the f-value (f = 0.633) did not meet 1.0.

Table 11. ANOVA Test #6: Descriptive Statistics of the Relationship Between Socioeconomic Status and Job Satisfaction

Data Summary - Socioeconomic Status and Job Satisfaction				
Socioeconomic Status Range	N	Mean	Std. Dev.	Std. Error
1-3	1	15	0	0
4-6	13	11.6923	2.5944	0.7195
7-10	16	11.0625	2.909	0.7273

Based on the descriptive statistics outlined in Table 11, Muslim women who identified as having a low socioeconomic status, which included the range of 1-3 within the MacArthur Subjective Social Status Scale, exhibited the highest degree of job satisfaction.

Table 12. ANOVA Test #6: Inferential Statistics of the Relationship Between Socioeconomic Status and Job Satisfaction

ANOVA Summary - Socioeconomic Status and Job Satisfaction

Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	2	27.8416	13.9208	1.8766	0.1719
Within Groups	28	207.7052	7.418		
Total:	30	235.5468			

Based on the results of the ANOVA test outlined in Table 12, these results were not significant. The p-value (p = 0.1719) was not smaller than 0.05, and the f-value (f = 1.8766) was moderately larger than 1.0. Based on these values, the survey did not definitively prove the existence of a relationship between socioeconomic status and job satisfaction in regard to Muslim women.

Practice of the Hijab

66.7% of the participants indicated that they *always* wore the hijab (n = 20), 23.3% of the participants indicated that they *never* wore the hijab (n = 7), and 10% of the participants indicated that they *sometimes* wore the hijab (n = 3). As completed in the previous ANOVA tests the results of the Workplace Prejudice/Discrimination Inventory and the Job Stress/Satisfaction Scale were analyzed in regard to each participant's preference with reference to practicing or not practicing the hijab.

Table 13. ANOVA Test #7: Descriptive Statistics of the Relationship Between Practice of the Hijab and Workplace Prejudice/Discrimination

Data Summary - Practice of the Hijab and Workplace Prejudice/Discrimination				
Practice of the Hijab	N	Mean	Std. Dev.	Std. Error
Always	20	1.1	15.3517	3.4327
Sometimes	3	1	23.388	13.5031
Never	7	-5.1429	8.5718	3.2398

Based on the descriptive statistics outlined in Table 13, Muslim women who identified as *always* wearing the hijab reported the highest degree of workplace discrimination in the Workplace Prejudice/Discrimination Inventory portion of the survey.

Table 14. ANOVA Test #7: Inferential Statistics of the Relationship Between Practice of the Hijab and Workplace Prejudice/Discrimination

ANOVA Summary - Practice of the Hijab and Workplace Prejudice/Discrimination					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	2	208.3124	104.1562	1.0207	0.0501
Within Groups	27	6012.6708	222.6915		
Total:	29	6220.9832			

Based on the results of the ANOVA test outlined in Table 14, these results were significant. The p-value (p = 0.0501) was similar to the desired value (p ≤ 0.05), and the f-value was very close to its desired value (f =1.0207) as well.

Table 15. ANOVA Test #8: Descriptive Statistics of the Relationship Between Practice of the Hijab and Job Stress

Data Summary - Practice of the Hijab and Job Stress				
Practice of the Hijab	**N**	**Mean**	**Std. Dev.**	**Std. Error**
Always	20	10.7	4.5318	1.0133
Sometimes	3	10.3333	6.1101	3.5277
Never	7	9.8571	4.9135	1.8571

Based on the descriptive statistics outlined in Table 15, Muslim women who identified as *always* wearing the hijab reported the highest scores in the Job Stress Subscale.

Table 16. ANOVA Test #8: Inferential Statistics of the Relationship Between Practice of the Hijab and Job Stress

ANOVA Summary - Practice of the Hijab and Job Stress					
Source	**Degrees of Freedom DF**	**Sum of Squares SS**	**Mean Square MS**	**F-Stat**	**P-Value**
Between Groups	2	3.7432	1.8716	0.4677	0.6314
Within Groups	27	609.7286	22.5825		
Total:	29	613.4718			

Based on the results of the ANOVA test outlined in Table 16, these results were not statistically significant. The p-value (p = 0.6314) was much higher than the desired value (p ≤ 0.05), and the f-value was much smaller than its desired value (f = 1.0) as well.

Table 17. ANOVA Test #9: Descriptive Statistics of the Relationship Between Practice of the Hijab and Job Satisfaction

Data Summary - Practice of the Hijab and Job Satisfaction				
Practice of the Hijab	**N**	**Mean**	**Std. Dev.**	**Std. Error**
Always	20	11.65	3.0655	0.6855
Sometimes	3	12.3333	4.6188	2.6667
Never	7	12.5714	2.9921	1.1309

Based on the descriptive statistics outlined in Table 17, Muslim women who identified as *never* wearing the hijab reported the highest scores in the Job Satisfaction Subscale.

Table 18. ANOVA Test #9: Inferential Statistics of the Relationship Between Practice of the Hijab and Job Satisfaction

ANOVA Summary - Practice of the Hijab and Job Satisfaction				
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	2	4.9354	2.4677	0.2423	0.7865
Within Groups	27	274.9311	10.1826		
Total:	29	279.8665			

Based on the results of the ANOVA test outlined in Table 18, these results were not significant. The p-value (p = 0.7865) was much higher than the desired value (p ≤ 0.05), and the f-value was not around 1.0 as desired.

Discussion

This research study aimed to address the gaps in research regarding the impact of intersectionality on Muslim women's identities in workplace settings. These gaps in research included the conservative nature of Anchorage, Alaska and the lack of prior research regarding the overlaps of ethnicity, socioeconomic status, and the practice of the hijab. The significant findings of this research study amassed the three independent variables. Firstly, the role of ethnicity was shown to have a strong correlation with workplace prejudice and discrimination in Muslim women. However, it was not shown to have a significant impact on job stress or job satisfaction. Similarly, the practice of the hijab was shown to strongly correlate with higher levels of workplace prejudice and discrimination, while it was not shown to have a significant effect on job satisfaction or job stress. In regard to the socioeconomic status of the Muslim women surveyed, it was shown that Muslim women who identified as being part of a high economic sector exhibited higher degrees of workplace discrimination and job stress. Unfortunately, these results did not prove to be statistically significant due to the small sample size of several of the groups.

Muslim women who identified as being of African or biracial descent exhibited the highest degree of workplace discrimination, while Muslim women who identified as always wearing the hijab in workplace environments also exhibited the highest degree of workplace discrimination. Extrapolating this information, it could be argued that Muslim women who identify as being of African or biracial descent and as always wearing the hijab could be the greatest victims of workplace discrimination within the Muslim community. Conversely, it could also be argued that Muslim women who identify as being of Caucasian, Arab, and East Asian descent while never wearing the hijab in public settings do not face nearly as much workplace discrimination. These findings align with previous research in this topic of inquiry, such as the previously mentioned research study completed by professors at the Department of Counseling Psychology at the University of Iowa. This research study found that there was a possible correlation between traditional religious apparel and surreptitious employment discrimination in applicants (Ali et al., 2015). Additionally, ethnic minority women have been shown to have high rates of workplace discrimination in the United States (Tariq & Syed, 2017).

The limitations of this research study include the lack of statistically significant differences between the independent variables regarding job stress and job satisfaction. This is largely due to the small sample size used as well as the low Muslim population in Anchorage, Alaska. Additionally, subsequent ANOVA tests regarding the overlaps of each independent variable were unable to be conducted for the same reasoning. Originally, the data analysis portion was intended to have twelve further ANOVA tests in relation to two or more variables being grouped together before analyzing the impact on workplace prejudice/discrimination, job stress, and job satisfaction. For example, the independent variables of ethnicity and the practice of the hijab were originally meant to have a separate ANOVA test to analyze both of the variables simultaneously. Through this method, it could be definitively concluded if a certain ethnicity in conjunction with wearing the hijab regularly had a significant correlation with workplace discrimination, job stress, or job satisfaction. Simultaneous ANOVA tests were also presumed to be completed for ethnicity and

socioeconomic status, socioeconomic status and the practice of the hijab, as well as ethnicity, socioeconomic status, and the practice of the hijab. However, the high variability between each participant's identity led to this method being virtually impossible. Altogether, there would have been at least 17 different groups for each test, and there was a low chance that the results would be statistically significant due to the disparity of responses and small sample size. Instead, conclusions regarding intersectionality, such as the finding that Muslim women who identify as simultaneously being of African or biracial descent and as always wearing the hijab could be the greatest victims of workplace discrimination, were extrapolated using statistically significant data that had been produced by the individual ANOVA tests.

The implications of this research study were vast. Firstly, there has been limited research regarding the role of ethnicity in Muslim women's experiences. Many of the current academic research papers on this topic of inquiry revolved around one specific ethnicity. This included a study completed by Memoona Tariq and Jawad Syed (2017), which focused only on South Asian Muslim women, as well as a study completed by Professor Sahar Aziz (2014), which conducted research through drawing upon sociology and antidiscrimination literature. In Professor Aziz's academic study, they did not conduct any research which allowed them to come into contact with Muslim women. Instead, they drew conclusions from a larger body of knowledge in which the voices of Muslim women were not as central. Additionally, the study completed by Memoona Tariq and Jawad Syed (2017) relied entirely on semi-structured interviews for data collection, and it did not have a concrete data analysis tool which allowed them to analyze the disparate roles of workplace experiences in lives of the Muslim women who were interviewed. Furthermore, the aforementioned study did not utilize any specific geographic area in the United States. This could be considered an oversight due to the immensely different concentrations of the Muslim populations around the United States.

Conclusions & Future Directions

Based on the gaps in knowledge in the current body of research, these findings could support a greater investment in research regarding minority populations in rural and conservative areas in the United States. Additionally, the methodology and data analysis techniques that this research study utilized could be implemented in various other communities. Although there was a lack of statistical significance attached to several portions of data that had been found, it is important to note that socioeconomic status did play a legitimate role in how workplace experiences were shaped for Muslim women in Anchorage, Alaska. Further research should be implemented to study this aspect of intersectionality that is often ignored. Due to the presence of statistically significant data regarding the discrimination that Muslim women who practice the hijab face as well as the discrimination that ethnic minority women face in workplace settings, the basis of research focusing on ethnic minority and Muslim women has been strengthened. Unlike previous findings, this research study definitively proved that Muslim women who practiced the hijab regularly while existing in an ethnic minority, specifically being of African or mixed descent, experienced the workplace differently than their peers.

Based on this research, more protections should be enacted to protect Muslim and ethnic minority women from implicit bias in the workplace. The intersectionality and complex identities of Muslim women have led to greater levels of workplace prejudice and discrimination and job stress, as well as lower levels of job satisfaction. Laws, such as Title VII of the 1964 Civil Rights Act, have the potential to change the way American workplaces function. However, it is doubtful that a lack of action regarding the disparities between Muslim women in the workplace will complete anything but negatively impact the American population as a whole. Without modifications to current policies on workplace settings, fewer Muslim women in positions of power, increased marginalization of women, and increased unemployment of Muslim and ethnic minority women will result.

Acknowledgments

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