



**THE IMPACT OF MUSLIM WOMEN'S AWARENESS  
OF THE CULTURAL RESPONSIBILITIES AND COMMUNITY  
ENGAGEMENT ON THE EMPLOYMENT OPPORTUNITIES  
AND EMPLOYERS' PRACTICES IN BRITAIN**

**Sami Ali Abou-Al-Ross<sup>1</sup>,**

**Rana Ahmed Alqrenawi<sup>2i</sup>**

<sup>1</sup>Dr., Business Administration Department,  
College of Economics and Business Sciences,  
Islamic University,  
Gaza, Palestine

<sup>2</sup>Eng., Senior Product Manager and Diversity &  
Inclusion Lead Hiring Hub  
Manchester, United Kingdom

**Abstract:**

This study aims at shedding light on the impact of cultural responsibilities and community engagement of Muslim women on employment opportunities and employers' practices in the British labour market. The descriptive-analytical approach was adopted. Also, a questionnaire was designed to collect data from Muslim women who are qualified to work and either have a job or seeking one, considering that they belong to different backgrounds in the UK. The cultural responsibilities and identity engagement don't have a strong influence on improving Muslim women's chances to get hired. Even though to a certain level there are positive indicators of adaptation to the British culture. Moreover, the respondents don't perceive employment opportunities and employers' practices in a highly positive way. Even though that most of them are living in the UK for a long period of time and some of them are British citizens, in addition, they are educationally qualified and enjoy a high level of English language proficiency. It is recommended that Muslim women should exercise more positive changes regarding their cultural responsibilities and identity engagement. Furthermore, Muslim women need to be more active in their environment and the labour market to get better access to jobs. In addition, it is recommended to have the British employers follow new policies of recruitment that ensure diversity and equality towards minority groups, especially Muslim women. As this will result in influencing positively employment opportunities for Muslim women.

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<sup>i</sup> Correspondence: email [dr.rews@yahoo.com](mailto:dr.rews@yahoo.com)

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## 1. Introduction

Muslims are a special religious group in the United Kingdom of their commitment to their faith alongside having their British identity and values. However, the conservative principles and traditions they have from their own home are far from some British traditions and culture in its open manner, they experience disadvantage of discrimination especially women due to their clothes and headscarf. This has been affecting the recruitment process over the years, and so increasing the gap of transition from education to employment for them (Bagley, Abubaker, and Shahnaz, 2019).

Currently, Muslims are the biggest of the rising religions in Britain with 4.8% of England and Wales (The Muslim Council of Britain, 2015). In popular, British Muslim women remain considered on low levels of educational accomplishments, which is supposed to justify low levels of employment. On that, 76% of British Muslim graduates have jobs, while 87% in general do. Statistics say that Muslim men join the labour market more than women, with 61% for men and just 39% for women (The Muslim Council of Britain, 2015).

Muslim women live different undergoing in the labour market in the UK, which are not mentioned in recent studies, such as the confusion between the religion, culture and ethnic identities and its impact on cultural responsibilities and community engagement. This has shaped a stereotype around Muslim women that their main role is to look after the home and prefer to connect to people from the same group, which the employers and recruiters have been formulating their recruitment processes based on.

Therefore, the researchers intend to shed light on the high unemployment rate of Muslim women in the UK and also focus on the impact of the employers' practices within the recruitment process considering the cultural responsibilities and community engagement behaviour of Muslim women.

## 2. Study Problem Statement

Whereas bringing more Muslim women to the workplace in the United Kingdom was a very important goal to the government over the last few years, the problem is still existing. The previous research showed that Muslim education in 2011 is higher than Muslim education in 2001 in the UK as there was a reduction of Muslims with no qualifications from 39% to 26% (The Muslim Council of Britain, 2015).

The increased number of Muslim women in full-time education is leading to career expectations and aspirations for many, and the demands of looking after the home and family are reflected in the significant proportion of women not economically active. While Muslims have their traditional views about work, especially women, there is a

need to facilitate conditions and opportunities in the labour market and reduce the integration gap and improve the employment prospects (Garratt, 2016).

So, it becomes necessary to study the problem from the two different perspectives, the British Muslim Women and the British employers for a better understanding of the challenges and the barriers they both articulate. The researchers in this study will target Muslim Women in different groups of ethnicities including Arabs, Turkish, and others, not just the Pakistani and Bangladeshi communities which are the focus of the current studies. They will then investigate the gap in Muslim women's employability concerning the recruitment processes with a focus on cultural responsibilities and community engagement.

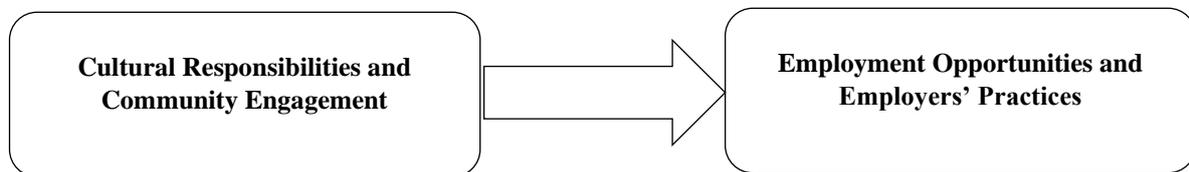
Accordingly, the research main question is "Up to what extent is the Muslim women's perception of cultural responsibilities and identity engagement meeting the employers' practices and enhancing their employment opportunities?".

## 2.1 Study Variables

The study variables are:

- 1) The independent variable: Cultural responsibilities and community engagement.
- 2) The dependent variable: Employment opportunities and employers' practices.

**Figure 1: Study Variables**



Source: Articulated by the researchers, 2021

## 2.2 Study Hypotheses

The study hypotheses are:

- 1) There is a statistically significant relationship at level  $\alpha \leq 0.05$  between cultural responsibilities and identity engagement, and employment opportunities and employers' practices.
- 2) There is a statistically significant impact at level  $\alpha \leq 0.05$  of cultural responsibilities and identity engagement, on employment opportunities and employers' practices.
- 3) There is a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the study sample regarding the impact of cultural responsibilities and identity engagement, on employment opportunities and employers' practices due to the following demographic variables (age, marital status, ethnic group, nationality).

### 2.3 Study Objectives

This study aims to achieve the following objectives:

- 1) To determine the relationship between cultural responsibilities and identity engagement, and employers' practices and employment opportunities enhancement.
- 2) To determine the level of impact of cultural responsibilities and identity engagement, on employers' practices and employment opportunities enhancement.
- 3) To identify the most important elements influencing Muslim women's employment opportunities enhancement in the United Kingdom.
- 4) To provide recommendations to the concerned parties to reduce the gap between Muslim women's perception and British employers' practices which will contribute to the workforce's diversity in the UK.

### 2.4 Study Importance

The study's importance aspects are:

- 1) Provide useful information and reference to interested researchers in the subject matter of the study, which is expected to contribute to the development of significant research in the area.
- 2) Introduce useful information and reference to HR professionals interested in the subject matter of the study in addition to employers in the UK labour market, which is expected to induce developments in the related area.
- 3) Discover related problems which might influence positively the mentalities of the Muslims and other communities and so increase the community engagement and social mobility in the UK.
- 4) This study is expected to play a role in guiding decision-makers in the UK firms toward proper utilization of Muslim women's potential and develop the recruitment strategy based on effective minorities involvement in a diverse workplace.

## 3. Literature and Previous Study Preview

### 3.1 Background of Muslim Women's Presence in the Workforce in the UK

It's been a dominant concern of the British government and employers that the women of the ethnic minorities are still under-represented, which has led to the skill shortages and inequality the companies undergo (Grodach and Silver, 2013; Tariq and Syed, 2017). Despite the equal opportunity legislation and the institutional interventions lately, notable exceptions, issues, and challenges facing this group of women remain under-explored in academic and practitioner literature (Cornelious, 2002; Shen et al., 2009; Tariq and Syed, 2017). Moreover, the Women's and Equalities Committee states that British Muslims experience the lowest earnings of any religious group and only 6% of them are

in 'higher managerial, administrative and professional occupations compared to 10% of the overall population. Additionally, they reported that Islamophobia and racism are the main reasons beyond the failure of British Muslims to progress in the workplace (House of Commons, 2016). Following is more about Islamophobia and racism's practices, simultaneously with the issue of the lack of diversity in the workforce as the main factors influencing the presence of Muslim women in the British workplace:

### **A. Islamophobia**

Islamophobia is rooted in racism as a type targets expression of Islamophobia is rooted in racism as a type targets expression of Muslimness or perceived Muslimness (Allen, 2018). Studies concluded that Muslims face discrimination in the workforce, and Muslim men were up to 76% less likely to have a job of any kind compared to white, male British Christians of the same age and with the same qualifications (Dobson, 2014). Moreover, the first generation of Muslim women from Bangladesh was over six times more likely to be unemployed than white non-Muslim women when adjusting for factors such as level of education, family situation and age (Khattab & Hussein, 2016). As a result, it has been affecting the presence of Muslims in the workplace being held back by widespread Islamophobia, racism and discrimination (Social Mobility Commission, 2017).

Despite outperforming their non-Muslim counterparts in education, Muslims were roughly half as likely to hold higher managerial, administrative, and professional occupations. Around 50% of Muslim households are estimated to be in poverty, compared to less than 20% of the overall population. Furthermore, negative stereotypes about Muslims, the lack of Muslim staff or role models in the classroom, bullying, and harassment stop their success. Hence, they were being excluded, discriminated against, or failed at all stages of their transition from education to employment; mainly because of wearing headscarves (Anushka, 2017).

Islamophobia has taken its place in its worst scenario regarding gender matter, and the prejudice against Muslims has increased amongst young, graduated Muslims. 63% of Muslims think there is higher prejudice against Muslims than any other religious group, and 27% said they had experienced discrimination, rising to 34% for graduates and young Muslims aged between 18-24. Besides, one in four Muslims (26%) said they worried about being physically attacked (Mori, 2018). Thus, covered women are represented as agents of terrorism and as warrior terrorists alongside male counterparts who are ready to wage war on the West (Perry, 2014).

Significant to the debate on prejudice and discrimination towards Muslims, Muslim women are seen as the enemy within because they don't meet the western idea of womanhood (Perry, 2014). The Missing Muslims report noted that Muslim women often face a compounded element of discrimination, owing to their religion, gender, ostensible markers such as the headscarf (hijab) and face-veil (niqab) and as well as a lack of support from within their communities (All-Party Parliamentary Group of British Muslims, 2018).

## **B. Diversity**

Diversity in the workplace is known as an understanding and acceptance of one another despite the differences related to the culture, religion, race, gender, age, or socioeconomic status, however, it's been an issue in building a thriving work environment in the workplace (Natter, 2019).

Consequently, the UK government realized the increasing of the discrimination rates and lack of diversity in the workplace, which is affecting the economy of the country and employment levels, so it has established a legal framework of equality and diversity policies to encourage non-discriminatory practices (Kirton & Greene, 2010). However, firms' managers are still dominating the diversity, not the human resource departments, which keep it a way of having its own identity in supporting the business goals and strategies (Groschl's, 2011).

In particular, the study explores the Muslim women's primary elements of diversity, which are religion, gender, ethnicity, culture, and age. It investigates the human resource departments' practices in the British labour market and its association with Muslim women's presence within the platforms and methods applied. Next, it draws the profile of Muslim women in the United Kingdom, their communities, and the effects of both Islamophobia and lack of diversity on their well-being and participation in the workplace.

### **3.2 Muslim Women's Cultural and Social Responsibilities**

Highly qualified single Muslim women who are not responsible for children are more active economically than uneducated married women who have children to care about ranging from 92% for the first group to 21% for the second (Khattab, Johnston & Manley, 2018). That's because of the family responsibilities after women's marriage that takes priority, especially for those who don't get support or equal opportunities at home (Muslim Council of Britain, 2015).

On the other side, women's employment choices are restricted by several factors such as structural and human capital, family and community pressures, and cultural expectations. As a result, old Muslim women used to accept the role of staying at home and referring this to the religion, while the young women are keen to point out that religion and traditions should not be confused (Ali, 2013). Therefore, the fact that women's role is to look after home and family instead of working is a negative stereotype that extends the disadvantages of these Muslim women. Moreover, the ethnic-religious norms and traditions the British Muslim communities still practice and force their children to do so is a robust reason for their economic inactivity (Casey, 2016; Khan, 2018).

In contrast, it states that husbands from overseas impact women's employment, so the British women who marry men from their original countries are more restrained concerning employment than those who marry from the UK, which is explained by their traditional mentality that would not allow them to accept work (Dale & Ahmed, 2011). However, men of Pakistani origins are still getting hand-operated work like taxi drivers

and small businesses owners that provide them with less amount of money and need long hours of work (Anwar 1979; Kalra 2000; Cabinet Office 2017). This kind of job does not allow flexible working patterns so they could share childcare responsibilities, in addition to the belief that their women will not add any benefit if they worked as they will miss the income benefits, which will double their responsibilities. The professional status of men, therefore, is a vital determinant to keep their women inactive economically (Khan, 2018).

Over and above, British Pakistanis tend to be more inactive compared to other groups of ethnic minorities affected by their ethnicity. This has required more efforts to secure their culture and find a different way to engage them in the environment around them to enhance their social mobility status (Shah, Dwyer & Modood, 2010). However, the image around married Muslim women of Bangladeshi and Pakistani backgrounds that they are inactive economically due to their responsibilities at home is limited to the studies before 2001. This image is generalized to all other Muslim women in the UK based on few quantitative studies that centered on religious beliefs (Khattab et al. 2017; Khan, 2018).

### **3.3 Employers' Practices about Muslim Women's Employment**

While Islam is the second large-scale religion in the UK with about 5% Muslims (Guest 2020), job discrimination against Muslims is still the gravest compared to other minority groups, especially women who have marked the highest rate in unemployment in the British workforce (House of Commons, 2016). Stereotypes and social barriers the Muslim women struggle with while seeking jobs or at the workplace and the British employers' practices and recruitment's processes in the workplace are explained as follows:

#### **A. Stereotype and Social Mobility Barriers**

Psychologically, a stereotype is an over-generalized belief about a particular category of people either about their personality, preferences, or ability (Dictionary of psychology, 1999). The main stereotype of Muslim women by British employers is that they live under severe oppression of their husbands and fathers, are forced into marriage, and of course, are suffocated under the veil. Regarding their economic activities, they are restricted to five meters away from the kitchen sink, and for sure there is no way to see them working in the evening in case they can work (Bostan, 2011). On the other side, social mobility is getting worse; especially for young people, since the link between social demography and educational destiny has not been broken. For young Asian Muslims, despite an increase in educational attainment, these outcomes were not translating to labour market outcomes (Social Mobility Commission, 2016).

In terms of the importance of social mobility, statistics have mentioned that Muslim women rarely present in managerial occupations compared to other women in the UK, with 6% and 10% respectively and with no working experience at all with 24% to 6% (Nomis/Office for National Statistics, 2013a). Different barriers prevent Muslim

women from improving their social mobility. One main thing is that they are isolated geographically. Statistics suggest that 46% of them live in 10% of the most deprived local authority districts, so they don't have access to resources, school attainment, progression to higher education and the availability of jobs (Jivraj and Khan, 2013; Social Mobility Commission, 2016). As a result, life opportunities are impacted by ethnicity more than the socio-economic situation of Muslim women (Stevenson, Demack, Stiell, Abdi, Clarkson, Ghaffar and Hassan, 2017).

### **B. Employers Practices and Recruitment Processes**

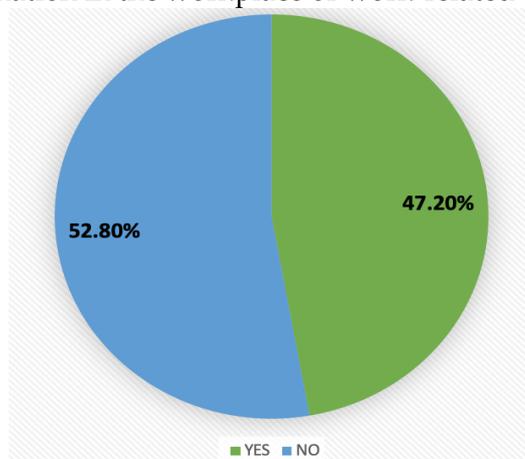
Recruitment processes are crucial to having a diverse workplace in any labour market. In the UK, it's a big challenge for young Muslims while trying to be active economically. That is because:

- a. They struggle with repeated rejection at the application and interview stages.
- b. All the required educational qualifications and experience they have is not enough to resolve this issue, and the unemployment status is still high (Stevenson et al. 2017).
- c. Muslim women are not able to get their foot in the door of the labour market to start due to several factors such as the lack of access to opportunities even the paid internships (Debrett's, 2016).
- d. Employers have stated that graduates without previous experience will not be able to make it to the final selection for the job, which impacted Muslim women negatively as they lack the resources and contacts to be able to get this experience (Stevenson et al. 2017).

Furthermore, name-based bias is another way of discrimination within the recruitment processes the employers follow, which has recognised by the government in 2015 (The House of Commons Women and Equalities Committee, 2017). The combinations of being Muslim, black, and female appeared in employment status and wages which reflected racial discrimination that made them step back. Thus, for some women, there was a triple disadvantage: being female, non-white (of Pakistani, Bangladeshi or African origin), and Muslim (Garratt, 2016).

Moreover, discrimination in the workplace became a tremendous challenge to force Muslim women to step back. Figure 1.6 below shows that 47.2% of Muslim women stated they had encountered discrimination as a challenge in the workplace (Bi, 2020).

**Figure 1:** Percent of Muslim women who experienced any form of discrimination in the workplace or work-related environment



Source: Muslim Women Connect (2020)

The study (Bi, 2020) by the Muslim Women Connect stated above is the most advanced research about the discriminatory practices in the workplace against Muslim women, and it highlighted the remarkable powerful points below:

- 1) Muslim women are discriminated against on the grounds of their gender, religion, ethnicity and class.
- 2) Muslim women are passed for promotion for not being white enough, being Muslim, not drinking or hanging out and seeming sociable, not fitting in with the culture of the company and experiencing fear of being seen to sympathize with terrorists.
- 3) Muslim women are not accommodated during Ramadan, and they experience a diverse range of micro and macroaggressions at work; like receiving hate mail and being expected to be a spokesperson for their faith.
- 4) Muslim women's dress code, particularly wearing the hijab, was a constant source of discrimination, which also coheres with the literature available of Islamophobia as a gendered act towards visibly Muslim women.
- 5) As can be seen, Muslims by default are heavily discriminated against in the British labour market, the country that is relatively open concerning the accommodation of Islam as a minority religion. Under those circumstances, applicants of Muslim faith could strategically conceal their closeness to Islam in the job application to avoid being discriminated against on religious grounds (Valentina Di Stasio, V. D., Lancee, B., Veit, S. & Yemane, R., 2019).

### 3.4 The Relation Between Study Variables

This part focuses mainly on the impact of Muslim women's awareness of cultural responsibilities and community engagement on the employment opportunities and employers' practices in Britain. By reviewing the literature, so few studies examined these variables together with the wide range of the Muslim women sample considering the

different backgrounds and ethnicities. However, the researchers try to highlight the studies that indicate the direct impact of the perception of cultural responsibilities and community engagement of highly qualified Muslim women who have experienced the workplace on employment opportunities and employers' practices in Britain.

The study of (Khan, A. S., 2018) titled "Beliefs, Choices, and Constraints: Understanding and Explaining the Economic Inactivity of British Muslim Women" aimed to investigate the status of Muslim women who were responsible for their families while they were seeking work and reflect this on the different generations of Muslims in the UK. The study discovered that Muslim women home's responsibilities varied from their peers in other religions, that is they must do too much work at home. In terms of the different ethnic groups of Muslims, Pakistani Muslims suffered from this issue more than others. Moreover, these responsibilities were not divided at home between women and men due to the traditions and cultures they still believe in from their back home. On the other side, high qualified women progressed better than others, but they had a negative experience due to their ethnicity, particularly first-generation women.

Other researchers studied the factors affecting Muslim women's activity in the UK. (Khattab, N., Johnston, R., & Manley, D., 2018) revealed in their study "Human capital, family structure and religiosity shaping British Muslim women's labour market participation" that Muslim women's activity is not affected by their faith. However, their responsibilities at home regarding family and children are the most robust factor that affects their activity negatively. On the other side, highly qualified Muslim women tend to be active in the labour market, while they also struggle to fight discrimination against their religion, especially those with a headscarf.

On the other side, the study of (Stevenson, J., Demack, S., Stiell, B., Abdi, M., Clarkson, L., Ghaffar, F. & Hassan, S., 2017) titled "The Social Mobility Challenges Faced by Young Muslims" aimed to find out the characteristics of young Muslim women in social mobility activities. It also focused on investigating the effect of their social mobility level on their chances of getting jobs in the British workplace. The findings of this study disclosed that young Muslim women have to spend more effort at work to reach the success they are looking for. That is because the career scene has too many circumstances that their peers don't struggle with, which require them to compete harder to present gradually in the labour market.

With a focus on Muslim mothers as a minority group in community engagement and their attention and experience in the neighbourhood they belong to, the study of (Ryan, L., Banfi, L. & Kofman, E., 2011) titled "Muslim Women: Communities, Identities and Aspirations" discussed the obstacles this group features while getting involved in community events and ideas to help to perform good progress. The researcher found that Muslim mothers perform well in community activities. However, they feel their belonging is to the group of Muslims of the same ethnicity, which affects the other communities' behaviours towards them.

## 4. Study Methodology

The descriptive analytical approach was adopted, as according to Frankenfield (2020), the descriptive approach describes the state of affairs as it exists at present as it is reported by the researcher as it has happened to understand changes that have occurred. While, in the analytical approach the researcher has to use facts or information already available, and analyse these to make a critical evaluation of the material.

### 4.1 Study Data Sources

The data sources are as follows:

- 1) The secondary data sources: include textbooks, journals, research papers, statistics, and websites.
- 2) The primary data sources: a questionnaire was developed and distributed to collect the needed data from physicians from the health sector.

### 4.2 Study Population and Sample

The population of this research is the young Muslim women aged between 25 and 40 who live in the United Kingdom. This includes a diverse group in terms of age, educational level, background, location, ethnicity, and nationality, which concludes a population of about 284,432 women, only 19% of them are active economically based on 13/12/2019 statistics by Office for National Statistics, the UK's largest independent producer of official statistics and the recognized national statistical institute of the UK. Accordingly, a random sample was used to present the targeted population. The sample size was determined using the following equation (Moore, McCabe, Duckworth, & Sclove, 2003):

$$n = \left( \frac{Z}{2m} \right)^2$$

Therefore, the minimum sample size required comprises 380 respondents. Considering the non-responses or incomplete responses, the researcher has randomly distributed 400 questionnaires and received 395 responses with a response rate of 98.75%.

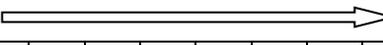
### 4.3 Study Tool Design and Data Measurement Scale

A questionnaire was designed to study "The Effect of Muslims' Women Perception of Cultural Identity and Community Engagement on Employment Opportunity and Employers' Practices in Britain". The questionnaire included the following sections:

- 1) Section one: Includes personal traits of the research sample (age, marital status, ethnic group, nationality).
- 2) Section two: Includes cultural responsibilities and identity engagement (13 items).
- 3) Section three: Includes employment opportunities and employers' practices enhancement (14 items).

A 1 to 10 scale was used to answer the questionnaire items. As 10 indicates the highest level of approval, where 1 indicates the lowest level of approval. As it is explained in the following table:

**Table 1: Data Measurement Scale**

Item	Strongly Disagree									Strongly Agree
Scale	1	2	3	4	5	6	7	8	9	10

The following steps were followed in order to design the questionnaire:

- 1) Review and utilize the available literature, and previous studies and models related to study scope.
- 2) Identify the main fields of the questionnaire and the items under each field.
- 3) Consult a number of academics and experts from different universities and institutions.
- 4) Conduct modifications to the questionnaire as needed based on the obtained feedback.
- 5) The questionnaire was designed, reviewed, modified, and ready to be distributed to the respondents.

#### **4.4 Study Tool Validity and Reliability Testing**

A pilot study sample of 30 questionnaires was distributed to help test the validity and reliability of the questionnaire according to the following:

##### **A. External Validity**

10 academic and professional personnel in Gaza and the UK reviewed and provided valuable notes to improve the questionnaire validity, as their inputs were taken into consideration. Content validity of the questionnaire was conducted in order to assure that the content of the questionnaire is consistent with the study objectives, and problem statement. Modifications were conducted till the questionnaire appeared in its final form as is presented in appendix (1).

##### **B. Internal Validity**

Internal validity of the questionnaire is used to test the validity of the questionnaire. It is measured by measuring the correlation coefficients between each item in a field and the whole field according to the following:

- a. The internal validity of the cultural responsibilities and identity engagement field:

**Table 2:** Clarifies the Correlation Coefficient for Each Item of the Cultural Responsibilities and Identity Engagement Field and the Total of the Field

#	Item	Pearson Correlation Coefficient	P-Value (Sig.)
1.	My national identity has a positive impact while seeking jobs.	0.501*	0.005
2.	The norms and values I obtained from my parents' identity are involved with the British environment and workplace.	0.665*	0.000
3.	British Muslim communities provide me with valuable guidelines for job search and interviews.	0.695*	0.000
4.	The support I get from my friends of the same religion or ethnicity helps to build my self-confidence when talking to recruiters.	0.712*	0.000
5.	Being part of the British culture and society makes me progress while on the job.	0.762*	0.000
6.	My identity adapts to the British cultural environment efficiently with a positive impact on my presence at the workplace.	0.654*	0.000
7.	I can speak English with sufficient accuracy and vocabulary to participate effectively in most conversations in all situations.	0.924*	0.000
8.	The cultural changes I have gone through while living in the UK; such as language shifts have helped me get a good job.	0.837*	0.000
9.	The social changes I have gone through while living in the UK; such as friendships and new communities have enhanced my career development.	0.717*	0.000
10	I have a decent work-life balance that strengthens my performance in seeking a job and developing my career.	0.503*	0.000
11	My community's values remain aligned with British culture in a way that impacts my attitude at the workplace positively.	0.585*	0.000
12	My ethnic and religious groups adapt and blend into the larger British society and labour market.	0.873*	0.000
13	Muslim women (both UK and non-UK born) are doing enough to integrate into British society and culture.	0.803*	0.000

\* Correlation is significant at level  $\alpha \leq 0.05$

Table 2 indicates that the p-values (Sig.) are less than 0.05, so the correlation coefficients of this field are significant at  $\alpha \leq 0.05$ . Thus, the items of this field are valid to measure what it was set for.

- b. The internal validity of the employment opportunity and employers' practices field:

**Table 3:** Clarifies the Correlation Coefficient for Each Item of the Employers' Practices and Employment Opportunities Enhancement Field and the Total of the Field

#	Item	Pearson Correlation Coefficient	P-Value (Sig.)
1.	My ethnicity background is viewed positively in the British labour market.	0.783*	0.000
2.	The way that employers in British society view me in the workplace and social associations is fair to me.	0.815*	0.000
3.	It was easy for me to engage with British values and please the recruiters while trying to get a job.	0.509*	0.003
4.	British employers are accommodating my needs as a Muslim woman in the workplace.	0.373*	0.001
5.	British employers' acceptance of my Islamic symbols (e.g., Hijab and dress) has helped me to pass the interviews and getting a job.	0.413*	0.003
6.	I am confident enough at times when I have a job interview, as I am not concerned about how my religion and ethnicity will be received.	0.648*	0.000
7.	The government, security services, public policies and other parties in the labour market treat me fairly regarding my religion and ethnicity.	0.498*	0.000
8.	The careful monitoring of recruitment methods and decision-making is helping me to enter the workplace and translating my educational gains into employment.	0.745*	0.000
9.	The majority groups such as Christians, are open to contact and friendship with Muslim women with positive attitudes towards religion and ethnicity.	0.848*	0.000
10.	The government is doing enough to integrate Muslim women in the UK and improve their socioeconomic position.	0.565*	0.001
11.	The fight against Islamophobia in British workplaces encourages Muslim women to seek and apply for jobs.	0.586*	0.001
12.	Muslim women can perform their religious practices at the workplace in the UK with a high level of safety and respect.	0.448*	0.013
13.	The current policies to encounter cases involving bias against Muslim women in the British workplace are effective.	0.590*	0.001
14.	Recruitment policies and methods improve Muslim women's employment opportunities in the British labour market.	0.813*	0.000

\* Correlation is significant at level  $\alpha \leq 0.05$

Table 3 indicates that the p-values (Sig.) are less than 0.05, so the correlation coefficients of this field are significant at  $\alpha \leq 0.05$ . Thus, the items of this field are valid to measure what it was set for.

### C. Construct Validity

Construct (structural) validity is used to test the validity of the questionnaire structure by testing the validity of each field and the validity of the whole questionnaire. It is measured by measuring the correlation coefficient between one field and all the fields of the questionnaire that have the same level of scale.

**Table 4:** Clarifies the Correlation Coefficient of Each Field and the whole Questionnaire

No.	Field	Pearson Correlation Coefficient	P-Value (Sig.)
1.	Cultural responsibilities and identity engagement	.882*	0.000
2.	Employment opportunities and employers' practices	.936*	0.000

\* Correlation is significant at level  $\alpha \leq 0.05$

Table 4 indicates that the p-values (Sig.) are less than 0.05, so the correlation coefficients of all the fields are significant at  $\alpha \leq 0.05$ , so it can be said that the fields are valid to measure what was set for.

#### D. Reliability of the Questionnaire

Cronbach's coefficient alpha test is used to test the reliability of the questionnaire. It ranged between 0.0 and + 1.0 and the higher values reflects a higher degree of internal consistency.

**Table 5:** Cronbach's Alpha for Each Field of the Questionnaire

No.	Field	Cronbach's Alpha
1.	Cultural responsibilities and identity engagement	0.954
2.	Employment opportunities and employers' practices	0.936
All Fields		0.927

Table 5 indicates the value of Cronbach's Alpha was in the range from 0.936 and 0.954. This range is considered high; the result ensures the reliability of each field of the questionnaire. Cronbach's Alpha equals 0.927 for the entire questionnaire, which indicates a high reliability of the entire questionnaire.

According to the previous results of testing the validity and the reliability of the questionnaires, it is clear that the questionnaire is valid, reliable, and ready for distribution as it is in its final form in the appendix (1).

### 4.5 Descriptive Analysis of the Sample Personal Characteristics

#### A. Age

**Table 6:** Age

Age	Frequency	Percentage
25 or less	30	07.5
26 – 35	144	36.5
36 – 45	154	39.0
46 or more	67	17.0
Total	395	100

Table 6 shows that the majority of working Muslim women age (75.5%) range between 26 and 45 years. This is due to the focus on women who are on jobs currently, had a job in the past, or are looking for a job to receive data that benefit the study.

## B. Marital Status

**Table 7: Marital Status**

Age	Frequency	Percentage
Single	86	21.8
Married	292	73.9
Other	17	04.3
Total	395	100

Table 7 shows that 73.9% of the sample is married, which, defends the stereotype about married Muslim women that their main role is looking after the home. Also, this supports that Muslim women can achieve a balance between their professional life and personal life.

## C. Ethnic Group

**Table 8: Ethnic Group**

Educational Qualification	Frequency	Percentage
Arab	180	45.6
Black	8	02.0
Turkish or Iranian	5	01.3
South Asian (e.g., Indian, Pakistani, or Bangladeshi)	170	43.0
Southeast Asian (e.g., Indonesian, Malaysian)	6	01.5
Other (e.g., White or Mix)	26	06.6
Total	395	100

Table 8 shows the diversity of the sample based on their ethnic background. As the focus of the previous studies was the South Asian women, for this reason, this study meant to focus on a wide variety of communities. This illustrates having 57% of the sample from Arabs, Black, Southeast Asian, or Mix; along with 43% South Asian.

## D. Nationality

**Table 9: Nationality**

Place of Work	Frequency	Percentage
British	264	66.8
Other	131	33.2
Total	395	100

Table 9 shows that 66.8% of the sample are British Muslim women; either were born in the UK or have migrated years ago, and 33.2% are Muslim women from other nationalities who migrated to the UK. By having the majority of the sample from the British Muslim women, this will address the issue that those women are familiar and acquainted with the British culture and values as they were brought up or lived considerable time of their life in Britain.

### E. Normality Testing

Kolmogorov-Smirnov test was used to examine normality as shown in the following table:

**Table 10:** Kolmogorov-Smirnov test

#	Dimension	Kolmogorov-Smirnov	
		Statistic	P-value
1	Cultural responsibilities and identity engagement	0.050	0.019
2	Employment opportunities and employers' practices	0.098	0.001
	All items of the Questionnaire	0.051	0.016

According to Table 10, the p-value for each variable is greater than 0.05 level of significance, thus the distributions for the data follow the normal distribution. Therefore, for statistical data analysis purposes, parametric tests were used.

### 4.5 Statistical Analysis Tools

The data was analysed using the following statistical analysis methods:

- 1) Frequency and Descriptive Analysis: This analysis is used to determine the measures of central tendency which are mean, mode, and median. These measures help the researcher to evaluate the results.
- 2) Kolmogorov-Smirnov test of normality: It is a statistical test used to determine if the data follows a normal distribution and it compared the sample with a normal distribution.
- 3) Pearson Correlation Coefficient for Validity: It is a statistical test used to measure the correlation between variables.
- 4) Cronbach's Alpha for Reliability Statistics: This test measures reliability of the questionnaire to determine whether it measures well what it should be designed for or not.
- 5) One-sample T-Test: This test compares the sample mean with a predefined value. It requires a random sample, independent data, and normally distributed data.
- 6) Simple Linear Regression Model: To clarify the relationship between the research independent variable and the dependent variable.
- 7) Independent Samples T-test: To determine the differences between two groups of data when the population mean is unknown and with two independent samples.

8) Analysis of Variance (ANOVA): To compare the means of several variables to determine the differences among them. It helps to find out whether to reject or accept the null hypothesis.

#### 4.6 Data Analysis

The mean, standard deviation, proportional mean, T test-value, were used for data analysis purposes for all fields and items of the questionnaire to determine the tendency and ranking according to the following:

#### A. The Independent Variable "Cultural Responsibilities and Identity Engagement"

**Table 11:** Means and Test values for "Cultural Responsibilities and Identity Engagement"

#	Item	Mean	S. D.	Proportional mean (%)	Test value	P-value (Sig.)	Rank
1.	My national identity has a positive impact while seeking jobs.	5.71	2.34	57.19	6.12*	0.000*	12
2.	The norms and values I obtained from my parents' identity are involved with the British environment and workplace.	5.97	2.55	59.74	7.59*	0.000*	10
3.	British Muslim communities provide me with valuable guidelines for job search and interviews.	3.64	2.51	36.48	-10.69	0.000*	13
4.	The support I get from my friends of the same religion or ethnicity helps to build my self-confidence when talking to recruiters.	5.75	2.98	57.59	5.09*	0.000*	11
5.	Being part of the British culture and society makes me progress while on the job.	6.75	2.33	67.57	14.96*	0.000*	7
6.	My identity adapts to the British cultural environment efficiently with a positive impact on my presence at the workplace.	6.93	2.15	69.31	17.85*	0.000*	4
7.	I can speak English with sufficient accuracy and vocabulary to participate effectively in most conversations in all situations.	9.19	1.25	91.94	66.94*	0.000	1
8.	The cultural changes I have gone through while living in the UK; such as language shifts have helped me get a good job.	6.79	2.49	67.94	14.31*	0.000	6
9.	The social changes I have gone through while living in the UK; such as friendships and new communities have enhanced my career development.	6.68	2.46	66.83	13.59*	0.000	9
10.	I have a decent work-life balance that strengthens my performance in seeking a job and developing my career.	6.93	2.33	69.36	16.49*	0.000	3

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11.	My community's values remain aligned with British culture in a way that impacts my attitude at the workplace positively.	7.22	2.22	72.20	19.80*	0.000	2
12.	My ethnic and religious groups adapt and blend into the larger British society and labour market.	6.82	2.34	68.27	15.47*	0.000	5
13.	Muslim women (both UK and non-UK born) are doing enough to integrate into British society and culture.	6.69	2.19	66.91	15.30*	0.000	8
All Items of the Field		6.55	1.29	65.51	23.92*	0.000	-

\* The mean is significantly different at  $\alpha=0.5$

Table 11 shows item "7" was ranked first by having the highest proportional mean valued 91.94.06%. where item "3" was ranked thirteenth by having the lowest proportional mean valued 36.48%. In general, the items of the "Cultural Responsibilities and Identity Engagement" were statistically positive with a proportional mean valued 65.51%. Though the proportional mean was positive, but it was not high, this indicates that the cultural responsibilities and identity engagement don't have a strong influence on improving their chances to get hired. Though to an extent, a Muslim woman can balance their professional life with home responsibilities. Despite the fact that to a certain level there are positive indicators of adaptation to the British culture, but there is an obvious lack of community support.

This agrees with the results of (Casey, 2016; Khan, 2018), which indicated that these cultural norms and values are embedded in British Muslim communities and cause high economic inactivity for some Muslim women. This is due to the mentality of married women, who think of looking after home and family as a female duty, which leads to a negative stereotyping of an already disadvantaged group of women.

## B. The Dependent Variable "Employment Opportunities and Employers' Practices"

**Table 12:** Means and Test values for "Employment Opportunities and Employers' Practices"

#	Item	Mean	S. D.	Proportional mean (%)	Test value	P-value (Sig.)	Rank
1.	My ethnic background is viewed positively in the British labour market.	5.45	2.25	54.55	4.02*	0.000*	12
2.	The way that employers in British society view me in the workplace and social associations is fair to me.	6.40	2.37	64.02	11.71*	0.000	8
3.	It was easy for me to engage with British values and please the recruiters while trying to get a job.	7.01	2.28	70.17	17.55*	0.000	1
4.	British employers are accommodating my needs as a Muslim woman in the workplace.	6.66	2.50	66.65	13.23*	0.000	5

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5.	British employers' acceptance of my Islamic symbols (e.g. Hijab and dress) has helped me to pass the interviews and get a job.	6.66	2.62	66.60	12.56*	0.000	6
6.	I am confident enough at times when I have a job interview, as I am not concerned about how my religion and ethnicity will be received.	6.95	2.58	69.57	15.01*	0.000	3
7.	The government, security services, public policies and other parties in the labour market treat me fairly regarding my religion and ethnicity.	6.69	2.43	66.91	13.82*	0.000	4
8.	The careful monitoring of recruitment methods and decision-making is helping me to enter the workplace and translating my educational gains into employment.	6.65	2.17	66.55	15.14*	0.000	7
9.	The majority groups such as Christians, are open to contact and friendship with Muslim women with positive attitudes towards religion and ethnicity.	6.96	2.10	69.67	18.55*	0.000	2
10	The government is doing enough to integrate Muslim women in the UK and improve their socioeconomic position.	5.28	2.30	52.81	2.42*	0.016	14
11	The fight against Islamophobia in British workplaces encourages Muslim women to seek and apply for jobs.	5.39	2.36	53.97	3.34*	0.001	13
12	Muslim women can perform their religious practices at the workplace in the UK with a high level of safety and respect.	6.30	2.53	63.01	10.19*	0.000	9
13	The current policies to encounter cases involving bias against Muslim women in the British workplace are effective.	5.51	2.29	55.11	4.42*	0.000	11
14	Recruitment policies and methods improve Muslim women's employment opportunities in the British labour market.	5.64	2.24	56.45	5.72*	0.000	10
All Items of the Field		6.26	1.73	62.68	2.96*	0.003	-

\* The mean is significantly different at  $\alpha=0.5$

Table 12 shows item "6" was ranked first by having the highest proportional mean valued 70.17%. where item "10" was ranked fourteenth by having the lowest proportional mean valued 52.81%. In general, the items of the "Employment Opportunities and Employers' Practices" were statistically positive with a proportional mean valued 62.68%. Though the proportional mean was positive, but it was not high, this indicates that the employment opportunities and employers' practices are not enhancing Muslim women's opportunities to obtain a job. Though most of the respondents are living in the UK for a long period of time and some of them they are British citizens, still the don't perceive employment opportunities and employers' practices in a highly positive way. Despite the fact that they are educationally qualified and enjoy a high level of English language proficiency.

This agrees with the results of both (Bostan, 2011) and (Social Mobility Commission, 2016), which indicated that British employers' view of Muslim women in the workplace and social associations is not fair, which prevents them from moving forward and getting promoted. This is due to the stereotype around Muslim women's role as families' carers and the employers' discrimination that forces them to step back and stay unemployed.

It also agrees with the results of (Stevenson, Demack, Stiell, Abdi, Clarkson, Ghaffar and Hassan, 2017), which validated that socio-economic position and gender both come ahead of ethnic identity in terms of affecting life opportunities. This is because of the lack of recruitment methods' assessment in the workplace.

#### 4.7 Hypotheses Testing

The hypotheses were tested as follows:

**H1:** There is a statistically significant relationship at level  $\alpha \leq 0.05$  between cultural responsibilities and identity engagement, employment opportunities and employers' practices.

**Table 13:** Correlation Coefficient Between Cultural Responsibilities and Identity Engagement, and Employment Opportunities and Employers' Practices

The Hypothesis	Pearson Correlation Coefficient	P-Value (Sig.)
There is a statistically significant relationship at level $\alpha \leq 0.05$ between cultural responsibilities and identity engagement, and employment opportunities and employers' practices.	.661*	0.000

Table 13 shows that the correlation coefficient equals 0.661 and the p-value (Sig.) equals 0.000 which is less than 0.05. This indicates the existence of a significant positive and strong relationship between cultural responsibilities and identity engagement, and employment opportunities and employers' practices. This is due to the importance of those variables to secure job opportunities for Muslim women.

This agrees with the results of (Debrett's, 2016) and (Stevenson et al. 2017), which concluded that there is a statically significant relationship between cultural responsibilities and identity engagement, and employment opportunities and employers' practices.

**H2:** There is a statistically significant impact at level  $\alpha \leq 0.05$  of cultural responsibilities and identity engagement, on employment opportunities and employers' practices. The Simple Linear Regression Model was used to test this hypothesis as illustrated by the following table:

**Table 14: Simple Linear Regression Analysis**

Variable	B	T	Sig.	R	R-Square	F	Sig.
(Constant)	0.452	1.34	0.018	.661	0.437	305.32 **	0.000
Employment opportunities and employers' practices	0.886	17.47	0.001				

\* The variable is statistically significant at 0.05 level.

\*\* The relationship is statistically significant at 0.05 level.

The R=0.661 and R-Square=0.437. This means 43.72% of the variation in employment opportunities and employers' practices is explained by the independent variable cultural responsibilities and identity engagement. The Analysis of Variance for the regression model. F=305.32, p-value (Sig.) less than 0.05, so there is a significant relationship between the dependent variable employment opportunities and employers' practices and the independent variable cultural responsibilities and identity engagement.

The t-test=17.47, the P-value (Sig.) less than 0.05, hence this variable is statistically significant. Since the sign of the test is positive, then there is a significant positive effect of the variable cultural responsibilities and identity engagement on employment opportunities and employers' practices.

Cultural responsibilities and identity engagement = 0.452+ 0.886 (Employment opportunities and employers' practices)

This agrees with the results of (Dale & Ahmed, 2011), which concluded that cultural responsibilities and identity engagement impact Muslim women's employment opportunities and employers' practices in the UK.

**H3:** There is a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the study sample regarding the impact of cultural responsibilities and identity engagement, on employment opportunities and employers' practices due to demographic variables (age, marital status, ethnic group, nationality) according to the following:

- a. There's a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the research sample due to age:

**Table 15: ANOVA Test of the Fields and Their P-Values for Age**

#	Field	Means				Test Value	Sig.
		25 or less	26 to 35	36 to 45	46 or more		
1	Cultural responsibilities and identity engagement	6.51	6.50	6.66	6.40	0.767	0.513
2	Employment opportunities and employers' practices	6.36	6.27	6.29	6.08	0.295	0.829
All items of the questionnaire		6.43	6.39	6.47	6.24	0.471	0.703

Table 15 shows that the p-value (Sig.) is greater than the level of significance  $\alpha \leq 0.05$  for all dimensions, which means that there is an insignificant difference in respondents'

perception due to age. Therefore, the hypothesis is rejected, which might be explained by having 75.5% of the respondents between 26 and 45.

This result is agreed with (Khattab, Johnston & Manley, 2018), who concluded that Muslim women aged 24–45 are experiencing the same struggles in the labour market, which could differ based on other factors other than age, like marital status and ethnic group.

- b. There's a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the research sample due to marital status:

**Table 16:** ANOVA Test of the Fields and Their P-Values for Marital Status

#	Field	Means			Test Value	Sig.
		Single	Married	Other		
1	Cultural responsibilities and identity engagement	6.31	6.64	6.12	3.164	0.043
2	Employment opportunities and employers' practices	6.04	6.34	5.76	1.757	0.174
All items of the questionnaire		6.18	6.49	5.94	2.763	0.064

Table 16 shows that the p-value (Sig.) is smaller than the level of significance  $\alpha \leq 0.05$  for the dimension "Cultural Responsibilities and Identity Engagement", which means that there is a significant difference among the respondents' perception due to marital status. This indicates that "marital status" affects cultural responsibilities and identity engagement. However, the p-value (Sig.) for the other dimension is greater than the level of significance  $\alpha \leq 0.05$ , which means that there is an insignificant difference among the respondents' perception towards employment opportunities and employers' practices due to marital status.

This is agreed with (Tariq & Syed, 2017), who concluded that not all Muslim women are going to face the same sort of racism and discrimination. This is because some may face it more than others due to their identity, religion and social commitments, which differ based on their marital status as well. It also meets the findings of the study (Khattab, Johnston & Manley, 2018, who revealed that most Muslim women are likely to exit the labour market when they get married or after giving birth. But the length of their leave is highly influenced by local cultures, institutional arrangements and policies that support mothers.

- c. There's a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the research sample due to ethnic group:

**Table 17: ANOVA Test of the Fields and Their P-Values for Ethnic Group**

#	Field	Means						Test Value	Sig.
		Arab	Black	Iranian	Turkish or South Asian	Southeast	Other		
1	Cultural responsibilities and identity engagement	6.72	6.22	5.52	6.40	7.07	6.48	2.120	0.062
2	Employment opportunities and employers' practices	6.65	6.00	4.85	5.85	6.44	6.49	4.746	0.000
	All items of the questionnaire	6.68	6.11	5.19	6.13	6.75	6.49	4.012	0.001

Table 17 shows that the p-value (Sig.) is smaller than the level of significance  $\alpha \leq 0.05$  for the dimension "Employment Opportunities and Employers' Practices" due to an ethnic group, which means that there is a significant difference among the respondents' perception towards "Employment Opportunities and Employers' Practices" due to ethnic group. This indicates that the "ethnic group" affects the employment opportunities for Muslim women and the employers' practices against them. However, the p-value (Sig.) for the "Cultural responsibilities and identity engagement" is greater than the level of significance  $\alpha \leq 0.05$ , which means that there is an insignificant difference among the respondents towards this dimension due to ethnic group.

This result is agreed with (Tariq & Sayed, 2017), who concluded that the ethnic group affects Muslim women's employment in the UK. The study highlighted that South Asian Muslim women face discrimination at the hands of employers and colleagues, which is evidence of how their ethnicity affects their careers.

- d. There's a statistically significant difference at level  $\alpha \leq 0.05$  in the responses of the research sample due to nationality:

**Table 18: Independent Samples T-test of the fields and their p-values for nationality**

#	Field	Means		Test Value	Sig.
		British	Other		
1	Cultural responsibilities and identity engagement	6.56	6.52	0.095	0.759
2	Employment opportunities and employers' practices	6.13	6.53	4.760	0.030
	All items of the questionnaire	6.34	6.52	1.484	0.224

Table 18 shows that the p-value (Sig.) is smaller than the level of significance  $\alpha \leq 0.05$  for the dimensions "Employment Opportunities and Employers' Practices" due to nationality, which means that there is a significant difference among the respondents' perception towards this dimension due to nationality. However, the p-value (Sig.) for the "Cultural responsibilities and identity engagement" is greater than the level of significance  $\alpha \leq 0.05$  due to nationality, which means that there is an insignificant difference among the respondents' perception towards this dimension due to nationality.

This result is agreed with (Reynolds & Birdwell, 2015) and (Stevenson et al, 2017) who concluded that non-British Muslims lack informal networks and social resources, which makes it more difficult to progress in the labour market. Furthermore, it is agreed with (Khattab, Johnston & Manley, 2017) who concluded that Muslim women's qualifications to be obtained in the UK and English to be their first language are important in determining their opportunities in the labour market, which confirms our results that nationality makes it different.

## 5. Conclusions

Generally speaking, Muslim women are disadvantaged within the British labour market, though the level varies corresponding to several factors. The most important conclusions found are as the following:

### A. Conclusions related to cultural responsibilities and identity engagement field

It was concluded that the perception of the respondents varies regarding different elements of the cultural responsibilities and identity engagement field according to the following:

- a. The respondents evaluated negatively the British Muslim community's supportive role, in addition to the received support from friends of the same religion and ethnicity.
- b. The same was for the impact of the national identity while seeking a job, and fitness of family norms and values to British environment workplace.
- c. There was a positive but not strong appreciation for the efforts of Muslim women to adapt and be part of the British society, in addition to cultural and social changes carried by Muslim women to integrate into British society on enhancing job and career development opportunities.

### B. Conclusions related to employment opportunities and employers' practices field

It was concluded that the perception of the respondents varies regarding different elements of the employment opportunities and employers' practices field according to the following:

- a. The respondents evaluated negatively the role of government in integrating Muslim women, the effectiveness of encounter cases involving bias against Muslim women at the workplace, and the adopted recruitment policies, in improving Muslim women's employment opportunities.
- b. The same was for the role of the fight against Islamophobia, and how Muslim women are viewed in the British labour market view, in improving Muslim women's employment opportunities.

- c. There was a low appreciation for employers' view of Muslim women, accommodating her needs at the workplace, acceptance of Islamic symbols, level of safety and respect for religious practices at the workplace.
- d. The same was for the fair treatment of governmental security services and public policies in the labour market towards Muslim women. In addition to employers monitoring for recruitment methods.
- e. Though to an extent the respondents believe that it is easy for them to engage with British values, they have a good level of confidence during the recruitment process, and the opens of different majority groups to friendship with Muslim women.

### **C. Conclusions related to hypotheses testing**

- a. It was concluded that there is a significant positive relationship between cultural responsibilities and identity engagement, and employment opportunities and employers' practices.
- b. It was concluded that cultural responsibilities and identity engagement have significant positive effects on employment opportunities and employers' practices.
- c. There was a significant difference in respondents' perception due to marital status in relation to cultural responsibilities and identity engagement. Also due to ethnic group and nationality in relation to employment opportunities and employers' practices.
- d. There was an insignificant difference in respondents' perception due to age in relation to both variables. The same is due to marital status in relation to employment opportunities and employers' practices. Also due to ethnic group and nationality in relation to cultural responsibilities and identity engagement.

## **6. Recommendations**

A number of recommendations are introduced in accordance with the conclusions prevailing a disadvantaged situation for Muslim women within the British labour market as following:

- 1) Motivate Muslim women to perform strongly in the British labour market emphasizing clear determination of identity.
- 2) Develop supporting groups to help Muslim women achieve a good balance of personal and professional life.
- 3) Encourage Muslim families to involve a more direct and positive role in supporting their women to adapt and integrate into British society.
- 4) Boost the Muslim society and groups efforts to initiate different mechanisms to assist Muslim women to adapt and integrate into British society.

- 5) Foster the governmental efforts to support the integration of Muslim women in the workforce by reducing the recruitment bias and evolving fair recruitment policies. Additionally, to develop measures to eliminate the negative influence of Islamophobia and monitor employers' methods and behaviour and provide constructive feedback.
- 6) Expand the employers' knowledge of Islam, Islamic requirements for Muslim women at work like praying rooms and respect other religious practices and holidays.
- 7) Prompt the employers to run an expansive cultural change amongst their organisation, by which they can adapt the diversity and inclusion concept that guarantees Muslim women an impartial room of opportunities and safe workplace to work in and feel confident to move forward.

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### **Conflict of Interest Statement**

The authors declare no conflicts of interest.

### **About the Authors**

**Dr. Sami Abu Al Ross** is an Institutional Building and Human Resource Development Expert, holds a PhD degree in Human Resource Development and Management. Worked as an assistant to the dean of planning and development at the Islamic University of Gaza. Also, as MBA program supervisor, and business administration department head. Teaching human resource management and organizational behaviour for BA and MBA students, Also, organizational development for PhD Students. Has a wide experience in institutional and capacity building programs, in addition to human resources development programs, this includes redesigning organizational structures, conducting job analysis, developing performance appraisal systems, conducting competency analysis, and developing capacity building programs. Has a very wide experience in planning, implementing and evaluating training programs. Moreover, has extensive experience in strategic planning, organizational evaluation studies, project evaluation studies, and baseline studies. Also, work as a professional trainer, participated in delivering several training programs in co-operation with national and international bodies, in the fields of human resource management, strategic planning, decision making, and management skills.

**Eng. Rana Ahmed Alqrenawi**, diversity and inclusion advocacy by trad, spent the first eight years of her career developing innovative software products and working as an outsource developer in Gaza. Also, has founded several companies, where she built a solid client base and sold products and services to clients in the Middle East, Canada, and Europe. During her career, the profound importance of having a gender diverse team was realised, which was so hard to create in Gaza as there were few female software engineers. For that, as a prominent software engineer and backend developer herself, she took the initiative to build a new ecosystem in the Middle East for women in tech. Globally, she chose to speak tech and diversity and joined several programmes supporting her mission around Europe and the United States. In the UK, she is committed to enhancing the impact of social cultures, career development, and diversity and inclusion. Today, she is the Senior Product Manager and Diversity & Inclusion Lead at Hiring Hub, the Chapter Lead of Technovation Girls in the UK, and the Founder and CEO of AapireHer, a Social Enterprise that undertakes diversity and inclusion focusing on women in tech and helping the employers to work against the bias in recruitment.

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