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FACTORS CONTRIBUTING TO FEELINGS OF INCLUSION AND EXCLUSION
AMONG SWAHILI-SPEAKING REFUGEES IN LEXINGTON, KENTUCKY

BY

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FACTORS CONTRIBUTING TO FEELINGS OF INCLUSION AND EXCLUSION
AMONG SWAHILI-SPEAKING REFUGEES IN LEXINGTON, KENTUCKY

BY

AARON LANKSTER

Submitted to the Faculty of the Graduate School of
Eastern Kentucky University
in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE

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ABSTRACT

This study examines Swahili-speaking refugees' feelings of inclusion and exclusion through focus group interviews. We hypothesized that language, tangible aid, and social interactions would be related to feelings of inclusion and exclusion in the host society. We also examined demographic moderators of these associations. The 9 refugees, all first generation, who participated were from 3 different countries (DRC, Kenya, and South Sudan). There were 3 males and 6 females between the ages of 18 and 28. Findings indicate that experiences related to social interactions were cited most frequently as causes of feeling included or excluded. Individual interactions were more likely to be associated with exclusion, while organizational interactions were more commonly connected to inclusion. Additionally, significant correlations were found among participants that were older and felt included at work through social interactions in an individual context, and among participants who moved to the US at a younger age and felt included at work through social interactions in an organizational context.

TABLE OF CONTENTS

CHAPTER	PAGE
I. Introduction.....	1
History of Immigration in the United States.....	2
II. Literature Review: Feelings of Inclusion and Exclusion	6
Global Examples	6
National Examples	13
Immigration in Kentucky.....	19
Swahili-Speaking Immigrants in Lexington, Kentucky	22
Hypotheses.....	23
III. Method.....	24
Participants	24
Measures	25
Procedure.....	26
IV. Results	28
V. Discussion.....	32
Findings.....	32
Implications	34
Limitations and Future Directions	37
Conclusion	39
References	40
Appendix A: Consent Form	45

Appendix B: Demographic Questions	52
Appendix C: Work and Lexington Questions	54
Appendix D: Demographic Coding Chart.....	56
Appendix E: Work and Lexington Coding Chart	58
Appendix F: Debriefing Statement	60

LIST OF TABLES

TABLE	PAGE
Table 1: History of Immigration in the United States	3

LIST OF FIGURES

FIGURE	PAGE
Figure 1: Regions of Origin of U.S. Refugee Arrivals (FY 2000-20).....	4
Figure 2: Largest Refugee Nationality by U.S. State of Initial Resettlement (FY 2010-20).....	4
Figure 3: Factors and Contexts of Inclusion and Exclusion Interactions at Work	28
Figure 4: Factors and Contexts of Inclusion and Exclusion Interactions in Lexington, KY.....	29

I. Introduction

The prevalence of today's refugee crisis is highlighted by the fact that at the end of 2020, the United Nations Refugee Agency (UNHCR, 2021) estimated there to be 82.4 million forcibly displaced people worldwide. This migration follows as a result of persecution, conflict, violence, human rights violations, and events severely disrupting public order. Affected individuals are, either directly or indirectly, forced to flee their homes. Most are displaced internally (meaning staying within their home countries), but a significant portion are displaced outside of their home countries. Between 2015-2020, 5,762,490 individuals have migrated to the United States as refugees or asylum seekers (UNHCR, 2021). There are pockets of migrant groups situated throughout the United States who are, in growing numbers, making up significant portions of the whole population. In 2019, Kentucky ranked 5th in the nation for the number of refugee arrivals compared to other states (Kentucky Office for Refugees, 2022).

Given the uptick of immigration numbers globally, there is ample research quantifying the positive social and economic impact of migrants. In the United States, the percent of labor force participation of foreign-born adults in the year 2018 was higher at 65.7% than for the native-born population at 62.3% (Sherman et al., 2019). Other data also showed immigrant workers in Kentucky making up 5% of the overall labor force—with undocumented immigrants making up an additional 1% and paying roughly 1.5 billion dollars combined in taxes (American Immigration Council: Refugees in Kentucky, 2020). In certain

industries, immigrants even help drive growth through spending (Sherman et al., 2019). Moreover, immigrant entrepreneurs generate dollars in business revenue—hundreds of millions for the state of Kentucky.

Immigrants have demonstrated their ability to positively impact their new host countries and so it becomes necessary to determine how best to encourage long-term residency of immigrants into host societies. A major factor in the long-term settlement of immigrants, and ultimately their success, into a host country are high feelings of inclusion and low feelings of exclusion. This study aimed to determine contributing factors to Swahili-speaking refugees' feelings of inclusion and exclusion in Lexington, KY.

History of Immigration in the United States

The history of immigration in the United States is extensive. From the time that the first humans crossed into North America, to modern day disputes over crossing the Mexican border, the territory has demonstrated a complicated history with immigrants. Table 1 synthesizes centuries of human migration from around the world to the land of present-day United States, detailing where they came from, when they arrived, number of migrants, where they relocated to within the US, and the reason for their migration.

Table 1: History of Immigration in the United States

People	Years of Migration	Number of Migrants	Relocation Site in United States	Reasons for Relocation
Indigenous	Est. 20,000 ya	60 million	Across North America	Seeking resources
European Colonizers	1492-1820	2.6 million	Eastern North America	Seeking resources and opportunities
Africans	1619-1808	388,000	North American British Colonies	Enslaved
Puritans	1620-1640	15,000-20,000	New England	Fleeing religious persecution
Chinese	1850's	25,000	California	Seeking opportunity
Germans	19 th century	5,000,000	Central North America (Mississippi, Missouri, Ohio)	Fleeing persecution & seeking opportunity
Irish	1820-1930	4,500,000	Middle Colonies (Pennsylvania- North Carolina)	Seeking religious/ political freedom & seeking resources
Italians	1820-1920	4,000,000	New York	Seeking opportunity
Japanese	1886-1911	400,000	Hawaii & US Pacific Coast	Seeking opportunity
Mexicans	1848 & 1854	tens of thousands	California, Texas, Colorado, Arizona, Utah, New Mexico & Nevada	US purchase of Mexican territory
Chinese	1910-1940	175,000	California	Seeking opportunity
Mexicans	1910-1930	400,000	Southern & Western US	Fleeing civil unrest & seeking opportunity
Mexicans	1940's-1964	5,000,000	Southern & Western US	Seeking opportunity/ resources
Russians	1880-1910	65,000	North Eastern US	Seeking resources/ opportunity
Ukrainians, Belarusians, Lithuanians, and Poles	1880	Hundreds of thousands	North Eastern US	Seeking resources/ opportunity
Russians	1917	30,000	North Eastern US	Fleeing civil unrest/ persecution
Poles	End of 19 th century -1920	2,000,000	Great Lakes Region, Large cities in the Northeast	Seeking religious/ ethnic freedom & opportunity
Latino Population	1970-2017	50,000,000	Across America	Seeking opportunity & fleeing civil unrest
Refugees	1980	207,000	Across America	Seeking opportunity
Refugees of: Africa, Asia, Europe, Latin America/ Caribbean, South Asia/ Near East	2010-2020	600,860	Across America Indicated by figure 2	Fleeing civil unrest/ persecution & seeking resources/ opportunity

The complicated dynamic of immigration in the United States persists today. Immigration happens in waves regarding the number of migrants, their origin, and reasons for migrating. The first two decades of the 21st century have shown an upward trend in African immigrants entering the United States. Of those immigrants, the state of Kentucky has mostly received individuals from the Democratic Republic of Congo.

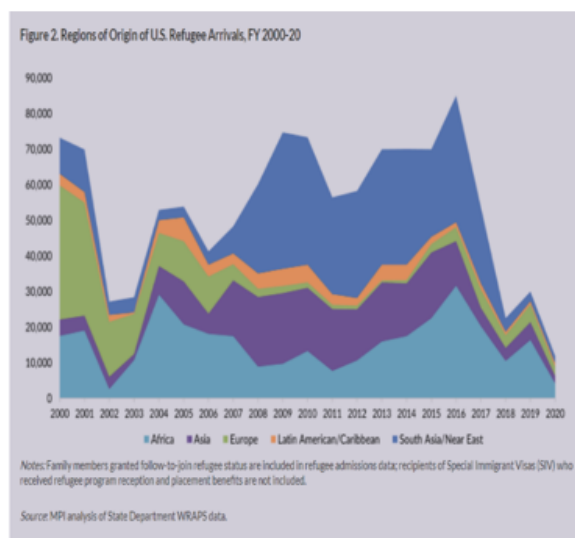


Figure 1: Regions of Origin of U.S. Refugee Arrivals (FY 2000-20)

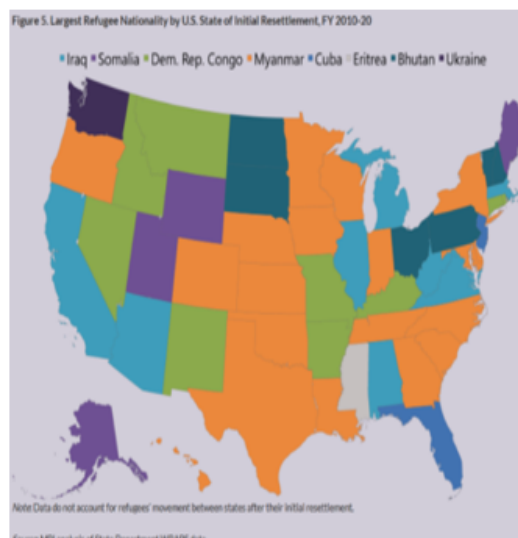


Figure 2: Largest Refugee Nationality by U.S. State of Initial Resettlement

(Migration Policy Institute: Refugees and Asylees in the United States, 2020)

As part of the complicated history of immigration in the United States, it is important to note the historical factors that have contributed to making immigrants feel both welcome and unwelcome. Some measures of inclusion can be observed in the adoption and traditions of holidays brought by immigrants and now celebrated by many Americans. There are also physical structures like the Statue of Liberty and Ellis Island, which represent welcoming European immigrants as they first arrived by sea. Unfortunately, for all the

attempts America has made to be inclusive, there have been counteracts that left and continue to leave immigrants feeling excluded. America has long favored the migration of white Europeans over migrants of color—visible in the establishment of the Japanese internment camps in the 1940's. Even today, America maintains a strict border wall lined with guards to prevent the entrance of Mexican immigrants. These measures and more all contribute to the overall feelings of inclusion or exclusion faced by immigrants in the United States today.

II. Literature Review: Feelings of Inclusion and Exclusion

Global Examples

One of the more important factors contributing to inclusivity is related to the social network or level of connectedness immigrants feel in their new community. Dolezal et al. (2021) aimed to understand differences in psychosocial outcomes (well-being, perceived discrimination, social connectedness) and post-traumatic outcomes (posttraumatic cognition, PTSD symptoms, posttraumatic growth) between refugees, asylum seekers, and internally displaced persons (IDPs). The initial hypothesis suggested that outcomes would be worse for refugees and asylum seekers due to involvement in the actual immigration process (moving and reintegrating in a new host society) compared to IDPs. Additionally, asylum seekers were expected to fare even worse than refugees given the uncertainty attached to their situation (not necessarily in permanent residence). The participants of this study were 112 Muslim-identifying individuals, between the ages of 18-44, literate in either English or Arabic, and who self-identified as either a refugee, asylum seeker, or IDP. Their countries of origin included South Asia, Middle East, North Africa, Europe, and Central Asia, and their new residential country included South Asia, Europe, Central Asia, North America, Middle East and North Africa. Surveys were distributed and collected using Mechanical Turk and the results indicated that higher levels of posttraumatic cognition predicted fewer social connections across displacement immigration category—this was especially true for asylum seekers suggesting their impermanence is a factor in their ability

to make connections in the host country. Additionally, refugees reported more posttraumatic outcomes—possibly as a result of PTSD related to the experiences that earned them refugee status. There were no group differences in psychosocial outcomes.

Religious participation is a more specific and extremely common way that refugees and asylum seekers choose to expand their social circles. Çetin (2019) explored the impact of religious participation on social inclusion and existential well-being levels of refugees and immigrants. Survey data were collected from 97 individuals enrolled in voluntary Turkish language courses for refugees in Istanbul. All participants identified themselves as Muslim, a majority were from Syria, followed by Egypt, Palestine, Oman, and Iraq. All participants' native language was Arabic, and the average age of the respondents was 26 years. Participants completed a social inclusion scale and an existential well-being scale, additionally, participants made note of their religious involvement. Results indicated that religious participation enhanced the level of social inclusion—which additionally fostered existential well-being. Their findings also demonstrated that attendance to religious rituals has an indirect effect on well-being and that social support plays a mediating role on the relationship (Çetin, 2019).

Additional evidence has shown the positive impact of personal relationships on immigrants. Johannesen and Appoh (2020) studied the transitioning experiences of African immigrants' resettling in Norway. Members of 8 families with East and West African backgrounds were interviewed about

their immigration history and everyday lives in their current residencies. All adults were literate upon arrival with varying levels of education and middle-class backgrounds. Open-ended questions about migration experiences were asked with additional follow-up questions. Results regarding the Norwegian Introduction Program (designed to help better integrate non-European immigrants) indicated participant frustration with the education assessment process because it did not qualify their work and education qualifications comparable enough to continue working in the same career in Norway as in their home country. However, participants did note a major benefit of the program being the ample opportunities for personal interaction provided; personal level interactions between immigrants and the host community resulted in increased participation and cultural awareness (Johannesen & Appoh, 2020). Taken together, these findings support the notion that positive social interactions result in feelings of inclusivity among refugees and asylees.

A considerable amount of social interaction occurs at the workplace. Knappert et al. (2020) examined barriers and facilitators to refugees' feeling of inclusion in individual, organizational, and national work settings. The research asked how the three levels relate to each other in shaping inclusion and exclusion of refugees at work. Eighteen interviews were conducted with employed refugees (individual), employers (organizational), and experts (national) on government and non-government workplace institutions in the Netherlands. Refugee participants included females and males between the ages of 24-44, all legally allowed to work in the Netherlands, with education

levels varying from high school to university. Refugee employee countries of origin included Armenia, Eritrea, Senegal, and Syria. Interviews lasted between 60-120 minutes, occurred in Dutch or English and consisted of 32 or 42 questions for refugees or employers and experts respectively. Several themes emerged which appear to be critical for refugee inclusion. At the individual level, human capital is a barrier and host country language proficiency is a facilitator—it should be noted that if language proficiency is a facilitator, remedial language skills could be a barrier. Additionally, social capital, volunteer work, and motivation are also considered facilitators. At the organizational level strict language requirements, stereotypes and biased procedures are barriers, while CSR and strategic use of the label ‘refugee’ are considered facilitators. Lastly, at the national level memory of host countries’ migration history and sympathetic media coverage are facilitators, but economic crisis and legislative hurdles are barriers.

In contrast, George and Selimos (2017) examined how immigrants living in a town with high unemployment were able to overcome the potential threat of exclusion by enhancing their social participation, social ties, and overall sense of belonging. Participants included 44 immigrants between the ages of 29-56 who had spent between 6-28 years living in Canada with countries of origin including Iran, Pakistan, India, Romania, Trinidad, Sudan, Eritrea, Nigeria, St. Maarten, England, and Jamaica, amongst others. In interviews, participants reflected on their immigrant experiences, changing goals and aspirations, participation in community life, and the changing nature of their sense of

belonging. Their findings showed that struggling to find work was a central challenge which was unsurprising given the cities' notably high unemployment—few skilled workers even found jobs in the area or field of their education and background. However, because of the circumstances surrounding employment, immigrants sought alternative life connections to find inclusion and meaning in their lives (i.e., ethnic and religious connections to some degree and familial ties. Given the extent of interaction experienced at a workplace, the existence of facilitators results in immigrants feeling more included in a community. However, barriers in a workplace, or even experiencing unemployment results in negative or non-existent interactions which ultimately leave immigrants feeling excluded.

Beyond social connectedness and work, many studies have noted the role that racial or ethnic *othering* can play in inclusion and exclusion. Hellgren (2019) explored the relationship to place and whether it can mitigate the negative effects of rejection that racialized immigrants and minorities perceive from the ethnic majority host society. Data were collected via sixty in-depth, unstructured interviews with immigrants (Black Africans, Asians, Muslims, Latin Americans) and twenty-one stakeholder interviews—representing integration practitioners from different fields: policymakers, NGOs, ethnic organizations, and trade unions—in Stockholm and Barcelona, between 2014 and 2015. From the respondents with immigrant backgrounds, thirty (50% men, 50% women) were interviewed in each city, while 10 stakeholders were interviewed in Stockholm and 11 in Barcelona. The interviews suggested that being an ethnic

minority contributes to an immigrants' feelings of exclusion in a host society, but these feelings are less severe or are mitigated in cities with more multiculturalism like Barcelona, as opposed to cities like Stockholm which are essentially culturally homogenous.

Udah and Singh (2018) found further evidence for the role that othering practices can play in feelings of exclusion. They investigated identity, othering, and belonging by relating them to the Australian experience of black Africans living in Queensland. They intended to highlight the implicit and explicit ways othering practices impact the resettlement outcomes of African migrants and refugees in Australia. Thirty in-depth, semi-constructed interviews took place among 10 African women and 20 African men, all black, between the ages of 22-67. Seventeen participants came as refugees and 13 came as temporary migrants (6 students & 7 skilled workers). All were selected through researcher community contacts because of their proficiency in English and education level—additionally, all participants had lived in Southeast Queensland, Australia for 3+ years. Most participants indicated that moving to Australia had allowed them many additional opportunities and some said they wanted to contribute positively to Australian society. Participants acknowledged that high degrees of racial, linguistic, or cultural visibility—the extent that Australians recognized them as 'others'—existed and seemed to be an important factor in daily interactions with Australian people. Furthermore, high visibility impacted sense of belonging, marginalization, alienation, and social exclusion. The role of othering in inclusion and exclusion is closely tied with the existing level of

diversity in the host community. In communities where immigrants are easily identifiable (because of race, language, culture, etc.), those immigrants are more likely to experience feelings of inclusion.

Social connectedness, othering, and employment are micro level factors critically impacted by the *reception system*, which integrates refugees and asylum seekers into communities. Mazzaresse et al. (2020) explored asylum seekers', refugees', and professionals' perceptions on the features of two reception systems (CASs and SPRARS)—groups in charge of housing/holding, integrating, social assistance, generally receiving migrants, etc. to varying degrees—in Tuscany, Italy. Additionally, they wanted to analyze the attitudes and behaviors of receiving community members towards asylum seekers and refugees. Semi-structured interviews were carried out among 12 participants: 5 users (2 asylum seekers, 3 refugees) and 7 professionals of the local reception system who were recruited through snowball sampling and all participants spoke enough Italian to participate. According to the results, the strengths of the Tuscan reception system are in connecting small reception centers with local associations, institutions, and citizens as a means for maximizing social capital (small facilities, in small towns, involved with local communities). When done correctly, these groups help integrate refugees and asylum seekers into Tuscan society so that everyone, including the host citizens, feel more united. However, the results also indicated that when centers poorly integrate refugees and asylum seekers into the community (e.g., providing work in metaphorical

exchange for positive reception), the reaction from citizens is feeling as if they are doing a favor for these individuals as opposed to genuine positive reception.

National Examples

While social interaction, workplace environment, and othering practices remain important contributing factors to an immigrants' feeling of inclusion or exclusion, there are other aspects which are particularly prevalent in the United States. Dromgold-Sermen (2020) intended to research and analyze the factors and components of belonging through a whole-family interview approach; 22 interviews (half with males, half with females) were conducted amongst six Syrian refugee families—all heterosexual married couples, with 3-5 children, who identify as Muslim, and reside in the city of Eggleston, US at the time of this study. Interviews indicated that for participants, feelings of security are a central component to belonging (belonging was previously characterized only with civic, social, and emotional components in mind—security is a fourth component). The concept of “secure belonging” is introduced to theorize the freedom from physical danger, fear, or anxiety as essential to participants' belonging. Linguistic and cultural security, financial security and legal security improve civic, social, and emotional attachments, while insecurity causes participants' sense of belonging to waver.

Experiencing security in many ways is a direct result of an immigrant's legal status in a host country and their involvement in the community. Guzman et al. (2020) aimed to assess well-being and agency within mixed status Latinx/@ immigrant families and their communities. The US context, immigrant

social location and agency (legal status, gender, race, etc.), and involvement with community-based organizations (CBOs) impact inclusion and exclusion trajectories for these individuals. Participants were all living in New Mexico and were found through their involvement with CBOs who offer services based on income and resources; for this reason researchers can assume these immigrants maintained low-income levels. In-depth interviews were conducted in either Spanish or English and were transcribed for analysis. Immigrant factors were combined to form trajectories (predictions about inclusion or exclusion). Results revealed that immigrants categorized on what the authors deemed the Continuous Inclusion Trajectory all had legal status in the United States—allowing for access to higher education and higher paying jobs, access to healthcare, and social aid resources provided by the government. Alternatively, the aspects of those individuals falling into the Continuous Exclusion Trajectory were a high degree of trauma exposure in their home country and being undocumented—and as a result, lacking access to resources. Another key component to the Continuous Inclusion Trajectory group was high involvement with CBOs which provide access to resources and create a sense of community and belonging. Additionally, they maintained agency despite barriers. For example, if they did not speak English, they had access to classes and could learn. And while they may experience difficulty returning to the US after traveling home, having legal status technically allowed them to travel outside of the US. In contrast, the Continuous Exclusion Trajectory group faced more strict barriers; they had less access to resources

due to their undocumented status (like healthcare) even if they made connections with CBOs. While the words refugee, immigrant, and asylum seeker are often used interchangeably, their technical definitions have very real implications for those individuals they apply to. Legal status determines levels of access to physical resources as well as emotional resources, such as the absence of fear and anxiety and the presence of financial and legal security. These resources in turn impact individuals' sense of belonging in a host society.

One broad factor which underlines several components discussed in this paper is the actual interactions between refugees and host society citizens. Okamoto and colleagues (2020) studied how engagement among immigrants and U.S.-born contribute to the process of immigrant integration. Immigrant experiences of feeling welcomed are measured as well as civic involvement and interactions with US-born citizens. Data were collected through a representative survey and in-depth interviews with first generation Mexican and Indian immigrants residing in the metropolitan areas of Philadelphia and Atlanta. Results indicate that immigrant perceptions and everyday actions with US-born can have important negative effects of social integration and engagement with local communities. While policy may reflect tolerant and welcoming receptions towards immigrants, the interactions and local practices of recognition and inclusion by host society members also impact whether an immigrant feels welcome. Additionally, immigrants who felt welcome and included were more likely to trust and express interest in their fellow community members and they were more apt to engage in civic activities.

While there exist a range of factors contributing to immigrants feeling excluded, most situations fall under a few broad categories. Saasa (2019) observed 4 dimensions of social exclusion (1) material deprivation, (2) limited access to basic social rights, (3) limited social participation, (4) and insufficient cultural integration, and their relationship to discrimination among African immigrants in the United States. A cross sectional research design was applied to collect online survey data—eligibility criteria included adult immigrants from Africa currently living in the US, with at least 1 parent from Africa. Immigrants from 31 African countries and residing in 42 US states participated, 62% had attained US citizenship by the time of data collection. The findings showed that social exclusion was significantly associated with income, age, and education. Analysis also demonstrated that increases in all 4 dimensions of social exclusion were associated with increases in feelings of discrimination. Additionally, the use of active coping weakened the relationship between perceived discrimination and material deprivation, and also between perceived discrimination and limited social participation. Meanwhile, instrumental support helped reduce the negative effects of discrimination on limited social participation.

Further research on social exclusion was conducted by Candelo and associates (2016) who investigated the influence of identity and social exclusion on individual immigrant contributions to fund local public goods. A lab-in-the-field study was conducted with low-income Hispanics in three neighborhoods in Dallas, Texas. Over 200 individuals participated, mostly women with education

ranging from elementary school to some high school and with average household incomes ranging between 10,000 and 20,000 dollars per year. The average number of years lived in the neighborhood was 16 years. Findings showed that strength of identity had a significant and positive impact on individual contributions to local public goods; however, the perception of social exclusion significantly decreased contributions. This suggests that perceived social exclusion is a factor that may impede full civic participation. Therefore, encouraging immigrant inclusion should benefit the host society. When immigrants feel included, they are better participants in the civic process and conversely hinder less on government resources and aid.

Legal status and access to resources are common themes contributing to immigrant inclusion and exclusion. Torres and Waldinger (2015) studied this relationship between an immigrant's undocumented status and excluded access to healthcare within the US and across borders. Data were obtained from the 2007 Pew Hispanic Center/ Robert Wood Johnson Foundation (RWJF) Hispanic Healthcare Survey—a nationally representative telephone-based survey of both U.S. and foreign-born Latino adults living in the United States. Nearly 3,000 foreign-born respondents were questioned about recent health care visits and their documented status. Most were living in the southern western part of the US (geographical hot spots for Latin Immigrants), two-thirds were from Mexico and the remaining third from Central and South America and the Caribbeans. The US legal status of respondents was mixed with more than one-third having citizenship, another third holding legal residence, sixteen

percent owning a government issued ID, and ten percent lacking citizenship, legal residence, or a government ID. As hypothesized, the results demonstrate the impact civic stratification (citizenship/ having a Government ID) has on immigrants' access to health care (in the US or abroad). The findings suggest that Latino immigrants lacking both citizenship and legal residence were estimated to have significantly lower odds of access to past-year health care both in the United States and abroad. Legal standing has vast implications stretching from personal safety to access to resources and healthcare. Depending on an immigrant's legal status, they could be barred from accessing resources, and therefore excluded from society.

While much research focuses on the impact of various factors on inclusion and exclusion, some research observes the role inclusion versus exclusion have in predicting various outcomes. Lee et al. (2014) examined the ways in which demographic, human capital, and social exclusion factors contribute to economic vulnerability among older Korean immigrants. Using nationally representative public data of Korean immigrant older adults from the 2008–2010 Public Use Microdata Sample of the American Community Survey, this study extracted a sample of 3,820 individuals aged 65 years and older whose national origin is Korean, who were not born in the United States, and thereafter immigrated to the United States. Under half of the respondents were linguistically isolated and a considerable majority acquired U.S. citizenship and had resided in the United States for nearly 30 years. Three dimensions of social exclusion were discerned based on the findings—exclusion from social and

civic life, exclusion from asset building, and exclusion from the labor market. Taken together, these significantly contribute to Korean immigrant older adults' odds of living in poverty. Additionally, findings indicate that demographic and human capital variables significantly affect one's poverty status. Immigrant exclusion goes beyond feeling left out of the group, exclusion can have fiscal consequences that result in economic vulnerability and poverty.

Immigrants and refugees in the United States are directly affected by their legal status and overall security as members of American society. Legal status can expand or collapse feelings of safety, access to resources and social rights, healthcare, and even financial freedom. Despite popular beliefs, by granting security and inclusivity to these individuals, they are in turn more likely to be positive and contributing members of host societies.

Immigration in Kentucky

In narrowing the scope of immigration from a national scale to state level, it becomes important to account for the perception of immigrants from the host society (Kentucky). Host society perspectives directly impact immigrants' feelings of inclusion or exclusion, and can therefore influence whether one feels valued and welcomed in the new society. Alcade (2016) examined millennials' views of Latino immigrants in Kentucky and the disconnect between professed ideas and expressed beliefs. It was hypothesized that while university students condemn institutional and generational racism and perceive their own immigration and racial attitudes to be more tolerant, discussions about immigration reveal gaps between ideas and actual practices that aspire to be

inclusive and tolerant. Data were collected through survey and focus groups; all participants were between the ages of 18 and 20, and a majority were white students from Kentucky. Only 6 focus group participants had also taken the survey. Responses from surveys and focus group transcripts were analyzed and coded to identify themes. Their findings indicated that Millennials, having grown up in a world filled with color-blind rhetoric, consider themselves to be open-minded and tolerant compared to older generations, however, maintain deeply rooted black-white racial divisions (color-blind racism). Examples of color-blind racism are “I’m open for immigration as long as it’s legal”, or jokes about nonwhite immigrants, or accepting the common association between the terms “Mexican” and “illegal”.

Rich and Miranda (2005) offered an opposing view as they explored the perspective of Mexican immigrants living in Kentucky. Between 1997 and 2002, Lexington, KY experienced an influx of Latino immigrants (mostly Mexican) due to an economic/ work opportunity attraction to late summer tobacco harvest and available jobs in the horse industry. The analyses indicated that community character response from Lexington has gone from ambivalence to a tense combination of xenophobia and paternalism. These responses varied by work class status. Major employers (e.g., large-scale thoroughbred horse farms or corporate owned agricultural farms) dependence on Mexican workers has created social protection, but also ethnic class subordination in which a paternalistic condescending dynamic prevails. Meanwhile, among working-class Lexingtonians, the existence of a new ethnically represented working class

appears threatening, culturally and economically, and is therefore not well-received.

The extensive growth of Kentucky's Latino population suggests the existence of some factors that encourage migrants to stay upon arrival and for others to follow. Shultz (2008) notes explanations for the growth of Kentucky's Latino population from 1990-2006. Semi-structured interviews (series of open-ended questions) were conducted in Spanish, allowing a qualitative account incorporating immigrants' stories of the arrival of Latino males in rural Central Kentucky and the adjustments they faced upon arriving. Thirty-one Latino male immigrants between the ages of 18 and 44 participated in the study. During the interviews, migration histories, relationships with the local population in current and past communities, and employment were discussed. According to the findings, upon arrival in Kentucky, the immigrant males initially found generally accepting communities (not discriminated against by the local population) with low competition for employment and good pay. They also experienced social isolation through language, long workdays, legal status, and transportation. The factors of language, legal status, extensive working hours, and transportation contribute to feeling excluded in a society, even in a fairly welcoming host society. This suggests that while positive interactions with host society members can facilitate inclusivity, it cannot completely compensate for the barriers experienced by immigrants.

Although Mexican populations account for America's largest immigrant group, there is a growing number of African immigrants, particularly in

Kentucky. Odetunde (2012) explored how social integration of African Immigrants in Louisville, Kentucky could be a factor in their children's academic achievements. Ten typical African immigrant households were purposively selected for the case study, reasons for immigration varied (some came as refugees, others for educational or economic reasons). The families, originating from Burundi, Congo, Liberia, Nigeria, and Rwanda, had lived in Kentucky for at least 2 years and had a child or children that was born in Africa, started high school in Kentucky, and finished high school in Kentucky. Data were collected via interviews, documentary sources, and field notes of observations and was analyzed based on response themes. The results suggested that the social support networks of immigrant families cut across social and economic status and involvement in social activities is an intentional attempt to build support networks. Additionally, children of immigrant parents aspired to attend college or university regardless of the economic or social status of their parents. Lastly, results showed that simultaneously reinforcing social integration experiences and personal traits help children adapt faster than their parents. Ultimately, immigrants of all ages and classes seek out and rely on interaction for integration and adaptation into the new society.

Swahili-Speaking Immigrants in Lexington, Kentucky

Most of the current research regarding immigrants in the United States and within the state of Kentucky center on Latin American immigrants and attitudes of host citizens regarding immigration. However, it was the influx of refugees from the Democratic Republic of Congo into Lexington and Louisville

that rose Kentucky to 6th among states in refugee arrivals in 2019 (KRM Annual Report, 2019, p. 4). There is some research available on African immigrants living in the metropolitan city of Louisville, KY, but there is no specific research on factors contributing to feelings of inclusion or exclusion by Swahili-speaking refugees in Lexington, Kentucky. Swahili is the third most spoken language in the city following English and Spanish. The population of Swahili-speaking immigrants is growing rapidly and that growth is expected to continue (American Immigration Council: Refugees in Kentucky, 2020). There is ample evidence that shows how the successful integration of immigrants into a host community can have economic and social benefits. Therefore, it is advisable that the city of Lexington pursues research regarding contributing factors to Swahili-speaking immigrants' feelings of inclusion in Lexington, KY.

Hypothesis

The current study hypothesized that individuals who establish strong social connections and support networks, who experience positive work interactions, and who feel secure belonging would report feeling included in the host society. Individuals experiencing othering practices, issues involving language barriers, and lack of resources or assistance were expected to feel excluded from the host society. Individuals who are younger, with higher levels of education, and are the more established generation of refugees were expected to feel more included in the host society.

III. Method

Participants

The 9 participants in this study were attendees of the Lexington Afro Youth Networking Conference, organized by Marafiki Center (a refugee reception organization in Lexington, Kentucky). As the conference was presented in English, all attendees (and study participants) were English speakers who were 18 and older, living and working in Lexington, Kentucky. Out of 10 slots, 9 individuals volunteered to participate in the research asking questions about their experiences as refugees within their communities.

Of 9 total participants, 3 were male and 6 were female. All were first generation refugees (meaning they themselves immigrated to the United States) and they immigrated from 3 different countries in Africa (5 from the Democratic Republic of the Congo, 3 from Kenya, and 1 from South Sudan). Age of participants ranged from 18-28 years old, while age upon arriving to the US ranged from 2.5 to 22.5 years old upon arrival. In terms of US levels of education, 2 participants had obtained a high school degree, 3 were currently in college, 3 had graduated college, and 1 had obtained medical assistant certification.

Focus groups were held during lunch with 1 additional interview taking place during a snack break. Due to the nature of focus groups, we were not able to prevent other participants from hearing the stories of others; however, we maintained confidentiality within the study by not audio recording or videoing the sessions. Additionally, participant names, addresses, and other identifying

information were not asked about during the sessions and will not be documented. Participants were seated in a row of chairs upon arrival. When comments were made by a participant, the answer was noted by coders according to the participant's seat number as a way of organizing responses without breaking confidentiality.

Measures

Participants were asked to answer basic demographic questions (see Appendix B). After every participant was given the chance to respond, the researcher began asking the group open ended questions regarding their feelings of inclusion or exclusion in various settings (see Appendix C). Research assistants made notations on the coding charts (see Appendices D & E) for participant responses.

The coding charts for responses to inclusion and exclusion questions for work and in the city of Lexington (see appendix E) were made up of 12 distinct elements (e.g., work-inclusion-language, work-exclusion-language, Lexington-inclusion-language, and Lexington-exclusion-language are 4 different elements). Within each element, research assistants (participant response coders) notated participant responses with either 1's (for when the participant described a single-individual context) or 2's (representing a macro/organizational context). Thus for example, if participant in seat 3 answered the question of "What situations at work make you feel unwelcome?" with a story about a particular coworker who complains about their accent being too difficult to understand, the coders would put a 1 in the box under work-exclusion-

language for seat number 3. Once the data was collected, responses were tallied so that for all 12 elements, there was a column for 1's and for 2's, resulting in 24 total elements. For 8 of the 9 participants, there were 2 coders noting responses. In group 1, coders matched 100% and notations from coder A were selected. In group 2, coders matched 75% of the time. Given the variation, notations from both coders were used, so that when coder C reported more experiences for an element, their notations were used for analysis, and when coder D reported more experiences, their notations were used.

Procedure

Participants were recruited through the Marafiki Center, a refugee agency in Lexington, KY. The Marafiki Center hosted an all day event for Swahili-speaking refugees. All researchers were in attendance for the entirety of the event in order to become better acquainted with the participants. During the event, the Marafiki Center enlisted individuals who met our specific criteria of speaking English, working in Lexington, and were willing to participate in the study. The 8 individuals who volunteered were randomly split into 2 focus groups so that there were 4 participants and 3 researchers per group. The 1 additional participant was interviewed later by the primary investigator who asked the questions while coding responses.

Participants were seated in a row of chairs. Researchers introduced themselves, explained the purpose of the research, read the consent form to the participants (see Appendix A) and received a verbal consent to participate from each individual. The researcher then began asking each participant

demographic questions (see Appendix B) while the two research assistants noted the responses of each participant according to their seat number on the demographics coding chart (see Appendix D).

The researcher then asked open ended questions about what factors at work or in the city make the participants feel included or excluded (see Appendix C). The research assistants then marked comments made by the participants for each category on the work and Lexington coding charts (see Appendix E). When comments were made by a participant, the research assistant coded the answer according to the participant's seat number as a way of organizing responses without breaking confidentiality. At the end of the session, participants were thanked for their cooperation and received an oral debriefing (see Appendix F).

IV. Results

Of the 83 responses provided by study participants, 43 were provided in response to the work questions and 40 were provided in response to the Lexington questions. Also, 40 responses were noted by a 1 (the situation described occurred in an individual or 1-on-1 context), and 43 responses were marked on the coding chart with a 2 (the situation occurred on a more macro/organizational level). As previously mentioned, there were 12 elements that made up the coding charts and coders wrote either a 1 or a 2 under each element, resulting in 24 total elements (12 related to work and 12 related to the city of Lexington). Tallies for each of these elements are presented in Figures 3 & 4.

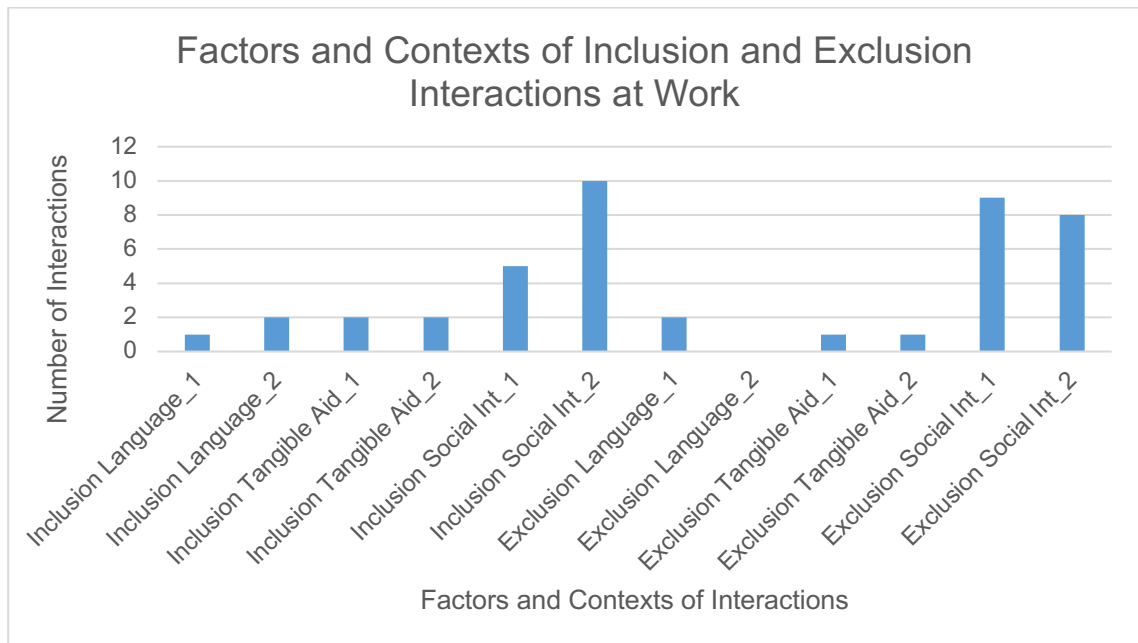


Figure 3: Factors and Contexts of Inclusion and Exclusion Interactions at Work

Figure 3 presents the aggregated work data from the coding charts.

Worth noting is the low levels across the categories for language and tangible

aid work related experiences. Participants mentioned 11 experiences falling within the 8 categories (1's and 2's combined: inclusion language – 3, inclusion tangible aid – 4, exclusion language – 2, exclusion tangible aid – 2). Meanwhile, the 4 social interaction work related elements had the highest levels (inclusion 1's – 5, inclusion 2's – 10, exclusion 1's – 9, exclusion 2's – 8). Inclusive work experiences were less frequent at the individual level (8) than at the organizational level (14). Inversely, exclusive work experiences were more common at the individual level (12) than at the organizational level (9). This suggests participants felt included at work because of positive interactions with the organization and felt excluded at work because of negative interactions with individuals.

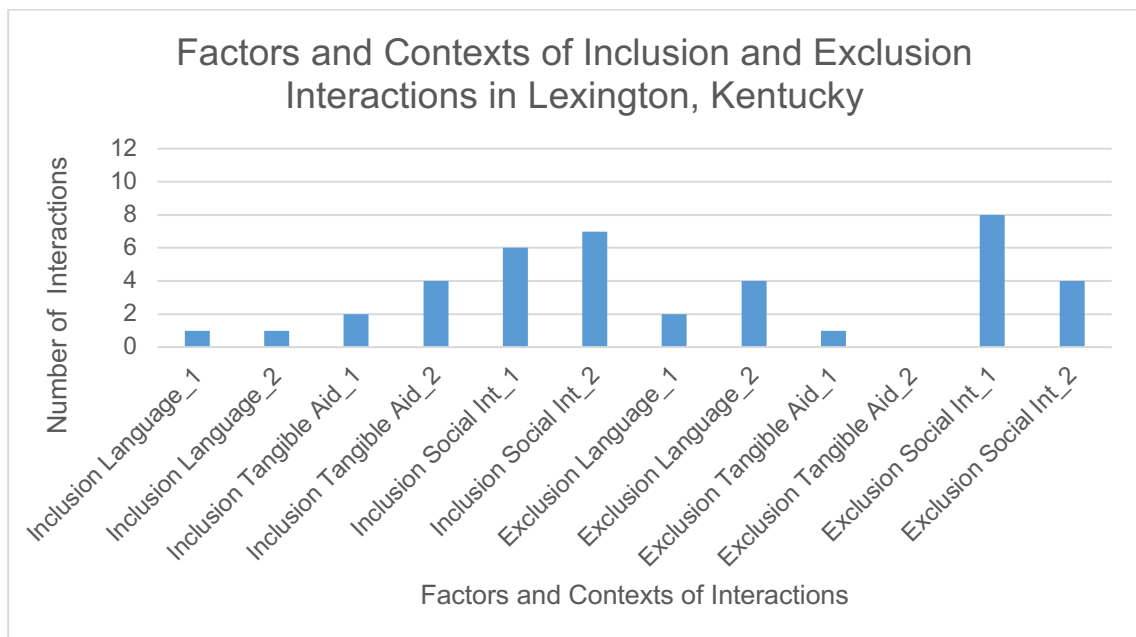


Figure 4: Factors and Contexts of Inclusion and Exclusion Interactions in Lexington, Kentucky

Figure 4 presents data from experiences mentioned about the city of Lexington. Once again, the social interaction elements show the highest levels,

meaning most of the situations described by participants involved interacting with other people (inclusion 1's – 6, inclusion 2's – 7, exclusion 1's – 8, exclusion 2's – 4). Language and tangible aid experiences were again reported less frequently than social interactions (inclusion language 1's – 1 mention, inclusion language 2's – 1, inclusion tangible aid 1's – 2, inclusion tangible aid 2's – 4, exclusion language 1's – 2, exclusion language 2's – 4, exclusion tangible aid 1's – 1, exclusion tangible aid 2's – 0). Consistent with findings from the work questions, participant responses to the Lexington questions indicated that inclusive experiences were less likely to occur in individual contexts (9) and more likely to occur in organizational contexts (12). In contrast, exclusive experiences were more likely to occur in individual contexts (11) compared to organizational contexts (8). Therefore, as was the case with work related questions, participants felt included in Lexington because of interactions with organizations and felt excluded in Lexington because of interactions with individuals.

Due to the small number of participants, intraclass correlations were not used to determine intercoder reliability. Alternatively, consistency among coders was measured by percentage of absolute agreement among coders for all 24 elements (i.e., matching coder notations divided by unmatched coder notations). Coders from group 1 discussed responses throughout the focus group, which is reflected in their 100% reliability, whereas group 2 had less reliability (75%). This resulted in overall coder agreement of 87.5%, which is above the appropriate agreement level of 85%.

Independent samples t-tests of the 24 elements that were assessed, and participant sex differences found no significant differences. A series of bivariate correlations were conducted to assess the associations between participant demographics with feelings of inclusion and exclusion. Significant correlations were found between participant age and feeling included at work through social interactions in individual contexts ($r=.736$, $p=.024$), and between participant age upon moving to the US and feeling included at work through social interactions in an organizational context ($r=-.678$, $p=.045$).

V. Discussion

Findings

Based on existing research related to refugees' feelings of inclusion and exclusion, the current study hypothesized that for Swahili-speaking refugees in Lexington, Kentucky, positive social interactions and secure belonging would promote feeling included, while othering practices, language barriers, and a lack of resources would result in feeling excluded. The findings from this research supported the hypotheses surrounding social interaction and othering practices. Examples of social interactions, both positive and negative, were the most frequent in response to work questions and the city of Lexington questions.

Our research did not find evidence that secure belonging, language barriers, or lack of resources were associated with inclusion or exclusion outcomes. None of the examples provided by participants discussed secure belonging, and comments about language and resources were infrequent. This is likely due in part to the population of refugees that were included in the focus group. Only English-speaking refugees who attended the Marafiki networking event were included in the study. Given their English-speaking capacity, these refugees are less likely to experience issues related to language in their lives compared to other refugees. Additionally, their association with the Marafiki organization and their attendance to a career related networking event, suggests they may also be less likely to struggle with resources or secure belonging compared to other refugees.

Additionally, we hypothesized that younger refugees, refugees part of a later generation, and refugees with higher levels of education were expected to feel more included in society. Every participant was a first-generation refugee, and therefore no associations were found between refugee generation and feeling included. Higher levels of education were also not related to feeling included. However, results did support the hypotheses surrounding age. Older participants were more likely to have positive 1-on-1 social interactions at work, and participants who moved to America at a younger age were more likely to experience positive social interactions with their work organization.

While not every hypothesized element was found to be a prominent cause of inclusion and exclusion, the coding charts were ultimately able to capture a majority of the experiences described by participants. Social interaction examples were reported far more frequently than language or tangible aid. Whether positive or negative, in individual or organizational contexts, at work or in the city of Lexington, participants mostly provided examples of experiences they had while interacting with others. Furthermore, our findings indicate that positive interactions with organizations are more likely to promote feelings of inclusion compared to positive interactions with other individuals. And, inversely, negative interactions with single individuals are more likely to result in feelings of exclusion compared to negative interactions with an organization.

After the focus groups, the two researchers who asked the questions discussed details and took notes on experiences mentioned by participants. One participant reported the negative and recurring experience of coworkers who

asked why her name doesn't sound more African. Another individual recounted a positive interaction with a stranger who provided free legal aid because of a voicemail they left requesting assistance with his legal case. Yet another participant described the summer camp for refugees that she attended—they took fieldtrips around the area to promote positive experiences in the city and to help new refugees establish connections with each other.

Examples of language impacting feelings of inclusion or exclusion were certainly less frequent; however, a participant noted feeling included by the Amazon organization-Lexington facility, upon learning that Swahili translators/translations were available. In contrast, a different participant was frustrated by the fact that Medicaid documents are not available in Swahili despite their growing population in the US/ Kentucky.

Responses that incorporated tangible aid as a factor of inclusion or exclusion were the least frequent. Two sisters discussed the scholarships they received, on account of their refugee status, to attend college.

Implications

Findings from this study generally reflected those found in the existing literature on immigrant resettlement. Principally, social interaction plays an essential role in either promoting feelings of inclusion or exclusion among refugees. Results of our research replicated the finding that negative interactions with individuals in the host society are an inherent component to refugees feeling excluded (Alcade, 2016; Hellgren, 2019; Mazzaresse et al., 2020; Okamoto et al., 2020; Rich & Miranda, 2005; Shultz, 2008; Uda & Singh, 2018). Our findings

can also be shown to coincide with the research on the importance of establishing social networks and communities, whereby immigrants can experience positive interactions at an organizational level (Çetin, 2019; Dolezal et al., 2021; Johannesen & Appoh, 2020; Odetunde, 2012).

In part due to the participant requirement of our study (English speakers), we did not find evidence to support language as being an essential contribution to feelings of inclusion or exclusion among refugees (Knappert et al., 2020; Shultz, 2008). Additionally, based on existing literature, we included a tangible aid element in our coding materials with the expectation that participants would discuss issues surrounding resources, documentation, or secure belonging as reasons for feeling excluded (Dromgold-Sermen, 2020; Guzman et al., 2020). However, mentions of tangible aid were the least common compared to language and social interactions. It is worth noting that research on tangible aid, in the form of secure belonging and legal documentation, was found in national and state-wide research—which discusses Latino/a immigration considerably more often than African refugees. Because of this, the lack of tangible aid related experiences being mentioned could be due, at least in part, to the existing research not being as applicable to the refugees in our study, or refugees more broadly.

This disparity between existing research and our findings indicates a necessity for expanding upon immigration research—in the US and particularly in the state of Kentucky. There has been an increase in research on Latino/a immigrants in the US, but the research on African refugees in the US is limited,

and research on Swahili-speaking/ African refugees in KY is nearly non-existent. It cannot be assumed that the experiences of all immigrants moving to the United States are equal or parallel to each other. These populations have entirely different needs and traumas that they bring with them through immigration services. Research should acknowledge this and provide data that benefits diverse groups by taking into account their remarkably different experiences.

Findings from this study provide the only existing research to date on Swahili-speaking refugees feelings of inclusion and exclusion in Lexington, Kentucky. Furthermore, it is the only research that exists on inclusivity among any African refugees in the state of Kentucky. Findings from this study should be acknowledged by city leadership and used to make recommendations that promote the inclusion of Swahili-speaking refugees within the community, and as a result, foster long-term residency within the city. Research in the field has documented the positive social, emotional, and economic impact of long-term residency of refugees. By implementing policies and infrastructure to promote feelings of inclusion among this population, the city of Lexington, as well as the community within it, will benefit.

Our findings suggest that it is most often social interactions that lead to feelings of inclusion or exclusion, particularly, positive organizational interactions that promote inclusivity, and negative one-on-one interactions that perpetuate exclusivity. Based on the findings, recommendations for Lexington city leadership would be to adopt multiple strategies to increase feelings of inclusion and promote long-term residency in the city. First, work with reception agencies to

provide opportunities for positive interaction between host community members and newly arrived refugees. A positive social interaction with host community members early on would provide a salient experience and would serve as an important sign of welcoming into the community. Additionally, support the creation of spaces and agencies like the Marafiki center or Sav's Resturant and Gourmet Ice Cream, which allow for the establishment and support of refugee communities, but also offer opportunities for host society members to engage with refugees and show appreciation for new culture. Lastly, Lexington leadership should acknowledge the significant role that othering practices play in the exclusion of refugees in our community. A stronger response to discriminatory behavior directed at refugees should be adopted in order to communicate to refugees and host community members alike that that type of behavior will not be tolerated in the city of Lexington.

Limitations and Future Directions

Due to the vulnerability of refugee populations, we opted to approach data collection as delicately as possible. Per the request of the Marafiki center, we avoided use of video cameras or audio recording devices, resulting in the need to code participant responses as they were being stated. This ultimately limited the analytic potential of the data. Had audio recordings of the focus group sessions been allowed, we could have analyzed participant responses after the fact, determining themes based on responses. As an alternative to this method, we opted to develop three broad themes in advance, and fit participant responses into those predetermined categories. Also worth mentioning, is the choice of

focus groups instead of survey research. In the preliminary stages of the project, we consulted two refugee agency groups in Lexington, KY who agreed that even with translations, Likert scale style surveys would likely confuse participants and would not provide reliable results from this population. Oral-speech/communication based focus groups were deemed an appropriate approach based on current refugee related research.

Further limitations include a small sample size due to limited number of available researchers to conduct focus groups, and a homogenous sample. Participants represented young, first generation, English-speaking refugees. Experiences were limited as a reflection of that specific population and therefore results do not necessarily reflect the broader Swahili-speaking refugee community living in Lexington, KY. Additionally, certain relevant demographic questions were not permitted (e.g., Are you a legal citizen of the United States?) in order to maintain a trusting and a safe atmosphere for focus group participants.

It should also be noted that, given the nature of focus groups, participants were able to hear responses from each other. This potentially influenced their own line of thinking in regard to the questions being asked. It should be acknowledged that this likely impacted participant responses so that the experiences which were shared, reflected experiences shared among other participants in the group.

Future research should delve into social interactions as a factor contributing to feelings of inclusion and exclusion. Specifically, observe whether positive interactions with organizations are more likely to promote feelings of

inclusion compared to positive interactions with other individuals. Likewise, examine negative interactions with single individuals and determine if those are more likely to result in feelings of exclusion compared to negative interactions with an organization—as was the case with our findings. Furthermore, future research should aim to include more variety in the sample. This would aid to determine whether language and tangible aid are factors contributing to feelings of inclusion or exclusion among certain Swahili-speaking refugees, but not others. A sample that includes refugees from all over the world would allow for a comparison across refugee groups, providing evidence for the matching or contrasting needs of refugees with different cultural backgrounds.

Conclusion

The aim of this research was to determine factors contributing to feelings of inclusion or exclusion among Swahili-speaking refugees in Lexington, Kentucky. We expected to find themes related to language, resources, and social interaction, but ultimately found social interaction to be by far the most discussed element. Organizational interactions were consistently associated with inclusivity, while interactions with other individuals were more commonly linked with exclusivity. Although the city of Lexington is actively encouraging the inclusion of Swahili-speaking refugees, the individuals of Lexington are struggling to achieve the same level of appreciation for our Swahili-speaking neighbors. Social interaction is an integral element that should be prioritized when considering positive and successful integration of Swahili-speaking refugees into the Lexington community.

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APPENDICES

Appendix A: Consent Form

Appendix A: Consent Form

Consent to Participate in a Research Study

Do You Feel Included in Lexington?

Key Information

You are being invited to participate in a research study. This document includes important information you should know about the study. Before providing your consent to participate, please read this entire document and ask any questions you have.

Do I have to participate?

If you decide to take part in the study, it should be because you really want to volunteer. You will not lose any benefits or rights you would normally have if you choose not to volunteer. You can stop at any time during the study and still keep the benefits and rights you had before volunteering. If you decide to participate, you will be one of up to 10 people in the study.

What is the purpose of this study?

The purpose of this study is to explore the ways a Swahili-speaking refugee feels included and excluded in the city of Lexington.

Where is the study going to take place and how long will it last?

The research procedures will be conducted at the Embassy Suites by Hilton Lexington Green hotel conference spaces and will take up to an hour.

What will I be asked to do?

You will be asked to answer some basic questions (how old are you, where are you from, how many kids do you have, etc.). This information will be used for

research purposes, but your information will be kept confidential to those not conducting the survey. The information that you provide will allow the principal investigator and her research team to group the study's findings regarding similarities and differences among participants.

Then, you will be asked to participate in a focus group with similar participants.

During the focus group, there will be 2-5 other participants in the meeting at the same time. The principal investigator, Aaron Lankster, or Rachel Taylor, will ask the group questions about their experiences of inclusion and exclusion at work or in the city of Lexington, allowing each participant to answer.

After each focus group is completed, the data will be analyzed. Results will be available to participants who wish to know the findings.

Are there reasons why I should not take part in this study?

You should not participate in this study if you are under 18 years of age or if you are not a Swahili-speaking refugee living and working in Lexington, Kentucky.

What are the possible risks and discomforts?

To the best of our knowledge, the things you will be doing have no more risk of harm or discomfort than you would experience in everyday life. The research questions will be asking you about positive and negative experiences while living in Lexington, and the negative experiences may be potentially upsetting to remember. You are not required to tell us everything if they are not comfortable doing so. This information will not impact future involvement with the Marafiki center, nor will your personal information be shared with the Marafiki center. If

you experience mental fatigue or stress, you may exit the focus group without any consequence.

What are the benefits to taking part in this study?

You are not likely to get any personal benefit from taking part in this study. Your participation is expected to provide benefits to others by providing insight to the contributing factors of inclusion and exclusion for Swahili-speaking refugees in Lexington, Kentucky.

If I don't take part in this study, are there other choices?

If you do not want to be in the study, there are no other choices except to not take part in the study.

Now that you have some key information, please continue reading if you are interested in participating as other important details are provided below.

Other Important Details

Who is doing the study?

The person in charge of this study is Aaron Lankster, a graduate student at Eastern Kentucky University. She is being guided in this research by Dr. Jonathen Gore. There may be other people on the research team assisting at different times during the study

What will it cost me to participate?

There are no costs directly associated with taking part in this study.

Will I receive any payment or rewards for taking part in the study?

No.

Who will see/ hear the information I give?

Other participants will be able to see your face and hear your answers during the meeting.

After the meeting, your information will be combined with information from other people taking part in the study. When we write up the study to share it with other researchers, we will write about this combined information. You will not be identified in these written materials.

We will make every effort to prevent anyone who is not on the research team from knowing that you gave us information, or what that information is.

However, since you will be in a meeting with other participants, those in your focus group will see and hear you.

Any information shared through email will be on a password-protected computer. Only members of the research team will see this information. We will make every effort to safeguard your data, but as with anything online, we cannot guarantee the security of data obtained via the Internet. Third-party applications used in this study may have terms of service and privacy policies outside of the control of the Eastern Kentucky University.

Can my taking part in the study end early?

If you decide to take part in the study, you still have the right to decide at any time that you no longer want to participate. You will not be treated differently if you decide to stop taking part in the study.

The individuals conducting the study may need to end your participation in the study. They may do this if you are not able to follow the directions they give you, if they find that your being in the study is more risk than benefit to you, or if

the University or agency funding the study decides to stop the study early for a variety of reasons.

What happens if I get hurt or sick during the study?

If you believe you are hurt or get sick because of something that is done during the study, you should call Aaron Lankster at 859-533-0151 immediately. It is important for you to understand that Eastern Kentucky University will not pay for the cost of any care or treatment that might be necessary because you get hurt or sick while taking part in this study. Also, Eastern Kentucky University will not pay for any wages you may lose if you are harmed by this study. These costs will be your responsibility. Usually, medical costs that result from research-related harm cannot be included as regular medical costs. Therefore, the costs related to your care and treatment because of something that is done during the study will be your responsibility. You should ask your insurer if you have any questions about your insurer's willingness to pay under these circumstances.

What else do need to know?

The principal investigator is a graduate student in the Experimental Psychology program at Eastern Kentucky University.

You will be told if any new information is learned which may affect your condition or influence your willingness to continue taking part in this study.

We will give you a copy of this consent form to take with you.

Consent

Before you decide whether to accept this invitation to take part in the study, please ask any questions that come to mind now. Later, if you have questions

about the study, you can contact the investigator, Aaron Lankster, at aaron_lankster1@mymail.eku.edu. If you have any questions about your rights as a research volunteer, you can contact the staff in the Division of Sponsored Programs at Eastern Kentucky University at 859-622-3636. If you would like to participate, please read the statement below, sign, and print your name. Then, take a photo of this page or scan this page and email it to Aaron Lankster at aaron_lankster1@mymail.eku.edu.

I am at least 18 years of age, have thoroughly read this document, understand its contents, have been given an opportunity to have my questions answered, and voluntarily agree to participate in this research study.

Signature of person agreeing to take part in the study

Date

Printed name of person taking part in the study

Name of person providing information to subject

Appendix B: Demographics

Appendix B: Demographics

Do You Feel Included in Lexington?

How old are you?

Do you identify as male, female, or other?

What generation of refugee are you? Did you, your parents, or your grandparents move to the US?

What is your/ their country of origin?

What age were you upon moving to the US/ Lexington (if applicable)?

What is your level of education in the US?

What do you do for work?

Appendix C: Work and Lexington Questions

Appendix C: Work and Lexington Questions

Do You Feel Included in Lexington?

What situations at work make you feel welcome?

What situations at work make you feel unwelcome?

What situations in the city of Lexington make you feel welcome?

What situations in the city of Lexington make you feel unwelcome?

Appendix D: Demographics Coding Chart

Appendix D: Demographics Coding Chart

Do You Feel Included in Lexington?

Researcher Name: _____ Date: _____

Seat Number	Age	Sex	Generation of Refugee	Country of Origin	Age Upon Moving to US	US Level of Education	Work
1							
2							
3							
4							
5							

Appendix E: Work and Lexington Coding Chart

Appendix E: Work and Lexington Coding Chart

Do You Feel Included in Lexington?

Researcher Name: _____ Date: _____

Code as 1 = Single Individual Context, 2 = Institutional / Organizational Context
Work

INCLUSION				EXCLUSION		
Seat Number	Language	Tangible Aid	Friendliness	Seat Number	Language	Tangible Aid / Threat / Othering
1				1		
2				2		
3				3		
4				4		
5				5		

Lexington Overall

INCLUSION				EXCLUSION		
Seat Number	Language	Tangible Aid	Friendliness	Seat Number	Language	Tangible Aid / Threat / Othering
1				1		
2				2		
3				3		
4				4		
5				5		

Appendix F: Debriefing Statement

Appendix F: Debriefing Statement

Debriefing Form for Participation in a Research Study

Do You Feel Included in Lexington?

Thank you for your participation in our study! Your participation is greatly appreciated.

Purpose of the Study:

We previously informed you that the purpose of the study was to explore the ways a Swahili-speaking refugee feels included and excluded in the city of Lexington. The goal of our research is to better understand how language barriers, a lack of resources and assistance, and social interactions impact feeling included within a host community.

Confidentiality:

You may decide that you do not want your data used in this research. If you would like your data removed from the study and permanently deleted, please contact Aaron Lankster at aaron_lankster1@mymail.eku.edu.

Please do not disclose research procedures and/or hypotheses to anyone who might participate in this study in the future as this could affect the results of the study.

Final Report:

If you would like to receive a copy of the final report of this study (or a summary of the findings) when it is completed, please feel free to contact us.

Useful Contact Information:

If you have any questions or concerns regarding this study, its purpose, or procedures, or if you have a research-related problem, please feel free to contact the principal researcher, Aaron Lankster, (859) 533-0151, aaron_lankster1@mymail.eku.edu.

If you have other concerns about this study or would like to speak with someone not directly involved in the research study, you may contact Lisa Royalty, Research Compliance Coordinator, (859) 622-4779, lisa.royalty@eku.edu

If you have any questions about your rights as a research volunteer, you can contact the staff in the Division of Sponsored Programs at Eastern Kentucky University at 859-622-3636.

*****Please keep a copy of this form for your future reference. Once again, thank you for your participation in this study!*****

