



## Oral History Project Interview

Arab and Muslim Women's Research and Resource Institute (AMWRI)

Date: 1/9/2016

Gender: Female

Name: Anonymous

Birthday: July 10, 1989

Country of Origin: Palestine

Year of Immigration: Born in the United States

**Abstract:** Rania (name changed for confidentiality) is a second-generation Arab American who grew up as the oldest daughter under very strict parents, with a father known for his old-school mentality. She was born and raised in Milwaukee, Wisconsin and although she attended the local Islamic school, culture took the forefront in her family home over religion. Rania's parents expected of her not only to marry right after graduating from high school, but she was expected to marry a man who originates from the same village as her family. One of the biggest challenges Rania faced was convincing her parents to pursue further education, instead of getting married after high school. Although in the end they agreed, they still did not like the idea of her becoming a full-time working nurse. Her husband, Mustafa (name changed for confidentiality), and his family were very well known in the community. The two knew each other for quite some time and when it came to asking for her hand Rania's father did not agree to it because Mustafa was not from their family's village. However, Mustafa was persistent and asked for her hand in marriage several times before Rania's father agreed. Rania believes she has paved the way for her younger siblings and their future endeavors because she was able to show her father and convince him to move beyond some ideas that stem from his traditional mentality.

**Key themes:** Palestine, culture, Muslim, village, marriage, parenting

**Note:** In the transcript, "I" refers to Interviewer, and "R" refers to Respondent/Interviewee.

I: If you could start off by just saying your age, and highest level of education.

R: I'm twenty-four years old, and I have an associates in nursing.

I: When and where was it completed?

R: Here in Milwaukee, at Cardinal Stritch University.

I: So, you were born and raised where?

R: Milwaukee, Wisconsin.

I: Where did you go to elementary school, middle school, and high school?

R: I went to Salam School until eighth grade, then I went to high school– a public school called Rufus King High School.

I: How was going to an Islamic school from elementary onward?

Well Islamic school really helped me. It made practicing Islam easier with everyone around me doing the same thing, but then moving on to public high school it was a very big difference I felt.

I: Having that Islamic community around you, what type of things were you involved in growing up?

R: During the school years we did after school programs where we tutored kids– I was always involved in that. When they had their annual conventions, I would volunteer for those. Participated in the school contests. I tried to be involved.

I: So, tell me more about your home environment? How many siblings do you have?

R: We're six in all.

I: What do your parents do?

R: My mom is a stay-at-home mom like many other Arab moms here. My dad owns his own business.

I: Growing up and being with your parents, how much of the Arab culture did you guys have in your day-to-day lives?

R: It was very important for us to practice our Arab culture. My parents set rules that no one was supposed to speak English in the house. Any events Arab-wise, any gatherings, my mom would always push me and my sisters to go to them. The TV, we barely had opportunities to watch English channels— everything had to be in Arabic. They pushed us as much as the can to be involved in the Arabic culture.

I: What about food wise, music, cultural clothing?

R: Of course. My mom never ever cooked anything that's not Arab. Our job was to clean— me and my sisters. My mom did all of the cooking.

I: Did you go to a lot of Arab events?

R: I did. I mean like wedding, showers, parties. Every week there'd be an event.

I: How old were you when 9/11 occurred?

R: I don't remember exactly. Possibly fifth grade.

I: Do you remember if it made an impact on you? Did anything happen?

R: From what I remember, we had left early from school that day because there was a bomb threat or something, and then we didn't know what was going on. We were too young to understand those things. When we came home the news was open on the TV and we saw what had happened. It was just really scary at that time. We didn't know what was going to happen.

I: Post 9/11 growing up, transitioning from Salam school and going to a public school, how would you describe your identity?

R: My identity was really close, you know, I don't know how to say it. My parents made sure our Muslim identity was presented. I mean we went to high school me and my sister—it was a public high school—we were not hijabis at the time. My parents pushed us to wear the hijab to high school, just to protect us, and to show everyone who we are.

I: When did you end up wearing the hijab?

R: At sixteen. So, in the middle of high school.

I: Did that change anything? Had you already started Rufus King at the time?

R: I was already wearing a hijab when I started, even though I didn't wear it out. But my parents, because our high school it was a big difference going to private to public high school, my parents just wanted to protect us and push that on us a little bit. Now Alhamdulillah, I do wear it full time on my own.

I: Would you identify more as a Muslim, or more as an Arab, or more of them together?

R: I think that the Arab identity and the Muslim identity for us it's almost fifty-fifty. And I don't know if that's the right thing, if that should happen, but that's how it is for us.

I: Are there places where you feel your best? Or the most successful person? Or to express your identity?

R: I mean, number one going to the masjid, any masjid related events where I'm going to be surrounded by people who look and act like me, I'm not going to feel any different.

I: Are there places where you are conscious between you and the people around you?

R: When I first started college when I moved from UW Milwaukee, which had a great number of Muslim students there. When I transferred from there to Cardinal Stritch that was a more private, small university and it didn't have a diverse student population, so that's where I noticed a big change.

I: Did you ever have any problems? Did anyone ever say anything to you?

R: Alhamdulillah, no problems. If anyone had any concern either, they kept it to themselves or they came up and spoke to me about it.

I: Do you speak another language other than English in your day-to-day life?

R: Arabic.

I: Is that fluent or broken?

R: I would say I speak it very often. Like I said, with my family, they push us to speak more Arabic.

I: Tell me a little bit more about where you're from. Your parents and ancestors.

R: We're from Palestine. Both my parents are from Al-Bira in Palestine.

I: When and why did they come here to America?

R: My father, both actually, both of my parent's ancestors, their parents had already come to America to start a new life and my dad, you know, grew up here. My mom moved here after she got married.

I: So, you would say your about 3<sup>rd</sup> generation now?

R: Yes.

I: How would you explain or describe your political participation in the U.S. if any?

R: I don't think I have any strong political view.

I: Do you vote?

R: I don't vote, no.

I: Do you plan to vote this year?

R: Yes.

I: How do the certain candidates affect your voting behavior? You said you've never voted in the past, so why would this year be any different for you?

R: I never kept up with election ever before, but this year it seems that the elections are all that anyone can talk about, specifically because of the recent anti-Islamic behavior going on in the United States and the other parts of the world. People are, you know, voicing their opinions and not always in a good way and I don't think that's fair so that's probably what's pushing me to be a little bit more involved.

I: How are your interactions with non-Arabs or non-Muslim co-workers or friends or neighbors in this area?

R: I think we try to be nice to everybody. We try to present, not even presenting Islam but just presenting ourselves to our non-Muslim neighbors and, you know, co-workers and stuff. But now we feel as though we should be extra nice and extra presenting Islam in a positive way just to make up for all of the negative.

I: In the Arab culture, how are women viewed, and what is their typical role?

R: The general idea in my, what I see it to be true is that women do all of the housework and take care of the kids while the men are outside in the world, you know, trying to provide for their family.

I: Was that your view growing up as well?

R: Yes.

I: Has it changed or is it still the same?

R: No, it's changing. My parents, I come from a very traditional family, my parents wanted me and my siblings to go through life kind of the way they did. The woman stays home and takes care of the kids, while the husband's out working. And they didn't even push for a college education for me or my sisters. So now Alhamdulillah I graduated college and so did my sister. Now we're both working, so changes are happening.

I: Did they want you to get married young?

R: Yes.

I: How young were you when suitors started coming and asking for you?

R: Pretty young, but the first time my parents actually started encouraging and pushing me to, you know, to open my mind about that was right when I was finishing up high school. They felt like the next step should be getting married and finishing college if I wanted with my husband.

I: What was your mindset at the time?

R: I felt like I was too young to get married. So, I kept pushing that idea out of my mind.

I: How did you end up convincing your parents not to get married young, and to actually go and get your education first?

R: It was not easy. The end of high school you're supposed to start applying for colleges, stuff like that. You know, I need to start taking the entrance exams, stuff like that. My parents did not support me in that whatsoever. So, it was really hard to, you know, apply on my own and find someone else to take me to the college entrance exams, stuff like that. And then, when I first started college, you know, they started opening up their minds a little bit when they saw starting college was not a bad thing for me, and then slowly they opened up their minds a little bit.

I: How was UWM any different or the same than high school being in Rufus King?

R: I feel like almost the same as being at King, but a little bit better just because at UWM there was a bigger school, there was more people that I knew there, and everyone is more independent in college so everyone can do whatever they wanted, at whatever time they needed.

I: Did you ever struggle through college? Both academically, spiritually, or whatever it may be?

R: At UWM I don't feel like I had any trouble whatsoever. At Stritch when I transferred it was hard to find a place to pray where I know people are not going to be coming in and interrupting,

things like that. And if people did see me praying, how am I going to explain it to them afterwards, you know, things like that. That was the only difficult thing.

I: Where there a lot of Arab students at Stritch?

R: No.

I: Did you have trouble continuing your social life? Did you make any non-Arab friends there? Did you stick with the friends that you made at UWM?

R: No, I did. Then the year after that my sister joined. Then the year after that my brother joined, so I had them.

I: How would you say your religious or ethnic upbringing contributed to who you are today?

R: I still feel even though now it's been a long time since all of those things, you know, parents pushing me to do things, things like that, because now we're married and I have my own house and I can do things I want on my own time, but I still have those roots in me where I feel like I have to go to Friday prayer– I want to go to Friday prayer. I still want to be involved even though I have other responsibilities. I still want to keep up with things that we use to do.

I: When did you first meet, or run in to your now husband?

R: We knew of his family here in Milwaukee. Before I knew who he was, I knew his family more, just because his siblings were more involved.

I: How did that progress to knowing of each other to him coming and asking for you?

R: He, we both, I guess that's what made up compatible, we both are very traditional. So, what had happened was he saw me at a wedding, or convention or something, and then he approached– his family who then approached my family.

I: When he approached your family, what did you parents think?

R: My parents were not accepting. Like I said, they are very traditional, so they always pushed us to marry people from our country or our village, our town, people that they knew.

I: They wanted people from your village, and he is from?

R: Nablus.

I: What happened after that?

R: I feel like I'm closer to my mom just because we're both women, we talk about things, you know. So, she had a much more open mindset than my dad even though she was still pushing for the traditional values. My dad, all he wanted, you know, just to make sure his daughter was safe.

He doesn't know these people, doesn't know who they're related to, where they came from, anything of that sort.

I: So, was it a no after he heard they wanted to come, or was it a no after he came to the house?

R: It was a no a couple of times, actually. Only because there were other suitors who came before that my dad favored— only because he knew the family, they were related or you know.

I: Would you say that your dad wanted to stay within his own comfort zone?

R: Yes.

I: Within the same village, I'm pretty sure your dad knows every single family. How come you hadn't accepted anybody from your village?

R: I mean, like my parents were fair as much as they could be. They gave us a chance to sit together, but it was necessarily nothing. We didn't click, it didn't work out.

I: What did your husband think when he found out it was a no because he is not from your village?

R: I think people already know in Milwaukee how my family is. So, it was not a surprise and then I guess he just felt like it was a challenge he had to overcome. He just kept coming back and then my dad finally allowed him to come over.

I: Did you ever talk to your dad?

R: I did try to talk to my dad, but I never talk to my dad about stuff like that. I didn't want my dad to be like, 'what is going on with my daughter?' but I did talk to my mom and have her talk to him. To me I felt like we are dating the Islamic way, so we should give people a chance because you never know what's going to happen. And my dad felt like, you know, the old days where he says yes or no, not me. I don't know how he finally, what made my dad, you know, allow him to come over, but when he did things moved forward from there.

I: Has your husband ever told you his side, or what went through his mind? I'm sure it's not the easiest thing for a guy to not only get, for the father to say no, but him to actually come back. You know how Arab mentality is like pride and everything.

R: Like you said, I don't know if it's just pride or I don't know, people don't like to hear the word no. So, I don't know, but he tried to protect his family to at the same time. He didn't his family to be, you know, have their pride broken or anything like that. So, he, you know, talked to people that I'm related to, some of my cousins he knows them. So, he knows my dad's mentality,



he knows my dad is harmless, things like that. So, when he knew that my dad had nothing personal against him, he didn't feel like, you know, his ego was hurt.

I: What would you say are factors that play a role in the marriage? What are some characteristics of a good husband?

R: I don't know, you just see basically from the people around you, your parents, people on TV, so you have all of these different ideas, but all of them are pretty universal. The guy is like the leader, he takes care of his wife and family. He's always the worker, he always working, whether the wife is working or not. So those were some of the things, you know.

I: Before you got married, did you have any certain characteristics that you wanted in a husband?

R: Yeah, I mean I'm naturally a picky person, so I'm like, 'No way, I'm never going to find someone that I would, you know, be compatible with or that I would like.' So I didn't try to keep very high standards, so just anyone that we would be okay with each other.

I: Is there a main thing that you would say is a deal breaker if he didn't meet?

R: He was to be, like, a hard worker, that's one of the things. Someone smart, you know. He was to be successful in life. He can't be, you know, unsuccessful and then try to start a family and start a marriage on that, because it's not going to work out.

I: Tell me about your wedding and the ceremonies you went through. How fast did you guys run through these? What was the first step after your dad said yes?

R: We did that Fatiha, which is like the little pre-engagement. We didn't sign any papers or anything like that, we just did the Fatiha just to say that we were accepting. But then this is where the difference in where we're from affected our marriage. His family does things differently than our family. They just do two steps, which is engagement and then wedding. Our family does all of the little steps like in-between. So, throughout our engagement period we tried working out, trying to please both sides and work those in.

I: So, did you end up doing all of the little steps as well?

R: Yes, we did.

I: After that Fatiha, what did you guys end up doing after?

R: We did the Fatiha very, very small and very private. It was just immediate family members, not even all of the family members were present, but to just say that we agreed. And then a week later we did Katb el-Kitab.

I: When you did the Katb el-Kitab, did you guys do the legal, the court room one right away or did you guys wait?

R: First we did the Islamic one and then a couple of weeks later we did the court room one.

I: What do you think is the difference between the actual Katb el-Kitab, so the Islamic marriage contract and the legal one? Which one to you holds more weight? Which one is more important?

R: The Islamic one is more important to both of us because we remember the dates of that. I don't even remember when we went to the court and did any of that stuff. So yeah, that one holds more value.

I: What are the main differences between the two then?

R: I don't know if this is good to say, but I felt like the court one was all fake. You put a fake date, fake, I mean your information, identity, who you are, you have to show you ID and stuff, so it is us, you know, but we had already gotten engaged the Islamic way. It's really confusing. I'm married and I still probably don't understand everything I went through. But the court thing is just to, you know.

I: Was there any sentimentality that went into it, or was it just going to the court, sign papers?

R: We both had work, we both took off an hour from work, we got it done, we went back to work.

I: So, it took an hour to do the court one, so what about the actual Katb el-Kitab, what did you guys do for that?

R: That one was a big celebration. We celebrated with our family and friends. We did the Katb el-Kitab in our house and then the day after we did the big Khutbah, because our house doesn't fit our family and friends.

I: How big was your Khutbah?

R: We tried to make it like a small event just to balance both sides what they want, and their family didn't want one, we did. So, we made a medium sized Khutbah. We invited our close friends and family here in Milwaukee and yeah, so we did music, dessert, whatever other people do for their Khutbah.

I: How hard was it for his family, because I know you said they just do the engagement and then the wedding right away? So, having all of these little things in there, I'm sure they were confused, for one, so how did they end up taking all of that? Because I know it's a lot of time and extra organizing and some more money and all of that. So how did they end up taking all of that?

R: They weren't too bad about it. They weren't, like, giving me a hard time, but they were like, 'As long as you really want that, we can do that,' and what girl doesn't like to party? I'm one of those girls that wants to celebrate every little thing.

I: Plus, you're a girl, you grew up knowing you're going to have all of these little things.

R: It's what's expected. To me, there's steps and you follow steps. For his family, the siblings that got married before him— they just do a two-step engagement wedding. I pushed for it Alhamdulillah and I did get all of the little steps.

I: Then what about the actual wedding? Did you have the traditional Henna and then the wedding or just the wedding then?

R: They don't do Henna at all, so our Henna did try to accommodate what they wanted as well. We just made a really small family Henna before the wedding.

I: Did you guys do all of the traditional things that go on at a Henna, like did you wear the traditional thobe and the head piece?

R: I really love traditional things. I did stick with the traditional thobe. We did do Henna. They sang some songs, that you know, Henna songs. So, everything was super traditional.

I: So then how did your wedding go?

R: Alhamdulillah, as expected. In our community everyone likes a big celebration and that's what we had.

I: Was there a lot of people that went?

R: We tried, you know, Alhamdulillah my parents have been ever since they moved to America, which is over twenty years. So, they know everyone, so it was hard to try to keep a limit for the guest list.

I: You can't invite some people and not invite the others.

R: Right, but Alhamdulillah, it turned out well.

I: I remember you came out stunning and it turned out well. You can answer this as personal as you like, or as general as you like. If there was ever a problem within your marriage, who's the first person that you would go to for advice? Or does the person depend on the problem?

R: Does the person depend on the problem? Other than each other, I think we both go to our families. My parents.

I: So, I know you said your parents had a problem with him being not from Al-Bira, so what would your parents— what are your parent's thoughts when it comes to marriage outside of your religious group or if he wasn't Palestinian?

R: Are you trying to get me slaughtered? They did not approve because he's not from our town or village.

I: So, if he wasn't Palestinian, it would be a no right away?

R: Yeah.

I: So, did your parents or your dad ever say anything about education wise, or financial status, or social status, or if they had a previous child, or was previously married?

R: Of course, I mean they want what's best for me, so all of those factors were important for them, as well as for me.

I: Which one would you say would be the most important?

R: I think education and money would be at the same level.

I: I know you said it was hard to talk to your parents about convincing them to let you agree to marry Mustafa. Is there anybody that you talked to, or anyone that helped influenced your decision to marry him?

R: Even though we did not sit with each other yet, I prayed Salat-al-Istikhara and I did that before and I never had anything interesting come up, so I felt like it wasn't helpful, but then suhana when I prayed Salat-al-Istikhara since the first time, and I've prayed it, like, a lot of times. I never suhana remember my dreams and I never get, like, a straight answer after, but suhana this one it stuck. So that's why I went to my parents and am like, 'I prayed Salat-al-Istikhara.' They're like, 'You're doing it wrong.' Like I swear and then when you feel like, you know, that's one of the weird things that made me push forward with it. At least give me a chance, you know.

I: Would you ever have considered marrying someone who wasn't born and raised in the U.S.? Or was he born as raised here?

R: No. But that's something that I never would have expected.

I: So, did you have previous thoughts about someone who wasn't raised here?

R: I just assumed I would marry someone who's like me, born and raised here.

I: Are there any mentality differences between you two because when it comes to that? Like, not major things, but minor things that are different between you two?

R: He is slightly a bit more traditional than I am. He was already supporting education, pushing me forward to, you know, go back to school, stuff like that, but the work situation he was not all in for. But he quickly changed his mind.

I: Do you still have these minor instances?

R: I always tease him about it. Alhamdulillah, we're both growing and learning from each other. I think our mindset is pretty much the same.

I: And it helps that the Arab culture has been at the forefront, being raised, whereas if it wasn't it probably would have been very different between you.

R: Yeah.

I: When it comes to your marriage, who is the one that makes most of the decisions in the house?

R: I do.

I: So, you have the final say? How's that any different?

R: I honestly never expected that would ever happen. That's not what I see with other people, but Alhamdulillah, I mean like, a lot of things it depends on the situation, but a lot of other things we would talk to each other about, 'What do you think? What do you think?' but in the end the final say...

I: Would be yours.

R: How do I say that in a nice way?

I: How has your marriage paved the way for your siblings? So, you have a sister that's at that age at the moment, and you've got a brother who's older as well.

R: I think all of my experiences made things clearer for my siblings and this marriage situation. Alhamdulillah, my dad and my husband are like best friends, and I feel like nobody ever expected that to happen and I feel like that gives my dad a, you know...

I: Do you think your sister is able to, like, push the boundaries even more than you have?

R: Probably not, I think I exceeded the limit.

I: What do you think about people who believe, like, some people believe you need to get to know someone a little bit more before you actually decide you want to marry that person, so what are your views on actually dating a person pre-engagement so see if your compatible?

R: Well, I feel like getting to know the person before anything major happens is so important, but then there's a difference between dating the proper way and then dating, you know. In my opinion, before they do the Fatiha, the girl and the boy with their parent's agreement and supervision should, you know, spend as much time, maybe to a limit, of getting to know each other before anything major happens. I know some people from the first sit they do the Fatiha, and I don't support that.

I: It's very challenging after one sit down to be able to decide, 'That's the one.' Okay, so then you don't believe dating outside of that? So, like without the parents involved?

R: I'm very traditional.

I: So, do you think, not just dating, but some people would say, 'Oh, we're just talking.' So, things like the internet, Facebook, social media makes it easier for them to meet their future spouse, do you think that would be a good outlet, or are you still going the traditional route?

R: I mean, that kind of introduces people to each other. People know who each other is, because of social media people know, 'Oh this person is related to her, this person is siblings with that person.' And you get to see pictures of people. You put a face to, you know, the person.

I: How would you say your marriage or the typical Arab marriage in America is different than the typical Arab marriage in general, or like your parent's marriage? How would you say your marriage is different than your parents?

R: I feel like, maybe I'm wrong, but in my opinion, my parent's marriage is, because they've been married for so long, all the rules are set in stone. They know what to expect. They know what's going to happen, all that stuff. Us, I feel like we're still learning and we're both open minded, so a lot of the things that we agreed upon before, we're still going back to them and, you know, changing our minds about things. So, I feel like we're more open to the change versus them not being open to change.

I: Do you think being raised here as opposed to them having the set Arab mentality changes things when it comes to like marriage, the house, and future kids and what not?

R: You're saying, which one influences me more?

I: Yes.

R: I think that they both contribute to it, both of them equally. I mean, being traditional is good, but to a certain extent, because things are changing every day. So, you've got to keep up with that, I guess.

I: Would you say you have a more modern marriage as opposed to you parents?

R: I think so.

I: Are most of your friends married, or are they still single?

R: Some married, some not.

I: Do you ever see the differences of similarities? Do you ever look at their marriage versus yours or do you see any differences?

R: I feel like a lot of the people my age who have just recently gotten married, we're all still learning, we're all still at the same level. Nobody knows all of the answers yet. We're all messing up. We're all in the same boat.

I: Now that you're married, I'm sure you've talked to Mustafa about this, like starting a family, having kids and what not. I don't know if you've ever had conversations about this, but in what ways, if any do you think boys should be raised differently than girls?

R: I feel like that's probably one of things that I don't like about tradition— where the girl doesn't get as many opportunities as the boy does growing up, and I've seen that in my family. They're going out, me, I would usually take three weeks to convince my parents to go out to the movies with my friends versus my brother, which could just go and text my parents that he's at the movies. So, I always felt like that was wrong and I felt bad for the girl, always. I think that me and Mustafa both agree that we shouldn't have any big, major differences.

I: Do you have any major issues that concerns you when it comes to raising children?

R: One of the things that is most concerning is that we are living in America and there are people that are from different backgrounds, religions, traditions, all that stuff and the thing that scares me is that what if my kid gets with the wrong crowd and starts, you know, messing up, you know, so bad that we can't put him back on the right track.

I: Have you guys spoken then about having a family and all of that? Have you talked about how many kids you want or how you want to raise them or where you guys going to live?

R: While he comes from a big family mashallah, fifteen siblings so one thing that we talked about is that we're not going to have as many kids as his parents did. That was one thing that we had to talk about. But no, we're both on the same page. We're going to see how the marriage life goes first before starting a family. Take everything as it comes.

I: Are there any aspects of your parent's homeland or their Palestinian culture that you keep or even have in your home, because I know that there's a lot of little trinkets that the typical Arab house has. Do you have anything like that?

R: Not yet, but we do want to incorporate things from Palestine in our house, but so far, you know, we're taking our time.

I: When you were still in your parent's house, did your parents ever encourage you to work in their stores or elsewhere or did they discourage you from working?

R: I don't think that they had any big problems with working.

I: Did you have jobs throughout high school?

R: The only job I had, which was like a very low, what am I trying to say? It wasn't like a very big difference from what I normally did. I went from volunteering at Sunday school to working and getting paid, so it wasn't any major thing.

I: When did your parents first let you drive or when did you first start to drive?

R: I had to convince my parents to let me start driving, but sixteen-ish.

I: In what ways, if any, did your parents influence your choice to become a nurse?

R: They actually, really did not like that idea, just because they thought it was like, not dangerous, but you never know what happens in that field. They just don't want mistakes to happen and liability and all of that stuff.

I: Because I know it was a struggle to actually get them to let you go, actually go and pursue your education. When once you started saying you wanted to do nurse, or to become a nurse.

R: They just felt like it was too hard, like too much for me.

I: Did they ever try to convince you to do something lower? Or did they ever bring up other options for you to go in to?

R: Not really, they were just nervous about the same things that, you know, scared me a little bit about nursing, they had the same concerns.

I: So, do you have any traditional clothing? Thobes? Thawb? Or is it just normal clothes that you have?

R: In my house?

I: Yeah.



R: No. If spaced allowed I would get all of my clothes and put them here and I have a lot of thawb. I have a lot of traditional clothes.

I: Do you wear them often?

R: When I get the chance to.

I: What would you say the traditional or cultural clothing mean to you? So, you say you love them, and you try to wear them as much as possible, so why do they mean so much to you?

R: Just because they are traditional and they're beautiful. I like, you know, for us and for our future family to not forget where we came from so, I like to keep that incorporated in my life.

I: Would you pass them on to your children, or make them buy their own?

R: I would probably do both.

I: Do you have any that were passed down?

R: No, I wish we did.

I: Is there anything else about your history, whether growing up, or marriage, anything else that you'd like to tell me about?

R: I think you asked me everything.