

media narratives and had the respect and know-how to enhance women's agency, even with children in tow. Women were centered in their work, rather than ignored as in the traditional resettlement model, something particularly notable where women were in agency leadership (4 of 5 agencies). While much scholarly work in the fields of Arab American, SWANA, and US Muslim studies seeks to complicate and challenge stereotypical notions of sameness across "people of the east" (Said: 1978), which are derived from epistemologies that create inferior others, this study finds that rather than attributions of sameness being the problem, it is the content of the alleged sameness that's the problem. Despite meaningful differences, there is indeed much shared across Arabs and Afghans. They share similar structural positions connected to US empire, both domestically and "back home," and a highly admirable value system and Islam-infused praxis that is part of Islamic *din*, which produced more humane and effective¹ services, especially for women and children, than traditional resettlement agencies.

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¹ Effectiveness is connected to an aspired goal. Using the state's goal of self-sufficiency, this study does not evaluate long-term effectiveness. It does concern effectiveness in addressing trauma, safety, dignity, family stability, and easing the psychological shocks of displacement and cultural difference.