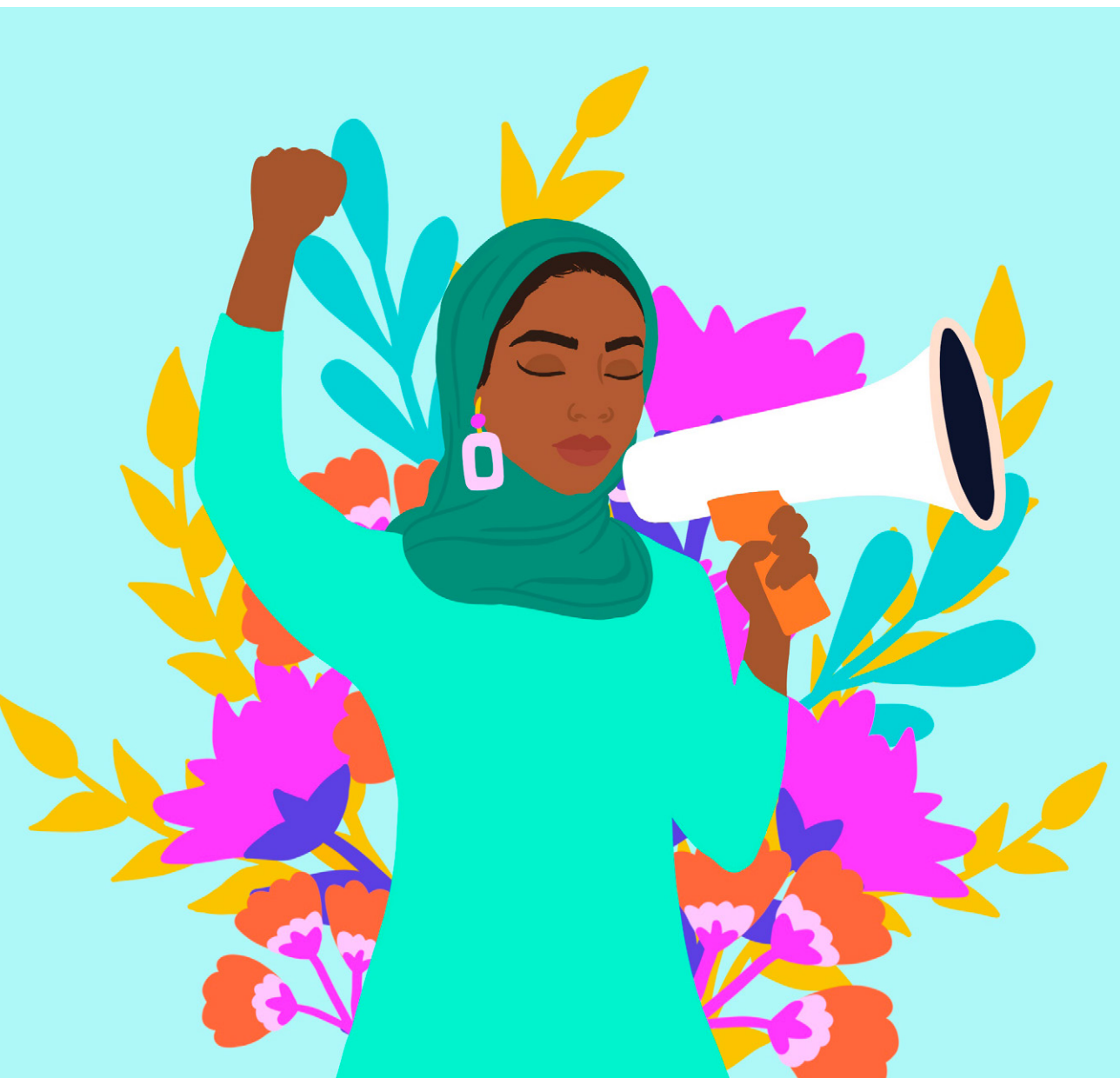


# Islamophobia through the Eyes of Muslims

Assessing Perceptions, Experiences, and Impacts



The Othering & Belonging Institute at UC Berkeley, formerly the Haas Institute for a Fair and Inclusive Society, is a vibrant hub of researchers, community leaders, policy-makers, artists, and communicators that advances research, policy, and work related to marginalized communities. It engages in innovative narrative, communications, and cultural strategies that attempt to reframe the public discourse around marginality and inclusion and respond to issues that require immediate and long-term action.

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# Foreword

Islamophobia, a term put into circulation around 1910 to describe French colonial treatment of Muslims in North Africa, plays an increasingly influential role in the daily experiences of Muslims around the globe. In the United States, Muslim Americans are the subject of public discussions, negative media representation, and discriminatory policy debates. But rarely are they asked for their own opinions. If they happen to be given a platform to speak, do we listen? “Can the subaltern speak” could be rendered to “can the Muslim speak,” which is relevant to the current survey pointing to the painful fact that Muslims censor themselves due to feelings of fear and Islamophobia in US society. Self-censorship is a natural outcome to Muslim Americans facing constant surveillance, intrusion of their privacy, and preemptive prosecution, which might explain the sense of caution and fear permeating the US Muslim community.

Islamophobia is on the rise in the US, Europe, and globally, with impacts documented by the United Nations, European Union, and nongovernment organizations. Islamophobia is “a type of racism” that problematizes and racializes Muslims’ presence in society, which often translates to discriminatory practices, exclusion, and increased violence. A cursory examination of daily news offers a plethora of Islamophobic incidents, which directly connect to the 97.8% of survey respondents that affirmed the existence of Islamophobia and its impact on their lives. Thus, the report in our hands, *Islamophobia through the Eyes of Muslims: Assessing Perceptions, Experiences, and Impacts*, published by the Othering & Belonging Institute at the University of California, Berkeley,

is groundbreaking and timely, coming around the twentieth anniversary of 9/11.

Why is this report groundbreaking? Over the past twenty years, the work and publications on Islamophobia have often focused on analyzing media coverage, documenting civil society actors’ negative statements, and detailing the funding and organizational infrastructure behind the demonization of Muslims. While all these are important works and more are certainly needed, the groundbreaking contribution of this report is the focus on the people living with Islamophobia, documenting their collective experiences and registering their voices. Critically, many surveys post-9/11 sought to answer the erroneous and Islamophobic question of “why do they hate us?” rather than seeking out the opinions and perspectives of Muslims at a critical moment in the history of our country. No one knows if in previous years, if the views of Muslims were more sought out, if their perspectives could have impacted policy choices and prevented the determined course of action and interventions in Afghanistan and Iraq! The national survey and its findings should be read carefully and be taken seriously by decision-makers and civil society actors to make the necessary changes to address the glaring problems identified.

In context of the twentieth anniversary of 9/11, the new administration in Washington, DC, and the US withdrawal from Afghanistan and Iraq, these historic times make this survey and accompanying analysis all the more timely. Islamophobia in the US intensified during and immediately after the election of former president Barack Obama, who was attacked

on his supposed Muslimness. People with deeply racist views of President Obama couldn't publicly call him the N-word, so they called him the M-word. The leader of the "Birther Movement," Donald Trump, rode the M-word to the White House, and throughout his term encouraged racial hostility with his frequent expressions of anti-Black, anti-Latino, and anti-Asian sentiments.

Lastly, the survey is timely for those working on countering Islamophobia. It provides another dataset that can serve as an essential tool in developing the appropriate responses to the unfolding crisis. The fact that Muslim women tend to be the primary targets of Islamophobic incidents (74.3% of the time) and the lack of reporting by victims (87.5% did not report) should give the needed impetus to develop the necessary responses at a policy, educational, and civil society level.

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# Executive Summary

The Othering & Belonging Institute developed and administered this national survey between **October 14 and November 2, 2020**, among the US Muslim population (citizens and noncitizen residents who live and/or work in the US) to understand the prevalence of Islamophobia in the US. In so doing, we intentionally set the survey to assess Islamophobia's prevalence from the perspectives of those who bear the brunt of its effects on their daily lives. Additionally, the study sought to account for the diversity of US Muslims and sought to assess their societal engagement, worldviews, and belonging as they navigate their lives in the US.

**Part 1: Background and Demographics** offers an overview of the US Muslim population that participated in the survey and essential characteristics of the population.

A total of **1,123 US Muslims** participated in the survey, and weighted to the 2017 projected Muslim American population of **3,450,000**, this constitutes a margin of error of **+/-2.9%**. Over two-thirds of survey participants were between the ages of 30–49 (**48.8%**) and 18–29 (**19.9%**). Slightly more men participated in the survey (**51%**) than women (**49%**). In addition, there were more women ages 18 and 49 than men participants, and more men ages 50 and over than women participants. Most survey participants (**69.6%**) identified as South Asian (**35.6%**), Arab (**25.2%**), and African American/Black and Afro-Arab (**8.8%**) heritage. Almost half of the Muslims surveyed (**48.9%**) are native English speakers, while another **43.5%** speak English very well. Additionally, most participants (**83.5%**) speak another language besides English at home.

A total of **61.2%** of survey participants were foreign-born, while **38.8%** of participants were US-born. More participants ages 18–29 were born in the US than any other age group (**76.8%**); and for participants ages 30 and over, **60% to 90%** of them were foreign-born. In addition, there were more women respondents born in the US (**50.7%**) than men (**27.4%**). Close to a third of the survey participants that were foreign-born have lived in the US for 21–40 years (**32.3%**) and an additional **13.3%** of respondents have lived in the US for 11–20 years. Survey respondents were residents of 42 out of the 50 US states, as well as the District of Columbia, and there were more respondents from California than any other state (**35.3%**).

Most survey participants are college graduates (**90.7%**). More than half of the survey participants (**67%**) earn an annual pretax income between **\$25,001 and \$200,000**, **17.3%** earn less than **\$25,000**, and **10.2%** earn more than **\$250,000**. Participants ages 18–29 were more likely than any other age group to earn less than \$25,000 (**46.4%**). There were more US-born (**14.9%**) than foreign-born (**4.4%**) participants that identified as students. There were also more female students (**11.6%**) compared to male students (**5.4%**).

Almost two-thirds of the survey respondents (**64.4%**) are employed and another **10.2%** are self-employed. Irrespective of age, female survey participants have a higher rate of unemployment (**11.6%**) than male survey participants (**4.4%**), as well as a higher rate of not being in the labor force (women: **5.1%**, men: **0.2%**). Of the respondents

who are employed, over two-thirds have full-time employment (**63.6%**).

Women respondents were more likely to have an annual income of less than \$25,000 (**26%**), while men were more likely to have an annual income of \$100,001 to \$150,000 (**21.6%**). In addition, US-born survey participants were more likely to earn less than \$25,000 (**27.8%**), while foreign-born participants were more likely to have an annual income of \$100,001 to \$150,000 (**21.3%**).

**Part 2: Muslims' Perceptions of Islamophobia in the US** assesses the survey participants' beliefs about Islamophobia: if it exists, how prevalent they perceive it to be, when they first became aware of it, and who they believe is more at risk of experiencing or being impacted by Islamophobia.

Irrespective of age, gender, or if the survey participants were US- or foreign-born, nearly all participants believe that Islamophobia exists in the US (**97.8%**). In addition, almost all survey participants (**95%**) agree that Islamophobia is a problem in the US. Close to two-thirds of respondents (**60.6%**) assess Islamophobia to be a very big problem, while over a third (**34.4%**) believe that Islamophobia is a somewhat big problem. Notably, younger participants, women, and US-born participants are more likely to consider Islamophobia to be a very big problem. In total, over a third (**34.3%**) of all participants first noticed the existence of Islamophobia prior to 2001, suggesting that more Muslims that participated in the survey were already aware of Islamophobia prior to September 11, 2001. Just under a third of respondents (**28.9%**) first noticed the existence of Islamophobia between 2001 and 2007, suggesting that they first became aware of Islamophobia because of 9/11 or in the years following 2001. In assessing those most impacted by Islamophobia, almost three-quarters of participants (**74.3%**) believe that women are more at risk of experiencing Islamophobia. Significantly, more men (**81.2%**) than women (**67.1%**) survey participants believe Muslim women are at a greater risk of experiencing Islamophobia. In addition, more than a third of respondents (**39.4%**) believe that all age groups of Muslims are equally at risk of experiencing Islamophobia.

In regard to reporting Islamophobic incidents, over half of participants (**55.4%**) have personally encountered an incident but did not report it to the authorities, and **32.1%** have never personally encountered an incident. Only **12.5%** of participants have reported an incident to the authorities. Younger participants were less likely to report an incident than older participants, and older participants were also more likely than younger participants to have not personally encountered an Islamophobic incident. Furthermore, US-born participants (**64.2%**) were less likely to report an Islamophobic incident than foreign-born participants (**49.8%**). And almost two-thirds of respondents (**65.7%**) that encountered an Islamophobic incident did not know where to report it.

**Part 3: US Muslims' Experiences with Islamophobia** sheds light on the othering of Muslims and the lived experiences of the survey participants in relation to Islamophobia, how often they experience Islamophobia, the impacts of discriminatory policies, and the treatment of survey participants by law enforcement and health-care providers.

Over two-thirds of participants (**67.5%**) have personally experienced Islamophobia in their lifetimes. Among them, **76%** responded that they experienced Islamophobia in the last twelve months (October 2019 to October 2020). Survey respondents ages 18–29 were more likely to have personally experienced Islamophobia than any other age group (**81.2%**), and in general, younger respondents were more likely than older respondents to have personally experienced Islamophobia. More than half of both female and male respondents have personally experienced Islamophobia; however, women are more likely than men to have had a personal encounter with Islamophobia (women: **76.7%**, men: **58.6%**). In addition, most US-born participants have personally experienced Islamophobia (**82.3%**) compared to over half (**58.1%**) of foreign-born participants. When asked to assess how often respondents have directly experienced Islamophobia, over a third (**39.5%**) reported that they have directly experienced it rarely.

Regardless of age, gender, or place of birth, almost two-thirds of participants (**62.7%**) responded that



they themselves, or family members, friends, or members of their community, have been affected by federal and/or state policies that disproportionately discriminate against Muslims. In addition, more than half (53.3%) of respondents have been treated unfairly by a law enforcement officer because of their religious identity. Despite this, many participants (85.6%) feel comfortable calling law enforcement for help or protection. Furthermore, most survey respondents (97.5%) feel that they are treated fairly by health-care providers when seeking medical attention, and nearly half of respondents (49.6%) feel that they are very often treated fairly. Younger participants, women, and US-born participants were less likely to feel that they are very often treated fairly by health-care providers.

**Part 4: Social and Psychological Impacts of Islamophobia on US Muslims** assesses the social, psychological, and emotional impacts of Islamophobia to measure its effects on survey participants' well-being and its effects on the Muslim community at large.

In assessing the social impacts of Islamophobia on US Muslims, almost a third of survey participants (32.9%) at some point in their lives have hid or tried to hide their religious identity, while over two-thirds (67.1%) have never done so. Participants ages 18–29 (44.6%) were more likely than any other age group to have tried to hide their religious identity. Notably, US-born participants (40.1%) were more likely to have made attempts to hide their Muslim identity compared to foreign-born participants (28.4%). Regardless of age, most respondents (88.2%) censor their speech or actions out of fear of how people might respond or react to them. However, survey participants ages 18–29 were most likely to censor themselves very often (17.9%) and often (21.4%). Significantly, women censor themselves at a higher rate (91.8%) than men (84.6%), and most US-born (89.2%) and foreign-born (87.5%) respondents engage in self-censorship. In considering respondents' ability to navigate and access public spaces, nearly all participants (97.9%) feel that they can safely access community or social public spaces.

When assessing the psychological and emotional impacts of Islamophobia on US Muslims, most survey

participants (93.7%) responded that Islamophobia affects their emotional and mental well-being. For close to two-thirds of respondents, Islamophobia affects their emotional and mental well-being sometimes (39.1%) and often (24%). On the question of Muslim stereotypes, nearly three-quarters of respondents (74.7%) have not heard of any stereotypes about Muslims that they believe to be true, while a quarter of respondents have (25.3%).

**Part 5: Societal Engagement of US Muslims** provides an analysis of survey participants' efforts toward community building, intercultural mixing, and civic engagement, and how Islamophobia impacts those efforts.

Regardless of age, gender, or place of birth, almost all respondents (99.6%) socialize with non-Muslim groups, and more than half (51.5%) very often socialize with non-Muslim groups. Younger respondents are more likely than older respondents to socialize very often with people that do not identify as Muslim (18–29: 57.6%, 30–49: 51.8%, 50–64: 49.1%, 65–74: 42.2%, 75 and over: 35%). Yet, 79.2% of participants said that Islamophobia prevented them from building social connections with non-Muslims. Notably, over a third (36.5%) of participants reported that Islamophobia sometimes prevents them from building social connections with non-Muslims. In contrast, 69.9% of respondents find it difficult to build community with other US Muslims because of Islamophobia. Close to a third of participants (30.6%) assessed that Islamophobia rarely makes it difficult for them to build community with other Muslims, and an additional 27.4% of participants assessed that it is sometimes difficult. In assessing US Muslims' civic engagement, 76.5% of participants feel uncomfortable making demands on their local authorities or congressperson.

**Finally, Part 6: US Muslims' Worldviews and Belonging** measures survey participants' social and religious worldviews, their perspectives on race and relations between Muslims and non-Muslims, and their sense of belonging.

Most survey participants (79.4%) agree that Islamic values are consistent with US values, and 40% of



participants strongly agree. In considering diversity, irrespective of age, gender, or place of birth, nearly all participants (99.1%) agree—with 91.9% strongly agreeing—that it is a good thing that the US society is made up of people from different cultures. In addition, over three-quarters of respondents (76.6%) disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways. Moreover, most participants (86%) agree that most immigrants coming to the US are doing enough to adapt to the American way of life. Most participants (97.1%) agree that racial prejudice is a major problem in the US. Furthermore, almost all respondents (99%) agree that all races and ethnicities of people should be treated equally; notably, and regardless of age, gender, or place of birth, 97.3% of respondents strongly agree. On the role of the US media's portrayal of Muslims, almost all respondents (97.5%) agree that the US mainstream media's portrayal of Muslims is unfair. Additionally, seven out of ten participants (72.9%) agree that relations between Muslims and non-Muslims in the US are friendly.

The survey participants' sense of belonging assesses US Muslims' identity, the importance of being accepted in US society as Americans, and their awareness of mechanisms to document and report Islamophobia.

Over half of survey participants (52%) most identify themselves in everyday encounters as a Muslim American. Most respondents (89.1%) feel that they are American, and of those, 65.9% strongly agree that they are American. In general, younger respondents, women, and foreign-born participants were less likely to feel that they are American. In addition, most respondents (93.7%) agree that it is important to them that their children are, or would be, fully accepted as Americans.

# Background and Demographics

**PART 1 OF THIS REPORT** offers an overview of the US Muslim population and essential characteristics of the population, by way of survey participants' responses. Survey participation was exclusively afforded to Muslim citizens and residents who live and/or work in the US. A total of 1,123 US Muslims participated in the survey, and weighted to the 2017 projected Muslim American population of 3,450,000, this constitutes a margin of error of +/-2.9%.

Over two-thirds of respondents were between the ages of 30 and 49 (48.8%) and 18–29 (19.9%). Slightly more men participated in the survey (51%) than women (49%). In addition, there were more women respondents ages 18–49 than men participants, and more men ages 50 and over than women participants. Almost 70% of participants identified as South Asian (35.6%), Arab (25.2%), and African American/Black and Afro-Arab heritage (8.8%).

Most survey participants are college graduates (90.7%), and 92.4% either were native English speakers (48.9%) or speak English very well (43.5%). Additionally, most participants (83.5%) speak another language besides English at home.

A total of 61.2% of participants were foreign-born, while 38.8% were US-born. More respondents ages 18–29 were US-born than any other age group (76.8%); and for participants ages 30 and over, 60% to 90% of them were born outside of the US. In addition, there were more US-born women respondents (50.7%) than US-born men (27.4%). About a third of foreign-born respondents (32.3%) have lived in the US for 21–40 years, and 13.3% have lived in the US for 11–20 years.

More than half of the survey participants (67%) earn an annual pretax income between \$25,001 and \$200,000, 17.3% earn less than \$25,000, and 10.2% earn more than \$250,000. Participants ages 18–29 were more likely than any other age group to earn less than \$25,000 (46.4%). There were more US-born (14.9%) than foreign-born (4.4%) participants that identified as students. There were also more female students (11.6%) compared to male students (5.4%).

Survey respondents were residents of 42 out of the 50 US states, as well as the District of Columbia, and there were more respondents from California than any other state (35.3%).

## Background

### Survey Objectives

The findings and analysis in this report are based on data collected from a national survey conducted by the Othering & Belonging Institute to assess the impacts of Islamophobia on US Muslims. The survey ran from October 14 to November 2, 2020, and surveyed 1,800 US Muslims from across the US, and of those, 1,123 respondents met the full criteria for their responses to be included in the data analysis. This study is the first national survey to attempt to assess US Muslims' views on the impacts of Islamophobia on US Muslims, their worldviews on racial equity, their sense of belonging, and their views on citizenship, among other social issues.

The goal of the survey was to ask US Muslims to assess the impacts of the othering and discrimination

they face because of their religious affiliation, a phenomenon the survey refers to as *Islamophobia*. The definition of *Islamophobia*, as provided in the survey for respondents “is the actions rooted in bias, prejudice, hate and/or exclusion of Muslims or those perceived to be Muslim. Such actions may result in an individual verbal and/or physical attack, public policy, or the collective dehumanization of Muslims in the United States.”<sup>1</sup>

The initial design of the survey was intended for a pilot study with Muslim community members in up to seventeen states in the US to evaluate the viability of the survey and to gather relevant data surrounding the impacts of Islamophobia on US Muslims. As such, this pilot national survey was to be the catalyst for a large-scale national survey and study to evaluate the multiple effects and impacts of Islamophobia on US Muslims. In considering the time, labor, and expense required to develop the pilot study, the research team decided to scale up the study to be a national survey that was disseminated to all fifty US states.

## Survey Design

To assess the viability of the study, obtain diverse insight and perspectives, and gather relevant concerns and questions surrounding the impacts of Islamophobia on US Muslims, in-person focus groups were scheduled with Muslim female college students, Muslim male college students, Muslim parents, and Muslim professionals. A focus group was convened in February 2020 with a group of five Muslim female college students; however, due to the COVID-19 pandemic, the Muslim male students, parents, and professional focus groups were subsequently cancelled. In addition to using the feedback and responses provided by the participants in the Muslim female student focus group to develop the survey questions, the questions were shared with several external reviewers with expertise in survey design and who also study and research Islamophobia and its impacts. The external reviewers hold affiliations with academic institutions, both in and outside of the US, as well as civil rights and advocacy organizations and research institutions. The design of the survey instrument went through several iterations before being

finalized based on the generous feedback from the focus group participants and external reviewers.

## Survey Instrument

The survey was designed and disseminated through Qualtrics, Berkeley, a web-based platform used to create and conduct online surveys. Participants were asked to read and respond to an online consent form in which they had the option to agree or decline to participate in the national survey at their discretion. If respondents agreed to participate in the survey, their survey responses were collected, in confidence, and analyzed along with other participants’ responses. The survey did not collect or archive any personal information, and respondents’ responses could not be identified or linked to their name or any other characteristics that would reveal their personal identity. The survey was anonymous, and no personal identifiers were collected, including IP addresses. The survey questions and data collected from the survey are available to review and download as data books (see appendix A for survey questions).

To participate in the survey, respondents were asked a series of questions to assess if they met the pre-determined eligibility criteria. Respondents had to consent to participate in the survey, as well as confirm that they were eighteen years of age or older, identify as Muslim, and live and/or work in the US; however, the survey didn’t ask about citizenship status. For the purposes of this survey, survey participation was limited only to those who identify as Muslim as it is critical to assess the impacts of Islamophobia as affecting US Muslims in order to document their perspectives, assessments, and lived experiences. And if respondents answered no to any of the questions, they were not permitted to take the survey and were immediately exited from the survey. Beyond asking if respondents identified as Muslim, there were no additional questions or safeguards posed to participants to ensure that those responding to the survey were Muslim. Given the expectation and hope that individuals would respond honestly in identifying as Muslim, as well as the limited ability to ethically and reasonably screen or assess that individuals

participating in the online survey were Muslim, we acknowledge that we cannot guarantee that all survey respondents were Muslim.

## Dissemination

The survey was disseminated by email through Qualtrics, social media platforms (Facebook, Twitter, etc.), networks of individuals, and organizations that supported and collaborated on the project. It was essential for the survey to be disseminated through as many different platforms, channels, and individuals as possible to avoid selection bias and to accurately represent the diverse Muslim American population in the data collection and findings. For this reason, the national and varied networks of our partners were critical for wide-reaching dissemination efforts, and the established trust and relationship between the partner organizations and the Muslim groups and communities encouraged US Muslims to participate in the survey, as well as to share and promote the survey in their individual networks.

In addition to the existing partner networks, the research team developed a robust database to connect and disseminate the survey to Muslim individuals, Muslim-serving community organizations, institutions, and mosques across all fifty US states. Social media posts and ads were also instrumental in the study's attempts to avoid selection bias and to connect at random with US Muslims that were potentially outside of partner and the Othering & Belonging Institute's networks. All survey dissemination and outreach were conducted online, and national outreach efforts targeted Muslim community organizations, mosques, civil rights and advocacy organizations, higher education Muslim student groups, Muslim academics, Muslim elected officials, and research and policy institutions that address social justice issues and issues impacting US Muslims. Survey outreach and dissemination was not selective and was intended to engage as many US Muslims as possible.

## Key Demographics and Characteristics of the Study

The sample population of the study offers an overview of the US Muslim population that participated in the survey and essential characteristics of the population. A total of 1,800 participants responded to our survey; however, only 1,123 satisfied the survey eligibility criteria, which required that respondents were Muslim, 18 years of age and over, and living and/or working in the US. The population of Muslims that participated in the survey was weighted to the 2017 projected Muslim American population of 3,450,000, constituting a margin of error  $\pm 2.9\%$ .<sup>2</sup>

## Demographic Profiles of US Muslims

Official authorities in the US do not collect data or statistics on the total number or size of any religious group in the country. For this reason, there is not an accurate count or assessment of the actual size of the US Muslim population. According to a comprehensive and often-cited survey of US Muslims conducted in 2017 by the Pew Research Center, the estimated US Muslim population is 3.45 million, and of the total, there are 2.15 million adults.<sup>3</sup> In comparison to the total US population, Muslims account for 1.1%.<sup>4</sup> Notably, however, the US Muslim population is growing at an estimated 100,000 people per year, which accounts for new births of US-born Muslims and the migration of foreign-born Muslims to the US.<sup>5</sup>

In regard to race and ethnicity, the Pew Research Center survey findings reflected that of the total Muslim American population, 41% identify as white, 28% as Asian, 20% as Black, 8% as Hispanic, and another 3% as other/mixed.<sup>6</sup> Over half of the US Muslim population are immigrants (58%),<sup>7</sup> and 42% were born in the US.<sup>8</sup> US-born and foreign-born Muslims are both racially and ethnically diverse, and in considering place of birth, a number of foreign-born Muslims hail from South Asia (20%), the Asia-Pacific region (13%), the Middle East/North Africa (14%), sub-Saharan Africa (5%), the Americas (excluding the US, 2%), and Europe (2%).<sup>9</sup> Of the Muslims born in the US, 35% identify as white, 32% as Black, 17% as Hispanic, 10% as Asian, and 5% as

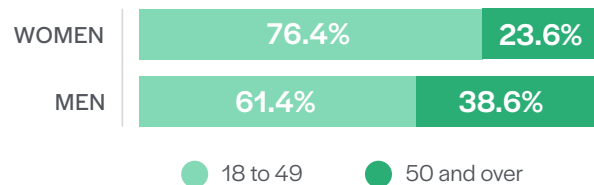
other/mixed.<sup>10</sup> Findings also show that Black Muslims are more likely to have been born in the US (69%) compared to non-Black Muslims (36%).<sup>11</sup> What's more, a large number of US Muslims born both in and outside of the US identify as white, a racial category that, in accordance with the US Census Bureau, has historically included individuals of Arab, Persian, or Middle Eastern descent.<sup>12</sup> Muslims born in the US with at least one immigrant parent were more likely to identify as white (52%) than any other racial or ethnic identity.<sup>13</sup> Notably, the diversity of the Muslim American community is captured in the survey data in which foreign-born survey respondents were from 75 countries, demonstrating that there isn't a single racial or ethnic group that comprises the majority of US Muslims that immigrate to the US.<sup>14</sup>

In considering education, close to a third (31%) of US Muslims are college graduates.<sup>15</sup> Muslims born outside of the US (38%) are more likely than Muslims

born in the US (21%) to have a college degree.<sup>16</sup> On employment, less than half (44%) of US Muslims have full-time employment, an additional 10% are employed part time, and 18% are unemployed.<sup>17</sup> What's more, US Muslims are as likely as non-Muslim Americans to have incomes of \$100,000 or above; however, US Muslims are more likely than the general public to make less than \$30,000 annually.<sup>18</sup> In addition, foreign-born Muslims have better financial well-being and higher household incomes than US-born Muslims.<sup>19</sup> In terms of geographic distribution, metropolitan areas such as Washington, DC, and states like New Jersey have sizeable Muslim communities.<sup>20</sup> Pertaining to age, the US Muslim population is younger than the general US population.<sup>21</sup> Over a third (35%) of the US Muslim population is between the ages of 18 and 29, while a quarter of the population is between the ages of 30 and 39, an additional 26% are between the ages of 40 and 54, and only 14% are 55 and over.<sup>22</sup>

## Age

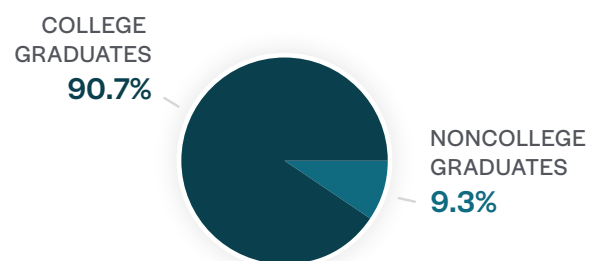
- Over two-thirds of survey participants were between the ages of 30 and 49 (48.8%) and 18–29 (19.9%).
- There were more women participants ages 18–49 than men participants.
- There were more men participants ages 50 and over than women participants.



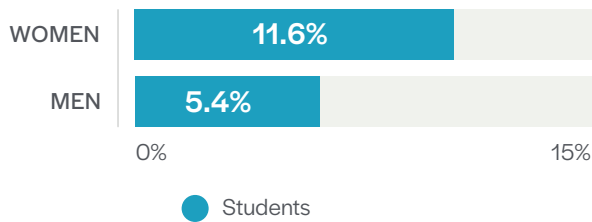
## Education

- Most participants surveyed (90.7%) are college graduates.
- There were more female (11.6%) compared to male (5.4%) student respondents.
- More US-born participants (14.9%) identified as students than foreign-born participants (4.4%).

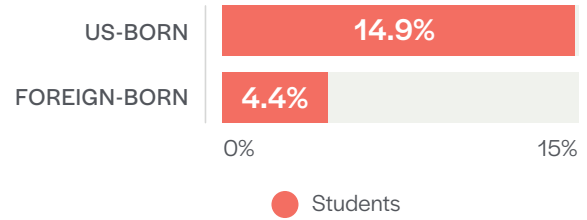
### Educational Level



## Education Status and Sex/Gender Identity



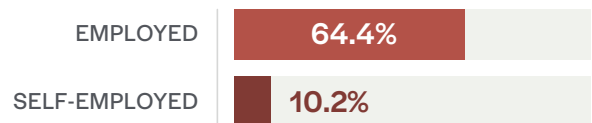
## Education Status and Place of Birth



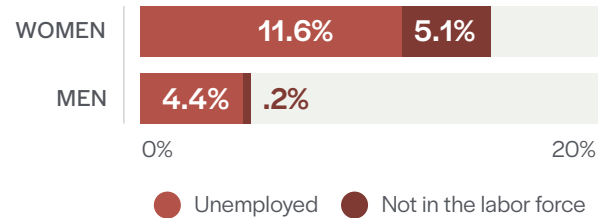
## Employment

- Irrespective of age, women respondents have a higher rate of unemployment (11.6%) than men (4.4%).
- Irrespective of age, women respondents (5.1%) have a higher rate of not being in the labor force than men (0.2%).
- Almost two-thirds of respondents (64.4%) are employed and another 10.2% are self-employed.

## Employment Status



## Employment and Sex/Gender Identity



## Geography

- Survey respondents were residents of 42 out of the 50 US states, as well as the District of Columbia.
- There were more respondents from California (35.3%) than any other state.



## Income

- Over a third of survey participants have an annual income (pretax) of either \$100,001 to \$150,000 (17.4%) or less than \$25,000 (17.3%).
- Participants ages 18–29 were more likely than any other age group to earn less than \$25,000 (46.4%).
- Women respondents (26%) were more likely to have an annual income of less than \$25,000, while men (21.6%) were more likely to have an annual income of \$100,001 to \$150,000.
- US-born participants (27.8%) were more likely to earn less than \$25,000, while foreign-born participants (21.3%) were more likely to have an annual income of \$100,001 to \$150,000.

### Annual Income by Group

TOTAL	17.3%	17.4%
WOMEN	26%	12.9%
MEN	8.9%	21.6%
US-BORN	27.8%	11.2%
FOREIGN-BORN	10.6%	21.3%

Earn less than \$25k ◀ ▶ Earn \$100k to 150k

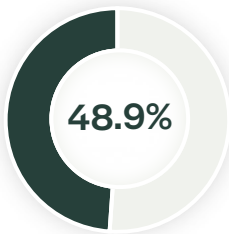
## Sex/Gender Identity

- Slightly more men participated in the survey (51%) than women (49%).

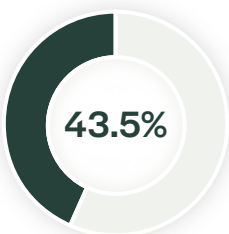


## Language Acquisition

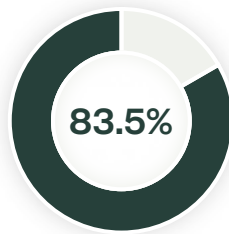
- 48.9% of participants are native English speakers.
- 43.5% of participants speak English very well.
- 83.5% of participants speak another language besides English at home.



NATIVE ENGLISH  
SPEAKERS



SPEAKS ENGLISH  
VERY WELL

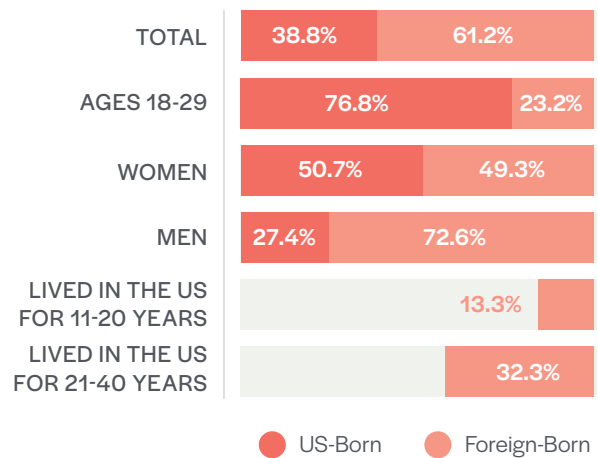


SPEAKS ANOTHER  
LANGUAGE BESIDES  
ENGLISH AT HOME

## Place of Birth

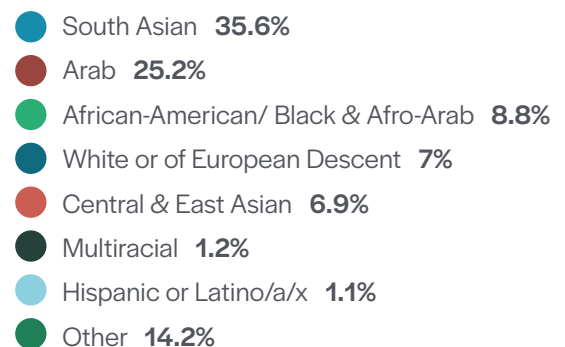
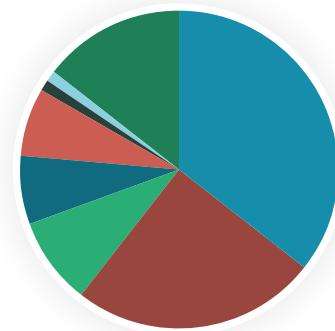
- 61.2% of participants were foreign-born.
- 38.8% of participants were born in the US.
- 76.8% of participants ages 18–29 were born in the US.
- 92.4% of foreign-born participants were ages 30 and over.
- 50.7% of female respondents were born in the US.
- 27.4% of male respondents were born in the US.
- 13.3% of foreign-born participants have lived in the US for 11–20 years.
- 32.3% of foreign-born participants have lived in the US for 21–40 years.

### By Place of Birth



## Racial and Ethnic Background

- US Muslims who were surveyed identified as South Asian (35.6%), Arab (25.2%), African American/Black and Afro-Arab (8.8%), white or of European descent (7%), Central and East Asian (6.9%), multiracial (1.2%), Hispanic or Latino/a/x (1.1%), and other (14.2%).



# Muslims' Perceptions of Islamophobia in the US

**PREVIOUS STUDIES** on the US Muslim community, such as the 2017 survey conducted by the Pew Research Center, highlight that US Muslims recognize that there is a significant amount of discrimination against Muslims in the US. Additionally, US Muslims do not believe that the American people view Islam as part of mainstream US society.<sup>23</sup> Former president Donald Trump and his administration were also a concern for US Muslims, and 74% of Muslims considered Trump to be unfriendly toward Muslims.<sup>24</sup> Furthermore, close to a third of Muslims are very worried (15%) or somewhat worried (20%) that the US government is surveilling their phone calls and emails because they are Muslim.<sup>25</sup>

When asked to identify what the most important issues facing US Muslims are today, close to a quarter (23%) of respondents identified “discrimination/racism/prejudice,” followed by 13% that selected “ignorance/misconceptions of Islam,” and 10% that selected “Muslims viewed as terrorists.”<sup>26</sup> Three-quarters of Muslims believe that there are ample amounts of anti-Muslim discrimination in the US, and US-born Muslims more than foreign-born Muslims assess that there is a lot of discrimination against US Muslims.<sup>27</sup> Further, Muslim women were more likely than men to assess Trump and the Republican Party to be unfriendly toward US Muslims.<sup>28</sup> In general, US Muslims have a more positive review of the Democratic Party, with 43% of Muslims assessing the Democratic Party to be friendly toward US Muslims, and another 35% assessing the party to be neutral toward Muslims.<sup>29</sup>

Regardless of challenges, prejudice, and discrimination faced by the Muslim American community, most

respondents (89%) expressed pride in being both Muslim and American.<sup>30</sup> Results from the survey also showed that the majority of both US-born (90%) and foreign-born (93%) Muslim Americans are proud to be American.<sup>31</sup>

Part 2 of this report assesses the respondents' observations from the Othering & Belonging Institute's survey in relation to Islamophobia: if it exists, how prevalent they perceive it to be, when they first became aware of it, and who they believe is more at risk of experiencing or being impacted by Islamophobia.

Findings from the survey show that irrespective of age, gender, or if survey participants were US- or foreign-born, nearly all Muslim respondents believe that Islamophobia exists in the US (97.8%). In addition, almost all survey participants (95%) agree that Islamophobia is a problem in the US. Close to two-thirds of participants (60.6%) assess Islamophobia to be a very big problem, while over a third (34.4%) believe it to be a somewhat big problem. Notably, younger participants, women, and US-born participants are more likely to consider Islamophobia to be a very big problem. In total, over a third (34.3%) of all participants first noticed the existence of Islamophobia prior to September 11, 2001. Just under a third of respondents (28.9%) first noticed it after 9/11, suggesting that these respondents first became aware of Islamophobia because of the attacks or in the years following 2001. In assessing those most impacted by Islamophobia, almost three-quarters of respondents (74.3%) believe that women are more at risk. Significantly, more men (81.2%) than women (67.1%) believe that women are

at a greater risk of experiencing Islamophobia. In addition, more than a third of respondents (39.4%) believe that all age groups of Muslims are equally at risk of experiencing Islamophobia.

In regard to reporting Islamophobic incidents, over half of participants (55.4%) have personally encountered an incident but did not report the incident to the authorities, and 32.1% have never personally encountered an incident. Only 12.5% of participants have reported an incident to the authorities. Younger respondents were less likely to report an incident than older respondents, and older respondents were also more likely than younger respondents to have not personally encountered an Islamophobic incident. Furthermore, US-born participants (64.2%) were less likely to report an Islamophobic incident than foreign-born participants (49.8%). And almost two-thirds of respondents (65.7%) that encountered an Islamophobic incident did not know where to report it.

## Perceptions

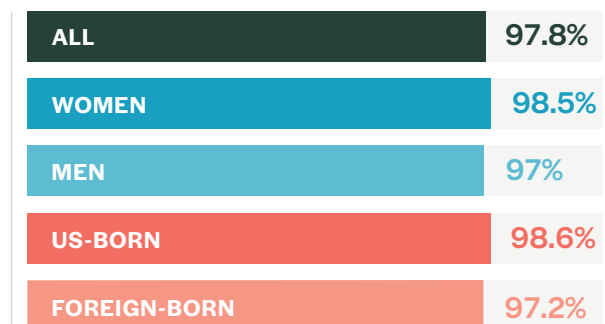
In total, over a third (34.3%) of survey participants ages 18 and older first noticed the existence of Islamophobia more than 19 years ago. This suggests that more respondents became aware of Islamophobia before the tragic events of September 11, 2001.

- Just under a third of respondents (28.9%) first noticed the existence of Islamophobia between 13 and 19 years ago, suggesting that these respondents became aware of Islamophobia at the time of 9/11 or after 2001.
- Over a third of respondents ages 30 and above were more likely to have first noticed the existence of Islamophobia more than 19 years ago (30–49: 38.5%, 50–64: 41.9%, 65–74: 50%, 75 and over: 60%).
- Close to half of respondents ages 18–29 were more likely to have first noticed Islamophobia 5–12 years ago (48.7%).
- Close to a third of both female and male respondents first noticed the existence of Islamophobia 13–19 years ago (women: 28.6%, men: 28.5%).
- In addition, more women (48.7%) than men

(21.5%) respondents first noticed the existence of Islamophobia 5–12 years ago.

- Over a third of US-born (33.5%) and foreign-born (34.8%) respondents first became aware of Islamophobia prior to 9/11, more than 19 years ago.

### Irrespective of gender and place of birth, nearly all Muslims believe that Islamophobia exists



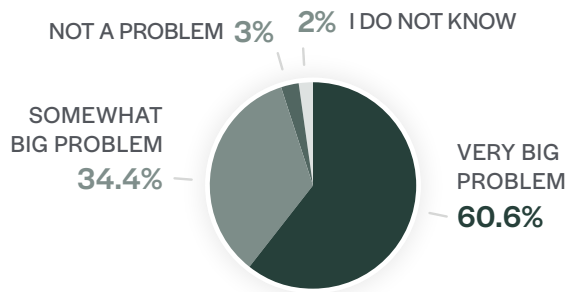
### Irrespective of age, most Muslims believe that Islamophobia exists



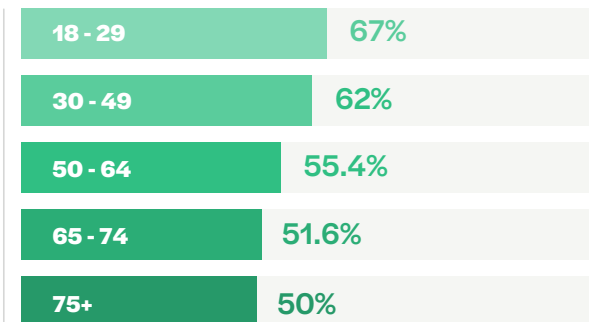
## How Big of a Problem Is Islamophobia in the US?

Almost two-thirds of survey respondents (60.6%) believe that Islamophobia is a very big problem in the US, and over a third of respondents (34.4%) believe that Islamophobia is a somewhat big problem. Whereas 3% of respondents do not believe that Islamophobia is a problem, and additionally 2% responded as “I do not know.”

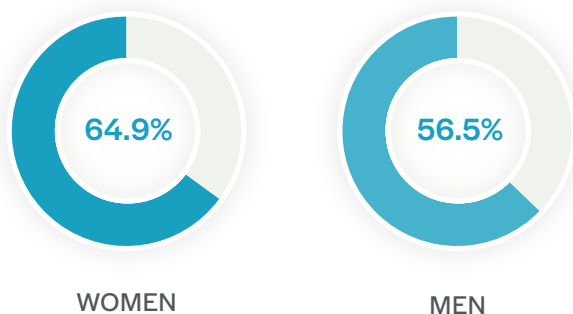
## Islamophobia is a big problem in the US



## Irrespective of age, US Muslims say Islamophobia is a big problem in the US



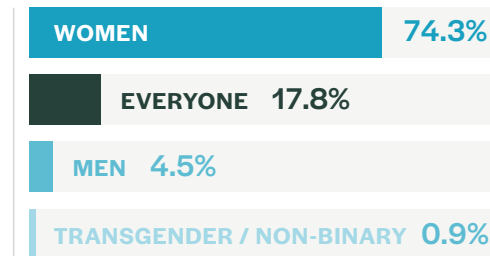
## Irrespective of gender, Islamophobia is a very big problem in the US



## Who is More at Risk of Experiencing Islamophobia?

Almost three-quarters of survey participants (74.3%) believe that women are more at risk of experiencing Islamophobia.

## Groups that are more at risk of experiencing Islamophobia



- More than a third (39.4%) of all respondents believe that all age groups of Muslims are equally at risk of experiencing Islamophobia.
- An additional 19.3% of respondents believe that children ages 12–17 are most at risk, while 18.1% of respondents believe that young adults ages 18–25 are most at risk.
- Children under the age of 11 were considered the least at risk of experiencing Islamophobia (6.5%). Regardless of age, a third or more of respondents from each age group believe that Muslims of all age groups are equally at risk (18–29: 36.2%, 30–49: 44%, 50–64: 33.3%, 65–74: 39.1%, 75 and over: 30%).
- Over a third of women and men participants believe that all age groups are equally at risk of experiencing Islamophobia; however, women in comparison to men were more likely to believe that everyone is equally at risk (women: 44.2%, men: 34.7%). Men, on the other hand, were more likely than women to assess that children younger than 17 years old are more at risk (women: 19.7%, men: 31.7%).
- Over a third of US-born and foreign-born respondents believe that all age groups are equally at risk (US-born: 39.9%, foreign-born US: 39%).

## Reporting Islamophobic Incidents

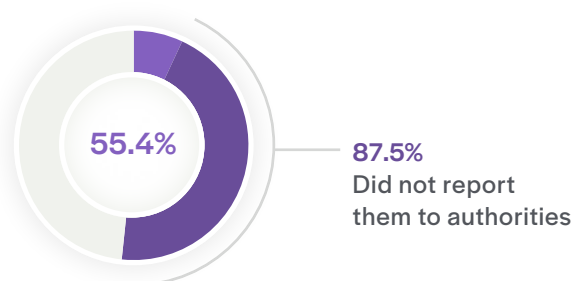
Over half of Muslims that participated in the survey (55.4%) have personally encountered an Islamophobic incident, and most of them (87.5%) did not report the incident to the authorities.

- Only 12.5% of participants have reported an incident, and an additional 32.1% have never personally encountered an Islamophobic incident.
- From 30% to 60% of survey participants of all ages who personally experienced an Islamophobic incident did not report the incident to the authorities, and younger respondents were less likely to report an incident than older respondents (18–29: 60.7%, 30–49: 60.4%, 50–64: 46.8%, 65–74: 37.5%, 75 and over: 30%).
- Older participants are also more likely than younger participants to have not personally encountered an Islamophobic incident (18–29: 28.1%, 30–49: 26.8%, 50–64: 40.4%, 65–74: 50%, 75 and over: 55%).
- Over half of women (59.6%) and men (51.3%) did not report an Islamophobic incident to the authorities.
- Men are less likely to have personally encountered an Islamophobic incident (36.6%) than women (27.5%).
- US-born respondents were less likely to report an Islamophobic incident than foreign-born respondents (US-born: 64.2%, foreign-born: 49.8%).
- More foreign-born (37.7%) compared to US-born (23.4%) respondents have not encountered an Islamophobic incident.
- Almost two-thirds of participants did not know where to report an Islamophobic incident (65.7%).
- A third of survey respondents (34.3%) said they know where to report an incident.
- Over half of respondents of all ages did not know where to report an Islamophobic incident (18–29: 75.9%, 30–49: 66.2%, 50–64: 59.6%, 65–74: 53.1%, 75 and over: 60%).
- Respondents ages 18–29 were the least likely to know (24.1%) while respondents 65–74 were the

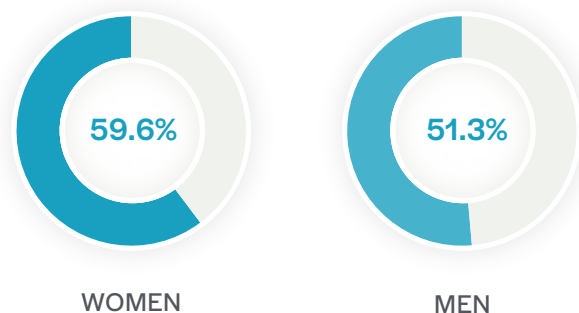
most likely to know (46.9%) where to report an Islamophobic incident.

- About two-thirds of women and men do not know where to report Islamophobic incidents; however, slightly more women (35.8%) know where to report an incident than men (32.8%).
- About two-thirds of US-born and foreign-born respondents do not know where to report Islamophobic incidents; however, slightly more US-born (37.4%) than foreign-born (32.3%) respondents know where to file a report.

### Personally encountered an Islamophobic incident



### Did not report an Islamophobic incident to authorities





# US Muslims' Experiences with Islamophobia

**ACCORDING TO THE PEW RESEARCH CENTER'S** most recent 2017 survey of US Muslims, almost half of the survey respondents (48%) stated that within the past year (2016), they had personally experienced one or more incidents of religious discrimination.<sup>32</sup> In recent years there has been a slight increase of discriminatory incidents toward US Muslims, and according to the survey findings, "About a third of Muslims, for example, say they have been treated with suspicion over the past 12 months because of their religion. Nearly one-in-five say they have been called offensive names or singled out by airport security, while one-in-ten say they have been singled out by law enforcement officials. And 6% say they have been physically threatened or attacked."<sup>33</sup> Close to two-thirds (64%) of those who have visible indicators, or appear distinctively Muslim, reported that they had experienced an incident of religious discrimination.<sup>34</sup> Over a third (39%) of those whose appearance is not identifiably Muslim had experienced religious-based discrimination.<sup>35</sup> Muslim women, more so than Muslim men, are more likely to have experienced discrimination, in part due to women having distinctive features about their appearance or dress that identifies them as Muslim (i.e., wearing a hijab).<sup>36</sup>

In regard to gender, Muslim women more than Muslim men reported experiencing discrimination and believe that there is a significant amount of discrimination against US Muslims.<sup>37</sup> More so than Muslim men, Muslim women also believe that it has become increasingly difficult in recent years to be Muslim in the US.<sup>38</sup> Half of the survey respondents identified that being a Muslim in the US has become more difficult.<sup>39</sup> Respondents identified that the main

reasons for this included extremist Muslims in other countries, negative media portrayals, stereotyping/generalizing about all Muslims, and Trump's attitudes/policies toward Muslims.<sup>40</sup> What's more, over half (60%) of US Muslims have expressed that the coverage and portrayal of Muslims in US mainstream media is unfair.<sup>41</sup>

Part 3 of this report sheds light on the Othering & Belonging Institute's survey findings on the othering of Muslims and the lived experiences of the survey respondents in relation to Islamophobia, how often they experience Islamophobia, the impacts of discriminatory policies, and the treatment of Muslims by law enforcement and health-care providers.

According to the survey findings, over two-thirds of participants (67.5%) have personally experienced Islamophobia in their lifetimes. Among them, 76% responded that they experienced Islamophobia in the twelve-month period from October 2019 to October 2020. Survey respondents ages 18–29 were more likely to have personally experienced Islamophobia than any other age group (81.2%), and in general, younger respondents were more likely than older respondents to have personally experienced Islamophobia. More than half of both women and men respondents have personally experienced Islamophobia; however, women (76.7%) are more likely than men (58.6%) to have had a personal encounter with Islamophobia. In addition, most US-born respondents (82.3%) have personally experienced Islamophobia compared to over half of foreign-born respondents (58.1%). When asked to assess how often respondents have directly experienced

Islamophobia, almost one in four participants reported that they rarely have direct experiences with Islamophobia.

Regardless of age, gender, or place of birth, almost two-thirds of survey participants (62.7%) responded that they themselves, or family members, friends, or members of their community, have been affected by federal and/or state policies that disproportionately discriminate against Muslims. In addition, more than half (53.3%) of survey participants have been treated unfairly by a law enforcement officer because of their religious identity. Despite this, many respondents (85.6%) feel comfortable calling law enforcement for help or protection. Furthermore, most respondents (97.5%) feel that they are treated fairly by health-care providers when seeking medical attention, and nearly half of survey participants (49.6%) feel that they are very often treated fairly. Younger participants, women, and US-born participants were less likely to feel that they are very often treated fairly by health-care providers.

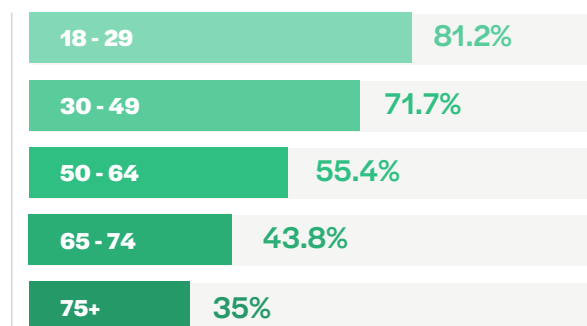
## Experiences with Islamophobia

Over two-thirds of survey participants (67.5%) have personally experienced Islamophobia, while a third have not (32.5%).

- Respondents ages 18–29 were more likely to have personally experienced Islamophobia than any other age group (81.2%).
- Younger respondents were more likely than older respondents to have personally experienced Islamophobia (18–29: 81.2%, 30–49: 71.7%, 50–64: 55.4%, 65–74: 43.8%, 75 and over: 35%).
- More than half of both women and men have personally experienced Islamophobia; however, women (76.7%) are more likely than men (58.6%) to have had a personal encounter with Islamophobia.
- Most US-born respondents (82.3%) have personally experienced Islamophobia compared to foreign-born respondents (58.1%).

- Almost four out of ten survey participants have rarely directly experienced Islamophobia.
- Women respondents reported having rarely directly experienced Islamophobia (44.2%) at a higher rate than men (35.1%).
- US-born respondents reported that they have rarely directly experienced Islamophobia (50%) at a higher rate than foreign-born respondents (32.9%).

## Personal and direct experience with Islamophobia by age group



- Between October 2019 and October 2020, over three-quarters of survey participants (76%) had personally experienced Islamophobia in their everyday lives.
- Over a third of respondents (33.2%) reported that within the twelve-month period, they have rarely experienced Islamophobia in their everyday lives.
- About a third of participants (32.4%) responded that they have sometimes experienced Islamophobia.
- An additional 10.3% of participants responded that they have experienced Islamophobia often within the twelve-month period.
- Respondents ages 18–29 (12.5%) and 50–64 (12%) were more likely to have personally experienced Islamophobia often.
- Respondents ages 18–29 (36.2%) and 65–74 (34.4%) were more likely to have experienced Islamophobia sometimes.
- Respondents ages 30–49 (33.8%) and 65–74

(34.4%) were more likely to have experienced Islamophobia rarely.

- More than any other age group, participants 75 and over reported that they never experienced Islamophobia within the twelve-month period (30%).
- Over three-quarters of women respondents (78.5%) reported that they have experienced Islamophobia within the last year compared to 73.5% of men.
- Over three-quarters of US-born respondents (79.6%) reported that they have experienced Islamophobia within the twelve-month period compared to foreign-born respondents (73.7%).

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## Federal and/or State Policies That Disproportionately Discriminate against Muslims

Regardless of age, over 60% of all respondents have personally been affected, or know of someone who has been affected, by federal and/or state policies that disproportionality discriminate against Muslims.

**US Muslims reported that they themselves, or family members, friends, or members of their community, have been affected by federal and/or state policies that disproportionately discriminate against Muslims**

ALL	62.7%
WOMEN	62.5%
MEN	62.8%
US-BORN	63.8%
FOREIGN-BORN	62%

Almost two-thirds of survey participants (62.7%) responded that they themselves, or family members, friends, or members of their community, have been affected by federal and/or state policies that disproportionately discriminate against Muslims.

- A quarter of survey participants (24.9%) responded that they were not affected by federal and/or state policies.
- Regardless of age, over half of all respondents have personally been affected, or know of someone who has been affected, by federal and/or state policies that disproportionality discriminate against Muslims.
- Almost two-thirds of women (62.5%) and men (62.8%) participants have they themselves been impacted by, or know of someone who has been impacted by, disproportionately discriminatory policies that impact Muslims.
- Close to two-thirds of US-born (63.8%) and foreign-born (62%) respondents reported that they have been affected, or know of individuals who have been affected, by discriminatory federal and/or state policies.
- Only 12.4% of respondents did not know if they, or anyone they knew, had been affected by such policies.

## Treatment of Muslims by Law Enforcement

More than half (53.3%) of Muslims responded that they have been treated unfairly by a law enforcement officer because of their religious identity.

### Unfair treatment of US Muslims by law enforcement

ALL	53.3%
US-BORN	56.2
FOREIGN-BORN	51.4%

- Almost half of survey participants of all ages have received unfair treatment from a law enforcement officer (18–29: 54.5%, 30–49: 54.9%, 50–64: 50.2%, 65–74: 48.4%, 75 and over: 50%).
- Younger respondents ages 18–49 are more likely to have been treated unfairly by a law enforcement officer than to have been treated fairly by law enforcement.
- More than half of women (52.5%) and men (53.9%) participants have received unfair treatment by a law enforcement officer.
- Similarly, over half of US-born (56.2%) and foreign-born (51.4%) respondents have been treated unfairly by law enforcement.

Respondents of all ages reflected differing levels of comfortability when it came to contacting law enforcement for help or protection. However, most respondents (85.6%) feel comfortable calling law enforcement for help or protection. Of those who feel comfortable, the most common responses were that they sometimes (22.9%) or often (22.7%) feel comfortable calling law enforcement.

- Survey participants ages 18–29 were more likely to rarely feel comfortable (27.7%) contacting law enforcement for help or protection.

### Most Muslims feel comfortable calling law enforcement for help or protection

ALL	81.2%
WOMEN	71.7%
MEN	55.4%
US-BORN	43.8%
FOREIGN-BORN	35%

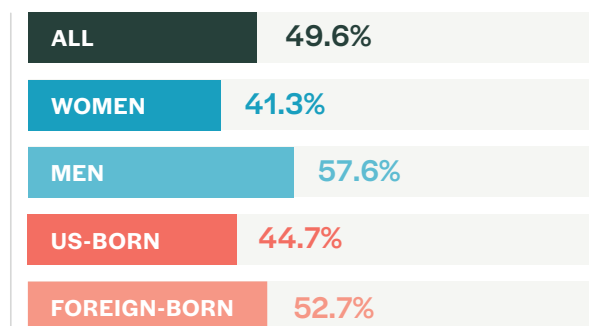
- Survey participants ages 30–49 and 75 and over often feel comfortable (30–49: 24.5%, 75 and over: 35%) contacting law enforcement for help or protection.
- Survey participants ages 50–64 sometimes feel comfortable (25.5%), and participants 65–74 very often feel comfortable (32.8%) contacting law enforcement.
- Of all the age groups, participants ages 18–29 and 65–74 were also the least likely to feel comfortable calling law enforcement (18–29: 82.1%, 65–74: 82.8%), while participants 75 and over were the most comfortable (90%).
- Most women (85.6%) and men (85.5%) participants feel comfortable calling law enforcement.
- However, a quarter of women (25.5%) responded that they sometimes feel comfortable calling law enforcement, which indicates that they are less comfortable than men (25%), who responded that they often feel comfortable reaching out to law enforcement.
- In addition, more male respondents (24.8%) feel very often comfortable calling law enforcement than female respondents (16%).
- Most US-born (84.9%) and foreign-born (86%) respondents are comfortable engaging with law enforcement. However, 25.5% of foreign-born respondents are more likely to often feel comfortable calling law enforcement for help or protection, while 18.3% of US-born respondents will do so.

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## Treatment of Muslims by Health-Care Providers

Most survey participants (97.5%) feel that they are treated fairly by health-care providers when seeking medical attention.

**Almost half of US Muslims feel that they are very often treated fairly by health-care providers when seeking medical attention**



- Women and men survey respondents were more likely to feel that they are very often treated fairly; however, more men (57.6%) than women (41.3%) feel that they are very often treated fairly.
  - US-born (98.4%) and foreign-born (96.9%) participants feel that they are treated fairly by health-care providers.
  - More foreign-born (52.7%) than US-born (44.7%) participants are more likely to feel that they are very often treated fairly by health-care professionals when seeking medical attention.
- Nearly half of survey participants (49.6%) feel that they are very often treated fairly by health-care providers.
  - All survey participants regardless of age feel that they are very often treated fairly, followed by often and sometimes treated fairly.
  - Younger survey participants were less likely to feel that they are very often treated fairly by health-care providers in comparison to older survey participants (18–29: 42.9%, 30–49: 47.3%, 50–64: 55.8%, 65–74: 60.9%, 75 and over: 70%).
  - Most women (98%) and men (97%) respondents feel that they are treated fairly by health-care providers.

# Social and Psychological Impacts of Islamophobia on US Muslims

**THERE IS A GROWING BODY** of literature<sup>42</sup> that connects Islamophobia to negative health outcomes of Muslim communities facing discrimination. These perspectives draw on previous works around the impacts of racism on health to highlight the negative impacts of stigmatized Muslim identities on the mental and physical health of Muslims, which ultimately result in health disparities. Namely, key contributions to the research highlight the way Islamophobia increases stress-related outcomes such as depression, anxiety, paranoia, and fear, all of which impact the overall well-being of Muslim communities in the US.<sup>43</sup> Further, key works focus on how Islamophobia manifests within health-care settings and on how negative experiences limit the way Muslims navigate and access the health-care systems.<sup>44</sup> There is a need for further research in this area to capture the multiple dimensions of Islamophobia and Muslim identity, as well as to understand the relationship between Islamophobia and health at the structural level.<sup>45</sup>

Considering increased discrimination<sup>46</sup> against Muslims in the public sphere, researchers have initiated discussions around the spatial aspects of Islamophobia.<sup>47</sup> Perspectives to date have highlighted the way oppositions to Muslim bodies, sites, and institutions in public space are reflective of a deeper exclusion of Muslims from national belonging, and therefore the US, broadly. Earlier perspectives also note the way in which Muslim lives, identities, and sense of belonging vary across spaces and contexts across the Western world.<sup>48</sup> Key works account for how the spatial exclusion of Muslims surfaces in various experiences such as

racial profiling in airports,<sup>49</sup> attacks in the street, or vandalism against Muslim sites of worship. The opposition to the presence of Muslim buildings, such as mosques, or Muslim bodies in public space via verbal or physical attacks, highlight how Islamophobia excludes Muslims from accessing and taking ownership of spaces around the city.<sup>50</sup> This is particularly exacerbated by Muslim symbols or visibility, such as a visible Muslim identity or an identifiable Muslim site.

Part 4 of this report measures the social, psychological, and emotional impacts of Islamophobia and its effects on survey respondents' well-being and the Muslim community at large.

In assessing the social impacts of Islamophobia on US Muslims, almost a third of respondents (32.9%) at some point in their lives have hid or tried to hide their religious identity, while over two-thirds (67.1%) have never done so. Respondents ages 18–29 (44.6%) were more likely than any other age group to have tried to hide their religious identity. Notably, US-born respondents (40.1%) were more likely to have made attempts to hide their Muslim identity compared to foreign-born respondents (28.4%).

Regardless of age, most survey participants (88.2%) censor their speech or actions out of fear of how people might respond or react to them. However, survey participants ages 18–29 were most likely to censor themselves very often (17.9%) and often (21.4%). Significantly, women respondents censor themselves at a higher rate (91.8%) than men (84.6%), and most US-born (89.2%)



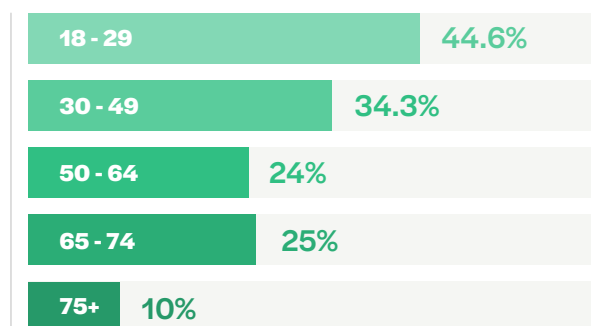
and foreign-born (87.5%) respondents engage in self-censorship. In considering Muslims' ability to navigate and access public spaces, nearly all survey respondents (97.9%) feel that they can safely access community or social public spaces.

When assessing the psychological and emotional impacts of Islamophobia on US Muslims, most survey participants (93.7%) responded that Islamophobia affects their emotional and mental well-being. For close to two-thirds of participants, Islamophobia affects their emotional and mental well-being sometimes (39.1%) and often (24%). On the question of Muslim stereotypes, nearly three-quarters of respondents (74.7%) have not heard of any stereotypes about Muslims that they believe to be true, while a quarter of respondents have (25.3%).

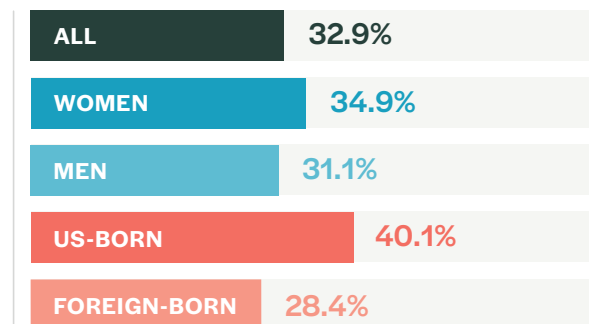
## Social Impacts

Over a third of survey participants (32.9%) at some point in their lives have hid or tried to hide their religious identity, while over two-thirds (67.1%) have never done so.

### Age groups of US Muslims who hid, or tried to hide, their religious identity

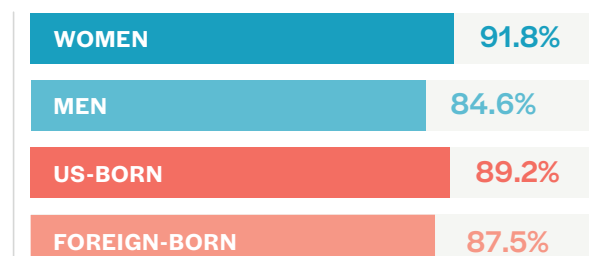


### Irrespective of gender or place of birth, almost a third or more of Muslims have hid or attempted to hide their religious identity



- At least half of survey participants of all ages have never hid, or tried to hide, their religious identity.
- Survey participants ages 18–29 (44.6%) were more likely than any other age group to have tried to hide their religious identity.
- Survey participants ages 75 and over (10%) were the least likely than any other age group to have tried to hide their religious identity.
- US-born respondents (40.1%) were more likely to have hid or made attempts to hide their Muslim identity compared to foreign-born respondents (28.4%).

### Irrespective of gender or place of birth, most Muslims engage in self-censorship out of fear of how people might respond or react to them



- Most survey participants (88.2%) censor their speech or actions out of fear of how people might respond or react to them.

- Over three-quarters of respondents of all ages censor themselves (18–29: 89.7%, 30–49: 89.6%, 50–64: 87.3%, 65–74: 78.1%, 75 and over: 75%).
- Survey participants ages 65 and over were the least likely to never censor themselves (65–74: 21.9%, 75 and over: 25%).
- Survey participants ages 18–29 were most likely to censor themselves very often (17.9%) and often (21.4%).
- Over a third of both women (40.5%) and men (39.1%) respondents sometimes censor their speech or actions.
- Over a third of US-born (39.2%) and foreign-born (40.2%) respondents sometimes censor their speech or actions out of fear of how people might respond or react.

## Access community or social public spaces

Nearly all Muslims (97.9%) feel that they can safely access community or social public spaces.

### By Age Group



- Over two-thirds of respondents often (35.7%) and very often (33.8%) feel that they can access public spaces safely.
- More than any other age group, participants 65 and older are more likely to very often feel that they can safely access community or social

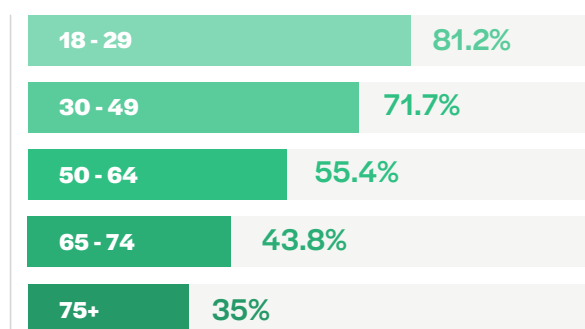
public spaces (65–74: 42.2%, 75 and over: 60%).

- Participants ages 18–64 are more likely to often feel that they can safely access social public spaces (18–29: 38.4%, 30–49: 34.7%, 50–64: 39%).
- In general, respondents ages 18–49 feel safer to access public spaces (18–29: 98.2%, 30–49: 98.4%), while respondents 65–74 are the least likely to feel safe (93.8%).
- Nearly all women (98%) and men (97.7%) participants feel that they can safely access social public spaces.
- Over a third of women (36.5%) often feel that they can safely access community or social public spaces, while men (39.6%) are more likely to very often feel that they can safely access public spaces.
- Nearly all US-born (98.9%) and foreign-born (97.2%) respondents feel that they can safely access community spaces.

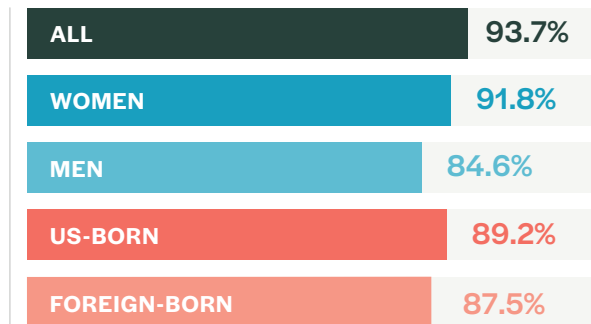
## Psychological and Emotional Impacts

Most participants (93.7%) responded that Islamophobia affects their emotional and mental well-being. Additionally, almost two-thirds of respondents (63.1%) answered often and sometimes that Islamophobia affects their emotional and mental well-being.

### Irrespective of their age, most Muslims say that Islamophobia affects their psychological and emotional well-being



**Irrespective of their gender and place of birth, most Muslims say that Islamophobia affects their emotional and mental well-being**



- Over a third of survey participants across all age groups reported that Islamophobia sometimes affects their emotional and mental well-being.
- Survey participants ages 30–64 were more likely than any other age group to feel that Islamophobia very often affects their well-being (30–49: 17.2%, 50–64: 12%).
- Survey participants ages 18–29 were the most likely to be mentally and emotionally affected by Islamophobia (95.1%), while participants ages 65–74 were the least likely to be affected (89.1%).
- Islamophobia most likely sometimes affects the emotional and mental well-being of women (41.3%) and men (37%) respondents.
- US-born (41.5%) and foreign-born (37.6%) respondents are most likely sometimes affected by Islamophobia.

As stereotypes of Muslims often impact individuals' self-esteem and mental well-being, nearly three-quarters of respondents (74.7%) have not heard of any stereotypes about Muslims that they believe to be true, while a quarter of respondents have (25.3%).

- Over two-thirds of participants across all age groups have never heard of stereotypes about Muslims that they believed to be true (18–29: 82.6%, 30–49: 74.5%, 50–64: 70%, 65–74: 67.2%, 75 and over: 80%).

- Participants ages 65–74 were more likely than any other age group to have heard of stereotypes that they believed were true (65–74: 32.8%), while participants ages 18–29 were the least likely to have heard of stereotypes that they believed were accurate (18–29: 17.4%).
- Slightly more men (29%) than women (21.5%) have heard of stereotypes about Muslims that they believed to be true.
- More foreign-born respondents (26.8%) have heard of stereotypes about Muslims that they believe are true than US-born respondents (22.9%).

# Societal Engagement of US Muslims

**PART 5 OF THIS REPORT** provides a breakdown of the survey respondents' efforts toward community building, intercultural mixing, and civic engagement, and how Islamophobia impacts those efforts.

Regardless of age, gender, or place of birth, almost all respondents (99.6%) socialize with non-Muslim groups, and more than half (51.5%) very often socialize with non-Muslim groups. Younger respondents are more likely than older respondents to socialize very often with people that do not identify as Muslim (18–29: 57.6%, 30–49: 51.8%, 50–64: 49.1%, 65–74: 42.2%, 75 and over: 35%).

Yet 79.2% of survey participants said that Islamophobia prevented them from building social connections with non-Muslims. Notably, over a third (36.5%) of participants reported that Islamophobia sometimes prevents them from building social connections with non-Muslims. In contrast, 69.9% of participants find it difficult to build community with other US Muslims because of Islamophobia.

Close to a third of participants (30.6%) assessed that Islamophobia rarely makes it difficult for them to build community with other Muslims, and an additional 27.4% of participants assessed that it is sometimes difficult. In assessing US Muslims' civic engagement, 76.5% of respondents feel uncomfortable making demands on their local authorities or congressperson.

## Societal Engagement

### Socializing with Non-Muslim Groups

Almost all respondents (99.6%) socialize with non-Muslim groups, and more than half (51.5%) responded that they very often socialize with non-Muslim groups.

**Irrespective of age, most Muslims socialize with non-Muslim groups**

18 - 29	99.6%
30 - 49	99.5%
50 - 64	100%
65 - 74	100%
75+	100%

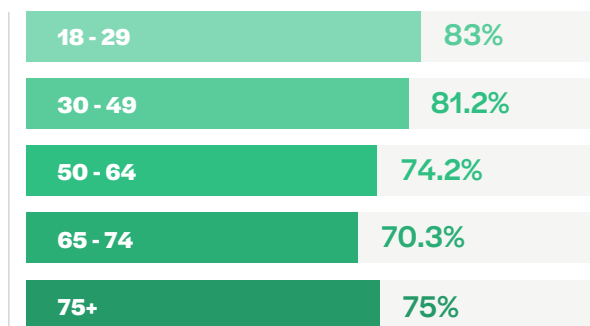
- Younger survey participants are more likely than older participants to socialize very often with people that do not identify as Muslim (18–29: 57.6%, 30–49: 51.8%, 50–64: 49.1%, 65–74: 42.2%, 75 and over: 35%).
- Participants ages 18–49 were the only ones to never socialize with non-Muslim groups (18–29: 0.4%, 30–49: 0.5%).

- Almost all women (99.8%) and men (99.5%) respondents socialize with non-Muslim individuals. In addition, more than half of both women (52.7%) and men (50.3%) respondents socialize very often with people that do not identify as Muslim.
- Almost all US-born (99.8%) and foreign-born (99.6%) respondents socialize with non-Muslim groups.
- Both US-born and foreign-born respondents were more likely to socialize very often with non-Muslim groups; however, US-born Muslims (55.5%) socialize very often with non-Muslim groups and individuals slightly more than foreign-born Muslims (48.9%).

## Islamophobia Prevents Muslims from Building Social Connections with Non-Muslims

Most survey participants (79.2%) reported that Islamophobia prevents them from building social connections with non-Muslims. And over a third (36.5%) of participants reported that Islamophobia sometimes prevents them from building social connections with non-Muslims. The most common assessment for participants across all age groups was that Islamophobia sometimes prevents them from building connections with non-Muslims (18–29: 33.9%, 30–49: 38.5%, 50–64: 35.6%, 65–74: 32.8%, 75 and over: 35%).

### Irrespective of age, Islamophobia prevents Muslims from creating social connections with non-Muslims

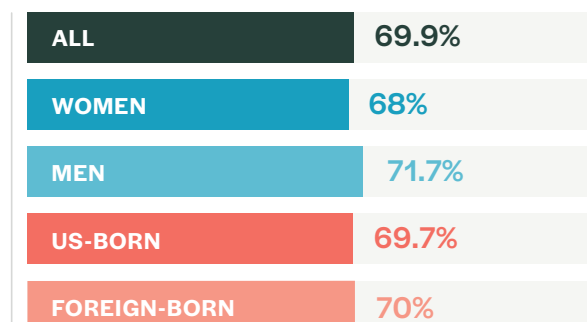


- More than any other age group, Islamophobia prevents participants ages 18–49 from creating social connections with non-Muslims (18–29: 83%, 30–49: 81.2%).
- Participants ages 50 and over are impacted by Islamophobia to a lesser extent (50–64: 74.2%, 65–74: 70.3%, 75 and over: 75%).
- Islamophobia inhibits more women (82%) than men (76.4%) respondents from developing connections with non-Muslim groups and individuals.
- Over a third of both women (37.6%) and men (35.4%) respondents assessed that Islamophobia sometimes prevents them from building social connections with non-Muslims.
- Islamophobia hinders most US-born participants (80%), and more than three-quarters of foreign-born participants (78.6%), from building relationships with non-Muslims.
- Over a third of US-born (33.9%) and foreign-born (38.1%) participants assessed that Islamophobia sometimes prevents them from connecting with non-Muslims.

## Islamophobia Hinders Muslims from Building Community with other US Muslims

Almost seven out of ten survey participants reported that they find it difficult to build community with other US Muslims.

### Irrespective of gender or place of birth, Islamophobia hinders Muslims from building community with other US Muslims



- A third of survey participants (30.6%) assessed that Islamophobia rarely makes it difficult for them to build community with other Muslims, and an additional 27.4% of participants assessed that Islamophobia sometimes makes it difficult.
- Close to a third or more of respondents ages 18–64 and 75 and over assessed that Islamophobia rarely makes it difficult for them to connect with other Muslims (18–29: 33.9%, 30–49: 31.6%, 50–64: 27.3%, 75 and over: 50%).
- Participants ages 65–74 were more likely to assess that Islamophobia sometimes makes it difficult for them to create community with US Muslims (34.4%).
- Participants ages 75 and over were more likely to have difficulties connecting with other Muslims due to Islamophobia (75%), while respondents ages 65–74 were the least likely to have experienced difficulties (62.5%).
- Islamophobia makes it slightly more challenging for men (71.7%) than women (68%) respondents to connect with other US Muslims.
- A third of both men (30%) and women (31.3%) respondents assessed that Islamophobia rarely makes it difficult for them to build community with Muslims.
- Additionally, Islamophobia makes it slightly more difficult for foreign-born (70%) than US-born (69.7%) respondents to build community with other US Muslims.

## Islamophobia Makes It Difficult for Many Muslims to Make Demands on Their Local Authorities or Congressperson

Over three-quarters of survey participants (76.5%) feel uncomfortable making demands on their local authorities or congressperson. And of those respondents, over a quarter (26.3%) sometimes feel uncomfortable. The most common response for participants ages 18–29, 50–64, and 75 and over was that they sometimes feel uncomfortable (18–29: 27.7%, 50–64: 30%, 75 and over: 35%). In contrast,

a quarter of participants ages 30–49 rarely feel uncomfortable (25.9%), and a third of participants ages 65–74 never feel uncomfortable (34.4%).

### Most US Muslims feel uncomfortable making demands on their local authorities or congressperson

ALL	76.5%
WOMEN	81.6%
MEN	71.6%
US-BORN	73.2%
FOREIGN-BORN	78.6%

- Survey participants ages 18–29 are more likely than any other age group to feel uncomfortable (79.9%) making demands on local authorities or their congressperson, while participants ages 65–74 are the least uncomfortable to make demands (65.6%).
- Notably, women participants are more uncomfortable (81.6%) than men (71.6%).
- Women participants (28.2%) were more likely to sometimes feel uncomfortable making demands on their local authorities or congressperson, while men (28.4%) were more likely to never feel uncomfortable.
- Foreign-born respondents (78.6%) are more uncomfortable than US-born respondents (73.2%) to make demands on local authorities or their congressperson.



# US Muslims' Worldviews and Belonging

**PART 6 OF THIS REPORT** measures survey respondents' cultural and religious worldviews and perspectives on race and relations between Muslims and non-Muslims, as well as their sense of belonging.

Most respondents (79.4%) agree that Islamic values are consistent with US values, and 40% of participants are in strong agreeance. In considering diversity, irrespective of age, gender, or place of birth, nearly all survey participants (99.1%) agree—with 91.9% strongly agreeing—that it is a good thing that the US society is made up of people from different cultures. In addition, over three-quarters of participants (76.6%) disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways. Moreover, most participants (86%) agree that most immigrants coming to the US are doing enough to adapt to the American way of life. Most respondents (97.1%) agree that racial prejudice is a major problem in the US. Furthermore, almost all respondents (99%) agree that all races and ethnicities of people should be treated equally; notably, and regardless of age, gender, or place of birth, 97.3% of respondents not only agree, but strongly agree. On the role of the US media's portrayal of Muslims, almost all survey participants (97.5%) agree that the portrayal of Muslims is unfair. Additionally, seven out of ten participants (72.9%) agree that relations between Muslims and non-Muslims in the US are friendly.

Participants' sense of belonging assesses US Muslims' identity, the importance of being accepted in US society as Americans, and their awareness of mechanisms to document and report Islamophobia. Over half of respondents (52%) most identify them-

selves in everyday encounters as a Muslim American. Most participants (89.1%) feel that they are an American, and of those, 65.9% strongly agree that they are an American. In general, younger participants, women, and foreign-born participants were less likely to feel that they are American. In addition, most respondents (93.7%) agree that it is important to them that their children are, or would be, fully accepted as Americans.

## US Muslims' Worldviews

### Islamic and US Values

**Most Muslims agree that Islamic values are consistent with US values**

ALL	79.4%
WOMEN	74.2%
MEN	84.5%
US-BORN	75.5%
FOREIGN-BORN	82%

- Most survey participants (79.4%) agree that Islamic values are consistent with US values, and 40% of participants are in strong agreeance.
- Participants ages 30–64 were more likely than any other age group to strongly agree that Islamic

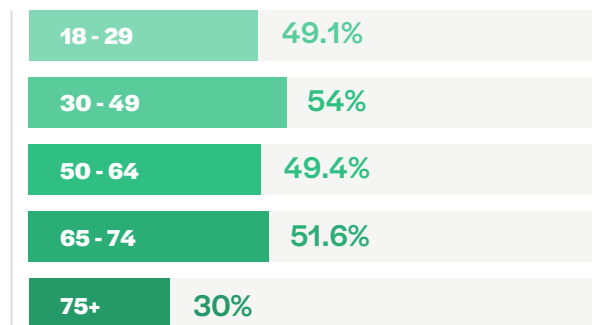
values are consistent with US values (30–49: 42.7%, 50–64: 53.6%).

- Participants ages 18–29, 65–74, and 75 and over were more likely to somewhat agree (18–29: 49.6%, 65–74: 40.6%, 75 and over: 50%).
- Participants ages 18–29 were the least likely to agree that Islamic values are consistent with US values (67%), while participants ages 75 and over were the most likely to agree (95%).
- Men (84.5%) were more likely than women (74.2%) respondents to agree that Islamic values are consistent with US values.
- Men participants were more likely to strongly agree that Islamic values are compatible with US values (47.6%), while women were more likely to somewhat agree (42.2%).
- More foreign-born respondents (82%) agree that Islamic values are consistent with US values in comparison to US-born respondents (75.5%).
- Foreign-born respondents (46.3%) were more likely to strongly agree that Islamic values are consistent with US values, while US-born respondents were more likely to somewhat agree (45.4%).

of people from different cultures, and 91.9% of participants strongly agree.

- Almost all women (99.6%) and men (98.6%) respondents were in agreeance. Of those who disagreed, men were the only respondents to strongly disagree (0.5%).
- Notably, US-born and foreign-born Muslims responded equally in agreeing (99.1%) that it is a good thing that the US society comprises people from different cultures.

### Nearly half of Muslims strongly disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways



## Multiculturalism

### Almost all Muslims, irrespective of age, agreed that it is a good thing that the US is made up of people from different cultures



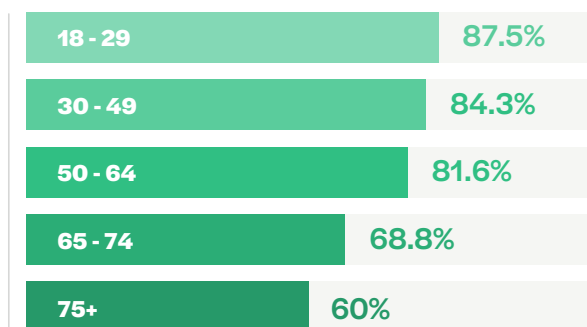
- Nearly all survey participants (99.1%) agree that it is a good thing that the US society is made up

- Over three-quarters of survey participants (76.6%) disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways, and of those who disagree, over half (51.4%) strongly disagree.
- Less than a quarter (23.4%) of participants agree that the US is weakened by people sticking to their old ways.
- Participants ages 30–49 and 65–74 were the least likely of all the age groups to agree (30–49: 21.9%, 65–74: 21.9%) while participants ages 75 and over (30%) were the most likely to agree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways.
- Over three-quarters of women (77.6%) and men (75.6%) respondents disagree that the US is weakened by people of different racial and/or ethnic backgrounds adhering to their old ways.

- Women (54.4%) more so than men (48.5%) respondents strongly disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways.
- Over three-quarters of US-born (78%) and foreign-born (75.7%) participants disagree that people of different racial and/or ethnic backgrounds sticking to their old ways weakens the US.
- Both US-born (52.3%) and foreign-born (50.8%) participants were more likely to strongly disagree that the US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways.

## Racial Prejudice

**Most Muslims, regardless of age, strongly agree that racial prejudice is a major problem in the US**

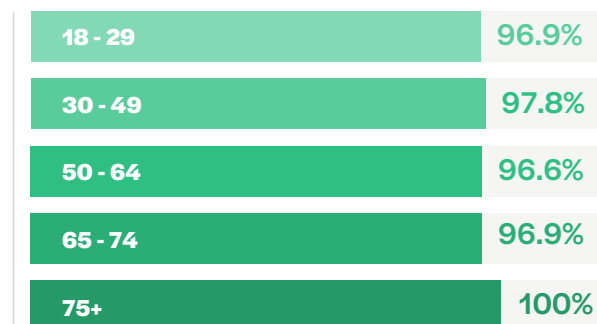


- Most survey participants (97.1%) agree that racial prejudice is a major problem in the US, and of those 83%, strongly agree.
- Participants ages 65–74 are the most likely to disagree (7.8%) that racial prejudice is a major problem in the US, while participants ages 18–29 (1.3%) are the least likely to disagree.
- Most women (97.8%) and men (96.3%) respondents agree that racial prejudice is a major problem in the US. However, more women (89.6%) strongly agree in comparison to men (76.6%).
- Most US-born (98.2%) and foreign-born (96.4%) participants agree that racial prejudice is a major

problem in the US. However, more US-born Muslims (91.5%) strongly agree that this is a major issue compared to foreign-born Muslims (77.6%).

## Racial Equity

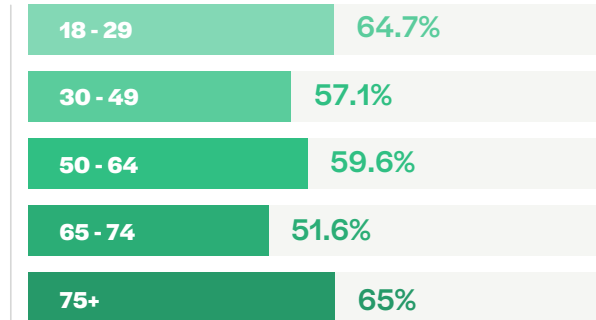
**Most Muslims (97.3%) strongly agree that all races and ethnicities of people should be treated equally**



- Almost all survey participants (99%) agree that all races and ethnicities of people should be treated equally.
- Of the nominal total of participants who disagree, participants ages 18–29 (1.8%) were the most likely to disagree that all people should be treated equal, while not a single respondent ages 75 and over disagreed (0%).
- Nearly all women (99.3%) and men (98.8%) respondents agree that people, regardless of race or ethnicity, should be treated equally.
- Nearly all participants, whether they were US-born (98.9%) or foreign-born (99.1%), agree that all races and ethnicities of people should be treated equally.

## Intercultural Mixing

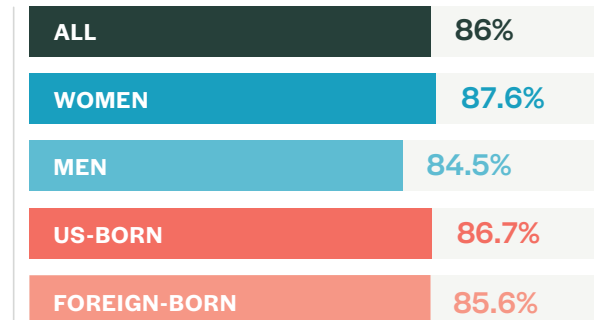
Irrespective of age, most Muslims somewhat agree that relations between Muslims and non-Muslims in the US are friendly



- Almost three-quarters of survey participants (72.9%) agree that relations between Muslims and non-Muslims in the US are friendly, and of those, 59% somewhat agree.
- Participants ages 50–64 were the most likely to agree (75.7%), while participants 65 and older were the least likely to agree (65–74: 67.2%, 75 and over: 70%).
- Over two-thirds of both women and men participants agree that relations between Muslims and non-Muslims in the US are friendly; however, more men (77.3%) than women (68.4%) agree that this is true.
- Over half of men (59.7%) and women (58.4%) respondents somewhat agree that the relations between Muslims and non-Muslims are friendly.
- Over two-thirds of foreign-born (75.8%) and US-born (68.3%) participants agree that friendly relations exist between Muslims and non-Muslims.
- Over half of US-born (60.3%) and foreign-born (58.2%) participants somewhat agree that friendly relations exist between Muslims and non-Muslims.

## Immigration

Most Muslims agree that most immigrants are doing enough to adjust to life in the US



- Most survey participants (86%) agree that most immigrants coming to the US are doing enough to adapt to the American way of life.
- Close to half of respondents (46.5%) somewhat agree while over a third (39.5%) strongly agree that most immigrants in the US are doing enough to adapt to the American way of life.
- Almost half of participants ages 18–29 (49.1%) strongly agree that most immigrants coming to the US are doing enough to adjust to an American life.
- In addition, around half or more of participants ages 30 and over somewhat agree that most immigrants coming to the US are doing enough to adapt to the American way of life (30–49: 45.6%, 50–64: 49.8%, 65–74: 56.2%, 75 and over 55%).
- Younger respondents ages 18–29 (90.2%) and 75 and over (90%) were the most likely to agree that immigrants coming to the US are making attempts to adjust to US society and culture, while respondents ages 50–64 (83.1%) were the least likely to agree.
- Slightly more women (87.6%) than men (84.5%) respondents agree that most immigrants in the US are doing enough to adjust to life in the US.
- More men (48%) than women (44.9%) participants somewhat agree that most immigrants coming to the US are doing enough to adapt

to the American way of life, while more women strongly agree (42.7%) compared to men (36.5%).

- More men (3.7%) compared to women (0.7%) strongly disagree that most immigrants coming to the US are doing enough to adapt to the American way of life.
- Most US-born (86.7%) and foreign-born (85.6%) participants agree that immigrants in the US are doing enough to adjust to the American way of life.
- US-born participants were more likely to strongly agree (45%) while foreign-born participants were more likely to somewhat agree (49.5%) that most immigrants coming to the US are doing enough to adapt to an American lifestyle.
- Only 3% of US-born and 1.7% of foreign-born participants strongly disagree that most immigrants coming to the US are doing enough to adapt to the American way of life.

## US Muslims' Sense of Belonging

### Identity

More than half of US Muslims identify themselves in everyday encounters as a Muslim American

ALL	52%
WOMEN	50.5%
MEN	53.4%
US-BORN	50.7%
FOREIGN-BORN	52.8%

- Over half of survey participants (52%) mostly identify themselves in everyday encounters as a Muslim American.
- Irrespective of age, a third or more of participants responded that they most identify as a Muslim

American (18–29: 39.3%, 30–49: 50.5%, 50–64: 62.2%, 65–74: 59.4%, 75 and over: 75%).

- Over half of women (50.5%) and men (53.4%) respondents most identify as Muslim American. Second to that, women identified as of their birthplace/family origin-American (e.g., Bosnian-American) (14.2%), and men identified as an American (15.7%).
- Over half of US-born (50.7%) and foreign-born (52.8%) participants identify as Muslim American. Following that, US-born participants identified as of their birthplace/family origin-American (e.g., Bosnian-American) (13.8%), and foreign-born participants identified as an American (13.2%).
- Most survey participants (89.1%) feel that they are an American, and of those, 65.9% strongly agree that they are an American.
- Over half of the respondents for all age groups strongly agree that they feel that they are an American (18–29: 54.5%, 30–49: 65.5%, 50–64: 73.4%, 65–74: 73.4%, 75 and over: 80%).
- Survey participants ages 18–29 were the least likely to agree (83.5%) compared to participants 75 and over, who were the most likely to agree (95%).
- In general, older survey participants were more likely to agree than younger survey participants in feeling that they are an American.
- Most women and men survey participants feel that they are American; however, more men (92%) agree than women (86.2%).
- The most common response for both men (69.6%) and women (62%) participants was that they strongly agree that they feel that they are an American.
- Most US-born and foreign-born participants feel that they are American; however, more US-born survey participants feel that they are American (92.2%) compared to foreign-born (87.2%).
- The most common response for both US-born (71.3%) and foreign-born (62.4%) participants was that they strongly feel that they are an American.

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## Acceptance

Almost all US Muslims agree that it is important for their children to be fully accepted as Americans

ALL	93.7%
WOMEN	93.5%
MEN	93.9%
US-BORN	92.4%
FOREIGN-BORN	94.5%

- Most survey participants (93.7%) agree that it is important to them that their children are, or would be, fully accepted as Americans; and of those, 77.5% strongly agree.
- Over half of respondents for all age groups strongly agree (18–29: 56.7%, 30–49: 79.2%, 50–64: 87.3%, 65–74: 89.1%, 75 and over: 95%).
- Participants ages 75 and over were in total agreement (100%), while participants ages 18–29 were the least likely to agree (88.4%).
- Overwhelmingly, both women (93.5%) and men (93.9%) respondents agree that it is important that their children are recognized as Americans; and of those, over three-quarters strongly agree (women: 75.5%, men: 79.4%).
- Most US-born (92.4%) and foreign-born (94.5%) participants agree that it is important for their children to be fully accepted as Americans. Of those, the most likely response for both US- and foreign-born respondents was that they strongly agree; however, foreign-born respondents were in a stronger agreement than US-born respondents (US-born: 70.6%, foreign-born: 81.8%).

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## Mainstream Media

Almost all Muslims, irrespective of gender and place of birth, agree that the US mainstream media's portrayal of Muslims is unfair

ALL	97.5%
WOMEN	98.2%
MEN	96.9%
US-BORN	98.6%
FOREIGN-BORN	96.8%

- Almost all survey participants (97.5%) agree that the US mainstream media's portrayal of Muslims is unfair, and the majority (83.1%) strongly agree.
- Most participants ages 18–74 strongly agree that the US mainstream media's portrayal of Muslims is unfair (18–29: 86.6%, 30–49: 84.7%, 50–64: 82%, 65–74: 75%).
- Over half of respondents ages 75 and over somewhat agree (55%) that the US mainstream media's portrayal of Muslims is unfair. Respondents ages 18–29 were the most likely to agree (98.7%), while respondents 75 and over were the least likely to agree (95%).
- Almost all women (98.2%) and men (96.9%) respondents agree that the representation of Muslims in US mainstream media is unfair, and more women strongly agree and believe this to be true (85.8%) in comparison to men (80.5%).
- Almost all US-born (98.6%) and foreign-born (96.8%) participants agree that the US mainstream media's portrayal of Muslims is unfair, and slightly more US-born participants strongly agree (85.3%) compared to foreign-born (81.7%).

## APPENDIX A

# Survey Questions

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### Q1. Do you agree and consent to participate in this survey?

- ☐ Agree
- ☐ Disagree

---

### Q2. Please confirm if you are 18 years of age or older?

- ☐ Yes, I am 18 years of age or older
- ☐ No, I am under 18 years of age

---

### Q3. Do you identify as Muslim?

- ☐ Yes
- ☐ No

---

### Q4. Do you live and/or work in the United States?

- ☐ Yes
- ☐ No

---

### Q5. In which state or district do you currently reside? Please select your response from the drop-down menu

- ☐ Select state or district where you currently reside

---

### Q6. How old are you?

- ☐ 18–24
- ☐ 25–29
- ☐ 30–34
- ☐ 35–39
- ☐ 40–44
- ☐ 45–49
- ☐ 50–54
- ☐ 55–59
- ☐ 60–64
- ☐ 65–74
- ☐ 75 and over

---

### Q7. What is your race or ethnicity? Please mark all that apply.

- ☐ African American or Black
- ☐ Afro-Arab
- ☐ Arab
- ☐ Central Asian
- ☐ East Asian
- ☐ Hispanic or Latino/a/x
- ☐ Native American
- ☐ Native Hawaiian and Pacific Islander
- ☐ South Asian
- ☐ White or of European descent
- ☐ Multiracial
- ☐ Other

---

### Q8. What is your sex/gender identity?

- ☐ Male
- ☐ Female
- ☐ Gender nonbinary
- ☐ Transgender
- ☐ Different identity



---

**Q9. Were you born in the United States?**

- ☐ Yes
  - ☐ No
- 

**Q10. If you were not born in the United States, how many years have you lived in the United States?**

- ☐ 0–5 years
  - ☐ 6–10 years
  - ☐ 11–20 years
  - ☐ 21–40 years
  - ☐ More than 40 years
- 

**Q11. What is the last level of education you have obtained?**

- ☐ Grades 1–11
  - ☐ High school degree or GED
  - ☐ Some college
  - ☐ Associate's degree
  - ☐ Bachelor's degree
  - ☐ Master's degree
  - ☐ Professional degree (law, medicine, dentistry, etc.)
  - ☐ Doctoral degree
- 

**Q12. What is your individual annual income pretax?**

- ☐ Less than \$25,000
  - ☐ \$25,001–\$50,000
  - ☐ \$50,001–\$75,000
  - ☐ \$75,001–\$100,000
  - ☐ \$100,001–\$150,000
  - ☐ \$150,001–\$200,000
  - ☐ \$200,001–\$250,000
  - ☐ Over \$250,000
- 

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**Q13. Do you wear any of the following on a regular basis?**

- ☐ Hijab/Headscarf
  - ☐ Niqab
  - ☐ Veil
  - ☐ Kufi/Religious headwear for men
  - ☐ No
- 

**Q14. How do you assess your English proficiency?**

- ☐ I am a native English speaker
  - ☐ I speak English very well
  - ☐ I speak English well
  - ☐ I do not speak English well
  - ☐ I do not speak English at all
- 

**Q15. Do you speak another language besides English at home?**

- ☐ Yes (please write in which language or languages besides English you speak at home)
  - ☐ No
- 

**Q16. How do you most identify yourself in everyday encounters?**

- ☐ As an American
  - ☐ As a Muslim American
  - ☐ As a Muslim only
  - ☐ As of your birthplace/family origin-American (e.g., Bosnian-American, Indian-American, Senegalese-American, etc.)
  - ☐ As of your birthplace or family origin only (e.g., Bangladeshi, Colombian, Ethiopian, Syrian, etc.)
  - ☐ As of your region (e.g., African, Arab, Asian, Hispanic or Latino/a/x, etc.)
  - ☐ Other
-

In the next set of questions, we are going to ask you about Islamophobia. We define Islamophobia as actions rooted in bias, prejudice, hate, and or exclusion of Muslims or those perceived to be Muslim. Such actions may result in an individual verbal and/or physical attack, or the collective dehumanization of Muslims.

---

**Q17. Do you believe that Islamophobia exists in the US?**

- ☐ Yes
  - ☐ No
- 

**Q18. When did you first notice the existence of Islamophobia?**

- ☐ 0–4 years ago
  - ☐ 5–12 years ago
  - ☐ 13–19 years ago
  - ☐ More than 19 years ago
  - ☐ I do not know
  - ☐ I am unaware of the existence of Islamophobia
- 

**Q19. How did you first notice the existence of Islamophobia? (please mark all that apply)**

- ☐ By watching negative media reporting on Muslims
  - ☐ During an election campaign
  - ☐ Through personal experience
  - ☐ Through my community, or the work of community organizations
  - ☐ At school, college, or university
  - ☐ Through a family member or friend's personal experience(s)
  - ☐ By witnessing a verbal attack against a Muslim or someone perceived to be Muslim in a public space
  - ☐ By witnessing a physical attack against a Muslim or someone perceived to be Muslim in a public space
  - ☐ Online or through the internet
  - ☐ Through movies, comics, magazines, books
- 

- ☐ I do not know
  - ☐ I am unaware of the existence of Islamophobia
  - ☐ Other (please write in your response in the box provided)
- 

**Q20. Within the last twelve months, how often (if at all) did you personally experience Islamophobia in your everyday life?**

- ☐ Very often
  - ☐ Often
  - ☐ Sometimes
  - ☐ Rarely
  - ☐ Never
- 

**Q21. How big of a problem is Islamophobia in the United States, if at all?**

- ☐ A very big problem
  - ☐ A somewhat big problem
  - ☐ Not a problem
  - ☐ I do not know
- 

**Q22. Have you, your family members, friends, or members of your community been affected by federal policies and/or state policies that disproportionately discriminate against Muslims? (please mark all that apply)**

- ☐ The Muslim Travel Ban
  - ☐ Anti-Sharia legislation in my state
  - ☐ Visa Waiver Program
  - ☐ Canada-US Safe Third Country Agreement
  - ☐ Countering Violent Extremism programs (CVE)
  - ☐ National Security Entry-Exit Registration System (NSEERS)
  - ☐ USA Patriot Act
  - ☐ Closed Removal Proceedings
  - ☐ Absconder Apprehension Initiative
  - ☐ PENTTBOM Investigation
  - ☐ No, I was not affected by any of the above policies
  - ☐ I do not know
  - ☐ Other (please write in your response in the box provided)
-

---

**Q23. I believe that Islamophobia exists because of (please mark all that apply):**

- ☐ Negative images of Islam or Muslims in the mainstream media
- ☐ The misrepresentation of Islam or Muslims in popular culture
- ☐ People do not know enough about Islam or Muslims
- ☐ Blaming Islam or Muslims for the acts of individual Muslims
- ☐ Anti-Islam or anti-Muslim groups' activities and campaigns
- ☐ Prejudiced federal government policies toward Muslims
- ☐ Political campaigns that seek to dehumanize Muslims
- ☐ The US Congress's unwillingness to take action to protect Muslim Americans
- ☐ I do not know
- ☐ Other (please write in your response in the box provided)

---

**Q24. Have you personally experienced Islamophobia directed at you?**

- ☐ Yes
- ☐ No

---

**Q25. If you have directly experienced Islamophobia, how often have you experienced it?**

- ☐ Very often
- ☐ Somewhat often
- ☐ Rarely
- ☐ Never

---

**Q26. If you have directly experienced Islamophobia, where have you experienced it? (please mark all that apply)**

- ☐ Airport
- ☐ College or university
- ☐ Vocational or technical school
- ☐ K-12 school
- ☐ Health-care setting
- ☐ Online or on the internet
- ☐ Public park
- ☐ Public playground
- ☐ Public transportation
- ☐ Retail store
- ☐ Restaurant
- ☐ Sports setting
- ☐ Workplace
- ☐ Other (please list where in the box provided)
- ☐ I have not experienced Islamophobia

---

**Q27. Who do you believe is more at risk of experiencing Islamophobia?**

- ☐ Men
- ☐ Women
- ☐ Transgender or nonbinary individuals
- ☐ Everyone is equally at risk
- ☐ I do not know

---

**Q28. What age groups do you believe are the most at risk of experiencing Islamophobia?**

- ☐ Children under the age of eleven years old
- ☐ Children between the ages of 12 and 17 years old
- ☐ Young adults between the ages of 18 and 25 years old
- ☐ Adults older than 25 years old
- ☐ All age groups are equally at risk
- ☐ I do not know

## How would you assess the following statements?

	STRONGLY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	STRONGLY DISAGREE
Q29. Islamic values are consistent with US values				
Q30. It is a good thing that the US society is made up of people from different cultures				
Q31. Racial prejudice is a major problem in the US				
Q32. The US is weakened by people of different racial and/or ethnic backgrounds sticking to their old ways				
Q33. All races and ethnicities of people should be treated equally				
Q34. The US mainstream media's portrayal of Muslims is unfair				
Q35. Relations between Muslims and non-Muslims in the US are friendly				
Q36. Most immigrants coming to the US are doing enough to adapt to the American way of life				
Q37. I feel that I am an American				
Q38. It is important to me that my children are, or would be, fully accepted as Americans				

## Q39. How would you describe your employment status?

- ☐ Employed
- ☐ Unemployed
- ☐ Self-employed
- ☐ Retired
- ☐ Student
- ☐ Not in the labor force

## Q40. If not in the labor force, please specify your response by selecting an option from the drop-down menu

- ☐ Primary person responsible for domestic work in the home
- ☐ Primary caregiver for my family
- ☐ Other

---

**Q41. If employed, would you describe your employment as:**

- ☐ Full time
- ☐ Part time
- ☐ Casual
- ☐ Not applicable

---

**Q42. In the last twelve months, have you personally engaged in any of the following activities? (please mark all that apply)**

- ☐ Voted in the last state, primary, or presidential election
- ☐ Volunteered for a sporting association
- ☐ Volunteered for a faith-based organization
- ☐ Been a member in an American political party
- ☐ Organized a fundraiser for a social cause
- ☐ Made a charitable donation
- ☐ Been involved in organizing a petition or signed a petition
- ☐ Been involved in an organized protest
- ☐ Made a complaint about a product or service
- ☐ No, I have not engaged in public activities

---

**Q43. How often do you socialize with non-Muslim groups?**

- ☐ Very often
- ☐ Often
- ☐ Sometimes
- ☐ Rarely
- ☐ Never

---

**Q44. How often does Islamophobia affect your emotional and mental well-being, if at all?**

- ☐ Very often
- ☐ Often
- ☐ Sometimes
- ☐ Rarely
- ☐ Never
- ☐ I do not know

---

**Q45. If Islamophobia affects your emotional and mental well-being, how would you describe the effect(s)? (please mark all that apply)**

- ☐ Anger
- ☐ Anxiety
- ☐ Depression
- ☐ Fear
- ☐ Insecurity
- ☐ Isolation
- ☐ Paranoia
- ☐ Stress
- ☐ None of the above

---

**Q46. When you think about the impact(s) of Islamophobia, what comes to mind? (please mark all that apply)**

- ☐ Harassment and/or violence against Muslims or those perceived to be Muslim
- ☐ Surveillance of Muslims by law enforcement
- ☐ Policies that discriminate against Muslims
- ☐ Unequal treatment of Muslims
- ☐ The exploitation of political campaigns that call for anti-Muslim/anti-Islam as someone or something to be feared or excluded from the US society
- ☐ Negative media representation
- ☐ Negative representation in pop culture
- ☐ All of the above
- ☐ I do not know
- ☐ Other (Please write your response in the box provided)

---

**Q47. Have you heard of any stereotypes about Muslims that you believe are true?**

- ☐ Yes
- ☐ No

---

**Q48. If “Yes,” please write the stereotype(s) you believe to be true in the box provided:**

#### Q49. Have you ever hid, or tried to hide, your religious identity?

- ☐ Yes
- ☐ No

#### How do you assess the social impact of Islamophobia?

	VERY OFTEN	OFTEN	SOMETIMES	RARELY	NEVER
Q50. Does Islamophobia prevent you from building social connections with non-Muslims?					
Q51. Does Islamophobia make it difficult for you to build community with other Muslim Americans?					
Q52. Do you censor your speech or actions out of fear of how people might respond or react to you?					
Q53. How often do you feel uncomfortable making demands of your local authorities or congressperson?					
Q54. Have you ever been treated unfairly by a law enforcement officer because of your religious identity?					
Q55. How often do you feel comfortable calling law enforcement for help or protection?					
Q56. How often do you feel that you can safely access community or social public spaces (e.g., swimming pools, beaches, festivals, concerts, movie theatres)?					
Q57. Do you feel that you are treated fairly by health-care providers when seeking medical attention (e.g., doctors, dentists, nurses, chiropractors, psychologists)?					

---

**Q58. If you have personally encountered an Islamophobic incident, did you report the incident to the authorities?**

- ☐ Yes
- ☐ No
- ☐ I have not personally encountered an Islamophobic incident

---

**Q59. If no, please mark all that apply:**

- ☐ I did not know where to report the incident
- ☐ I was unaware that such an incident required reporting
- ☐ I did not feel safe to report the incident
- ☐ Other (please write in your response in the box provided)

---

**Q60. Do you know where to report Islamophobic incidents?**

- ☐ Yes (please write where in the box provided)
- ☐ No

---

**Q61. What can Muslim communities do to combat Islamophobia in the US? (please mark all that apply)**

- ☐ Participate in the electoral process
- ☐ Increase Muslim visibility in media outlets
- ☐ Participate in non-Muslim charity work
- ☐ Participate with non-Muslim-led civil rights and civil liberty organizations in the US
- ☐ Educate my neighbors, friends, and community about Islam
- ☐ Document and report Islamophobia
- ☐ Fund and support initiatives and activities that challenge Islamophobia
- ☐ Support public officials who intend to repeal policies that disproportionality impact Muslim individuals and communities
- ☐ I do not know
- ☐ Other (please write in your response in the box provided)

---

**Q62. What would you like our team to focus on for future research in regard to understanding the impacts of Islamophobia on Muslim Americans? (please mark all that apply)**

- ☐ The impacts of Islamophobia on Muslim Americans' psychological and emotional health
- ☐ Muslim Americans' sense of belonging, safety, and inclusion in the United States
- ☐ Muslim Americans' participation in civic and cross-cultural engagements, and the labor force
- ☐ The impact of domestic Islamophobia, the US legal system, and foreign policies on Muslim Americans
- ☐ The portrayal and visibility of Muslim Americans in mainstream media and popular culture
- ☐ The impacts of Islamophobia on Muslim American children and youth
- ☐ I do not know
- ☐ Other (please write in your response in the box provided)

---

**Q63. How did you hear about this survey? (please mark all that apply)**

- ☐ Browsing the Othering & Belonging Institute's website
- ☐ Recommended by a community-based organization
- ☐ From a Facebook ad
- ☐ From a Twitter ad
- ☐ LinkedIn
- ☐ Recommended by a friend
- ☐ Other (please write in your response in the box provided)



## APPENDIX B

# Acknowledgments

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The Othering & Belonging Institute brings together researchers, community stakeholders, and policy-makers to identify and challenge the barriers to an inclusive, just, and sustainable society in order to create transformative change.