

AMERICAN MUSLIM POLL 2017

MUSLIMS AT THE CROSSROADS



MUSLIMS DISPROPORTIONATELY FEEL NEGATIVE EFFECT OF POLITICAL CLIMATE



42% of Muslims with children in K–12 school report **bullying** of their children because of their faith, compared with 23% of Jews, 20% of Protestants, and 6% of Catholics.



A **teacher** or other school official is reported to have been involved in **1 in 4** bullying incidents involving Muslims.



The majority of non-white Muslims (**56%** of black Muslims, **60%** of Arab Muslims, and **63%** of Asian Muslim) report some frequency of **race-based discrimination** in the last year.



Muslims are the most likely faith community to report **religious-based discrimination** in the past year (**60%**). This compares with 38% of Jews and less than 20% among all other groups studied.



Muslims are more than **twice** as likely (30%) as Jews (13%), Catholics, and Protestants (11%) to be **stopped at the border** for additional screening.



67% of Muslims stopped at a U.S. border say they were **easily identified** as a member of their faith group, compared with 32% of Jews and none in other groups.



Muslims (**38%**) and Jews (**27%**) are most likely to express **fear for their personal safety** or that of their family from **white supremacist groups** as a result of the 2016 elections. This compares with 16% of people not affiliated with a faith, 11% of Protestants, and 8% of Catholics.

MUSLIMS RESPOND TO PREJUDICE WITH RESILIENCE AND SOLIDARITY



Muslims are the most likely faith group (**66%**) to support the **Black Lives Matter** (BLM) movement. This compares with roughly 58% of Jews and individuals not affiliated with a faith, and less than 39% of Catholics and Protestants. The highest support for BLM is among Muslims who



Muslims are most likely to consider **bigotry and civil rights** the most important issue facing our country today.



23% of Muslims increased their giving to organizations associated with their **faith community** and 18% joined, donated to, or volunteered at a **civic organizations** for the first time as a result of the elections.

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From early on in a deeply divisive presidential election cycle through the first weeks of a new administration, American Muslims were at the center of heated social and political debates. Rarely, however, were Muslims themselves centered as participants in these conversations, and even rarer were their attitudes and behaviors systematically examined. To help narrow this knowledge gap, analysis of data from our American Muslim Poll 2017: Muslims at the Crossroads offers public officials, civil society stakeholders, and other interested parties a multi-dimensional portrait of the American Muslim community. Our poll was conducted between January 4 and January 23, 2017, with 2,389 nationally representative respondents.

METHODOLOGY

ISPU created the questionnaire for this study and commissioned two firms to conduct the survey: Social Science Research Solutions (SSRS) for a nationally representative survey of self-identified Muslims and Jews, and Triton Polling & Research for a nationally representative survey of the general American public. From the Triton sample, researchers examined the views of self-identified Protestants, Catholics, and non-affiliated. A total of 2,389 interviews were conducted. ISPU owns all data and intellectual property related to this study.

SSRS conducted a survey of Muslims and Jews for ISPU from January 4 through January 19, 2017. SSRS interviewed 800 Muslim and 340 Jewish respondents. The sample for the study came from three sources. SSRS telephoned a sample of households that was prescreened as being Muslim or Jewish in SSRS's weekly national omnibus survey of 1,000 randomly selected respondents (n = 661) and purchased a listed sample for Muslim and Jewish households in both landline and cell phone samples from Experian, a sample provider that flags specific characteristics for each piece of sample (n = 129). SSRS's omnibus survey completed half of all interviews with cell phone respondents, so prescreened respondents included those who had been originally interviewed on both landline telephones and cell phones. In an effort to supplement the number of Muslim interviews that SSRS was able to complete in the given time frame and with the amount of available prescreened sample, SSRS employed a Web-based survey and completed the final 350 Muslim interviews via an online survey with samples from a nonprobability panel (a panel made up of respondents deliberately [not randomly] chosen to represent the demographic make-up of the community in terms of age, race, and socio-economics). The data from this project are weighted to match estimates of the Jewish and/or Muslim populations determined from 3 years of data collected through the SSRS omnibus as well as estimates from the Pew Research Center's 2011 survey of Muslim Americans. The telephone portion of respondents has a margin of error at a 95% confidence level of Muslims $\pm 5.1\%$ and Jews $\pm 6.5\%$.

Triton live-agent surveys were conducted by interviewers in an in-house, state-of-the-art call center located near Bend, Oregon. All surveys incorporated standard statistical methods to select a representative sample of the target population. Triton conducted this telephone poll of the general public, on behalf of ISPU, by live interviews with respondents via landline telephones and cell phones between January 4 and January 23, 2017, securing a sample size of 1,249 completed surveys with a margin of error at a 95% confidence level of $\pm 2.8\%$. The weighting applied was gender, age, region, and race. For more details on polling methodology, visit www.ispu.org/poll.

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To learn more about American Muslim attitudes, perceptions, and experiences, visit:

www.ispu.org/POLL