

Religious Discrimination in Multiple Forms Impacts Muslims of All Ages

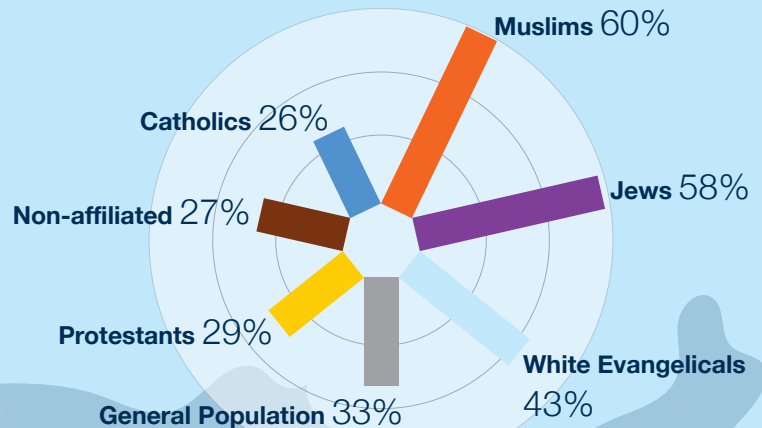


AMERICAN MUSLIM POLL

THE MAJORITY OF MUSLIMS REPORT FACING RELIGIOUS DISCRIMINATION

Between 2016 and 2020, about 60% of American Muslims (60-62%) reported experiencing religious discrimination that year, the mostly likely group surveyed to experience religious discrimination.

In 2020, Jews (58%) were as likely as Muslims (60%) to report **religious discrimination**, compared with 26% of Catholics, 29% of Protestants, 43% of white Evangelicals, 27% of the non-affiliated and 33% of the general public.



2x MUSLIM CHILDREN ARE TWICE AS LIKELY AS THE GENERAL PUBLIC TO BE BULLIED FOR THEIR FAITH

In 2020, half of Muslim families (51%) with children in K-12 public schools report a child of theirs has been **bullied for their faith** in the past year.

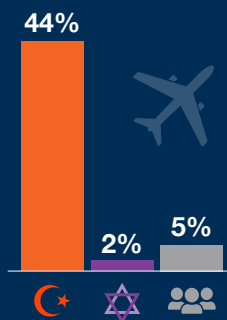
One-third of those bullied report that a **teacher or school official** was the bully.



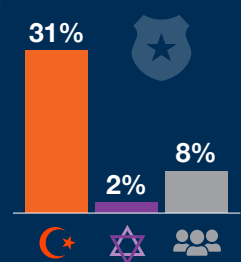
MUSLIMS UNIQUELY EXPERIENCE INSTITUTIONAL DISCRIMINATION

More than any other group that experiences religious discrimination, Muslims do so on an institutional, not just interpersonal, level. This includes:

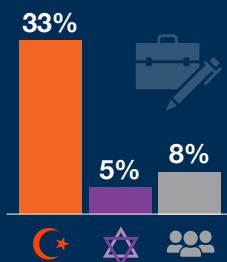
At the airport (44% of Muslims vs. 2% of Jews and 5% of the general public),



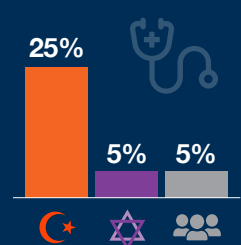
When interacting with law enforcement (31% of Muslims vs. 2% of Jews and 8% of the general public), and



When applying for a job (33% of Muslims vs. 5% of Jews and 8% of the general public),



When receiving healthcare (25% of Muslims vs. 5% of Jews and the general public)



In contrast, all who experience discrimination because of their faith are equally likely to perceive this coming from family and friends (30% of Muslims, 27% of Jews, and 33% of the general public).

Between 2016 and 2020, the Institute for Social Policy and Understanding (ISPU) has tracked American Muslim attitudes and experiences through the American Muslim Poll. This poll surveys Muslims and Jews as well as Catholics, Protestants, white Evangelicals, and those that consider themselves non-affiliated among the general public and provides insights and analysis into the attitudes and policy preferences of these groups. When ISPU began conducting this poll in 2016, we knew it was critical that the survey not just poll Americans who are Muslim, but Americans of other faiths and no faith as well. This allows readers to understand American Muslims' perspective within the context of their nation's faith landscape, not as an isolated specimen. Over the last half-decade, these studies have served both to educate the wider society on their Muslim neighbors and to inform Muslims themselves about their strengths and struggles. This infographic includes data from the past five years of American Muslim Poll reports, all available online at www.ispu.org/poll.

METHODOLOGY FOR AMERICAN MUSLIM POLL 2020

ISPU created the questionnaire for this study and commissioned Social Science Research Solutions (SSRS) to conduct a nationally representative survey of self-identified Muslims and Jews and a nationally representative survey of the general American public. Researchers examined the views of self-identified Protestants (parsing out white Evangelicals), Catholics, and the non-affiliated. White Evangelicals are routinely studied in religion survey research as a separate subgroup due to their unique social and political characteristics. In our analysis, we make comparisons among age and racial groups. For race comparisons among the Muslim sample, we do not include Hispanic Americans or Native Americans in the racial comparisons due to small sample sizes. In the general public, we exclude Asian Americans in racial comparisons due to small sample size. A total of 2,167 interviews were conducted. ISPU owns all data and intellectual property related to this study.

SSRS interviewed 801 Muslim respondents, 351 Jewish respondents, and 1,015 general population adult respondents, yielding a total of 2,167 respondents surveyed. The interviews were completed by phone and on the web. Among Muslim respondents, 360 interviews were completed over the phone, and 441 were completed via web panel. All 351 interviews with Jewish respondents were completed by phone. A total of 933 interviews were completed with general population adults via the SSRS probability panel and 82 by phone with non-Internet respondents. Non-Internet respondents are respondents who do not use the Internet and do not have access to the Internet. In total, 468 interviews were completed via cell phones, 325 via landline phones, and 1,374 via web survey.

Survey data were weighted to: 1) adjust for the fact that not all survey respondents were selected with the same probability, and 2) account for non-response across known demographic parameters for the Jewish and Muslim adult populations. Weighting procedures accounted for key demographic variables including age, race, gender, region, education, marital status, number of adults in the household, voter registration, phone usage, and political party identification. The survey has a margin of error at a 95% confidence level of Muslims $\pm 4.8\%$ and Jews $\pm 7.2\%$. The study was weighted to provide nationally representative and projectable estimates of the adult population 18 years of age and older. The weighting process takes into account the disproportionate probabilities of household and respondent selection due to the number of separate telephone landlines and cell phones answered by respondents and their households, as well as the probability associated with the random selection of an individual household member. The survey has a margin of error at a 95% confidence level of the general population $\pm 3.7\%$. All statistically significant findings in this report are based on a 95% confidence interval.

For more details on polling methodology for the American Muslim Poll 2020 or previous years, visit www.ispu.org/poll.