



American Muslim Poll 2022: *A Politics and Pandemic Status Report*

*Featuring new research on hot button issues and
an updated National American Islamophobia Index*



Fielded between mid-February and mid-March, American Muslim Poll 2022: A Politics and Pandemic Status Report, provides a snapshot of American Muslims and Americans of other faiths as well as no faith two years into the COVID-19 pandemic as we enter a new phase of living with the virus.

In its sixth installment, this poll presents an updated demographic profile of American Muslims, a pre-midterm election exploration of several hot-button issues, and an updated Islamophobia Index among American faith and non-faith groups. Based on the research presented, we offer a selection of recommendations to a variety of stakeholders in a position to address some of the greatest identified challenges facing American Muslim communities.

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For more information about the study, please visit:
<http://www.ispu.org/poll>

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American Muslim Poll 2022: *A Politics and Pandemic Status Report*

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Introduction

Fielded between mid-February and mid-March, American Muslim Poll 2022 provides a snapshot of American Muslims and Americans of other faiths as well as no faith two years into the COVID-19 pandemic as we enter a new phase of living with the virus. Findings from American Muslim Poll also reflect a nation facing economic struggles, continued racial inequity, gun violence, and an ever-growing partisan divide. With midterm elections taking place this fall, many hot-button issues are top of mind for Americans.

In its sixth installment, this poll presents an updated demographic profile of American Muslims, diving into markers previously presented and new ones, including military service and jobs created, to further flesh out a profile of a growing and changing community.

This study continues to monitor Muslims' voter registration and intention to vote, but, for the first time, inquired about possible experiences with voter suppression.

We again measured the Islamophobia Index among several American faith groups and those who do not affiliate with a faith community. Our aim is to explore if a change in administration from a decidedly anti-Muslim federal leadership to one that has appointed more Muslims and to higher posts than any in history changed public opinion or Muslim experiences with religious discrimination or faith-based bullying. This survey expands the areas of study of institutional and individual Islamophobia and bullying to cover not only "brick and mortar" engagements but online spaces.

Finally, our researchers added recommendations aimed at a number of stakeholders to this study to address the important needs and opportunities revealed.

This report will be accompanied by the release of additional analyses, delving deeper into the research in ways a single report could not cover. We always look to our

readers for feedback and suggestions. What questions did the study spark for you? Help us realize our mission to inform decisions and dialogue about American Muslims by letting us know your thoughts at info@ispu.org.

Executive Summary

American Muslims More Likely to Be Young with Low Income but as Likely as Others to be College-Educated

As reported in [2017](#), American Muslims are younger than all other faith and non-faith groups surveyed. About one-quarter of American Muslims are between 18 and 29 years old, compared with 8% of Jews, 4% of Catholics, 6% of Protestants, 2% of white Evangelicals, 12% of the nonaffiliated, and 8% of the general public. Moreover, 7% of American Muslims (and 9% of the nonaffiliated) are aged 65 or older, compared with 29% of Jews, 24% of Catholics, 36% of Protestants, 39% of white Evangelicals, and 22% of the general public. A younger American Muslim community is thereby more likely to contribute to the labor force, pay taxes, and grow their families. Furthermore, a younger Muslim community means that the youngest segment of the community came of age at a time when their faith community has been targeted and surveilled, never knowing an America before 9/11.

Also previously found in 2017, American Muslims are the most likely faith community to have low income. One-third of American Muslims (33%) have a total household income of \$30,000 or less, compared with 12% of Jews, 20% of Catholics, 19% of Protestants, 14% of white Evangelicals, and 26% of the general public. About one-fifth of American Muslims (22%) have a total household income of \$100,000 or more, on par with all other groups except Jewish Americans (44%). Black Muslims (41%) are more likely than white (25%) and

Asian Muslims (23%) to have low income, on par with Black Americans in the wider public (43%), while nearly one-third of Arab Muslims (29%) report a low household income.

Because Muslims are significantly younger than the general public, we examined levels of education among Americans aged 25 or older for a more even comparison. American Muslims (46%) are as likely as all other groups except Jews (60%) to have a college degree or higher (47% of Catholics, 38% of Protestants, 37% of white Evangelicals, and 38% of both the nonaffiliated and the general public).

Compared to Other Groups, American Muslims More Likely to Be Students, Less Likely to Be Retired

About four in ten American Muslims (43%) are employed full-time, on par with 42% of Jews, 46% of Catholics, 41% of Protestants, 37% of white Evangelicals, 43% of the nonaffiliated, and 42% of the general public. Muslims are also as likely as others to be employed part-time (9% of Muslims, 6% of Jews, 3% of Catholics, 8% of Protestants, 9% of both white Evangelicals and the nonaffiliated, and 8% of the general public). On the other hand, American Muslims (and the nonaffiliated) are least likely to be retired (7% of Muslims and 9% of the nonaffiliated vs. 21% of Jews, 26% of Catholics, 30% of Protestants, 31% of white Evangelicals, and 20% of the general public), reflecting Muslims' younger average age. Another implication of Muslims' younger age is a greater proportion who identify as students. American Muslims are more likely than Jews, Catholics, Protestants, and the general public to be students (13% vs. 3-5%).

American Muslims are Job Creators

Roughly one in ten Muslims (8%) report being self-employed or owning their own business, as likely as Catholics (8%), white Evangelicals (6%), the nonaffiliated (8%), and the general public (6%) and more likely than Protestants (3%). At 16%, Jewish Americans are more likely than Muslims to own their own business. Self-employed Muslims employ an average of eight workers, resulting in at least an estimated 1.37 million American jobs created.

American Muslims on Par with Other Faith and Non-Faith Groups in Military Service

Roughly four in five Muslims (83%) hold US citizenship which is the least likely of all other groups (92%-99%). However, while American Muslims are least likely to be citizens, they are as likely as others to serve in the US military (11% of Muslims, 10% of Catholics and Protestants, 13% of white Evangelicals, and 9% of both the nonaffiliated and the general public). White Muslims are more likely than Asian and Arab Muslims to serve in the military (17% vs. 4% and <1%) and Black Muslims are more likely than Arab Muslims to serve (10% vs. <1%) but on par with Asian Muslims. Black Muslims are as likely as Black Americans in the general public to serve in the military (both at 10%), while white Muslims were more likely than white Americans in the general public (17% vs. 11%).

American Muslims, Across Age and Race, Remain among the Most Devoted to Their Faith

Seven in ten American Muslims say religion is very important to them, second only to white Evangelicals (83%) and more likely than all other faith groups (35%-65%). Muslim men and women were on par in their view that religion is 'very important' to their daily life (71% of Muslim men and 69% of Muslim women). Additionally, Muslims of all ages were equally likely to rate religion as 'very important' to their daily life, suggesting that devotion to faith will endure in the next generation. Among the general public, however, those aged 50 and older were more likely than younger age groups to say religion is 'very important'. American Muslims of different races and ethnicities were also equally likely to say religion is 'very important' to their daily life (77% of Black Muslims, 67% of white Muslims, 73% of Asian Muslims, and 64% of Arab Muslims), suggesting devotion to faith as a common factor uniting a diverse American Muslim community.

American Muslim Religious Attendance Remains Consistent with Previous Years

Roughly four in ten American Muslims (42%) attend religious services once a week or more, which is less often than Protestants (55%) and white Evangelicals (72%) but more than Jews (25%), Catholics (30%), and the general public (29%). Muslims aged 18-29 years old are less likely than Muslims of older age groups to attend religious services once a week or more (30% vs. 50% of 30-49-year-olds and 46% of 50+-year-olds) but are more

likely than their age counterparts in the general public (16%). Fourteen percent of Muslims are “un-mosqued,” meaning they report never attending religious services. Muslim men and women are equally likely to be un-mosqued, as are Muslims of all age groups.

American Muslims Most Likely to be Optimistic about the Direction of the Country

Consistent with previous years, in 2022 American Muslims are more likely than all other groups to express optimism about the direction of the country (48% of Muslims vs. 31% of Jews, 24% of Catholics, 17% of Protestants, 4% of white Evangelicals, 17% of the nonaffiliated, and 18% of the general public). Among nearly all groups surveyed, men and women were equally likely to be satisfied with the direction of the country, suggesting that political views are more aligned by faith than gender. Compared with the years of the Trump administration, Muslims are more likely to be satisfied under the Biden administration (48% in 2022 vs. 41% in 2017, 27% in 2018, 33% in 2019, and 37% in 2020). This comes as no surprise given that American Muslims were often targeted with negative rhetoric and policies under Trump.

Middle-Aged and White Muslims Most Likely to Express Satisfaction with the Direction of the Country

Middle-aged Muslims 30-49 years old were more likely to be satisfied with the direction of the country than those 18-29 years old (54% vs. 42%). White Muslims were more likely than Black, Asian, and Arab Muslims to express satisfaction with the direction of the country (67% vs. 40%, 50%, and 30%, respectively) and Arab Muslims are more likely than Asian and white Muslims to express dissatisfaction (69% vs. 31% and 48%, respectively).

American Muslims among the Most Likely to Approve of President Biden

Six in ten Muslims approve of President Biden’s job performance, which is more likely than Protestants (36%), white Evangelicals (16%), the nonaffiliated (46%), and the general public (42%) and on par with Jews (57%) and Catholics (50%). Among Muslims, the youngest were less likely than older age groups to approve (48% vs. 64% of 30-49-year-olds and 73% of those 50+ years old). Looking by race and ethnicity, we find that, at 39%, Arab Muslims are least likely to approve of President Biden (compared with 58% of Black Muslims, 73% of white Muslims, and 63% of Asian Muslims). While Black

Muslims are on par with Black Americans in the general public in terms of their presidential approval (58% and 64%, respectively), white Muslims are more likely than white Americans in the general public to approve (73% vs. 36%).

American Muslim Presidential Approval Rebounds after Dip during Trump Administration

Similar to the pattern found for satisfaction with the direction of the country, for both American Muslims and Jews, presidential approval increased in 2022 after four years of the Trump administration (60% among Muslims and 57% among Jews, compared to a low of 13% for Muslims and 27% for Jews during the Trump administration). During the last year of the Obama presidency in 2016, 80% of Muslims and 58% of Jews expressed approval.

American Muslim Voter Registration Continues to Climb

Roughly eight in 10 American Muslims are eligible to vote (79%), lower than all other groups (90%+). Among eligible Muslims, 81% are registered to vote, as likely as eligible Protestants (85%), the nonaffiliated (79%), and the general public (84%). Eligible Jewish Americans (91%), Catholics (90%), and white Evangelicals (99%) were most likely to be registered to vote. Among Muslims eligible to vote, men are more likely than women to be registered (88% vs. 72%, respectively). This presents an opportunity for get out the vote (GOTV) efforts to engage women with outreach. Muslims of all ages and racial/ethnic groups are equally likely to be registered to vote. White Muslims are less likely than white Americans in the general public to be registered to vote (82% vs. 88%, respectively), while Black Muslims are on par with Black Americans in the general public (78% and 82%, respectively). American Muslim voter registration has climbed significantly from 60% in 2016 to 81% in 2022, on par with the general public (84%).

No ‘Insha’Allah Voters’ Identified for the 2022 Midterms

In 2016, ISPU identified a segment of the Muslim community we coined the “[insha’Allah voter](#),” those who say they intend to vote in upcoming elections but have not yet registered to do so. For the first time in six years of American Muslim Poll, we find no difference between the percent intending to vote (79%) and the percent registered to vote (81%), suggesting those Muslims intending to vote are registered. Among Muslims eligible to vote,

men are more likely than women to say they intend to vote in the midterms (86% vs. 70%, respectively).

Despite these significant gains in voter registration, GOTV efforts remain critical. In 2019 and 2017, American Muslim Poll included questions asking whether respondents voted in the previous year's election. We found that the proportion who actually voted was roughly 20% less than the proportion who previously said they intend to vote. This signals the need for GOTV campaigning even after people are registered to get people out to the polls.

American Muslims More Likely than All Other Faith and Non-Faith Groups to Face Obstacles to Casting Their Vote

While 2020 saw historic turnout for the presidential election, voter suppression remains a critical issue facing Americans. [Research](#) shows it persists and reflects racial discrimination in the voting process. Among Muslims who are eligible to vote, 46% report experiencing some obstacle to casting their vote during the past four years. This is more likely than 10%-26% of all other groups surveyed. Among those eligible to vote, Muslim men (52%) are more likely than Muslim women (38%) to face obstacles to voting.

Among both Muslims and the general public, younger people were more likely than the oldest age group to report facing obstacles while casting their vote. Among Muslims, roughly 55% of 18-29-year-olds and 30-49-year-olds, compared with 20% of 50+-year-olds report facing obstacles to casting their ballots. Additionally, white Muslims are more likely to report facing obstacles to voting (59%), compared with Black (35%), Asian (37%), and Arab (42%) Muslim eligible voters. Among the general public, white eligible voters (15%) were least likely to report facing obstacles, compared with 31% of Black and 28% of Hispanic eligible voters.

Long Wait Times Most Often Cited Obstacle to Voting

One-quarter of Muslims eligible to vote faced long wait times when casting a ballot in the past four years, more than any other obstacle cited. Longer wait times are more often experienced by racial/ethnic minorities and poorer precincts and often reflect the lack of [electoral resources](#) in these precincts. Long waits are particularly challenging for voters with limited financial resources, often forcing them to forgo voting at all if they cannot

afford to take a day off work. Other obstacles to voting among Muslims include: shortened poll hours (17%), nearby polling stations shutdown (15%), cumbersome voter ID requirements (14%), language barriers causing difficulty understanding ballot choices (13%), and facing intimidation (12%).

For Muslims, Facing Obstacles to Voting Associated with Greater Intention to Vote

Based on linear regression analysis, facing obstacles to voting in the past four years, being born in the US (vs. being foreign born), and being 50+ years old (compared with 18-29 years old) are all associated with a greater likelihood of intending to vote among Muslims. These findings point to the need for greater outreach to younger Muslims and immigrant communities.

American Muslims Equally Likely to Politically Identify as Democrats or Independents

Forty-six percent of Muslims identify as Democrats, as likely as Jews (45%) and the nonaffiliated (40%) and more likely than Catholics (35%), Protestants (25%), white Evangelicals (6%), and the general public (32%). Four in ten Muslims identify as Independents, more likely than any other group (17%-32%). One in ten Muslims identify as Republicans, on par with the nonaffiliated (11%) but lower than all other groups (18%-69%). The youngest Muslims aged 18-29 are less likely than their elders to identify with a party. Among 18-29-year-old Muslims, nearly half identify as Independents (49%) compared to just a third of 30-49-year-olds (33%). Likewise, younger Muslims are less likely to identify as Democrats compared to those 30-40 years old (39% vs. 51%, respectively).

The large politically independent segment among Muslims suggests that many in this community make voting decisions based more on changing policy issues and less along fixed partisan lines, opening an opportunity for both parties to win Muslim support. It also suggests that many Muslims don't identify with either party's platform in full.

American Muslim Poll 2022 Early Data Releases on Hot Button Issues

Ahead of this report, ISPU released a number of data points early to inform important national conversations as they unfolded. These included:

Views on vaccination: Black Muslims and Younger Muslims Least Likely to be Vaccinated

Views on abortion legality: Most American Muslims Think That Abortion Should be Legal

Views on gun safety: The Majority of Muslims Favor More Strict Laws Covering the Sale of Firearms

Muslims Among Most Likely to View Climate Change as a Result of Human Behavior, Favoring Government Regulation as a Solution

More than half of Muslims (56%), along with 60% of Jews, 48% of Catholics, and 65% of the nonaffiliated see climate change as ‘a great deal’ the result of human behavior, which is more likely than 35% of Protestants and 25% of white Evangelicals. Similarly, when deciding between government regulation and the private marketplace as a solution to increase reliance on renewable energy, Muslims are among the most supportive of government regulation (71%), as likely as roughly two-thirds of Jews and Catholics and more likely than 38%-63% of Protestants, white Evangelicals, and the general public.

Majority of Muslims Familiar with Critical Race Theory Express Support for Its Understood Principles

Muslims (64%) and Catholics (62%) are least likely to report being familiar with Critical Race Theory (CRT), while Jews (84%) and white Evangelicals (83%) are most likely to claim knowledge of the theory. Despite being less familiar with CRT overall, among those who are familiar, roughly 70% of Muslims and the nonaffiliated express agreement with its understood principles, significantly more likely than other groups (15%-54%).

Among Muslims, white Muslims are more likely than Asians and Arabs to report familiarity with CRT (74% vs. 59% and 51%, respectively). Two-thirds of Black Muslims report familiarity with CRT, as likely as white Muslims. Furthermore, Black Muslims (61%) are less likely than Black Americans in the general public (72%) to agree with the principles of CRT, while white Muslims (79%) are more likely than whites in the GP (45%) to agree.

Race tensions continue to challenge Muslim communities, just as they do the rest of America. Though Muslims overall, especially non-Black Muslims, express support for popular movements and ideas associated with racial

equity like **Black Lives Matter** and CRT, this support must be a foundation for more intra-Muslim conversations about race and not the final word.

Muslims’ Islamophobia Index Score on the Rise

For the fourth year, we measured the **Islamophobia Index**, a measure of the level of public endorsement of five negative stereotypes associated with Muslims in America. The general public scored 25 (on a scale of 0 to 100), on par with 27 in 2020. The Islamophobia Index calculates reported levels of agreement with the following statements:

1. Most Muslims living in the United States are more prone to violence than others.
2. Most Muslims living in the United States discriminate against women.
3. Most Muslims living in the United States are hostile to the United States.
4. Most Muslims living in the United States are less civilized than other people.
5. Most Muslims living in the United States are partially responsible for acts of violence carried out by other Muslims.

American Muslims scored 26 on the Islamophobia Index, higher than Jewish Americans who scored the lowest at 17. Protestants (23) and the nonaffiliated (22) scored similarly, while Catholics (28) and white Evangelicals (30) were highest. We find that over time, Islamophobia has declined among other groups but has increased among Muslims. For Muslims, scores on the Islamophobia Index have increased from 18 in 2018 to 26 in 2022. Between 2020 and 2022, the score increased six points from 20 to 26.

Further analysis reveals that higher Islamophobia Index scores among Muslims are driven primarily by Muslims who identify as ‘white.’ In 2020, white Muslims showed increased Islamophobia with a score of 27, followed by an even larger increase in 2022 with a score of 40, significantly higher than white Evangelicals (30). Further research is needed to explain why there has been such a large increase in Islamophobia among white Muslims.

Making Sense of the Islamophobia Index Among Muslims

Endorsing negative stereotypes about one's own community is referred to as internalized oppression, or internalized bigotry or racism in the case of a racial group. According to Dr. Muniba Saleem, an ISPU scholar and Associate Professor in Media Psychology, Intergroup Communication, and Diversity at the University of California, Santa Barbara:

There are well-documented studies showing that minorities can internalize the negative stereotypes of their group and that can influence their self-esteem, psychological distress, motivation, and performance (David et al., 2019; Siy & Cheryan, 2013; Steele et al., 2002). Other research has examined the negative consequences of media stereotypes on minorities' self-esteem and experiences of shame and embarrassment (Ramasubramanian et al., 2017; Schmadet et al., 2015) as well as concerns of how the majority group will view them (Fujioka, 2005; Tsfat, 2007).

It is worth noting that, compared with older Muslims, internalized Islamophobia is more prevalent among younger Muslims, who have lived the majority of their lives after 9/11/2001, in a country that has demonized their identity in [popular culture](#), [news media](#), [political rhetoric](#), and in [policy](#). [Research](#) suggests that this kind of steady drumbeat of bigoted ideas and state actions have a detrimental impact on the target group's self-image and mental health.

Another noteworthy and alarming finding were the disproportionately negative views among [white Muslims](#), who are also the most likely to report experiencing 'regular' religious discrimination. Some [studies](#) on internalized racism have surprisingly found that endorsing negative stereotypes about one's own group is associated with a higher locus of control. This suggests that internalized prejudice may actually be a defense mechanism against the trauma of bigotry at the hands of the dominant group by agreeing with those in power but believing one has the choice (locus of control) to not be like those tropes. More research is needed to fully understand the why and how of internalized Islamophobia.

Muslims Remain the Most Likely to Report Experiencing Religious Discrimination

Roughly six in 10 American Muslims report facing religious discrimination in the past year (62%), more likely

than all other groups surveyed and on par with levels of discrimination reported in the past five years. About half of Jewish Americans reported facing religious discrimination, making them the next most likely group to do so compared with other groups (13%-32%). Muslim men and women were equally likely to report facing religious discrimination (59% of men and 67% of women), a departure from earlier studies ([American Muslim Poll 2017](#), [American Muslim Poll 2018](#)) where women were more likely to have experienced faith-based bias.

Older Muslims Less Likely to Report Religious Discrimination, White Muslims More Likely

Four in ten Muslims aged 50+ years old reported facing religious discrimination in the past year, compared with roughly 69% of Muslims in younger age groups. Additionally, 71% of white Muslims reported facing religious discrimination, compared with 56% of Black Muslims. Asian (60%) and Arab (58%) Muslims fell in-between in terms of having experienced religious discrimination. Nearly one-third of white Muslims (29%) reported facing religious discrimination on a regular basis, compared with 6%-12% of Muslims of other racial/ethnic groups.

Muslims More Likely than Other Groups to Face Religious Discrimination in Institutional Settings

Among those who reported facing any religious discrimination in the past year, we asked about whether it occurred in various settings. We find Muslims were more likely than Jews and the general public to experience religious discrimination in the following institutional settings: when applying for a job (37% vs. 5% and 6%, respectively), when interacting with law enforcement (38% vs. 9% and 10%, respectively), at the airport (44% vs. 11% and 3%, respectively), and when seeking health-care services (27% vs. 5% and 8%, respectively).

Another form of institutional discrimination we newly explored in 2022 is discrimination on social media from social media platforms themselves, which could include having messages removed, accounts closed, or being kicked off a platform. Nearly half of Muslims (46%) reported this type of religious discrimination, compared with 36% of the general public.

Men were more likely than women to report facing religious discrimination in several institutional settings including when applying for a job (44% vs. 30%), when

interacting with law enforcement (50% vs. 26%), and from social media platforms (53% vs. 39%).

Muslims More Likely than Other Groups to Face Religious Discrimination in Interpersonal Interactions

Among those who reported facing any religious discrimination in the past year, we asked about whether it occurred in two interpersonal settings: in the workplace from co-workers and online. Roughly four in 10 Muslims (43%) reported facing discrimination from co-workers, more often than Jews (29%) and the general public (23%). As for perceived bias in virtual spaces, 56% of Muslims who report experiencing discrimination reported it coming from other social media users, on par with the 51% of Jews who said the same, and more likely than the general public (45%). Muslim men were more likely than Muslim women to report facing discrimination on social media from other users (63% vs. 49%, respectively).

Muslims Families Remain the Most Likely to Have Child Bullied for Their Religion

As noted previously in [2017 and 2020](#), the impact of Islamophobia isn't limited to adults. Muslim children are also impacted by Islamophobia in the form of bullying. In 2022, we find that nearly half (48%) of Muslim families with school-age children reported having a child who faced religious-based bullying in the past year. This is more likely than Jewish families (13%) and the general public (18%). One-fifth of Muslim families report that the bullying occurred nearly every day.

When asked about who bullied their child, Muslim parents report that their children face bullying from students and adults, both online and in person. Specifically, 64% of Muslim families reported facing bullying from other students at school and 31% reported bullying from other students online. Additionally, 42% of families reported their child was bullied by a teacher or school official at school and 19% from a teacher or school official online. These findings shed light on cyberbullying as a major issue Muslim families face. In sum, many Muslim children and parents have to worry about religious-based bullying at school and online from other students and even trusted adults in the school.

Recommendations

Based on the research presented, we offer the following recommendations to a variety of stakeholders in a position to address some of the greatest challenges identified as facing American Muslim communities.

Muslim Community Leaders:

- Direct GOTV messaging toward Muslim women and young people as they are less likely to plan to vote in the midterm election.
- Educate American Muslim voters about how to respond when facing obstacles to voting.
- Recognize internalized Islamophobia as a major challenge facing young Muslims and integrate accurate information about the community into educational content.
- Address Muslim mental health challenges with greater awareness and resource allocation.
- Educate community members to report institutional Islamophobia and bullying to the relevant authorities.
- Promote and facilitate careers in media and mental health to young people.
- Engage in intra-Muslim conversations about race and racial healing.

Interfaith Leaders/Allies:

- Seek to partner with Muslim organizations and leaders on issues of collective importance (i.e., climate change, public health, etc.)
- Include anti-Islamophobia content in your inclusion and diversity training, policies, and hiring practices.
- Familiarize your networks with manifestations (and roots) of Islamophobia.
- Recognize Islamophobia as both individual and institutional.

Social Media Companies:

- Engage Muslim communities in a review of platform community norms and the application of policies toward Muslim users.
- Review anti-bullying safeguards from a religious discrimination-informed lens.
- Consider applying 'Misinformation' warnings to anti-Muslim conspiracy theories and false claims.
- Include anti-Islamophobia content in your inclusion and diversity training, policies, and hiring practices.

Educators:

- Include anti-Islamophobia content in your inclusion and diversity training of staff and administrators.
- Teach about the contributions of diverse communities, especially those of the children in your classroom.
- Discuss bullying in your classroom, what it sounds like, and how bystanders can stand up to bullies, including online.
- Explore your own unintended bias and educate yourself about the children under your care.
- Provide a concrete way to address bullying by adults.

Media Professionals:

- Equip your news or writers' room with [resources](#) to portray Muslim communities [accurately and creatively](#), keeping in mind the impact of trope-perpetuating media on Muslim self-concept, and public acceptance of prejudiced and anti-democratic policies.
- Recruit and hire more Muslim journalists, editors, writers, and producers.
- Explore your own unintended bias and educate yourself about the communities about whom you tell stories.
- Include anti-Islamophobia content in your newsroom and staff inclusion and diversity training and initiatives.

Findings

PART I: Who Are American Muslims Now?

We last fielded the American Muslim Poll from mid-March to mid-April 2020, just as the COVID-19 pandemic started and the country went into lockdown. The current poll, fielded mid-February to mid-March 2022, provides a snapshot of the American Muslim community, as well as other faith and non-faith communities, two years later. This study captured perspectives in an election year, as our nation entered a new stage of living with the continually evolving virus, grappled with economic concerns, racial inequity, continued gun violence, and a deepening partisan divide.

To better understand the impact of the pandemic on Muslim communities, as well as the broader public in the US, ISPU fielded a survey in March 2021 as part of our [Community in the Time of Corona](#) study. We found that, compared to the general public, COVID has had a disproportionately negative impact on American Muslims [economically](#) and [psychologically](#). It is in this context that we present the current demographics of the American Muslim community.

Demographics and Life Situation

American Muslims Are More Likely to be Young and Poor

As reported in [2017](#), American Muslims are younger than all other faith and non-faith groups. One-quarter of American Muslims (26%) are between the ages of 18 and 24, compared with 2%-12% of other groups surveyed. On the other end of the spectrum, just 7% of American Muslims and 9% of the nonaffiliated are aged 65+ years old, compared with 29% of Jews, 24% of Catholics, 36% of Protestants, 39% of white Evangelicals, and 22% of the general public.

Muslims are America's Youngest Faith Community

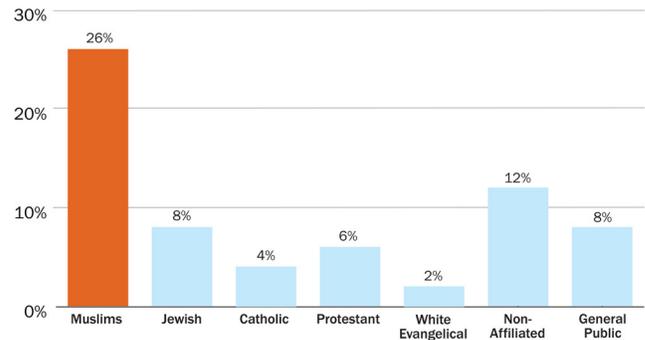


Figure 1: What is your age? (% 18-24 shown) Base: Total respondents, 2022.

This age difference has wide-ranging implications. American Muslims are more likely to contribute to the labor force and pay taxes. It also means, by virtue of a larger share of the population being of child-bearing age, the community is likely to grow faster than groups with an older average age where fewer people are having children. In the case of American Muslims, it also means that a significant segment of the group has never known an America before 9/11, and have come of age in a world where their faith community is often targeted by political figures and law enforcement.

When looking at income, we find American Muslims continue to be the most likely faith community to be poor (as previously found in 2017). Specifically, one-third of American Muslims (33%) have a household income lower than \$30,000, compared with 12% of Jews, 20% of Catholics, 19% of Protestants, 14% of white Evangelicals, and 26% of the general public. Americans who are not affiliated with a faith community are on par with Muslims, with 29% having a household income less than \$30,000.

On the other end of the income spectrum, about one-fifth of American Muslims (22%) earn \$100,000 or more, on par with all other groups except Jews. Nearly half of Jewish Americans (44%) earn \$100,000 or more, more likely than all other groups surveyed.

Muslims Remain America's Most Likely Faith Community to Be Poor

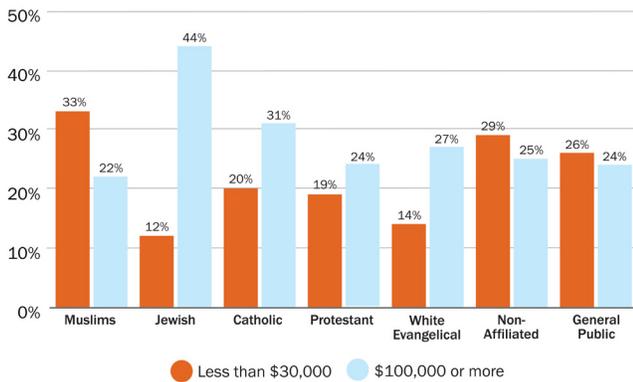


Figure 2: Is your total household income from all sources, before taxes...? (% Less than \$30,000 and \$100,000 or more shown) Base: Total respondents, 2022.

According to our survey, Black Muslims, as well as Black Americans in the wider public, are more likely to report a lower income. Four in ten Black Muslims (41%) report a household income less than \$30,000, which is more than about one-quarter of white (25%) and Asian (23%) Muslims. Almost one-third of Arab Muslims (29%) report a low household income, on par with other racial/ethnic groups among Muslims. The portion of Black Muslim households with an income below \$30,000 is on par with Black Americans in the general public (41% and 43%, respectively). The same is true of white Muslims and whites in the general public (25% and 21%, respectively).

Black Muslims More Likely than White and Asian Muslims to Be Poor

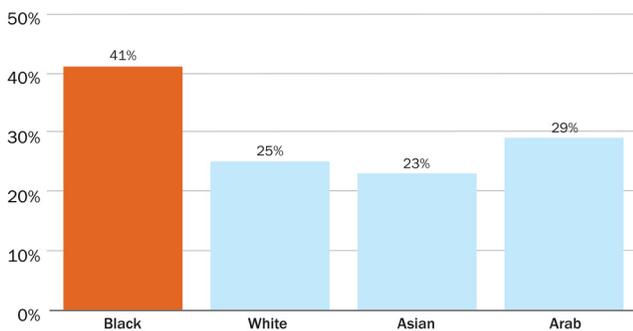


Figure 3: Is your total household income from all sources, before taxes...? (% Less than \$30,000 shown) Base: Total Black, White, Asian, and Arab Muslim respondents, 2022.

Muslims on Par with Most Other Groups in Level of Education

Because the American Muslim community is significantly younger than the general public, we specifically looked at education levels among Americans aged 25 years or older to get a more accurate comparison. We find American Muslims are on par with Catholics, Protestants, white Evangelicals, the nonaffiliated, and the general public in their level of education. Specifically, among those aged 25 years or older, 46% of Muslims have a college degree or higher, compared with 60% of Jews and on par with 47% of Catholics, 38% of Protestants, 37% of white Evangelicals, 38% of the non-affiliated, and 38% of the general public.

Muslims As Likely As Most Other Groups To Have A College Degree Or Higher

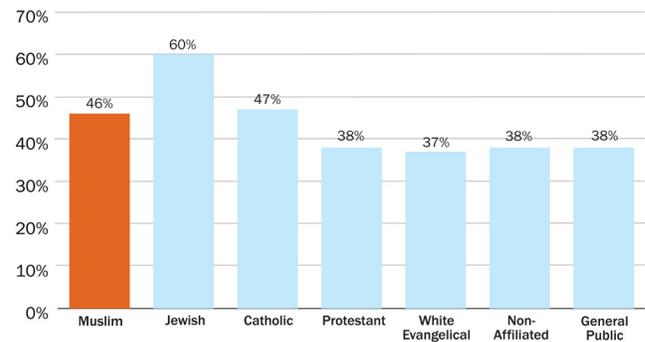


Figure 4: What is the last grade of school you completed? (% College graduate or higher shown) Base: Respondents aged 25 or older, 2022.

Employment and Job Creation

Compared to Other Groups, American Muslims More Likely to Be Students, Less Likely to be Retired

New in 2022, the American Muslim Poll included questions about employment. We find American Muslims are as likely as all other faith and non-faith groups to be employed full-time (roughly 43% among all groups surveyed). Muslims are also as likely as all other groups except Catholics to be employed part time (9% of Muslims vs. 3% of Catholics). However, Muslims are far less likely to be retired (7% vs. 21% to 31% of other faith groups), reflecting Muslims' younger average age (see Fig 5).

American Muslims Least Likely of All Other Groups to Be Retired

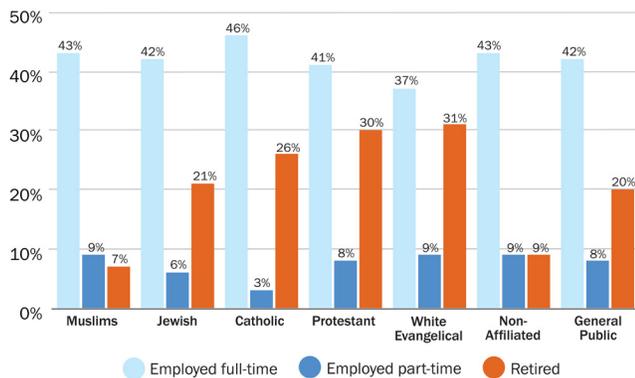


Figure 5: Which of the following best describes your current employment status? (% Employed full-time, Employed part-time, and Retired shown) Base: Total respondents, 2022.

Among Muslims, Catholics, Protestants, white Evangelicals, and the general public, men are more likely than women to be employed full-time (see Fig. 6). In other words, Muslim women are similar to women of other faiths in their employment status as compared with men.

Women Across Most Groups Less Likely Than Men to Be Employed Full Time

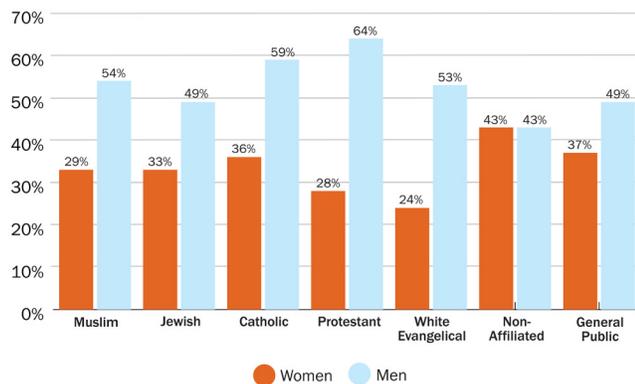


Figure 6: Which of the following best describes your current employment status? (% Employed full-time shown) Base: Total respondents, 2022.

Among Muslims, 13% are currently students, more likely than Jews (3%), Catholics and Protestants (both 4%), white Evangelicals (0%), and the general public (5%) but on par with the nonaffiliated (8%), again reflecting Muslims' younger average age. Muslims are at least three times more likely than all Christian groups to be temporarily unemployed (7% vs. 1-2%), a finding in line with our earlier research finding that Muslims were more likely than the general public to have [lost their job due to the pandemic](#).

Roughly One in Ten Muslims Are Self-Employed

Nearly one in ten Muslims (8%) report being self-employed or owning their own business, as likely as Catholics (8%), white Evangelicals (6%), the nonaffiliated (8%), and the general public (6%), but less likely than Jews (16%), and more likely than Protestants (3%). Muslim men (9%) and Muslim women (7%) are equally likely to own their own business or be self-employed. Among the self-employed, Muslims employ a weighted average of eight workers each, resulting in the creation of at least 1.37 million American jobs.

Nearly One in Ten Muslims Own their Own Business

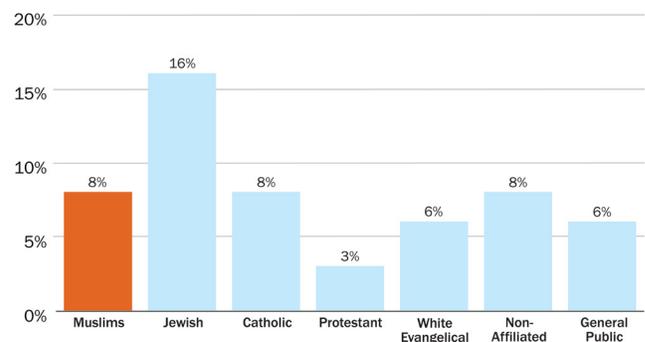


Figure 7: Calculation based on the following questions: Which of the following best describes your current employment status? (% business owners shown) Base: Total respondents, 2022.

Muslim Business Owners Employ on Average Eight People

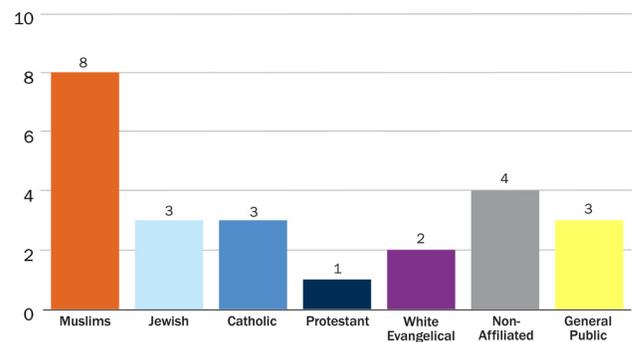


Figure 8: Calculation based on the following questions: Which of the following best describes your current employment status? How many people do you currently employ? Base: Total respondents who are self-employed/business owner, 2022.

Muslims as Likely as Other Faith and Non-Faith Groups to Serve in the US Military

Despite being the least likely group surveyed to hold US citizenship, Muslims were as likely as other groups to serve in the military. About four in five Muslims are US citizens (83%), compared to 99% of Jews, 94% of Catholics, 99% of Protestants and white Evangelicals, 92% of the nonaffiliated, and 95% of the general public. At 11%, Muslims were more likely to serve in the military than Jews (5%) and as likely as Catholics (10%), Protestants (10%), white Evangelicals (13%), the nonaffiliated (9%), and the general public (9%).

Muslims as Likely as Catholics and Protestants to Serve in the US Military

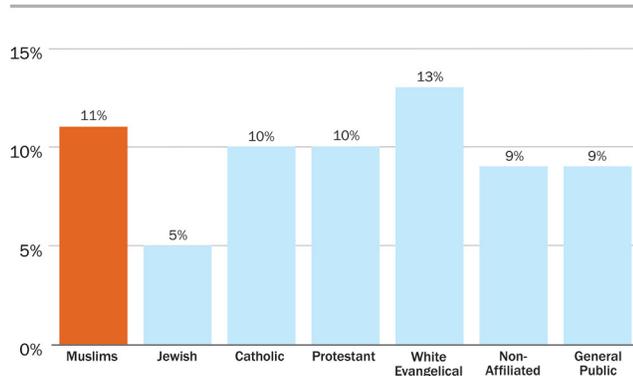


Figure 9: Have you ever served on active duty in the U.S. Armed Forces, Military Reserves, or National Guard? (% yes shown) Base: Total respondents 2022.

Looking at military service by race/ethnicity, we find white Muslims are more likely than Asian and Arab Muslims to have served in the military (17% vs. 4% and <1%, respectively). Additionally, Black Muslims are more likely than Arab Muslims to have served in the military (10% vs. <1%); however, Black Muslims and Asian Muslims are on par. Black Muslims are as likely as Black Americans in the general public to serve in the military, both at 10%. On the other hand, white Muslims were more likely than white Americans in the general public to have served (17% vs. 11%, respectively).

Faith

Just as the COVID-19 pandemic made significant impacts on the income, employment, and education of Americans, it also impacted the practice of faith, with many reporting [higher religious practice](#) as a consequence of the pandemic. According to previous research, though as likely as other Americans to seek out

mental health support when in distress, Muslims were far more likely than their counterparts in the general public to cope with mental health challenges by also relying on faith and family. Faith remains an important part of Muslim life, and Muslims are more likely to report an [increase in their devotion](#) throughout the past two years of pandemic than a decrease.

American Muslims among the Most Devoted to Their Faith

In American Muslim Poll 2022, we find American Muslims remain among the most religiously devoted, second only to white Evangelicals. Seven in ten Muslims say religion is ‘very important’ to them, higher than Jews (37%), Catholics (35%), and the general public (38%) and on par with Protestants (65%). At 83%, white Evangelicals are the most likely group to say religion is ‘very important.’ Muslim men and women were on par in their view that religion is ‘very important’ to their daily life (71% of Muslim men and 69% of Muslim women), unlike the general public where women (43%) are more likely than men (33%) to rate religion as very important.

American Muslims More Likely than Most Other Groups to Say Religion is Very Important

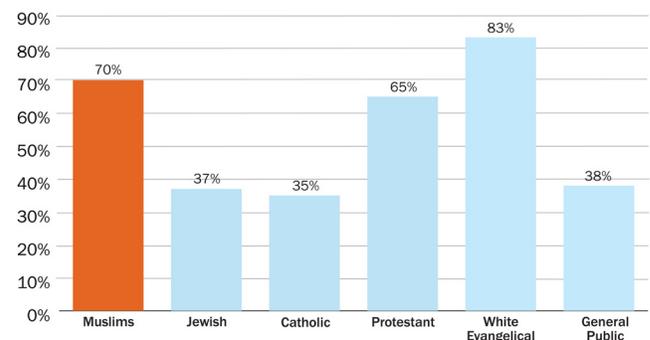


Figure 10: How important is your religion to your daily life? (% Very important shown) Base: Total respondents 2022.

Young Muslims as Likely as Older Muslims to Say Religion is Very Important

Muslims of all ages were equally likely to rate religion as ‘very important’ to their daily life (67% of 18-29-year-olds, 71% of 30-49-year-olds, and 74% of 50+-year-olds). However, among the general public, the oldest were more likely than the younger age groups to say religion is ‘very important’ (47% of 50+-year-olds vs. 30% of 18-29-year-olds and 31% of 30-49-year-olds). Additionally, Muslims in all three age groups are more

likely than their age counterparts in the general public to rate religion as 'very important.' The absence of an age differential in the Muslim community suggests that devotion to faith will endure in the next generation, bucking the trend in the wider mainstream.

Young Muslims More Likely than Young Adults in General Public to Say Religion Very Important

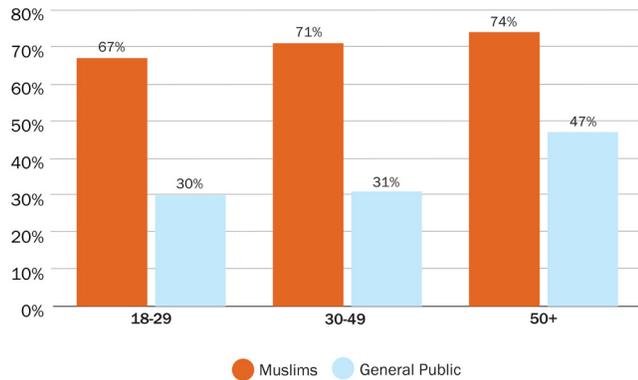


Figure 11: How important is your religion to your daily life? (% Very important shown) Base: Total respondents 2022.

Muslims of Different Racial/Ethnic Groups Equally Likely to Say Religion Is Very Important

American Muslims of different races and ethnicities were also equally likely to say religion is 'very important' to their daily life (77% of Black Muslims, 67% of white Muslims, 73% of Asian Muslims, and 64% of Arab Muslims). Among the general public, Black Americans (54%) are the most likely to rate religion as 'very important,' compared with whites (37%) and Hispanics (36%). Black and white Muslims are more likely than Black and white Americans to say religion is 'very important.' As diverse as the American Muslim community is across racial, socio-economic, and even ideological political lines, it is noteworthy that devotion to faith is a common denominator.

Muslims of Different Racial/Ethnic Groups On Par in View of Religion as Very Important

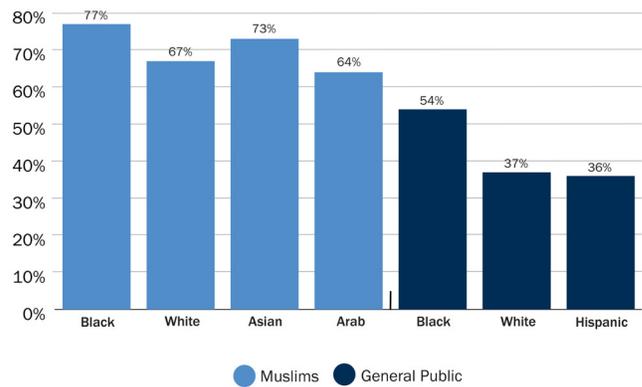


Figure 12: How important is your religion to your daily life? (% Very important shown) Base: Total respondents 2022.

Roughly Four in Ten American Muslims Attend Religious Services on a Weekly Basis or More

As has consistently been the case in previous ISPU polls, 42% of American Muslims report attending a religious service once a week or more. This is less than Protestants (55%) and white Evangelicals (72%), and more than Jews (25%), Catholics (30%), and the general public (29%). Muslim men are more likely than Muslim women to attend religious services on at least a weekly basis (53% among men and 27% among women), likely explained by the fact that traditional Islamic teachings require men to attend Friday congregational prayer and make it optional for women.

American Muslims More Likely than Jews, Catholics, and the General Public to Attend Religious Services Once a Week or More

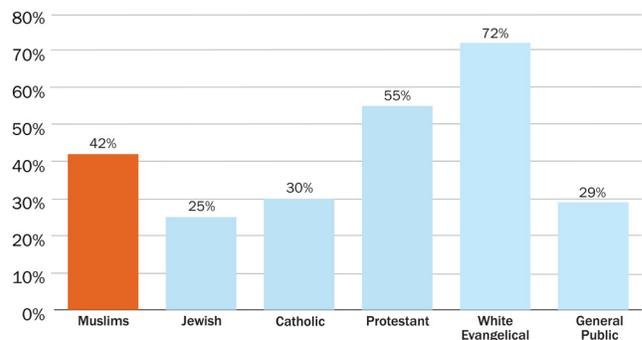


Figure 13: Aside from weddings and funerals, how often do you attend religious services? Please think about your general religious attendance prior to any coronavirus related religious service closures. (% Once a week or more shown) Base: Total respondents 2022.

While young Muslims aged 18-29 are less likely than older Muslims to attend religious services once a week or more (30% vs. 50% of 30-49-year-olds and 46% of 50+-year-olds), they are more likely than young people in the general public (30% vs. 16%, respectively) to do so. This is in line with findings from the [2020 Mosque Survey](#). Among Muslims, there are no differences in frequency of mosque attendance by race and ethnicity.

On the flip side, only 14% of Muslims say they never go to the mosque (the so-called “un-mosqued”). Muslim men (12%) are as likely as Muslim women (16%) to be un-mosqued, as are Muslims of all ages (14% of 18-29-year-olds, 11% of 30-49-year-olds, and 14% of those 50+ years old).

Muslims Equally Likely to Be Un-Mosqued Across Gender and Age

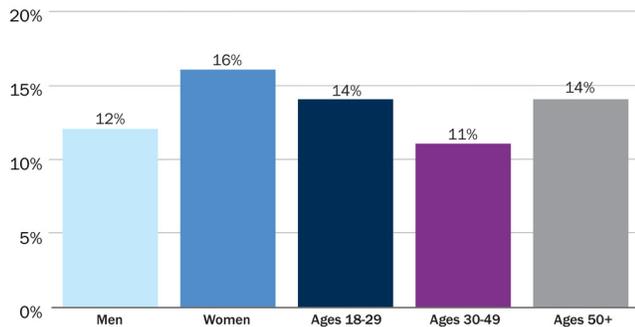


Figure 14: Aside from weddings and funerals, how often do you attend religious services? Please think about your general religious attendance prior to any coronavirus related religious service closures. (% Never shown) Base: Total Muslim respondents 2022.

PART II: POLLS AND POLITICS: Optimistic and Increasingly Engaged Despite Obstacles

The last American Muslim Poll was fielded in 2020, in the last year of the Trump administration. With President Biden now having been in office for over a year, and in the beginning of a midterm election year, in this year’s poll we sought to learn what, if anything, has changed in terms of American Muslim civic engagement. New in 2022, we polled American Muslims, as well as Americans of other faith and non-faith groups, about their experiences with possible obstacles to voting, along with their views on a number of hot-button issues of importance to voters.

Satisfaction with the Direction of the Country

American Muslims Remain the Most Optimistic about the Direction of the Country

In 2022, as in previous years, American Muslims are the most optimistic about the direction of the country, compared with all other groups surveyed (48% among Muslims vs. 31% of Jews, 24% of Catholics, 17% of Protestants, 4% of white Evangelicals, 17% of the non-affiliated, and 18% of the general public). On the other hand, nearly all white Evangelicals (95%) report dissatisfaction with the direction of the country, which is more likely than all other groups surveyed. Given that in 2020, 56% of white Evangelicals were dissatisfied, perhaps so many more express dissatisfaction in 2022 because of the Democratic victory in the 2020 election, as most white Evangelicals identify as Republicans (69%).

In 2022, among nearly all faith and non-faith groups, we found no gender differences on satisfaction with the direction of the country. This suggests political views are more aligned by faith than by gender. The one exception is Protestants, among whom men are more likely than women to report satisfaction with the direction of the country (24% vs. 13%).

Muslims Most Likely to Be Satisfied with Direction of Country

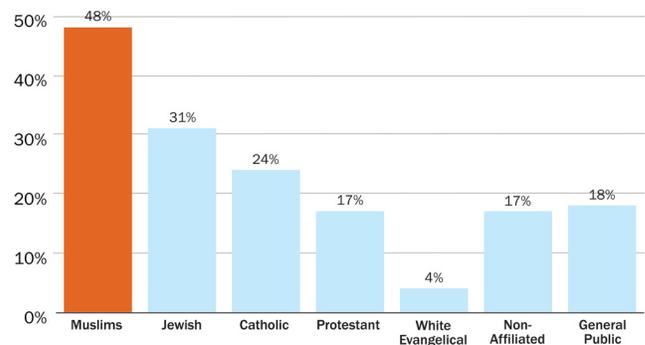


Figure 15: Overall, are you satisfied or dissatisfied with the way things are going in this country today? (% Satisfied shown) Base: Total respondents 2022.

Satisfaction with the Direction of the Country Varies by Age and Racial/Ethnic Groups

Middle-Aged Muslims Most Satisfied with the Direction of the Country, Young Muslims Least

Among Muslims, more than half (54%) of those 30-49 years old were satisfied with the direction of the country, more so than 42% of 18-29-year-old Muslims. The oldest Muslims, aged 50+ years old, fell in-between the other age groups with 49% expressing satisfaction. There were no age differences in satisfaction with the direction of the country among the general public.

Arab Muslims Least Satisfied with the Direction of the Country

Looking at satisfaction with the direction of the country by race and ethnicity, we find differences among both Muslims and the general public. White Muslims were more likely than Black, Asian, and Arab Muslims to be satisfied with the direction of the country (67% vs. 40%, 50% and 30%, respectively). On the other end of the spectrum, Arab Muslims are more likely than Asian and white Muslims to report being dissatisfied with the direction of the country (69% of Arabs vs. 31% of whites and 48% of Asians). Black Muslims lie in-between, being more likely than white Muslims to be dissatisfied (59% vs. 31%). Among the general public, whites are less likely than Black and Hispanic Americans to be satisfied (13% of whites vs. 26% of Black and 21% of Hispanics).

White Muslims Most Likely to Be Satisfied with the Direction of the Country, Arab Muslims Least

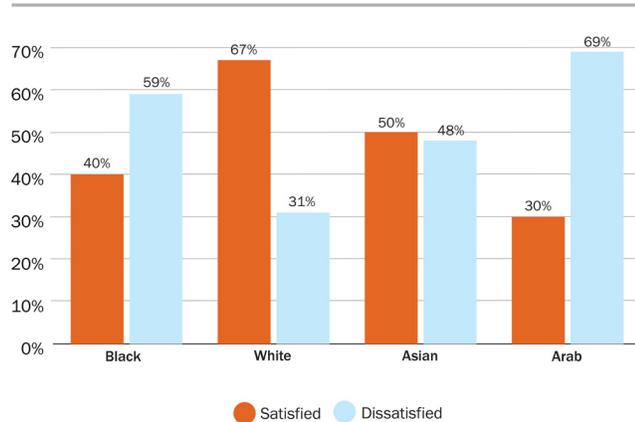


Figure 16: Overall, are you satisfied or dissatisfied with the way things are going in this country today? Base: Muslim respondents, 2022.

Muslim Satisfaction with the Direction of the Country Increased in 2022

Muslims are more likely to be satisfied with the direction of the country in 2022 (48%), under President Biden, than during the four years under the Trump administration (41% in 2017, 27% in 2018, 33% in 2019, and 37% in 2020), during which Muslims were often targeted with negative rhetoric and policies.

Muslim Satisfaction with the Direction of the Country Climbs in 2022

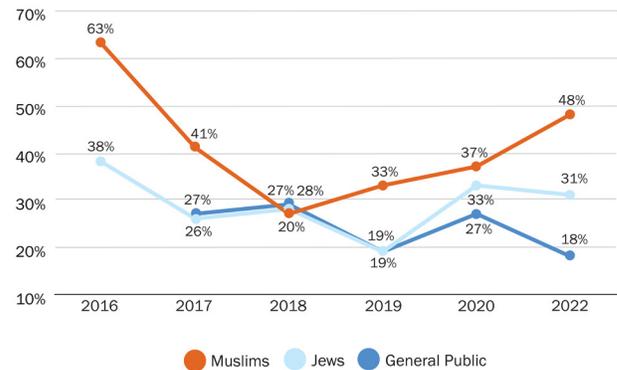


Figure 17: Overall, are you satisfied or dissatisfied with the way things are going in this country today? (% "satisfied" shown) Base: Total respondents 2022.

Approval of President Biden

American Muslims More Likely than Other Groups to Approve of President Biden's Job Performance

Six in ten American Muslims (60%) approve of President Biden's job performance, more likely than Protestants (36%), white Evangelicals (16%), the nonaffiliated (46%), and the general public (42%). Jewish Americans and Catholics were on par with Muslims in their approval of President Biden (57% and 50%, respectively). Among all faith groups surveyed, there were no differences by gender in approval of President Biden's job performance. However, among the general public, women were more likely than men to approve (47% vs. 36%, respectively).

Muslims, Jews, and Catholics More Likely than Others to Approve of President Biden

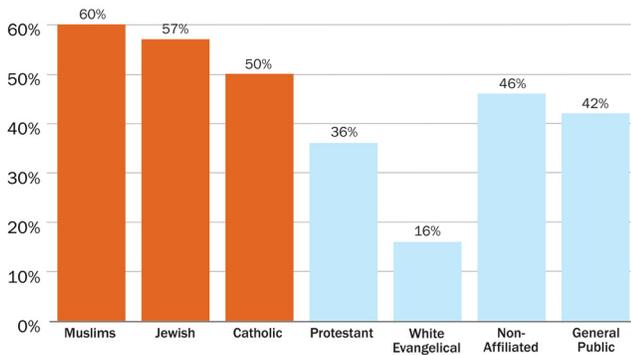


Figure 18: Do you approve or disapprove of the way Joe Biden is handling his job as president? (% "approve" shown) Base: Total respondents 2022.

Arab Muslims Less Likely than Other Muslims to Approve of President Biden

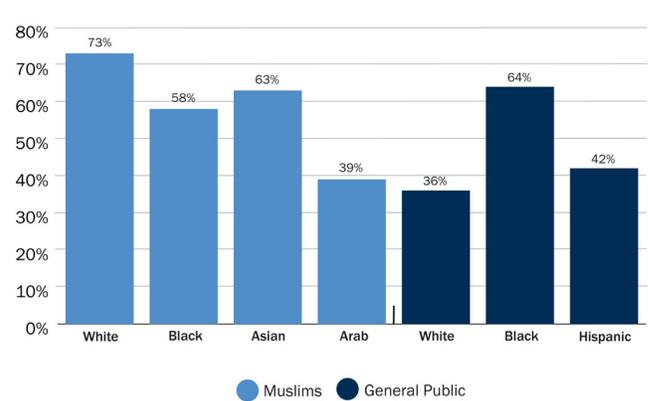


Figure 19: Do you approve or disapprove of the way Joe Biden is handling his job as president? (% Approve shown) Base: Total respondents 2022.

Young Muslims and Arab Muslims Least Likely to Approve of Biden

When looking at presidential approval by age, we find that the youngest Muslims are the least likely to approve. Among Muslims, 18-29-year-olds were less likely than older Muslims to approve (48% vs. 64% of 30-49-year-olds and 73% of those 50+ years old). There were no differences by age on presidential approval among the general public.

When looking by race and ethnicity, we find that Arab Muslims are least likely to approve of President Biden's job performance. Arab Muslims (39%) are less likely than Black Muslims (58%), white Muslims (73%), and Asian Muslims (63%) to approve of President Biden's job performance. Nearly three-quarters of white Muslims approve, higher than approval by Black and Arab Muslims. Among the general public, Black Americans (64%) are more likely than whites (36%) and Hispanics (42%) to approve. While Black Muslims are on par with Black Americans in the general public in terms of their presidential approval (58% and 64%, respectively), white Muslims are more likely than white Americans in the general public to approve (73% vs. 36%).

American Muslim Presidential Approval Climbs Post-Trump Administration

For both American Muslims and Jews, presidential approval in 2022 rebounded after four years of the Trump administration. In 2022, 60% of Muslims and 57% of Jews expressed approval, compared to a low of 13% in 2018 for Muslims and 27% in 2019 for Jews. In 2016, during the last year of the Obama presidency, 80% of Muslims and 58% of Jews expressed approval.

Muslim, Jewish Presidential Approval Tracks Closely, Higher after Trump

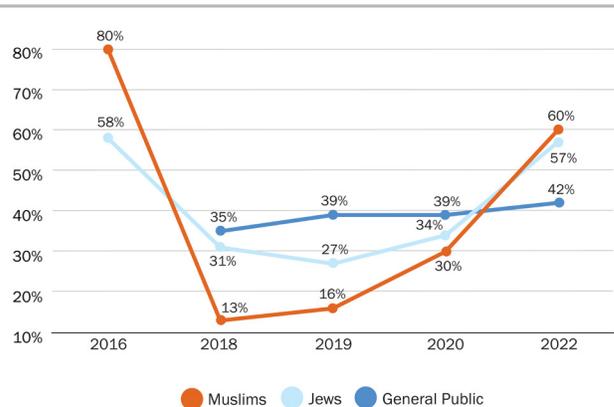


Figure 20: Do you approve or disapprove of the way (the President) is handling his job as president? (% "approve" shown) Base: Total respondents (2016, 2018, 2019, 2020, 2022). Data not available for general public in 2016.

Voter Registration

Voter Registration Continues to Climb Steadily

In 2022, nearly eight in 10 American Muslims (79%) are eligible to vote in the US, which is significantly lower

than the more than 90% of all other groups surveyed. Among those who are eligible to vote, 81% of American Muslims are registered to vote, on par with 85% of eligible Protestants, 79% of the nonaffiliated, and 84% of the general public. Eligible Jewish Americans (91%), Catholics (90%), and white Evangelicals (99%) were most likely to be registered to vote.

Muslim Voter Registration On Par with Protestants, Non-Affiliated, and General Public

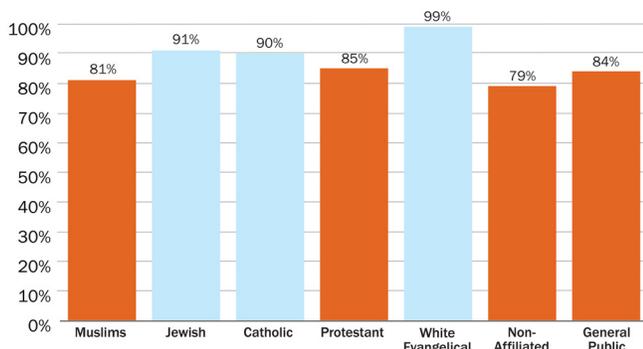


Figure 21: Are you registered to vote at your present address or not? (% Yes shown) Base: Total respondents who are legally able to vote in the United States, 2022.

Among Muslims and Catholics who are eligible to vote, men are more likely than women to be registered to vote (88% of Muslim men vs. 72% of Muslim women and 99% of Catholic men vs. 82% of Catholic women), presenting an opportunity for GOTV efforts to target women with outreach and messaging.

Among Muslims, there were no age or racial/ethnic differences in voter registration. When comparing between Muslims and the general public, we find that white Muslims are less likely than white Americans in the general public to be registered to vote (82% vs. 88%, respectively). Black Muslims and Black Americans in the general public are on par in terms of voter registration (78% and 82%, respectively), as are age cohorts of Muslims with their counterparts in the general public.

Among the general public, however, we find differences by age and race/ethnicity. Specifically, 18-29-year-olds in the general public are less likely than older Americans to be registered (73% of 18-29-year-olds vs. 85% of 30-49-year-olds and 88% of those 50+ years old). Additionally, white Americans are more likely than Hispanics to be registered (88% vs. 74%, respectively).

Looking over time, American Muslim voter registration has increased significantly from 60% in 2016 to

81% in 2022. This reflects the efforts of various GOTV campaigns, voter registration drives, and the work of American Muslim civic organizations. Additional gains in voter registration in the years ahead will require identifying and reaching out to particular segments of the American Muslim community. These data suggest Muslim women as a group for additional voter registration outreach, as mentioned earlier.

Gap Closes Between Intention to Vote and Voter Registration

In 2016, ISPU identified a segment of the Muslim community we coined the “Insha’Allah voter,” those who say they intend to vote in upcoming elections but have not registered to do so. In 2022, for the first time in six years of the American Muslim Poll, we find no difference between the percent intending to vote (79%) and the percent registered to vote (81%)—meaning there are no ‘Insha’Allah voters’ for the 2022 midterm elections. This suggests Muslims are either already registered to vote or do not plan to be.

Among eligible voters, Muslim men (86%) are more likely than Muslim women (70%) to express intention to vote in midterms. We find the same gender difference among eligible Catholics with 100% of Catholic men expressing an intention to vote in the 2022 midterms, compared with 86% of Catholic women. Similar to voter registration, we find no difference in intention to vote among age or racial/ethnic groups among Muslims. Among the eligible voters in the general public, however, younger people are less likely than older age groups to express an intention to vote in the 2022 midterm elections (69% of 18-29-year-olds vs. 81% of 30-49-year-olds and 87% of 50+-year-olds).

Despite continual gains in voter registration and closing the gap between intentions and voter registration, now is not the time to reduce or back away from GOTV efforts. Looking at years 2017 and 2019, when we asked whether survey respondents voted in the previous year’s election, we found that actual voting was consistently roughly 20% less than intention to vote. For example, in 2016, 85% of Muslims expressed an intention to vote in the 2016 presidential elections; however, in 2017, just 61% of Muslims responded that they had voted in the 2016 election. This suggests a greater need for GOTV campaigns even after folks are registered.

Muslim Voter Registration Climbs Steadily, Closing Gap Between Proportion Intending to Vote and Proportion Actually Registered

	2022	2020	2019	2018	2017	2016
Muslims registered to vote	81%	78%	73%	75%	68%	60%
Muslims intending to vote in that year's election	79%	81%	N/A	83%	N/A	85%
Muslims who report voting in previous election	N/A	N/A	59%	N/A	61%	N/A

Table 1: Are you registered to vote at your present address or not? (% Yes shown). Do you plan to vote in the November (Year) mid-term election? (2016, 2020) (% Yes shown). Did you vote in the (Year) (Presidential/mid-term) election? (2017/2019) (% Yes shown). Base: Muslims who are legally able to vote in the United States, 2022.

Muslim Voter Registration Climbs Steadily Since 2016

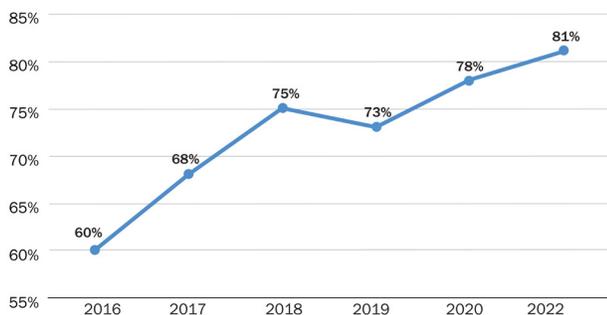


Figure 22: Are you registered to vote at your present address or not? (% yes shown) Base: Muslims who are legally able to vote in the United States, 2022.

Obstacles to Voting

Muslims Most Likely Group to Experience Obstacles to Voting

New in 2022, we asked those who are eligible to vote about obstacles to voting faced in the past four years. Despite historic voter turnout in the 2020 presidential election, voter suppression remained an issue. While some have argued that voter suppression is an issue of the past, [studies](#) reveal that it persists and reflects racial discrimination in the voting process.

We find that nearly half (46%) of Muslims who are eligible to vote have experienced some obstacle to casting their vote, more so than any other group surveyed (24% of

Jews, 21% of Catholics, 12% of Protestants, 10% of white Evangelicals, 26% of the nonaffiliated, and 19% of the general public). Among eligible voters, Muslim men were more likely than Muslim women to report facing obstacles to voting (52% vs. 38%, respectively).

Muslims More Likely than All Other Groups to Face Obstacles to Voting

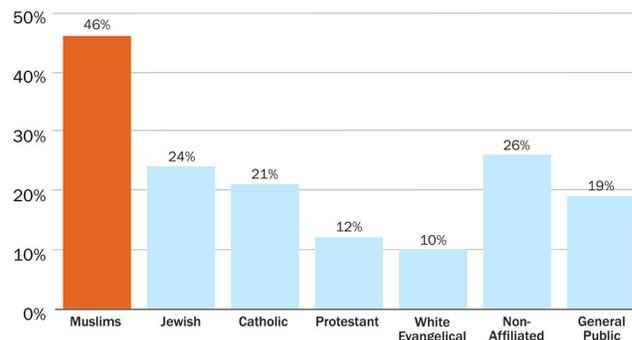


Figure 23: Please indicate which of the following obstacles, if any, you have experienced when trying to cast your ballot in the past 4 years. (% Facing any obstacles shown) Base: Total respondents who are legally able to vote in the United States, 2022.

Younger Muslims Face Most Obstacles to Voting

When examining the data by age, we find that for both Muslims and the general public, younger people were far more likely than older people to report facing obstacles to voting in the past four years. Among Muslims, roughly 55% of 18-29-year-olds and 30-49-year-olds reported facing obstacles, compared with 20% of 50+-year-olds.

Among the general public, roughly a quarter of the younger age groups reported facing obstacles, compared with 12% of the oldest age cohort. The oldest Muslims and members of the general public were on par in terms of the proportion who reported facing obstacles; however, 18-29-year-old and 30-49-year-old Muslims were more likely than their age counterparts in the general public to report facing obstacles to voting in the past four years.

Younger Muslims Most Likely to Report Facing Obstacles to Voting

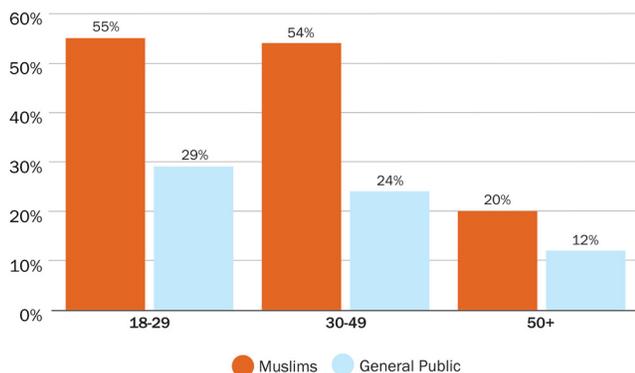


Figure 24: Please indicate which of the following obstacles, if any, you have experienced when trying to cast your ballot in the past 4 years. (% Facing any obstacles shown) Base: Total respondents who are legally able to vote in the United States, 2022.

We also find racial/ethnic differences in reports of facing voting obstacles. Among Muslims, whites are more likely to report facing obstacles (59%), compared with Black (35%), Asian (37%), and Arab (42%) Muslim eligible voters. Among the general public, on the other hand, whites were least likely to report facing voting obstacles in the past four years (15%), compared with Black (31%) and Hispanic (28%) eligible voters.

White Muslims Most Likely to Report Facing Obstacles to Voting

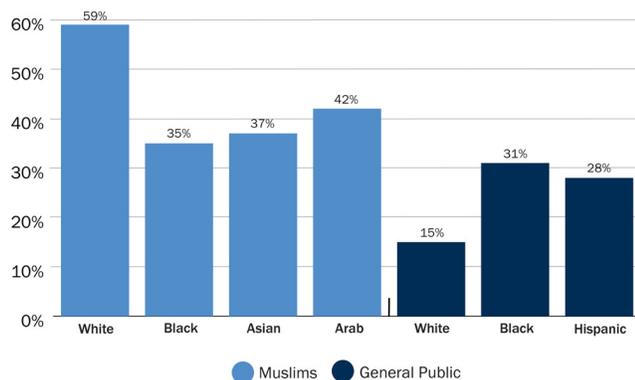


Figure 25: Please indicate which of the following obstacles, if any, you have experienced when trying to cast your ballot in the past 4 years. (% Facing any obstacles shown) Base: Total respondents who are legally able to vote in the United States, 2022.

Long Wait Times Most Frequently Cited Obstacle to Voting Among Muslims

Looking at the particular obstacles faced, one in four Muslims eligible to vote reported facing ‘long wait times to cast a ballot’, the most frequent obstacle cited. While long wait times may seem like simply a nuisance, they are not as innocuous as they appear. Longer wait times are more often experienced by racial/ethnic minorities

and poorer precincts and often reflect the lack of polling places, poll workers, and voting machines in these precincts. In other words, areas with higher concentrations of racial/ethnic minorities and poor people have fewer [electoral resources](#). This is especially challenging as, for those with limited economic resources, long wait times can mean being forced to forgo voting at all if they cannot afford to take the day off work.

Other obstacles to voting among Muslims include: shortened poll hours (17%), nearby polling stations shutdown (15%), cumbersome voter ID requirements (14%), language barriers causing difficulty understanding ballot choices (13%), and facing intimidation (12%).

Muslim Voters: Long Wait Times Most Frequent Obstacle to Casting a Ballot

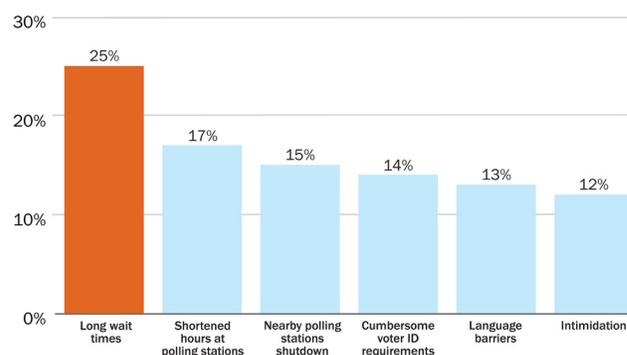


Figure 26: Please indicate which of the following obstacles, if any, you have experienced when trying to cast your ballot in the past 4 years. Base: Total Muslim respondents who are legally able to vote in the United States, 2022.

Obstacles to Voting Linked to Higher Intention to Vote for Muslims

With American Muslims nearly twice as likely as the general public to report facing obstacles to voting over the past four years, we then asked: Does experiencing obstacles impact intention to vote? In order to get answers to this question, we ran a linear regression model to examine factors that predict one’s intention to vote in the 2022 midterm elections. We find that having faced obstacles to voting in the past four years, being born in the US (vs. being foreign born) and being 50+ years old (compared with 18-29 years old) are all associated with a greater likelihood of intending to vote among Muslims. Education and income did not make a difference for Muslims, unlike other groups as illustrated below. This suggests that nativity and age make a bigger difference on Muslim voting patterns than does education and points to the need for greater outreach to younger Muslims and immigrant communities.

Facing Obstacles to Voting, Being Born in the US and Being 50+ Years Old All Linked to Greater Likelihood of Planning to Vote for Muslims

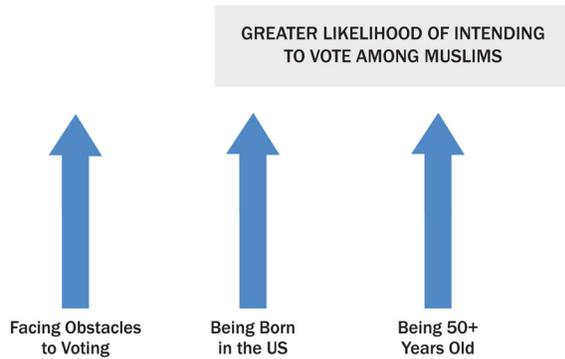


Figure 27: Do you plan to vote in the November 2022 midterm election? Base: Total respondents who are legally able to vote in the US, 2022. We used linear regression to test a battery of variables to determine which were linked to higher or lower likelihood to intend to vote in the November midterm elections.

Among Jewish Americans, only having a college degree (vs. not) was associated with a greater likelihood of intending to vote in the 2022 midterm elections. Among the general public, the following factors were significantly associated with a higher likelihood of intending to vote: having faced obstacles to voting the past four years, being US born (vs. foreign born), being 50+ years old (vs. 18-29 years old), having a high income (vs. all other income levels), and having a college degree (vs. not).

Muslims as Likely to Identify as Democrats as Independents

In terms of political party affiliation, the plurality of Muslims identify as Democrats. At 46%, Muslims are as likely as Jews (45%) and the nonaffiliated (40%) to identify as Democrats, and more likely than Catholics (35%), Protestants (25%), white Evangelicals (6%), and the general public (32%). Muslims are by far the most likely group to identify as Independents (40%), higher than Jews (32%), Catholics (26%), Protestants (17%), white Evangelicals (19%), the nonaffiliated (26%), and the general public (24%). Only 10% of Muslims identify as Republicans, on par with 11% of the nonaffiliated but lower than all other groups, including 18% of Jews, 29% of Catholics, 42% of Protestants, 69% of white Evangelicals, and 28% of the general public.

Interestingly, while there are some gender differences in political party affiliation for other groups surveyed, there are no gender differences among Muslims. Women are more likely than men to identify as Democrats among Catholics (44% vs. 25%), Protestants (30% vs. 16%), and the general public (38% vs. 26%). There are no

gender differences among any group surveyed when it comes to identifying as Independent or Republican.

Among Muslims, there are no age differences when it comes to identifying as a Republican. However, when it comes to identifying as a Democrat or Independent, 18-29-year-olds are more likely than 30-49-year-olds to identify as Independent (49% vs. 33%, respectively) and less likely to identify as Democrats (39% of 18-29-year-olds vs. 51% of 30-49-year-olds).

The large politically independent segment among Muslims suggests that many in this community make voting decisions based more on changing policy issues and less along fixed partisan lines, opening an opportunity to both parties to win Muslim support. It also suggests that many Muslims don't identify with either party's platform in full. When it comes to hot button issues that usually fall along partisan lines, Muslims are often split with only a slight majority favoring the more traditionally Democratic position (gun safety, abortion, addressing climate change, etc.) as we will see later in this report. Yet, despite a significant minority of Muslims favoring a more conservative position, no more than 10% identify as Republican, suggesting the GOP could win over a larger share of the Muslim vote if it mitigated [anti-Muslim rhetoric](#) and [policies](#) among its ranks.

Hot Button Issues: Muslims More Similar to Nonaffiliated and Jewish Americans than Evangelicals on Hot Button Social Issues

Given that midterm elections will take place later this year and with our nation being so polarized, we included new questions in the American Muslim Poll 2022 to gauge opinions about hot button issues.

Ahead of this report, ISPU released a number of data points early to inform important national conversations as they unfolded. These included:

[COVID-19 Vaccines: Black Muslims and Younger Muslims Least Likely to be Vaccinated](#)

In April 2022, as the nation emerged from a winter COVID surge into a "new normal" of living with the pandemic, ISPU published updated data on vaccine uptake and reasons for vaccine hesitancy. We found that Black Muslims and younger Muslims were least likely to be vaccinated and that the most common reason for vaccine

hesitancy cited by Muslims is lack of trust in vaccines generally.

Abortion: Most American Muslims Think Abortion Should Be Legal

After the draft SCOTUS opinion overturning *Roe v. Wade* was leaked in early May, ISPU released poll data on this topic. We found that the majority of American Muslims believe that abortion should be legal in all or most cases.

Firearms: The Majority of Muslims Favor More Strict Laws Covering the Sale of Firearms

After the tragic school shooting in late May at Robb Elementary in Uvalde, TX, ISPU published poll data in June on American Muslim views about laws covering the sale of firearms. We found that the majority of American Muslims say laws covering the sale of firearms should be stricter.

Climate Change: Muslims among the Most Likely Group to See Climate Change as the Result of Human Behavior and Favor Government Regulation to Curb Its Impact

Muslims are among the most likely to attribute climate change to human activity. More than half of Muslims (56%), along with 60% of Jews, 48% of Catholics, and 65% of the nonaffiliated see climate change as ‘a great deal’ the result of human behavior, compared with 35% of Protestants and 25% of white Evangelicals. Half of the general public (50%) says climate change is ‘a great deal’ the result of human behavior, slightly less likely than American Muslims. Men and women of all groups are equally likely to hold this view.

Most Muslims Say Climate Change ‘A Great Deal’ the Result of Human Behavior

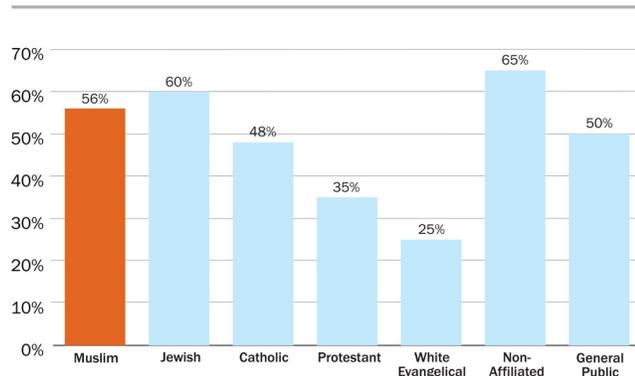


Figure 28: How much do you think human activity, such as the burning of fossil fuels, contributes to global climate change? (% A great deal shown) Base: Total respondents, 2022.

One quarter of white Evangelicals (25%) hold the view that climate change is ‘not at all’ the result of human behavior. This is more likely than 7% of Muslims, 10% of Jews, 6% of Catholics, 14% of Protestants, 4% of the nonaffiliated, and 8% of the general public.

Among American Muslims, all age groups were equally likely to express that climate change is ‘a great deal’ the result of human behavior (59% of 18-29-year-olds, 57% of 30-49-year-olds, and 47% of 50+-year-olds). Among the general public, however, the oldest (50+-year-olds) were less likely than younger age groups to hold this view (41% of 50+-year-olds vs. 63% of 18-29-year-olds and 53% of 30-49-year-olds).

Looking at the data by race/ethnicity among American Muslims, we find Black Muslims are less likely than Asian Muslims to believe climate change is ‘a great deal’ the result of human behavior (46% vs. 67%, respectively). More than half (57%) of both white and Arab Muslims hold this view. Furthermore, Black Muslims are more likely than white and Asian Muslims to believe climate change is ‘not at all’ the result of human behavior (13% vs. 5% and 1%, respectively). Three percent of Arab Muslims believe climate change is unrelated to human behavior. When comparing between Muslims and the general public, Black Muslims are as likely as Black Americans in the general public to believe climate change is ‘a great deal’ related to human behavior (46% and 52%, respectively); however, Black Muslims are more likely than Black Americans in the general public to believe climate change is ‘not at all’ related to human behavior (13% vs. 3%, respectively).

When it comes to solutions to climate change, we find a similar pattern as found above about the causes of climate change. Specifically, Muslims are among the most supportive of government regulations to encourage reliance on renewable energy (71%), on par with roughly two-thirds of both Jews and Catholics. On the other hand, 56% of Protestants, 38% of white Evangelicals, and 63% of the general public believe that government regulations encouraging reliance on renewable energy are the solution to climate change. At 62%, white Evangelicals are most likely to believe the private marketplace is the solution to encourage reliance on renewable energy sources.

Muslims among Most Likely to Support Government Regulations as a Solution to Climate Change

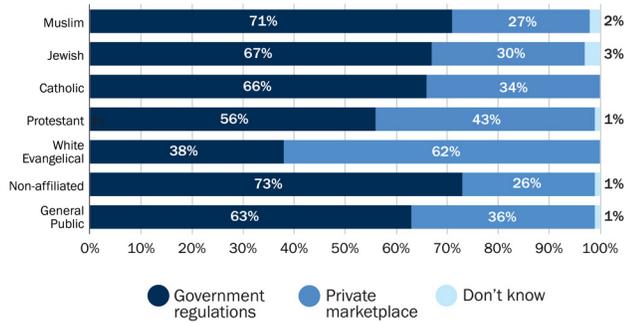


Figure 29: Which of these statements comes closest to your beliefs regarding how to best increase reliance on renewable energy sources, even if neither is exactly right? Base: Total respondents, 2022.

Americans Muslims of all ages are equally likely to believe that government regulations are needed to increase reliance on renewable energy sources. However, the oldest Muslims (50+ years old) are more likely than their age counterparts in the general public to hold this view (76% of 50+-year-old Muslims vs. 58% of 50+-year-olds in the general public). American Muslims aged 30-49 are more likely than 50+-year-old Muslims to believe the private marketplace will ensure reliance on renewable energy (34% vs. 18%, respectively).

Looking by race, we find Asian Muslims are more likely than white Muslims to believe in government regulations to encourage reliance on renewable energy (82% vs. 68%, respectively), while white Muslims are more likely than Asians Muslims to believe the private marketplace can mitigate the impact of climate change (30% vs. 18%). Among the general public, white Americans (57%) are less likely than Black (72%) and Hispanic (76%) Americans to believe in government regulations as a solution to climate change and are more likely to support the private marketplace as a solution (43% of white Americans vs. 27% of Black and 24% of Hispanic Americans). White Muslims are more likely than white Americans in the general public to support government regulation (68% vs. 57%, respectively).

Critical Race Theory (CRT): The Majority of Muslims Familiar with CRT Support Its Understood Principles

Muslims are overall among the most likely of any group studied to favor ideas and movements associated with racial equity. Muslims are the most likely to support Black Lives Matter of any faith group studied, according

to [American Muslim Poll 2020](#) and [American Muslim Poll 2017](#). Though less likely to be familiar with CRT than other faith groups, those familiar with the theory are more likely than other groups to be in favor of it.

When it comes to level of familiarity with CRT, Muslims and Catholics (64% and 62%, respectively) are least likely to say they are familiar. On the other hand, Jews (84%) and white Evangelicals (83%) are the most familiar.

Muslims and Catholics Least Likely to Be Familiar with Critical Race Theory

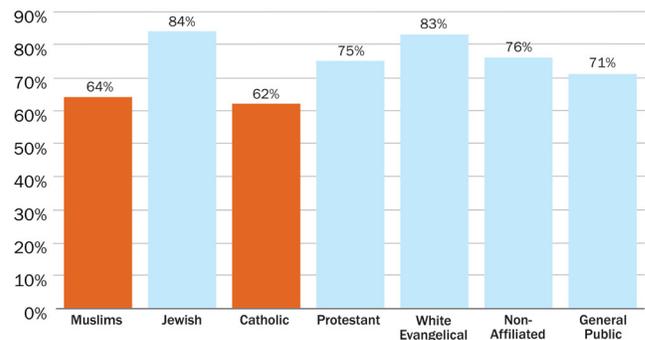


Figure 30: How familiar are you, if at all, with Critical Race Theory? (% Familiar shown) Base: Total respondents, 2022.

As a follow-up question, we asked those who expressed familiarity with CRT about their level of agreement with the principles of CRT. Among those familiar with CRT, Muslims (70%) and the nonaffiliated (76%) are more likely than others to express agreement with its principles. This is significantly higher than Jews (47%), Catholics (43%), Protestants (37%), white Evangelicals (15%), and the general public (54%). Muslim men and women were equally likely to agree with the principles of CRT, as were men and women across all other groups except Protestants. Among Protestants, women were more likely than men to agree with the principles of CRT (43% vs. 26%, respectively).

Muslims and the Non-Affiliated Most Likely to Agree with Critical Race Theory

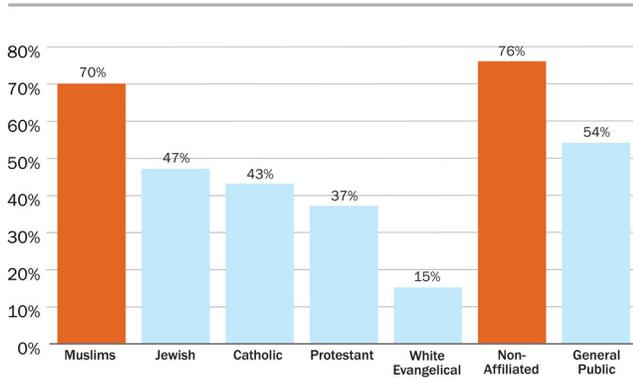


Figure 31: Based on what you know, to what extent do you agree or disagree with the principles of Critical Race Theory? (% Agree shown) Base: Total respondents who are familiar with CRT, 2022.

Looking by race, white Muslims (74%) are more likely than Asian (59%) and Arab (51%) Muslims to say they are familiar with CRT. Two-thirds of Black Muslims (66%) report familiarity with CRT, on par with white Muslims. Among those who are familiar with CRT, white Muslims (79%) are more likely than Black Muslims (61%) to agree with its principles. Asian (75%) Muslims are on par with white Muslims. Comparing between Muslims and the general public by race, Black Muslims (61%) are less likely than Black Americans in the general public (72%) to agree with the principles of CRT, while white Muslims (79%) are more likely than whites in the general public (45%) to agree. Sample sizes for Arab Muslims who were familiar with CRT were too small to report.

Black Muslims Less Likely than White Muslims and Black Americans Overall to Agree with Critical Race Theory

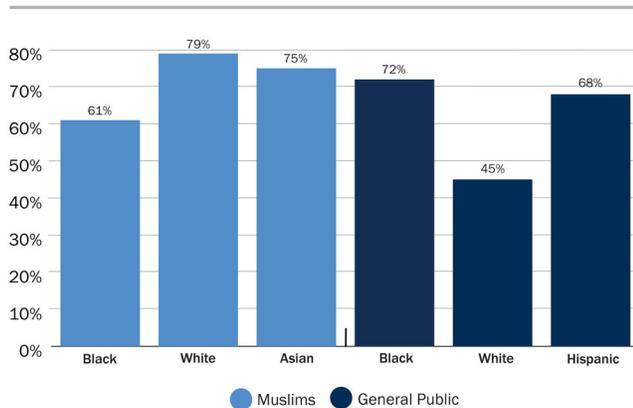


Figure 32: Based on what you know, to what extent do you agree or disagree with the principles of Critical Race Theory? (% Agree shown) Base: Total respondents who are familiar with CRT, 2022.

Racial tensions continue to challenge Muslim communities, just as they do the rest of America. Though Muslims overall, especially non-Black Muslims, express support for popular movements and ideas associated with racial equity like Black Lives Matter and CRT, this support must be a foundation for more intra-Muslim conversations about race and not the final word. If Black Muslims are less likely to agree with the principles of CRT, do they see support for these movements as meaningful to Muslim anti-racism? What would authentic Muslim anti-racism look like? These are the questions that must be discussed across Muslim communities to continue the work of racial healing.

PART III: DISCRIMINATION AND ISLAMOPHOBIA

Islamophobia Index

The year 2022 marks the fourth time over the past six years the [Islamophobia Index](#) was measured in the American Muslim Poll (beginning in 2018). The Islamophobia Index is a measure of the level of public endorsement of five false, negative stereotypes associated with Muslims in America. These are the items used to construct the index:

Please indicate how much you agree or disagree with the following statements, where 1 means you strongly disagree and 5 means you strongly agree in regard to most Muslims living in the United States.

1. Most Muslims living in the United States are more prone to violence than other people.
2. Most Muslims living in the United States discriminate against women.
3. Most Muslims living in the United States are hostile to the United States.
4. Most Muslims living in the United States are less civilized than other people.
5. Most Muslims living in the United States are partially responsible for acts of violence carried out by other Muslims.

ISPU analysts chose these five variables based on previous research linking these perceptions with greater tolerance for anti-Muslim policies such as mosque surveillance, racial profiling, and greater scrutiny of Muslims

at airports, the so-called Muslim Ban, and even taking away voting rights from Americans who are Muslims. These five measures are not meant to cover the totality of public Islamophobia, which can and does include many other false beliefs about Muslims. They are instead meant to offer an evidence-based measure of five perceptions known to be linked to acceptance of discriminatory policies.

Answers to this battery of questions were used to construct an additive scale that measures overall anti-Muslim sentiment. The resulting Islamophobia Index provides a single metric that is easy to understand, compare, and track over time. The Islamophobia Index measures the endorsement of anti-Muslim stereotypes (violent, misogynist), perceptions of Muslim aggression toward the United States, degree of Muslim dehumanization (less civilized), and perceptions of Muslim collective blame (partially responsible for violence), all of which have been shown to predict public support for discriminatory policies toward Muslims.

It is noteworthy that this index, while called simply the “Islamophobia Index,” only measures anti-Muslim sentiment among the public and not the degree to which Islamophobia is institutionalized by the state. Islamophobia is not simply a phenomenon of societal sentiment, but is a structural phenomenon, manifesting in legislation, budget decisions, and law enforcement practices at the local, state, and federal levels. While our index does not measure structural Islamophobia, public tolerance for many of these practices is linked to higher scores on the Islamophobia Index.

Muslims Climb in Islamophobic Beliefs as Other Groups Drop

In 2022, the general public scored 25 on the Islamophobia Index (on a scale of 0-100), compared to 27 in 2020. With an Islamophobia Index score of 17, Jewish Americans were the lowest among all faith groups, including Muslims who scored 26. Protestants (23) and the nonaffiliated (22) scored similarly, while Catholics (28) and white Evangelicals (30) were highest.

Islamophobia Index: Muslims on Par with Protestants and Non-Affiliated, Higher than Jews

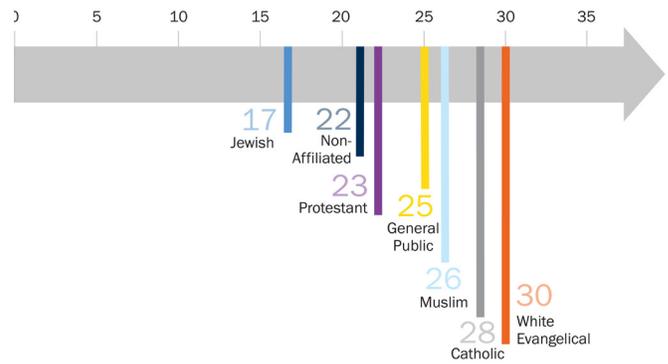


Figure 33: Scores on the 2022 Islamophobia Index. Base: Total respondents, 2022.

In 2020, we noted a significant decline in Islamophobia among Jewish Americans since 2018. In 2022, we find Islamophobia is on the decline among other groups, but not among Muslims. Protestants have declined from a score of 26 in 2018 to 23 in 2022 and white Evangelicals from a score of 40 in 2018 to 30 in 2022. While the general public had a lower score in 2022 (25) compared with 2019 (28), scores have remained relatively stable since 2018 (24). Catholics have increased from a score of 22 in 2018 to 28 in 2022 but remained stable since 2020 when they scored 29.

For Muslims, scores on the Islamophobia Index have increased from 18 in 2018 to 26 in 2022. Between 2020 and 2022, the score increased six points from 20 to 26. Further analysis reveals that higher Islamophobia Index scores among Muslims are driven primarily by Muslims who identify as [white](#).

Muslims More Likely to Endorse Anti-Muslim Tropes Since 2016 While Other Groups Less Likely

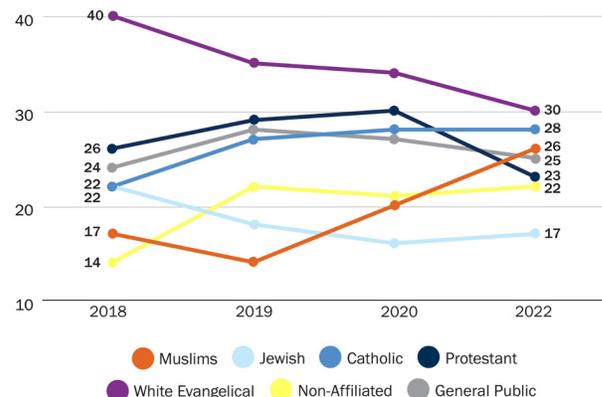


Figure 34: Score on Islamophobia Index. Base: Total respondents, 2018, 2019, 2020, 2022.

Looking at Islamophobia Index scores by race/ethnicity, we find the largest increase among white Muslims. In 2018, white Muslims scored 21 and remained stable in 2019 (20). In 2020, white Muslims showed increased Islamophobia with a score of 27, followed by an even larger increase in 2022 with a score of 40. Further research is needed to explain why there has been such a large increase in Islamophobia among white Muslims. Among Black, Asian, and Arab Muslims, Islamophobia Index scores remained stable between 2018 and 2022. Similarly, among the general public, Islamophobia Index score remained stable between 2018 and 2022 among white, Black, and Hispanic Americans.

Islamophobia Rises Sharply among White Muslims

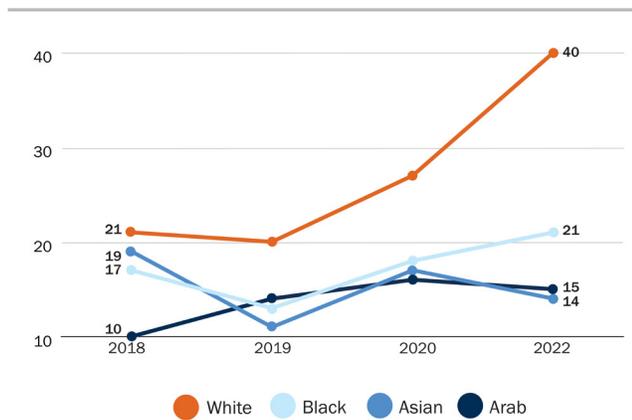


Figure 35: Score on Islamophobia Index. Base: Total Muslim respondents, 2018, 2019, 2020, 2022.

Islamophobia Remains Stable among White and Hispanic Americans in the General Public

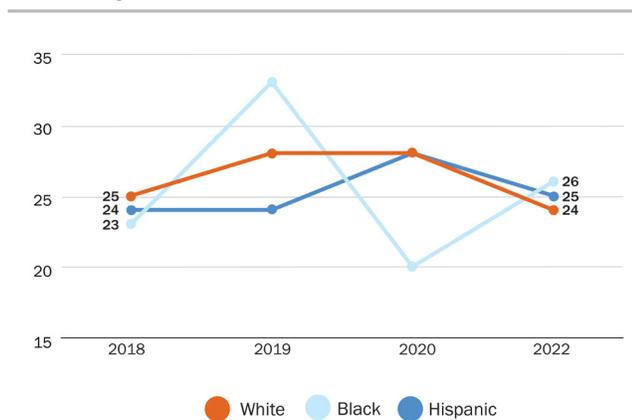


Figure 36: Score on Islamophobia Index. Base: Total respondents in the general public, 2018, 2019, 2020, 2022.

Tropes Measured in the Islamophobia Index

Violence

The majority of Muslims disagree with the notion that Muslims are more prone to violence than other people (64%). However, Muslims, themselves, are by far the most Islamophobic group when it comes to the false notion that Muslims are more prone to violence than others. One-quarter of American Muslims (24%) somewhat or strongly agree with this trope, which is at least about two times more likely than other groups. In comparison, 9% of Jews, 8% of Catholics, 11% of Protestants, 12% of white Evangelicals, 13% of the nonaffiliated, and 9% of the general public agree with the idea that Muslims are more prone to violence than others. Self-identified white Muslims (35%) are more likely to agree compared with Black (18%) and Asian Muslims (16%). Roughly one-quarter of Arab Muslims (23%) agree that Muslims are more prone to violence than others.

One-Quarter of Muslims Agree with Trope that Muslims Are Prone to Violence

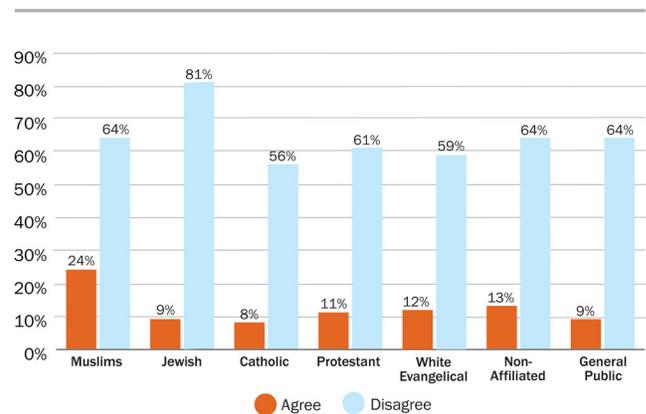


Figure 37: Please indicate how much you agree or disagree with the following statements in regard to most Muslims living in the United States: Most Muslims living in the United States are more prone to violence than other people. Base: Total respondents, 2022.

Looking by age, we find that younger Muslims are particularly more likely than the oldest Muslims to agree with this trope. One-quarter of 18-29-year-olds (24%) and a third of 30-49-year-olds (33%) express agreement, compared with just 9% of 50+-year-old Muslims. This finding is especially noteworthy since younger Muslims formed their identity and self-perception in the past twenty years, a time when their community was a target of law enforcement and politicians.

Comparing respondents who were born into Islam with Muslims who were not born into the faith, converts were far less likely to endorse this stereotype. More than

one-quarter of born Muslims (27%) report agreement compared with 11% of Muslims not born in the faith. These findings suggest the internalized Islamophobia that has possibly resulted, in part, from two decades of collective blame since the 9/11 attacks.

Misogyny

Unlike the level of agreement with the stereotype that Muslims are violent, at 69% Muslims are among the most likely to disagree with the trope of misogyny (that ‘most Muslims living in the United States discriminate against women’). In comparison, 57% of Jews, 41% of Catholics, 39% of Protestants, 31% of white Evangelicals, 50% of the nonaffiliated, and 45% of the general public disagree with this stereotype. When it comes to agreement with the idea that Muslims are inherently misogynistic, white Evangelicals are most likely to agree (32%). Roughly one in five Muslims (21%) agree with this trope, which is on par with 20% of Jews, 21% of Catholics, 24% of Protestants, 18% of the nonaffiliated, and 20% of the general public. Among Muslims, men and women express similar levels of agreement with the ideas that Muslims discriminate against women.

Most Muslims and Jews Reject Notion that Muslims Discriminate Against Women

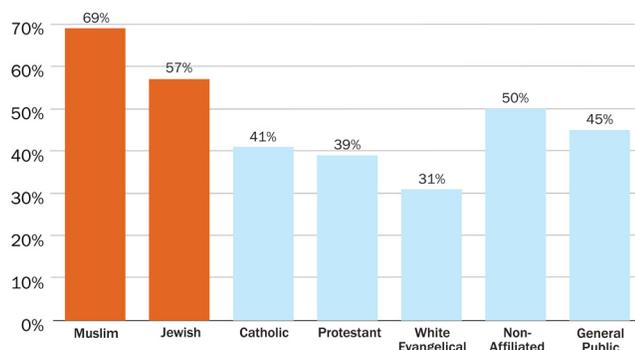


Figure 38: Please indicate how much you agree or disagree with the following statements in regard to most Muslims living in the United States: Most Muslims living in the United States discriminate against women. (% Disagree shown) Base: Total respondents, 2022.

Looking by age, we find that 31% of Muslims aged 30-49 agree that Muslims in America discriminate against women, compared with 14% of 18-29-year-olds and 13% of 50+-year-olds (13%). Among the general public, the youngest (aged 18-29) are less likely than older individuals (30-49-year-olds and 50+-year-olds) to agree with the trope that Muslims are misogynistic (8% vs. 21% and 24%, respectively).

Analysis by race reveals that white Muslims (34%) are

more likely than Black (19%), Asian (10%), and Arab Muslims (10%) to express agreement with the notion that Muslims discriminate against women. Black, white, and Asian Muslims are on par in their level of agreement. Racial/ethnic groups among the general public are also equally likely to agree that Muslims discriminate against women (15% of Black and Hispanic Americans and 23% of whites). As was found for the trope that Muslims are more prone to violence than other groups, Muslims born into the faith are more likely than those not born into the faith to agree that Muslims are misogynistic (23% vs. 10%, respectively).

Hostile to the United States

The third trope measured in the Islamophobia Index is that “most Muslims living in the US are hostile to the US.” We find that American Muslims (19%) are more likely to agree with this idea than are Jews (4%), Protestants (10%), the nonaffiliated (7%), and the general public (8%). At 11% and 12%, Catholics and white Evangelicals are as likely as Muslims to agree that Muslims are hostile to the United States. Among Muslims, men (23%) are more likely than women (14%) to endorse this trope.

Muslims as Likely as Catholics and White Evangelicals To Agree Muslims Are Hostile to the United States

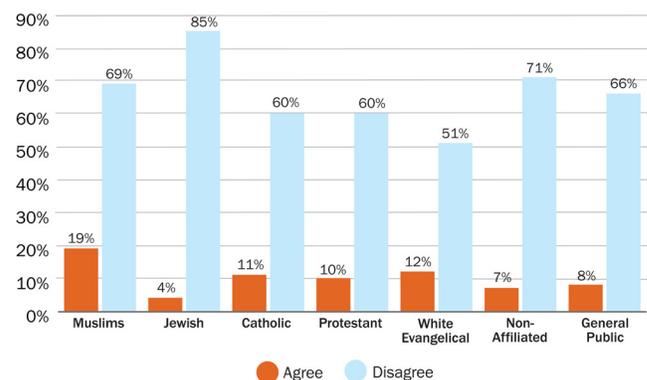


Figure 39: Please indicate how much you agree or disagree with the following statements in regard to most Muslims living in the United States: Most Muslims living in the United States are hostile to the United States. Base: Total respondents, 2022.

When looking at agreement with the false notion that “most Muslims in the United States are hostile to the US,” we find similar demographic patterns among Muslims as with the previously discussed tropes. Specifically, 30-49-year-olds (31%) were more likely than 18-29-year-olds (14%) and 50+-year-olds (7%) to agree that Muslims are hostile to the US. Additionally, white Muslims (31%) were more likely than Black (18%), Asian (6%), and Arab Muslims (12%), and Black Muslims were

more likely than Asian Muslims. Finally, Muslims who were born into the faith were more likely than Muslims born outside of the faith to endorse the idea that Muslims are hostile to the US (21% vs. 9%, respectively).

Less Civilized

The fourth measure of Islamophobia is the level of agreement with the erroneous idea that most Muslims living in the United States are less civilized than other groups. Again, we find that Muslims exhibit higher levels of endorsement of this trope with American Muslims nearly three times more likely than white Evangelicals to do so. Nearly one in five Muslims (19%) agree with this trope, compared with 5% of Jews, 6% of Catholics, 5% of Protestants, 7% of white Evangelicals, 5% of the nonaffiliated, and 5% of the general public. The 19% of Muslims who agree with this idea includes 11% who 'strongly agree' compared with 1-2% of all other groups surveyed. The two groups most likely to disagree that Muslims are less civilized than others are Jews (87%) and the nonaffiliated (78%). In comparison, 69% of American Muslims disagree that Muslims living in the United States are less civilized than others.

Nearly One in Five Muslims Agree with Trope that Muslims Are Less Civilized

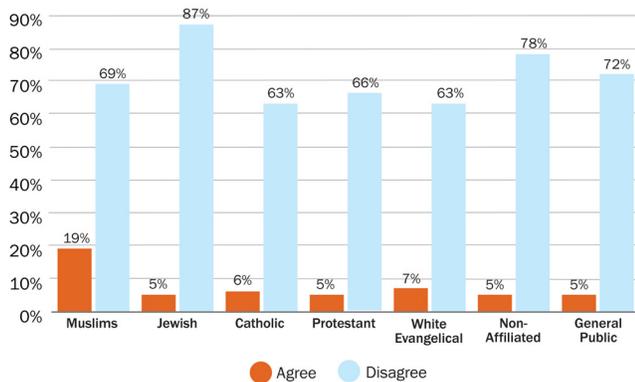


Figure 40: Please indicate how much you agree or disagree with the following statements in regard to most Muslims living in the United States: Most Muslims living in the United States are less civilized than other people. Base: Total respondents, 2022.

Like the previous measure discussed (most Muslims more hostile to the US), Muslim men are more likely than women to endorse the idea that Muslims living in the US are less civilized than others (23% vs. 14%, respectively). Additionally, 29% of 30-49-year-old Muslims agree that Muslims in the United States are less civilized than other people, compared with 15% of 18-29-year-olds and 8% of 50+-year-olds. Like the previous measure, white Muslims are more likely than all other racial/ethnic groups to endorse the idea that most American

Muslims are less civilized than others (34% vs. 12% of Black Muslims, 3% of Asian Muslims, and 2% of Arab Muslims). Finally, 22% of Muslims born into the faith agree with this trope, compared with 8% of Muslims born into another faith.

Collective Guilt

The fifth and final measure of Islamophobia measured in American Muslim Poll is collective blame (that most Muslims living in the US are partially responsible for acts of violence carried out by other Muslims). Again, we find Muslims are more likely than all other groups surveyed to agree with this trope (18% of Muslims vs. 8% of Jews, 4% of Catholics, 8% of Protestants, 10% of white Evangelicals, 4% of the nonaffiliated, and 6% of the general public). Among American Muslims, 12% 'strongly agree' that Muslims are partially to blame for acts of violence committed by other Muslims, compared to 1-2% of other groups.

Muslims Most Likely to Agree that Muslims Partially Responsible for Acts of Violence Carried Out by Others

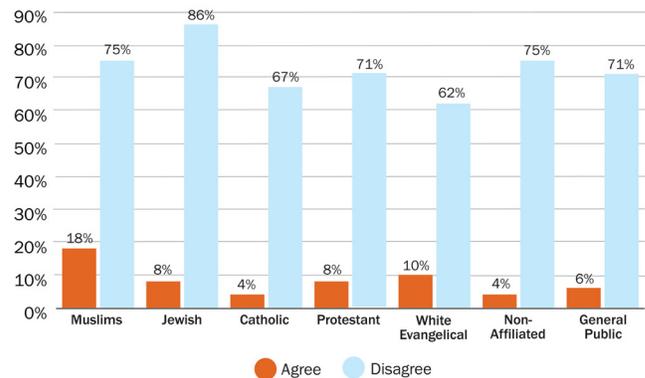


Figure 41: Please indicate how much you agree or disagree with the following statements in regard to most Muslims living in the United States: Most Muslims living in the United States are partially responsible for acts of violence carried out by other Muslims. Base: Total respondents, 2022.

Among Muslims, men and women are equally likely to endorse the collective guilt trope (20% of men and 15% of women). In terms of age and race, 30-49-year-olds (30%) and white Muslims (31%) are more likely than other age groups (11% of 18-29-year-olds and 9% of 50+-year-olds) and other racial groups (13% of Black Muslims and 7% of Asian and Arab Muslims). One in five Muslims who were born in the faith (21%) agree that most Muslims in the US are partially to blame for acts of violence committed by other Muslims, compared with 7% of Muslims born into another faith.

Making Sense of The Islamophobia Index Among Muslims

Endorsing negative stereotypes about one's own community is referred to as internalized oppression, or internalized bigotry or racism in the case of a racial group. According to Dr. Muniba Saleem, an ISPU scholar and Associate Professor in Media Psychology, Intergroup Communication, and Diversity at the University of California, Santa Barbara:

There are well-documented studies showing that minorities can internalize the negative stereotypes of their group and that can influence their self-esteem, psychological distress, motivation, and performance (David et al., 2019; Siy & Cheryan, 2013; Steele et al., 2002). Other research has examined the negative consequences of media stereotypes on minorities' self-esteem and experiences of shame and embarrassment (Ramasubramanian et al., 2017; Schmadet et al., 2015) as well as concerns of how the majority group will view them (Fujioka, 2005; Tsfat, 2007).

It is worth noting that internalized Islamophobia is more prevalent among younger Muslims than older members of the community, Americans who have lived the majority of their lives after 9/11/2001 in a country that has demonized their identity in popular culture, news media, political rhetoric, and in policy. Research suggests that this kind of steady drumbeat of bigoted ideas and state actions have a detrimental impact on the target group's self-image and mental health.

Another noteworthy and alarming finding was the disproportionately negative views among white Muslims, who are also the most likely to report experiencing 'regular' religious discrimination. Some studies on internalized racism have surprisingly found that endorsing negative stereotypes about one's own group is associated with a higher locus of control. This suggests that internalized prejudice may actually be a defense mechanism against the trauma of bigotry at the hands of the dominant group by agreeing with those in power but believing one has the choice (locus of control) to not be like those tropes. More research is needed to fully understand the why and how of internalized Islamophobia.

Discrimination and Bullying

Religious Discrimination Experienced by Muslims Remains Stable and High

For the sixth year, we asked Americans how often they have faced religious discrimination over the past year. The percentage of people within surveyed groups who experience religious discrimination is steady year after year with no measured change after the new presidential administration. In 2022, Americans Muslims were the most likely group to report facing religious discrimination (62%). As found in previous years, Jewish Americans were the next most likely group to report experiencing religious discrimination (52%). In comparison, 27% of Catholics, 30% of Protestants, 32% of white Evangelicals, 13% of the nonaffiliated, and 26% of the general public reported facing discrimination because of their religion. Muslim men were as likely as Muslim women to experience religion-based discrimination (59% of men and 67% of women).

Muslims Remain the Most Likely to Report Experiencing Religious Discrimination

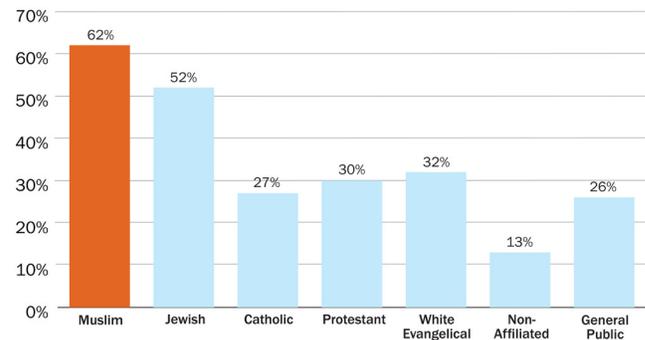


Figure 42: How often, if at all, have you personally experienced discrimination in the past year because of your religion? (% Any experience shown) Base: Total respondents, 2022.

Over Past Six Years, Frequency of Religious Discrimination Unchanged for Muslims

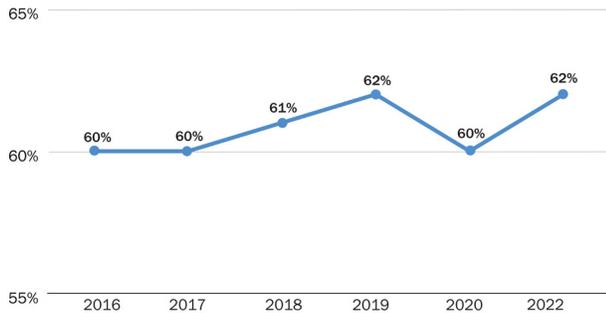


Figure 43: How often, if at all, have you personally experienced discrimination in the past year because of your religion? (% Net experienced shown) Base: Total Muslim respondents, 2016, 2017, 2018, 2019, 2020, 2022.

Older Muslims Least Likely to Report Experiencing Religious Discrimination, White Muslims Most Likely to Report “Regular” Discrimination

When examining levels of discrimination among American Muslims by age, we find Muslims aged 50+ years old are less likely than 18-29-year-olds and 30-49-year-olds to report experiencing religious discrimination (40% vs. 69% and 68%, respectively) but are still two times more likely than 50+-year-olds in the general public (20%). We also found racial/ethnic differences in experiences with religious discrimination among American Muslims. Seven in ten white Muslims (71%) report experiencing religious discrimination, which is more likely than 56% of Black Muslims who faced religious discrimination. Asian (60%) and Arab (58%) Muslims fell in-between in terms of having experienced religious discrimination. Notably, as found in American Muslim Poll 2020, white Muslims are most likely to report facing religious discrimination regularly. Nearly one-third of white Muslims (29%) reported facing religious discrimination on a regular basis, compared with 7% of Black Muslims, 12% of Asian Muslims, and 6% of Arab Muslims.

Muslims Much More Likely Than Others to Experience Religious Discrimination in Institutional Settings

Among those who reporting facing any religious discrimination in the past year, we asked about whether it occurred in various settings. We find Muslims stand apart from all others in terms of not only the frequency, but how they experience religious discrimination. Particularly, Muslims who have experienced religious discrimination

in the past year are more likely than Jews and general public who have faced religious discrimination to experience it in their interactions within institutional settings. Muslims are more likely than Jewish Americans and the general public to experience discrimination when applying for a job (37% vs. 5% and 6%, respectively) and when interacting with law enforcement (38% vs. 9% and 10%, respectively). In both situations, Muslim men are more likely than Muslim women to report facing discrimination (44% of men vs. 30% of women when applying for a job and 50% of men vs. 26% of women when interacting with law enforcement).

Other institutional settings where Muslims are much more likely than Jewish Americans and general public to face religious discrimination include at the airport (44% vs. 11% and 3%, respectively) and when seeking healthcare services (27% vs. 5% and 8%, respectively). In both settings, Muslim men and women were equally likely to face discrimination (48% and 39%, respectively, at the airport and 29% and 24%, respectively, in health-care settings).

New in 2022, we also asked about experiences with religious discrimination on social media, both from other users and from the social media platforms themselves. Discrimination from social media platforms may manifest in several ways including having messages removed, accounts suspended or closed, or being completely kicked off a platform. We categorize religious discrimination on social media from social media platforms as institutional and find that nearly half (46%) of Muslims who have experienced any religious discrimination in the past year have had this experience, compared with 36% of the general public. One-third of Jews (34%) experienced religious discrimination on social media by the social media platform itself (as opposed to other users), on par with Muslims. Muslim men are uniquely more likely than their female co-religionists (53% vs. 39%, respectively) to report experiencing discrimination on these platforms. This gender difference may be due to the topics each chooses to engage in. Further research is needed to better understand this difference.

Muslims Most Likely Group to Face Discrimination in Institutional Settings

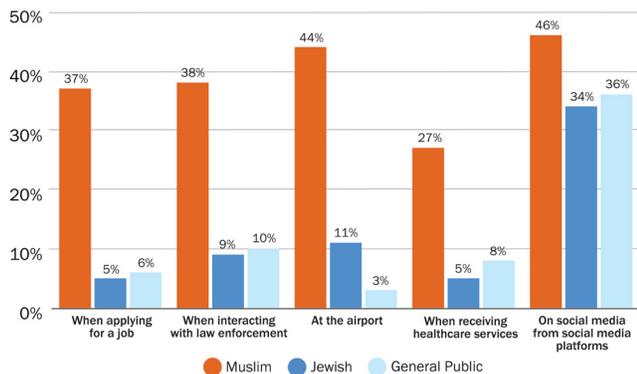


Figure 44: For each of the following situations, please tell me if you experienced religious discrimination in the last year. How about... (% Yes shown) Base: Total respondents who experienced religious discrimination in the past year, 2022.

Muslims More Likely to Experience Religious Discrimination in Individual Interactions

In 2022, we asked those who reported facing any religious discrimination in the past year about facing individual religious discrimination in two settings: when interacting with co-workers and on social media from other users. Among those who experienced religious discrimination in the past year, 43% of Muslims reported facing it from co-workers, more than 29% among Jewish Americans and 23% of the general public. Muslim men and women who have experienced religious discrimination in the past year are equally likely to experience it when interacting with co-workers (40% and 47%, respectively).

When it comes to facing religious discrimination on social media from other social media users, Muslims are more likely than the general public to do so (56% vs. 45%, respectively). Half of Jewish Americans who have faced any religious discrimination in the past year (51%) have experienced it on social media from other users, on par with American Muslims. Just as Muslim men were more likely than Muslim women to experience religious discrimination on social media from social media platforms, they were also more likely to face it from other social media users (63% vs. 49%).

Muslims More Likely than Other Groups to Experience Religious Discrimination in Personal Interactions

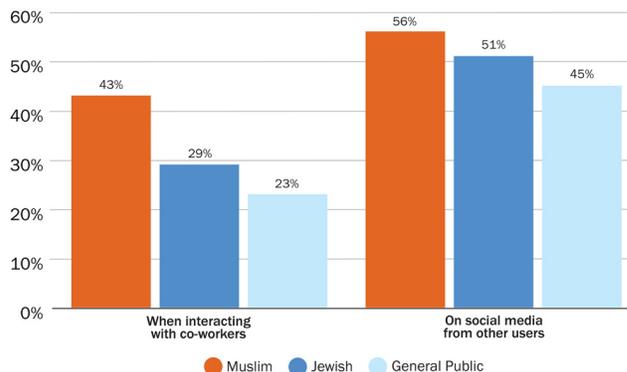


Figure 45: For each of the following situations, please tell me if you experienced religious discrimination in the last year. How about... (% Yes shown) Base: Total respondents who experienced religious discrimination in the past year, 2022.

As in Previous Years, Muslim Families by Far the Most Likely to Have a Child Who Has Been Bullied for Their Religion

As we've seen in the past, Muslim adults are not the only ones impacted by Islamophobia and anti-Muslim bigotry. Four in ten Muslims (40%) report having school-age children. Among those, we asked if a child has ever experienced religious-based bullying in the past year. At 48%, Muslim families are by far the most likely to report having a child who faced religious-based bullying in the past year. In comparison, 13% of Jewish families and 18% of families in the general public reported having a child who was bullied for their religion. Even more alarming is that 20% of Muslim families report that the bullying happens nearly every day.

Nearly Half of Muslim Families Report a Child Has Faced Religious-Based Bullying

One in Five Muslim Families Report a Child Facing Bullying Almost Every Day

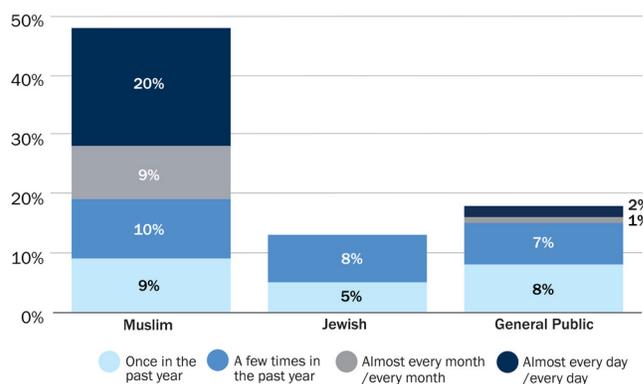


Figure 46: How often, if at all, have your children experienced bullying, such as insults or physical assaults in the past year because of their religion at school? Base: Total respondents with school-aged children, 2022.

Finally, among those who reported a child has faced religious-based bullying, we then asked about who bullied the child. New in 2022, we include online sources of bullying as a response option. This was especially important after American children spent nearly two years of their lives online due to pandemic-related closures. We find that roughly a third of Muslim families report religious-based bullying online by other students (31%), while 64% report bullying occurred at school from other students. As we've found previously, peers are not the only bullies children face. Four in ten Muslim families who've experienced bullying (42%) say the bully was a teacher or school official at school and roughly one in five say the bully was a teacher or school official online (19%). These findings shed light on cyberbullying as a major issue Muslim families face. In sum, Muslim children and parents have to worry about facing religious-based bullying at school and online from other students and even trusted adults in the school.

Muslim Families Report Children Face Religious-Based Bullying in Person and Online, from Students and Adults

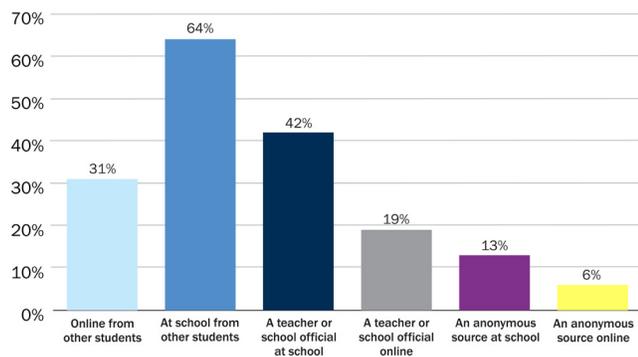


Figure 47: Who has bullied your child? Base: Total respondents with school-aged children who have been bullied for their religion in the past year, 2022.

Recommendations

Based on the research presented, we offer the following recommendations to a variety of stakeholders in a position to address some of the greatest challenges identified facing American Muslim communities.

Muslim Community Leaders:

- Direct GOTV messaging toward Muslim women and young people as they are less likely to plan to vote in the midterm election.

- Educate American Muslim voters about how to respond when facing obstacles to voting.
- Recognize internalized Islamophobia as a major challenge facing young Muslims and integrate accurate information about the community into educational content.
- Address Muslim mental health challenges with greater awareness and resource allocation.
- Educate community members to report institutional Islamophobia and bullying to the relevant authorities.
- Promote and facilitate careers in media and mental health to young people.
- Engage in intra-Muslim conversations about race and racial healing.

Interfaith Leaders/Allies:

- Seek to partner with Muslim organizations and leaders on issues of collective importance (i.e., climate change, public health, etc.).
- Include anti-Islamophobia content in your inclusion and diversity training, policies, and hiring practices.
- Familiarize your networks with manifestations (and roots) of Islamophobia.
- Recognize Islamophobia as both individual and institutional.

Social Media Companies:

- Engage Muslim communities in a review of platform community norms and the application of policies toward Muslim users.
- Review anti-bullying safeguards from a religious-discrimination informed lens.
- Consider applying 'Misinformation' warnings to anti-Muslim conspiracy theories and false claims.
- Include anti-Islamophobia content in your inclusion and diversity training, policies, and hiring practices.

Educators:

- Include anti-Islamophobia content in your inclusion and diversity training of staff and administrators.
- Teach about the contributions of diverse communities, especially those of the children in your classroom.
- Discuss bullying in your classroom, what it sounds like, and how bystanders can stand up to bullies, including online.
- Explore your own unintended bias and educate yourself about the children under your care.
- Provide a concrete way to address bullying by adults.

Media Professionals:

- Equip your news or writers' room with resources to portray Muslim communities accurately and creatively, keeping in mind the impact of trope-perpetuating media on Muslim self-concept and public acceptance of prejudiced and anti-democratic policies.
 - Recruit and hire more Muslim journalists, editors, writers, and producers.
 - Explore your own unintended bias and educate yourself about the communities about whom you tell stories.
 - Include anti-Islamophobia content in your newsroom and staff inclusion and diversity training and initiatives.
- Telephone Sample:
 - Prescreened Muslim households from the SSRS weekly national telephone omnibus survey from years 2014-2022.
 - Prescreened Jewish households from the SSRS weekly national telephone omnibus survey from years 2019-2022.
 - Prescreened non-internet households from the SSRS weekly national telephone omnibus survey from years 2021-2022 (in order to fully represent the general population, including the non-internet).
 - Web Sample:
 - SSRS Opinion Panel, SSRS's probability-based panel, was used to sample Muslim, Jewish, and general population respondents. Among the general population sample, we also oversampled Catholics and white Evangelicals in the panel to achieve a minimum of 200 completes in each religious group.
 - Non-probability online panel sample was used for additional Muslim respondents.

Methodology

SSRS conducted a survey of Muslims, Jews, and the general population for the Institute for Social Policy and Understanding from February 22 through March 21, 2022. The study investigated the opinions of Muslims, Jews, and the general population regarding politics, important issues facing the country, faith customs, and religious discrimination.

For the survey, SSRS interviewed 807 Muslim adults, 351 Jewish adults, and 1,001 adults from the general population. A total of 2,159 respondents were surveyed. This report details the methodological components of the study: sample design, questionnaire design, programming, field operations, data processing, and weighting. The interviews were completed by phone and on the web. Among Muslim respondents, 214 interviews were completed over the phone and 593 were completed via web panels. Seventy-seven were completed via the SSRS probability panel and 516 were completed via a non-probability panel. Among Jewish respondents, 315 interviews were completed over the phone and 36 were completed via the SSRS probability web panel. A total of 940 interviews were completed with general population adults via the SSRS probability web panel and 61 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.

The sampling procedures were designed to efficiently reach the target populations of interest. The sample sources are listed below:

In total, 330 interviews were completed via cell phones, 260 via landline phones, and 1,569 via web survey. Table 1 summarizes the total number of interviews by sample type, religious affiliation/general population, and sampling frame.

The general population sample included respondents who were of Muslim or Jewish religion. These Muslim and Jewish respondents are not included in the counts shown here but are included in the final data of all Muslim and all Jewish respondents. Combined with the general population respondents, the total number of Muslim respondents is 814 and the total number of Jewish respondents is 364.

The questionnaire was developed by the Institute for Social Policy and Understanding in consultation with the SSRS project team. Prior to the field period, SSRS programmed the study into our data collection platform, Confirmit, for both the phone/Computer Assisted Telephone Interviewing (CATI) and web portions of the study. Extensive checking of the programs was conducted to ensure that skip patterns and sample splits followed the design of the questionnaire.

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 $\pm 4.9\%$ and Jews $\pm 8.2\%$.

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 $\pm 4.2\%$. All statistically significant findings in this report are based on a 95% confidence interval.

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RESEARCH MAKING AN IMPACT

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About ISPU

ISPU provides objective research and education about American Muslims to support well-informed dialogue and decision-making. Since 2002, ISPU has been at the forefront of discovering trends and opportunities that impact American Muslim communities. Our research aims to educate the general public and enable community change agents, the media, and policymakers to make evidence-based decisions. In addition to building in-house capacity, ISPU has assembled leading experts across multiple disciplines, building a solid reputation as a trusted source for information for and about American Muslims.

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