Islamophobia among Muslim High School Students in Seattle: Role of Gender and Social Class

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Abstract

Islamophobia is the systematic dislike of Muslims, expressed through racist speech, acts of violence, and practices of exclusion and discrimination. Since the terrorist attacks of September 11, 2001, the number of Islamophobia related complaints has risen six folds nationwide. Since Muslims of lower socio-economic background and women likely suffer more when such barriers are in place, this research examined the role of gender and social class in the extent of Islamophobia Muslim high school students face in Seattle. It employed a survey across twenty-five Muslim teenagers from different cities in Washington. While this research substantiated that gender differences materially affect the extent of Islamophobia amongst Muslim teens, it did not report any anomalous extent for socio-economic differences due to a null dataset. Since early Islamophobia may radicalize its victims and push them into the confines of lifelong poverty, this research elevates the need of urgent discussions to stem Islamophobia in its youngest sufferers.

Introduction

Islamophobia is the systematic dislike of Muslims, expressed through racist speech, acts of violence, and practices of exclusion and discrimination (A History). It is engendered by historical biases and negative stereotyping, leading to prejudices against Muslims. It is a worldview with an intense fear of Islam as a political force, dominated by the "war on terror" over the last two decades.

Since the terrorist attacks of September 11, 2001, the United States Equal Employment Opportunities Commission (EEOC) has reported a rise in Islamophobia related complaints. American Civil Liberties Union (ACLU) informs that "civil rights complaints filed with one Muslim advocacy group rose 674 percent from 2000 to 2006" (Presumption). Since Muslims of lower socio-economic background and women likely suffer more in employment and other public space opportunities when such barriers in place, could they also experience a disproportionate share of Islamophobia? Could Islamophobia manifest itself more prevalently amongst Muslim women and those of lower financial means?

This question calls for an in-depth analysis of Islamophobia. Since EEOC and ACLU reports do not release data related to age, gender, and economic status of the victims, this study aims to identify the presence and impact of Islamophobia on Muslim youth. It investigates the relationship between gender differences and variations in social class to the extent of Islamophobia faced by Muslim teens in Seattle. The research topic also has personal connotations as I routinely have suffered through painful stereotypes as a Muslim woman in post-911 America. I often refer to my high school experience as nothing more than a long and bumpy ride of fighting bigoted posts and racial tweets!

Researching the prevalence and impact of Islamophobia amongst Muslim high school students has broader implications as well. In 2009, the US Census reported that a quarter of minorities lived below poverty level, compared to 14 percent of the entire populace (Macartney). With a clear relationship between discrimination and poverty in the United States, it is vital to stem Islamophobia in Muslim teens of lower social class and women at an early stage. Such knowledge could also be useful to high school administrators, teachers, and community leaders in taking systematic steps to curtail Islamophobia and prevent the marginalization and radicalization of its most vulnerable victims.

Literature Review

Before examining the prevalence and impact of Islamophobia, this research surveys the diversity of Muslim migration to America. The first Muslims came to this continent in the early fourteenth century. Per conventional wisdom, expelled Moors from Spain made their way to the Caribbean Islands. In *A History of American Muslims*, Islamic Networks Group (ING) details the waves of subsequent Muslim immigration to America. It began with the Transatlantic Slave Trade, comprising of twenty to thirty percent enslaved Africans Muslims. Following the "Great Migration" between 1910 and 1970, many African Americans returned to Islam, the religion of their ancestors (A History). The second wave began at the turn of the twentieth century with Muslim immigrants from Syria and Lebanon (A History). Migrants from other Arab countries soon followed and established Muslim communities in America's towns and cities. Public Broadcasting Services (PBS) reports that there were more than a thousand mosques in North America at the conclusion of the Second World War (Islam). Following the passage of the Civil Rights Acts, South Asian and South-East Asian Muslims immigrated to America, completing the rich tapestry of adherents in the country.

Over the last few decades, Muslim Americans gained fame due to figures like Malcolm X and Muhammad Ali. Today, there are more than one thousand five hundred Islamic centers and mosques in the United States (Islam). Experts estimate that with four to five million followers, Islam is the second largest religion in America. While Islam's sharp rise in the United States is exciting, the most striking aspect is its rich diversity. From the children of enslaved African Americans to highly educated South Asian and Middle Eastern technologists in the Silicon Valley, the Muslim community in America is very heterogeneous. As this research investigates the impact of Islamophobia amongst specific segments of the Muslim population, from the

children of Egyptian construction workers to ones of Indian Muslims employed as engineers and scientists, this heterogeneity manifests itself in interesting and challenging manners throughout the study.

The origin of contemporary Islamophobia in the United States, undoubtedly, began with the tragic events of 9/11 attacks. Islamist extremists from Al-Qaeda hijacked four planes flying in the United States airspace. While "two planes crashed into the twin towers of the World Trade Center in New York City, killing almost three thousand people, another plane crashed into the Pentagon killing nearly two hundred people" (September 11th). The fourth plane "crashed into a field in Pennsylvania, killing all passengers and crew members" (September 11th). 9/11 was the most heinous terrorist attack on American soil and altered the internal fabric of American society and its outlook towards the Muslim world.

As a result of the 9/11 terrorist attacks, the United States Government created the Department of Homeland Security. Congress passed the Patriot Act to identify and prosecute terrorism-related crimes. In 2002, the Attorney General "proposed a special registration program that required male citizens of designated foreign countries to register with the Immigration and Naturalization Service, have their identity verified, and be interviewed, photographed, and fingerprinted" (September 11th). Congress also created the Transportation and Security Administration (TSA), making it responsible for airport security. Saher Selod, an Assistant Professor of Sociology at Simmons College in Massachusetts, reports that the insensitive and invasive policies of the TSA, as part of a screening program, set the ball rolling on profiling and targeting of Muslim Americans (Selod). In the name of National Security, the FBI, the TSA and other agencies routinely trampled on the rights of American Muslims through their anti-terrorist initiatives.

Due to the fundamentally altered conditions after the 9/11 attacks, Americans' favorable rating of Islam also dropped from forty percent before to just under thirty percent after the attacks. On a social level, Muslim Americans began experiencing prejudice from their fellow citizens. Andrew Buncombe, the US Digital Editor for the Independent in New York City, reports that "anti-Muslim hate crimes increased approximately five times since 9/11" (Buncombe). Rachael Revesz, a freelance writer and commissioning editor at the Independent's award-winning Voices desk, relates how Muslim Americans are consistently cast as somehow un-American because of their faith, creating prevalent anti-Muslim rhetoric (Revesz). For instance, in 2010, "Pastor Terry Jones vowed to burn the Quran on the tenth anniversary of the terrorist attacks" (Revesz). In the same year, a political movement emerged "to ban Sharia law, the Islamic code of principles, in State legislatures across the country" (Revesz). Muslim Advocates, a civil rights and advocacy organization established to ensure freedom and justice for Americans of all faiths, lists many examples of bias incidents against Muslim Americans. In Tucson, Arizona, "an intruder ripped up copies of the Quran and scattered the pages around the mosque" (Map). In Michigan, "law enforcement was called upon to investigate a mosque fire in Pittsfield Township as an act of arson" (Map). More recently, my community experienced an incident when the central mosque in Bellevue was also burned down. While I thought that the Pacific Northwest will be immune from such incidents, arson at the Bellevue mosque prompted me to study anti-Muslim bias in Seattle. By focusing on high school students in Puget Sound, this research fills an important gap by exploring the reach of anti-Muslim incidents to various high schools in Seattle.

The Council on American-Islamic Relations (CAIR), a Muslim civil right and advocacy group, details types of specific anti-Muslim bias incidents where there is an identifiable element

of religious discrimination. Hate crimes involving physical violence or property damage are the most frequent type of bias incidents (Anti-Muslim). The second most common type includes verbal abuse and non-violent harassment (Anti-Muslim). Employment cases are the third most common type and include "denial of work, being passed over for promotion, or harassment by a supervisor or other senior staff" (Anti-Muslim). Instances involving TSA are the fourth most common. Lastly, episodes in which the FBI has inappropriately targeted the complainant are the fifth most common type of bias incidents (Anti-Muslim). Since this study targets Muslim high school students' experiences with Islamophobia, it includes all the cases defined by CAIR except employment-related cases. In particular, it explores common triggers of anti-Muslim bias incidents when they occur and their effects on Muslim youth in Seattle.

Researchers recently coined the term "Islamophobia" to describe hate crimes and bias incidents against Muslim Americans. Islamophobia, as defined earlier, is the systematic dislike of Muslims leading to practices of exclusion and discrimination (A History). Islamophobia stems from an intense fear of Islam as a significant political force in the world. It encapsulates elements of racial and religious biases that fuels the struggles of Muslim Americans in post-911 America.

Islamophobia has disastrous consequences on all segments of the Muslim populace in America. Rebecca Clay, an award-winning writer who has written extensively for the Ford Foundation, and the University of Chicago, shows that while Muslims experience religious discrimination, "they are fully aware of their devalued position in society" (Clay, Muslims). She cites a recent study which found that "while most Muslim Americans felt extremely safe before 9/11, 82 percent of them felt extremely unsafe following the attacks" (Clay, Muslims). According to another study conducted by Nassim Elbardouh, a school teacher in the public-school system in Vancouver, BC, its participants "developed Post-Traumatic Stress Disorder

(PTSD) from constant anxiety and abuse" (Elbardouh). Clay relates that some Muslims also experience "acculturative stress, the stress people experience when they encounter a different culture. First and second generation Muslim Americans who experience acculturative stress are more likely to be withdrawn, sad and depressed" (Clay, Islamophobia). A majority of Muslim Americans believe that they face an increasingly hostile environment and that the government "singles them out" for unnecessary checks. This study extends Clay's research to high school students in Seattle by explicitly asking respondents to rate their treatment as outsiders and the common misconceptions they hear about Islam in their high school community. By filling this gap, this research also attempts to discover the presence of stress in Muslim high school students in Seattle and presents specific recommendation to stem such discriminatory practices.

While all Muslims experience Islamophobia, Muslim women experience the brunt of Islamophobia. Selod's research, discussed earlier, highlights that while the TSA targeted Muslim men with extraneous checks, Muslim women are often treated unfairly as they pass through airport security checkpoints (Selod). Recently, "a 35-year-old woman, standing outside a store in Manhattan, felt the heat on her left side. Her blouse was set on fire by a man nearby with a lighter. The woman escaped with a hole in her blouse and no injuries" (Elmir). Since the woman was wearing a hijab, a clear manifestation of her faith, she faced higher exposure to such attacks. According to Rana Elmir, the deputy director of ACLU, "69 percent of Muslim women who wore a hijab reported at least one incident of discrimination. In contrast, for those who did not wear a hijab, it was 29 percent" (Elmir). Sirin Kale, a London-based journalist specializing in women's rights, asserts that Muslim women experience the brunt of Islamophobia since they are easily identifiable and are less likely to fight back (Kale). Thus, women who wear visible symbols of Islam are more likely to experience a proportionately larger share of Islamophobia

than the general populace. While Selod's and Elmir's papers detail the experiences of Muslim women when they are under surveillance by the State and in public places, they leave open the possibility of researching such targeting of Muslim high school women in their school community. This precise question constitutes the primary component of this research as it attempts to validate the extent of Islamophobia amongst Muslim high school women in Seattle.

While Muslim women experience a disproportionate share of Islamophobia due to their gender, such trends are also visible in Muslims of lower social status. According to Khaled A. Beydoun, a Professor of Law at the University of Detroit and a faculty with the UC-Berkeley Islamophobia Research & Documentation Project, while Muslim Americans are perceived to be economically stable, 45 percent earn an income of less than $30,000 per year, barely above the legal poverty line (Beydoun). Recent studies reveal that working-class Muslim American communities struggle with Islamophobia on a daily basis. They suffer from a concentration of surveillance efforts of local and federal law agencies. Moreover, anti-Muslim bigots tend to mobilize in their neighborhoods excessively. In 2014, federal surveillance programs in Boston, Minneapolis, and Los Angeles targeted large communities of impoverished Muslims (Beydoun). In Minneapolis, the Somali Muslim community, with a staggering poverty rate of 82 percent, routinely faces a disproportionate share of anti-terror surveillance as well as harassment from the local populace. Not only do they lack the means to defend themselves, but Muslims of the lower social class are also reluctant to report incidents of Islamophobia to police due to mistrust of law and fear of police retribution (Beydoun). Thus, Muslim Americans of the lower social class are more likely to experience a proportionately larger share of Islamophobia than the general populace. While Beydoun's research supports the claim that Muslims of lower social strata suffer more, it leaves open the possibility of investigating the extent of Islamophobia amongst Muslims

high school students of lower socio-economic background in their high school community. This precise question constitutes the secondary component of this research as it attempts to validate the extent of Islamophobia amongst Muslim high school students of lower social status in Seattle.

While Islamophobia has intensified in America after 9/11, researchers identify factors of xenophobia and Orientalism as its underlying cause. Xenophobia is the fear of those perceived to be foreign or strange. Islamic Networks Group (ING) claims that xenophobia has grown due to such discourse from political leaders (Islamophobia). Orientalism is the study of the Middle East, North Africa, and Asia by Western scholars. It portrays "Eastern" peoples as radically different from and inferior to the civilizations of the West, depicting them as primitive and violent (Islamophobia). Orientalism has long represented the "Eastern" peoples and cultures, especially Muslims, as a threat to the West, a view that is still prevalent today. Ignorance about Islam also plays a critical role in rising Islamophobia. Most American do not personally know any Muslims. According to a recent study, "57 percent of respondents say that they know little and 26 percent say they know nothing about Islam" (Islamophobia). Since public education about Islam began recently, most adults in the United States have no formal education about Islam and its teachings. While this research does not attempt to explore the anthropological causes of Islamophobia, it, nonetheless, studies the relationship between the lack of education and Islamophobia. This research addresses the outlined gaps in above-mentioned scholarly research by studying the presence of Islamophobia in Muslim high school students in different cities in Washington, by correlating the role of gender and social class in Islamophobia, and by highlighting its impact in their daily lives. It concludes by recommending specific steps to stem Islamophobia in high schools and the surrounding community.

Methodology

I evaluated my hypothesis of the role of gender and social class in the extent of Islamophobia Muslim teens experience in Seattle through a survey method. Twenty-Five Muslim teenagers from different cities in Washington took the survey. I employed the survey method to seek quantitative answers to all questions, allowing easy comparison between various responses. Furthermore, the survey method allowed relevant information to be collected at ease and then analyzed with vigor and scholarship. I did not believe that other means such as interviews or observations would be as effective as a survey in this study. Since Muslim teenagers live at greater distances from one another, it would have been difficult to locate a central place to conduct interviews. Similarly, observing Muslim teenagers in their classes would have taken several trips to numerous high schools across Metropolitan Seattle. Thus, I employed the survey method because of its effectiveness in conducting this research.

As the first step in my research, I composed the survey. I authored twenty-four questions and revised them thoroughly, making sure that every participant understood all the questions with their intended meaning. In the first section, participants answered questions about themselves, such as their age, gender, zip code, birth country, and race. I utilized the zip code to determine the approximate socioeconomic class of the participant, a critical factor in the study. In the next section, participants answered questions about Islamophobia and its impact on their lives. These questions were answered on a ten-point scale, ranging from “no impact” as the lowest option and “extreme impact” as the highest option. There were options in between, allowing the participant to choose the best option.

I implemented purposive sampling to select the respondents. In purposive sampling, researchers select a non-probabilistic sample based on characteristics of the population and its relationship to the objectives of the study. I implemented purposive sampling because selecting a random sample was not viable for the study. Since I did not have access to an authoritative list of Muslim teenagers in Washington, I could not implement random sampling. Thus, I selected Muslim teenagers based on their gender and their socio-economic background as indicated by their zip code.

I sent the survey to Muslim teenagers in the population via email. Twenty-Five teenagers responded to the email. While twenty teenagers completed the survey online, five teenagers chose to fill out a paper copy of the survey. I explained all aspects of research such as its purpose and importance. A few took the opportunity of asking questions before filling out the survey. Most participants returned the completed survey within a day. After soliciting responses from Muslim teenagers, I uploaded the data into a Microsoft Excel sheet and computed the average of numerical answer buckets for each question.

Results

I hypothesized that Muslim female high school students and those of lower socio-economic background experience a large extent of Islamophobia in Seattle. I scored surveys by taking a numerical average of their ratings. Fifteen participants were female while ten participants identified themselves as males. Seven participants resided in zip codes with a median annual family income of less than one hundred and ten thousand dollars per year. Eighteen participants resided in zip codes with a median annual family income from one hundred and ten thousand dollars per year to one hundred and fifty-six thousand dollars per year. Table 1

presents the count and percentages of female and male participants as well as participants from lower and higher social class as identified by median incomes of their zip codes:

Characteristics of Respondents					
Gender	Male		Females		Total
	Number	Percent	Number	Percent	
	10	40	15	60	25
Social Class (Income Cutoff: $110,000)	Higher Class		Lower Class		Total
	Number	Percent	Number	Percent	
	18	72	7	28	25

Table 1: Count and Percentage of Respondents by Gender and Social Class

While all participants reported experiencing Islamophobia in their lives, Muslim female high school students reported some impact on their lives while Muslim male high school students reported none or little impact. Similarly, Muslim female high school students felt that they stand out more due to negative perceptions of Islam in their schools than Muslim male high school students. Along the same lines, Muslim female high school students were sometimes treated as outsiders while Muslim male high school students did not feel treated in this manner. Both genders felt safe in their schools and surrounding communities. Based on these responses, I evaluate my primary hypothesis of the role of gender differences in the extent of Islamophobia Muslim teens face as true. Figure 1 presents the count of female and male participants, mean values for Islamophobia impact, mean values for standing out in high school, mean values for getting treated as outsiders, mean values for feeling safe in high school and mean values for feeling safe in society.

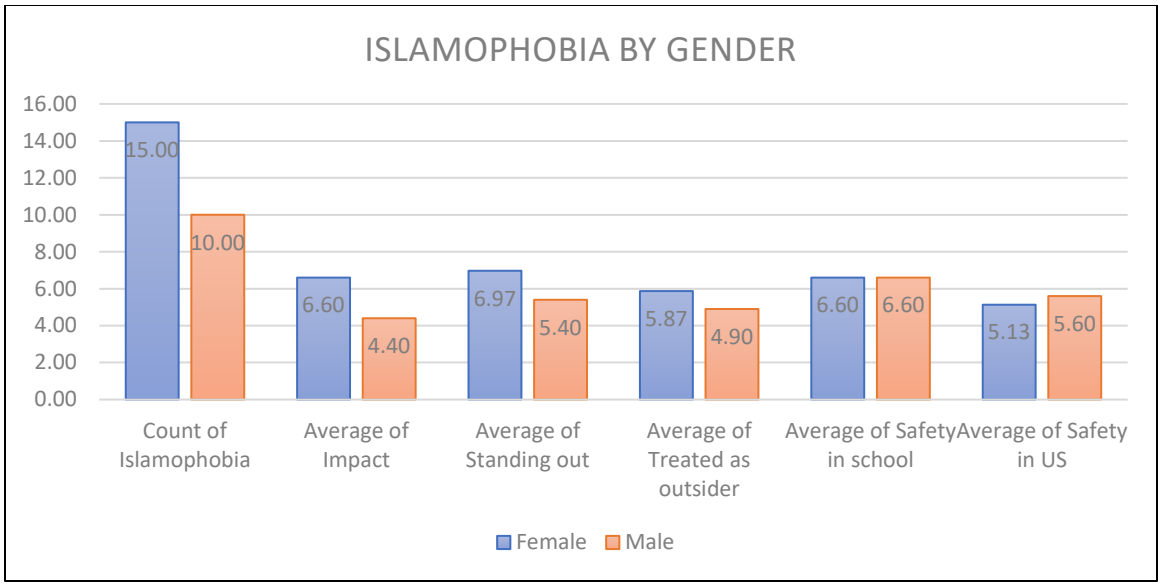

Figure 1

While gender differences did affect the extent of Islamophobia Muslim teens face in Seattle, students from a lower socio-economic background, identified by a median annual family income of less than one hundred and ten thousand dollars per year, did not report any anomalous extent compared with students from a higher socio-economic background. Based on these responses, I could not evaluate my secondary hypothesis of the role of social class in the extent of Islamophobia Muslim teens face. Figure 2 presents the count of participants from the assumed higher and lower socio-economic strata, mean values for Islamophobia impact, mean values for standing out in high school, mean values for getting treated as outsiders, mean values for feeling safe in high school and mean values for feeling safe in society.

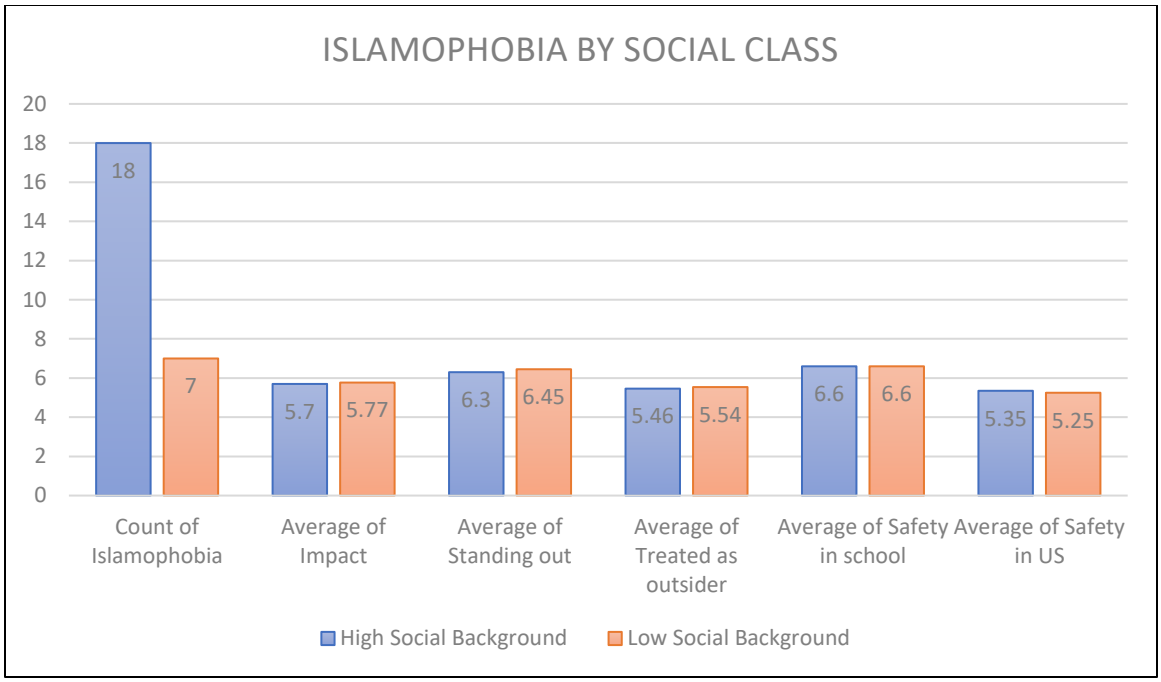

Figure 2

Discussion

My calculation from the data collected in the study, conducted across a sample population of twenty-five high school students in Seattle with 60 percent females and 40 percent males, shows that female students reported an average score of 6.60 for impact due to Islamophobia while male students reported an average score of 4.40. Similarly, female students reported an average score of 6.97 for standing out in their high school while male students reported an average score of 5.40. Female students also reported a higher average score of 5.87 versus male students score of 4.90 for being treated as an outsider. With marked differences along measured axes, I conclude that Muslim high school women experience a more significant share of Islamophobia in their daily lives. While the study confirms that Islamophobia is gendered amongst Muslim teens in Seattle, it also highlights its presence and impact on high

schoolers. Female students report standing out and being treated as outsiders more often due to misconceptions about Islam in their high schools. In response to other questions, they also report that their community does not take adequate steps in addressing Islamophobia and protecting them from its consequences.

Similarly, my calculation across the same sample population with 68 percent students from higher social class and 32 percent students from lower social class shows that lower-income students reported an average score of 5.77 for impact due to Islamophobia while higher income students reported an average score of 5.70. Similarly, lower-income students reported an average score of 6.45 for standing out in their high school while higher income reported an average score of 6.30. Lower income also reported an average score of 5.54 versus higher income students' score of 5.46 for being treated as an outsider. With little differences along measured axes, I was not able to substantiate my secondary hypothesis of the significance of socio-economic background in Islamophobia through the survey. I note that I had more respondents from higher income zip codes than from lower-income zip codes. Furthermore, the cutoff between the two segments was a median annual family income of one hundred and ten thousand dollars, a significantly higher threshold income in comparison to the national average. As I researched Muslims teenagers in Seattle, I did not locate any Muslim families living in impoverished areas with a median annual family income of less than fifty thousand dollars, the national threshold income of lower social strata. Hence, the most likely reason for an unevaluated secondary hypothesis is a null set of Muslim youth from lower socio-economic areas.

Implications, Limitations, and Future Research

Since the repercussions of early Islamophobia include withdrawal, constant anxiety, depression, and acculturative stress, the presence of Islamophobia amongst Muslim high school students must be taken seriously. Islamophobia not only marginalizes its victims, especially women, it materially impacts their lives by pushing them into the confines of lifelong poverty. According to Pew Research, 60 percent of Muslim women say that it is harder to be a Muslim in the United States due to discrimination in seeking employment and general abuse in their neighborhoods (U.S. Muslims). Another grave consequence of Islamophobia at such an impressionable age is radicalization of Muslim youth in America. When Muslim American teenagers find themselves isolated in the country of their birth, they begin supporting extreme ideologies. Researchers have recently pointed out a symbiotic relationship between radicalization and Islamophobia. Tahir Abbas, a Senior Fellow at the London School of Economics, argues that radicalization and Islamophobia feed off interrelated internal and external discontents in constantly changing societal dynamics (Abbas). Such discontent amongst Muslim youth, particularly from lower socio-economic background, may radicalize them directly into the arms of dangerous organizations like ISIS. Hence, the implications of early Islamophobia among Muslim American high school students include physical and mental health issues, a life of perpetual poverty due to marginalization, and possible radicalization.

With a clear relationship between Islamophobia and well-being of Muslim American youth, especially women and the poor, this study elevates the need for urgent discussions on how decision-makers may stem Islamophobia in high schools around the country. This research recommends training high school teachers to recognize forms of Islamophobia in schools and tailoring school policies to include recognition of Muslim religious groups. It further

recommends an updated curriculum including courses on Islam as a monotheistic religion and its contemporary practices. It specifically recommends training police and public servants to address the underlying causes of Islamophobia. These recommendations may not only alleviate the sufferings of the most vulnerable victims of Islamophobia but also ensure that America's ideals of equal protection apply to all its citizens, irrespective of their race or religion.

This research has few limitations which may be addressed in future studies. The sample size is limited and does not include Muslim high school students from lower income areas like Kent where Somali immigrant families reside. While I distributed the survey via email to reach the maximum audience, personal interviews with students from lower income areas may be an effective tool to garner their participation. Additionally, while I connected with five different mosques in this research, broadening the reach across all mosques in Metropolitan Seattle may dramatically increase the number of participants from lower strata, avoiding the null dataset in my secondary hypothesis.

Since the topic of Islamophobia in high schools is so rich, future research can further improve the understanding of the subject. Although I established in this research that Islamophobia in Seattle high schools is gendered, tailoring the survey to collect information about the use of hijab or niqab amongst Muslim female high school students may add another critical dimension to the study. The use of zip code as proxy to the annual median family income can be further tuned by querying the number of members in the family. Muslim families from lower strata, in general, have large families with more than four kids. Future research can adopt elaborate algorithms to disambiguate lower and higher income families.

I conclude this study sympathizing with the victims of Islamophobia who are unable to defend themselves and must tailor their lives to deal with its material impact. During the study, I

also completed my reading of Khizr Khan's book, *An American Family*. While Khizr Khan offers us more hope in our society than what it currently deserves, I felt inspired to take specific recommendations from this study and turn them into a tangible action plan. After all, the path to give back to our community is always available to us, irrespective of our race or religion. It's up to us start the work whenever we so desire.

Appendix

Appendix A: Survey

1. **What gender do you identify with?**
    a. Male
    b. Female
    c. Other
2. **How old are you?**
    a. 13
    b. 14
    c. 15
    d. 16
    e. 17
    f. 18
3. **What is your zip code? _____**
4. **Which type of school do you attend?**
    a. Public
    b. Private with a Religious Focus
    c. Private with a Non-Religious Focus
5. **Were you born in the United States?**
    a. Yes
    b. No
6. **If you were not born in the US, in what year did you move to the US? (If not applicable, please write "NA") _____**
7. **Which country were your parents born in? _____**
8. **What do you consider yourself?**
    a. American
    b. Asian American
    c. African American
    d. Muslim American
    e. Muslim
9. **Do you consider yourself to be:**

a. Very religious
b. Somewhat religious
c. Not religious
d. Not religious at all

10. How often do you interact with drugs and/or alcohol?

a. Extremely frequently
b. Frequently
c. Sometimes
d. Rarely
e. Never

11. If we define Islamophobia as prejudice against Islam or Muslims, have you experienced Islamophobia? If so, how would you rate its impact?

a. No impact at all
b. Some impact
c. A lot of impact
d. Extreme impact
e. Not Applicable

12. How would you rate the impact of Islamophobia on your family's well-being after the 2016 election?

a. No impact at all
b. Some impact
c. A lot of impact
d. Extreme impact

13. Have you experienced any Islamophobia in the past?

a. Yes
b. No

14. Have you experienced any Islamophobia in the last 30 days?

a. Yes
b. No

15. If you answered "Yes" to any of the two previous questions, how stressful was the experience for you?

a. Extremely stressful
b. Very stressful
c. Somewhat stressful
d. Not so stressful
e. Not stressful at all
f. Not applicable

16. How would you compare your experiences with Islamophobia in the past 30 days to your experiences last year?

a. Much worse today
b. Somewhat worse today
c. About the same today as last year
d. Somewhat worse last year
e. Much worse last year
f. Not applicable

17. How safe do you feel as a Muslim in the United States?

a. Extremely safe
b. Very safe
c. Somewhat safe
d. Not so safe
e. Not safe at all

18. How often have you felt like you stand out because you are Muslim?

a. Very frequently
b. Frequently
c. Sometimes
d. Rarely
e. Never

19. How often have you been treated as if you were an outsider or foreigner?

a. Very frequently
b. Frequently
c. Sometimes
d. Rarely

e. Never

20. How often have you heard the media express hatred towards Muslims?

a. Very frequently
b. Frequently
c. Sometimes
d. Rarely
e. Never

21. How often have you heard misconceptions about Islam?

a. Very frequently
b. Frequently
c. Sometimes
d. Rarely
e. Never

22. How engaged is your religious community in addressing Islamophobia?

a. Extremely engaged
b. Very engaged
c. Somewhat engaged
d. Not so engaged
e. Not engaged at all

23. How engaged are you in addressing Islamophobia?

a. Extremely engaged
b. Very engaged
c. Somewhat engaged
d. Not so engaged
e. Not engaged at all

24. How would you rate the standard of health, comfort and happiness experienced by Muslim Americans?

a. Excellent
b. Very good
c. Good
d. Fair

e. Poor
f. Very poor

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