

Muslim Americans

MIDDLE CLASS AND MOSTLY MAINSTREAM

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Gregory Smith	Research Fellow
Daniel A. Cox	Research Associate
Sahar Chaudhry	Program Assistant

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FOREWORD

Muslims constitute a growing and increasingly important segment of American society. Yet there is surprisingly little quantitative research about the attitudes and opinions of this segment of the public for two reasons. First, the U.S. Census is forbidden by law from asking questions about religious belief and affiliation, and, as a result, we know very little about the basic demographic characteristics of Muslim Americans. Second, Muslim Americans comprise such a small percentage of the U.S. population that general population surveys do not interview a sufficient number of them to allow for meaningful analysis.

This Pew Research Center study is therefore the first ever nationwide survey to attempt to measure rigorously the demographics, attitudes and experiences of Muslim Americans. It builds on surveys conducted in 2006 by the Pew Global Attitudes Project of Muslim minority publics in Great Britain, France, Germany and Spain. The Muslim American survey also follows on Pew's global surveys conducted over the past five years with more than 30,000 Muslims in 22 nations around the world since 2002.

The methodological approach employed was the most comprehensive ever used to study Muslim Americans. Nearly 60,000 respondents were interviewed to find a representative sample of Muslims. Interviews were conducted in Arabic, Urdu and Farsi, as well as English. Sub-samples of the national poll were large enough to explore how various subgroups of the population -- including recent immigrants, native-born converts, and selected ethnic groups including those of Arab, Pakistani, and African American heritage -- differ in their attitudes

The survey also contrasts the views of the Muslim population as a whole with those of the U.S. general population, and with the attitudes of Muslims all around the world, including Western Europe. Finally, findings from the survey make important contributions to the debate over the total size of the Muslim American population.

The survey is a collaborative effort of a number of Pew Research Center projects, including the Pew Research Center for the People & the Press, the Pew Forum on Religion & Public Life and the Pew Hispanic Center. The project was overseen by Pew Research Center President Andrew Kohut and Pew Forum on Religion & Public Life Director Luis Lugo. The Pew Research Center's Director of Survey Research, Scott Keeter, served as project director for the study, with the close assistance of Gregory Smith, Research Fellow at the Pew Forum. Many other Pew researchers participated in the design, execution and analysis of the survey.

Pew researchers sought the counsel of outside experts in the conceptualization and development of the survey project. Amaney Jamal, assistant professor in the Department of

Politics at Princeton University and a specialist in the study of Muslim public opinion, served as senior project advisor. The project's outside advisory board included researchers with expertise in the study of Muslims in America:

- Ihsan Bagby, University of Kentucky
- Zahid H. Bukhari, Muslims in American Public Square Project (MAPS) and the Center for Muslim-Christian Understanding, Georgetown University
- Louis Cristillo, Teachers College, Columbia University
- Sally Howell, Program in American Culture, University of Michigan
- Peter Mandaville, Center for Global Studies, George Mason University
- Ingrid Matteson, Hartford Seminary
- Farid Senzai, Institute for Social Policy and Understanding

The fieldwork for this project was carried out by Schulman, Ronca & Bucuvalas, Inc., with the particular assistance of Chintan Turakhia, Robert McGaw, Maria Evans and Mark A. Schulman. J. Michael Brick of Westat and Courtney Kennedy of the University of Michigan served as methodological consultants. Shirin Hakimzadeh, Richard Fry, and Jeffrey S. Passel of the Pew Hispanic Center also provided assistance. The team at Princeton Survey Research Associates International – in particular Larry Hugick, Jonathan Best, Stacy DiAngelo and Julie Gasior – helped to develop the sample used to reach Muslims nationwide. Michael P. Battaglia of Abt Associates Inc. provided information that helped in the design of the sampling approach. The Institute for Social Policy and Understanding provided assistance with focus group work that helped shape the survey questionnaire. Sufia Azmat, Narges Bajoghli, and Randa Jamal assisted with back-translation of the questionnaire.

The survey design was guided by the counsel of our advisors, contractors and consultants, but the Pew Research Center is solely responsible for the interpretation and reporting of the data.



Andrew Kohut
President
Pew Research Center

MUSLIM AMERICANS: MIDDLE CLASS AND MOSTLY MAINSTREAM

May 22, 2007

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War on Terror Concerns

MUSLIM AMERICANS: MIDDLE CLASS AND MOSTLY MAINSTREAM

A comprehensive nationwide survey of Muslim Americans finds them to be largely assimilated, happy with their lives, and moderate with respect to many of the issues that have divided Muslims and Westerners around the world. Muslim Americans are a highly diverse population, one largely comprised of immigrants. Nonetheless, they are decidedly American in their outlook, values, and attitudes. Overwhelmingly, they believe that hard work pays off in this society. This belief is reflected in Muslim American income and education levels, which generally mirror those of the general public.

The survey finds that roughly two-thirds (65%) of adult Muslims living in the United States were born elsewhere, and 39% have come to the U.S. since 1990. A relatively large proportion of Muslim immigrants are from Arab countries, but many also come from Pakistan and other South Asian countries. Among native-born Muslims, slightly more than half are African American (20% of U.S. Muslims overall), many of whom are converts to Islam.

Overall, Muslim Americans have a generally positive view of the larger society. Most say their communities are excellent or good places to live. As many Muslim Americans as members of the general public express satisfaction with the state of the nation. Moreover, 71% of Muslim Americans agree that most people who want to get ahead in the U.S. can make it if they are willing to work hard.

The poll reveals that Muslims in the United States reject Islamic extremism by larger margins than do Muslim minorities in Western European countries, when compared with results from a 2006 Pew Global Attitudes Project survey. However, there is somewhat more acceptance of Islamic extremism in some segments of the U.S. Muslim public than others. Fewer native-born African American Muslims than others completely condemn al Qaeda. In addition, younger Muslims in the U.S. are more likely than older Muslim Americans to express a strong sense of Muslim identity, and are much more likely to say that suicide bombing in the defense of Islam can be at least sometimes justified. Nonetheless, absolute levels of support for Islamic extremism

Muslim Americans: Who Are They?	
<i>Proportion who are...</i>	<u>Total</u> %
Foreign-born Muslims	65
Arab region	24
Pakistan	8
Other South Asia	10
Iran	8
Europe	5
Other Africa	4
Other	6
Native-born Muslims	35
African American	20
Other	15
	<u>100</u>
Foreign-born Muslims	65
<i>Year immigrated:</i>	
2000-2007	18
1990-1999	21
1980-1989	15
Before 1980	11
Native-born Muslims	35
<i>Percent who are...</i>	
Converts to Islam	21
Born Muslim	14

among Muslim Americans are quite low, especially when compared with Muslims around the world.

In general, the Muslim Americans surveyed were not reluctant to express discontent with the U.S. war on terrorism and the impact it has had on their lives. A majority of Muslim Americans (53%) say it has become more difficult to be a Muslim in the U.S. since the Sept. 11 terrorist attacks. Most also believe that the government “singles out” Muslims for increased surveillance and monitoring. Relatively few Muslim Americans believe the U.S.-led war on terror is a sincere effort to reduce terrorism, and many doubt that Arabs were responsible for the 9/11 attacks. Just 40% of Muslim Americans say groups of Arabs carried out those attacks.

The survey shows that although many Muslims are relative newcomers to the U.S., they are highly assimilated into American society. With the exception of very recent immigrants, most report that a large proportion of their closest friends are non-Muslims. On balance, they believe that Muslims coming to the U.S. should try and adopt American customs, rather than trying to remain distinct from the larger society. And by nearly two-to-one (63%-32%) Muslim Americans do not see a conflict between being a devout Muslim and living in a modern society.

A Positive View of American Society				
	----U.S. Muslims----			General public*
	Total	Foreign born	Native born	
	%	%	%	%
<i>American work ethic</i>				
Can get ahead w/ hard work	71	74	64	64
Hard work is no guarantee of success	26	22	34	33
Neither/DK	<u>3</u>	<u>4</u>	<u>2</u>	<u>3</u>
	100	100	100	100
<i>Rate your community</i>				
Excellent/Good	72	76	65	82
Fair/Poor	27	23	34	18
DK/Refused	<u>1</u>	<u>1</u>	<u>1</u>	<u>*</u>
	100	100	100	100
<i>Personal financial situation</i>				
Excellent/Good	42	47	37	49
Fair/Poor	52	49	62	50
DK/Refused	<u>6</u>	<u>4</u>	<u>1</u>	<u>1</u>
	100	100	100	100
<i>Satisfied with state of U.S.</i>				
Satisfied	38	45	20	32
Dissatisfied	54	45	77	61
DK/Refused	<u>8</u>	<u>10</u>	<u>3</u>	<u>7</u>
	100	100	100	100
<i>Muslims coming to the U.S. today should...</i>				
Adopt American customs	43	47	37	n/a
Try to remain distinct	26	21	38	
Both (Vol.)	16	18	11	
Neither (Vol.)	6	5	6	
DK/Refused	<u>9</u>	<u>9</u>	<u>8</u>	
	100	100	100	

*General public comparisons were taken from the following Pew nationwide surveys, respectively: March 2006, October 2005, February 2007, January 2007.

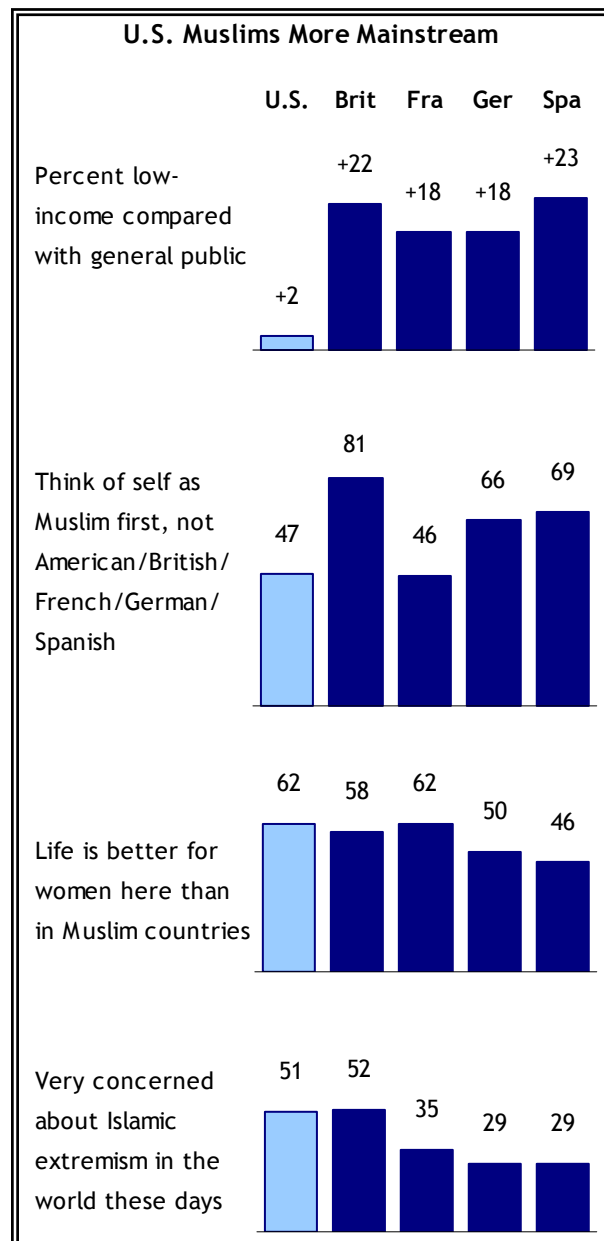
About half of Muslim Americans have attended college, which is somewhat lower than college attendance among the general public. However, Muslims’ annual incomes – and perceptions of personal finances – are fairly comparable with those of the public. Notably, more Muslim immigrants than native-born Muslims see themselves as well-off financially.

The U.S. Census does not ask about a respondent's religious affiliation in its national surveys; as a consequence, there are no generally accepted estimates of the size of the Muslim American population. The Pew study projects approximately 1.5 million adult Muslim Americans, 18 years of age and older. The total Muslim American population is estimated at 2.35 million, based on data from this survey and available Census Bureau data on immigrants' nativity and nationality. It is important to note that both of these estimates are approximations.

The life situations and attitudes of Muslim Americans stand in contrast with those of Muslim minorities of Western Europe. Pew Global Attitudes surveys conducted in 2006 in Great Britain, France, Germany and Spain found Muslims in these countries greatly concerned about unemployment. Unlike Muslims in the U.S., the average annual incomes of Muslims in these countries lag well behind the average incomes of non-Muslims.

Nearly half of Muslims in the U.S. (47%) say they think of themselves first as a Muslim, rather than as an American. But far more Muslims in three of the four Western European nations surveyed said they considered themselves first as Muslims, rather than citizens of their countries. In addition, Muslim Americans' views of the quality of life for Muslim women in the U.S. also are relatively positive when compared with Muslims in the Western European countries surveyed.

Muslim Americans are far more likely than Muslims in the Middle East and elsewhere to say that a way can be found for the state of Israel to exist so that the rights of the Palestinians are addressed. In this regard, the views of Muslim Americans resemble those of the general public in the United States.



These are the principal findings of a nationwide survey of 1,050 Muslim adults living in the United States. Interviews were conducted in English, Arabic, Urdu and Farsi. The poll was conducted by telephone using a random sample built from three sampling sources. About a third of the interviews (354) were obtained from a geographically stratified random digit dial sample of the general public, which entailed screening 57,549 households. An additional 533 came from a commercial database of 110 million households, of which more than 450,000 included people with likely Muslim first names and surnames; households on this list were eliminated from the geographic random sample, which allowed the list to become part of the national RDD sample. An additional 163 interviews were obtained by recontacting English-speaking Muslim households from previous nationwide surveys conducted since 2000.

The results of all three samplings were combined and statistically adjusted to the demographic parameters of the Muslim population established by the results of the new random sample. The margin of sampling error for results based on full sample is plus or minus 5 percentage points. Details about the study's sample design are contained in the chapter on survey methodology.

9/11's Lasting Impact

While Muslim Americans express generally positive views of American society, most believe life for Muslims has gotten more difficult since 9/11. Government anti-terrorism efforts are seen as singling out Muslims – and most of those who express this view are bothered by the extra scrutiny. Native-born Muslims, both African American and others, more often believe that they have been singled out. Many Muslim immigrants, especially those who have arrived in the U.S. fairly recently, did not offer an opinion on these questions.

A quarter of Muslim Americans say they have been the victim of discrimination in the United States, while 73% say they have never experienced discrimination while living in this country. Far more native-born Muslims than Muslim immigrants say they have been a victim of discrimination (41% vs. 18%).

Complex Views about Terrorism

There is widespread concern in the Muslim American population about the rise of Islamic extremism, both around the world and in the United States. Roughly half of Muslim Americans (51%) say they are very concerned about the rise of

The Muslim American Experience	
	U.S. Muslims
<i>Being Muslim in the U.S. since 9/11:</i>	%
Is more difficult	53
Hasn't changed	40
Other/DK	<u>7</u>
	100
<i>Does government single out Muslims for extra surveillance?</i>	
Yes	54
No	31
DK/Refused	<u>15</u>
	100
<i>In the past year...</i>	
Someone expressed support for you	32
People have acted suspicious of you	26
Been singled out by airport security	18
Been called an offensive name	15
Been threatened or attacked	4
<i>Ever been victim of discrimination as a Muslim in the U.S.?</i>	
Yes	25
No	73
DK/Refused	<u>2</u>
	100

Islamic extremism around the world. This is much greater than the concern expressed by Muslims in most of Western Europe, the Middle East, and elsewhere over the rise of Islamic extremism globally. A smaller but sizable percentage of Muslim Americans (36%) are very concerned about the potential rise of Islamic extremism in the United States.

While most Muslims express concern about the rise of Islamic extremism around the world, they express relatively little support for the war on terrorism. Just 26% say the U.S.-led war on terror is a sincere effort to reduce international terrorism. By contrast, a Pew survey of the general public in 2004 found 67% saying the U.S.-led war on terror is a sincere effort to reduce terrorism. In this regard, Muslim American views come closer to the strong disapproval Muslims in the Middle East have voiced regarding the war on terrorism.

Muslim Americans overwhelmingly oppose the war in Iraq, and a plurality disagrees with the decision to go to war in Afghanistan as well. By roughly six-to-one (75%-12%), Muslim Americans say the U.S. did the wrong thing in going to war in Iraq; the general public is divided over the Iraq war. Only about a third of Muslim Americans (35%) have a positive view of the decision to go to war in Afghanistan, compared with 61% among the public.

Very few Muslim Americans – just 1% – say that suicide bombings against civilian targets are often justified to defend Islam; an additional 7% say suicide bombings are sometimes justified in these circumstances. In Western Europe, higher percentages of Muslims in Great Britain, France and Spain said that suicide bombings in the defense of Islam are often or sometimes

	U.S. Muslims	General public*
<i>War in Iraq</i>	%	%
Right decision	12	45
Wrong decision	75	47
DK/Refused	13	8
	100	100
<i>War in Afghanistan</i>		
Right decision	35	61
Wrong decision	48	29
DK/Refused	17	10
	100	100
<i>U.S. War on Terrorism</i>		
Sincere effort	26	67
Not sincere effort	55	25
Mixed/DK/Refused	19	8
	100	100

*General public comparisons were taken from the following Pew nationwide surveys, respectively: April 2007, December 2006, March 2004.

	U.S. Muslims	Foreign ---Born---		Native ---Born---	
	%	All	Arabs	All	Blacks
<i>Concern about rise of Islamic extremism in U.S.</i>		%	%	%	%
Very/Somewhat	61	60	72	66	67
Not too/Not at all	34	35	24	32	32
Neither/DK	5	5	4	2	1
	100	100	100	100	100
<i>Suicide bombing can be justified...</i>					
Often/Sometimes	8	9	12	8	6
Rarely/Never	83	82	78	87	85
DK/Refused	9	9	10	5	9
	100	100	100	100	100
<i>View of al Qaeda</i>					
Very unfavorable	58	63	60	51	36
Somewhat unfav.	10	7	8	16	25
Favorable	5	3	4	7	9
DK/Refused	27	27	28	26	30
	100	100	100	100	100
<i>Did Arabs carry out 9/11 attacks?</i>					
Believe	40	37	22	48	44
Do not believe	28	27	41	31	27
DK/Refused	32	36	37	21	29
	100	100	100	100	100

justified.

Views about terrorism are broadly shared by all segments of the Muslim American population, but the polling does find pockets of support for extremism. Overall, just 5% of Muslim Americans express even somewhat favorable opinions of al Qaeda. Yet strong hostility toward al Qaeda varies widely – 63% of foreign-born U.S. Muslims say they have a very unfavorable opinion of al Qaeda, compared with 51% of all native-born Muslims, and just 36% of African American Muslims.

More generally, native-born African American Muslims are the most disillusioned segment of the U.S. Muslim population. When compared with other Muslims in the U.S., they are more skeptical of the view that hard work pays off, and more of them believe that Muslim immigrants in the U.S. should try to remain distinct from society. They also are far less satisfied with the way things are going in the United States. Just 13% of African American Muslims express satisfaction with national conditions, compared with 29% of other native-born Muslims, and 45% of Muslim immigrants.

In addition, the survey finds that younger Muslim Americans – those under age 30 – are both much more religiously observant and more accepting of Islamic extremism than are older Muslim Americans. Younger Muslim Americans report attending services at a mosque more frequently than do older Muslims. And a greater percentage of younger Muslims in the U.S. think of themselves first as Muslims, rather than primarily as Americans (60% vs. 41% among Muslim Americans ages 30 and older). Moreover, more than twice as many Muslim Americans under age 30 as older Muslims believe that suicide bombings can be often or sometimes justified in the defense of Islam (15% vs. 6%).

A pattern of greater acceptance of suicide bombing among young Muslim Americans corresponds with the Pew Global Attitude Project’s findings among Muslims in Great Britain, France, Germany and Spain. In contrast, surveys among Muslims in the Middle East and elsewhere in the world do not show greater tolerance of suicide bombing among young people.

Young Muslims: More Observant, More Radical		
	<i>Age</i>	
Religion	<u>18-29</u> %	<u>30+</u> %
<i>Attend mosque...</i>		
Weekly or more	50	35
Few times a month or year	24	26
Seldom/never	<u>26</u>	<u>39</u>
	100	100
<i>Conflict btw devout faith & modern life...</i>		
Yes, conflict	42	28
Not in conflict	54	67
DK/Refused	<u>4</u>	<u>5</u>
	100	100
<i>Think of self as:</i>		
Muslim first	60	41
American first	25	30
Both equally	10	22
Neither/Other/DK	<u>5</u>	<u>7</u>
	100	100
Radicalism		
<i>Suicide bombing:</i>		
Justified	15	6
Not Justified	80	85
DK/Refused	<u>5</u>	<u>9</u>
	100	100
<i>Views of al Qaeda...</i>		
Favorable	7	4
Unfavorable	74	67
DK/Refused	<u>19</u>	<u>29</u>
	100	100

Consistent with the views of Muslims in other countries, fewer than half of Muslim Americans – regardless of their age – accept the fact that groups of Arabs carried out the 9/11 attacks. Just four-in-10 say that groups of Arabs engineered the attacks. Roughly a third (32%) expresses no opinion as to who was behind the attacks, while 28% flatly disbelieve that Arabs conducted the attacks.

Highly religious Muslim Americans are less likely to believe that groups of Arabs carried out the 9/11 attacks than are less religious Muslims. In addition, the survey finds that those who say that suicide bombings in defense of Islam can be often or sometimes justified are more disbelieving than others that Arabs carried out the Sept. 11 attacks.

Big Government Social Conservatives

Muslim Americans hold liberal political views on questions about the size and scope of government. At the same time, however, they are socially conservative and supportive of a strong role for government in protecting morality.

When asked to choose, 70% express a preference for a larger government providing more services; just 21% prefer a smaller government providing fewer services. The general public in the U.S. is divided on this question. A comparably large percentage (73%) says that the government should do more to help the needy even if it means going deeper into debt; just 17% say the government cannot afford to do more for poor people.

But Muslim Americans are not consistently liberal on all political questions. A solid majority (61%) says that homosexuality is a way of life that should be discouraged by society. Just 27% say homosexuality should be accepted, compared with 51% of the general public. Similarly, 59% of Muslim Americans believe that the government should do more to protect morality in society, while 29% worry that government is getting too involved in promoting

Political and Social Opinions		
	U.S. Muslims	General public
	%	%
<i>Prefer...</i>		
Smaller government	21	45
Bigger government	70	43
Depends/DK/Ref	<u>9</u>	<u>12</u>
	100	100
<i>Government aid to poor</i>		
Can't afford to do more	17	28
Should do more	73	63
Neither/Both/DK	<u>10</u>	<u>9</u>
	100	100
<i>Homosexuality should be...</i>		
Accepted	27	51
Discouraged	61	38
Neither/Both/DK	<u>12</u>	<u>11</u>
	100	100
<i>Government & morality</i>		
Should do more	59	37
Worry it's too involved	29	51
Neither/Both/DK	<u>12</u>	<u>12</u>
	100	100
<i>Bush job approval</i>		
Approve	15	35
Disapprove	69	57
DK/Refused	<u>16</u>	<u>8</u>
	100	100
<i>2004 vote</i>		
Bush	14	51
Kerry	71	48
Other/Refused	<u>15</u>	<u>1</u>
	100	100
<i>Party identification</i>		
Republican/lean Rep.	11	36
Democratic/lean Dem.	63	51
Independent, no leaning	<u>26</u>	<u>13</u>
	100	100
General public comparisons from Pew surveys conducted over the past six months (see topline for details). 2004 vote based on actual election outcome.		

morality. Among the general public, 51% worries about too much government involvement in protecting morality.

Consistent with their strong opposition to the war in Iraq, Muslim Americans express overwhelming disapproval of President Bush’s job performance. Just 15% approve of the way Bush is handling his job, while 69% disapprove. In Pew’s most recent poll of the general public, 35% approved of Bush’s performance and 57% disapproved.

A sizable majority of Muslim Americans (63%) identify with or lean to the Democratic Party. This compares with 51% of the general public who are Democratic or Democratic-leaning. Just 11% describe themselves as Republican or lean to the GOP compared with 36% of the general public. About a quarter (26%) are unaffiliated or express no partisan leanings. The vast majority of Muslim Americans who voted in the 2004 presidential election say they supported Democrat John Kerry (71%); just 14% voted for President Bush.

Religious Beliefs

Muslims in the United States have distinctive religious beliefs and practices. Yet their overall approach to religion is not all that different from the way that U.S. Christians approach their faith.

Comparable numbers of Christians and Muslims in the United States say they attend religious services at least once a week (45% and 40%, respectively). Somewhat more Christians than Muslims say they pray every day, while more Muslims than Christians say religion is “very important” in their lives.

Notably, Muslims in the United States – like other Americans – are divided about the appropriate role for religion in the nation’s political life. About half of Muslim Americans (49%) say mosques should keep out of political matters, while 43% believe that mosques should express their views on social and political questions. In a Pew survey in 2006, 54% of Christians said churches and other houses of worship should express their political and social views, while 43% disagreed.

	U.S. Muslims %	U.S. Christians %
Religion is “very important” in your life	72	60
Pray every day	61	70
Attend mosque/church at least once a week	40	45
Mosques/churches should express views on political & social issues	43	54

Christian comparisons taken from the following Pew nationwide surveys, respectively: May 2006, August 2005, Jan-Apr 2007, July 2006

CHAPTER 1

How Many Muslims Are There in the United States?

A major challenge in describing the Muslim American population is estimating its size. Incomplete data and inadequate tools make it difficult to produce reliable estimates of the U.S. Muslim population. The result is a range of different estimates based on different methodologies that use very different data.

Scholars and Muslim American advocacy groups agree that currently there is no scientific count of Muslims in the United States. As the New York Times World Almanac cautioned in 2000, all estimates of the U.S. Muslim population should be read as “educated approximations, at best.”

Against this backdrop, the Pew Research Center developed a survey-based study design that effectively collected a nationwide representative sample of Muslim Americans that covers each of the three sources of the U.S. Muslim population: Muslim immigrants, U.S.-born Muslims, and converts to Islam. In the course of addressing the challenges of reaching this small but diverse population, the Pew study provides reliable data that may be helpful to future researchers.

Some of these techniques were straightforward: Survey questions were translated into Arabic, Farsi and Urdu, and native speakers were employed as interviewers to administer the survey to respondents with limited English language skills. Overall, 17% of those interviewed were questioned in a language other than English. The survey also measured the religious preference of all respondents born outside the United States, whether they were Muslim or not. This produced, for the first time, an empirical estimate of the percentage of immigrants who are Muslim or members of other religions. This estimate can prove useful to future researchers who use immigration and country-of-origin data to estimate the total U.S. Muslim population. Muslim respondents also were asked if they converted from another religion, and, if so, which one. These data also provide, for the first time, a scientifically-derived estimate of the true proportion of immigrants, native-born and converts.

The Pew Muslim American study estimates that Muslims constitute 0.6% of the U.S. adult population. This projects to 1.4 million Muslims 18 years old or older currently living in the United States. The survey was conducted solely over landline telephones. There was no practical way in this study to reach individuals who only have cell phones, or have no telephone service – an estimated 13.5% of the general public. The 1.4 million projection assumes that the proportion of Muslims who are cell-only or have no phone service is no different from the

population overall. However, as a younger, predominantly immigrant population with relatively low levels of home ownership – all factors associated with the use of cell phones rather than landlines – it is possible that the number of Muslim Americans is higher.

As with the estimates that preceded it, the Pew forecast is an approximation, subject to the limitations of the methodology used to derive it. Pew’s estimate is somewhat higher than those obtained in other national surveys. But it is significantly below some commonly reported estimates of the Muslim population, including several frequently cited by Muslim American groups. While this study represents perhaps the most rigorous effort to date to scientifically estimate the size of the Muslim American population, the results should be interpreted with caution.

The Pew estimate of the adult population is larger than would have been produced from data on religious affiliation collected in regular Pew national telephone surveys conducted between 2000 and 2007. Self-identified Muslims made up about 0.5% of the 159,194 adults interviewed by Pew over the more than seven years. But the vast majority of these surveys were conducted only in English. In the current survey, we were able to reach many Muslims who might have been missed in English-only surveys.

Pew’s projection of 1.4 Muslim adults is similar to an independent estimate of 1.5 million produced by Pew Hispanic Center demographer Jeffrey Passel, using data obtained from the survey along with data from the U.S. Census Bureau on nativity and nationality. This demographic estimate is derived from the survey by taking account of the country of origin of Muslim respondents and projecting their incidence among all households to the population at large. Given the fact that 72% of Muslim Americans are foreign-born or have roots abroad, it is possible to use Census Bureau data to estimate how many first- and second-generation Americans are Muslim from the answers provided during the screening of 57,000 households.

Using further data from the survey and the Census Bureau, Passel’s model estimates that there are approximately 850,000 Muslim Americans under the age of 18 in addition to the 1.5 million adults, for a total of 2.35 million Muslims nationwide.

What Percentage of the U.S. Population is Muslim?		
National surveys in the past 10 years suggest Muslims comprise less than 1% of the adult population.		
<i>Survey Group</i>	<i>Year</i>	<i>Estimated % of U.S. adults</i>
Pew	2007	0.6
Baylor	2006	0.2
Pew*	2000-2007	0.5
GSS**	1998-2006	0.5
Gallup	1999-2001	0.3
ARIS***	2001	0.5
NES****	2000	0.2
*Compiled Pew Research Center national surveys from 2000 through 2007.		
**General Social Surveys conducted by the National Opinion Research Center at the University of Chicago in 1998, 2000, 2002, 2004, 2006.		
***American Religious Identification Study, conducted by Barry A. Kosmin and Egon Mayer of the City University of New York Graduate Center.		
****National Election Study conducted by the University of Michigan.		

The U.S. Census Bureau, as a matter of policy, does not ask about a respondent's religion in the decennial census, the yearly American Community Surveys, or its monthly Current Population surveys. In addition, U.S. Citizenship and Immigration Services does not ask the religion of immigrants or naturalized citizens, leaving researchers to extrapolate the size of the population from information about nationality and language.

Diverse Population

Efforts to determine the size of the U.S. Muslim population date back to at least 1960, when the Federation of Islamic Associations in America put the number at 1.2 million. Depending on the methods used, subsequent estimates have varied considerably. The American Religious Identification Survey estimated in 2001 that there were approximately 1.1 million adult Muslims in the U.S. The 2005 Britannica Book of the Year reported the total number of Muslims to be 4.7 million. Several leading national Muslim groups cite estimates of 6-7 million, or more.

Some of the difficulties in counting U.S. Muslims are related to the diverse nature of the population itself. Muslim immigrants to the United States come from at least 68 countries, and have different traditions, practices, doctrines, languages and beliefs. In addition, large numbers are native-born Americans who have converted to Islam or have returned to the faith; estimates of the proportion of native-born Muslims who are African American range from 20% to 42%. Finally, there are the children born to either immigrants or converts. While each of these sources accounts for a significant share of the total U.S. Muslim population, the actual proportions who are immigrants, converts and native-born Americans remain unknown.

Absent a hard count from the census, researchers have attempted to extrapolate the current size of the Muslim population from other data. These estimates fall broadly into two types: those based on surveys of the general population or specifically targeted populations, and non-survey methods typically based on census and immigration counts, adjusted to reflect mortality and birth rates over time.

Previous Survey Estimates

Researchers long have relied on public opinion surveys for estimates of religious affiliation. So it is logical that researchers would turn to surveys to provide estimates of the U.S. Muslim population. These polls, conducted with varying degrees of methodological rigor, have produced relatively consistent estimates of the U.S. Muslim population.

The General Social Survey (GSS), generally regarded as one of the most reliable barometers of social trends in the United States, has been administered every other year since

1972 to more than 2,000 randomly sampled adults nationally. The GSS asks people their religion, and their verbatim response is recorded and later coded. In combined data from the five GSS surveys conducted between 1998 and 2006 Muslims made up 0.5% of the U.S. adults interviewed, which projects to about 1.2 million adults nationwide.

The 2001 American Religious Identification survey, which surveyed a random sample of 50,281 adults, also found the proportion of the adult population who identify themselves as Muslim to be 0.5%. Other surveys, including national surveys conducted by the Pew Research Center, Gallup and Washington Post-ABC News, estimate that Muslims make up less than 1% of the U.S. adult population.

In 2002, Tom W. Smith, director of the GSS, published a review of every major national survey conducted over the previous five years that produced an estimate of the Muslim American population.¹ Overall, these polls, on average, estimated that Muslims constitute 0.5% of the total population. That average, combined with an estimate of the number of Muslim children, produced an estimate of the Muslim population of about 2 million.

Researchers also have used data from surveys of special populations to estimate the U.S. Muslim population. Every year since 1966, UCLA researchers have surveyed incoming college freshmen. In 2006, a total of 271,441 first-time, full-time students at 393 colleges and universities were interviewed. This study estimated the proportion of Muslims in this group at 0.8%, virtually identical to the proportion recorded in previous waves of the freshmen survey. A similar estimate was obtained by another research team that examined the stated religious preference of high school students who took the SAT college admissions exam.

But there are reasons to question all of these estimates, as Smith and other researchers have noted. The UCLA study is limited only to incoming college students and is not an accurate reflection of the percentage of Muslims – or any other group – in the general population. For example, less affluent young people and those with limited English language abilities are under-represented among the students who take these college entrance exams.

Language difficulties also pose obstacles to the major national polls. Researchers who study immigrant populations estimate as many as a quarter of all recent arrivals have limited or no English-language ability, meaning they could not be interviewed by the GSS, Gallup, the Washington Post-ABC News survey, the American Religious Identification Survey, or other polls done primarily or exclusively in English. Other critics of survey-based estimates say that

¹ Smith, Tom W. 2002. “The Polls – Review: The Muslim population of the United States: The Methodology of Estimates.” *Public Opinion Quarterly* Volume 66:404-417.

Muslims, particularly newly arrived Muslims, may be reluctant to participate in surveys, an assertion that, based on the experience of interviewers in the Pew study, has some basis in fact.

Other Estimates

Other studies have produced higher estimates of the U.S. Muslim population. An ambitious 2001 survey led by researchers from Hartford Institute for Religious Research provided a basis for the frequently cited estimate of 6-7 million Muslim adults and children. The study, sponsored by the Council on American-Islamic Relations, attempted to identify every mosque in the U.S. Leaders from a representative sample of mosques were then questioned about a host of issues, including the number of worshippers associated with each one.

This study concluded that 2 million Muslims in the U.S. are involved with a mosque, at least tangentially. Based on this number, the authors surmise that “estimates of a total Muslim population of 6-7 million in America seem reasonable.” Some critics speculated that mosque representatives may have inflated or otherwise misreported the number of people associated with the mosque, a tendency researchers have found among religious leaders in other faiths.

Other estimates of this population bypass surveys and use data from the U.S. Census and immigration records that identify an individual’s country-of-origin and preferred language. The 2000 Census found that about 0.7% of the population, or about 2 million people, reported a majority-Muslim country as their country-of-origin. To this number must be added an estimate of Muslims born in the U.S. as well as converts. But as Smith has noted, using an individual’s country-of-origin or preferred language assumes that every immigrant from these majority-Muslim countries is a Muslim and that no Muslim emigrated from a minority-Muslim country.

There is considerable evidence that immigrant waves from the same country can be very different in terms of religious composition. For example, only about 1% of immigrants who arrived in the U.S. from predominantly Muslim Iran in the 1980s were believed to be Muslims, with larger proportions assumed to be Jews, Christians, Zoroastrians, and Baha’is. Similarly, the 1975 civil war in Lebanon resulted in disproportionately larger numbers of Christians than Muslims immigrating to the United States during the 1980s.

Other factors further complicate projections of the U.S. Muslim population based on immigration and Census data. These estimates must be adjusted to reflect the presence of Muslims who arrived earlier, with each new wave added to those who are already in the United States. These numbers also must be adjusted to account for births and deaths of Muslims already in the United States. These adjustments require researchers to use estimates of the birth and death rates, and then apply them to each generation of immigrants. However, the available evidence suggests that it may be at least as difficult to get a reliable estimate of the growth rate of the

Muslim population as it is to estimate the total population. A careful study in San Diego, California, found that the Muslim population there was capable of doubling every six years. But a more rigorous study in Illinois found the Muslim population in that state doubled every 17 years, or only about a third of the increase estimated in San Diego.

American-born converts to Islam also increase the U.S. Muslim population, and researchers say getting accurate estimates of this group may be the most difficult challenge of all. Data on conversion from another religion to Islam is virtually non-existent, and what estimates exist are based on conversion rates to other faiths that may not apply to the Muslim experience.

CHAPTER 2

Who Are the Muslim Americans? A Demographic Portrait

The Muslim American population is youthful, racially diverse, generally well-educated, and financially about as well-off as the rest of the U.S. public. Nearly two-thirds (65%) are immigrants while 35% were born in the United States. Roughly half (51%) live in households with at least one Muslim child under the age of 18, and the marriage rate (60%) is comparable with that of other adult Americans (57%).

Nativity, Immigration, and Citizenship

Most U.S. Muslims (65%) are first-generation immigrants. But more than a third (35%) were born in the United States. One-fifth (21%) of the native-born (or 7% of all Muslims in this country) are second-generation, with one or both parents having been born outside of the U.S. The nearly two-thirds who were born outside of the United States come from at least 68 different nations, with no single nation accounting for more than 12% of the immigrants.

More than a third (37%) of all foreign-born Muslim Americans arrived from the Arab region, including Arabic-speaking countries in the Middle East and North Africa. An additional 27% emigrated from the South Asian region, including Pakistan, India, Bangladesh and Afghanistan. Another 8% come from European countries and 6% from other parts of Africa. In terms of specific countries, 12% of foreign-born Muslims arrived from Pakistan, and the same proportion from Iran. No more than 7% of first-generation immigrants were born in any other single country.

A majority of the foreign-born arrived in the U.S. in the 1990s (33%) or in this decade (28%). An additional 23% came during the 1980s, while just 16% came earlier than that.

Nativity and Immigration		
	All U.S. Muslims	Foreign born
	%	%
<i>Generation</i>		
First	65	100
Second	7	--
Third +	28	--
<i>Born in...</i>		
United States	35	--
Arab region*	24	37
South Asia	18	27
Iran	8	12
Europe	5	8
Other Africa*	4	6
Other	6	10
<i>Country of birth</i>		
Pakistan	8	12
Iran	8	12
India	4	7
Lebanon	4	6
Yemen	4	6
Bangladesh	3	5
Iraq	3	4
Bosnia & Herzegovina	3	4
<i>Year of arrival</i>		
2000-2007	18	28
1990-1999	21	33
1980-1989	15	23
1979 and earlier	11	16
Native born	35	--
<i>Reason for emigrating</i>		
Educational opportunity	--	26
Economic opportunity	--	24
Family reasons	--	24
Conflict/persecution	--	20
Other	--	3
Don't know	--	3
<i>U.S. Citizen</i>		
Yes	77	65
No	23	35
Sample size	1,024	752
Results repercentaged to exclude non-response.		
* Based on UNDP classification of the Arab region, which includes 22 Middle Eastern and North African countries.		

The reasons for immigrating are highly varied. Roughly equal numbers cite educational opportunities (26%), economic opportunities (24%), and family reasons (24%) for moving to the U.S. An additional 20% say they came to the U.S. because of conflict or persecution in their home country. Conflict or persecution is cited as a reason for immigrating by roughly equal shares of those emigrating from Iran (26%), Arab nations (19%) and South Asian countries (19%).

Despite the heavy presence of immigrants among the Muslim population, more than three-quarters (77%) of all U.S. Muslims are American citizens. In addition to the 35% who are citizens by birth, a 65% majority of those who were born outside of the U.S. report that they are now naturalized citizens. The vast majority of immigrant Muslims who arrived prior to 1990 have been naturalized (92%), as have most of those who arrived during the 1990s (70%). Among more recent arrivals (2000 and later), 22% so far have become citizens.

Gender and Age

Estimating the proportion of male and female Muslims in America is more complicated than it may seem. Previous surveys of Muslim Americans – including the self-identified Muslims reached in the Pew Research Center’s nationwide surveys over the past decade – tended to complete more interviews with male Muslims than female Muslims. However, potential cultural factors – in particular, the possibility that some Muslims consider it inappropriate for Muslim women to be interviewed by a stranger, especially if the interviewer is male – make these unreliable as measures of the overall gender balance among U.S. Muslims.²

For this reason, the current survey asked Muslim respondents for information about the number of people living in their household, and the gender and religious affiliation of each person. When compiled, these figures indicate that 54% of all adult Muslims in the U.S. are male, while 46% are female.

The survey’s finding that most adult Muslims in the U.S. are male is consistent with U.S. Census data on immigrants from majority-Muslim nations. Males constitute a majority of immigrants from several Muslim nations that are the source of significant numbers of people coming to the U.S.

	<u>U.S. Muslims</u>	<u>General public</u>
	%	%
Male	54	48
Female	46	52
	100	100
18-29	30	21
30-39	26	19
40-54	31	30
55+	13	30
Married	60	57
Divorced	6	11
Separated	3	2
Widowed	3	6
Never married	28	24

General public figures based on U.S. Census Bureau data.

² The current survey made an effort to avoid this problem by matching female interviewers with female respondents whenever possible. See the methodology chapter for a more extensive discussion of this issue.

The balance of men and women is similar across most immigrant groups, including South Asians and Arabs. In addition, more than six-in-10 native-born African American Muslims are male (64%); there is a closer division between males and females (52% male vs. 48% female) among other native-born Muslims.

Muslim Americans are significantly younger than the non-Muslim population. More than half of adult Muslims (56%) are between the ages of 18 and 39; in the general public, just 40% of adults are in this category. The survey finds that 13% of Muslim adults are ages 55 and older; in the broader population, 30% of adults fall into this age group.

Muslim adults who were born in the United States are younger than those who were born elsewhere, and it is the non-black native-born who are the youngest. Nearly half (46%) of native-born Muslim adults who are not African American are between 18 and 29 years of age. The share under age 30 is lower among both native-born African American Muslims (28%) and foreign-born Muslims (26%), though these groups are significantly younger than the public at large.

Marriage rates are similar for Muslims and non-Muslims. Sixty percent of the survey's respondents say they are married, compared with 57% among the general public. The percentage of Muslim Americans who report being divorced or separated (9%) is slightly lower than among the general public (13%).

Race and Ethnicity

No single racial group constitutes a majority among the Muslim American population: 38% describe themselves as white, 26% black, 20% Asian, and 16% other or mixed race. Foreign-born Muslims are 44% white, 28% Asian, and 18% mixed or other. Just 10% say they are black. By comparison, a 56% majority of native-born Muslims are black, 31% are white and just 2% describe themselves as Asian.

	18-29	30-39	40-54	55+
	%	%	%	%
All U.S. Muslims	30	26	31	13=100
Native-born	36	26	24	14=100
African American	28	29	26	17=100
Other	46	21	21	12=100
Foreign-born	26	26	35	13=100
<i>Self/Parent from...</i>				
Arab region	36	27	28	9=100
Pakistan	29	28	36	7=100
Other South Asia	17	29	36	18=100
U.S. general public	21	19	30	30=100

Results repercentaged to exclude non-response.
General public figures based on U.S. Census Bureau data.

	----U.S. Muslims----			U.S. general public*
	Total	Foreign born	Native born	
	%	%	%	%
White	38	44	31	77
Black	26	10	56	11
Asian	20	28	2	5
Other/mixed	16	18	11	7
	100	100	100	100
Hispanic	4	1	10	13

Results repercentaged to exclude non-response.
General public figures based on U.S. Census Bureau data.

Within specific ethnic heritages, 64% of Muslims from the Arab region say they are white, while 20% say they are some other or mixed race. By contrast, 85% of Pakistanis and 77% of those from other South Asian nations describe their race as Asian.

Overall, just 4% of Muslim Americans say they are of Hispanic origin or descent, though this number is 10% among native-born Muslims. This includes 8% among African American Muslims and 11% among others who were born in the U.S.

Income and Education

Muslim Americans generally mirror the U.S. public in education and income. Compared with the general public, somewhat fewer Muslims have finished high school and considerably fewer own their home, but just as many have earned college degrees and attended graduate school. More than one-fifth of U.S. Muslims (22%) currently are enrolled in college classes, with similar rates of college enrollment among foreign-born (22%) and native-born (20%) Muslims.

About a quarter (24%) of Muslim Americans have a college degree, including 10% who have gone on to graduate study. These numbers are similar to the U.S. general public. A somewhat larger proportion of Muslims have not finished high school (21%) than is true for the public at large (16%).

Economically, family income among Muslim Americans is roughly comparable with that of the population as a whole. Among adults nationwide, 44% report household incomes of \$50,000 or more annually, as do 41% of Muslim American adults. At the highest end of the income scale, Muslim Americans are about as likely to report household incomes of \$100,000 or more as members of the general public (16% for Muslims compared with 17% among the public). Roughly a third of both Muslim Americans (35%) and adults nationwide (33%) report household incomes of less than \$30,000

Education and Income				
	---U.S. Muslims---			U.S. general public*
	Total	Foreign born	Native born	
	%	%	%	%
<i>Education</i>				
Graduate study	10	13	3	9
College grad	14	16	10	16
Some college	23	19	31	29
HS graduate	32	28	40	30
Not HS grad	21	24	16	16
	100	100	100	100
Currently enrolled in college	22	22	20	n/a
<i>Household income</i>				
\$100,000+	16	19	11	17
\$75-\$99,999	10	9	12	11
\$50-\$74,999	15	17	12	16
\$30-\$49,999	24	20	30	23
Less than \$30,000	35	35	35	33
Home owner	41	44	39	68
<i>Personal financial situation</i>				
Excellent/Good	42	47	37	49
Fair/Poor	52	49	62	50
DK/Refused	6	4	1	1
	100	100	100	100

Results for education and income repercentaged to exclude nonresponse.

General public figures for education and based on U.S. Census Bureau data. General public figures for home ownership from April 2007 and financial situation from Feb. 2007 Pew nationwide surveys.

annually.

The extent to which Muslims are integrated into the economic mainstream in America is in stark contrast to the position of Muslims living in four major Western European nations. Surveys of Muslim populations in Great Britain, France, Germany and Spain conducted in 2006 as part of the Pew Global Attitudes Project found Muslims to be much less affluent relative to the general populations of those nations. For example, a majority of Muslims in Germany (53%) reported family incomes of less than 18,000 euros annually compared with 35% of Germans overall. A similar gap exists in France. In Great Britain, 61% of Muslims reported incomes of less than 20,000 pounds, compared with 39% of the general public. And 73% of Spanish Muslims report incomes of less than 14,500 euros compared with half of the public nationwide.

Economic Satisfaction and Employment

Muslim Americans are slightly less likely than members of the general public to express overall satisfaction with their personal financial situation (42% “excellent” or “good” vs. 49% in a recent national survey). Immigrant Muslims are happier with their finances than are native-born Muslims (47% excellent/good among immigrants vs. 37% among native-born). Differences between individual subgroups are especially large: 68% of Muslims of Pakistani heritage rate their situation excellent or good, compared with 42% among those of Arab descent and just 30% among African American Muslims.

Although Muslim Americans as a group are doing reasonably well financially, a lower percentage reports being employed full-time than among the general public. Overall 41% say they work full-time, compared with 49% of the general population. There is little

	Muslims	General public	diff
United States	%	%	
\$75,000 or more	26	28	-2
\$30,000-\$74,999	39	39	0
Less than \$30,000	35	33	+2
	100	100	
France			
€29,500 or more	20	32	-12
€17,500-€29,499	35	41	-6
Less than €17,500	45	27	+18
	100	100	
Spain			
€21,500 or more	7	26	-19
€14,500-€21,499	20	24	-4
Less than €14,500	73	50	+23
	100	100	
Germany			
€30,000 or more	12	26	-14
€18,000-€29,999	35	39	-4
Less than €18,000	53	35	+18
	100	100	
Great Britain			
£40,000 or more	13	23	-10
£20,000-£39,999	26	38	-12
Less than £20,000	61	39	+22
	100	100	

Note: Exactly comparable income ranges were not available across countries.

	----U.S. Muslims----			U.S. general public*
	Total	Foreign born	Native born	
	%	%	%	%
Employed full-time	41	40	42	49
Employed part-time	16	14	20	11
Not employed	43	46	38	40
	100	100	100	100
Self employed or small business owner	24	24	27	21

Employment status figures based on U.S. Census Bureau data. Self-employment figures from April 2007 Pew nationwide survey.

difference in the overall rate of employment between foreign-born (40%) and native-born Muslims (42%). But there are significant differences by subgroups. Immigrants who came to the U.S. prior to 1990 have a full-time employment rate comparable to the general public's (55%), while more recent immigrants lag behind (33% work full-time). Among Arab Americans, only 29% are employed full-time. African American Muslims (at 45%) match the full-time employment rate for all Muslims (41%).

Part-time employment is fairly common among Muslim Americans, with rates exceeding the U.S. public's (16% vs. 11% in the public). In addition, a significant number of Muslims say that they are self-employed or own a small business (24%), including 32% among African American native-born Muslims and 29% among Muslims of Pakistani heritage.

Household Composition

Most U.S. Muslims (61%) live in multiple-person households in which everyone is a Muslim. But nearly one-in-four (23%) live in a household with at least one non-Muslim. Among native-born Muslims, the number living in mixed households is considerably higher (43%); 57% of native-born African American Muslims share a home with one or more non-Muslims.

One-third of adult Muslims (33%) live in households with no children; half (48%) live in households where all of the children are Muslim, and smaller numbers live in households with one or more non-Muslim child. Native-born Muslims are especially likely to live in households with at least one non-Muslim child (24%).

	----U.S. Muslims----		
	Total	Foreign born	Native born
<i>Percent living in...</i>	%	%	%
One-person household	6	5	9
Multiple-person household	84	88	86
All Muslim household	61	74	43
Mixed Muslim & non-Muslim	23	14	43
Don't know/Refused	10	7	5
	100	100	100
Households with children	59	61	60
Muslim children only	48	56	36
Muslim & non-Muslim children	3	1	7
Non-Muslim children only	8	4	17
No children	33	34	35
Don't know/Refused	8	5	5
	100	100	100

CHAPTER 3

Religious Belief and Practice

Just like the larger American public of which they are a part, most U.S. Muslims say that religion is very important to them and that they accept the basic tenets of their faith. Most pray every day and four-in-10 attend a mosque at least once a week. Yet there is considerable religious diversity in American Islam, resembling the diversity of American Christianity. A large majority of Muslims accept the Koran as the word of God, but only half say that it should be taken literally, word for word. Most Muslims also say there is more than one true way to interpret the teachings of Islam.

One distinctive feature of the Muslim American population is the relatively large number of converts from outside of the tradition. Nearly one-quarter have converted to Islam, most of them from Christianity. Nearly all of the conversions to Islam are among the native-born population, and the majority of all converts to Islam are African Americans.

Islamic Affiliation

Muslims in the United States belong to diverse religious traditions within Islam. Half identify with Sunni Islam, the largest Muslim tradition worldwide. The second largest segment of the Muslim American population – about one-fifth of the total (22%) – volunteers they are just Muslim, without any particular affiliation. An additional 16% identify with Shia Islam, which is the second largest Muslim tradition worldwide. Only 5% of U.S. Muslims identify with another Muslim tradition, and 7% did not offer a response.

Sunni Muslims make up about half of both the native-born (50%) and foreign-born (53%) segments of the U.S. Muslim population, but there are bigger differences when it comes to other traditions. Among Muslim Americans who were born in the United States, just 7% identify with Shia Islam, while 30% say they are Muslim without specifying a tradition. Among Muslims who immigrated to the United States, at least as many identify themselves as Shia (21%) as say they do not have a particular affiliation (18%).

	Sunni %	Shia %	Non- specific (Vol.) %	Other/ DK/Ref %
All U.S. Muslims	50	16	22	12=100
Native-born	50	7	30	13=100
African American	48	2	34	16=100
Foreign-born	53	21	18	8=100
<i>Self/Parent from...</i>				
Arab region	56	19	23	2=100
Pakistan	72	6	10	12=100
Other South Asia	82	4	7	7=100
Iran	6	91	3	0=100

Question: Are you Shia, Sunni, or another tradition?

Not surprisingly, religious affiliation is strongly linked to a person's country of origin. Muslim Americans who are first- or second-generation immigrants from Arab countries are mostly Sunni (56%), with about one-fifth each either Shia (19%) or just Muslim (23%). Large majorities of Pakistanis (72%) and other South Asians (82%) are Sunni, while Iranians are overwhelmingly Shia (91%).

Overall, 20% of U.S. Muslims are native-born African Americans, nearly half of whom (48%) identify as Sunni. Another third (34%) of native-born African Americans say they are just a Muslim, and 15% have another affiliation, including Shia and the Nation of Islam.

Converts to Islam

More than three-quarters (77%) of Muslim Americans say they have always been a Muslim, while 23% say they converted to Islam.

Nine-in-10 (91%) converts to Islam were born in the United States, and almost three-fifths (59%) of converts to Islam are African American. A 55% majority of converts identify with Sunni Islam and another quarter (24%) identify with no specific tradition. Only 6% of Muslim converts in America identify themselves as Shia.

Almost half (49%) of Muslim converts in America report that their conversion occurred when they were under 21 years of age, another third (34%) converted when they were between ages 21 and 35, and 17% when they were older than 35. The early age of most conversions to Islam resembles the typical pattern of conversion in the general public, where religious change is concentrated in adolescence and early adulthood.

Two-thirds (67%) of all converts to Islam in the U.S. came from Protestant churches, 10% came from Catholicism, and just 5% from other religions. Nearly one-in-seven converts to Islam (15%) had no religion before their conversion.

Most converts to Islam (58%) cite aspects of the religion as the reason for their conversion. These include references to the truth or appeal of Islam's teachings, the belief that Islam is superior to

Profile of Converts to Islam	
<i>Percent of Muslim converts who are...</i>	
Born in the U.S.	91
Foreign-born	9
	100
African American	59
White	34
Other race	7
	100
<i>Tradition</i>	
Sunni	55
Shia	6
Non-specific (Vol.)	24
Other/no response	15
	100
<i>Age when converted to Islam</i>	
Less than 21	49
21 to 35	34
36 and older	17
	100
<i>Converted to Islam from</i>	
Protestant denomination	67
Roman Catholic	10
Orthodox Christian	4
Other religion	1
No religion	15
Don't know/Refused	3
	100
<i>Reason for converting</i>	
Religious beliefs/practices	58
Family/marriage	18
Other	22
No answer	2
	100
Based on 179 U.S. Muslims who converted to Islam.	

Christianity, or that the religion just “made sense” to them. Just 18% of converts mentioned family reasons, such as marrying a Muslim, as the reason for their conversion.

Religious Beliefs

Overall, Muslim Americans are fairly traditional in their religious beliefs. For example, 86% say that the Koran is “the word of God” and half (50%) say that the Koran is to be read literally, word for word. Fewer than one-in-10 U.S. Muslims (8%) say the Koran is a book written by men. In this regard, Muslims in this country are more likely to adopt a strict literal view of the Koran than American Christians are to adopt a strict literal view of the Bible (50% to 40%).

Large majorities of Muslim Americans accept the basic teachings of Islam. For example, nearly all (96%) believe in “One God, Allah,” and the Prophet Muhammad (94%). Belief in a future Day of Judgment (91%) and the existence of angels (87%) is nearly as common.

While U.S. Muslims hold many traditional Islamic beliefs, a 60% majority also says that “there is more than one true way to interpret the teachings of Islam.” A third says that “there is only one true way to interpret the teachings of Islam.”

Views on diverse interpretations of Islam are associated with views of the Koran. Two-thirds (66%) of those who believe there is only one true way to interpret the teachings of Islam accept a literal view of the Koran. In contrast, less than half (45%) of those who believe there is more than one true way to interpret the teachings of Islam hold a literal view of the Koran.

	U.S. Muslims	U.S. Christians
<i>Koran/Bible is...</i>	%	%
The word of God	86	78
Literally, word for word	50	40
Not everything literal	25	32
Don't know	11	6
Book written by men	8	15
Other/DK/Refused	<u>5</u>	<u>7</u>
	100	100

Muslims asked about the Koran, Christians about the Bible. See topline Q.E4 and Q.E5 for question wording. Christian comparisons from March 2007 Pew Research Center for the People & the Press nationwide survey.

	<i>Ways to interpret Islamic teachings*</i>		
	Only one	More than one	Other/DK
	%	%	%
All U.S. Muslims	33	60	7=100
	↓	↓	
<i>Believe Koran is...</i>	%	%	
The word of God	92	82	
Taken literally	66	45	
Not literally	19	28	
Other/DK/Refused	7	9	
Book written by men	5	11	
Other/DK/Refused	<u>3</u>	<u>7</u>	
	100	100	

* **Question:** Which statement comes closest to your view? There is only ONE true way to interpret the teachings of Islam, (OR) There is MORE than one true way to interpret the teachings of Islam.

Religious Practices

Muslims in the United States take their faith seriously. For example, 72% say religion plays a “very important” role in their life. Another 18% say it is “somewhat important,” and just 9% say that religion is “not too important” or “not at all important” to them.

While religion is very important to the vast majority, not all Muslim Americans practice their faith in the same way. For instance, when asked about attending a mosque or Islamic center for salah and Jum’ah prayer, 40% say they attend either more than once a week (17%) or once a week (23%). An additional 8% say they attend once or twice a month, and 18% report attending a mosque a few times a year, especially for the Eid services. Roughly a third of Muslim Americans say they either “seldom” (16%) or “never” (18%) attend worship services.

	Weekly or more %	Less often %	Seldom/ Never %	DK/ Ref %
All U.S. Muslims	40	26	34	*=100
Native-born	45	24	31	0=100
African American	54	20	27	0=100
Other race	34	29	37	0=100
Foreign-born	37	27	36	*=100
<i>Self/Parents from...</i>				
Arab region	45	23	31	1=100
Pakistan	57	29	14	0=100
Other South Asia	38	37	25	*=100
Iran	7	16	77	0=100

Mosque attendance among U.S. Muslims varies by nativity and nationality. Native-born Muslims (45%), especially African Americans (54%), are more likely to attend mosque weekly than are the foreign-born (37%). Muslims of Pakistani descent (57%) are more likely to be frequent attendees compared with other South Asians (38%). Muslims of first- or second-generation Iranian descent stand out for their very low levels (7%) of weekly mosque attendance.

Overall, nearly three-quarters (74%) of Muslim Americans say they are satisfied with the quality of mosques in their area, while 15% say they are dissatisfied. Among those who attend services weekly or more often, 83% are satisfied, while 16% are not. Satisfaction is lower among the 18% of Muslim Americans who never attend a mosque, but mostly because they don’t have an

	Satis- fied %	Dissat- isfied %	(Vol.) None nearby %	DK/ Ref %
All U.S. Muslims	74	15	3	8=100
<i>Attend mosque services</i>				
More than weekly	83	16	*	1=100
Once a week for Jum’ah	83	16	*	1=100
Once or twice a month	81	17	1	1=100
Few times a year for Eid	80	15	2	3=100
Seldom	75	12	6	7=100
Never	42	14	10	34=100

opinion one way or the other. Nationwide, 3% of Muslims volunteer that there is no mosque nearby, a response that is most common among those who seldom (6%) or never (10%) attend.

Three-in-10 Muslim Americans report taking part in other social and religious activities at a mosque or Islamic center outside of regular salah and Jum’ah prayers, and more than three-

quarters (78%) of those who are active in this regard also say they are satisfied with the quality of mosques available to them.

A solid majority of Muslim Americans (61%) say they pray every day. Roughly four-in-10 (41%) report praying all five salah daily, one of the Five Pillars of Islam. Another 20% say they make some of the five salah every day; 20% make salah occasionally, while just (6%) only make Eid prayers. About one-in-10 Muslim Americans (12%) say that they never pray.

	U.S. Muslims %
All five salah	41
Some of five salah	20
Occasionally make salah	20
Only make Eid Prayers	6
Never pray	12
Don't know/Refused	1
	100

Muslim Americans also assign considerable importance to other Islamic religious practices included among the Five Pillars of Islam. For example, about three-quarters of Muslim Americans say that giving charity or zakat (76%) to the poor and fasting during Ramadan (77%) are “very important” to them. A pilgrimage to Mecca is “very important” to 63% of U.S. Muslims. Small minorities of Muslim Americans say that these practices are “not too” or “not at all important,” ranging from 8% for zakat to 15% for the Hajj pilgrimage.

How important...	Giving charity (zakat) %	Fasting during Ramadan %	Taking pilgrimage to Mecca %	Reading Koran daily %
Very important	76	77	63	58
Somewhat important	14	11	21	23
Not too important	3	4	8	10
Not at all important	5	6	7	7
Don't know/Refused	2	2	1	2
	100	100	100	100

Most Muslim Americans (58%) also say that it is “very important” to read or listen to the Koran daily. Another 23% say this is somewhat important, while 17% say it is not too or not at all important to read or hear the Koran every day.

Levels of Religious Commitment

Nearly one-quarter (23%) of Muslim Americans have a high level of religious commitment, which is defined as attending mosque at least once a week, praying all five salah every day, and reporting that religion is “very important” in their lives. About as many (26%) have a relatively low level of religious commitment, rarely engaging in these practices and generally regarding religion as less important in their lives. A majority of Muslim Americans (51%) fall somewhere in between.

Religious commitment varies by religious affiliation. Among Sunni Muslims, 28% are highly religious, compared with just 13% of Shia Muslims. Those who volunteer that they are just Muslim, without specifying an Islamic tradition, closely resemble U.S. Muslims as a whole

(21% high commitment). Muslim immigrants who arrived before 1990 are more likely than native-born Muslims to report low levels of religious commitment.

Muslim men and women practice their faith in different ways. Men tend to attend services at mosques or Islamic centers more often than women (48% attend weekly or more vs. 30% of Muslim women). However, nearly half of Muslim women (48%) say that they pray all five salah every day, compared with barely a third (34%) of men.

Regular mosque attendance is particularly high among younger Muslim Americans. Fully half (51%) of Muslims under age 30 say they attend at least weekly, compared with 36% of those ages 30 to 54 and just 26% of those ages 55 and older. But daily prayer is observed somewhat more frequently by older Muslims. Nearly two-thirds (64%) of those ages 55 and older say that they pray every day, compared with 54% of Muslims under age 30.

	High %	Med %	Low %
Total	23	51	26=100
18-29	26	52	22=100
30-39	24	46	30=100
40-54	20	53	27=100
55+	19	55	26=100
Men	25	48	27=100
Women	21	54	25=100
Sunni	28	54	18=100
Shia	13	44	43=100
Non-specific (Vol.)	21	51	28=100
Born Muslim	24	49	27=100
Convert	19	58	23=100
Native-born	24	56	20=100
African American	25	65	10=100
Other race	23	45	32=100
Foreign-born	22	49	29=100
Pre-1990	21	41	38=100
1990 & later	23	52	25=100

*An index based on self-reported mosque attendance, prayer and the importance of religion.

Women and Islam

Fully 69% of Muslim Americans say that the Islamic religion treats men and women equally well. Only about a quarter of Muslims (23%) believe that Islam treats men better than women. Notably, Muslim women are about as likely as men to say that Islam treats members of both sexes equally well (71% of Muslim women vs. 66% of men).

The small group of Muslim Americans (9% overall) who say that religion is not that important in their lives stand out for their belief that Islam treats men better than women; 52% express this view. But among Muslims who say religion is very important – 72% of all U.S. Muslims – an overwhelming majority (80%) says that Islam treats men and women equally well.

Muslim American women and men also express similar opinions about keeping the sexes separated when praying at mosques. About half of all U.S. Muslims (46%) – and comparable

	U.S.		
	Muslims %	Men %	Women %
<i>When praying at a mosque women should pray...</i>			
Separately from men	46	48	45
Behind men, not separately	23	20	26
Alongside men	21	21	20
Other/don't know	10	11	9
	100	100	100

percentages of men and women – say that when praying, “Women should be separate from men, in another area of the mosque or behind a curtain.”

Smaller percentages of Muslim American men and women (23% overall) say that women should pray behind men, but with no curtain. Only about one-in-five Muslim men and women (21% of all Muslim Americans) believe that women should pray in an area alongside men, with no curtain.

Similarities with American Christians

Although Muslim Americans have distinctive beliefs and practices, their religiosity is similar to American Christians in many respects. For example, U.S. Muslims are a little more likely than American Christians to say religion is “very important” in their life (72% and 60%, respectively) but a little less likely to say that they pray every day (61% vs. 70%). The two religious communities are about equally likely to attend religious services at least weekly (40% for Muslims vs. 45% for Christians). Thus in terms of the broad patterns of religiosity, American Islam resembles the mainstream of American religious life.

	U.S. Muslims %	U.S. Christians %
Religion is “very important” in your life	72	60
Pray every day	61	70
Attend mosque/church at least once a week	40	45

Christian comparisons taken from the following Pew nationwide surveys: May 2006, Aug 2005, Jan-Apr 2007

CHAPTER 4

The Muslim Experience: Identity, Assimilation and Community

While Muslim Americans are somewhat less upbeat about their life and circumstances than are other Americans, the differences are modest, and Muslims in the United States are mostly satisfied with their communities and their lives. As with the general public, however, Muslims are less satisfied with the overall direction of the country.

On the question of assimilation, a plurality of U.S. Muslims (43%) say that Muslim immigrants arriving in the U.S. should mostly adopt American customs and ways of life, though a significant minority (26%) thinks that new immigrants should try to remain distinct. Nearly half of Muslims say they think of themselves as a Muslim “first,” while 28% say they think of themselves as an American “first.” However, Muslims in Western Europe and in predominantly Muslims countries are generally much more likely to think of themselves primarily as Muslims, rather than as citizens of their countries.

Happiness and Community

Nearly eight-in-10 U.S. Muslims say they are either “very happy” (24%) or “pretty happy (54%) with their lives. This is modestly lower than the proportion of the general public expressing this view (36% very happy and 51% pretty happy).

Few notable demographic differences emerge in overall levels of personal satisfaction. Muslim immigrants are somewhat less content (74% very or pretty happy) than Muslims who were born in the United States (84%). Bigger differences emerge among younger and older Muslims: Just one-in-10 Muslims younger than 30 say they are not too happy with their lives, while 89% are very or

	Would you say you are...			
	Very happy	Pretty happy	Not too happy	DK/Ref
	%	%	%	%
All U.S. Muslims	24	54	18	4=100
Men	24	52	20	4=100
Women	25	56	15	4=100
18-29	26	63	10	1=100
30-39	23	56	20	1=100
40-54	25	46	26	3=100
55+	21	52	12	15=100
College graduate	27	56	14	3=100
Some college	26	60	11	3=100
HS or less	22	50	24	4=100
Native-born	22	62	13	3=100
African American	22	59	15	4=100
Other	23	66	10	1=100
Foreign-born	26	48	22	4=100
Arrived pre-1990	24	54	19	3=100
1990 or later	26	47	24	3=100
<i>Self/Parents from</i>				
Arab region	27	51	20	2=100
Pakistan	27	60	9	4=100
Other South Asia	33	54	11	2=100
<i>Religious commitment</i>				
High	25	51	20	4=100
Medium	24	57	16	3=100
Low	26	50	19	5=100
U.S. general public*	36	51	12	1=100

* September 2006 Pew Research Center for the People & the Press national survey.

pretty happy. Among Muslims ages 30 and older, 21% are unhappy with how things are in their lives, while 74% say they are very or pretty happy. A similar age-related difference is evident in the general public.

Like other Americans, Muslims are generally pleased with the communities in which they live. More than seven-in-10 rate their community as an “excellent” (28%) or “good” (44%) place to live. In the general population, 41% rate their communities as excellent, and 41% as good. Three-in-four Muslim immigrants (76%), compared with 65% of all native-born Muslims, rate their home communities as either “excellent” or “good” places to live.

Contentment with their lives and communities does not extend to their views about the country. Most Muslim Americans (54%) say they are dissatisfied with the overall direction of the county – a critical view shared by an even larger proportion of the general public (61%).

Hard Work Pays Off

If anything, Muslim Americans are more likely than the general public to believe that hard work is the path to success: 71% of Muslim Americans say that “most people who want to get ahead can make it if they work hard.” A somewhat smaller percentage of the general public (64%) agrees with this statement.

Notably, African American Muslims are less convinced than other U.S. Muslims – both native-born and immigrants – that hard work brings success. Fewer than six-in-10 African American Muslims (56%) agree with this principle, compared with 75% of other native-born Muslims, and 74% of all foreign-born Muslims.

The views of African American Muslims about whether hard work leads to success are on par with those of African Americans more generally. When the same question was asked last year in a nationwide Pew survey, 59% of African Americans agreed that hard work brought success.

U.S. Muslims See Hard Work Leading to Success	
	Most can get ahead w/ hard work
	%
All U.S. Muslims	71
Men	66
Women	76
18-29	76
30-39	68
40-54	71
55+	64
Native-born	64
African American	56
Other race	75
Foreign-born	74
Arrived pre-1990	69
1990 or later	76
<i>Self/Parents from...</i>	
Arab country	78
Pakistan	72
Other South Asia	76
<hr/>	
U.S. general public*	64
White	66
African American	59
Hispanic American	61
<p>Question: Which comes closer to your view? (One) Most people who want to get ahead can make it if they're willing to work hard, or (Two) Hard work and determination are no guarantee of success for most people.</p>	
<p>* March 2006 Pew Research Center for the People & the Press national survey.</p>	

U.S. Muslims: Americans First?

Asked whether they think of themselves first as an American or first as a Muslim, a 47% plurality of U.S. Muslims say they consider themselves Muslims first; 28% say they think of themselves first as Americans. In May 2006, when U.S. Christians were asked a parallel question, 42% said they think of themselves as Christians first, while 48% said they are Americans first.

The survey findings suggest the question is as much a measure of personal religious commitment as an expression of patriotism to the United States. Among Muslim Americans who have a high level of religious commitment, 70% say they consider themselves to be Muslims first. But among those with low religious commitment, just 28% see themselves this way, while a 47% plurality identifies first as American, and 12% say they consider themselves equally Muslim and American.

The link between religiosity and self-identity is similar among Christians in America. By roughly two-to-one (59% vs. 30%), U.S. Christians who say religion is very important identify as Christians first, while those who say religion is less important identify as Americans first, by a margin of 76% to 18%. Similarly, most white evangelical Protestants (62%) say they primarily identify themselves as Christians rather than Americans, while most white mainline Protestants (65%) identify as Americans first.

The relationship between religious attendance and religious identity may partially explain why younger Muslims are more likely to consider themselves as Muslim first. By a margin of more than two-to-one (60% vs. 25%), most Muslim Americans under age 30 say they think of

Do You Think of Yourself First as an American or First as a Muslim?				
	American <u>first</u> %	Muslim <u>first</u> %	(Vol) <u>Both</u> %	Other/ <u>DK</u> %
All U.S. Muslims	28	47	18	7=100
18-29	25	60	10	5=100
30-39	31	43	21	5=100
40-54	29	40	24	7=100
55+	32	39	21	8=100
College grad	33	34	23	10=100
Some college	31	46	20	3=100
HS or less	25	54	16	5=100
Native-born	35	50	10	5=100
African American	26	58	10	6=100
Other race	46	40	10	4=100
Foreign-born	25	46	23	6=100
Arrived pre-1990	32	39	24	5=100
1990 or later	21	49	23	7=100
<i>Self/Parents from...</i>				
Arab country	15	53	30	2=100
Pakistan	12	58	25	5=100
Other South Asia	25	54	17	5=100
<i>Religious commitment</i>				
High	9	70	18	3=100
Medium	27	46	22	5=100
Low	47	28	12	13=100
<hr/>				
	American <u>first</u>	Christian <u>first</u>	(Vol) <u>Both</u>	Other/ <u>DK</u>
U.S. Christians*	48	42	7	3=100

* May 2006 Pew Global Attitudes Project national survey.

Mosque Attendance and Self-Identity				
	Think of yourself as...		(Vol)	Other/ <u>DK</u>
<i>Muslims who attend mosque services...</i>	<u>first</u> %	<u>first</u> %	<u>Both</u> %	%
Once a week or more	20	58	19	3=100
Once or twice a month	27	57	12	4=100
Few times a year	25	38	29	8=100
Seldom/never	41	36	13	10=100

themselves as Muslims first. About half of all Muslims under age 30 say they attend mosque at least once a week compared with slightly more than a third of Muslims age 30 and older. Among young people who attend weekly, nearly seven-in-10 (68%) say they identify first as Muslim compared with 36% of all Muslims who seldom or never attend services.

Muslim Identity and Extremism

The poll finds that one’s identification as Muslim or American also relates to opinions about Muslim extremism. For example, 13% of those who think of themselves primarily as Muslims believe that suicide bombing to defend Islam from its enemies can be often or sometimes justified, compared with 4% of those who say they are American first. Still, overwhelming majorities of both groups reject suicide bombing as a strategy, including 85% of those who identify primarily as Americans and 79% who consider themselves Muslims first.

	<i>Identify as...</i>	
	American <u>first</u> %	Muslim <u>first</u> %
<i>Suicide bombing can be justified...</i>		
Often/sometimes	4	13
Rarely/never	85	79
DK/Refused	<u>11</u>	<u>8</u>
	100	100
<i>Believe groups of Arabs carried out 9/11 attacks?</i>		
Yes	61	28
No	20	40
DK/Refused	<u>19</u>	<u>32</u>
	100	100

Somewhat larger differences emerge when it comes to views about who carried out the 9/11 terrorist attacks on the World Trade Center and the Pentagon. Those who identify themselves first as Muslim are twice as likely (40% vs. 20%) to say these attacks were not carried out by groups of Arabs. Slightly fewer than three-in-10 U.S. Muslims (28%) who think of themselves primarily as Muslim say they believe the 9/11 attacks were carried out by groups of Arabs while six-in-10 Muslims (61%) who think of themselves first as American say Arabs were responsible.

Assimilation vs. Maintaining Identity

Like other U.S. religious groups, Muslims believe that their religious convictions can fit comfortably in a world of rapid change and shifting values. More than six-in-10 U.S. Muslims (63%) say they see no conflict between being a devout Muslim and living in a modern society, a belief they share with many Muslims around the world.

Still, Muslim Americans struggle to find a balance between two worlds and two very different cultures. They

	<u>Yes</u> %	<u>No</u> %	DK/ <u>Ref</u> %
U.S. Muslims	32	63	5=100
<i>Muslims in...</i>			
Great Britain	47	49	4=100
Germany	36	57	7=100
France	28	72	*=100
Spain	25	71	4=100
Pakistan	48	17	35=100
Indonesia	43	54	3=100
Jordan	34	64	2=100
Nigeria	33	64	3=100
Turkey	29	61	10=100
Egypt	28	70	2=100

Question: Do you think there is a natural conflict between being a devout Muslim and living in a modern society, or don't you think so?

divide over the best strategy for Muslim immigrants to pursue when they arrive in the United States. The largest share (43%) say new arrivals should “mostly adopt American customs and ways of life.” But 26% believe Muslims should “mostly try to remain distinct from the larger American society.” Another 16% volunteer that new immigrants should try to do both.

Muslims who were born in the United States – particularly African American Muslims – are more likely than Muslim immigrants to argue against new arrivals assimilating fully into American life. Nearly half of African American Muslims (47%) say that Muslim newcomers to the U.S. should strive to keep their religious and cultural identities; just 31% believe they should try to assimilate. By contrast, pluralities of other native-born Muslims and foreign-born Muslims say that Muslims arriving in the U.S. should try to adopt American customs.

Gender and religiosity also are linked to views about whether new Muslim immigrants should assimilate. Men are more likely than women to say Muslims should adapt (48% vs. 38%). Devout Muslims are less inclined to favor new arrivals integrating into American life. Among those Muslims with the strongest religious commitment, fewer than four-in-10 (37%) say immigrants should adopt American customs, a view held by more than half (58%) of less religious Muslims.

In general, Muslim Americans reject the idea that their fellow Muslims in the U.S. are becoming less religious. Roughly four-in-10 (43%) say that Muslims in the United States are not changing very much in terms of their religiosity. If anything, a greater percentage says that U.S. Muslims are becoming more religious (31%) rather than less religious (17%). Two-thirds of those who say that Muslims in the United States are becoming

Muslims Coming to America Today Should...				
	Adopt American customs	Remain distinct from U.S. society	(Vol) Both	(Vol) Neither/DK
	%	%	%	%
All U.S. Muslims	43	26	16	15=100
Men	48	26	15	11=100
Women	38	26	18	18=100
18-29	43	39	13	5=100
30-39	41	24	18	17=100
40-54	49	22	16	13=100
55+	41	17	17	25=100
<i>Religious commitment</i>				
High	37	37	18	8=100
Medium	39	26	18	17=100
Low	58	17	12	13=100
<i>Native-born</i>				
African American	31	47	9	13=100
Other races	44	27	15	14=100
<i>Foreign-born</i>				
Arrived pre-1990	55	15	15	15=100
1990 or later	43	25	19	13=100

Question: Which comes closer to your view? Muslims coming to the US today should mostly adopt American customs and ways of life, OR Muslims coming to the US today should mostly try to remain distinct from the larger American society.

Faith Remains Strong	
<i>Think Muslims in the U.S. are becoming...</i>	%
More religious	31
Less religious	17
Not changing	43
Don't know/Refused	9
	100

more religious say that is a good thing, while about half of those who say Muslims are becoming less religious view this as a bad thing.

Other questions portray U.S. Muslims as a community in the process of assimilating with the larger society. Nearly half (47%) report that all or most of their close friends are Muslims, while 51% report having relatively few Muslims in their inner friendship circle. Muslim American women are particularly likely to have mostly Muslim friends. A majority of Muslim women (56%) say that all or most of their close friends are Muslims, compared with 39% of Muslim men.

For the most part, Muslim Americans say it is acceptable for a Muslim to marry a non-Muslim, even though Islamic law prohibits a Muslim woman – but not a man – from marrying outside the faith. Overall, 62% believe it is “okay” for a Muslim to marry a non-Muslim, while 24% say it is unacceptable; 11% volunteered that it depends. More than eight-in-10 (84%) Muslim Americans with a relatively low level of religious commitment say there is nothing significantly wrong with interfaith marriages, compared with just 45% of highly religious U.S. Muslims. In addition, many more men (70%) than women (54%) think it is okay to marry a non-Muslim.

Men, Women Differ On Marrying a Non-Muslim	
	OK for a Muslim to marry a <u>non-Muslim</u>
	%
Total	62
Men	70
Women	54
18-29	64
30-39	60
40-54	64
55+	59
Native-born	61
African American	58
Other races	65
Foreign-born	62
Arrived pre-1990	64
1990 or later	59
<i>Self/Parents from...</i>	
Arab region	48
Pakistan	50
Other South Asia	66
<i>Religious commitment</i>	
High	45
Medium	58
Low	84
Question: Do you personally think it is OK or not OK for a Muslim to marry someone who is not a Muslim?	

CHAPTER 5

The Muslim Experience: Challenges, Worries and Problems

The terrorist attacks on Sept. 11 continue to cast a long shadow over Muslim Americans. Most say life has become more difficult for Muslims in this country in the post-9/11 era. Many worry about government surveillance, job discrimination, and being harassed in public. When asked to name the biggest problem facing U.S. Muslims, concerns about discrimination and prejudice top the list. Fewer Muslim Americans than African Americans report that they have encountered bigoted acts in the past year. Still, a third of U.S. Muslims report that, in the past year, they have been verbally harassed, physically threatened, or treated with suspicion because of their faith.

Life Since 9/11

A majority (53%) of all Muslim Americans say that, since the 9/11 attacks, it has become more difficult to be a Muslim in the United States. This view is particularly prevalent among highly educated and wealthier Muslims: Nearly two-thirds of U.S. Muslims (65%) who have attended graduate school, and 68% of those with household incomes of \$100,000 a year or more, say 9/11 has made it harder to be a Muslim.

In addition, highly religious Muslims also are more likely to say things have become more difficult for Muslims in the post-9/11 era compared with those who are less religious (by 57%-46%).

More Difficult to be Muslim in the U.S. Since Sept. 11?				
	More difficult	Not changed	(Vol.) Easier	DK/ Refused
	%	%	%	%
All U.S. Muslims	53	40	1	6=100
Men	51	42	2	5=100
Women	54	38	1	7=100
18-29	58	36	1	5=100
30-39	53	36	2	9=100
40-54	53	40	2	5=100
55+	48	48	0	4=100
Post grad	65	33	*	2=100
College grad	48	45	2	5=100
Some college	49	46	1	4=100
H.S. or less	54	37	2	7=100
<i>Household income</i>				
\$100,000 +	68	30	0	2=100
\$75-99,000	61	34	4	1=100
\$50-75,000	54	41	3	2=100
\$30-50,000	55	41	1	3=100
\$20-30,000	51	38	1	10=100
Under \$20,000	51	40	3	6=100
<i>Religious commitment</i>				
High	57	35	3	5=100
Medium	54	40	1	5=100
Low	46	44	1	9=100
Native-born	59	39	1	1=100
African American	53	44	1	2=100
Other	67	32	*	1=100
Foreign-born	51	39	2	8=100
Arrived pre-1990	57	38	2	3=100
1990 or later	50	37	1	12=100
Question: Since the 9/11 terrorist attacks, has it become more difficult to be a Muslim in the U.S., or hasn't it changed very much?				

Biggest Problems - Discrimination, Prejudice

Prejudice, being viewed as terrorists, ignorance about Islam, and negative stereotyping lead the list of the biggest problems that U.S. Muslims say they face. At the same time, other problems that typically rank among the public's top worries barely make the list of Muslim concerns. For example, just 2% volunteer economic and job worries.

The rankings display a consistent pattern: Problems rooted in prejudice, ignorance or misunderstandings dominate the list. Beyond discrimination (19%), Muslim Americans say that their most important problems are being viewed as terrorists (15%), ignorance about Islam (14%), and stereotyping (12%). Significantly, an overwhelming majority of Muslims named at least one of these problems as a top concern for U.S. Muslims.

Most Say Muslims Are 'Singled Out'

More than half of Muslim Americans (54%) believe the government's anti-terrorism efforts single out Muslims for increased surveillance and monitoring. And most of those who believe the government gives extra scrutiny to Muslims say this attention bothers them either a lot (40%) or some (34%).

The belief that government anti-terrorist policies target Muslims is much more widespread among immigrants who came to the U.S. before 1990 (61%) than among more recent Muslim immigrants (40%). However, a relatively large proportion of recent immigrants declined to respond to this question (22%).

A large majority of native-born Muslim Americans say that U.S. anti-terrorism policies single out Muslims for extra surveillance. This view is shared as widely among African American Muslims (72%) as

Most Important Problems Facing U.S. Muslims

	%
Discrimination/racism/prejudice	19
Being viewed as terrorists	15
Ignorance about Islam	14
Stereotyping	12
Negative media portrayals	7
Not treated fairly/harassment	6
Religious/cultural problems	5
War/U.S. foreign policy	3
Radical Islam/extremists	3
Hatred/fear/distrust of Muslims	2
Jobs/financial problems	2
Lack of representation/ not involved in community	1
Other	5
Don't know/Refused	6
No problems	19

Figures add to more than 100% because multiple responses were allowed.

Do Anti-Terrorism Policies Single Out Muslims?

	Yes %	No %	DK/ Ref %
All U.S. Muslims	54	31	15=100
Men	59	31	10=100
Women	49	32	19=100
18-29	56	33	11=100
30-39	53	28	19=100
40-54	58	34	8=100
55+	55	32	13=100
Native-born	73	23	4=100
African Americans	72	26	2=100
Other	74	20	6=100
Foreign-born	47	36	17=100
Arrived pre-1990	61	28	11=100
1990 or later	40	38	22=100
<i>Self/Parent from</i>			
Arab region	47	33	20=100
Pakistan	55	33	12=100
Other South Asia	53	34	13=100
U.S. general public*	45	43	12=100

Question: Do you think that the government's anti-terrorism policies single out Muslims in the U.S. for increased surveillance and monitoring, or don't you think so?

* April 2007 Pew Research Center for the People & the Press national survey.

among native-born Muslims who are not black (74%).

Notably, many non-Muslims also believe that government anti-terrorism policies single out Muslims. Nearly half of the public (45%) believes these policies do target Muslims, while 43% say they do not. However, only about half of the Americans who think Muslims are singled out (52%) say they are bothered a lot or some by this, compared with 74% of Muslim Americans.

Specific Concerns

About one-in-five Muslim Americans (22%) say they are very worried that women who wear the hijab – the traditional Muslim headscarf – will be treated poorly because it identifies them as Muslim; 29% say they are somewhat worried about this.

Muslim American men and women are equally likely to worry that Muslim women wearing a hijab will be treated poorly. Notably, Muslim women who always wear a hijab are

slightly less concerned about this than are women who never wear it. Overall, 43% of Muslim American women say they wear the hijab all the time (38%) or most of the time (5%), while another 8% wear one only some of the time. Nearly half of Muslim women (48%) report they never wear the traditional headcovering.

In terms of their personal concerns, 37% of Muslim Americans say they are very or somewhat worried about not being hired for a job or promoted because of their religion. Slightly fewer (32%) are very or somewhat concerned about their telephone calls and emails being monitored by the government because of their religion.

Experiences with Intolerance

A quarter of Muslim Americans say that, in the past year, “people have acted as if they were suspicious” of them. Somewhat fewer (15%) say they have been called offensive names. Smaller proportions report they have been singled out by law enforcement (9%) or physically threatened or assaulted (4%) because they are Muslim. Overall, a third of Muslim Americans interviewed report that they experienced at least one of these hostile acts in the past 12 months.

	Very/ Somewhat worried %	Not too/ Not at all worried %	DK/ Ref %
All U.S. Muslims	51	45	4=100
Men	52	45	3=100
Women	51	44	5=100
<i>Women who...</i>			
Always wear hijab	44	53	3=100
Most/sometimes	45	54	1=100
Never wear hijab	58	35	7=100

To place these findings in context, Pew conducted a separate survey of African Americans and measured personal experiences with racial discrimination. A third of all African Americans report that people have acted as if they are suspicious of them in the past year, compared with 26% of Muslim Americans. Roughly the same share of blacks and U.S Muslims report they had been called offensive names (20% vs. 15%). And, while the overall percentages are small, African Americans also are more than twice as likely as U.S. Muslims to say they have been singled out by police, or physically threatened or attacked, in the past 12 months. Taken together, nearly half (46%) of all blacks report that they have had at least one of these four experiences in the past year, or 13 percentage points greater than the proportion of Muslims who have personally encountered similar acts of intolerance.

Encounters with Intolerance		
<i>Percent who report that in past year they have been:</i>	<u>Muslim Americans</u>	<u>African Americans*</u>
	%	%
Treated or viewed with suspicion	26	33
Called offensive names	15	20
Singled out by police	9	20
Physically attacked or threatened	4	10
Any of the four	33	46
Percent saying someone expressed support for them	32	n/a

* Muslims were asked to report experiences that occurred "because you are a Muslim." A separate nationwide survey conducted in April, 2007 asked African Americans to report experiences that occurred "because of your race."

In the past year, younger Muslim Americans are more likely to say they have been victims of discrimination or intolerance based on their religion. Roughly four-in-10 (42%) Muslims under the age of 30 say in the past year they have experienced verbal taunts, been treated with suspicion, been physically threatened or attacked, or been targeted by police because they are Muslims, compared with 29% of Muslims who are 30 years old or older.

Younger Muslims Get More Suspicion, But Also More Support		
<i>Percent who report that in past year they have been:</i>	<u>18-29</u>	<u>30 and older</u>
	%	%
Treated or viewed with suspicion	32	22
Called offensive names	17	14
Singled out by police	10	8
Physically attacked or threatened	2	5
Any of the four	42	29
Percent saying someone expressed support for them	40	28

African Americans who are Muslim appear to bear a double burden, as they say they face racial as well as religious intolerance. Overall, half of all Muslims who are African American say they have been the target of bigotry based on their religion in the past 12 months, compared with 28% of white Muslims and 23% of Asian Muslims.

However, expressions of support are just as common as incidents of bigotry and intolerance, the survey suggests. Overall, about a third of U.S. Muslims (32%) say someone had offered them support because they were Muslim, which is virtually identical to the proportion that reported experiencing an act of prejudice or hostility. Native-born Muslims are significantly

more likely than immigrants (54% vs. 22%) to report having been the recipients of supportive words. While younger Muslims appear to encounter more intolerant acts, they also are more likely to have had positive encounters: 40% say someone has expressed support for them because they are Muslim, compared with 29% of those 30 or older.

In addition to overt expressions of prejudice, 18% of Muslim Americans report they have been singled out by airport security for inspection or questioning in the past year. When the analysis is limited to Muslims who report having taken a trip by airplane in the past year, 30% report having been singled out by security because they are Muslim, while 68% say this experience did not happen to them.

	Among All U.S. <u>Muslims</u> %	Among those who <u>have flown</u> %
Yes	18	30
No	41	68
Have not flown	40	--
DK/Refused	<u>1</u> 100	<u>2</u> 100

CHAPTER 6

Political and Social Values

Muslim Americans show a decided preference for the Democratic Party, a preference that is reflected in their voting patterns and many of their political attitudes. Most U.S. Muslims identify as Democrats or lean to the Democratic Party. By a lopsided margin (71%-14%), more Muslims say they voted for John Kerry than George Bush in the 2004 presidential election.

Muslim Americans' views of President Bush's job performance also are highly negative. Indeed, while the president's overall job approval rating is low nationwide (35% in April 2007), Muslims are less than half as likely as the general public to say they approve of the way Bush is handling his job as president (15%).

On balance, more Muslims in the United States characterize their political views as moderate (38%) rather than liberal (24%); just 19% describe themselves as conservatives. In the general public, self-described conservatives outnumber liberals by a margin of 34% to 19%.

Muslims' attitudes regarding both the size and scope of government are quite liberal. By a wide margin, more Muslim Americans say they prefer a bigger government, providing more services, than a smaller government with fewer services. A large majority also favors greater government aid for the poor, even if it adds to the national debt.

But the political attitudes of U.S. Muslims are not uniformly liberal. On key social issues, Muslims in the U.S. are much more conservative than the general public. Most say that homosexuality is a way of life that should be discouraged, rather than accepted, by society. A large majority of Muslims (59%) also say that government should do more to protect morality in society.

Muslim Americans' Political Views	
	U.S. Muslims %
<i>Party Identification</i>	
Dem/lean Democratic	63
Rep/lean Republican	11
Ind/other/no preference	<u>26</u>
	100
<i>Ideology</i>	
Conservative	19
Moderate	38
Liberal	24
Don't know	<u>19</u>
	100
<i>2004 Vote*</i>	
Kerry	71
Bush	14
Other/don't know	<u>15</u>
	100
<i>Bush approval</i>	
Approve	15
Disapprove	69
Don't know	<u>16</u>
	100
<i>Prefer...</i>	
Big govt/more services	70
Small govt/few services	21
Depends/Don't know	<u>9</u>
	100
<i>Government...</i>	
Should do more for needy	73
Can't afford to do more	17
Neither/Both/DK	<u>10</u>
	100
* Among those who report having voted in the 2004 election.	

On the question of mixing religion with politics, Muslims in the United States are divided, much like the general public. About four-in-ten (43%) say that mosques should express their views on social and political matters, while a slightly larger share (49%) say that mosques should keep out of political matters. On this question, there are substantial differences between native-born and foreign-born Muslims. Native-born Muslims express overwhelming support for the notion that mosques should express their views on social and political matters. By contrast, a large majority of foreign-born Muslims – many of whom come from countries where religion and politics are often closely intertwined – say that mosques should keep out of political matters.

Compared with the general public, Muslims are somewhat less engaged in political matters. In part, this is because many Muslim immigrants are not citizens of the United States, and thus are not eligible to participate in elections. But even among those eligible to register and vote, Muslims are somewhat less likely than the public as a whole to do so.

Party Affiliation and Views of Bush

When asked about their general outlook on politics, 38% of Muslim Americans describe their political views as moderate; a quarter describe themselves as liberal, while 19% describe themselves as conservative. U.S. Muslims, considered as a whole, are much less likely than the general population to describe themselves as political conservatives.

Overall, 63% of Muslims are Democrats (37%) or say that they lean toward the Democratic Party (26%). Only about one-in-ten (11%), by contrast, are Republicans or Republican leaners, with the remainder (26%) unaffiliated with either political party. Democratic affiliation is much higher among Muslims than it is among the public as a whole: about half of Americans (51%) identify themselves as Democrats or lean Democratic. Republican affiliation is much lower among Muslims than among the general public (11% vs. 36%).

Political ideology, which is closely linked to partisanship among the public as a whole, seems to have less of an impact on Muslim Americans. Even among those Muslims who describe their political views as conservative, a large majority (60%) aligns with the Democratic Party while only 25% identify with the

Party Affiliation			
	Rep/ lean R %	Dem/ lean D %	Ind, no leaning %
All U.S. Muslims	11	63	26=100
Conservative	25	60	15=100
Moderate	9	72	19=100
Liberal	10	81	9=100
Native-born	7	78	15=100
African American	4	78	18=100
Other	10	78	12=100
Foreign-born	15	57	28=100
Arrived pre-1990	12	73	15=100
1990 or later	17	51	32=100
<hr/>			
U.S. general public*	36	51	13=100
Conservative	61	31	8=100
Moderate	31	56	13=100
Liberal	11	81	8=100

*Based on national surveys January-March 2007 by the Pew Research Center for the People & the Press.

Republican Party. Among the general public, by contrast, most conservatives are Republicans or Republican leaners (61%), while most liberals are Democrats or lean Democratic (81%).

Muslim immigrants who have arrived in the U.S. since 1990 are less likely to identify with the Democratic Party than are Muslims who were born in the United States, or earlier waves of immigrants. This is largely due to the fact that recent arrivals are less likely than others to identify with either of the major parties.

Muslim Americans' preference for the Democrats over the Republicans carries over into the ballot box. Overall, Muslim voters supported Kerry over Bush by about five-to-one. These figures roughly correspond with estimates from the 2004 exit polls, which found that 85% of Muslim Americans voted for Kerry, while 13% supported Bush. Self-described liberal Muslim Americans report voting for Kerry at higher rates than do conservative Muslims. But even among conservatives, a sizable majority (63%) chose Kerry, while only about one-in-five (21%) voted for Bush.

Majorities of both native-born and foreign-born Muslims voted for Kerry. But foreign-born Muslim voters are more than twice as likely as Muslims born in this country to say they voted for Bush (21% vs. 8%).

Negative evaluations of Bush among Muslim Americans continue to the present. Only 15% of Muslims in the U.S. say that they approve of Bush's performance in office; more than four times as many (69%) say that they disapprove of Bush's job performance. Again, there are few demographic or ideological differences in views of Bush; even self-described conservatives disapprove rather than approve of Bush's job performance by 70%-21%.

	<u>App-rove</u> %	<u>Disapp-rove</u> %	<u>DK/Ref</u> %
All U.S. Muslims	15	69	16=100
Conservative	21	70	9=100
Moderate	12	74	14=100
Liberal	12	83	5=100
Native-born	6	85	9=100
Foreign-born	20	61	19=100
Arrived pre-1990	12	81	7=100
1990 or later	24	51	25=100
<i>Religious Commitment</i>			
High	11	76	13=100
Medium	15	67	18=100
Low	18	68	14=100
U.S. general public*	35	57	8=100

*April, 2007 Pew Research Center for the People & the Press national survey.

Role of Government

By more than three-to-one, Muslim Americans say they prefer a bigger government that provides more services (70%) over a smaller government providing fewer services (21%). In contrast with the general public, there are only small ideological differences among Muslims in views of the size and scope of government.

Large majorities of Muslim American liberals (77%), moderates (66%) and conservatives (70%) express support for a bigger government that delivers more services. Among the general public, by contrast, there are sharp ideological divisions: 57% of liberals support bigger government, while 58% of conservatives support smaller government.

Consistent with their preference for a larger government providing more services, most Muslims (73%) say that government should do more to help the needy even if it means going deeper into debt. Just 17% believe that the government cannot afford to do much more to help the needy. Support for greater government aid to the poor also cuts across ideological and demographic groups, though native-born Muslims express even more support for this position than do immigrants (84% vs. 69%).

Most Muslims Favor Activist Government...

	<i>Prefer government that is...</i>		
	<u>Smaller</u>	<u>Bigger</u>	<u>Depends/ DK/Ref</u>
	%	%	%
All U.S. Muslims	21	70	9=100
Conservative	19	70	11=100
Moderate	26	66	8=100
Liberal	19	77	4=100
Native-born	26	66	8=100
Foreign-born	19	72	9=100
U.S. general public*	45	43	12=100

Question: Would you rather have a smaller government providing fewer services, or a bigger government providing more services?

* January 2007 Pew Research Center for the People & the Press national survey.

...And More Help for the Needy

	<i>The federal government...</i>		
	<u>Should do more to help the needy</u>	<u>Can't afford to do more for needy</u>	<u>Neither/ Both/DK</u>
	%	%	%
All U.S. Muslims	73	17	10=100
Conservative	71	20	9=100
Moderate	72	22	6=100
Liberal	84	13	3=100
Native-born	84	13	3=100
Foreign-born	69	19	12=100
U.S. general public*	63	28	9=100

Question: Which comes closer to your view? The government should do more to help needy Americans, even if it means going deeper into debt (OR) The government today can't afford to do much more to help the needy.

* January 2007 Pew Research Center for the People & the Press national survey.

Social Conservatives

Despite their support for the Democratic Party and liberal views on the role of government, Muslim Americans tend to be more conservative when it comes to social and moral issues. By more than two-to-one (61% vs. 27%), U.S. Muslims say that homosexuality is a way of life that should be discouraged by society, not accepted. By contrast, 51% of the general public says homosexuality is a way of life that should be accepted by society, while 38% believe it should be discouraged.

As is the case with the general public, religious commitment is strongly related to views about homosexuality. The most highly religious U.S. Muslims – the 23% of Muslims who attend mosque at least weekly, pray all five salah a day, and say religion is very important to them personally – overwhelmingly oppose homosexuality, with 73% saying it should be discouraged by society. Muslim Americans with a medium level of religious commitment, who constitute about half of all Muslims, also generally believe homosexuality should be discouraged (66% vs. 21%). By comparison, Muslim Americans with relatively low religious commitment (about a quarter of the total) are divided: 43% say homosexuality should be discouraged while 47% say it should be accepted.

Both native-born Muslims and foreign-born Muslims express similar levels of disapproval of homosexuality. But native-born African American Muslims stand out for their particularly high levels of opposition to homosexuality (75% say homosexuality should be discouraged).

Muslim Americans strongly believe that government should be involved in promoting and protecting morality in society. Overall, 59% say that government should do more to protect morality in society – about half as many say they worry that the government is becoming too involved in the issue of morality (29%). Here again, Muslims differ from the overall population. Overall, 51% of the public worries that the government is becoming too involved in the issue of morality.

Homosexuality Should Be...			
	Discour- aged %	Accep- ted %	Neither/ Both/DK %
All U.S. Muslims	61	27	12=100
18-29	57	32	11=100
30-39	58	26	16=100
40-54	69	26	5=100
55+	59	22	19=100
Conservative	69	23	8=100
Moderate	60	27	13=100
Liberal	54	38	8=100
<i>Religious commitment</i>			
High	73	16	11=100
Medium	66	21	13=100
Low	43	47	10=100
Native-born	61	30	9=100
African American	75	20	5=100
Other	44	42	14=100
Foreign-born	60	26	14=100
<i>Self/Parents from</i>			
Arab region	67	21	12=100
Pakistan	65	28	7=100
Other South Asia	70	25	5=100
U.S. general public*	38	51	11=100
<p>Question: Which comes closer to your view? Homosexuality is a way of life that should be accepted by society (OR) homosexuality is a way of life that should be discouraged by society.</p>			
<p>*September, 2006 Pew Research Center for the People & the Press national survey.</p>			

The view that government should be involved in protecting morality is widely shared among Muslim Americans. Young (61% of those under 30), old (56% of those over 55), native-born (54%), and foreign-born (63%) all agree about government's role in regulating morality. The view that government should work to protect morality is especially common among recently arrived immigrants (69%).

Even though most agree that government should be involved in protecting morality, U.S. Muslims are divided on the question of whether mosques should be involved in politics. Slightly more than four-in-ten Muslims (43%) say that mosques should express their views on day-to-day social and political matters, while slightly less than half (49%) believe that mosques should keep out of political matters. Among the public as a whole, 51% support churches and other houses of worship expressing their views on social and political questions, while 46% say they should keep out of politics.

The roughly even division on this question among all U.S. Muslims reflects the deep disagreement on this issue between native-born Muslims and foreign-born Muslim Americans. Native-born Muslims, especially African Americans, express overwhelming support for the notion that mosques should express their views on social and political matters (68% among all native-born Muslims and 79% among native-born African American Muslims). U.S. Muslims who were born abroad take the opposite view, with six-in-10 saying that mosques should keep out of political matters.

	Should do <u>more</u> %	Too <u>involved</u> %	Neither/ <u>Both/DK</u> %
All U.S. Muslims	59	29	12=100
18-29	61	28	11=100
30-39	58	32	10=100
40-54	59	29	12=100
55+	56	31	13=100
Native-born	54	38	8=100
Foreign-born	63	25	12=100
Arrived pre-1990	56	35	9=100
1990 or later	69	19	12=100
<i>Self/Parents from</i>			
Arab region	72	20	8=100
Pakistan	61	27	12=100
Other South Asia	56	28	16=100
<hr/>			
U.S. general public*	37	51	12=100

Question: Which comes closer to your view? The government should do more to protect morality in society (OR) I worry the government is getting too involved in the issue of morality.

* September 2006 Pew Research Center for the People & the Press national survey.

	Express <u>views</u> %	Keep <u>out</u> %	DK/ <u>Ref</u> %
All U.S. Muslims	43	49	8=100
Native-born	68	28	4=100
African American	79	19	2=100
Other race	54	39	7=100
Foreign-born	30	60	10=100
<i>Self/Parents from</i>			
Arab region	42	43	15=100
Pakistan	32	67	1=100
Other South Asia	25	61	14=100
Iran	10	82	8=100
<hr/>			
U.S. general public*	51	46	3=100
White	50	47	3=100
African American	62	35	3=100

Question: Should mosques keep out of political matters, or should they express their views on day-to-day social and political questions?

* July 2006 Pew Research Center for the People & the Press national survey. General public asked same question about "churches and other houses of worship."

Voting Participation

On several measures of political engagement, Muslim Americans demonstrate less active involvement in politics than the general public. In part, this reflects the large number of immigrants and the fact that as many as 23% of Muslims in America are not U.S. citizens. But even among the 77% of U.S. Muslims who are citizens, fewer report being registered to vote than in the public at large. While 76% of Americans nationwide say that they are absolutely certain they are registered to vote, 63% of Muslim citizens say the same.

	U.S. Muslim citizens	General public
	%	%
<i>Registered to vote?</i>		
Yes	63	76
No	30	20
Don't know/Refused	7	4
	100	100
<i>Vote in 2004 election?</i>		
Yes	58	74
No	39	22
Don't know/Refused	3	4
	100	100

Young Muslim Americans, like young people in the general population, are much less likely than older people to be registered to vote. Less than half of eligible U.S. Muslims (48%) under 30 are registered to vote, at least 20 points lower than among Muslims who are older than 30. There is little difference in registration rates between native-born Muslims and immigrants who have gained citizenship.

In addition, Muslim Americans with higher annual incomes are no more likely than poorer Muslims to say they are registered to vote. Among the general public, annual income traditionally is correlated with political engagement in general and voter registration in particular. But income is not related to registration rates among Muslim Americans.

Consistent with patterns in voter registration, eligible Muslim voters are less likely to say they voted in the 2004 general election compared with the population as a whole. Fewer than six-in-ten Muslim American citizens who were age 18 or older in 2004 (58%) say they voted in the presidential election, compared with 74% of all registered voters.

	Registered to vote
	%
U.S. Muslim citizens	63
18-29	48
30-39	68
40-54	73
55+	69
<i>Household income</i>	
\$75,000+	67
\$50-\$74,999	74
\$30-\$49,999	64
Less than \$30,000	67
Native-born	65
Foreign-born	62
<i>Self/Parent from</i>	
Arab region	50
Pakistan	83
Other South Asia	65

CHAPTER 7

Foreign Policy, Terrorism and Concerns About Extremism

Muslim Americans express broad dissatisfaction with the direction of U.S. foreign policy. Most say that the U.S. made the wrong decision in using force against Iraq, and while there is greater support for the decision to use force in Afghanistan, more say it was the wrong thing to do than say it was right. A majority of Muslim Americans say that the U.S.-led war on terror is not a sincere effort to reduce international terrorism, and fewer than half say they believe the attacks of 9/11 were carried out by groups of Arabs.

At the same time, Muslims in the United States are widely concerned about Islamic extremism, and express strong disapproval of terrorists and their tactics. In fact, about three-quarters (76%) say they are very or somewhat concerned about the rise of Islamic extremism around the world, and 61% say they are concerned about the possible rise of Islamic extremism in the U.S. Similarly, more than three-in-four say that suicide bombing in defense of Islam is never justified, and just 5% express favorable views of al Qaeda. On the question of the Israeli-Palestinian conflict, most Muslims in the U.S say that a way can be found for Israel to exist so that the rights and needs of Palestinians are met, a view that is not shared by Muslims in predominantly Muslim countries.

Iraq, Afghanistan and the War on Terror

By an overwhelming margin, most Muslim Americans say that the U.S. made the wrong decision in using military force against Iraq (75% wrong decision vs. 12% right decision). Even with the gradual erosion in overall public support for the war, Muslims are much more likely than Americans in general (47% in April 2007) to say that invading Iraq was the wrong decision.

Broad opposition to the use of force in Iraq is found across all groups of Muslims in the U.S., although native-born Muslims are more likely than the foreign-born to say that using force in Iraq was the wrong decision (85% vs. 70%). About two-thirds of Muslim Americans are Democrats or lean Democratic and, not surprisingly, opposition to the war is strongest among them. But even among the small minority of Muslims who describe themselves as Republicans or lean toward the Republican Party, most (54%) say that using force

	<i>Iraq</i>		<i>Afghanistan</i>	
	<u>Right</u> %	<u>Wrong</u> %	<u>Right</u> %	<u>Wrong</u> %
All U.S. Muslims	12	75	35	48
Men	14	79	42	46
Women	9	71	27	50
Rep/lean Rep	40	54	60	32
Dem/lean Dem	8	86	34	57
Ind, no leaning	8	57	26	32
Native-born	11	85	26	65
Foreign-born	13	70	40	40
U.S. general public*	45	47	61	29

* April 2007 Pew Research Center for the People & the Press national survey.

in Iraq was the wrong decision. By contrast, among Republicans and Republican leaners in the public as a whole, a large majority (76%) says that using force in Iraq was the right decision.

While more Muslim Americans (35%) express support for the use of force in Afghanistan, nearly half (48%) say it was the wrong decision. This is in contrast to the views of the general public, which says that taking military action in Afghanistan was the right decision by a margin of about two-to-one (61% to 29%).

When it comes to America’s military action in Afghanistan, Muslims born in the United States express far more opposition than those who immigrated to the U.S. About two-thirds of all native-born Muslims (65%) say that using force in Afghanistan was the wrong decision, compared with 40% of foreign-born Muslims. A majority of Republicans and Republican leaners (60%) say using force in Afghanistan was the right decision, while a majority of Democrats and Democratic leaners (57%) take the opposite point of view.

The relatively low levels of support among U.S. Muslims for using force in Iraq and Afghanistan are consistent with their doubts about the U.S.-led war on terrorism. A majority of Muslims in America (55%) say that they do not believe the war on terrorism is a sincere attempt to reduce international terrorism, while half as many (26%) say the U.S. effort is genuine. Native-born Muslims are even more likely than the foreign-born to express skepticism about U.S. intentions in the war on terrorism (71% vs. 49%, respectively).

Muslim Americans’ views on the war on terrorism are similar to levels of skepticism about U.S. intentions among Muslims in other parts of the world. A majority of Muslims in Morocco (66%), Turkey (63%), Pakistan (59%) and Jordan (52%) doubt the sincerity of the U.S.-led war on terrorism, according to the 2004 Pew Global Attitudes study.

Is U.S.-Led War on Terrorism a Sincere Effort to Reduce Terrorism?				
	Yes	No	(Vol.) Both	DK/Ref
	%	%	%	%
All U.S. Muslims	26	55	2	17=100
Native-born	20	71	1	8=100
Foreign-born	30	49	2	19=100
<i>Muslims in...*</i>				
Turkey	20	63	7	10=100
Morocco	17	66	4	13=100
Jordan	11	52	23	14=100
Pakistan	6	59	5	30=100

Question: Do you believe the US led war on terrorism is a sincere effort to reduce international terrorism, or don't you believe that?

* Pew Global Attitudes Project, March 2004.

Responsibility for 9/11 Attacks

Asked whether they believe groups of Arabs carried out the attacks against the United States on Sept. 11, 2001, 40% of Muslim Americans say yes, while 28% say they do not believe this, and about a third (32%) say they do not know or decline to answer the question.

When those who say Arabs were not involved in the 9/11 attacks are asked who they believe was responsible, most say they do not know or declined to answer. Seven percent of Muslims overall say that the attacks were the result of a conspiracy involving the United States government or the Bush administration. Very small proportions hold others responsible, including individuals other than Muslims (1%), Israel or Jewish interests (1%), and crazy or misguided people (1%).

Despite widespread doubts about the official accounts of 9/11, Muslims in the U.S. are more likely than Muslims living in a number of European and majority-Muslim countries to believe that groups of Arabs carried out the attacks. For instance, Muslims in the U.S. are more than twice as likely as Muslims in Great Britain (17%), Turkey (16%), Indonesia (16%) and Pakistan (15%) to say that groups of Arabs carried out the 9/11 attacks. In all of these countries, clear majorities or pluralities reject the official account of the attacks.

In the U.S., younger Muslims are more likely than older Muslims to say they do not believe that groups of Arabs carried out the 9/11 attacks. Indeed, among Muslims under the age of 30, 38% reject the fact that groups of Arabs were responsible for 9/11. By comparison, among Muslims 55 and older, just 16% say that Arabs were not responsible for the attacks.

Who Was Responsible for 9/11?

	US Muslims %
Believe groups of Arabs responsible	40
Don't believe Arabs responsible	28
<i>Bush/U.S. conspiracy responsible</i>	7
<i>Israel/Jews responsible</i>	1
<i>Insane/misguided people</i>	1
<i>Other/non-Muslims responsible</i>	1
<i>Don't know/Refused</i>	18
Don't know/Refused	<u>32</u>
	100

attacks were the result of a conspiracy

Do You Believe Groups of Arabs Carried Out the 9/11 Attacks?

	Yes %	No %	DK/ Ref %
All U.S. Muslims	40	28	32=100
18-29	38	38	24=100
30-39	37	30	33=100
40-54	45	24	31=100
55+	49	16	35=100
College grad	55	24	22=100
Some college	43	30	27=100
HS or less	34	30	36=100
<i>Religious commitment</i>			
High	29	46	25=100
Medium	38	24	38=100
Low	53	22	25=100
<i>Muslims in...*</i>			
France	48	46	6=100
Germany	35	44	21=100
Spain	33	35	32=100
Great Britain	17	56	27=100
Nigeria	42	47	11=100
Jordan	39	53	8=100
Egypt	32	59	9=100
Turkey	16	59	25=100
Indonesia	16	65	20=101
Pakistan	15	41	44=100

Question: Do you believe that groups of Arabs carried out the attacks against the United States on Sept. 11, 2001, or don't you believe this?

* Pew Global Attitudes Project, May 2006.

Views on this question also are linked to education and religious commitment. A majority (55%) of Muslims with college degrees attribute the attacks to the activities of Arab groups. This drops to 43% among those with some college and 34% among those who have not attended college. Muslims who are most committed to their religion are approximately twice as likely as those who express relatively low religious commitment to say they do not believe groups of Arabs were responsible for 9/11 (46% vs. 22%).

Concern about Islamic Extremism

Though Muslims in the U.S. have doubts about the war on terrorism and the official account of 9/11, they are nonetheless concerned about Islamic extremism and express high levels of opposition to both terrorists and their tactics. Indeed, the vast majority of Muslims say that they are either very concerned (51%) or somewhat concerned (25%) about the rise of Islamic extremism around the world.

By this measure, Muslims in the U.S. are more concerned about Islamic extremism around the world than are Muslims in many European and majority-Muslim countries. In France, Germany and Spain, for example, only about a third of Muslims say they are very concerned about the rise of Islamic extremism around the world, compared with 51% in the United States. And with the exception of Pakistan (where 43% are very concerned about Islamic extremism), less than a third of the Muslims in predominantly Muslim countries surveyed by Pew last year say they are very concerned about Islamic extremism.

While native-born and foreign-born Muslims express similar levels of concern over global Islamic extremism, there is a sizable difference between immigrants who arrived in the U.S. long ago and those who immigrated more recently. About two-thirds (65%) of Muslims who immigrated to the U.S. prior to 1990 say they are very concerned about Islamic extremism around the world, a view shared by 43% of those who have arrived more recently.

	Very %	Some- what %	Not too/ not at all %	DK/ Ref %
All U.S. Muslims	51	25	19	5=100
18-29	42	39	16	3=100
30-39	63	18	17	2=100
40-54	51	21	23	5=100
55+	54	18	18	10=100
Native-born	54	25	19	2=100
Foreign-born	50	26	19	5=100
Arrived pre-1990	65	20	12	3=100
1990 or later	43	31	21	5=100
<i>Muslims in...*</i>				
Great Britain	52	25	20	4=101
France	35	38	27	0=100
Spain	29	31	38	3=101
Germany	29	29	37	5=100
Pakistan	43	29	9	19=100
Indonesia	30	38	32	*=100
Jordan	31	30	38	1=100
Nigeria	24	33	41	2=100
Egypt	22	31	45	2=100
Turkey	15	24	43	18=100

* Pew Global Attitudes Project, May 2006

Fewer U.S. Muslims express concern about the potential for Islamic extremism to arise in the United States. Slightly more than a third (36%) say they are very concerned about this possibility. Still, 61% of Muslims in the U.S. say they are at least somewhat concerned about the possible rise of extremism in the U.S. The American population as a whole is somewhat more concerned about Islamic extremism in the U.S. than are Muslim Americans: 78% of the public say they are very or somewhat concerned about Islamic extremism at home.

	U.S. Muslims	U.S. general public
	%	%
Very concerned	36	46
Somewhat concerned	25	32
Not too concerned	14	13
Not at all concerned	20	5
Don't know/Refused	5	4
	100	100

Can Suicide Bombing be Justified?

In addition to being more concerned about the rise of Islamic extremism, Muslims in the U.S. are far less likely than Muslims in other parts of the world to accept suicide bombing as a justifiable tactic. The overwhelming majority of Muslims in the U.S. (78%) say that the use of suicide bombing against civilian targets to defend Islam from its enemies is never justified. In this regard, American Muslims are more opposed to suicide bombing than are Muslims in nine of the 10 other countries surveyed in 2006; opposition is somewhat greater among Muslims in Germany (83%).

Overall, 8% of Muslim Americans say suicide bombings against civilian targets tactics are often (1%) or sometimes (7%) justified in the defense of Islam. Muslims in France, Spain and Great Britain were twice as likely as Muslims in the U.S. to say suicide bombing can be often or sometimes justified, and acceptance of the tactic is far more widespread among Muslims in Nigeria, Jordan and Egypt.

	How often justified...			
	Often/ sometimes	Rarely	Never	DK/ Ref
	%	%	%	%
All U.S. Muslims	8	5	78	9=100
<i>Muslims in...*</i>				
France	16	19	64	1=100
Spain	16	9	69	7=101
Great Britain	15	9	70	6=100
Germany	7	6	83	3=99
Nigeria	46	23	28	3=100
Jordan	29	28	43	*=100
Egypt	28	25	45	3=101
Turkey	17	9	61	14=101
Pakistan	14	8	69	8=99
Indonesia	10	18	71	1=100

See topline Q.H1 for full question wording.
* Pew Global Attitudes Project, May 2006.

There are few differences on this question in the United States across Muslim ethnic groups, but age is an important factor. Younger Muslims in the U.S. are more willing to accept suicide bombing in the defense of Islam than are their older counterparts. Among Muslims younger than

30, for example, 15% say that suicide bombing can often or sometimes be justified (2% often, 13% sometimes), while about two-thirds (69%) say that such tactics are never justified. Among

Muslims who are 30 or older, by contrast, just 6% say suicide bombings can be often or sometimes justified, while 82% say such attacks are never warranted.

The higher levels of support for suicide bombing seen among young American Muslims resembles patterns found among Muslims in Europe, where Muslims also constitute a minority population. In Great Britain, France and Germany, Muslims under the age of 30 are consistently the least likely to say that suicide bombing is never justified. In other words, the share who think suicide bombing against civilians can *ever* be justified, even if rarely, is higher among those younger than 30 compared with those who are older. About a quarter (26%) of younger U.S. Muslims say suicide bombing can at least rarely be justified, 17 percentage points higher than the proportion of Muslims ages 30 and older (9%) who share that view. The age gap is about as wide in Great Britain (18 percentage points) but somewhat narrower in Germany (12 points), France (11 points) and Spain (7 points).

Views of al Qaeda

Overall, 68% of Muslim Americans view al Qaeda either very unfavorably (58%) or somewhat unfavorably (10%). Of the rest, a large proportion (27%) declined to express an opinion on the terrorist group, while just 5% of Muslims in the U.S. have a very (1%) or somewhat (4%) favorable view of al Qaeda.

While no group of Muslim Americans

More Support for Suicide Bombing Among Younger Muslims

	(NET)				
	Ever justified %	Often/ sometimes %	Rarely %	Never justified %	DK/ Ref %
All U.S. Muslims	13	8	5	78	9=100
18-29	26	15	11	69	5=100
30 or older	9	6	3	82	9=100
<i>Muslims in...*</i>					
Great Britain	24	15	9	70	6=100
18-29	35	19	16	59	6=100
30 or older	17	13	4	77	6=100
France	35	16	19	64	1=100
18-29	42	19	23	57	1=100
30 or older	31	15	16	69	*=100
Germany	13	7	6	83	3=99
18-29	22	13	9	77	1=100
30 or older	10	5	5	86	4=100
Spain	25	16	9	69	7=101
18-29	29	17	12	65	6=100
30 or older	22	14	8	71	7=100

* Pew Global Attitudes Project, May 2006.

Views of al Qaeda

	Favor- able*	Somewhat unfav	Very unfav	DK/ Ref
	%	%	%	%
All U.S. Muslims	5	10	58	27=100
18-29	7	16	58	19=100
30-39	4	8	59	29=100
40-54	4	7	60	29=100
55+	2	7	62	29=100
College graduate	1	7	78	14=100
Some college	1	14	68	17=100
HS or less	7	10	48	35=100
Native-born	7	16	51	26=100
African American	9	25	36	30=100
Other race	4	6	69	21=100
Foreign-born	3	7	63	27=100
Arrived pre-1990	1	5	75	19=100
1990 or later	5	8	57	30=100
<i>Religious commitment</i>				
High	5	13	51	31=100
Medium	6	11	58	25=100
Low	*	5	66	29=100
Always a Muslim	3	7	60	30=100
Convert to Islam	7	19	54	20=100

* Combined "very" and "somewhat" favorable.

expresses high levels of support for al Qaeda, there are notable differences in the degree to which certain groups express disapproval of the organization. For instance, fewer than half (36%) of native-born African American Muslims express a *very* unfavorable view of al Qaeda. By contrast, roughly two-thirds of other native-born Muslims (69%), as well as foreign-born Muslims (63%), hold very unfavorable views of al Qaeda.

The Israeli-Palestinian Conflict

Most Muslims in the U.S. express optimism that a balanced solution to the Israeli-Palestinian conflict can be found. Indeed, 61% of Muslim Americans say that “a way can be found for Israel to exist so that the rights and needs of the Palestinian people can be taken care of,” compared with 16% who say that the rights and needs of Palestinians cannot be taken care of as long as Israel exists.

In this regard, the opinions of U.S. Muslims closely resemble those expressed by the U.S. public as a whole, and are starkly in contrast to the views of Muslims in other parts of the world. In eight predominantly-Muslim populations surveyed by Pew in 2003, roughly half or more of the Muslims interviewed said that: “The rights and needs of the Palestinian people cannot be taken care of as long as the state of Israel exists.” This view was particularly strong in Morocco (90%), as well as among Muslims in Jordan (85%), the Palestinian Authority (80%), Lebanon (75%) and Kuwait (73%).

By contrast, the 2003 study found two-thirds (67%) of Americans and an equal proportion of Israelis expressing confidence that a way can be found for the needs of both Israel and the Palestinian people to be met.

The view that Israel can exist in a way that addresses Palestinians’ rights is more common among well-educated Muslims in the United States: Nearly three-in-four college graduates express this view, compared with 51% of those with only a high school education or less.

Can a Way be Found for Israel and Palestinian Rights to Coexist?			
	<u>Yes</u> %	<u>No</u> %	DK/ <u>Ref</u> %
All U.S. Muslims	61	16	23=100
College grad	74	10	16=100
Some college	74	12	14=100
HS or less	51	22	27=100
Native-born	64	18	18=100
Foreign-born	61	17	22=100
Arrived pre-1990	71	13	16=100
1990 or later	57	20	23=100
<i>Self/Parents from...</i>			
Arab region	49	32	19=100
Pakistan	67	6	27=100
Other South Asia	59	11	30=100
<i>General public in...*</i>			
United States	67	15	18=100
Israel	67	29	5=101
<i>Muslims in...*</i>			
Morocco	5	90	5=100
Jordan	14	85	1=100
Palestinian Auth.	17	80	3=100
Lebanon	17	75	8=100
Kuwait	22	73	5=100
Pakistan	23	58	19=100
Indonesia	26	60	14=100
Turkey	33	49	18=100

See topline Q.H4 for question wording.
* Pew Global Attitudes Project, May 2003.

Native-born and foreign-born Muslims hold similar opinions on this issue, but recently arrived Muslim immigrants are somewhat less optimistic about finding a way for Palestine and Israel to coexist peacefully than are immigrants who have been in the U.S. for a longer period of time (57% vs. 71%). Muslims who came from Arab countries are significantly more skeptical about the Israel/Palestinian situation than are immigrants from elsewhere: Nearly a third (32%) of Muslim Americans who are first- or second-generation immigrants from the Arab region say that the rights of Palestinians cannot be taken care of as long as Israel exists.

CHAPTER 8

Study Methodology

Muslim Americans constitute a population that is rare, dispersed, and diverse. It includes many recent immigrants from multiple countries with differing native tongues who may have difficulty completing a public opinion survey in English. The intense attention paid to Muslims in the aftermath of 9/11 may have made them more reluctant to cooperate with a survey request from an unknown caller. Collectively, these characteristics present a significant challenge to anyone wishing to survey this population.

Despite the challenges, the Pew study was able to complete interviews with 1,050 Muslim American adults 18 years old and older from a probability sample consisting of two sampling frames. Interviews were conducted by telephone between January 24 and April 30, 2007 by the research firm of Schulman, Ronca & Bucuvalas, Inc. (SRBI). After taking into account the complex sample design, the average margin of sampling error on the 1,050 completed interviews with Muslims is +/-5 percentage points at the 95% level of confidence. This chapter describes how the study was designed and executed.

1. Sample Design

In random digit dial (RDD) surveys of the English-speaking U.S. population, roughly one-half of one percent of respondents typically identify themselves as Muslim in response to a question about religious tradition or affiliation. This extremely low incidence means that building a probability sample of Muslim Americans is difficult and costly. The demographic diversity of the population – especially with respect to race and national origins – adds to the challenge. Moreover, analysis of previous research indicates that the Muslim population is not concentrated in a few enclaves but is highly dispersed throughout the U.S.

Sources for the Sample	
	<u>Interviews</u>
RDD sample	887
Geographic strata	354
List stratum	533
Recontact sample	<u>163</u>
Total interviews	1,050

Pew's sample design attempted to address the low incidence and dispersion of the population by employing two separate sampling frames:

1. An RDD frame divided into five strata, four of which were based on the estimated density of the Muslim population in each county of the United States as determined through an analysis of Pew's database of more than 125,000 survey respondents and U.S. Census Bureau data on ethnicity and language. To increase the efficiency of the calling, the lowest density stratum – estimated to be home to approximately 5%-21% of U.S.

Muslims – was excluded. A disproportionate sampling strategy was employed to maximize the effective sample size from the other three geographic strata (total N=354). The fifth stratum was a commercial list of approximately 450,000 households believed to include Muslims, based on an analysis of first and last names common among Muslims. This stratum yielded completed interviews with 533 respondents.

2. A sample of previously identified Muslim households drawn from Pew’s interview database and other RDD surveys conducted in recent years. Recontacting these respondents from prior surveys yielded 163 completed interviews for this study.

The strength of this research design was that it yielded a probability sample. That is, each adult in the U.S. had a known probability of being included in the study. The fact that some persons had a greater chance of being included than others (e.g., because they live in places where there are more Muslims) is taken into account in the statistical adjustment described below (section 4). One

	Number of completions N	Percentage of all completions %	Estimated incidence of Muslim households
New RDD Sample			
<i>Strata</i>			
Lowest density	(excluded)	0	1 in 2,500
Lower density	51	5	1 in 200
Medium density	179	17	1 in 100
High density	124	12	1 in 50
List sample	533	51	1 in 3
Recontact Sample	<u>163</u>	<u>15</u>	1 to 1
	1,050	100	

limitation of this design is that the samples were of landline telephone numbers. Thus, Muslims living in homes with no telephone or who only have a cell phone had no chance of being sampled for the study. To account for this, we used the most recent government data on telephone service to adjust our estimate of the total size of the Muslim population.

RDD Geographic Strata

Pew Research Center surveys conducted in English typically encounter a little more than four Muslim respondents per thousand interviews, an unweighted incidence rate of 0.42%. This rate has varied somewhat over the past seven years, ranging from a high of 0.57% thus far in 2007 to 0.33% in 2005. The rate is also very similar to that encountered by other national surveys (for instance, see Tom Smith’s “The Muslim Population of the United States: The Methodology of Estimates” in *Public Opinion Quarterly*, Fall 2002). This low incidence means that the costs of building an RDD sample of Muslim Americans by screening a general public sample are prohibitive. Accordingly, it was necessary to develop alternative approaches that would allow for estimation of the probabilities of selection but increase the yield from screening.

An analysis of the geographic distribution of the Muslim population was undertaken, using several different sources of data. A key resource was the Pew Research Center database of

more than 125,000 telephone interviews conducted between 2000 and 2006 (when planning for this project was completed); it was used to estimate the density of Muslims in each U.S. county. Another resource was data from large government surveys. The U.S. Census Bureau does not collect information about religion, but it does include measures of ancestry, nationality for immigrants, and languages spoken. These measures were used to analyze the geographic distribution of adults who are from (or whose parents are from) countries with significant or majority Muslim populations, or who speak languages commonly spoken by Muslims. This yielded additional county-level estimates of the density of Muslims.

These measures were highly correlated and were used to sort counties into four different groups based on the estimated incidence of Muslims in each county. We refer to these mutually exclusive groups as the

	Among Stratum...			
	Lowest Density	Lower Density	Medium Density	High Density
<i>Share of...</i>	%	%	%	%
U.S. Population (Census)	47	24	25	4=100
U.S. Muslim Population (Pew surveys)	5	29	51	15=100
Completed screeners (RDD, excl. list)	0	33	53	14=100
Completed interviews (RDD, excl. list)	0	14	51	35=100

geographic strata. The lowest density stratum accounts for 5% of all Muslim interviews conducted by Pew over the past seven years; the second lowest accounts for 29% of Muslim interviews; the medium density stratum accounts for 51%; and the highest density stratum accounts for 15%.

Drawing on the analysis of previous Pew surveys, Census Bureau data, and the results of a pilot test, an optimal sampling allocation plan was developed for the RDD geographic strata. The sampling plan called for conducting roughly 33% of all RDD screening interviews in the lower density stratum, 53% of all RDD screening interviews in the medium density stratum, and 14% in the high density stratum. In total, 57,549 screening interviews were completed, and the distribution of completed interviews was nearly identical to the original allocation plan.

The lowest density stratum, which included 5% of all U.S. Muslims in Pew surveys (and up to 21% as based on estimates derived from U.S. Census Bureau data), also includes 47% of the total U.S. population. As a practical matter, the analysis of the Pew database indicated that 25,000 screening interviews would have to be conducted in this stratum to yield an estimated 10 Muslim respondents. In order to put the study's resources to the most efficient use, this stratum was excluded from the geographic strata of the RDD sample design, although persons living in these counties were still covered by the list stratum and recontact frame.

The danger in excluding this very low density stratum is that the individuals excluded may be significantly different from the rest of the population. To assess this potential bias,

interviews from the list stratum and the recontact frame were used to compare Muslims in the lowest density stratum (the excluded area) with those living in the higher density areas. Muslims in the excluded area are more satisfied with their financial situation, somewhat more tolerant of homosexuality, less likely to say that it has become harder to be a Muslim in the U.S. since 9/11, and somewhat more secular in their approach to religion. However, Muslims living in the lowest density stratum comprise a relatively small proportion of all U.S. Muslims, and these differences are not so large that their exclusion would be expected to significantly affect the overall estimates.

RDD List Stratum

Within the RDD frame of U.S. telephone numbers, we used a targeted, commercial list to identify roughly 450,000 numbers that had a relatively high probability of belonging to a household with a Muslim adult. We defined this list as its own stratum within the RDD frame. This list was constructed from a commercial database of households where someone in the household has a name commonly found among Muslims. The list was prepared by Experian, a commercial credit and market research firm that collects and summarizes data from approximately 110,000,000 U.S. households. The analysis of names was conducted by Ethnic Technologies, LLC, a firm specializing in multicultural marketing lists, ethnic identification software, and ethnic data appending services. According to Experian, the analysis uses computer rules for first names, surnames, surname prefixes and suffixes, and geographic criteria in a specific order to identify an individual's ethnicity, religion and language preference.

In late 2006, Pew purchased Experian's database of more than 450,000 households thought to include Muslims. This list consists of contact information, including telephone numbers. A test of the list, combined with the results of the screening interviews conducted in the course of the main survey, found that the Experian list was a highly efficient source for contacting Muslims; roughly one-third of households screened from the Experian list included an adult Muslim. The list does not, however, by itself constitute a representative sample of American Muslims. Muslims in the Experian database earn higher incomes, are better educated, are more likely to be of South Asian descent and are much less likely to be African American compared with Muslim Americans as a whole.

By combining the Experian list with the RDD frame, however, the list can be used as one component of a probability sample.³ All telephone numbers drawn for the geographic strata of

³ A study by Abt Associates and the Centers for Disease Control using a similar list was the model for our use of the Experian list in this fashion. See K.P. Srinath, Michael P. Battaglia, Meena Khare. 2004. "A Dual Frame Sampling Design for an RDD Survey that Screens for a Rare Population." 2004. Proceedings of the Annual Meeting of the American Statistical Association [CD-ROM], Alexandria, VA: American Statistical Association.

the RDD frame were compared to the entire Experian list of numbers. Any numbers that appeared in both the RDD geographic sample and the Experian list were removed from the former, and were available to be sampled only as part of the list stratum. This method makes it possible to determine the probability that any given Muslim has of being sampled, regardless of whether he or she is included in the Experian list. It also permits estimation of the proportion of all Muslims in the U.S. who are covered by the Experian list, which in turn makes it possible, in the final analysis, to give cases from the Experian sample an appropriate weight. More details on the statistical procedures used to incorporate the list into the overall sample are provided below.

Recontact Frame

In addition to contacting and interviewing a fresh sample of Muslim Americans, the phone numbers of all Muslim households from previous Pew surveys conducted between 2000 and 2006 were called. Adults in these households were screened and interviewed in the same manner used for the RDD frame. No attempt was made to re-interview the same respondent from earlier surveys. Pew's survey partners, Princeton Survey Research Associates International (PSRAI) and SRBI, also provided lists of Muslims interviewed in the course of other national surveys conducted in recent years. In total, the recontact frame consisted of phone numbers for 796 Muslims interviewed in recent national surveys; 309 of these households were successfully screened, resulting in 163 completed interviews with Muslims.

The greatest strengths of the recontact frame are that it consists entirely of respondents originally interviewed in the course of nationally representative surveys based on probability samples and that it includes respondents who live in the geographic stratum that was excluded from the RDD sample. However, there also are certain potential biases of the recontact frame. Perhaps most obviously, since all of the previous surveys from which the recontact frame was drawn were conducted either entirely in English, or in English and Spanish, Muslims who do not speak English (or Spanish) are likely absent in the recontact frame. Another potential source of bias relates to the length of time between when respondents were first interviewed and the current field period; respondents still residing in the same household in 2007 as in an earlier year may represent a more established, less mobile population compared with those from households that could not be recontacted.

Analysis of the survey results suggests that there are some differences between Muslims in the recontact frame and those in the RDD frame. Not surprisingly, Muslims from the recontact frame are more likely than others to own their home. They express somewhat higher levels of satisfaction with their own financial situations, report lower levels of mosque attendance and religious salience, and express somewhat higher levels of dissatisfaction with the direction of the country. These differences, however, are not sufficiently large so as to be able to substantially affect the survey's estimates.

2. Questionnaire Design

The principal goal of the study is to provide a broad overview of the Muslim population in the U.S. since very little is known about it. Among the key topics of interest are the demographics of the population, their religious beliefs and practices, social and political attitudes, and their experiences as Muslims living in the U.S. Thus, the questionnaire needed to cover a wide range of topics, but also needed to be short so that respondents would be willing to finish the interview. Where possible, questions were taken from Pew's U.S. and Global Attitudes Project surveys to provide comparisons with the U.S. public and Muslim publics in many other nations, including those in Western Europe.

From its initial planning stages, the project sought the advice of scholars and experts in the field of Islamic studies. The project created a panel of eight leading experts on Muslim Americans, headed by Princeton University Assistant Professor Amaney Jamal, which met twice in Washington to provide advice on the project. Two members of the advisory panel conducted six focus groups of Muslim Americans in four U.S. cities to explore topics and potential reactions to questions for the survey. These groups included Arab Americans in the Detroit area, African American Muslims in Atlanta, a mixed group of Muslim Americans in Washington, D.C., and Iranian Americans in the Los Angeles area.

Because this population includes many immigrants who have arrived in the U.S. relatively recently, the survey was translated and conducted in three languages (aside from English) identified as the most common among Muslim immigrants -- Arabic, Urdu, and Farsi. Census Bureau data, considered in conjunction with the results of the survey, make it possible to estimate the proportion of Muslims in the U.S. who speak these languages and cannot speak English well. Analyzing these data produces an estimate that between 9% and 22% of Muslims in the U.S. fall into this category. A total of 131 of the 1050 interviews were conducted in these languages, or 17% of the weighted cases.

All three translated instruments were back-translated by native speakers. Project staff and the back-translators then compared the original English and the back-translated versions, and the back-translators also compared the translated versions. On the basis of this review, several changes were made and the translated instruments were modified accordingly.

After a draft questionnaire was constructed, two extensive English-language pretests were conducted, along with a separate test of several open-ended questions.

Another issue confronted in the questionnaire design was the sensitivity of the population to being interviewed. The survey clearly shows that many Muslim Americans believe they are

targeted by the government for surveillance. Many are also concerned about stereotyping and prejudice directed toward them. These attitudes plausibly lead to greater reluctance to be interviewed and thus a potential nonresponse bias. Several aspects of the study were tailored to deal with this.

The initial phase of the questionnaire included neutral or innocuous questions about satisfaction with the community, personal happiness, and personal characteristics such as home ownership, entrepreneurship, and newspaper subscription. After these items, respondents were asked about their religious affiliation, choosing from a list that included major Western traditions such as Protestantism and Catholicism but also non-Western traditions of Buddhism, Hinduism, and Islam. Respondents who identified as Muslim proceeded to the substantive portion of the questionnaire, and those who were not Muslim were asked if anyone in the household practiced a different religion; in 58 households where a non-Muslim answered the phone, it was determined that there was a Muslim living in the household, and 52 of these subsequently yielded a completed interview.

After identifying as a Muslim, a respondent was told that: “As mentioned before, this survey is being conducted for the Pew Research Center. We have some questions on a few different topics, and as a small token of our appreciation for your time, we would like to send you \$50 at the completion of this survey.” After this introduction, a relatively short series of questions followed (including presidential approval and political and social values such as homosexuality, immigration and poverty, and opinions about the war in Iraq and Afghanistan). At the conclusion of this series, respondents were told that “The Pew Research Center conducts many surveys on religion and public life in the United States. Earlier, you mentioned that you are a Muslim, and we have some questions about the views and experiences of Muslims living in the United States. I think you will find these questions very interesting.”

The logic for revealing the principal focus of the study – a practice not common in survey research – was that Muslim respondents would quickly discover that the study was focused on Muslims and Islam, and that there would be a greater chance of establishing a bond of trust by revealing the intent of the study earlier. Indeed, in initial pretesting of the study without the early presentation of the goal, some respondents expressed suspicion about the purpose of the study and eventually broke off the interview.

These efforts to convince Muslims to complete the survey were reasonably successful: overall, 79% of respondents who identified as Muslim eventually completed the interview. This compares with an average of 85% to 90% in other Pew Research Center surveys. Given that the average survey length was 30 minutes, a slightly higher-than-normal breakoff rate was not unexpected. (The 79% completion rate does not include respondents who dropped off during the

short screener interview prior to answering the religion question; this was approximately 3% of households that answered at least the first question in the screener.)

Whether this nonresponse results in a bias in our estimates is difficult to determine. For the most part, nonresponse in well-designed surveys has not been shown to create serious biases because the reasons for nonresponse are not related to the key survey measures.⁴ But because of the motivation for some of the nonresponse in the Muslim community, it is possible that reluctant Muslims hold different views on key questions than those who easily consented to the interview. To assess this possibility, we compared respondents in households who completed the survey easily (i.e., within the first four attempts) with respondents with whom it was more difficult to obtain a completed interview (i.e., a successfully completed interview was obtained only after five or more attempts).

This analysis revealed some differences between the two groups. On many questions, respondents who were more difficult to interview were somewhat more likely to express no opinion. (This may reflect, in part, that respondents interviewed in foreign languages were more numerous among the group who required five or more attempts compared with respondents who spoke English). And respondents who required multiple attempts appear to be somewhat more traditional in their approach to the practice of Islam. Approximately half (51%) of those requiring five or more attempts pray all five salah daily, compared with 33% of those requiring fewer attempts. The harder to reach are also more likely to interpret the Koran literally (67% versus 53% among the easier to reach). Muslims requiring five or more attempts before completing the interview were no more likely than others to say suicide bombing is justifiable or to express favorable views of al-Qaeda, nor were they more likely to doubt the sincerity of the war on terror. And they seem to be about as content with their lives as are other Muslims, expressing comparable levels of personal happiness and agreement with the belief that those who work hard can get ahead.

Nonresponse bias can also be assessed by comparing the opinions expressed early in the questionnaire by Muslims who did not complete the interview with the views of those who did complete the interview. Here, there were only minor differences; there was no evidence that the survey estimates were affected by respondents breaking off the interview. Those who terminated the interview expressed slightly higher levels of personal happiness; 34% reported being “very happy” compared with 28% among those who completed the interview. They also were slightly

⁴ See, for example, Scott Keeter, Courtney Kennedy, Michael Dimock, Jonathan Best, and Peyton Craighill. "Gauging the Impact of Growing Nonresponse on Estimates from a National RDD Telephone Survey." *Public Opinion Quarterly*, 70 (#5), 2006: 759-779. Also Merkel, Daniel and Murray Edelman (2002), "Nonresponse in Exit Polls: A Comprehensive Analysis", Chapter 16 in Groves, Robert M., Don A. Dillman, John L. Eltinge, Roderick J.A. Little, *Survey Nonresponse*. New York: Wiley, pp. 243-258.

more likely to express belief that those who work hard can get ahead. And, as might be expected, those who eventually terminated the interview are more likely than others to offer no opinion in response to many questions. All in all, though, the substantive views of those who terminated the interview appear to be comparable with those who completed the interview.

3. Issues in Survey Administration

The administration of this survey posed four challenges. First, the volume of interviewing was very large. The survey firm that conducted the interviewing, SRBI, estimated that 20,800 interviewer hours within a 14-week timeframe would be needed, with the bulk of this devoted to screening to locate this rare population. A total of 59,770 households were screened, with 560,863 unique phone numbers and 1,737,509 phone dialings made over a period of 14 weeks. This was achieved by deploying 357 English-speaking and 6 foreign language-speaking interviewers.

Recruitment, supervision, and training of foreign language interviewers posed another operational challenge. SRBI has four interviewing centers, but the center with the greatest success in recruiting highly educated foreign language interviewers was located in the university city of Huntington, West Virginia. The six interviewers (who spoke Arabic, Farsi or Urdu) recruited for the study were highly educated and motivated. All had college degrees. As a data quality check, foreign language interviewers monitored each other’s performance, and many of the foreign language interviews were recorded and reviewed by Pew’s project staff who spoke the relevant languages.

Building trust with respondents was critical for the survey’s success. For the RDD sample, fewer than 1 out of 100 households screened included a Muslim. This made it extremely important to minimize mid-interview terminations. Hence, it was important for all of the interviewers – Muslim and non-Muslim – to have experience in interviewing this population. To achieve this, all interviewers worked on the Experian list sample first; after having completed a few interviews with Muslim respondents, they were allowed to dial the RDD geographic sample.

Summary of Key Survey Elements	
Sample size.....	N=1,050
Field period	January 24 - April 30, 2007
Average survey length ..	30 minutes
Interview languages.....	English, Arabic, Urdu, Farsi
Incentive.....	\$50 for completed interview with qualified respondent
Call design.....	Ten calls for screeners; No limit for qualified households
Refusal conversions	Up to two attempts
Letters	Letters sent to all qualified call-back and refusal cases where a match could be made. Letters in English and in Arabic or Farsi also sent to households believed to include Arabic or Farsi speakers

To compensate respondents for their time and to make participation in the survey more attractive, an incentive of \$50 was offered for completing the interview. The study began with \$25 incentive, but this was subsequently increased to \$50 to further minimize mid-interview termination. Three-quarters of the respondents provided name and address information for receiving the incentive payment.

In addition, for the RDD sample, all qualified Muslim households and Muslim language barrier cases (Arabic, Urdu, Farsi) that we were unable to complete during the initial calls were sent, where possible, a letter explaining the purpose and scope of the study. All language-barrier letters were translated into the respective languages. A total of 258 such letters were mailed.

Determining and achieving an accurate balance of male and female interviews was a further challenge. Pew Research Center surveys have found that a significant majority of Muslim American respondents are male (about 67% in Pew polls conducted since the beginning of 2000); this finding has been corroborated by other survey organizations and also noted in the 2004 NEP exit polls. An analysis of Census Bureau data on adult immigrants from the countries thought to provide the largest numbers of Muslim immigrants found that a majority of these immigrants are male. The final results of the study indicate that there likely are, in fact, more Muslim American adult males than females in the population (54% male, 46% female), but the imbalance is not as great as indicated by the male-female distribution among respondents in the earlier surveys. But cultural differences in willingness to be interviewed may still be important. To mitigate any potential bias in this respect, the interviewing protocols attempted to match male interviewers with male respondents, and female interviewers with female respondents, a practice that is common among survey researchers conducting face-to-face interviews in majority Muslim nations. After a period of testing the default strategy of asking first for males (the Pew Research Center practice with U.S. general public samples), it was determined that gender matching was yielding higher levels of cooperation. Accordingly, the experiment was terminated and all further contacting entailed men asking for men and women asking for women. If a respondent of the interviewer's gender was not available, the interviewer asked for the youngest available adult of the other gender.

Response rates for the study were comparable with other RDD surveys conducted by the Pew Research Center. A response rate of 27% was achieved for list sample, 58% for the re-contact sample and 29% for RDD sample, using the Response Rate 3 definition devised by the American Association for Public Opinion Research (AAPOR). Detailed AAPOR sample disposition reports are provided at the end of this section.

4. Weighting

Several stages of statistical adjustment (weighting) were needed to account for the use of multiple frames and higher sampling rates in certain geographic areas. The first stage involved identifying all of the adults (Muslims and non-Muslims) who completed the screener in the RDD frame. These cases were adjusted, based on their probability of being sampled for the survey. This adjustment accounted for three factors: (1) the percent of telephone numbers that were sampled in the stratum; (2) the percent of residential numbers that were completed screeners in the stratum; and, (3) the number of adults in the household. This can be written as:

$$bw_{hi} = \frac{N_h}{n_h} \cdot \frac{R_h}{C_h} \cdot A_{hi}$$

where N_h is the number of telephone numbers in the frame in stratum h , n_h is the number of telephone numbers sampled, R_h is the number of telephone numbers that are determined to be residential, C_h is the number of completed screener interviews, and A_{hi} is the number of adults in household i in stratum h . As noted earlier, telephone numbers on the Experian list (irrespective of whether they were sampled) were excluded from the RDD geographic strata.

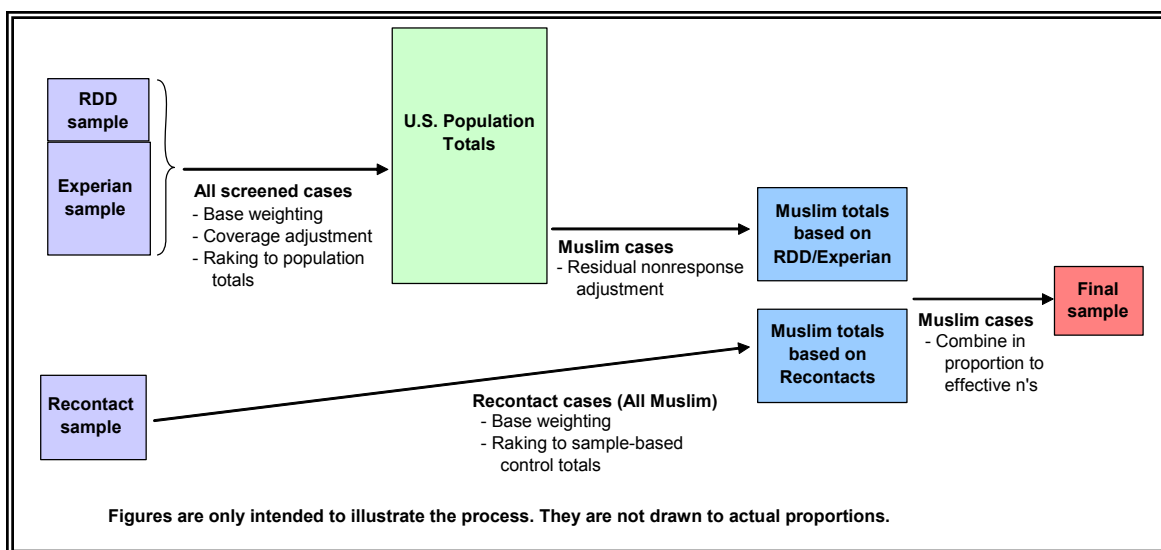
Whenever a substantial proportion of the population is not sampled due to expected low incidence of the target population, the method of adjusting the estimates to account for the exclusion is important and yet difficult because of the lack of data from the survey itself. As noted earlier, the lowest density stratum (those areas that were identified as having very low incidence rates of Muslim Americans), were excluded from the RDD sample. The base weights for the RDD sample were adjusted differentially depending on whether the respondent was Muslim American. The coverage adjustment for those who were not Muslim Americans was 1.64 and for those who were Muslim Americans it was 1.25. The 1.25 factor was derived from the proportion of the entire Experian list that fell into the areas that were excluded from the RDD sample; this proportion was consistent with the 2000 Census counts of U.S.-born persons whose ancestors lived in predominantly Muslim countries, but higher than the Census counts of persons born in predominantly Muslim countries and speaking Muslim languages. The coverage factor for those who were not Muslim Americans was determined by examining the percentage of all adults in the excluded areas from the Census (47%), and the percentage of all RDD interviews in previous Pew studies in the excluded areas (53%). The factor was further adjusted to account for the fact that the Experian list did not exclude these areas. The Experian list and recontact cases did not require coverage adjustment because they did not exclude any areas of the country.

These cases from the RDD frame (including both Muslims and non-Muslims alike) were then statistically adjusted to match (weighted to) known totals for all U.S. adults. The cases were balanced on sex, age in categories, education categories, race/ethnicity and region. This set of

respondents and weights was used to estimate the total number of Muslims and the proportion of all adults in the U.S. that are Muslim. Only cases from the RDD frame were used to estimate population totals.

Having estimated population totals, the next objective was to estimate characteristics of the Muslim American population (e.g., percent Sunni). First, all non-Muslim cases were dropped from the analysis at this point. We sought to increase the precision of estimates for Muslim Americans by combining cases from the RDD frame with the recontact cases. Prior to this combining, it was necessary to address several outstanding issues.

The outstanding issue in the RDD and list samples was residual nonresponse bias. Based on screener information, it was clear that certain segments of the Muslim population were overrepresented in the combined RDD and Experian sample. In particular, the estimate from the screener respondents was that 61% of adult Muslims were male, but household roster questions indicated that only 54% of the American Muslim population is male. We attempted to correct for this disparity by aligning (raking) the distribution of gender*education level among all Muslims screened with this distribution among Muslims completing the full interview. This adjustment relies on the problematic assumption that the respondent education distribution by sex is the same as the education by sex distribution for the entire U.S. Muslim population. That said, this adjustment seems the most reasonable given limited alternatives. Large-scale government surveys, which are the most common source for such population distribution estimates, do not collect data on religious affiliation. This realignment was sample-based, so it retained the variability in the estimates of the number and type of Muslims observed in the screening estimates.



One outstanding issue in the recontact sample was accounting for the probability of selection into the Muslim American study. Recall that the recontacts are Muslim adults who live in households in which a Muslim had previously been interviewed for an unrelated survey conducted between 2000 and 2006. Each of these previous surveys was based on an independent, equal probability RDD sample. For weighting purposes, we assume that the population totals did not vary over the 2000-2006 time period. The initial adjustment for the recontact cases accounts for two factors: (1) the standardized weight from the previous survey; and, (2) the sample size of the previous survey. This can be written as:

$$bw_i = 100 \times \frac{w_{std,i}}{N_i}$$

where $w_{std,i}$ is the standardized weight for household i in the previous survey and N_i is the sample size of the previous survey in which the household participated. This formula essentially created weights from the previous surveys as if the previous surveys all had the same sample size. An attempt also was made to adjust for differences in response rates between recontacts from the older versus the more recent surveys. There were too few recontact cases, however, for this adjustment to be fine-tuned.

At this point, we had accounted for the selection probabilities in both sampling frames. The penultimate step in the process was aligning the recontact cases with sample-based control totals for the entire Muslim American population. We derived the control totals from the RDD and list samples and weighted up the recontact cases to match them. This ensured that the totals for the categories of sex, race/ethnicity, region, and education were consistent with the estimates from the RDD and list samples.

Finally, we combined the RDD frame with the recontact frame. Had we simply added them together, they would have estimated twice the Muslim American population total. Rather than dividing the weights of both frames by 2 (equally weighting the samples), we used a factor that was proportional to the effective sample sizes. This worked out to be 0.8 for the RDD frame and 0.2 for the recontact cases.

Due to the complex design of the Muslim American study, formulas commonly used in RDD surveys to estimate margins of error (standard errors) are inappropriate. Such formulas would understate

	<u>Expected</u> %	<u>Actual</u> %
United States	88.0	87.3
Iran	0.1	0.1
Arab countries	0.3	0.4
South Asian countries	0.8	0.6
African countries	0.5	0.5
Latin America	4.5	3.9
Europe	2.3	2.5
Other Asian countries	2.4	1.1
Other/DK/Ref	<u>1.1</u>	<u>3.6</u>
	100	100

Expected figures based on 2005 ACS, excluding individuals who do not speak English well. Arab countries include Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine/Israel, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, West Bank, and Yemen. South Asian countries include Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka.

the true variability in the estimates. Accordingly, we used a repeated replication technique, specifically jackknife repeated replication (JRR), to calculate the standard errors for this study. Repeated replication techniques estimate the variance of a survey statistic based on the variance between sub-sample estimates of that statistic. The sub-samples (replicates) were created using the same sample design, but deleting a portion of the sample, and then weighting each sub-sample up to the population total. The units to be deleted were defined separately for each of the three samples (RDD geographic strata, list, recontacts), and within each frame by the strata used in the sampling. A total of 100 replicates were created by combining telephone numbers to reduce the computational effort. A statistical software package designed for complex survey data, WesVar 4.2, was used to calculate all of the standard errors and test statistics in the study.

5. Assessing bias and other error

Surveys whose target population includes large numbers of immigrants may be subject to sources of bias in addition to those known to have the potential to affect even those surveys with relatively few immigrants. It is important, for instance, for this survey to accurately reflect the views of Muslims born in a wide variety of countries, as well as the views of those who do not speak English.

It is possible to assess the degree to which screening interviews included respondents from a variety of countries. Analysis of the U.S. government’s 2005 American Community Survey (ACS) makes it possible to estimate the proportion of all Americans born outside of the U.S. In order to compare these estimates with the results of the survey, the analysis of the ACS is restricted to respondents who speak English at least well or very well. The ACS indicates that among English-speaking people in the U.S., 88% were born in the U.S.; nearly 5% were born in Latin America (including Mexico, Central America, South America, and the Caribbean); roughly 2% were born in Europe; and 2% were born in Asian countries outside of South Asia. Perhaps most important for the purposes of this survey, the ACS estimates that 0.1% of the population was born in Iran; 0.3% were born in Arab countries; and nearly 1% were born in South Asian nations. Overall, the screener interviews for this survey closely match the ACS estimates for these countries, providing confidence that the survey adequately covers the immigrant population.

The ACS data also make it possible to estimate the proportion of Muslims who do not speak English.

	Estimated Range %	Survey Result %
Arabic	5 - 12	11
Farsi	3 - 6	3
Urdu	2 - 5	3
English	78 - 91	83

Estimates derived by multiplying the incidence rate of Muslims among screeners conducted in each language by the number of people who speak each language (as determined by the ACS). For Arabic, Urdu, and Farsi, the low estimates assume that those who speak each language and also speak English at least “well” would be screened and interviewed in English; high estimates assume that only those who speak each language and also speak English “very well” would be screened and interviewed in English. Survey estimate reflects weighted totals.

These analyses suggest that between 78% and 91% of Muslims in the U.S. speak English well enough to complete a survey in English; the lower estimate assumes that only those people who speak English at least very well could be interviewed in English, while the higher estimate assumes that all those who speak English at least well could be interviewed in English. The weighted results of the survey line up closely with these projections; 83% of interviews were conducted in English, 11% in Arabic, 3% in Farsi, and 3% in Urdu.

APPENDIX SAMPLE DISPOSITION REPORTS

RDD GEOGRAPHIC STRATA SAMPLE DISPOSITION REPORT (AAPOR FORMAT):

	Muslims screened during pre-test	---- Geographic Stratum ----			Totals
		Lower density	Medium density	High density	
Total phone numbers used	38	167261	292171	92277	551747
Completed full interviews (1.0)	13	51	177	113	354
Screen-out short interviews (1.1)	5	18222	29083	7780	55090
Partial Interviews (1.2)	1	114	236	105	456
Refusal and break off (2.1)	12	17876	29136	9044	56068
Non Contact (2.2)	1	9178	15902	5075	30156
Other (2.3)	1	4421	8400	3501	16323
Unknown household (3.1)	0	17096	34625	10828	62549
Unknown other (3.2, 3.9)	0	8845	16180	5451	30476
Not Eligible (4.0)	5	91458	158432	50380	300275
e = Estimated proportion of cases of unknown eligibility that are eligible		35%	34%	34%	35%
Response Rate 1		24%	22%	19%	22%
Response Rate 2		24%	22%	19%	22%
Response Rate 3		31%	29%	25%	29%
Response Rate 4		31%	29%	26%	29%
Cooperation Rate 1		45%	44%	38%	43%
Cooperation Rate 2		45%	44%	39%	44%
Cooperation Rate 3		50%	50%	46%	50%
Cooperation Rate 4		51%	50%	47%	50%
Refusal Rate 1		24%	22%	22%	22%
Refusal Rate 2		30%	29%	29%	29%
Refusal Rate 3		36%	35%	35%	35%
Contact Rate 1		54%	50%	49%	51%
Contact Rate 2		69%	67%	66%	67%
Contact Rate 3		82%	81%	80%	81%

LIST SAMPLE DISPOSITION REPORT (AAPOR FORMAT):

	Totals
Total phone numbers used	8320
Completed full interviews (1.0)	553
Screen-out short interviews (1.1)	1230
Partial Interviews (1.2)	50
Refusal and break off (2.1)	1916
Non Contact (2.2)	810
Other (2.3)	508
Unknown household (3.1)	488
Unknown other (3.2, 3.9)	1425
Not Eligible (4.0)	1360
 e = Estimated proportion of cases of unknown eligibility that are eligible	 79%
Response Rate 1	25%
Response Rate 2	26%
Response Rate 3	27%
Response Rate 4	28%
 Cooperation Rate 1	 42%
Cooperation Rate 2	43%
Cooperation Rate 3	47%
Cooperation Rate 4	49%
 Refusal Rate 1	 28%
Refusal Rate 2	29%
Refusal Rate 3	38%
 Contact Rate 1	 61%
Contact Rate 2	65%
Contact Rate 3	84%

RE-CONTACT SAMPLE DISPOSITION REPORT (AAPOR FORMAT):

	Totals
Total phone numbers used	796
Completed full interviews (1.0)	163
Screen-out short interviews (1.1)	124
Partial Interviews (1.2)	7
Refusal and break off (2.1)	104
Non Contact (2.2)	22
Other (2.3)	44
Unknown household (3.1)	22
Unknown other (3.2, 3.9)	29
Not Eligible (4.0)	281
e = Estimated proportion of cases of unknown eligibility that are eligible	62%
Response Rate 1	56%
Response Rate 2	57%
Response Rate 3	58%
Response Rate 4	59%
Cooperation Rate 1	65%
Cooperation Rate 2	67%
Cooperation Rate 3	72%
Cooperation Rate 4	74%
Refusal Rate 1	20%
Refusal Rate 2	21%
Refusal Rate 3	22%
Contact Rate 1	86%
Contact Rate 2	89%
Contact Rate 3	95%

**PEW RESEARCH CENTER
SURVEY OF AMERICAN MUSLIMS
FINAL TOPLINE
JANUARY 24 – APRIL 30, 2007
N = 1,050**

Hello, I am _____ calling for the Pew Research Center, a nonpartisan research group. We are conducting a telephone opinion survey about the public's views on a few things.

IF INTERVIEWER IS MALE, READ:

I'd like to ask a few questions of the YOUNGEST MALE, 18 years of age or older, who is now at home. [IF NO MALE, ASK: May I please speak with the YOUNGEST FEMALE, 18 years of age or older, who is now at home?]

IF INTERVIEWER IS FEMALE, READ:

I'd like to ask a few questions of the YOUNGEST FEMALE, 18 years of age or older, who is now at home. [IF NO FEMALE, ASK: May I please speak with the YOUNGEST MALE, 18 years of age or older, who is now at home?]

Q.1 Overall, how would you rate your community as a place to live? **(READ)**

<i>10-05</i>		
<u>General Public</u>		
28	41	Excellent
44	41	Good
20	14	Only fair
7	4	Poor
<u>1</u>	<u>*</u>	Don't know/Refused (VOL.)
100	100	

Q.2 Generally, how would you say things are these days in your life -- would you say that you are very happy, pretty happy, or not too happy?

<i>9-06</i>		
<u>GP</u>		
24	36	Very happy
54	51	Pretty happy
18	12	Not too happy
<u>4</u>	<u>1</u>	Don't know/Refused (VOL.)
100	100	

Q.3 As I read from a short list, please tell me which if any of the following descriptions apply to you. First/Next, [INSERT; RANDOMIZE], does this apply to you, or not?

	<i>4-07</i>					
	-----GP-----					
	<u>Yes</u>	<u>No</u>	<u>DK/</u>	<u>Yes</u>	<u>No</u>	<u>DK/</u>
a. Self-employed or small business owner	24	76	*=100	21	79	*=100
NO ITEM b						
c. A subscriber to a daily newspaper	22	78	*=100	48	51	1=100
NO ITEM d						

Q.3 CONTINUED...

				4-07 -----GP-----		
	<u>Yes</u>	<u>No</u>	<u>DK/</u> <u>Ref.</u>	<u>Yes</u>	<u>No</u>	<u>DK/</u> <u>Ref.</u>
e. A homeowner	41	59	*=100	68	32	*=100
f. Ever run for public office	4	96	*=100	--	--	--
g. Currently enrolled in a college or university class	22	78	*=100	--	--	--

RELIG What is your religious preference – Protestant, Roman Catholic, Orthodox Christian, Jewish, Muslim, Hindu, Buddhist, or something else?

	<u>2007</u> <u>GP</u> ⁵	
0	54	Protestant
0	25	Roman Catholic
0	1	Orthodox Christian
0	2	Jewish
100	1	Muslim
0	-	Hindu
0	-	Buddhist
0	3	Other religion (SPECIFY)
0	12	No religion, not a believer, atheist, agnostic (VOL)
<u>0</u>	<u>2</u>	Don't know/Refused (VOL.)
100	100	

[SCREENER QUESTIONS]

READ: As mentioned before, this survey is being conducted for the Pew Research Center. We have some questions on a few different topics, and as a small token of our appreciation for your time, we would like to send you \$50 at the completion of this survey. The next question is,

ASK ALL:

Q.A1 Overall, are you satisfied or dissatisfied with the way things are going in this country today?

		<i>April 2006</i>					<i>April 2006</i>					
		-----Muslims in Europe-----					----Muslims only in Muslim Countries----					
	<u>1-07</u> <u>GP</u>	<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>	
38	32	Satisfied	51	33	44	76	56	40	26	35	53	8
54	61	Dissatisfied	38	67	52	19	42	56	74	58	44	92
<u>8</u>	<u>7</u>	DK/Refused	<u>11</u>	<u>*</u>	<u>4</u>	<u>5</u>	<u>2</u>	<u>4</u>	<u>*</u>	<u>7</u>	<u>3</u>	<u>*</u>
100	100		100	100	100	100	100	100	100	100	100	100

⁵ In 2007, the general public question asked, “What is your religious preference — Protestant, Roman Catholic, Jewish, Muslim, Mormon, or an orthodox church such as the Greek or Russian Orthodox Church?” Results for “Mormon” category are combined with “Other Religion” category. Results based on 8,235 interviews conducted between January and April 2007.

Q.B1 Do you approve or disapprove of the way George W. Bush is handling his job as president? **[IF DK ENTER AS DK. IF DEPENDS PROBE ONCE WITH: Overall do you approve or disapprove of the way George W. Bush is handling his job as president? IF STILL DEPENDS ENTER AS DK]**

4-07

GP

15	35	Approve
69	57	Disapprove
<u>16</u>	<u>8</u>	Don't know/Refused (VOL.)
100	100	

Q.B2 Here are a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... **(READ AND RANDOMIZE ITEMS; INTERVIEWER – PRECEDE THE FIRST STATEMENT IN EACH PAIR WITH “one” AND THE SECOND STATEMENT IN EACH PAIR WITH “two”)**

a. 9-06

GP

59	37	The government should do more to protect morality in society [OR]
29	51	I worry the government is getting too involved in the issue of morality
4	7	Neither/Both equally (VOL.)
<u>8</u>	<u>5</u>	Don't know/Refused (VOL.)
100	100	

b. 9-06

GP

73	41	Immigrants today strengthen the U.S. because of their hard work and talents [OR]
16	41	Immigrants today are a burden on the U.S. because they take our jobs, housing and health care
6	14	Neither/Both equally (VOL.)
<u>5</u>	<u>4</u>	Don't know/Refused (VOL.)
100	100	

c. 3-06

GP

71	64	Most people who want to get ahead can make it if they're willing to work hard [OR]
26	33	Hard work and determination are no guarantee of success for most people
2	1	Neither/Both equally (VOL.)
<u>1</u>	<u>2</u>	Don't know/Refused (VOL.)
100	100	

d. 9-06

GP

27	51	Homosexuality is a way of life that should be accepted by society [OR]
61	38	Homosexuality is a way of life that should be discouraged by society
5	8	Neither/Both equally (VOL.)
<u>7</u>	<u>3</u>	Don't know/Refused (VOL.)
100	100	

Q.B2 CONTINUED...

e.	4-07	
	<u>GP</u>	
		The government should do more to help needy Americans, even if it means going
73	63	deeper into debt [OR]
17	28	The government today can't afford to do much more to help the needy
4	5	Neither/Both equally (VOL.)
<u>6</u>	<u>4</u>	Don't know/Refused (VOL.)
100	100	

Q.B3 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

	1-07	
	<u>GP</u>	
21	45	Smaller government, fewer services
70	43	Bigger government, more services
3	4	Depends (VOL.)
<u>6</u>	<u>8</u>	Don't know/Refused (VOL.)
100	100	

Turning to foreign affairs...

ROTATE Q.C1 AND Q.C2

Q.C1 Do you think the U.S. made the right decision or the wrong decision in using military force in Afghanistan?

	12-06	
	<u>GP</u>	
35	61	Right decision
48	29	Wrong decision
<u>17</u>	<u>10</u>	Don't know/Refused (VOL.)
100	100	

Q.C2 Do you think the U.S. made the right decision or the wrong decision in using military force against Iraq?

	4-07	
	<u>GP</u>	
12	45	Right decision
75	47	Wrong decision
<u>13</u>	<u>8</u>	Don't know/Refused (VOL.)
100	100	

[IF RESPONDENT HAS NOT ALREADY BEEN TOLD THAT THIS IS A SURVEY OF MUSLIMS, READ): The Pew Research Center conducts many surveys on religion and public life in the United States. Earlier, you mentioned that you are a Muslim, and we have some questions about the views and experiences of Muslims living in the United States. I think you will find these questions very interesting. First,

[IF RESPONDENT HAS ALREADY INQUIRED ABOUT REASONS FOR SURVEY AND BEEN TOLD THIS IS A SURVEY OF MUSLIMS, SAY): Now I have some questions about the views and experiences of Muslims living in the United States.

Q.D1 In your own words, what do you think are the most important problems facing Muslims living in the United States today? **[RECORD VERBATIM RESPONSE. PROBE FOR CLARITY; IF RESPONDENT SAYS “none” OR INDICATES THERE ARE NO PROBLEMS, SOFT PROBE ONCE WITH “nothing in particular?” OR “there are no right or wrong answers...does anything come to mind?”; PROBE ONCE FOR ADDITIONAL MENTIONS – “any other problems?”; IF MORE THAN ONE MENTION RECORD UP TO THREE RESPONSES IN ORDER OF MENTION]**

- 19 Discrimination/racism/prejudice
- 15 Viewed as terrorists
- 14 Ignorance/misconceptions of Islam
- 12 Stereotyping/generalizing about all Muslims
- 7 Negative media portrayals
- 6 Not treated fairly/harassment
- 5 Religious/cultural problems
- 3 War/U.S. foreign policy
- 3 Radical Islam/fundamentalists/extremists
- 2 Hatred/fear/distrust of Muslims
- 2 Jobs/financial problems
- 1 Lack of representation/community involvement
- 5 Other
- 19 No problems
- 6 Don't know/Refused

Q.D1a Since the 9/11 terrorist attacks, has it become more difficult to be a Muslim in the U.S., or hasn't it changed very much?

- 53 Has become more difficult to be a Muslim in the U.S. since 9/11
 - 40 Hasn't changed very much
 - 1 Has become easier to be a Muslim in the US (VOL.)
 - 6 Don't know/Refused (VOL.)
- 100

Q.D2 How many of your close friends are Muslims? Would you say **(READ LIST)**

12 All of them
 35 Most of them
 40 Some of them, or
 10 Hardly any of them
 1 None of them **(VOL.)**
2 Don't know/Refused **(VOL.)**
 100

Q.D3 Do you think that coverage of Islam and Muslims by American news organizations is generally fair or unfair?

26 Fair
 57 Unfair
 6 Depends **(VOL.)**
11 Don't know/Refused **(VOL.)**
 100

Q.D4 Do you think there is a natural conflict between being a devout Muslim and living in a modern society, or don't you think so?

		<i>April 2006</i>				<i>April 2006</i>					
<i>5-06</i>		----Muslims in Europe---				----Muslims only in Muslim Countries----					
<u>GP</u>		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
32	40	47	28	36	25	28	29	43	48	34	33
	Yes, there is a conflict										
63	42	49	72	57	71	70	61	54	17	64	64
	No, don't think so										
<u>5</u>	<u>18</u>	<u>4</u>	<u>*</u>	<u>7</u>	<u>4</u>	<u>2</u>	<u>10</u>	<u>3</u>	<u>35</u>	<u>2</u>	<u>3</u>
	DK/Refused (VOL.)										
100	100	100	100	100	100	100	100	100	100	100	100

“DEVOUT CHRISTIAN” QUESTION COMPARISON:

Do you think there is a natural conflict between being a devout *Christian* and living in a modern society, or don't you think so?

<i>5-06</i>		<i>April 2006</i>			
U.S.		----Muslims in Europe---			
<u>GP</u>		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>
29	Yes, there is a conflict	22	23	27	18
62	No, don't think so	65	77	64	74
<u>9</u>	DK/Refused (VOL.)	<u>13</u>	<u>1</u>	<u>10</u>	<u>8</u>
100		100	100	101	100

Q.D5 Which comes closer to your view **[READ AND ROTATE]**?

- 43 Muslims coming to the U.S. today should mostly adopt American customs and ways of life **[OR]**
 - 26 Muslims coming to the U.S. today should mostly try to remain distinct from the larger American society
 - 16 Both **(VOL.)**
 - 6 Neither **(VOL.)**
 - 9 Don't know/Refused **(VOL.)**
- 100

Q.D6 How worried are you **[READ ITEM; ROTATE]**? Are you very worried, somewhat worried, not too worried, or not at all worried? And how worried are you **[READ ITEM; ROTATE]**? Are you very worried, somewhat worried, not too worried, or not at all worried?

	<u>Very worried</u>	<u>Some- what worried</u>	<u>Not too worried</u>	<u>Not at all worried</u>	<u>DK/ Refused</u>
a. About not being hired for a job or promoted because of your religion	19	18	18	42	3=100
b. About your telephone calls and e-mails being monitored by the government because of your religion	19	13	17	49	2=100
c. That women who wear the headcover or hijab (hee-jab) in public will be treated poorly because it identifies them as Muslim	22	29	20	25	4=100

Q.D7 Do you personally think it is okay or not okay for a Muslim to marry someone who is not a Muslim? **[IF RESPONDENT SAYS “it depends,” PROBE ONCE WITH “Just your own view, do you personally think it is okay or not okay for a Muslim to marry someone who is not a Muslim?” IF STILL DEPENDS, ENTER AS 3 – Depends]**

- 62 Okay for a Muslim to marry someone who is not a Muslim
 - 24 Not okay for a Muslim to marry someone who is not a Muslim
 - 11 Depends **(VOL.)**
 - 3 Don't know/Refused **(VOL.)**
- 100

NO Q.D8

Q.D9 On the whole, do you think that Muslims in the U.S. are becoming more religious, less religious, or is this not changing very much?

ASK IF THINK MUSLIMS ARE BECOMING MORE RELIGIOUS OR LESS RELIGIOUS (Q.D9=1,2):

Q.D10 All in all, do you think this is a good thing or a bad thing – or does it not matter very much?

BASED ON TOTAL:

- 31 Muslims in the U.S. are becoming more religious
 - 21 Good thing
 - 3 Bad thing
 - 5 Doesn't matter very much
 - 2 Don't know (VOL.)
 - 17 Muslims in the U.S. are becoming less religious
 - 3 Good thing
 - 9 Bad thing
 - 5 Doesn't matter very much
 - * Don't know (VOL.)
 - 43 Not changing very much
 - 9 Don't know/Refused (VOL.)
- 100

ASK ALL:

Q.D11 Next, I am going to read a list of things that some Muslims in the U.S. have experienced. As I read each one, please tell me whether or not it has happened to you *in the past twelve months*.

First, in the past twelve months, **[INSERT; RANDOMIZE; ITEM e ALWAYS IMMEDIATELY FOLLOWS ITEM d]** because you are a Muslim, or not?

			<i>4-07 Among African Americans nationwide⁶</i>			
<u>Yes</u>	<u>No</u>	<u>DK/ Ref</u>		<u>Yes</u>	<u>No</u>	<u>DK/Ref</u>
26	73	1=100	a. Have people acted as if they are suspicious of you	33	66	1=100
32	66	2=100	b. Has someone expressed support for you	--	--	--
15	85	*=100	c. Have you been called offensive names	20	80	*=100
18	81	1=100	d. Have you been singled out by airport security	--	--	--
9	90	1=100	e. Have you been singled out by (other) law enforcement officers	20	80	0=100
4	96	*=100	f. Have you been physically threatened or attacked	10	89	1=100

⁶ An April 12-16, 2007 national survey asked 286 African Americans about “things that some African Americans in the U.S. have experienced” and whether the experience was “...because of your race, or not?”

IF R HAS NOT BEEN SINGLED OUT BY AIRPORT SECURITY (Q.D11d=2), ASK IMMEDIATELY FOLLOWING Q.D11d:

Q.D11dd And is that because it hasn't happened or because you haven't taken a trip by airplane in the past twelve months?

BASED ON TOTAL:

18	Have been singled out by airport security
81	Have not been singled out by airport security
41	Because it hasn't happened
39	Haven't taken a trip by airplane in the past twelve months
1	Don't know/Refused (VOL.)
<u>1</u>	Don't know/Refused (VOL.)
100	

Q.D12 And thinking more generally – **NOT** just about the past 12 months – have you ever been the victim of discrimination as a Muslim living in the United States?

		<i>4-07</i>
		<i>Among African Americans nationwide⁷</i>
25	Yes, have been the victim of discrimination	47
73	No, have not been the victim of discrimination	53
<u>2</u>	Don't know/Refused (VOL.)	*
100		100

Now I have a few questions on religion...

Q.E1 On average, how often do you attend the mosque or Islamic center for salah (**sal-AH**) and Jum'ah (**joom-AH**) prayer? (READ LIST)

			<i>April 2006</i>				<i>April 2006</i>					
			----Muslims in Europe----				----Muslims only in Muslim Countries----					
	<i>2007</i>		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
	<u>GP⁸</u>											
17	13	More than once a week	31	5	11	25	16	18	53	43	18	50
23	26	Once a week for Jum'ah prayer	23	17	19	21	28	23	17	15	30	19
8	14	Once or twice a month	5	5	10	9	6	4	7	2	11	9
18	19	A few times a year, especially for the Eid (EED)	11	18	19	10	11	10	7	5	10	9
16	16	Seldom, OR	6	10	14	5	16	18	15	2	9	6
18	11	Never	23	45	26	24	22	23	*	32	21	7
<u>*</u>	<u>1</u>	DK/Refused (VOL.)	<u>1</u>	<u>*</u>	<u>1</u>	<u>6</u>	<u>1</u>	<u>4</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>*</u>
100	100		100	100	100	100	100	100	100	100	100	100

⁷ An April 12-16, 2007 national survey asked N=286 African Americans "...have you ever been the victim of discrimination because of your race, or not?"

⁸ In 2007, the general public question asked, "Aside from weddings and funerals, how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?" Results based on 8,235 interviews conducted between January and April 2007.

Q.E2 And outside of salah (**sal-AH**) and Jum'ah (**joom-AH**) prayer, do you take part in any other social or religious activities at the mosque or Islamic center?

	<i>3-07</i>	
	<u>GP</u> ⁹	
30	40	Yes
70	60	No
*	*	Don't know/Refused (VOL.)
<u>100</u>	<u>100</u>	

Q.E3 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

	<i>5-06</i>		<i>April 2006</i>				<i>April 2006</i>					
	<u>GP</u>		-----Muslims in Europe-----				-----Muslims only in Muslim Countries-----					
			<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
72	54	Very important	88	58	67	75	64	70	97	98	72	98
18	29	Somewhat important	11	33	20	17	34	21	3	1	24	2
5	10	Not too important	*	5	5	4	1	5	0	*	3	0
4	6	Not at all important	1	4	6	3	1	1	0	0	1	0
<u>1</u>	<u>1</u>	DK/Refused (VOL.)	<u>*</u>	<u>0</u>	<u>2</u>	<u>1</u>	<u>0</u>	<u>3</u>	<u>0</u>	<u>1</u>	<u>*</u>	<u>0</u>
100	100		100	100	100	100	100	100	100	100	100	100

Q.E4 Which comes closest to your view? [**READ, IN ORDER**]
IF BELIEVE KORAN IS WORD OF GOD (Q.E4=1), ASK:

Q.E5 And would you say that [**READ, IN ORDER**]?

	<i>3-07</i>	
	<u>GP</u> ¹⁰	
86	69	The Koran is the word of God, (NET)
50	35	The Koran is to be taken literally, word for word,
25	28	That not everything in the Koran should be taken literally, word for word.
11	6	Other/Don't know/Refused (VOL. DO NOT READ)
8	22	The Koran is a book written by men and is not the word of God (NET)
1	2	Other (VOL. DO NOT READ)
<u>5</u>	<u>7</u>	Don't know/Refused (VOL. DO NOT READ)
100	100	

⁹ In March 2007, the general public question asked, “And outside of worship services, do you take part in any other social or religious activities at your... (church/synagogue/mosque/place of worship)?”

¹⁰ In March 2007, the general public questions asked Jews about “the Torah,” Muslims about “the Koran” and all others about “the Bible.”

ASK ALL:

Q.E6 Concerning daily salah (**sal-AH**) or prayer, do you, in general, pray all five salah daily, make some of the five salah daily, occasionally make salah, only make Eid (**EED**) prayers, or do you never pray?

- 61 Pray daily (**NET**)
- 41 Pray all five salah
- 20 Make some of the five salah daily
- 20 Occasionally make salah
- 6 Only make Eid prayers
- 12 Never pray
- 1 Don't know/Refused (**VOL.**)
- 100

GENERAL PUBLIC COMPARISON:

Regardless of whether you practice any particular religion, please tell me, in general, how often you do each of the following religious or spiritual activities. How often do you... pray? (**READ**)

8-05¹¹

GP

- 64 Every day
- 10 Several times a week
- 5 Once a week
- 4 Once or twice a month
- 2 A few times a year
- 6 Seldom
- 8 Never
- 1 Don't know/Refused (**VOL.**)
- 100

Q.E7 Overall, are you satisfied or dissatisfied with the quality of mosques available to you where you live?

- 74 Satisfied
- 15 Dissatisfied
- 3 No mosques nearby (**VOL.**)
- 8 Don't know/Refused (**VOL.**)
- 100

¹¹ Results are from an August 2-4, 2005 Newsweek/Princeton Survey Research Associates International poll.

Q.E8 In your opinion, should mosques keep out of political matters – or should they express their views on day-to-day social and political questions?

	7-06	
	<u>GP</u> ¹²	
49	46	Should keep out
43	51	Should express views
<u>8</u>	<u>3</u>	Don't know/Refused (VOL.)
100	100	

Q.E9 Which statement comes closest to your view? [READ; ROTATE]

33	There is only ONE true way to interpret the teachings of Islam, OR
60	There is MORE than one true way to interpret the teachings of Islam
2	Other (VOL. DO NOT READ)
<u>5</u>	Don't know/Refused (VOL. DO NOT READ)
100	

TREND FOR COMPARISON:

Some people believe Islam should tolerate diverse interpretations of its teachings. Others believe there is only one true interpretation of the teachings of Islam. Which of these two points of view is closer to your own?

	<i>Summer 2002</i>					
	-----Muslims only in Muslim Countries-----					
	<u>Tur</u>	<u>Pak</u>	<u>Indo</u>	<u>Bang</u>	<u>Nig</u> ¹³	<u>Uzbek</u>
There is only one true interpretation of the teachings of Islam	67	43	44	52	75	67
Islam should tolerate diverse interpretations of its teachings	20	20	54	40	23	17
DK/Refused (VOL.)	<u>11</u>	<u>37</u>	<u>2</u>	<u>8</u>	<u>2</u>	<u>16</u>
	100	100	100	100	100	100

Q.E10 Here are a few religious activities...for each one, please tell me if it is important to you or not. (First/next), is (INSERT ITEM; ROTATE) very important to you, somewhat important, not too important, or not at all important?

	Very	Some-	Not too	Not at all	DK/
	<u>important</u>	<u>what</u>	<u>important</u>	<u>important</u>	<u>Refused</u>
a. Giving charity, or zakat	76	14	3	5	2=100
b. Fasting during Ramadan	77	11	4	6	2=100
c. Undertaking a pilgrimage to Mecca	63	21	8	7	1=100
d. Reading or listening to Koran daily	58	23	10	7	2=100

¹² In July 2006, the general public question asked about “churches and other houses of worship” instead of mosques.

¹³ Trend for other African countries (Ghana, Ivory Coast, Mali, Senegal, Tanzania, and Uganda) is available.

SHOW THIS INTERVIEWER NOTE FOR C only: SOME RESPONDENTS WILL HAVE ALREADY UNDERTAKEN THE PILGRIMAGE. IF SO, ASK “Was the pilgrimage very important, somewhat important, not too important, or not at all important to you?”

Q.E11 As I read from a list, please tell me if you believe in each of the things I read. Do you believe [RANDOMIZE AND INSERT], or not?

	Yes, <u>believe</u>	No, do not <u>believe</u>	DK/ <u>Refused</u>
a. In One God, Allah	96	2	2=100
b. In the Prophet Muhammad	94	3	3=100
NO ITEMS c OR d			
e. In Day of Judgment	91	7	2=100
f. In angels	87	11	2=100

Q.E12 Do you think of yourself first as an American or first as a Muslim?

	<i>“Christian”</i> 5-06 <u>U.S.</u> ¹⁴		<i>April 2006</i> ---Muslims in Europe---				<i>April 2006</i> ----Muslims only in Muslim Countries----					
			<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
28	48	American ¹⁵	7	42	13	3	23	19	39	6	21	25
47	42	Muslim	81	46	66	69	59	51	36	87	67	71
18	7	Both equally (VOL.)	8	10	9	25	18	30	25	7	12	2
6	1	Neither/Other (VOL.)	1	*	8	2	*	*	0	*	0	*
<u>1</u>	<u>2</u>	DK/Refused (VOL.)	<u>3</u>	<u>2</u>	<u>3</u>	<u>*</u>	<u>0</u>	<u>*</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>2</u>
100	100		100	100	100	99	100	100	100	100	100	100

¹⁴ In April 2006, the question asked Christians living in the U.S., “Do you think of yourself first as American or first as a Christian?”

¹⁵ In April 2006, Muslims living outside of the U.S. were asked about their respective nationalities (e.g., British, French, Turkish, etc.) instead of “American.”

Q.E13 Have you always been a Muslim, or not?

77 Yes
23 No
* Don't know/Refused (VOL.)
100

ASK IF RESPONDENT HAS NOT ALWAYS BEEN A MUSLIM (Q.E13=2) [N=179]:

Q.E14 What were you before? (RECORD VERBATIM RESPONSE)

67 Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian,
Pentecostal, Jehovah's Witness, Church of Christ, etc.)
10 Roman Catholic
4 Orthodox Christian
* Jewish
* Hindu
0 Buddhist
1 Other religion (SPECIFY)
15 No religion, not a believer, atheist, agnostic (VOL.)
3 Don't know/Refused (VOL.)
100

Q.E15 How old were you when you became a Muslim? (RECORD VERBATIM RESPONSE)
[N=179]:

49 Under 21
34 21-35
17 Over 36
* Don't know/Refused (VOL.)
100

Q.E16 And what was the main reason that you converted to Islam? (OPEN END; RECORD
VERBATIM) [N=179]¹⁶:

58 Religious beliefs & practices
18 Family / Marriage
22 Other
2 No answer
100

¹⁶ Multiple responses were accepted, but results are condensed into single category per respondent.

ASK ALL:

Q.F1 How concerned, if at all, are you about the rise of Islamic extremism around the WORLD these days? Are you very concerned, somewhat concerned, not too concerned or not at all concerned about the rise of Islamic extremism around the world these days?

		<i>April 2006</i>				<i>April 2006</i>					
		-----Muslims in Europe-----				----Muslims only in Muslim Countries----					
<i>4-07</i>		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
51	48	52	35	29	29	22	15	30	43	31	24
25	33	25	38	29	31	31	24	38	29	30	33
9	11	10	14	15	19	29	21	26	4	26	23
10	5	10	13	22	19	16	22	6	5	12	18
<u>5</u>	<u>3</u>	<u>4</u>	<u>0</u>	<u>5</u>	<u>3</u>	<u>2</u>	<u>18</u>	<u>*</u>	<u>19</u>	<u>1</u>	<u>2</u>
100	100	101	100	100	101	100	100	100	100	100	100

Q.F2 How concerned, if at all, are you about the possible rise of Islamic extremism in the U.S.? Are you very concerned, somewhat concerned, not too concerned or not at all concerned about the possible rise of Islamic extremism in the U.S.?

<i>4-07</i>	
<u>GP</u>	
36	46
25	32
14	13
20	5
<u>5</u>	<u>4</u>
100	100

On another subject...

Q.G1 Overall, do you think that the quality of life for Muslim women in the U.S. is better, worse, or about the same as the quality of life for women in most Muslim countries?

		<i>April 2006</i>			
		-----Muslims in Europe ¹⁷ -----			
		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>
62	Better	58	62	50	46
7	Worse	13	16	17	16
23	About the same	25	21	31	36
<u>8</u>	DK/Refused (VOL.)	<u>4</u>	<u>*</u>	<u>2</u>	<u>2</u>
100		100	99	100	100

¹⁷ In April 2006, Muslims in Europe were asked about their own countries instead of “the U.S.”

Q.G2 Do you think that the Islamic religion treats men and women equally well, or does it treat one better than the other? **[IF ONE BETTER THAN THE OTHER, ASK: Who does it treat better... men or women?]**

69 The Islamic religion treats men and women equally well

23 Treats men better than women

2 Treats women better than men

6 Don't know/Refused (VOL.)

100

Q.G3 When men and women pray in a mosque, do you think that **[READ OPTIONS IN ORDER TO HALF OF SAMPLE, IN REVERSE ORDER TO OTHER HALF OF SAMPLE]**
[INTERVIEWER: IF RESPONDENT INDICATES THAT WOMEN SHOULD PRAY BEHIND A CURTAIN, CODE AS OPTION 1]

46 Women should be separate from men, in another area of the mosque or behind a curtain
[OR]

23 Women should pray behind men, with no curtain **[OR]**

21 Women should pray in an area alongside men, with no curtain

4 Other (VOL.)

6 Don't know/Refused (VOL.)

100

IF FEMALE, ASK [N=495]:

Q.G4 When you are out in public, how often do you wear the headcover or hijab (**hee-jab**)? Do you wear it all the time, most of the time, only some of the time, or never?

38 All the time

5 Most of the time

8 Only some of the time

48 Never

1 Don't know/Refused (VOL.)

100

ASK ALL:

Now, on another subject...

Q.H1 Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified. Do you personally feel that this kind of violence is often justified to defend Islam, sometimes justified, rarely justified, or never justified?

		<i>April 2006</i>				<i>April 2006</i>					
		----Muslims in Europe----				----Muslims only in Muslim Countries----					
		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
1	Often justified	3	6	1	6	8	3	2	7	5	8
7	Sometimes justified	12	10	6	10	20	14	8	7	24	38
5	Rarely justified	9	19	6	9	25	9	18	8	28	23
78	Never justified	70	64	83	69	45	61	71	69	43	28
<u>9</u>	DK/Refused (VOL.)	<u>6</u>	<u>1</u>	<u>3</u>	<u>7</u>	<u>3</u>	<u>14</u>	<u>1</u>	<u>8</u>	<u>*</u>	<u>3</u>
100		100	100	99	101	101	101	100	99	100	100

NO Q.H2

Q.H3 Do you believe that groups of Arabs carried out the attacks against the United States on September 11 2001, or don't you believe this?

		<i>April 2006</i>				<i>April 2006</i>					
		----Muslims in Europe----				----Muslims only in Muslim Countries----					
		<u>Brit</u>	<u>Fra</u>	<u>Ger</u>	<u>Spa</u>	<u>Egypt</u>	<u>Tur</u>	<u>Indo</u>	<u>Pak</u>	<u>Jor</u>	<u>Nig</u>
40	Believe	17	48	35	33	32	16	16	15	39	42
28	Do not believe	56	46	44	35	59	59	65	41	53	47
<u>32</u>	DK/Refused	<u>27</u>	<u>6</u>	<u>21</u>	<u>32</u>	<u>9</u>	<u>25</u>	<u>20</u>	<u>44</u>	<u>8</u>	<u>11</u>
100		100	100	100	100	100	100	101	100	100	100

IF DON'T BELIEVE GROUPS OF ARABS RESPONSIBLE FOR 9/11 (Q.H3=2), ASK:

Q.H3a Who do you think might have been responsible for the attacks of 9/11? [RECORD VERBATIM RESPONSE; IF DK OR REFUSE TO ANSWER, DO NOT PROBE]

BASED ON TOTAL¹⁸:

- 18 Do not believe in Q.H3 and Don't know in Q.H3a
 - 7 U.S. government conspiracy/President Bush
 - 1 Israel/Jews
 - 1 Others/Non-Muslims
 - 1 Crazy/misguided people
- 28%

¹⁸ Multiple responses were accepted, but results are condensed into single category per respondent.

ASK ALL:

Q.H4 Do you think the U.S.-led war on terrorism is a sincere effort to reduce international terrorism or don't you believe that?

		<i>March 2004</i>			
		--Muslims only in Muslim Countries--			
	<i>3-04</i>	<u>Tur</u>	<u>Pak</u>	<u>Jor</u>	<u>Mor</u> ¹⁹
	<u>GP</u>				
26	67	20	6	11	17
55	25	63	59	52	66
2	2	7	5	23	4
<u>17</u>	<u>6</u>	<u>10</u>	<u>30</u>	<u>14</u>	<u>13</u>
100	100	100	100	100	100

Q.H4a And which statement comes closest to your opinion? [READ]

		<i>May 2003</i>							
		-----Muslims only in Muslim Countries-----							
	<i>5-03</i>	<u>Pal</u>	<u>Tur</u>	<u>Indo</u>	<u>Leb</u>	<u>Pak</u>	<u>Kuw</u>	<u>Jor</u>	<u>Mor</u> ²⁰
	<u>GP</u>								
61	67	17	33	26	17	23	22	14	5
16	15	80	49	60	75	58	73	85	90
<u>23</u>	<u>18</u>	<u>3</u>	<u>18</u>	<u>14</u>	<u>8</u>	<u>19</u>	<u>5</u>	<u>1</u>	<u>5</u>
100	100	100	100	100	100	100	100	100	100

Q.H5 Overall, do you have a favorable or unfavorable opinion of Al Qaeda? [IF FAVORABLE, FOLLOW WITH: And is that very favorable or only somewhat favorable? IF UNFAVORABLE, FOLLOW WITH: and is that very unfavorable or only somewhat unfavorable?]

1	Very favorable
4	Somewhat favorable
10	Somewhat unfavorable
58	Very unfavorable
<u>27</u>	Don't know/Refused (VOL.)
100	

¹⁹ March 2004 results for Morocco are based on the general public. According to the CIA World Factbook 2007, the Moroccan population is 99% Muslim.

²⁰ May 2003 results for Morocco are based on the general public. According to the CIA World Factbook 2007, the Moroccan population is 99% Muslim.

Q.H6 Do you think that the government's anti-terrorism policies single out Muslims in the U.S. for increased surveillance and monitoring, or don't you think so?

	<i>4-07</i>	
	<u>GP</u>	
54	45	Yes, think government singles out Muslims for increased surveillance and monitoring
31	43	No, don't think so
<u>15</u>	<u>12</u>	Don't know/Refused (VOL.)
100	100	
(N=1050)	(N=1508)	

IF THINK MUSLIMS ARE SINGLED OUT (Q.H6=1), ASK:

Q.H7 And how much does this bother you? Would you say it bothers you (READ LIST)

	<i>4-07</i>	
	<u>GP²¹</u>	
40	17	A lot
34	35	Some
10	19	Not much, [OR]
16	29	Not at all
*	*	Don't know/Refused (VOL.)
<u>100</u>	<u>100</u>	
(N=594)	(N=690)	

ASK ALL:

Now, our last questions are for statistical purposes only and then we'll be done.

SEX [ENTER RESPONDENT'S SEX:]

	<i>2005</i>	
	<u>Census</u>	
54	48	Male
<u>46</u>	<u>52</u>	Female
100	100	

* *Represents projected male-female proportion among all Muslim adults*

AGE What is your age?

	<i>2005</i>	
	<u>Census</u>	
30	21	18-29
26	19	30-39
31	30	40-54
<u>13</u>	<u>30</u>	55+
100	100	

(N=1027) * *Results repercentaged to exclude non-response*

²¹ In April 2007, the general public question asked "And how much, if at all, does it bother you that Muslims in the U.S. are singled out for increased surveillance and monitoring?"

EDUC What is the last grade or class that you completed in school? **[DO NOT READ]**

	<u>2005</u> <u>Census</u>	
21	16	Less than high school
32	30	High school graduate
23	29	Some college
14	16	College graduate
<u>10</u>	<u>9</u>	Post graduate
100	100	

(N=1031) * *Results repercentaged to exclude non-response*

HISP Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background?

	<u>2005</u> <u>Census</u>	
4	13	Yes, Hispanic
<u>96</u>	<u>87</u>	Not Hispanic
100	100	

(N=1033) * *Results repercentaged to exclude non-response*

[INTERVIEWER: IF RESPONDENT ANSWERED 1 'HISPANIC' IN HISP, ASK: Are you white Hispanic, black Hispanic, or some other race? IF NON-HISPANIC ASK:]

RACE What is your race? Are you white, black, Asian, or some other?

	<u>2005</u> <u>Census</u>	
38	77	White
26	11	Black
20	5	Asian
<u>16</u>	<u>7</u>	Other or mixed race
100	100	

(N=1030) * *Results repercentaged to exclude non-response*

BIRTH In what country were you born? **[CODE FOR U.S.; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN]**

	<u>2005</u> <u>Census</u>	
35	84	U.S.
<u>65</u>	<u>16</u>	Other
100	100	

(N=1024) * *Results repercentaged to exclude non-response*

IF ANSWER GIVEN IS OTHER (2), GO TO BIRTH1:

BIRTH1 (Interviewer record other country here) [In what country were you born?]

BASED ON RESPONSE TO COUNTRY OF BIRTH:

8	Pakistan
8	Iran
4	India
4	Lebanon
4	Yemen
3	Bangladesh
3	Iraq
3	Bosnia and Herzegovina
2	Afghanistan
2	Morocco
2	Palestine
2	Jordan
2	Israel
1	Somalia
1	Saudi Arabia
1	Sudan
1	Egypt
1	Africa (unspecified)
13	Other
*	Don't know/Refused
65%	

(N=1024) * *Results repercentaged to exclude non-response to BIRTH: "In what country were you born?"*

IF NOT BORN IN U.S. (BIRTH=2), ASK:

Q.Z1 What would you say is the MAIN reason you came to the United States? Was it [READ LIST; INSERT; ROTATE; ITEM 5 ALWAYS COMES LAST] [INTERVIEW INSTRUCTION; RECORD ONE RESPONSE ONLY. IF RESPONDENT OFFERS MORE THAN ONE RESPONSE, PROBE ONCE FOR MAIN REASON. IF RESPONDENT STILL OFFERS MORE THAN ONE RESPONSE, CODE AS 5 (OTHER) AND RECORD VERBATIM RESPONSE]

BASED ON RESPONSE TO COUNTRY OF BIRTH:

17	Educational opportunities
16	Economic opportunities
13	Conflict or persecution in your home country
15	For family reasons
2	OR, Was it for some other reason (SPECIFY)?
2	Don't know/Refused (VOL.)
65%	

(N=1024) * *Results repercentaged to exclude non-response to BIRTH: "In what country were you born?"*

IF BORN IN U.S. (BIRTH=1), ASK :

FATHER In what country was your father born? **ONE OPTION HERE – IF SAME, SELECT PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.**

IF ANSWER GIVEN IS OTHER (2), GO TO FATHER1:

FATHER1 (Interviewer record other country here) [In what country was your father born?]

BASED ON RESPONSE TO COUNTRY OF BIRTH:

28	United States
1	Palestine
1	Pakistan
1	Lebanon
1	Egypt
3	Other
*	Don't know

35%

(N=1024) * Results repercentaged to exclude non-response to BIRTH: "In what country were you born?"

IF BORN IN U.S. (BIRTH=1), ASK:

MOTHER In what country was your mother born? **ONE OPTION HERE – IF SAME, SELECT PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.**

IF ANSWER GIVEN IS OTHER (2), GO TO MOTHER1:

MOTHER1 (Interviewer record other country here) [In what country was your mother born?]

BASED ON RESPONSE TO COUNTRY OF BIRTH:

29	United States
1	Palestine
*	Mexico
5	Other
*	Don't know

35%

(N=1024) * Results repercentaged to exclude non-response to BIRTH: "In what country were you born?"

ASK IF RESPONDENT WAS BORN OUTSIDE U.S. (BIRTH NOT EQUAL TO 1):

CITIZEN Are you currently a citizen of the United States, or not?

	2005	
	<u>Census</u>	
65	46	Yes
<u>35</u>	<u>54</u>	No
100	100	

(N=758) * Results repercentaged to exclude non-response

ASK ALL:

MARITAL Are you married, divorced, separated, widowed, or never been married?

	<u>2005</u>	
	<u>Census</u>	
60	57	Married
6	11	Divorced
3	2	Separated
3	6	Widowed
<u>28</u>	<u>24</u>	Never been married
100	100	

(N=1029) * *Results repercentaged to exclude non-response*

Q.Z2 Are you Shi'a [**PRONOUNCED SHE-uh**], Sunni [**PRONOUNCED SUE-knee**], or another tradition?

16	Shi'a
50	Sunni
22	Muslim, non-specific (VOL.)
5	Another tradition (SPECIFY)
<u>7</u>	Don't know/Refused (VOL.)
100	

Q.Z2a How would you rate your own personal financial situation? Would you say you are in excellent shape, good shape, only fair shape or poor shape financially?

	<u>2-07</u>	
	<u>GP</u>	
8	8	Excellent shape
34	41	Good shape
37	36	Only fair shape
15	14	Poor shape
<u>6</u>	<u>1</u>	Don't know/Refused (VOL.)
100	100	

INC1 Last year, that is in 2006, was your total family income from all sources before taxes, over or under \$50,000?

ASK IF UNDER \$50,000 (INC1=3):

INC2 Was it over or under \$30,000?

ASK IF UNDER \$30,000 (INC2=3):

INC3 Was it over or under \$20,000?

ASK IF UNDER \$20,000 (INC3=3):

INC4 Was it over or under \$10,000?

ASK IF UNDER \$50,000 (INC1=3) AND OVER \$30,000 (INC2=1):

INC5 Was it over or under \$40,000?

ASK IF OVER \$50,000 (INC1=1):

INC6 Was it over or under \$100,000?

ASK IF OVER \$50,000 (INC1=1) AND UNDER \$100,000 (INC6=3):

INC7 Was it over or under \$75,000?

ASK IF OVER \$100,000 (INC6=1):

INC8 Was it over or under \$150,000?

	2007	
	<u>GP²²</u>	
17	20	Less than \$20,000
18	13	20 to under \$30,000
24	23	30 to under \$50,000
15	16	50 to under \$75,000
10	11	75 to under \$100,000
<u>16</u>	<u>17</u>	\$100,000 +
100	100	

(N=868) * *Results repercentaged to exclude non-response*

²² Income general public comparison is based on 7,212 interviews conducted between January and April 2007 whose respondents reported their family income. The question was worded: "Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category... Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000, \$150,000 or more?"

IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1), ASK [N=813]:

REGIST These days, many people are so busy they can't find time to register to vote, or move around so often they don't get a chance to re-register. Are you NOW registered to vote in your precinct or election district or haven't you been able to register so far?

IF RESPONDENT ANSWERED '1' YES IN REGIST, ASK:

REGICERT Are you absolutely certain that you are registered to vote, or is there a chance that your registration has lapsed because you moved or for some other reason?

		2007	
		<u>GP</u> ²³	
67	79	Yes, registered	
63	76	Absolutely certain	
3	3	Chance registration has lapsed	
1	*	Don't know/Refused (VOL.)	
30	20	No, not registered	
<u>3</u>	<u>1</u>	Don't know/Refused (VOL.)	
100	100		

ASK ALL:

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or Independent?

		2007	
		<u>GP</u> ²⁴	
7	24	Republican	
37	34	Democrat	
34	35	Independent	
7	4	No preference (VOL.)	
1	*	Other party (VOL.)	
<u>14</u>	<u>3</u>	Don't know/Refused (VOL.)	
100	100		

IF ANSWERED 3, 4, 5 OR 9 IN PARTY, ASK:

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

BASED ON TOTAL:

		2007	
		<u>GP</u>	
4	12	Lean Republican	
26	17	Lean Democrat	
<u>26</u>	<u>13</u>	Other/Don't know/Refused (VOL.)	
56%	42%	Independent/No preference/Other party/Don't know/Refused in PARTY	

²³ General public comparisons for REGIST and REGICERT were asked of all U.S. residents, regardless of citizenship status. Results are based on 8,235 interviews conducted between January and April 2007.

²⁴ PARTY and PARTYLN general public results are based on 6,228 interviews conducted between January and April 2007.

ASK ALL:

IDEO In general, would you describe your political views as... [READ]

	<i>2007</i>	
	<u>GP²⁵</u>	
3	6	Very conservative
16	28	Conservative
38	41	Moderate
17	14	Liberal, OR
7	5	Very liberal?
<u>19</u>	<u>6</u>	Don't know/Refused (VOL.)
100	100	

IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1) AND AGE GREATER THAN OR EQUAL TO 20, ASK:

PVOTE04A In the 2004 presidential election between George W. Bush and John Kerry, did things come up that kept you from voting, or did you happen to vote?

	<i>Oct-Dec</i>	
	<i>2006</i>	
	<u>GP²⁶</u>	
58	74	Yes, voted
39	22	No, didn't vote
<u>3</u>	<u>4</u>	Other/Don't Know
100	100	

(N=774) (N=6600)

IF YES (1 IN PVOTE04A), ASK:

PVOTE04B Did you vote for Bush, Kerry or someone else?

	<i>Oct-Dec</i>		<i>2004</i>
	<i>2006</i>		Election
	<u>GP</u>		<u>Result</u>
14	50	Voted for Bush	51
71	44	Voted for Kerry	48
<u>15</u>	<u>6</u>	Other/Don't Know	<u>1</u>
100	100		100

(N=481) (N=5159)

²⁵ IDEO general public results are based on 8,235 interviews conducted between January and April 2007.

²⁶ General public comparisons for PVOTE04A and PVOTE04B were asked of all U.S. residents, regardless of citizenship status. Results are filtered on respondents age 20 and older and are based on 6,600 interviews conducted between October and December 2006.

ASK ALL:

EMPLOY Are you now employed full-time, part-time or not employed?

	<i>Oct-Dec</i>	
	<i>2006</i>	
	<u>GP²⁷</u>	
41	49	Full-time
16	11	Part-time
<u>43</u>	<u>40</u>	Not employed
100	100	

(N=1018) * *Results repercentaged to exclude non-response*

IF R NOT BORN IN U.S. (BIRTH=2), ASK:

Q.Z4 In what year did you come to live in the U.S.? [RECORD VERBATIM RESPONSE]

17	2000-2007 (NET)
13	2002-2007
4	2000-2001
20	1990-1999
15	1980-1989
10	1923-1979
3	Don't know/Refused (VOL.)

65%

(N=1024) * *Results repercentaged to exclude non-response to BIRTH: "In what country were you born?"*

²⁷ EMPLOY general public results are based on 6,747 interviews conducted between October and December 2006 whose respondents reported their employment status.

ASK ALL:

Q.Z5 Including yourself, how many adults 18 years of age or older live in your household?

IF MORE THAN ONE ADULT IN HOUSEHOLD (Q.Z5>1), ASK:

Q.Z6 **[IF FEMALE, INSERT: Including yourself,]** How many of these adults are Muslim females?
[CATI: PUT CHECK IN PLACE SO THAT # from Z6a is not greater than # of adults in Z5]

IF MORE THAN ONE ADULT IN HOUSEHOLD (Q.Z5>1), ASK:

Q.Z6a And **[IF MALE, INSERT: including yourself,]** how many of these adults are Muslim males?
[CATI: PUT CHECK IN PLACE SO THAT # from Z6 is not greater than # of adults in Z5 minus female Muslims at Z6]

ASK ALL:

Q.Z6b How many children under the age of 18 live in your household?

IF ONE CHILD IN HOUSEHOLD (Q.Z6b=1), ASK:

Q.Z6c And is this child Muslim?

IF MORE THAN ONE CHILD IN HOUSEHOLD (Q.Z6b=2-12), ASK:

Q.Z6d And how many of the children in your household are Muslim? **[CATI: PUT CHECK IN PLACE SO THAT # from Z6d is not greater than # of children in Z6b]**

IF R HAS CHILDREN IN HOUSEHOLD (Q.Z6b>0 AND Q.Z6b<99), ASK:

Q.Z6e **[IF R HAS ONLY ONE CHILD (Q.Z6b=1), ASK: And are you the parent of the child living in your household?]** And are you the parent of any of the children living in your household?

Summary of Adults in Household

10 Single Muslim adult
63 Multiple Muslim adults
18 Mixed Muslim/Non-Muslim adults
9 Don't know/Refused
100

Summary of Children in Household

48 Muslim children only
3 Muslim and non-Muslim children
8 Non-Muslim children only
33 No children
8 Don't know/Refused
100

Summary of All Household Residents

6 Single Muslim household
61 Multiple Muslim household
23 Mixed Muslim/non-Muslim household
10 Don't know/Refused
100

CC You have been very helpful and I appreciate your time. As we mentioned earlier, this survey is being conducted by the Pew Research Center in Washington as part of a major study of Muslims in America, and the results will be released later this spring. **HAVE WEBSITE AVAILABLE IF REQUESTED, BUT DO NOT OFFER WEBSITE UNLESS IT IS REQUESTED**

INC As a token of our appreciation, we would like to send you a check for \$50. Would it be okay to do this?