

# The Washington Muslim Survey 2024 Report



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# About CAIR-WA

CAIR Washington (CAIR-WA) serves the Muslim community across Washington state. Our mission is to enhance the understanding of Islam, protect civil rights, promote justice, and empower Washington's Muslims.

We fulfill our mission by providing free legal services to Muslims who've been discriminated against because they are Muslim, providing free immigration legal services to Muslims in Washington state who face barriers to immigration due to their ethnic and/or religious identities, working to combat Islamophobia and bigotry through education and storytelling, and empowering our community to be politically and socially engaged while shaping laws and policies that impact it.

CAIR Washington is an independent 501(c)(3) nonprofit organization, and a chapter of the Council on American-Islamic Relations (CAIR), a grassroots civil rights and advocacy group. CAIR is America's largest Muslim civil liberties group, with regional offices nationwide.

For more information about CAIR-WA and the services we offer, please visit our website at [cairwa.org](https://www.cairwa.org).

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*If you have any questions, comments, or find any errors in this report, please contact Katie Walker, CAIR-WA Communications Director, at [kwalker@cair.com](mailto:kwalker@cair.com). Version updated 12/3/2024 (fixed spelling errors).*

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# Introduction



# Introduction

As the region's leading Muslim civil rights group, CAIR-WA is frequently solicited for data on Washington's Muslims by media, government entities, and elected officials. There is a critical need for accurate demographic data, as well as data on experiences of discrimination. This information did not previously exist for Muslims in Washington.

Data on Muslims is more difficult to collect than it is for other religious groups because unlike many other religious groups which have official leadership beyond a single congregation, Islamic centers and mosques do not have a governing body. In addition, religious affiliation is not recorded in the U.S. Census.

Existing resources which study American Muslims include:

- Polling by the Institute for Social Policy and Understanding (ISPU) which shows national comparison data between American Muslims and other groups, but it is not broken down to a state-by-state level.
- The Othering and Belonging Institute at Berkeley conducted a national Islamophobia survey in 2020, which focused on demographics, Islamophobia perceptions, Islamophobia experiences, the social and psychological impacts of Islamophobia, US Muslim societal engagement, and US Muslim worldviews and belonging. This also does not break down data based on state.
- CAIR California conducts a biannual, statewide survey of Muslim students' experiences of bullying in California.

This survey is the first of its kind, both for CAIR-WA and for Washington at large. The



findings from this survey showcase the diversity of Washington Muslims and contribute to creating a collective voice regarding the community's experiences and priorities.

We would like to thank the Othering and Belonging Institute, CAIR California, and our internal CAIR-WA team for providing feedback throughout the survey's development, the community leaders within our state who shared the survey, and for our respondents who participated in this historic project.

# Executive Summary

In April 2024, CAIR-WA surveyed 684 Muslims over the age of 13 living in Washington state, receiving 542 complete responses.

This survey, which was the first of its kind in Washington, found that Muslims in Washington are extremely diverse in certain demographic aspects. In general, based on the data collected in this survey, Muslims in Washington tend to live in King County, are between 25 and 44 years of age, live in households with children and multiple adults, have completed higher education, and have an immigration story in the last three generations of their family. Washington's Muslims are racially and ethnically diverse. We received 106 unique race/ethnicity identity responses, and upon cleaning the data found that no one racial or ethnic category exceeded 30% of responses.

Washington's Muslims are overwhelmingly likely to have experienced some kind of discrimination. When including affirmative answers to all survey questions which ask if a respondent had experienced discrimination or bias, the total percentage of respondents who experienced Islamophobic discrimination in the past year was 82.5%. When considering questions which ask about lifetime experiences, this number goes up to 91.7%. Based on this survey's findings, not only have more than eight in ten of Washington's Muslims experienced discrimination in the past year, but experiences of bias are correlated with each other, meaning that if an individual reported experiencing discrimination or bias in one question, they were more likely to report experiencing it in another question as well. These findings highlight the urgent need for lawmakers and elected officials to take action to fight Islamophobia.

In *Findings and Discussion Section 3*, this report discusses the relationship between demographics and experiences of discrimination. These analyses reveal how intersecting identities affect the daily lives of Muslims in Washington. In general, younger and less educated Muslims experienced more discrimination, and women and visibly Muslim people were more likely to feel unsafe due to their personal characteristics. While racial disparities in the level of support or harm experienced in interactions with law enforcement generally corresponded to those for the general population, there were specific differences, especially for Hispanic or Latinx Muslims.

Nearly forty percent of respondents reported experiencing heightened discrimination since October 7, 2023, when the current and ongoing violence against Gaza began. In both of the survey's two questions about policy priorities, Palestine was the most frequently picked priority.

This survey showed that there is anti-discrimination work to be done in hiring practices and fair working conditions as well as policies and practices affecting Muslims in school, and other places. Additionally, over half of Muslims in Washington are not comfortable making demands of those who represent them. Elected officials should work to seek out and engage this constituency. Because of the diversity of this group and its intersection with other marginalized identities, it is imperative that policymakers and leaders take Muslims into consideration when developing policy solutions. Without Muslims' voices being meaningfully included, legislators will fail at creating truly sustainable, just, and inclusive policy.

## Guest Essays

# A Critical Time for Muslim Americans

By Elsadig Elsheikh and Basima Sisemore

This groundbreaking survey and report on Washington state Muslims by CAIR-WA comes at a critical time in the context of political shifts and events taking place on the national stage that are informing the realities of Muslim-Americans across the country. Notably, this survey is the first of its kind in the state, and a historic study of Washington Muslims, as it uplifts the voices, experiences, priorities, and diversity of the community, and because the legalization of Islamophobia in the US mostly takes place at the state, rather than the federal level.

**“According to CAIR’s 2024 Civil Rights Report, in 2023 CAIR received over 8,000 complaints of anti-Muslim incidents, documenting the highest number of complaints in the organization’s 30-year history.”**

What’s more, this study is immensely needed as it not only addresses a critical research gap by providing an accurate and robust understanding of Washington’s Muslim population, but it also serves as a platform for Muslims to speak for themselves, to share their insights, their struggles, to assess their sense of belonging, as well as to provide the hard facts needed to challenge policies that impact Muslims, and to champion strategies that combat bigotry and rising Islamophobia in the United States.

This report therefore offers a wealth of data reflecting who Washington’s Muslims are,

what their experiences are with discrimination, their feelings of safety and security, as well as their political and civic engagement and what policy issues are most important to them. Notably, 70% of survey respondents are registered voters and the majority vote frequently when there are elections, and they identified Palestine, civil rights, racial justice, education, foreign affairs, and immigration as priority policy issues.

The survey is also timely as it offers a window of perspective into the Muslim-American experience leading up to the 2024 presidential election, and as we can see, the presidential campaign is illuminating the deep polarization of US politics and society, to the extent that our democratic norms and freedoms could very well be at stake. Since September 11th, 2001, whether Democrats or Republicans are in office, Islamophobic policies have been central to all US administrations, to not only scapegoat and situate Muslims as the other, but to justify the expansion and consolidation of executive powers in the name of national security. Thus, the second wave of Islamophobia in the United States was already well established by the time former President Donald Trump took office. However, having Trump in the running for re-election raises very legitimate concerns for Muslim-Americans across the country since throughout his presidency, Muslim-Americans were scapegoated and singled out by Islamophobic policies, and even today we see how Islamophobic rhetoric and narratives are being leveraged by the US political right to target progressive politics and to undermine democratic norms and constitutional freedoms. What’s more, Muslim-Americans are reporting a surge in Islamophobia, anti-Muslim violence, and hate.



According to CAIR's 2024 Civil Rights Report, in 2023 CAIR received over 8,000 complaints of anti-Muslim incidents, documenting the highest number of complaints in the organization's 30-year history. CAIR-WA's survey findings speak to this directly as roughly a quarter of respondents heard biased remarks targeted at themselves a few times a month or even more frequently, and within the past year, over half (52%) of respondents felt that their freedom of speech and expression had been limited or outright denied. Shockingly, 91% of Washington Muslims experienced some form of discrimination or bias that can be associated with Islamophobia, while 68% of Muslim-Americans reported personally experiencing Islamophobia in the Othering & Belonging Institute's 2021 national survey.

Surveying Washington Muslims is notably significant as Washington is one of 20 US state legislatures that have enacted anti-Muslim bills into state policy. Washington has introduced five anti-Muslim bills from 2013 – 2015 (HB 1392, 2013; SB 6118, 2014; SB 5192, 2015; HB 1246, 2015) and enacted one bill into law in 2015, SB 5498. 233 anti-Muslim bills, otherwise known as anti-Sharia bills, have been introduced in state houses across the US starting in 2010, and refer to a model act that uses anti-foreign law language as a smoke-screen to prohibit and discriminate against the use of Sharia in state courts. The most direct legal implications of this legislation is that it bars courts from enforcing individual contracts that call for the application of foreign law, including Sharia. Anti-Sharia legislation therefore infringes on the Establishment Clause in the First Amendment to the U.S. Constitution (which prohibits laws restricting establishment of religion), and on an individual's right to freedom of contract, preventing wills, marriage contracts, business contracts, etc., that were written in accordance to Sharia from being enforced. The main intent of these laws is to strip Muslims of their legal rights as afforded by the First Amendment of the US Constitution, and to further proliferate a culture of fear and intolerance towards Muslim-Americans and Muslim communities.

What's more, in drawing connections between global and local events, as the Israeli war on Gaza rages on, the survey findings show that since October 7, 2023, 39% of respondents reported experiencing heightened discrimination, clearly exemplifying how the violence and oppression taking place in Gaza is having a profound effect on people in the US, and how such events directly affect the Muslim-American population surveyed in the state of Washington.

The impact of the CAIR-WA Muslim Survey cannot be overstated, as it serves as the initial blueprint for an essential tool and resource that can be refined, expanded upon, and conducted by CAIR-WA and other CAIR chapters to showcase the rich diversity and contributions of Muslim-Americans, as well as to quantify the impacts of discrimination and othering that affect the US Muslim community at large. The findings and recommendations resulting from this survey help to shift the narrative around who Washington's Muslims are, to address the issues of discrimination that they face, and to leverage their voices, demands for justice, equality, and belonging, as well as to hold our political institutions and politicians accountable, and to protect democratic norms and principles in order to create a fair and inclusive US society for all.

*Elsadig Elsheikh is the Global Justice Program Director at the Othering & Belonging Institute at the University of California, Berkeley.*

*Basima Sisemore is the Global Justice Program Senior Researcher, at the Othering & Belonging Institute at the University of California, Berkeley.*

CAIR Washington is a non-partisan 501(c)(3) organization and does not endorse or oppose political candidates or parties. Views expressed in guest essays are the views of the authors.

## Guest Essays

# Advocating for Palestine in the Face of Hate

By Yazan Kader



## 2024 Democratic National Convention

This piece was written before the 2024 Democratic National Convention in Chicago, where the Uncommitted movement was denied a brief speaking slot to address the convention. Afterwards, Yazan added the following comments about his experiences as an Uncommitted delegate at the DNC: "Seeing discrimination of Palestinians at the highest level of the Democratic party left me disheartened. Historically, the Democratic party has been driven by human rights and equality, not silencing people who are advocating those values. This should not be tolerated by the party's base."

It takes incredible resilience to continue showing up every day in the face of discrimination and hate. As a Palestinian and a Muslim who has recently taken on an advocacy role in both the political and non-political arena, I've had to develop some very thick skin. When I face hate in my own advocacy work, I think about the kids who continue to show up to schools where they are told that any reference to Palestine is a political statement, or workers who are harassed by having their personal information shared online simply because of their support for Palestinians.

For me, I've heard "f\*\*\* Palestine" too many times to count while out advocating for Palestine since October 2023. I've made the decision to take these comments in and not fight back, because I'm not trying to persuade racists and bigots to see the truth about Palestine. In fact, I often feel bad for them. Anyone who says "f\*\*\* Palestine" clearly harbors hate within them towards another group of people. Rather than argue with hate, I want to educate those who have compassion and empathy.

I've also had to deal with a political system that seems unshaken by the fact that they are contributing to the biggest humanitarian crisis we've seen in our lifetimes. Our elected officials in Washington State talk about a "two-state solution" while Israel massacres starving Palestinians as they wait in line for food. Our President sends bomb after bomb to an Israeli government that has shown no remorse to the Palestinian people. Sometimes, it's not the comments I get in the streets that scare me the most, but the people in power who contribute to the death of innocent children and believe that they are doing it in the interest of our country.



There are many people who have compassion and empathy who are able to recognize that what's happening in Palestine is a disgrace to the U.S., and who can understand that something needs to be done. Fighting for the rights of Palestinians abroad has been about finding and connecting with those people. Having connective experiences with people who are willing to join the fight for justice helps me remember to focus on them, rather than on those who perpetuate hate and bias.

However, it hasn't been easy for me and those around me to develop the thick skin needed to hear insults day in and day out. It takes an emotional toll. It's scary, and I often feel unsafe in my own city, in my own country. This CAIR-WA report shows that feeling unsafe more often is correlated with voting less often, and that women and visibly Muslim people feel unsafe more frequently. Not only is it not fair that some people, based on their personal characteristics, feel unsafe where they live, but feeling unsafe is correlated with less civic engagement, meaning that bias and hate may be effectively suppressing the democratic processes we value so much. In addition, many of our elected officials, from the local level all the way to the President, are not listening to our voices. Over the last year, over 52% of Muslims in Washington felt their freedom of speech had been limited.

It is not fair that some people, based on who they are, feel unsafe in their own country. But how can I, a Palestinian, feel safe in a country that supplies weapons which have killed upwards of 40,000 Palestinians in the past year? Some estimates of how many Palestinians have been killed are as high as over 200,000, when considering direct and indirect causes of death by war.<sup>1</sup>

What drives me to continue every day is knowing that there are Palestinians who struggle more than I do, evidenced by images and videos of kids whose daily lives are beyond what any human should have to bear, that are many orders of magnitude harder than what I have to face and fight. Children

are orphaned. Parents lose their children. Everyone starves.

I wake up every morning and I take a moment to remember the Palestinians who are struggling. I try to be their voice here while they struggle there.

We have a responsibility to stand up together to protect ourselves. Together, our voices are stronger than they are as individuals. Together, we can build the power we need to enact lasting change and spread compassion.

*Yazan Kader is an Uncommitted WA leader, registered nurse, and was an uncommitted delegate to the Democratic National Convention in 2024.*



<sup>1</sup> Counting the dead in Gaza: difficult but essential, Khatib, Rasha et al., The Lancet, Volume 404, Issue 10449, 237 - 238

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# Methodology

Between April 2 and May 1, 2024, the Council on American–Islamic Relations, Washington state chapter (CAIR–WA), surveyed 684 Muslims who were 18 years of age (or 13 years of age with parent permission) and living in Washington state.

At the project’s inception, CAIR–WA’s survey team consulted the Othering and Belonging Institute at the University of California, Berkeley (OBI), which conducted a nationwide survey regarding Islamophobia in the fall of 2020,<sup>1</sup> as well as the California state chapter of the Council on American–Islamic Relations (CAIR–CA), which conducts a periodic statewide survey regarding Muslim experiences of school bullying.<sup>2</sup> Both parties served as reviewers for this survey’s final draft. Certain questions from OBI’s survey were adapted for this project, as well as from the Everyday Discrimination Scale<sup>3</sup> from Professor David R. Williams at the Harvard T.H. Chan School of Public Health.

The survey was launched during Ramadan in order to take advantage of greater traffic in mosques and was advertised in tandem with other CAIR–WA programming. The following sources were used to recruit respondents.

- CAIR–WA social media
- CAIR–WA and mosque email listservs
- flyer distribution
- tabling at community events

- announcements at mosques and community centers
- community group messages on platforms such as WhatsApp
- the CAIR–WA website
- partner organizations and community members participated in independent outreach

All respondents were directed to a survey hosted on SurveyMonkey’s website.

Prior to launching the survey, the team decided to keep it open for one calendar month, with the option to extend the timeline until the survey received 500 complete responses, if necessary. By the end of the planned survey period, the survey had received 542 complete, distinct responses and so closed the survey as planned at the end of April 2024.

Respondents who reported living in Washington state, identified as Muslim, and were 18 years of age (or 13 years of age with a parent’s permission) were included in the survey. Responses which did not meet these criteria were removed from the data.

There was also an optional interview available for any respondents who were interested in sharing more about their experiences. Four interviews were held, however, information gathered in these interviews was not used in data analysis or this report.

Survey Monkey produced useful baseline data and figures to capture the results. The survey team used this output to glean initial findings and sum totals. Final primary findings were calculated in Microsoft Excel.

<sup>1</sup> Elsheikh, E., & Sisemore, B., Islamophobia through the eyes of Muslims. Othering & Belonging Institute. <https://belonging.berkeley.edu/islamophobia-survey>

<sup>2</sup> “2023 Bullying Report.” Council on American–Islamic Relations, [ca.cair.com/publications/2023-bullying-report/](https://ca.cair.com/publications/2023-bullying-report/). Accessed 29 Aug. 2024.

<sup>3</sup> Everyday Discrimination Scale, [scholar.harvard.edu/davidrwilliams/node/32397](https://scholar.harvard.edu/davidrwilliams/node/32397). Accessed 29 Aug. 2024.



The data was then analyzed via R, a software environment for statistical analysis, to determine the statistical significance of more complex data. The team ran chi-squared tests, logistic regression analyses, and correlation matrices. All correlated data discussed in this report has a statistically significant correlation using a 0.05 significance value.

### Disqualified, Partial, and Complete Responses

The survey was broken into four sections, which are reflected in this report. First respondents filled out a qualification page, then a demographics section, a section on experiences of discrimination, and finally a section on civic engagement and policy priorities.

CAIR Washington received 905 unique responses. Out of these responses, 224 were disqualified.

- 25 for not being Muslim
- 10 for being either under 13 years of age or under 18 years of age without parent permission to take the survey
- 92 were disqualified for not living in Washington state
- 97 for being incomplete (not completing any of the sections in totality)

CAIR Washington received 542 complete responses to its survey.

There were 141 total partial responses which were included in analysis:

- 128 respondents who qualified only filled out the Demographics section
- 13 respondents who qualified only filled out Demographics and Discrimination, but not the Policy priorities section

*Findings and Discussion Part 1* analyzes data from all respondents who completed the demographics section, even if a particular respondent did not complete the rest of the survey. The total number reported in the demographics section is 684.



*Findings and Discussion Part 2* analyzes data from all respondents who completed the discrimination section, even if a particular respondent did not complete the rest of the survey. The total number reported in the discrimination section is 555.

*Findings and Discussion Part 3* and *Findings and Discussion Part 4* analyze data from complete responses only. The total number of complete responses is 542. Any findings which include data across sections of the survey consider complete responses only.

# Findings and Discussion



# Findings and Discussion

## Part 1: Who are Washington’s Muslims?

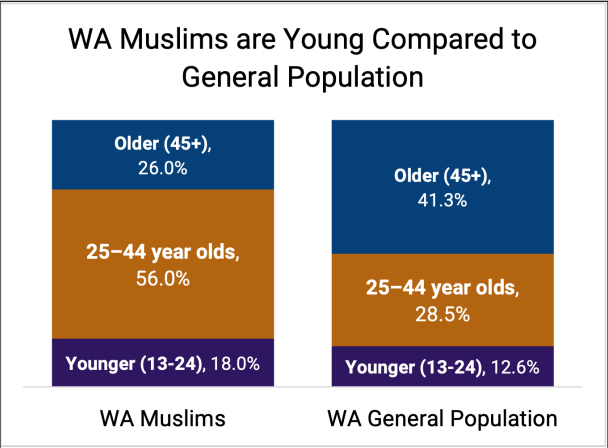
To understand the demographics of Washington state’s Muslim communities, this survey asked respondents to report information such as zip code, household size, age, race/ethnicity, gender, citizenship status, education level, English-speaking proficiency, visibility as a Muslim, and whether they belonged to any state protected classes.

Survey respondents were overwhelmingly from King County (69.3%), with Snohomish (14.8%) and Pierce County (5.4%) as the next most common. Other counties with over 1% of respondents were Thurston, Kitsap, Clark, Spokane, and Whatcom.

|                    |    | Household Size |    |     |    |    |    |   |    |   |
|--------------------|----|----------------|----|-----|----|----|----|---|----|---|
| Number of Children | 7+ | 0              | 0  | 1   | 0  | 0  | 0  | 0 | 0  | 1 |
|                    | 6  | 0              | 0  | 3   | 2  | 1  | 0  | 0 | 0  | 0 |
|                    | 5  | 0              | 0  | 2   | 0  | 0  | 0  | 0 | 0  | 1 |
|                    | 4  | 0              | 2  | 17  | 5  | 3  | 0  | 1 | 1  | 1 |
|                    | 3  | 0              | 6  | 66  | 15 | 9  | 1  | 1 | 3  | 3 |
|                    | 2  | 1              | 6  | 106 | 34 | 16 | 3  | 4 | 1  | 1 |
|                    | 1  | 0              | 13 | 77  | 29 | 25 | 0  | 2 | 1  | 1 |
|                    | 0  | 0              | 74 | 80  | 22 | 25 | 13 | 9 | 2  | 2 |
|                    |    | 0              | 1  | 2   | 3  | 4  | 5  | 6 | 7+ |   |
| Number of Adults   |    |                |    |     |    |    |    |   |    |   |

Fifty-one and a half percent (51.5%) of respondents’ households had two adults, followed by three adults (15.7%), and one adult (14.8%). One-third of households did not have children (32.9%), followed by two children (24.9%) and one child (21.5%). The most common household makeup was 2 adults and 2 children (15.5%), followed by 2 adults and 0 children (11.7%), and 2 adults and 1 child (11.3%).

In total, 66.2% of respondents had a Bachelor’s degree or higher.



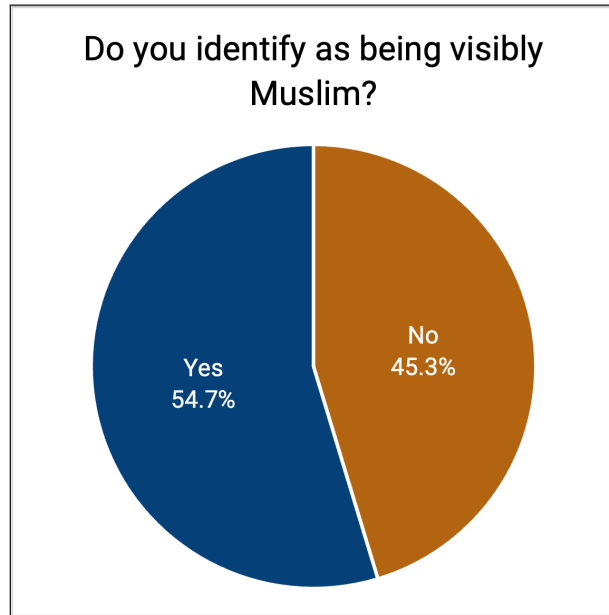
Over half of respondents (56.0%) were between the ages 25 to 44. It is possible that younger people were more able to access and take the CAIR-WA survey, however, this finding does align with Pew Research Center data showing the American Muslim population as younger than the general population of the U.S.<sup>1</sup> Based on CAIR-WA’s data, Muslims in Washington are generally younger than the Washington state general population, where, according to the Washington State Office of Financial Management population estimates for 2023, 28.5% are between the ages of 25 and 44.<sup>2</sup>

When asked “What is your gender?” 50.7% of respondents marked female, 47.4% male, and 1.6% preferred not to answer. Two respondents marked “Other” and both indicated that they identified as non-binary.

1 Greenwood, Shannon. “1. Demographic Portrait of Muslim Americans.” Pew Research Center, Pew Research Center, 26 July 2017, [www.pewresearch.org/religion/2017/07/26/demographic-portrait-of-muslim-americans/](http://www.pewresearch.org/religion/2017/07/26/demographic-portrait-of-muslim-americans/). Accessed 30 Aug. 2024.

2 “Estimates of April 1 Population by Age, Sex, Race and Hispanic Origin.” Office of Financial Management, 12 June 2024, [ofm.wa.gov/washington-data-research/population-demographics/population-estimates/estimates-april-1-population-age-sex-race-and-hispanic-origin](http://ofm.wa.gov/washington-data-research/population-demographics/population-estimates/estimates-april-1-population-age-sex-race-and-hispanic-origin). Accessed 30 Aug. 2024.

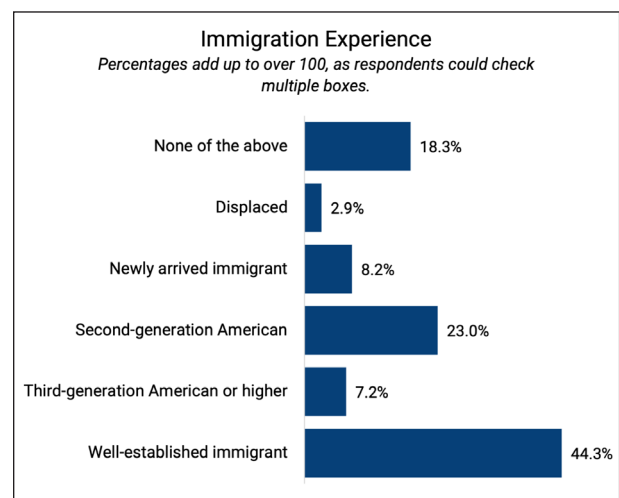
When asked “Do you identify as being ‘visibly Muslim’ due to wearing any religious or cultural attire, such as a hijab, niqab, kufi, or traditional outfits, on a regular basis?” 54.7% of respondents identified as visibly Muslim, and 45.3% identified as not visibly Muslim.



South Asian (28.9%), Arab (17.1%), and Southeast Asian (9.4%) were the most represented racial or ethnic categories. Since the race/ethnicity question permitted respondents to check as many answers as applied to them and allowed respondents to self-describe, we received a wealth of information about multiracial respondents, with 106 unique responses out of 684 respondents. After cleaning the data, there were 12 categories with at least 2% of the sample. Categories with less than 2% of the sample were collected into the “Other” group, which includes Caribbean, Bosnian, Pacific Islander or Native Hawaiian, West African, and European, among others. Minority ethnic groups such as Berber, Cham, and Pashtun were included in write-in responses. The mixed race/multi-racial grouping also includes a diversity of responses.

Muslims in Washington are very racially diverse, with no single category making up more than 30% of the sample. See chart on p.13 for detailed race and ethnicity information, and see Appendix A for a figure showing un-combined data.

When asked about proficiency in English, the majority of respondents reported native/primary fluency (61.7%) or professional fluency (33.2%). Less than five percent (4.8%) reported limited proficiency, and two respondents reported no English. See *Limitations* section for information on limitations in language accessibility, which may have affected answers to this question.



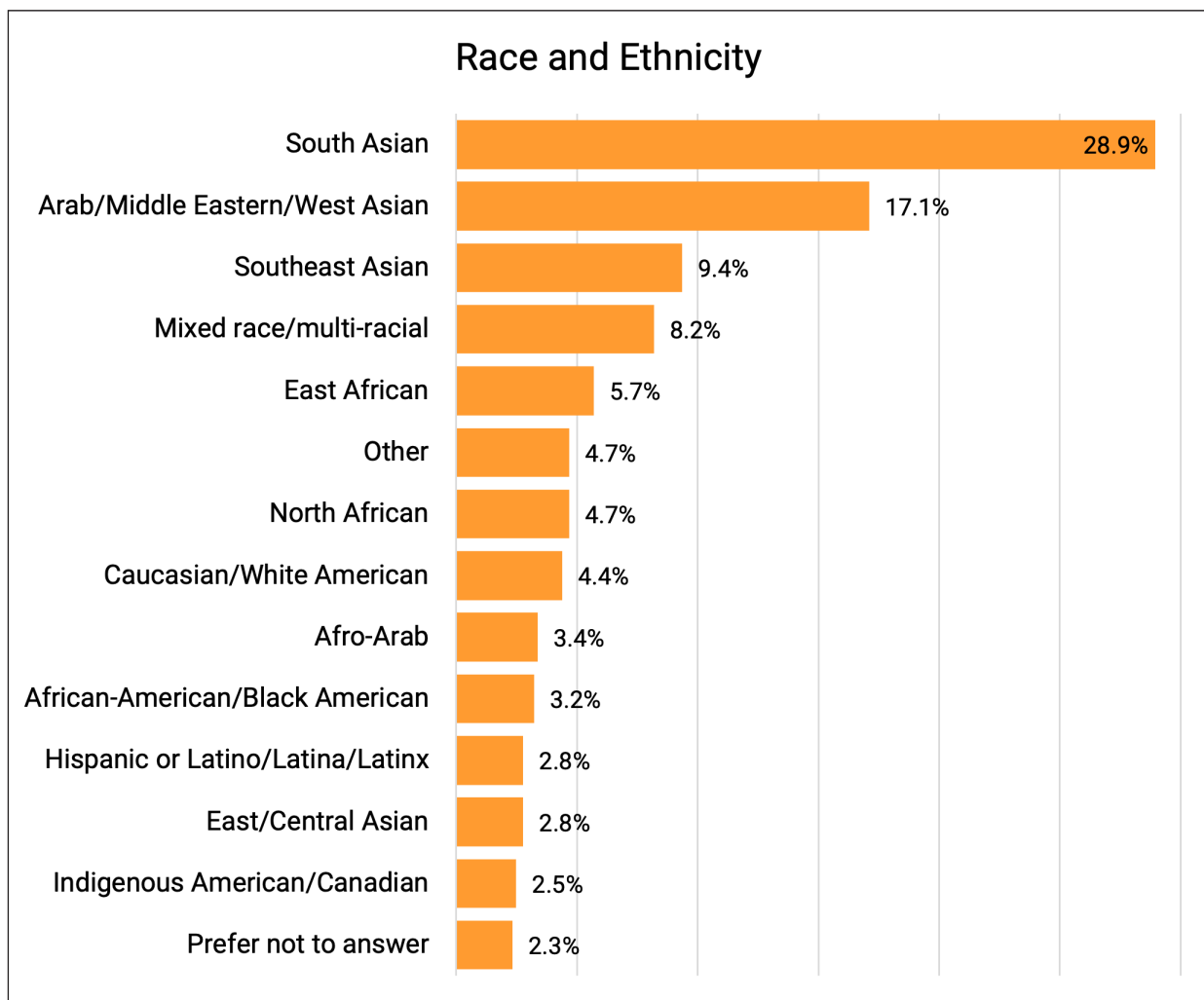
## Portrait of a Washington State Muslim

Based on this survey, Muslims in Washington live across the state, with a large concentration in King County and pockets in Olympia, Vancouver, and the Tri-Cities (Kennewick, Pasco, and Richland). Most live with children and multiple adults, have completed higher education, are in their 20s, 30s, and 40s, and are citizens or green card holders (lawful permanent residents) with immigration in the past few generations of their family’s history. A slight majority of respondents considered themselves visibly Muslim. Muslims in Washington are racially diverse, with no one racial category making up more than 30% of the sample. The sample included people with disabilities, veterans, people whose sexual orientation is a protected class, and people who use service animals.



Most respondents were citizens (72.9%) or lawful permanent residents (12.9%). The survey asked about immigration legal status as well as immigration experience. In response to the immigration experience question, notable proportions of respondents identified as well-established immigrants (41.8%) and second-generation Americans (22.8%).

Of the respondents, 9.2% identified as being “a person with a disability, a person with an impairment, or other chronic health or learning condition”, 2.8% identified with a sexual orientation that protected by state anti-discrimination laws, 1.3% used a trained dog or service animal, and 1.5% were veterans.



## Findings and Discussion

# Part 2: What are Washington Muslims' experiences of discrimination?

This survey asked respondents to reflect on discrimination experiences within the last year. Questions ranged from institution-specific, such as encounters with law enforcement, to broader day-to-day experiences, such as frequency in hearing biased remarks against themselves and others. Respondents were also asked where and with whom they feel most secure and who they reach out to for support.

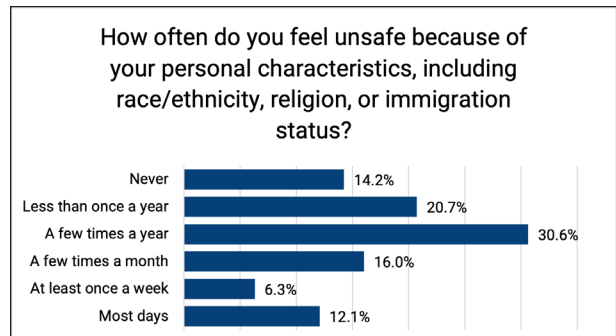
### Day-to-Day Experiences

Over the past year, nearly a quarter of those surveyed (22.1%) heard biased remarks targeted at themselves a few times a month or more frequently, and 39.3% heard biased remarks targeted towards others a few times a month or more frequently.

A third of respondents (34.4%) felt unsafe because of personal characteristics such as race/ethnicity, religion, or immigration status, a few times a month or more frequently, with 12.1% saying they felt unsafe most days.

A quarter (24.9%) responded yes to the prompt that “people act as if they are afraid of you”, 29.7% responded yes to the prompt “people act as if they think you are not smart”, 30.3% feel that they receive poorer service than other people at restaurants or stores, and 38.7% feel that they are treated with less courtesy or respect than other people.

Since October 7, 2023, 38.6% of respondents reported experiencing heightened discrimination. In the past year, over half of the respondents (52%) felt their free speech and expression rights had been limited or denied.



### Discriminatory Policies and Practices

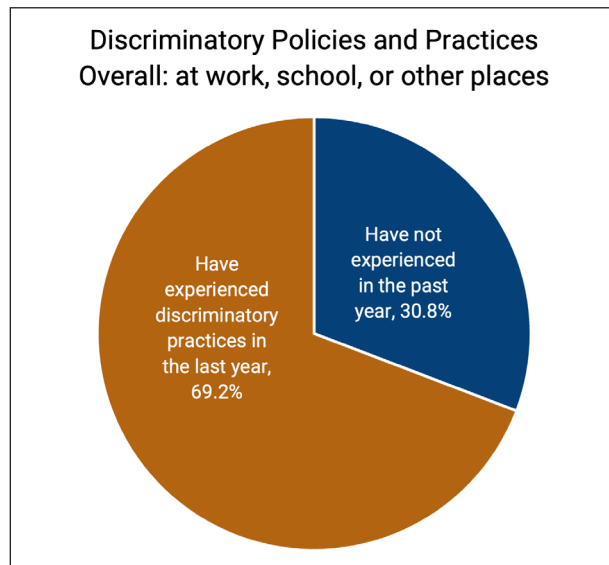
Though anti-discrimination laws protect individuals in employment, schools, housing, banking, healthcare, and places of public accommodation, survey respondents indicated experiencing discrimination in these spaces.

Overall, 69.2% of respondents experienced discriminatory practices or policies at work, school, or other public places in the past year.

Ten percent of all respondents (9.7%) reported experiencing discriminatory policies and practices at work once a week or more. Nine percent of all respondents (8.8%) reported experiencing discriminatory policies and practices at school once a week or more. Nine percent of all respondents (8.8%) reported experiencing discriminatory policies and practices in places other than school or work once a week or more.

In the workplace, 31.0% of respondents reported having been unfairly denied a promotion, 30.5% unfairly not hired for a position, and 24.3% unfairly fired from a position. Beyond that, 28.3% were treated

unfairly when seeking medical attention, 17.7% were unfairly prevented from moving into a neighborhood because a landlord or realtor refused to sell or rent a living space, and 19.3% were unfairly discouraged by a teacher from continuing their education.

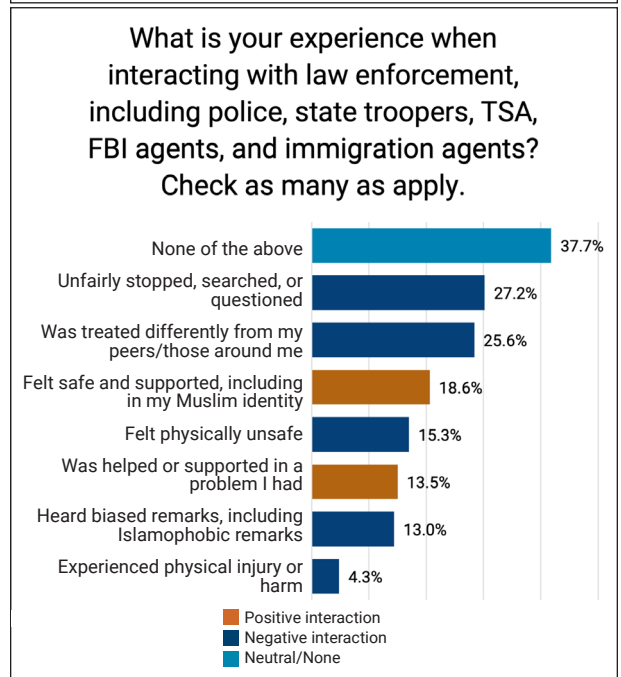
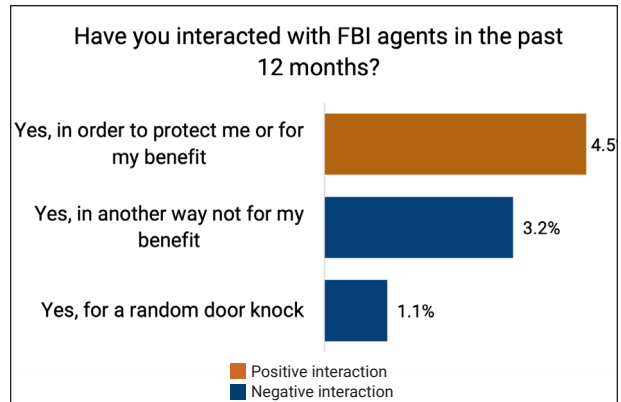


## Interactions with Law Enforcement

In order to better understand Washington Muslims' experiences with the FBI, this survey asked if respondents had interacted with FBI agents in the past year. Almost nine percent (8.8%) had an FBI encounter in the past year, which were evenly split between encounters that were expressed to be for the respondent's benefit or not for their benefit. Just over 1 out of 100 (1.1%) Muslims have had a random door knock from FBI agents in the past year.

In interactions with law enforcement, over a quarter of respondents reported being treated differently than those around them (25.6%) and were unfairly stopped, searched, or questioned (27.2%). Only 18.6% of respondents reported feeling safe and supported in encounters with law enforcement. These categories are not mutually exclusive: respondents could mark both being unfairly stopped and feeling safe and supported.

Respondents were more likely to have interactions with law enforcement in which they

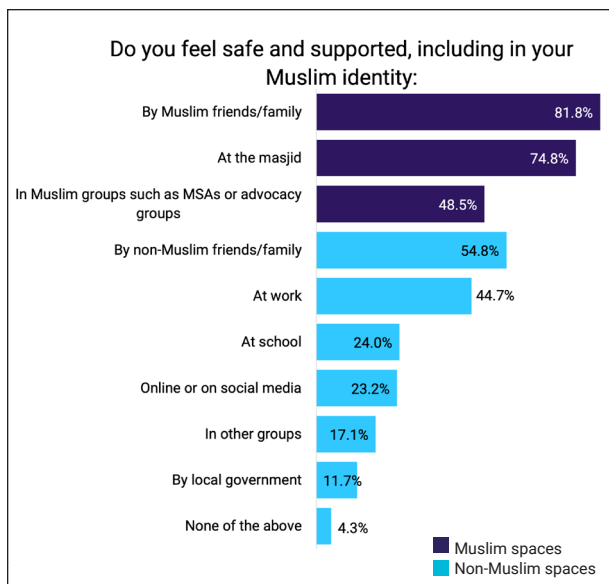


felt physically unsafe if they were younger, less educated, or attended a mosque or Muslim community center less frequently. Respondents were more likely to experience physical harm in interactions with law enforcement if they were visibly Muslim, younger, less educated, less proficient in English, or attended a mosque or Muslim community center less frequently.

## Safety, Support, and Where to Go For Help

Many respondents felt safe and supported by their Muslim friends and family (81.8%) and at the mosque (74.8%). Over half of the sample also included feeling safe and supported by their non-Muslim friends





and family (54.8%). Less than half of the respondents marked that they feel safe and supported within Muslim organizations/groups (48.5%), at work (44.7%), and even fewer marked feeling safe and supported at school (24.0%), online (23.2%), and with local government (11.7%). These findings should be taken as a call to action for workplaces, schools, and local governments to be more thoughtfully inclusive of Muslims.

When experiencing bias, hate, or discrimination, a majority of respondents reported that they can ask for help or support from their Muslim friends and family (70.6%). No other category received a majority: 42.5% could ask leaders from their mosque, 39.6% could ask Muslim groups/organizations, and 35.0% could ask non-Muslim friends and family. Notable minorities of the sample marked that they could ask for support from their employer (24.3%), colleagues/fellow students (22.3%), and teachers/school administration (13.0%).

Overall, 82.5% of survey respondents reported experiencing some form of discrimination in the past year and 91.7% ever, showing that experiences of Islamophobia are pervasive and difficult to avoid for Muslims in Washington state. This value was calculated by compiling responses to multiple questions around specific experiences of Islamophobia, such as being unfairly stopped by law enforcement or hearing biased remarks against themselves. This calculation is available in Appendix B.

*More figures can be found in Appendix A.*





## Findings and Discussion

# Part 3: How do individual identities affect experiences of discrimination?

This section considers how Washington Muslims' other identities interact with experiences of discrimination by comparing survey responses from the demographics section with responses from the experiences of discrimination section.

**Experiencing one form of discrimination is highly correlated with experiencing other forms of discrimination, meaning that respondents who reported discrimination in one aspect of life were also more likely to report it in other aspects.**

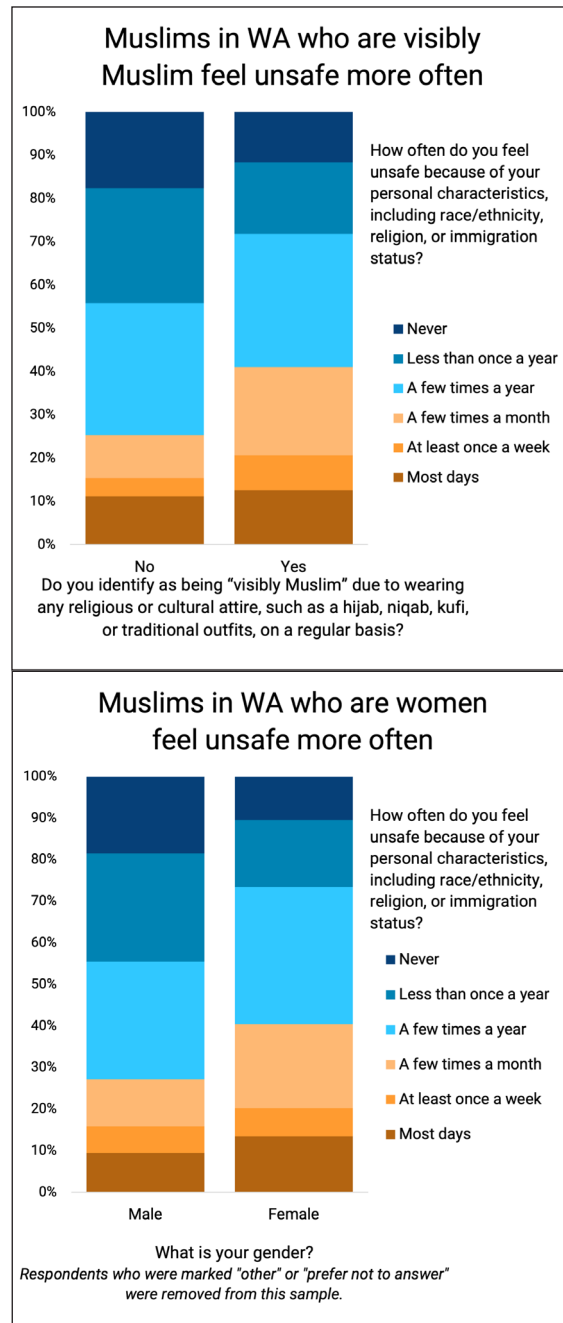
All of the following findings are statistically significant using a 0.05 significance value.

## Gender

Muslim men were more likely than women to feel safe and supported with their local government, at work, and at school. Muslim men were also more likely to report being unfairly denied a promotion and unfairly being denied a bank loan.

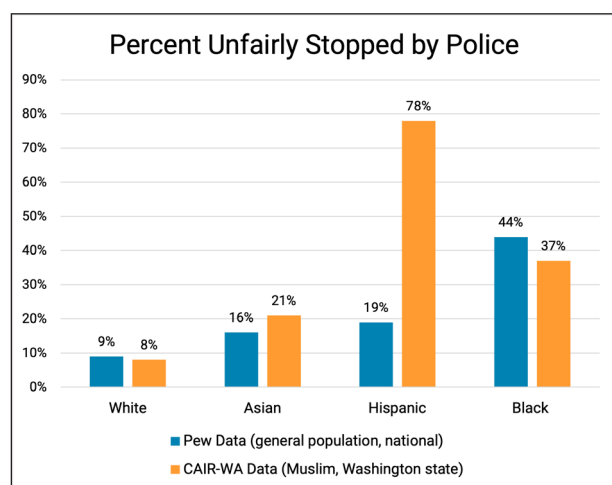
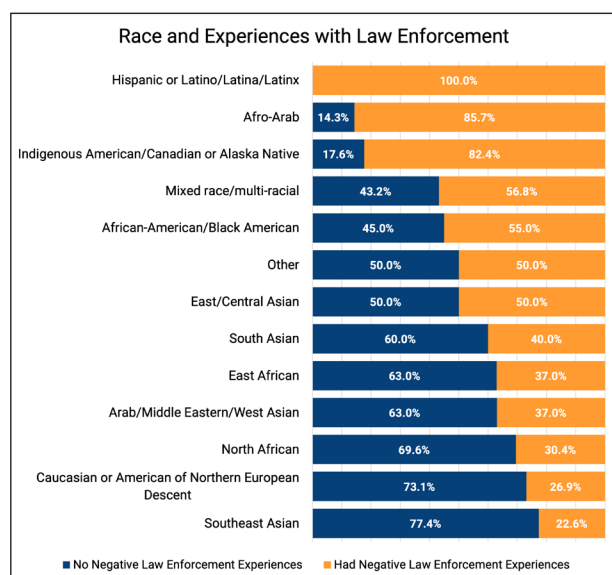
On the other hand, Muslim women were more likely to report unfair treatment from healthcare professionals and to have their intelligence doubted in their day-to-day lives. Muslim women were more likely to feel unsafe because of their personal characteristics, which is probably due to Muslim women being more likely to be visibly Muslim than men, since many Muslim women choose to dress modestly including head and/or face coverings such as a hijab or niqab.

This analysis found correlations between being visibly Muslim, feeling unsafe due to personal characteristics, and being a woman.



## Age

Generally, younger Muslims report more discrimination than older Muslims. Younger people are more likely to be discouraged by a teacher to continue education and be denied a bank loan. Younger people report more negative interactions with law enforcement, including being unfairly stopped, hearing biased remarks, being treated differently, feeling unsafe, and experiencing physical harm. Younger people are more likely to hear biased remarks aimed at them, as well as to stay home from work or school due to safety concerns. Younger people are also more likely to report increased discrimination since October 7, 2023.



Younger respondents are more likely to ask colleagues, Muslim and non-Muslim friends and family, and Muslim groups and leaders for help or support when experiencing bias, whereas older respondents are more likely to ask for help from an employer or their local government.

## Education

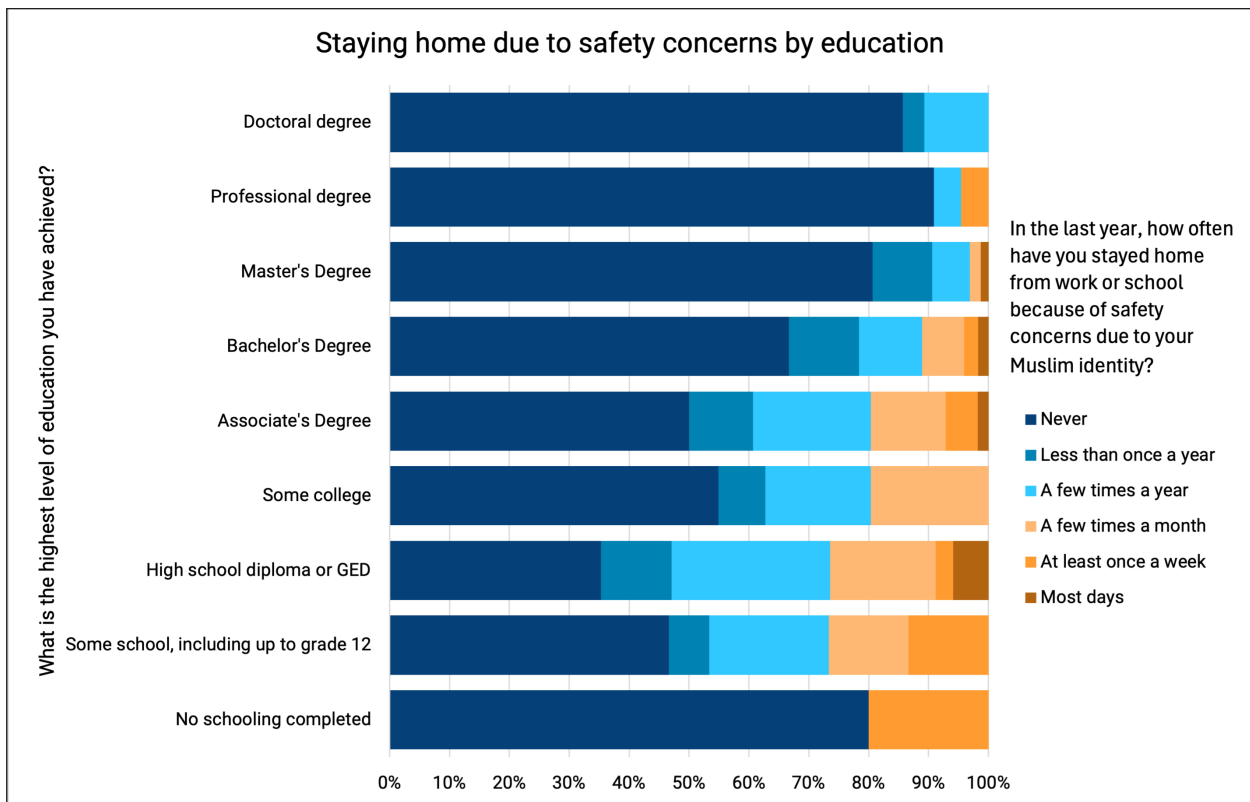
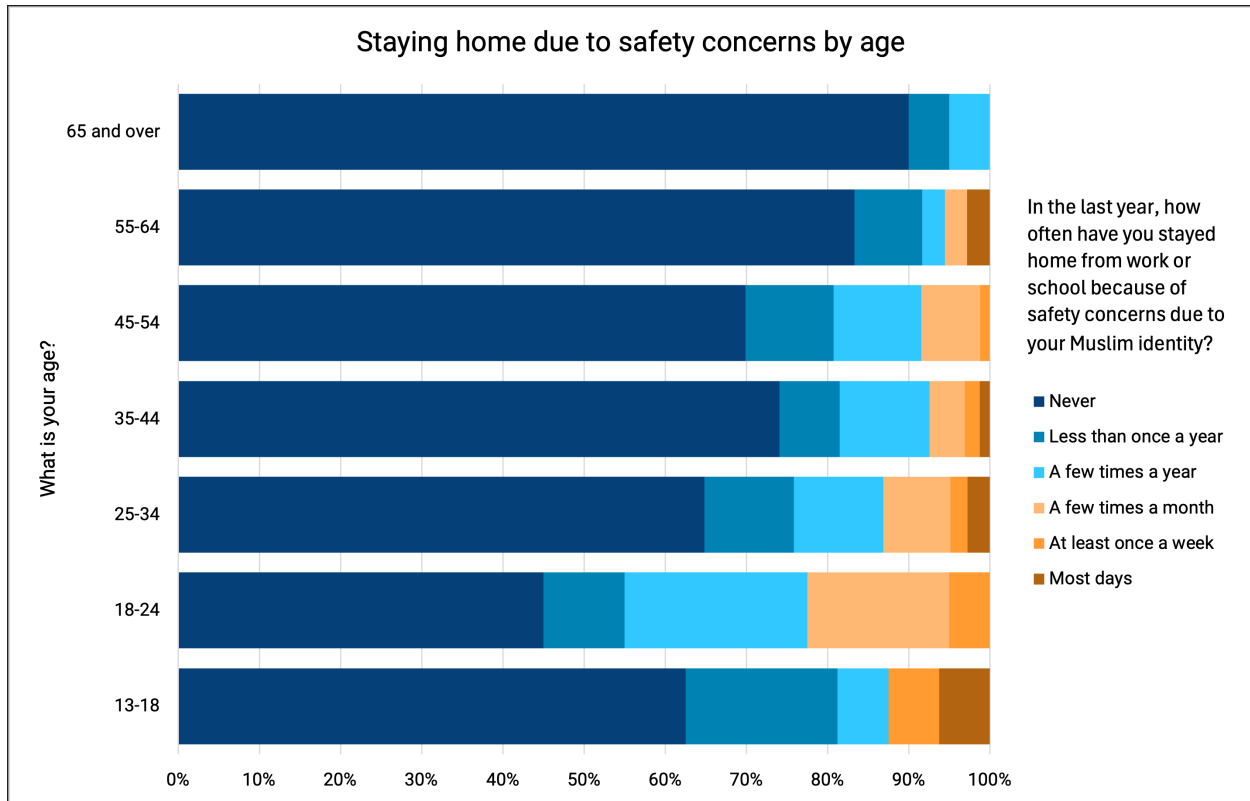
Generally, respondents with less education experienced more discrimination. People with fewer years of education were more likely to experience poor service and be threatened or harassed. This finding could be attributed to more educated people spending more time in spaces where they are protected from mistreatment, such as in workplaces where they have more authority. It could also be partially attributed to more educated people tending to be older, as older respondents reported less discrimination.

Less educated people were more likely to be unfairly fired, discouraged by a teacher from continuing their education, prevented from moving into a neighborhood, and denied a bank loan. They were also more likely to have had their neighbors make their lives difficult, and to stay home from work or school due to safety concerns. Less educated people were also more likely to report increased discrimination since October 7, 2023.

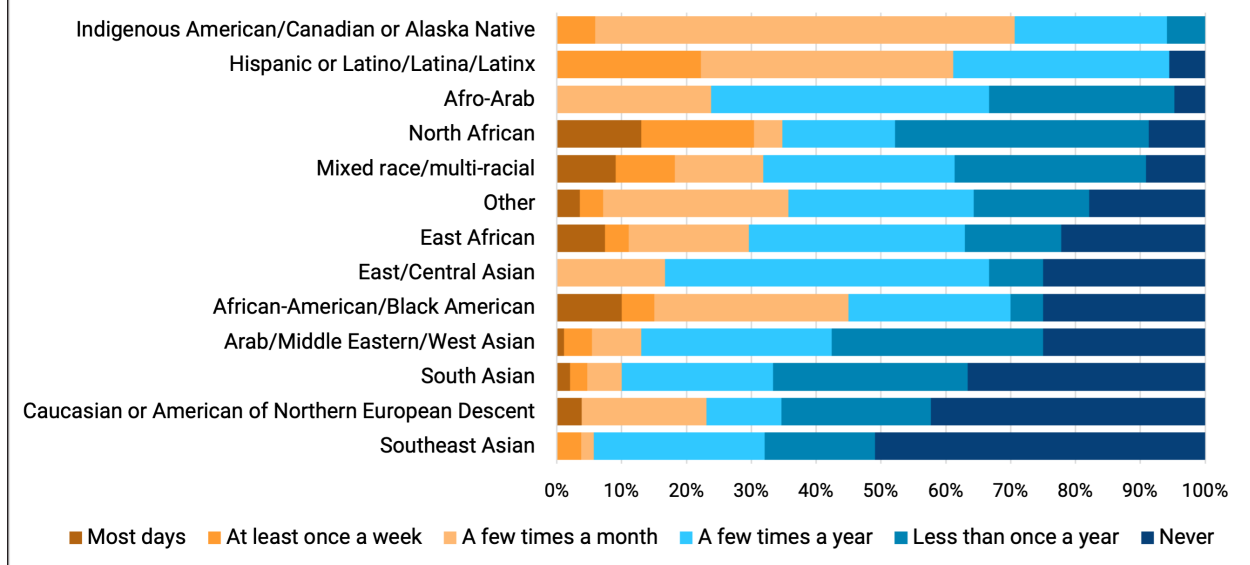
## Race and Ethnicity

### Law Enforcement Interactions and Race

Hispanic/Latinx Muslims had the largest proportion of negative interactions with law enforcement (100%). However, it is important to note that this is a small sample size of only 18 respondents. Additionally, in this analysis, Hispanic/Latinx respondents were categorized only by their Hispanic/Latinx ethnicity rather than by race, meaning that this one category may include respondents of different races. Other groups with over half of respondents reporting negative interactions with law enforcement were Afro-Arab (85.7%), Indigenous/Native Americans/Canadians or Alaska Natives, (82.4%),



## Over the past year, how often have you heard biased remarks targeted towards you, including Islamophobic remarks?



multi-racial (56.8%), and Black American/African-American (55%) groups.

Southeast Asian (22.6%), white/Caucasian/American of Northern European Descent (26.9%), and North African (30.34%) groups had the lowest proportion of negative interactions.

See Appendix B for how the category of negative experiences with law enforcement was calculated.

The categories of Indigenous/Native Americans/Canadians or Alaska Natives and African-American or Black American had the highest proportions of people who have experienced physical harm by law enforcement (47.1% and 20.0%, respectively), which is consistent with general population law enforcement encounters. Afro-Arab (42.9%), Hispanic/Latinx (38.9%), East African (29.6%), and Indigenous/Native Americans/Canadians or Alaska Natives (29.4%) generally felt the most unsafe when interacting with law enforcement. North Africans (4.4%), Southeast Asians (5.7%), white Americans or Caucasians or Americans of Northern European descent (7.7%), East/Central Asians (8.3%), and Arab/Middle Eastern respondents (8.7%) felt the safest.

Hispanic/Latinx and Afro-Arab groups reported the highest likelihood of being unfairly stopped, searched, or questioned by law enforcement (77.8% and 66.7%, respectively), while white respondents were least likely to report being unfairly stopped (7.7%). Compared to national data from the Pew Research Center's Race in America survey in 2019,<sup>1</sup> Asian and Hispanic Muslims in Washington are more likely to be stopped by police than Asian and Hispanic persons nationally, and Black and white Muslims in Washington are slightly likely to be stopped than Black and white persons nationally.

These comparisons should be interpreted cautiously as the racial identities collected by CAIR-WA were much more specific than those of Pew Research and then were consolidated into more general racial categories. Furthermore, CAIR-WA's sample size was small for some of the categories and the specific identities of people within the categories are likely different—for example, within the Asian category, CAIR-WA's sample may have consisted of a higher proportion of respondents with ethnic heritage from South and Southeast Asia than that of Pew Research, and in the Black category, CAIR-WA's sam-

<sup>1</sup> Horowitz, J. M. (2019, April 9). Race in America 2019. Pew Research Center. <https://www.pewresearch.org/social-trends/2019/04/09/race-in-america-2019/>

ple may have included a higher proportion of East African and Afro-Arab people than the Pew Research study.

## Discrimination and Race

When looking at the frequency with which respondents heard biased remarks towards themselves in relationship to racial identities, a few trends emerge. North African, African-American/Black American, East African, and mixed race/multi-racial respondents had the highest incidences of hearing biased remarks towards themselves most days. However, there were still many respondents in those categories who answered “less than once a year” or “never”. (See figure on p. 20.) For Indigenous/Native Americans/Canadians and Alaska Natives as well as Hispanic/Latinx respondents, even though none heard biased remarks most days, nearly all heard biased remarks a few times a year or more. Only a very small percentage of these groups did not hear biased remarks some of the time. South, Southeast, Central, and Eastern Asian, white, and Arab generally heard biased remarks towards themselves less frequently—fewer respondents responded “Most days”, and larger groups responded “Never” or “Less than once a year”.

This data suggests that respondents who may be perceived as Black (North African, Black American/African-American, East Afri-

can, and mixed race respondents) were more likely to have daily experiences of bias, but that some of these respondents were in communities where they were protected from bias and rarely, if ever, heard biased remarks against themselves. Indigenous and Latinx respondents may not have heard biased remarks towards themselves “most days,” but were extremely unlikely to live lives free from hearing biased remarks towards themselves.

The survey also asked respondents about the frequency with which they experienced discriminatory practices at work, school, and in other places. The data suggests that people who are a part of larger Muslim racial communities locally, such as Southeast Asian, South Asian, and Arab/Middle Eastern communities, experience discriminatory policies at work less frequently than other racial groups. Afro-Arabs and Hispanic/Latinx Muslims were most likely to experience daily discrimination, especially in places other than work or school. East African, East/Central Asian, Black American, and North African groups also experienced discriminatory practices at high frequencies. See figures in Appendix A.

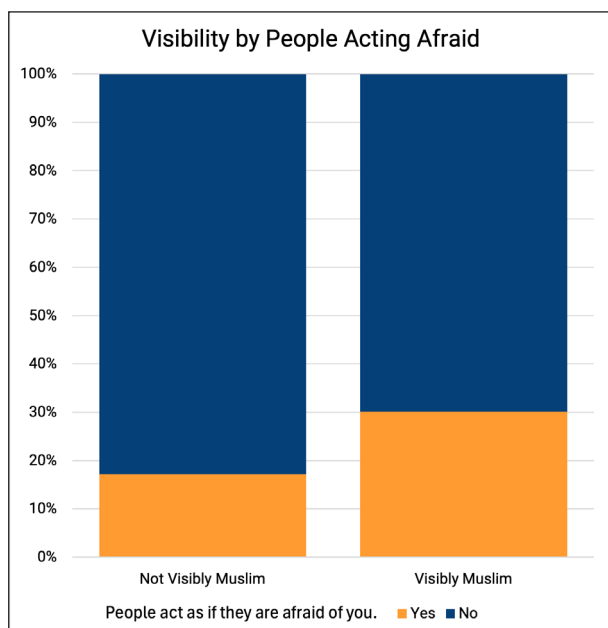
## English Proficiency

Respondents who were less proficient in English were more likely to be unfairly not hired for a position, prevented from moving into a neighborhood and denied a bank loan.

Respondents who were more proficient in English were more likely to hear biased remarks towards others, which might be attributed to their ability to discern such remarks. Those more proficient in English were also more likely to be unfairly stopped, searched, or questioned.

## Muslim Visibility

Respondents who selected that they were visibly Muslim were more likely to be female, likely due to distinguishing garb such as a hijab, niqab, or burka.





Visibly Muslim respondents were more likely to experience poor service, have their intelligence doubted, and experience people being scared of them in their day-to-day lives. They felt less secure around non-Muslim friends and family, and at work. They were more likely to report increased discrimination since October 7, be unfairly not hired for a position, be discouraged by a teacher from continuing their education, be prevented from moving into a neighborhood, be denied a bank loan, or have their lives made difficult by neighbors. Visible Muslims were also more likely to feel unsafe because of their personal characteristics, hear biased remarks targeted at themselves, and stay home from work or school due to safety concerns.

## Immigration Status and Experience

This survey asked about immigration status and as well as immigration as a personal or family experience. We asked “What is your citizenship/immigration status?” and possible answers included Citizen, Lawful permanent resident, Asylum-seeker and others. In order to understand more about respondents’ immigration stories, we then asked “Do you consider yourself any of the following?” with answers including: Displaced (climate, gentrification, other experience), Newly arrived immigrant, Second-generation American, Third-generation American or higher, Well-established immigrant, and None of the above.

Respondents whose families had immigrated to the United States more recently, such as those with a non-citizen immigration status or who were a second generation American, were more likely to feel secure at their mosque and were less likely to have been denied a bank loan, which is perhaps due to doing less banking overall in the U.S. Citizens were more likely to feel secure around non-Muslim friends. Respondents were more likely to stay home due to safety concerns if they were not American citizens.

## Frequency of Mosque Attendance

Our findings reveal that being a part of a religious community can serve as a protective factor against Islamophobia. Those who more frequently attend a mosque were less likely to be discouraged by teachers from continuing their education, be prevented from moving into a neighborhood, and to have their lives made difficult by neighbors. They were also less likely to feel physically unsafe or experience physical harm when interacting with law enforcement.

Muslim men were more likely to frequently attend a mosque, in part because it is obligatory for men to attend Friday prayer.

Mosque attendance did not seem to have an effect on FBI interactions, a positive finding for a community that has historically been surveilled, including via FBI informants in sacred spaces (such as in the case of *FBI v. Fazaga*<sup>2</sup>).

## General findings on feeling unsafe

As age and education level increased, the likelihood of respondents experiencing various forms of bias and discrimination—as well as feeling unsafe—all decreased.

All experiences of bias, discrimination, and feeling unsafe increase with each other—as Muslims experience one, they are more likely to experience others.

<sup>2</sup> *FBI v. Fazaga*. American Civil Liberties Union. (2023, May 18). <https://www.aclu.org/cases/fbi-v-fazaga>

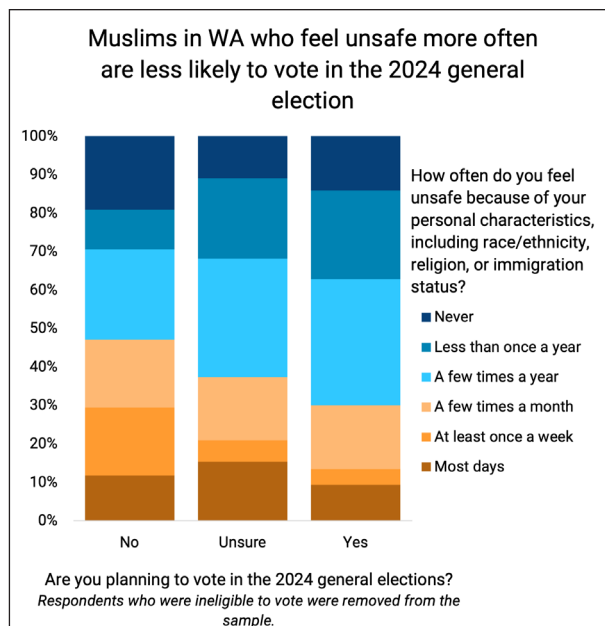
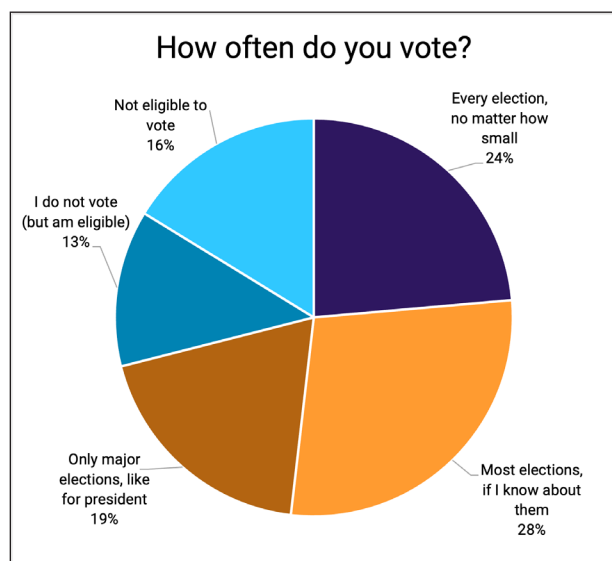
## Findings and Discussion

# Part 4: How do Washington's Muslims interact with the political sphere?

In order to understand more about the Washington Muslim community's civic engagement, this survey included a section in which respondents were asked questions around their voting intentions, their comfort making demands of local officials, their experiences with discriminatory legislation, and their policy priorities.

Of the respondents, 69.7% were registered voters, 18.8% were ineligible to vote, and 11.4% were eligible but unregistered. The majority of respondents, 51.8%, reported voting frequently (23.6% in every election and 28.2% in most elections). Slightly over half of respondents (53.5%) were planning to vote in the 2024 elections, and 17.2% were uncertain.

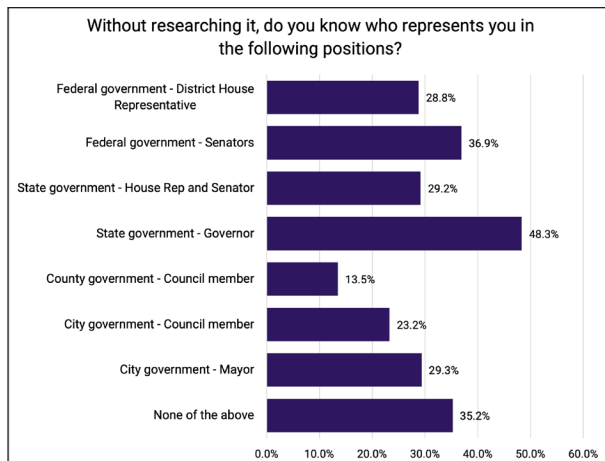
Respondents reported voting more often if they were older, non-visibly Muslim, more educated, more proficient in English, and their families had been in America longer.



Respondents who report feeling unsafe more frequently are less likely to vote.

Over half of respondents (51.8%) indicated that they were not comfortable making demands of their local officials. Respondents who identified as African-American/Black American and Indigenous/Native American/Canadian or Alaska Native generally felt the most comfortable making demands of local officials, despite experiencing high rates of discrimination. Hispanic/Latinx, mixed race/multi-racial, and East African respondents were least likely to feel comfortable making demands of politicians.

The data suggests that there is a lack of widespread awareness regarding representation: less than half of the respondents could identify their representatives in office at federal, state, county, or city levels. The most

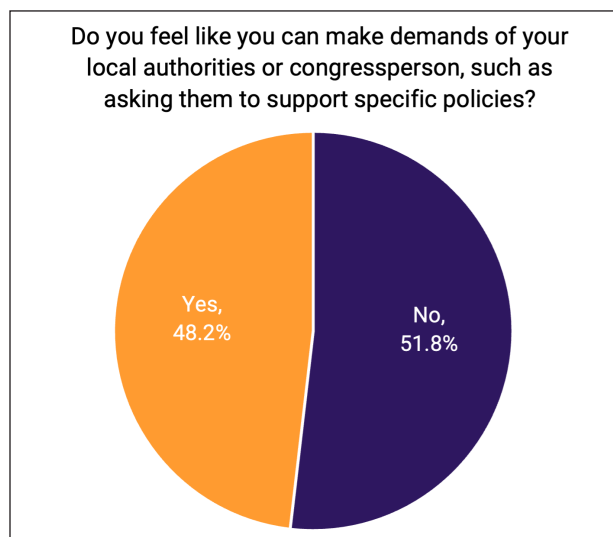


identified official was the governor (48.3%) and the least identified was a county council member (13.5%).

The top policy priority among all respondents was Palestine, followed (in order) by civil rights, racial justice, education, foreign affairs, and immigration. Women, older respondents, and more educated respondents were more likely to want a Muslim presence overall and to select a higher number of policy priorities.

Women were more likely to want more Muslim representation for the issues of education, gun safety, healthcare, housing, Palestine, racial justice, and taxes. Older people were more likely to want more representation for the issues of civil rights, education, foreign affairs, healthcare, and retirement. More educated people were more likely to want more representation for the issues of civil rights, education, foreign affairs, gun safety, healthcare, Palestine, and racial justice.

Overall, 35.6% of respondents selected having been, or knowing someone who has been, affected by one or more federal policies and/or state policies that disproportionately discriminate against Muslims. Policies that affected the most respondents were the Muslim Travel Ban (18.0%), the US Patriot Act (8.2%), and the No Fly List (7.6%). 39.3% of respondents had not been affected by any of the policies listed, and 35.3% were unsure.





# Recommendations



# Recommendations

The findings in this report provide a wealth of information about the identities, experiences, and needs of Washington's Muslim community. It is the sincere hope of the survey team and the CAIR-WA staff that the findings in this report will draw attention to this community and bring about change. Lawmakers, elected officials, media outlets, and other entities in positions of power can no longer use a lack of data as a reason for discrediting Muslim communities' experiences of bias and discrimination, nor can any individuals or organizations use a lack of data as an excuse for not speaking out against Islamophobia or for delaying crafting and passing necessary laws and policies.

The most urgent and important recommendation for governmental leaders is simple: connect with the Muslim communities that you serve. This can be done by visiting mosques, hosting speakers, and making a concerted effort to engage this constituency.

Further recommendations are as follows.

## **Improving Connections to Elected Officials**

Because of the diversity of this group and its intersection with other marginalized identities, it is imperative that policy makers and leaders take Muslims into consideration when developing policy solutions.

For state and federal legislatures as well as any policy-making body, it is the duty of those serving to listen to and represent their constituents.

However, the data shows that Muslims do not, on the whole, feel comfortable making asks of their representatives in government

and do not know who represents them. It is vital to reach out to and engage Muslims in the democratic process and ensure that they are represented in decisions made by elected officials.

## **Voter Engagement**

Over a third (36.1%) of respondents who are eligible voters said they were not or were unsure about voting in the 2024 general election. In addition, 11% are eligible but unregistered voters, and an additional 4.6% do not vote even though they are registered voters.

Increasing voter engagement in this group is paramount. It will be important to develop thoughtful programs which take into account the correlation between feeling unsafe in one's day to day life and not voting (p. 22).

## **Increasing Representation**

Muslim representation in government positions continues to be an important piece of the overall strategy necessary in order to mitigate the high levels of discrimination, bias, and hate experienced by Muslims in Washington state.

## **Education on and Enforcement of Anti-Discrimination Laws**

Less than half of respondents to this survey marked that they feel safe and supported at work (44.7%), and even fewer marked feeling safe and supported at school (24.0%), online (23.2%), and with local government (11.7%). These findings should be taken as a call to action for workplaces, schools, and local governments to be prioritize inclusivity.

Although Washington state has anti-discrimination laws, this report makes it clear that Islamophobic discrimination is taking place in employment, housing, banking, schools, and other institutions. A multi-pronged approach is needed to fight discrimination, including public education campaigns, tightening enforcement, and passing new or updated policies.

In 2024, the Washington state legislature passed Senate Bill 5427, which created a new WA Hate Crimes Hotline, which will provide information and resources to Washingtonians who have been targeted by hate crimes. This new hotline may be beneficial as a safe and designated place to report hate crimes and bias incidents.

### **Palestine**

Finally, CAIR-WA recommends that all institutions and individuals recognize that Palestine is the key issue of the moment and the human rights issue of this era. It is imperative for all institutions and organizations to be clear about standing with Palestine and Palestinians, if they do so. For employers, it is especially important to be clear about their stance in order to retain Washington's Muslims, Arabs, and Palestinians, who may feel, at best, a values misalignment and, at worst, unsafe if their employer is silent on the issue of Palestine.

## **Resources and Further Reading**

- **CAIR-WA's incident report form:** [cairwa.org/gethelp](https://cairwa.org/gethelp). Fill out if you or someone you know has experienced bias, hate, or discrimination because they are Muslim (or perceived as Muslim), or to reach our Immigrant Justice Project.
- **CAIR-WA's Know Your Rights Website** at [knowyourrightswa.com](https://knowyourrightswa.com)
- **The Seattle Office of Civil Rights** at [seattle.gov/civil-rights](https://seattle.gov/civil-rights)
- **CAIR National Civil Rights Reports** at [cair.com](https://cair.com)
- **An Educator's Guide to Islamic Religious Practices** by CAIR National at [cairwa.org/resources](https://cairwa.org/resources)
- **Employer's Guide to Islamic Religious Practices** by CAIR National
- **CAIR's Guide to Addressing Bullying and Bias in Schools** by CAIR National
- **The Othering & Belonging Institute's** section on Islamophobia at [belonging.berkeley.edu/islamophobia](https://belonging.berkeley.edu/islamophobia)
- **CAIR California's 2023 Bullying Report** at [ca.cair.com/publications/2023-bullying-report/](https://ca.cair.com/publications/2023-bullying-report/)

# Limitations



# Limitations

This was the first time CAIR-WA has conducted a statewide survey of Muslim experiences. As such, the survey had a few mistakes in the design (see “Issues with Survey Design” below), alongside more general limitations. The team learned from this initial iteration of the Washington Muslim Survey and looks forward to improving upon it in future versions of the survey.

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## Possible Limitations

### Anonymity and Self-Reporting

An initial limitation is that the survey was anonymous and self-reported. The survey was kept anonymous in order to ensure that respondents could answer truthfully and were not influenced by privacy concerns. The trade-off of this is the possibility of inauthentic, misleading, or duplicate responses. Due to this survey’s disqualification criteria—respondents must be Muslim, living in Washington, and 18 years of age (or 13 years of age with parent permission), the likelihood of bot responses or inauthentic responses is minimal. For example, even if a response passed the qualifying page, any responses with zip codes outside of the state of Washington were excluded. The team double-checked IP address locations to ensure that they appeared to be local to Washington. The team also reviewed duplicate IP addresses and responses with similar/identical demographic information, in case a community member took the survey more than once. Ultimately, out of the 684 responses that are included in this report, we believe that the number of possible inauthentic or duplicate responses is very small (under 10 total).

### Racial and Ethnic Categories

Making the question on racial identity as inclusive as possible was a priority in design of this survey. Respondents could select from 30 race/ethnicity options, self-describe, or select “prefer not to answer”. This created racial data which, while rich in information about the incredible diversity of Muslims in Washington, was difficult to analyze. The survey team manually sorted respondents into the 13 categories used in this report, using best judgment and discretion. In future surveys, questions on race and ethnicity will likely be updated, while continuing to balance ease of data analysis with ensuring that respondents can report their races and ethnicities in a way that reflects the fullness of their identities.

### Language Access

Another major limitation was that the survey was conducted in English only. The low number of respondents who had limited or no English proficiency may be due to the lack of language accessibility and may not reflect the actual breakdown in Washington.

### Location

Finally, most survey responses came from King County, which likely reflects the population make-up of Washington’s Muslims. However, since the CAIR-WA team is based in King County and most outreach was done locally, this area may be overrepresented relative to true population levels.



# Survey Design Issues

## Age

In this survey's question on age, both "13-18" and "18-24" were included, which may have led to confusion about which to pick for 18-year-olds. The question should have been written "13-17", since that option prompted respondents to verify that they had parental permission to take the survey.

## Race and Ethnicity

In the race/ethnicity question, North African was listed twice. This was corrected during data cleaning and had no impact on analysis.

North American was included as an option, in addition to Caucasian or American of Northern European Descent and Indigenous American/ Native American/Canadian or Alaska Native. This created confusion during data-cleaning over the racial identities of respondents who selected only North American.

## Languages

Some respondents who selected professional working proficiency or native proficiency in English did not include English when asked to list the languages they used. In future iterations of this survey, it will be important to adjust the questions on languages and language proficiency.

## Citizenship Status

In the question about citizenship status, respondents were instructed to check all that apply, though some of the options were mutually exclusive. A few respondents checked multiple options which could be interpreted in multiple ways, which created a challenge in data cleaning.

## Discrimination in Healthcare

A section of questions asked respondents about discrimination/bias faced in various areas, including the workplace, neighborhoods, and healthcare settings. For most questions, checking 'yes' indicated experiencing discrimination/hardship, except for the question on healthcare which was phrased such that 'yes' indicated being treated fairly.

This inconsistency may have impacted the accuracy of responses.

## Topics to Include in Future Surveys

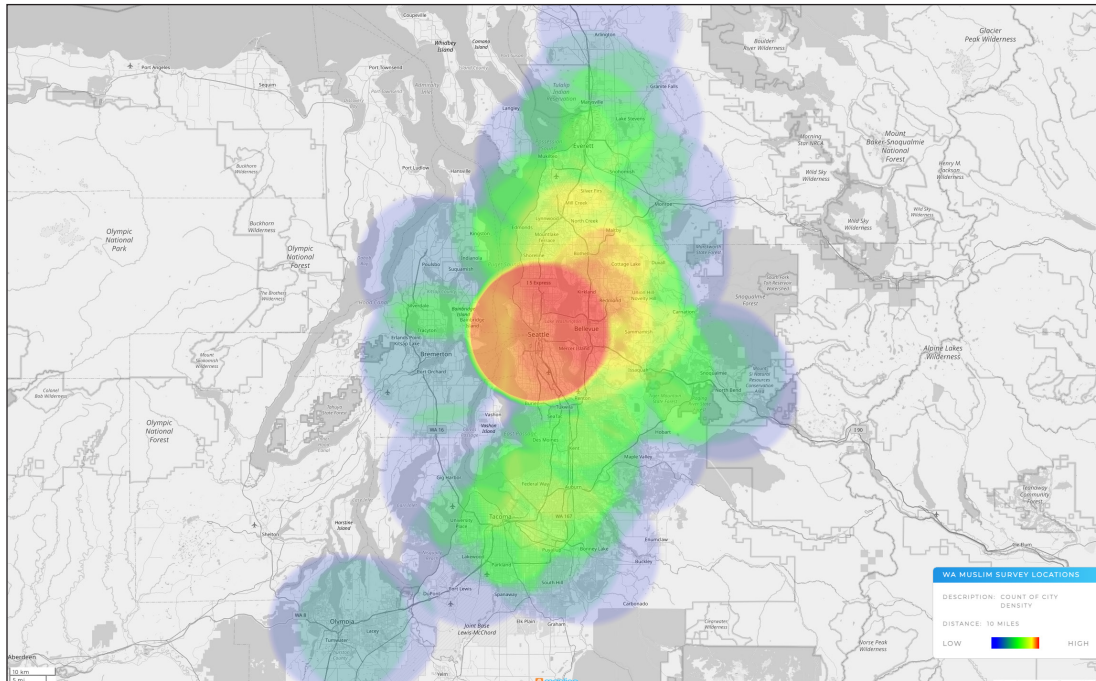
Upon closing the survey and examining the results, the survey team has noticed new avenues for questioning, which, in future iterations of this survey, may give a more complete understanding of the identities and perspectives of Washington Muslims. This includes questions around income level, whether respondents were converts/reverts to Islam, and including law enforcement in the question about who respondents are likely to go to when asking for help.



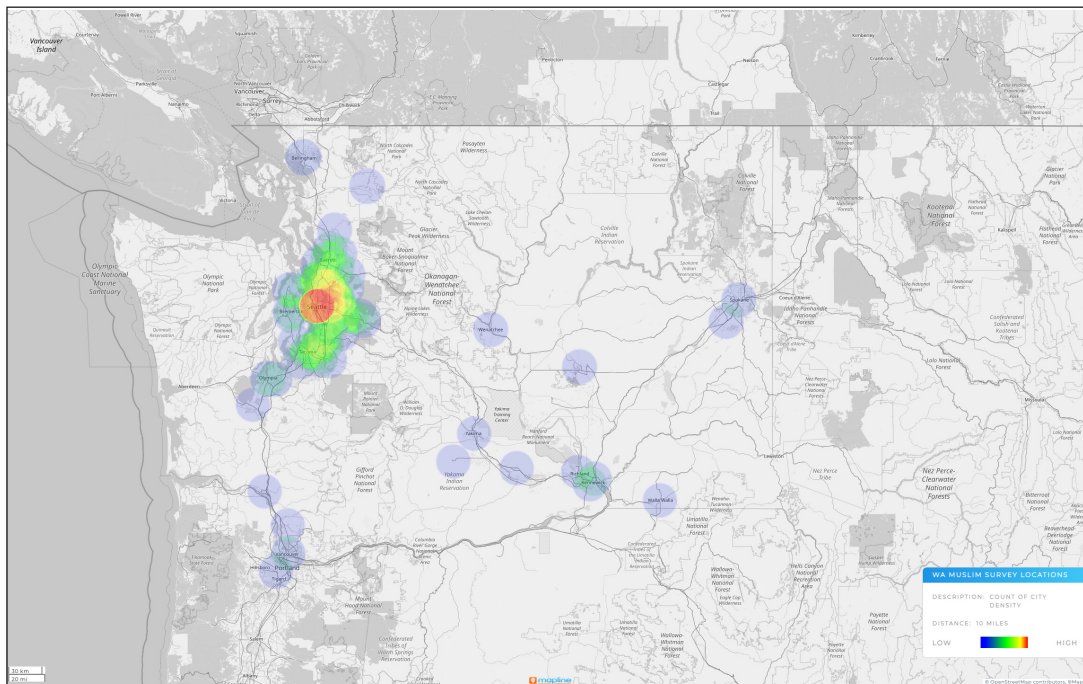
# Appendices



# Appendix A: Additional Charts

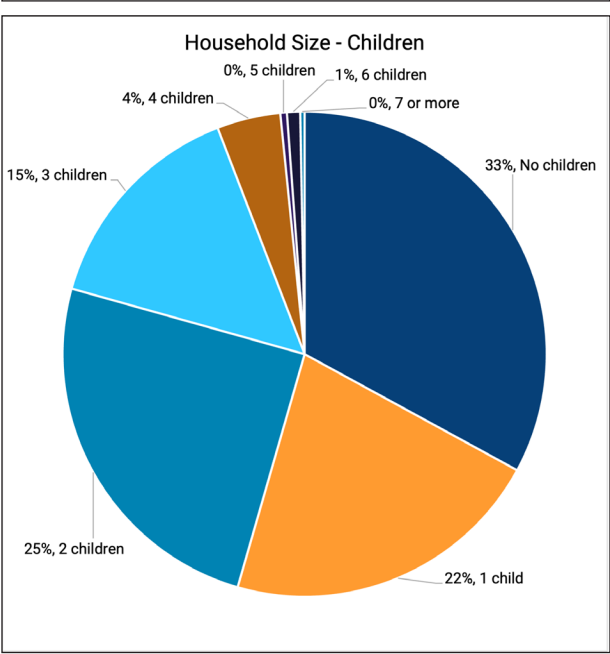
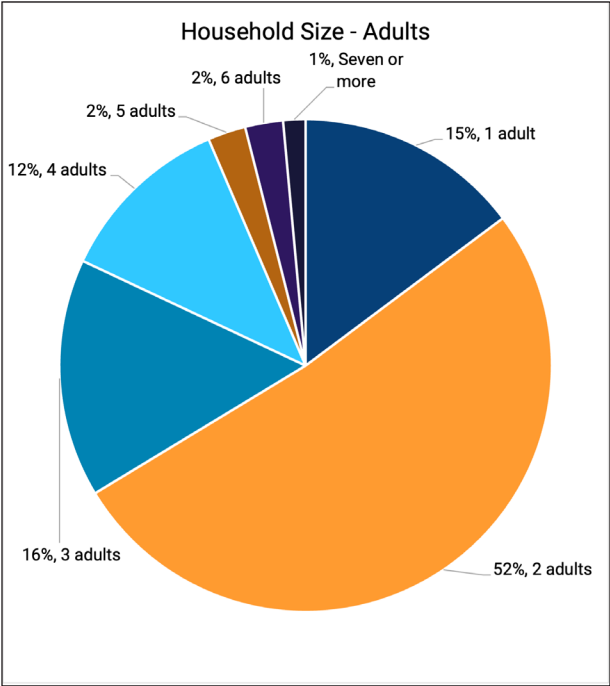
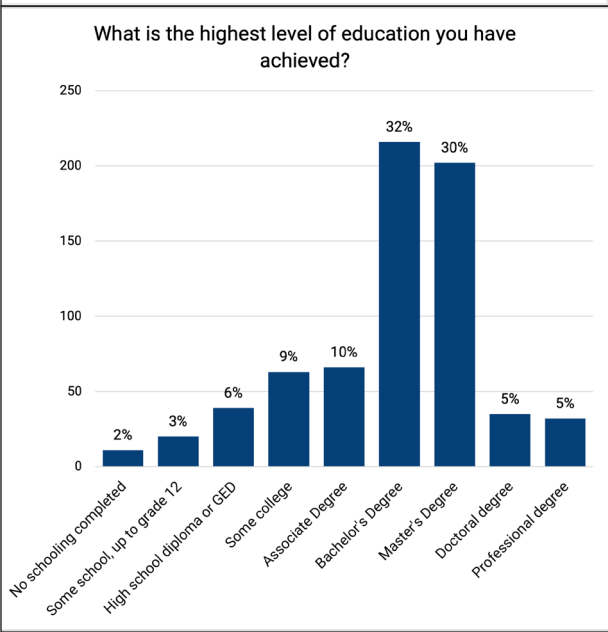
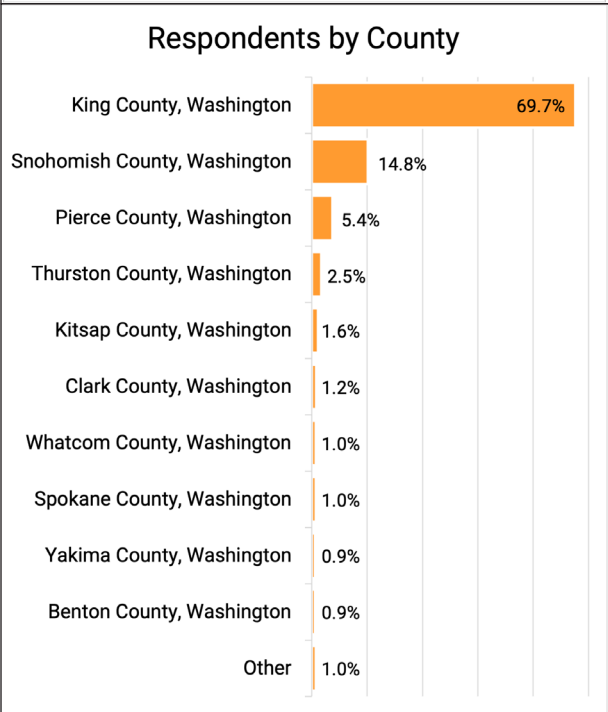
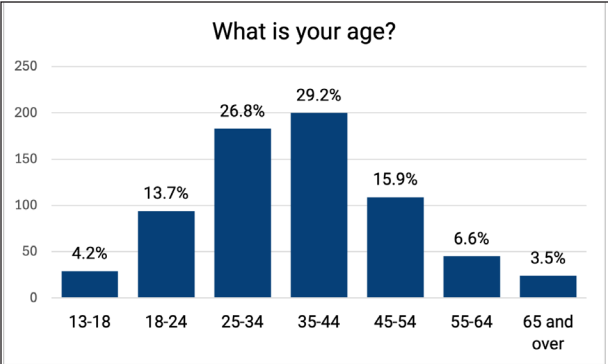


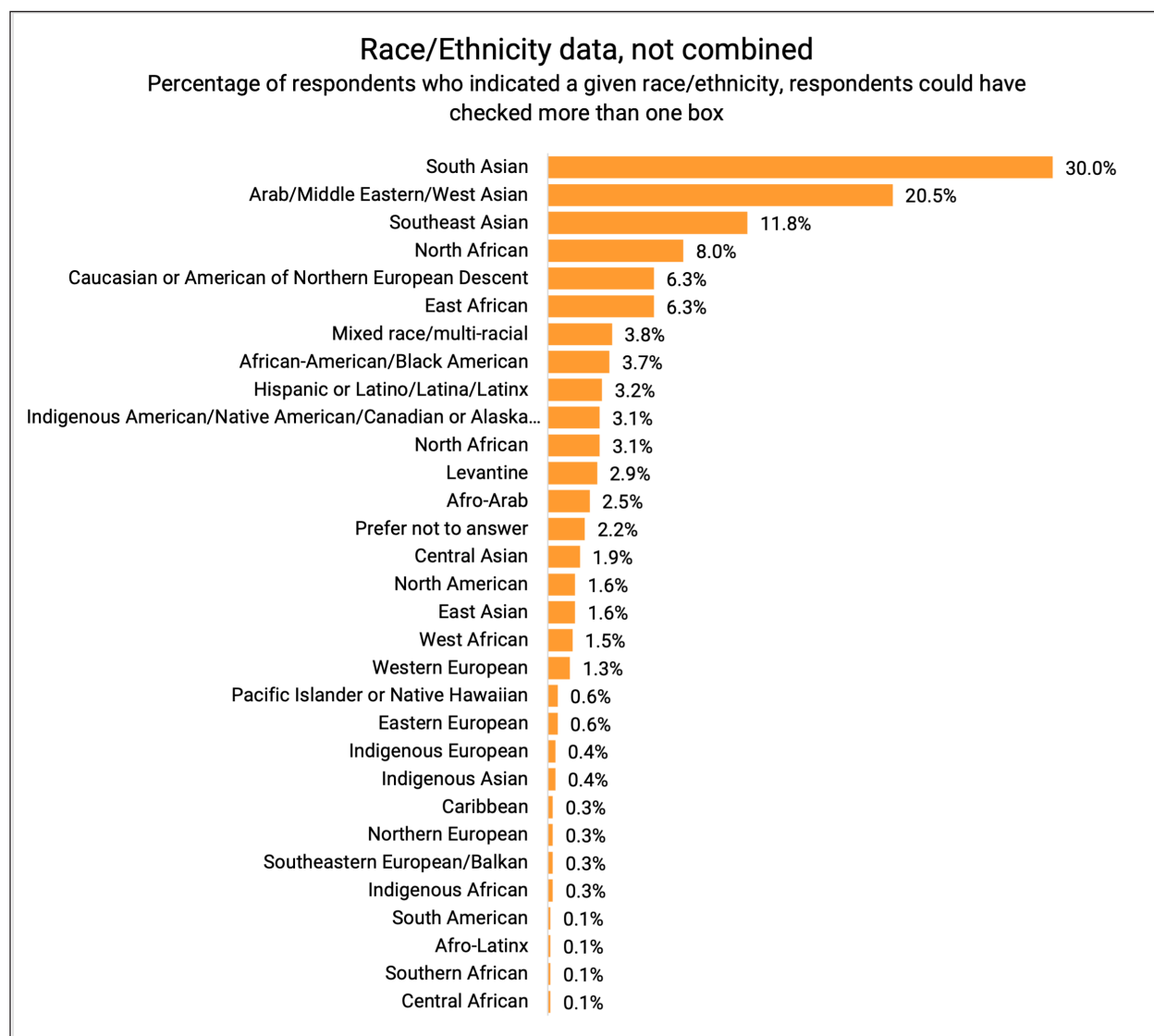
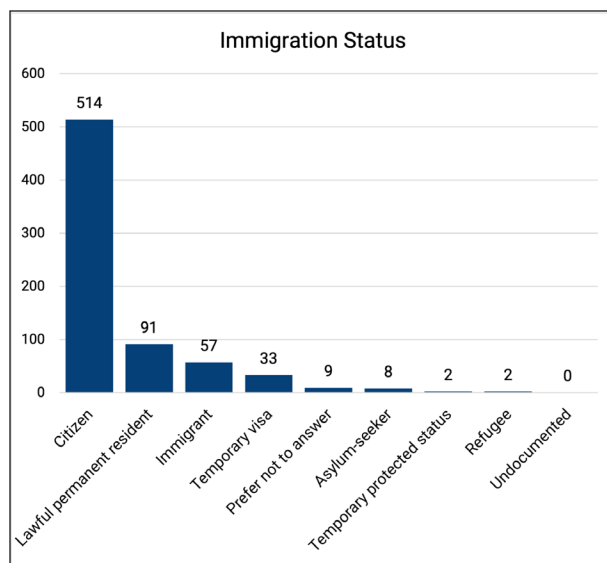
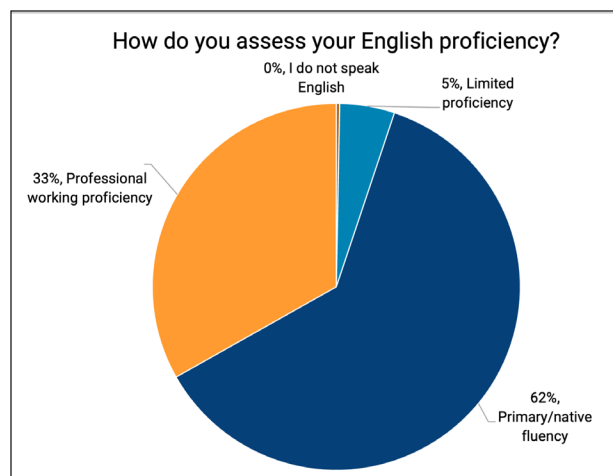
Location heatmap: Puget Sound



Location heatmap: Washington state

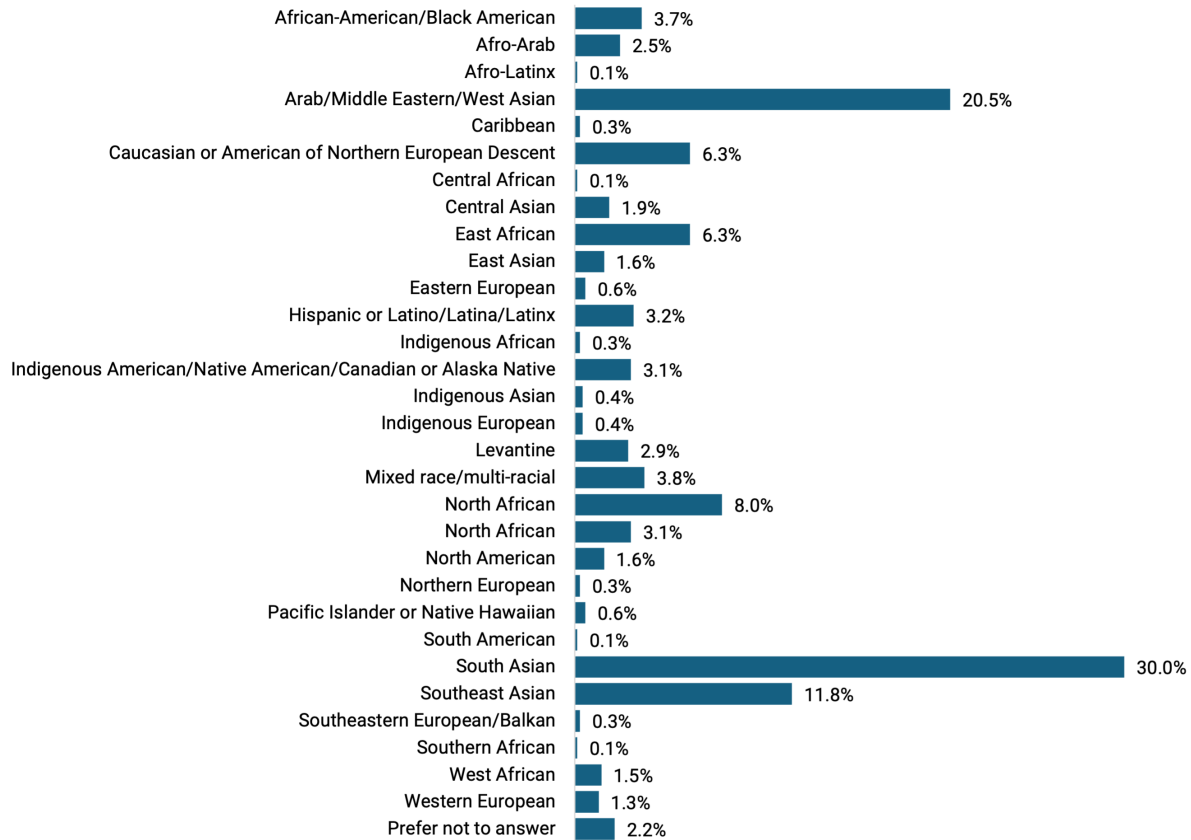




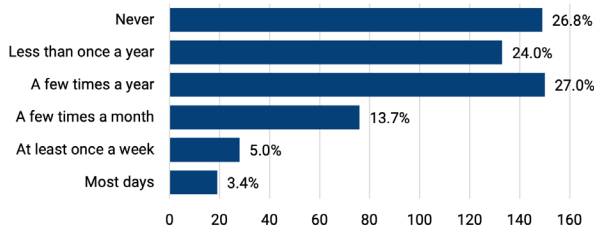


## Race/Ethnicity data, not combined - Alphabetical

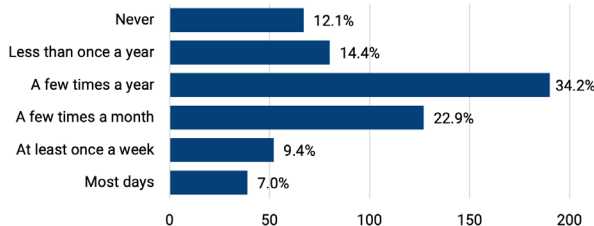
Percentage of respondents who indicated a given race/ethnicity, respondents could have checked more than one box



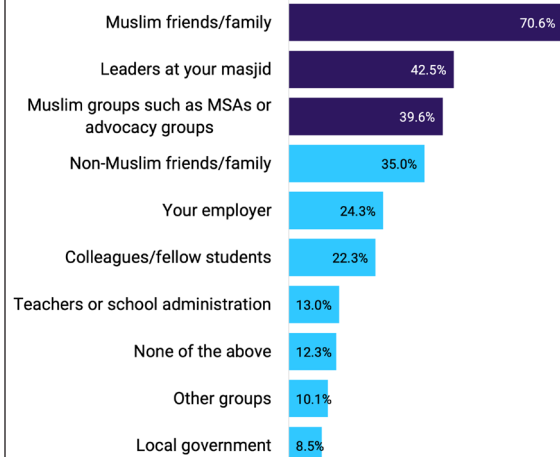
Over the past year, how often have you heard biased remarks targeted towards you, including Islamophobic remarks?

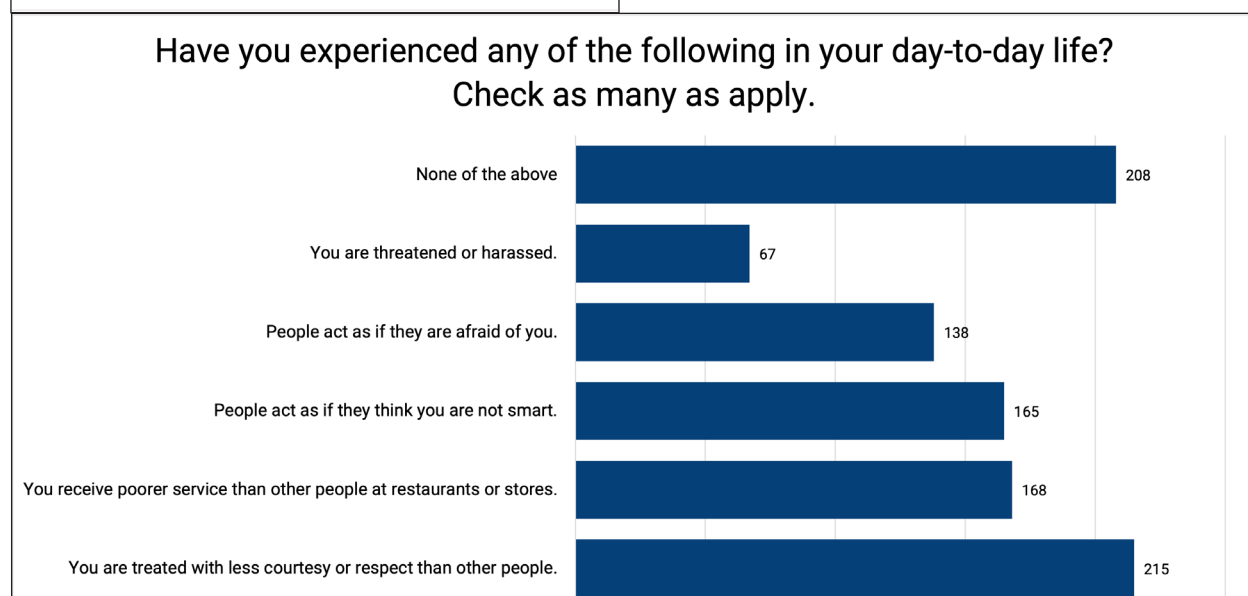
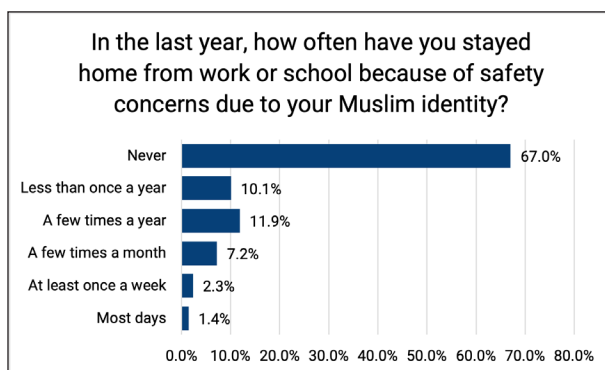
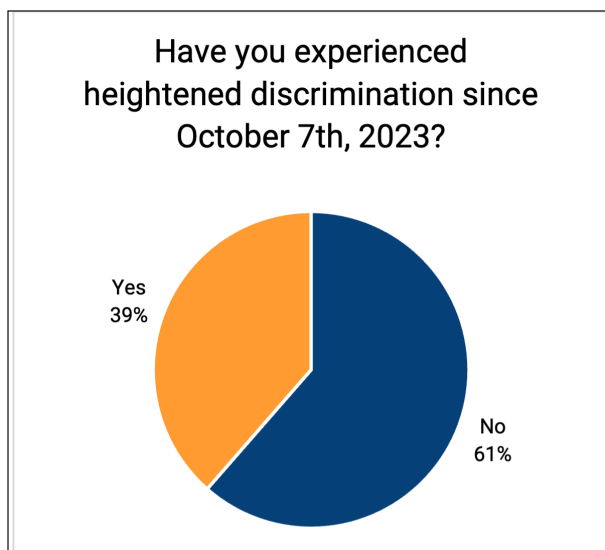
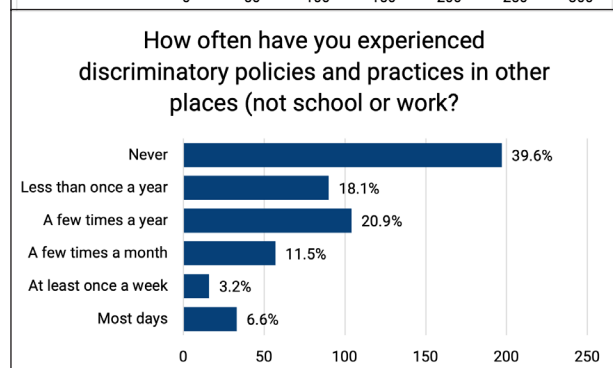
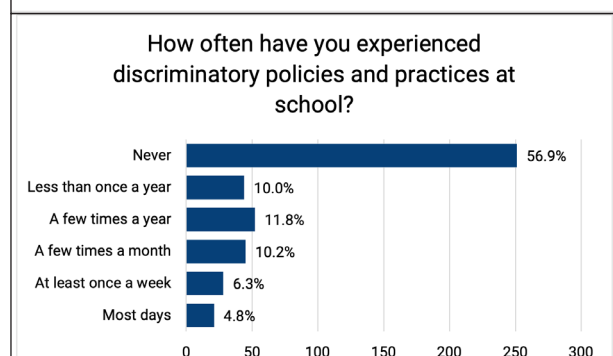
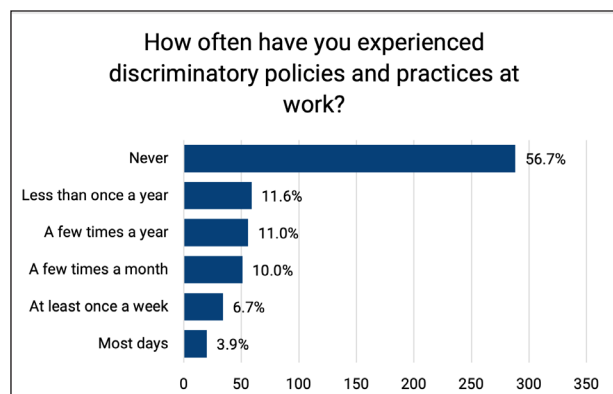


Over the past year, how often have you heard biased remarks targeted towards others, including Islamophobic remarks?

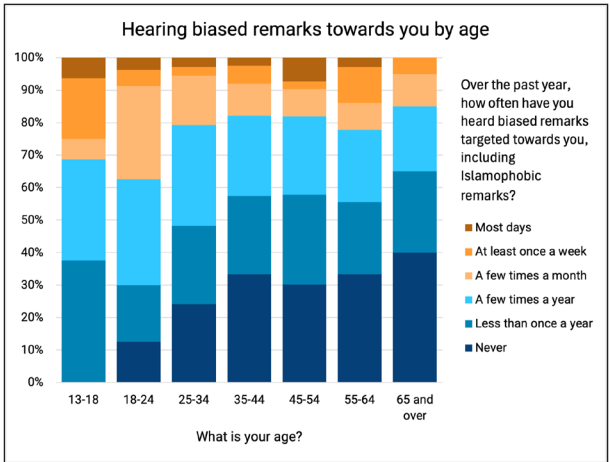
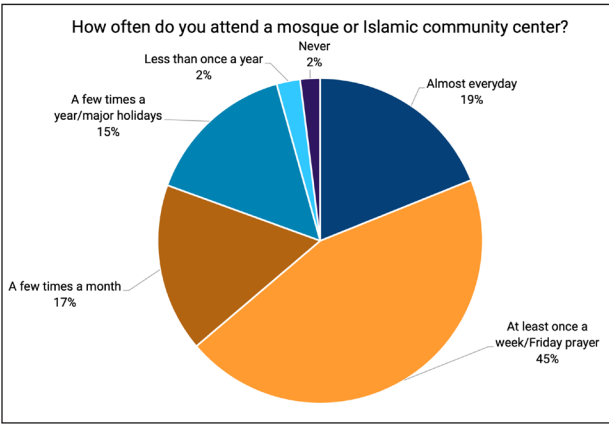
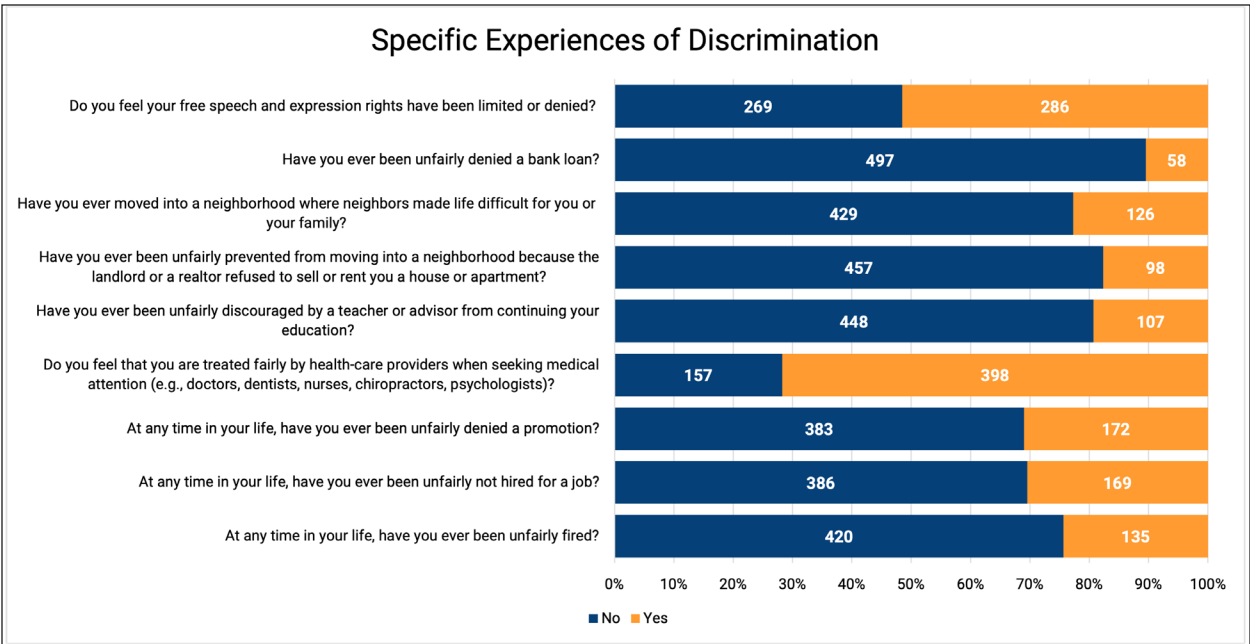
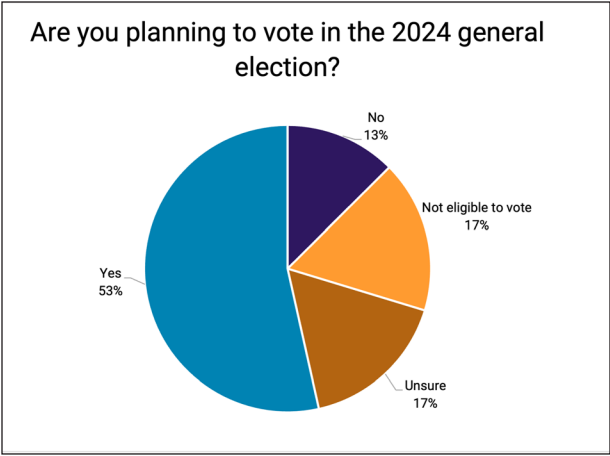
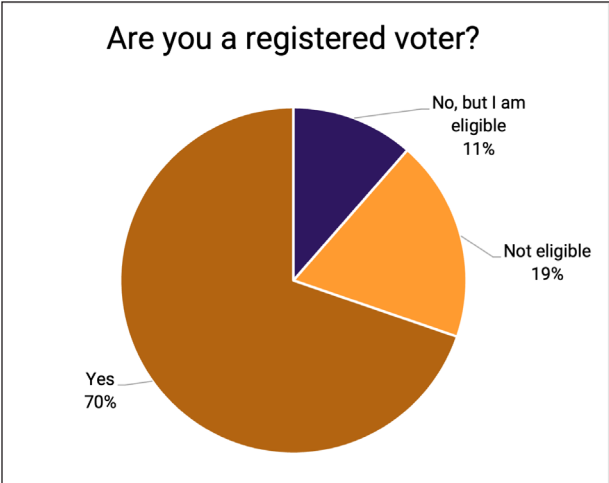


When/if you experience bias, discrimination, or hate, do you feel like you can ask for help or support from:

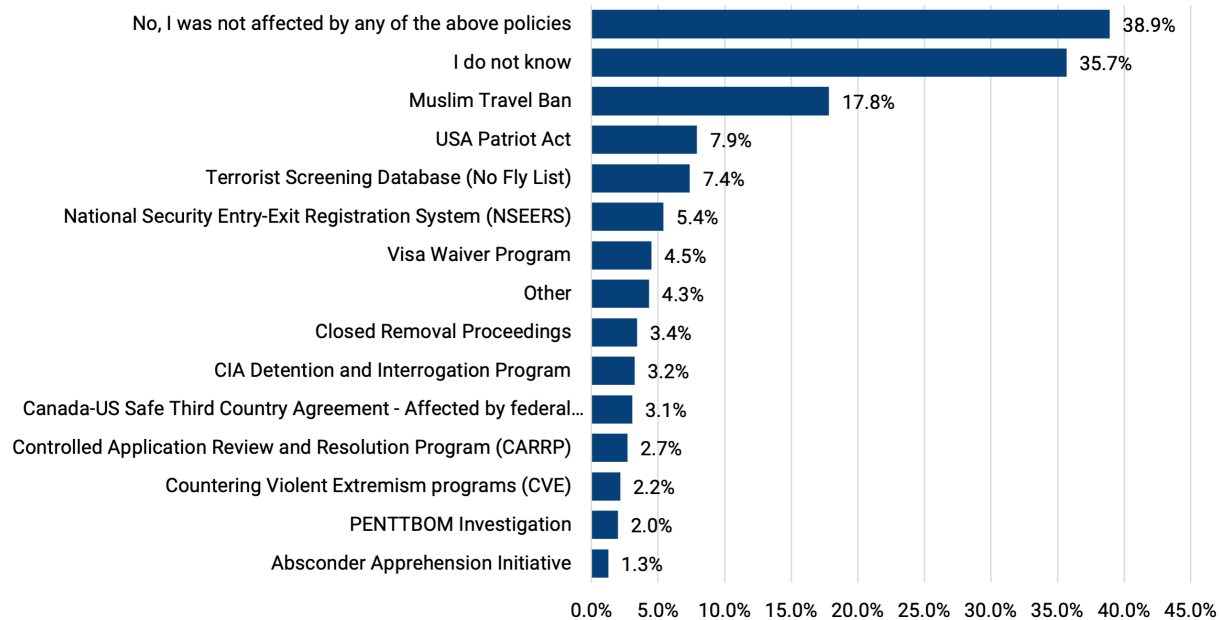




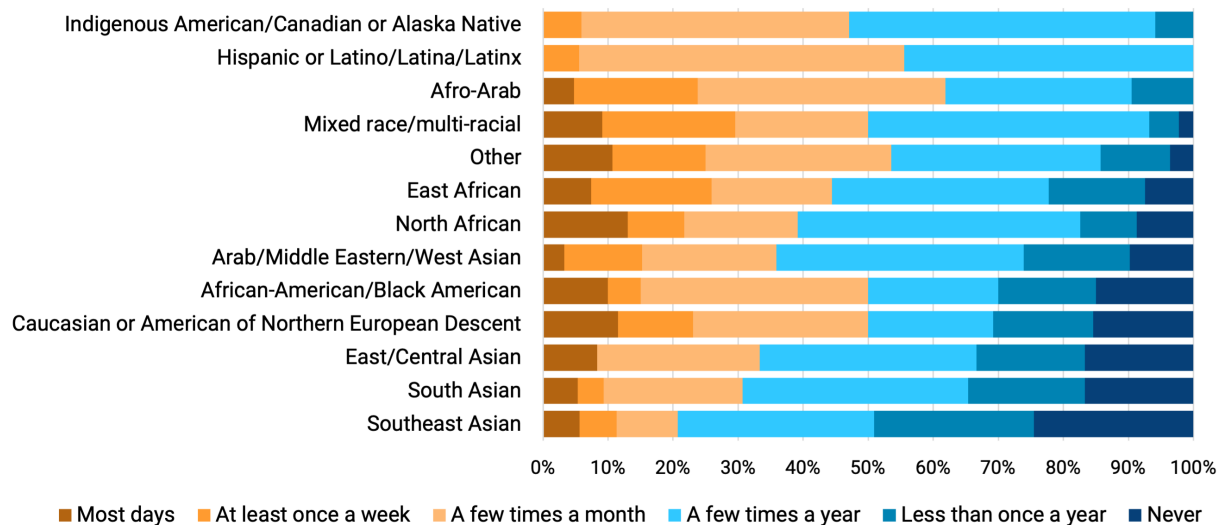


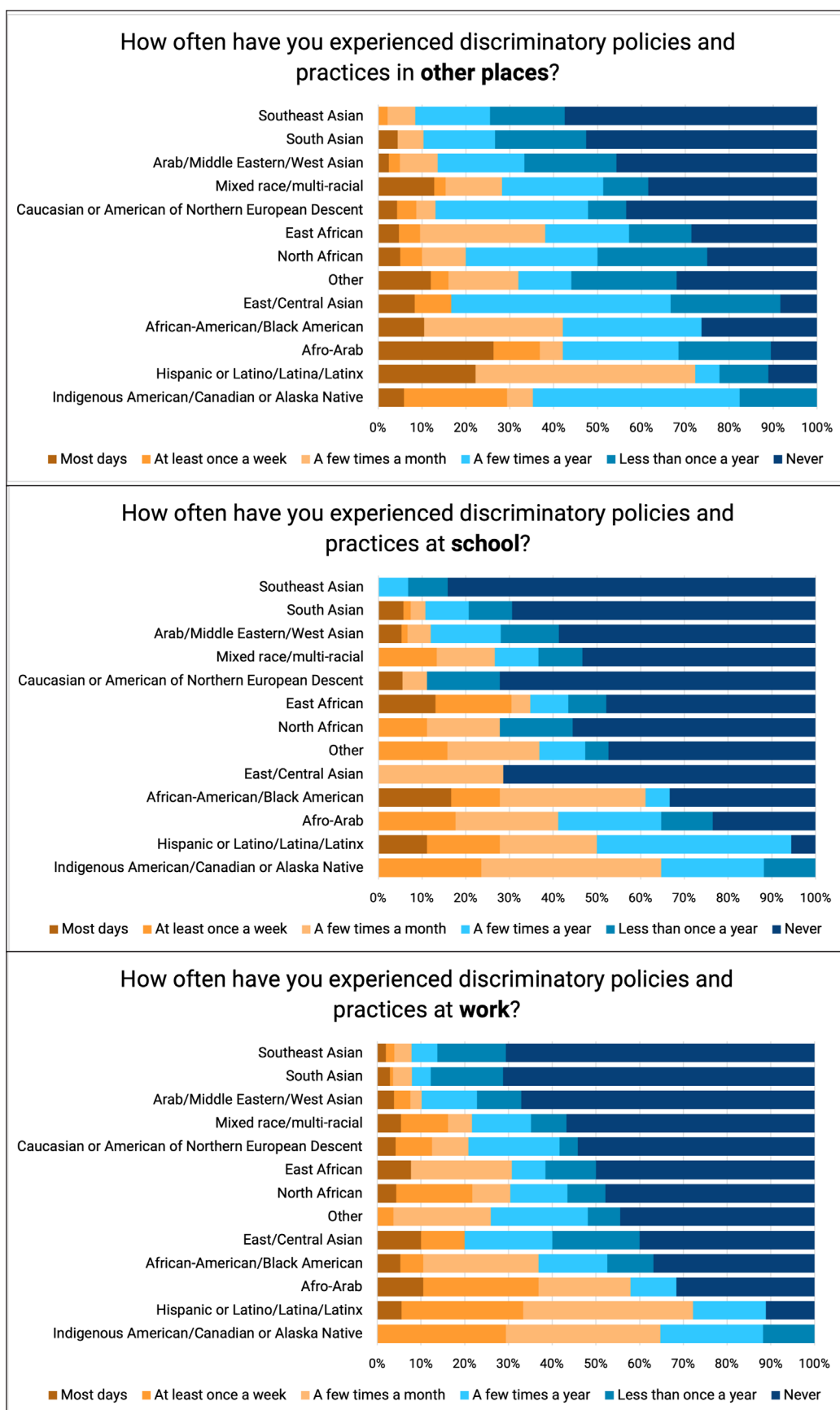


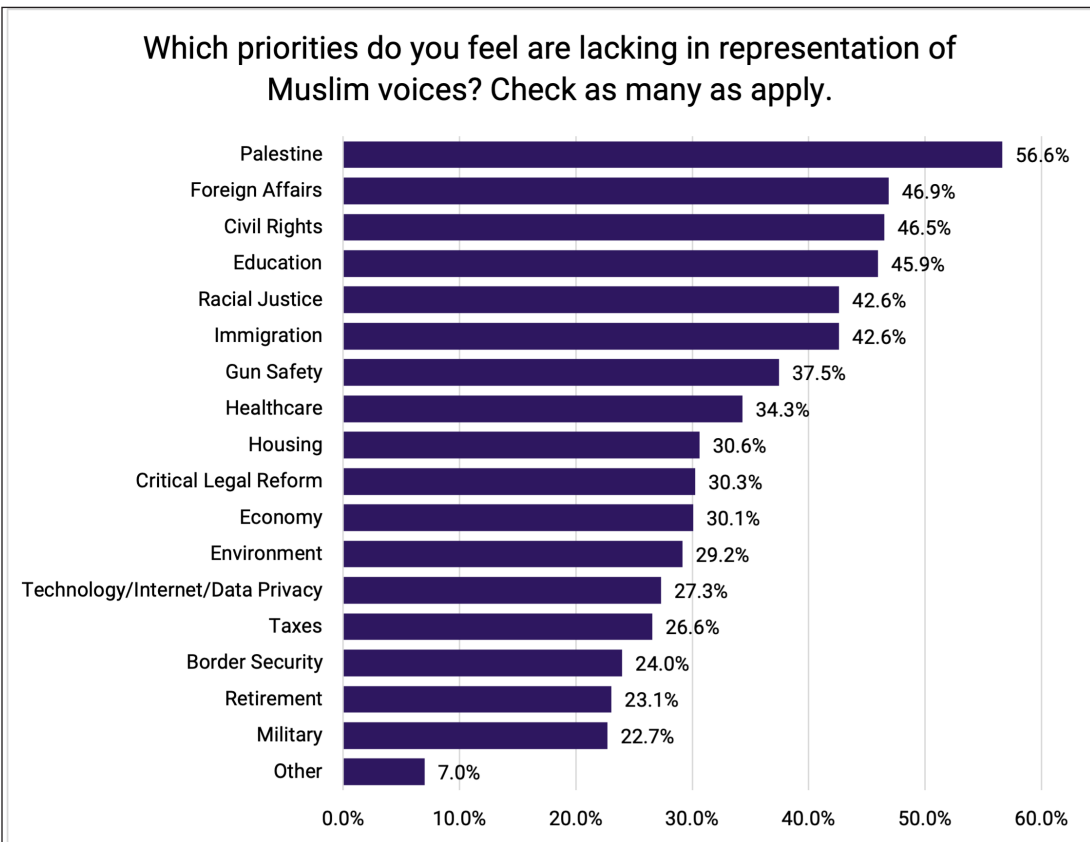
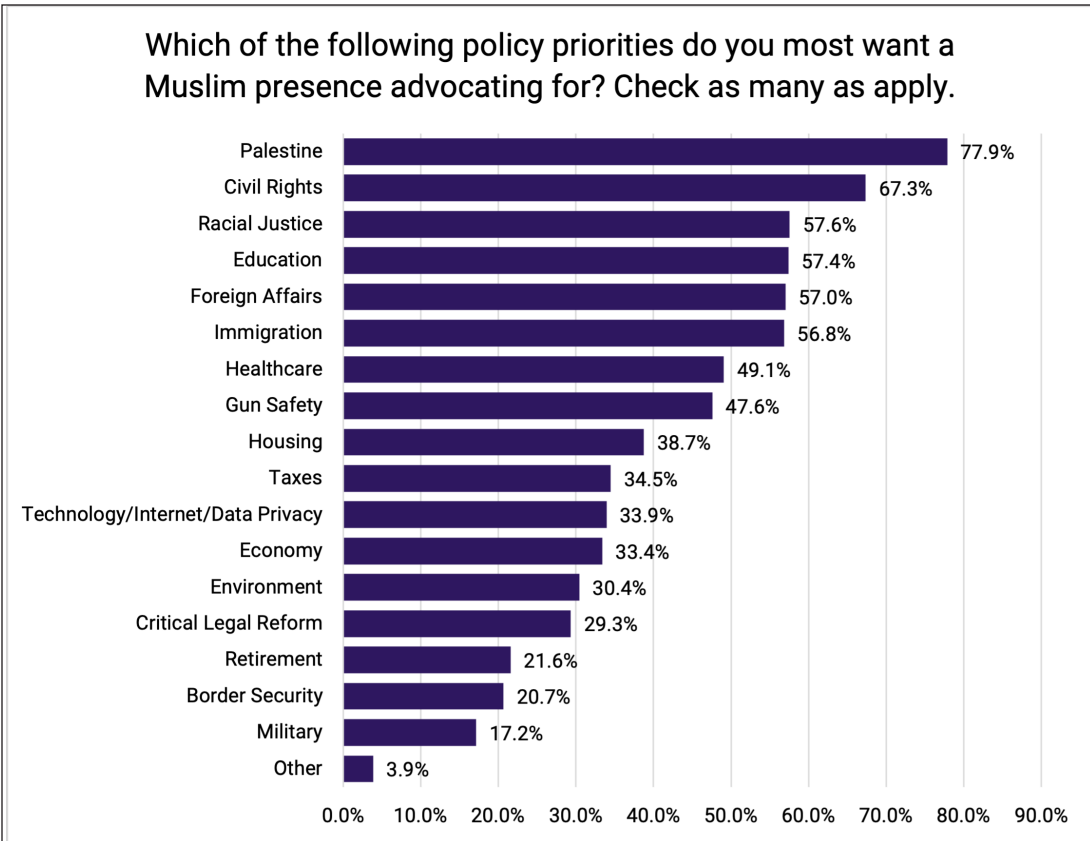
Have you, your family members, friends, or members of your community been affected by federal policies and/ or state policies that disproportionately discriminate against Muslims? Check as many as apply.



Over the past year, how often have you heard biased remarks targeted towards **others**, including Islamophobic remarks?









# Appendix B: “Any Islamophobia” Calculation

This report refers to “over 90%” of survey respondents having experienced any bias or discrimination. The following is the process for determining this percentage.

The data was filtered for complete responses only (see Methodology).

A respondent was considered to have experienced any Islamophobia in the past year if they met any of the following criteria. In total, 447 out of 542 complete responses had experienced any Islamophobia in the past year, totaling 82.5%.

1. **A respondent selected anything other than ‘Never’ or ‘Less than once a year’ for:**
  - Over the past year, how often have you heard biased remarks targeted towards yourself, including Islamophobic remarks?
  - How often have you experienced discriminatory policies and practices? For example: not being given time to pray, being required to dress in a way that doesn’t align with your religious practices
    - At work
    - At school
    - Other places
2. **A respondent selected the following for “Have you experienced any of the following in your day-to-day life? Check as many as apply.”**
  - You are treated with less courtesy or respect than other people.
  - You receive poorer service than other people at restaurants or stores.
  - People act as if they think you are not smart.
  - People act as if they are afraid of you.
  - You are threatened or harassed.

3. **A respondent selected the following for “What is your experience when interacting with law enforcement, including police, state troopers, TSA, FBI agents, and immigration agents? Check as many as apply.”**
  - Heard biased remarks, including Islamophobic remarks
  - Unfairly stopped, searched, or questioned
  - Experienced physical harm/injury
  - Was treated differently from my peers/ those around me
4. **A respondent selected ‘No’ for:**
  - Do you feel that you are treated fairly by health-care providers when seeking medical attention (e.g., doctors, dentists, nurses, chiropractors, psychologists)?

A respondent was considered to have experienced any Islamophobia if they met any of the following criteria. In total, 497 out of 542 complete responses had experienced any Islamophobia, totaling 91.7%.

5. **A respondent selected anything other than ‘Never’ for:**
  - Over the past year, how often have you heard biased remarks targeted towards yourself, including Islamophobic remarks?
  - How often have you experienced discriminatory policies and practices? For example: not being given time to pray, being required to dress in a way that doesn’t align with your religious practices
    - At work
    - At school
    - Other places

6. **A respondent selected the following for “Have you experienced any of the following in your day-to-day life? Check as many as apply.”**
  - You are treated with less courtesy or respect than other people.
  - You receive poorer service than other people at restaurants or stores.
  - People act as if they think you are not smart.
  - People act as if they are afraid of you.
  - You are threatened or harassed.
7. **A respondent selected the following for “What is your experience when interacting with law enforcement, including police, state troopers, TSA, FBI agents, and immigration agents? Check as many as apply.”**
  - Heard biased remarks, including Islamophobic remarks
  - Unfairly stopped, searched, or questioned
  - Experienced physical harm/injury
  - Was treated differently from my peers/ those around me
8. **A respondent selected ‘No’ for:**
  - Do you feel that you are treated fairly by health-care providers when seeking medical attention (e.g., doctors, dentists, nurses, chiropractors, psychologists)?
9. **A respondent selected ‘Yes’ for:**
  - At any time in your life, have you ever been unfairly fired?
  - Have you ever been unfairly denied a bank loan?
  - Have you ever moved into a neighborhood where neighbors made life difficult for you or your family?
  - Have you ever been unfairly prevented from moving into a neighborhood because the landlord or a realtor refused to sell or rent you a house or apartment?

# Appendix C: Law Enforcement Interactions

On page 18, this report looks at the correlations between race and interactions with law enforcement in the ‘Race and Ethnicity, Law Enforcement Interactions and Race’ portion of *Findings and Discussion Part 3: How do individual identities affect experiences of discrimination?* This section looks at “negative interactions,” a category which was created via the following criteria.

Respondents who selected any of the following negative experiences were compiled into an “any negative experiences/feelings” category: experienced physical injury or harm; felt physically unsafe; unfairly stopped, searched, or questioned; heard biased remarks, including Islamophobic remarks, and was treated differently from my peers/those around me. See table.

*Question: What is your experience when interacting with law enforcement, including police, state troopers, TSA, FBI agents, and immigration agents? Check as many as apply.*

| Answers  | Negative? |
|--|-----------|
| None of the above  |           |
| Heard biased remarks, including Islamophobic remarks     | Negative  |
| Felt physically unsafe                                   | Negative  |
| Unfairly stopped, searched, or questioned                | Negative  |
| Experienced physical injury or harm                      | Negative  |
| Was treated differently from my peers/those around me    | Negative  |
| Felt safe and supported, including in my Muslim identity |           |
| Was helped or supported in a problem I had               |           |



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