

# Muslim Americans

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NO SIGNS OF GROWTH IN ALIENATION OR SUPPORT FOR EXTREMISM

PewResearchCenter

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Mainstream and Moderate Attitudes

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## Muslim Americans: No Signs of Growth in Alienation or Support for Extremism

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# PewResearchCenter

## About the Center

The Pew Research Center is a nonpartisan fact tank that provides information on the issues, attitudes and trends shaping America and the world. The center conducts public opinion polling, demographic studies, content analysis and other empirical social science research. It does not take positions on policy issues.

The Pew Research Center is a subsidiary of The Pew Charitable Trusts, the generous funder of this Muslim American study. The study was conducted jointly by two of the Pew Research Center's projects: The Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life, with advice and assistance from additional Pew Research staff.

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## PREFACE

Four years ago, the Pew Research Center conducted the first-ever nationwide survey of Muslim Americans. By and large, the 2007 survey showed, Muslims living in the United States were middle class and mainstream: largely assimilated, happy with their lives and moderate with respect to global issues, especially in comparison with minority Muslim publics surveyed in several European countries by the Pew Global Attitudes Project.

Since then, however, Muslim Americans have faced a well-known series of challenges and controversies. A national debate erupted over the proposed construction of a mosque and Islamic center in lower Manhattan, and local controversies have surrounded mosque construction projects in at least three dozen other communities across the country. A shooting spree at Fort Hood, Texas, in November 2009 fueled rising concern about home-grown Islamic terrorists. The recession hit many groups very hard, Muslim Americans among them, and immigration has continued to be a divisive national issue, particularly amid a slow economic recovery.

As the 10th anniversary of 9/11 approached, it seemed an appropriate time to survey Muslim Americans again and take stock of any important changes in the attitudes, opinions and experiences of this growing segment of U.S. society. The 2011 survey repeats many key questions from the 2007 poll. It also closely follows the methodology of the previous survey, including the use of random-digit-dialing to screen a large number of households (more than 41,000) to obtain a representative national sample of Muslims. As in 2007, interviews were conducted not only in English but also in Arabic, Urdu and Farsi, helping to ensure coverage of parts of the heavily immigrant Muslim American population that could be missed by an English-only survey.

The study was overseen by the Pew Research Center's president, Andrew Kohut, and the Pew Forum's director, Luis Lugo. The Pew Research Center's director of survey research, Scott Keeter, served as project director for the survey, with the close assistance of Gregory Smith, senior survey researcher at the Pew Forum, and Leah Christian, senior researcher at the Pew Research Center for the People & the Press.

We were fortunate in this effort to have the continuing counsel of Amaney Jamal, an associate professor of politics at Princeton University and a specialist in the study of Muslim public opinion, who was also senior project adviser for the 2007 survey. We also are grateful to Courtney Kennedy, Chintan Turakhia and Dean Williams from the research firm of Abt SRBI Inc. for their advice and diligent work on methodological issues.

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# MUSLIM AMERICANS: NO SIGNS OF GROWTH IN ALIENATION OR SUPPORT FOR EXTREMISM

August 30, 2011

## TABLE OF CONTENTS

	<u>Page</u>
<b>Overview</b> .....	<b>1</b>
<b>Section 1:</b> A Demographic Portrait of Muslim Americans .....	<b>13</b>
<b>Section 2:</b> Religious Beliefs and Practices .....	<b>23</b>
<b>Section 3:</b> Identity, Assimilation and Community .....	<b>33</b>
<b>Section 4:</b> Challenges, Worries and Concerns .....	<b>43</b>
<b>Section 5:</b> Political Opinions and Social Values .....	<b>53</b>
<b>Section 6:</b> Terrorism, Concerns about Extremism and Foreign Policy .....	<b>65</b>
<b>Survey Methodology</b> .....	<b>75</b>
<b>Survey Topline</b> .....	<b>99</b>



## Mainstream and Moderate Attitudes

# Muslim Americans: No Signs of Growth in Alienation or Support for Extremism

As the 10th anniversary of the 9/11 attacks approaches, a comprehensive public opinion survey finds no indication of increased alienation or anger among Muslim Americans in response to concerns about home-grown Islamic terrorists, controversies about the building of mosques and other pressures that have been brought to bear on this high-profile minority group in recent years. There also is no evidence of rising support for Islamic extremism among Muslim Americans.

On the contrary, as found in the Pew Research Center's 2007 survey, Muslims in the United States continue to reject extremism by much larger margins than most Muslim publics surveyed this year by the Pew Global Attitudes Project. And majorities of Muslim Americans express concern about the possible rise of Islamic extremism, both here and abroad.

A significant minority (21%) of Muslim Americans say there is a great deal (6%) or a fair amount (15%) of support for extremism in the Muslim American community. That is far below the proportion of the general public that sees at least a fair amount of support for extremism among U.S. Muslims (40%). And while about a quarter of the public (24%) thinks that Muslim support for extremism is increasing, just 4% of Muslims agree.

Many Muslims fault their own leaders for failing to challenge Islamic extremists. Nearly half (48%) say that Muslim leaders in the United States have not done enough to speak out against Islamic extremists; only about a third (34%) say Muslim leaders have done enough in challenging extremists. At the same time, 68% say that Muslim Americans themselves are cooperating as much as they should with law enforcement.

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### Concern about Islamic Extremism

	2007	2011
	%	%
<i>How concerned about possible rise of Islamic extremism in U.S.?</i>		
Very/Somewhat	61	60
Not too/Not at all	34	35
<i>How much support for extremism among Muslim Americans?</i>		
Great deal/Fair amount	--	21
Not too much/None at all	--	64
<i>Have U.S. Muslim leaders done as much as they should to speak out against extremists?</i>		
Done as much as they should	--	34
Have not done enough	--	48
<i>U.S. effort to combat terrorism is ...</i>		
A sincere effort to reduce terrorism	26	43
Not a sincere effort	55	41

PEW RESEARCH CENTER 2011 Muslim American Survey.

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The survey of 1,033 Muslim Americans, conducted April 14–July 22 by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life, finds that far more view the United States’ efforts to combat terrorism as sincere than did so in 2007. Currently, opinion is divided – 43% of Muslim Americans say U.S. efforts are a sincere attempt to reduce terrorism while 41% do not. Four years ago, during George Bush’s presidency, more than twice as many viewed U.S. anti-terrorism efforts as insincere rather than sincere (55% to 26%).

For Muslims in the United States, concerns about Islamic extremism coexist with the view that life for Muslim Americans in post-9/11 America is difficult in a number of ways. Significant numbers report being looked at with suspicion (28%), and being called offensive names (22%). And while 21% report being singled out by airport security, 13% say they have been singled out by other law enforcement. Overall, a 52% majority says that government anti-terrorism policies single out Muslims in the U.S. for increased surveillance and monitoring.

However, reports about such experiences and feelings of being subject to intense scrutiny have not changed substantially since 2007.

Overall about the same percentage today as in 2007 say that life for Muslims in the U.S. has become more difficult since 9/11 (55% now, 53% in 2007). The percentage reporting they are bothered by their sense that Muslim Americans are being singled out for increased government surveillance also is no greater now than four years ago (38% bothered a lot or some today vs. 39% in 2007).

The controversies over the building of mosques in New York City and other parts of the country are resonating in the Muslim American community. Most Muslim Americans (81%) have heard about the proposal to build a mosque and Islamic center near the site of the World Trade Center and a clear majority of those who are aware of the planned mosque (72%) say it should be allowed. However, 35% say either that the project should not be allowed (20%), or that it should be permitted but is a bad idea (15%).

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### Since 2007, No Increase in Reports of Profiling, Harassment

	U.S. Muslims	
	2007	2011
<i>Being a Muslim in the U.S. since 9/11...</i>	%	%
Is more difficult	53	55
Hasn't changed	40	37
Other/Don't know	7	9
	100	100
<i>In the past year...</i>		
People have acted suspicious of you	26	28
Been called offensive names	15	22
Been singled out by airport security	18	21
Been singled out by other law enforcement officers	9	13
Been threatened or attacked	4	6
Someone expressed support for you	32	37

PEW RESEARCH CENTER 2011 Muslim American Survey. Q31, Q39. Figures may not add to 100% because of rounding.

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A quarter of Muslim Americans (25%) report that mosques or Islamic centers in their communities have been the target of controversy or outright hostility. While 14% report that there has been opposition to the building of a mosque or Islamic center in their community in the past few years, 15% say that a mosque or Islamic center in their community has been the target of vandalism or other hostile acts in the past 12 months.

Nonetheless, Muslim Americans have not become disillusioned with the country. They are overwhelmingly satisfied with the way things are going in their lives (82%) and continue to rate their communities very positively as places to live (79% excellent or good).

At a personal level, most think that ordinary Americans are friendly (48%) or neutral (32%) toward Muslim Americans; relatively few (16%) believe the general public is unfriendly toward Muslim Americans. About two-thirds (66%) say that the quality of life for Muslims in the U.S. is better than in most Muslim countries.

Strikingly, Muslim Americans are far more satisfied with the way things are going in the country (56%) than is the general public (23%). Four years ago, Muslim Americans and the public rendered fairly similar judgments about the state of the nation (38% of Muslims vs. 32% of the general public were satisfied).

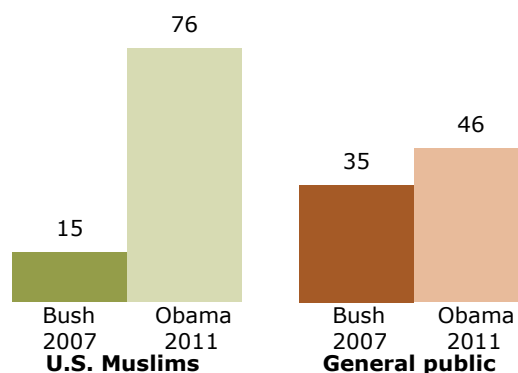
The current disparity may well reflect the fact that Muslim Americans are much more satisfied with the current political situation in the country than they were four years ago. Most Muslim Americans continue to identify with or lean toward the Democratic Party and they overwhelmingly support Barack Obama. Fully 76% approve of Obama's job performance; in 2007, about as many (69%) disapproved of George Bush's job performance.

### Muslim Americans More Positive about National Conditions

*% satisfied with the way things are going in the U.S.*



*% approve of president's job performance*



PEW RESEARCH CENTER 2011 Muslim American Survey, Q9-10. General public results from June 2011 survey by the Pew Research Center for the People & the Press.

## Support for Extremism Remains Negligible

As in 2007, very few Muslim Americans – just 1% – say that suicide bombing and other forms of violence against civilian targets are often justified to defend Islam from its enemies; an additional 7% say suicide bombings are sometimes justified in these circumstances. Fully 81% say that suicide bombing and other forms of violence against civilians are never justified.

A comparably small percentage of Muslim Americans express favorable views of al Qaeda – 2% very favorable and 3% somewhat favorable. And the current poll finds more Muslim Americans holding *very* unfavorable views of al Qaeda than in 2007 (70% vs. 58%).

There is much greater opposition to suicide bombing – and more highly negative views of al Qaeda – among Muslims in the United States than among Muslims in most of the seven predominantly Muslim countries surveyed by the Pew Global Attitudes Project. In the Palestinian territories, 68% of Muslims say suicide bombing and other forms of violence are at least sometimes justified, as do 35% of Muslims in Lebanon and 28% of those in Egypt.

In the other Muslim publics surveyed, the median percentage saying that suicide bombing and other violence against civilians are never justified is 55%; by contrast, 81% of Muslims in the U.S. say such violence is never justified. Similarly, the median percentage across the seven Muslim publics with very unfavorable views of al Qaeda is 38%, compared with 70% among Muslim Americans. (*For more, see “U.S. Image in Pakistan Falls No Further Following bin Laden Killing,” June 21, 2011; “Muslim-Western Tensions Persist,” July 21, 2011.*)

### Overwhelming Majority Say Suicide Bombing Never Justified

*Suicide bombing/other violence against civilians is justified to defend Islam from its enemies...*

	Often	Some-times	Rarely	Never	DK
<b>U.S. Muslims</b>	%	%	%	%	%
2011	1	7	5	81	6=100
2007	1	7	5	78	9=100
<i>Muslims in ...</i>					
<b>Palestinian terr.</b>	31	37	10	19	3=100
<b>Egypt</b>	12	16	34	38	1=100
<b>Lebanon</b>	12	23	25	39	0=100
<b>Jordan</b>	4	9	31	55	2=100
<b>Turkey</b>	2	5	14	60	19=100
<b>Indonesia</b>	2	8	11	77	2=100
<b>Pakistan</b>	3	2	3	85	6=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q90.  
Muslim countries' results from Spring 2011 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

Opposition to violence is broadly shared by all segments of the Muslim American population, and there is no correlation between support for suicide bombing and measures of religiosity such as strong religious beliefs or mosque attendance. Yet opposition to extremism is more pronounced among some segments of the U.S. Muslim public than others.

Overall, just 5% of Muslim Americans express even somewhat favorable opinions of al Qaeda. Yet hostility toward al Qaeda varies – 75% of foreign-born U.S. Muslims say they have a very unfavorable opinion of al Qaeda, compared with 62% of all native-born Muslims and 56% of native-born African American Muslims.

However, the proportion of African American Muslims expressing very unfavorable opinions of al Qaeda has increased from 39% four years ago.

Perhaps relatedly, 40% of native-born African American Muslims believe that there is at least a fair amount of support for extremism among U.S. Muslims, compared with just 15% among foreign born Muslim Americans.

### Islamic Extremism: Widespread Concern, Minimal Support

	U.S. Muslims	Foreign born		Native born	
		All	Mideast/ N. Africa	All	Black
<i>Concern about possible rise of Islamic extremism in the U.S.?</i>					
	%	%	%	%	%
Very/Somewhat	60	53	52	73	78
Not too/Not at all	35	40	40	26	21
Don't know	<u>5</u>	<u>7</u>	<u>8</u>	<u>1</u>	<u>1</u>
	100	100	100	100	100
<i>How much support for extremism among Muslims in the U.S.?</i>					
Great deal/Fair amount	21	15	13	32	40
Not too much/None at all	64	66	67	63	53
Don't know	<u>15</u>	<u>19</u>	<u>20</u>	<u>5</u>	<u>7</u>
	100	100	100	100	100
<i>Suicide bombing can be justified ...</i>					
Often/Sometimes	8	7	9	11	16
Rarely/Never	86	84	79	88	84
Don't know	<u>6</u>	<u>9</u>	<u>12</u>	<u>1</u>	<u>0</u>
	100	100	100	100	100
<i>View of al Qaeda</i>					
Very unfavorable	70	75	75	62	56
Somewhat unfavorable	11	9	8	15	21
Favorable	5	3	2	10	11
Don't know	<u>14</u>	<u>14</u>	<u>15</u>	<u>13</u>	<u>12</u>
	100	100	100	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q76, Q90, Q93, Q98. Figures may not add to 100% because of rounding.

## Middle Class and Mostly Mainstream

A majority of Muslim Americans (56%) say that most Muslims who come to the U.S. want to adopt American customs and ways of life; just 20% say that Muslims in this country want to be distinct from the larger American society. In contrast, just a third (33%) of the general public believes that most Muslims in the U.S. today want to assimilate.

Moreover, only about half of U.S. Muslims (48%) say that most of their close friends are Muslims, and just 7% say that all their close friends are Muslims. These figures are little changed from 2007.

Nearly three-quarters (74%) of Muslim Americans endorse the idea that most people can get ahead if they are willing to work hard; just 26% say hard work is no guarantee of success. Among the general public, somewhat fewer (62%) say that most people who work hard can get ahead.

U.S. Muslims are about as likely as other Americans to report household incomes of \$100,000 or more (14% of Muslims, compared with 16% of all adults), and they express similar levels of satisfaction with their personal financial situation. Overall, 46% say they are in excellent or good shape financially; among the general public, 38% say this. Muslim Americans are as likely as the public overall to have graduated from college (26% of Muslims vs. 28% among the general public). Because as a group Muslim Americans are younger than the general public, twice as many report being

## Muslim Americans Say Most Want to Assimilate ...

	U.S. Muslims		General public
	2007	2011	2011
<i>Most Muslims who come to the U.S. today want to*...</i>	%	%	%
Adopt American customs and ways of life	--	56	33
Be distinct from the larger American society	--	20	51
Both (Vol.)	--	16	4
Don't know		<u>8</u>	<u>12</u>
		100	100
<i>How many of your close friends are Muslims?</i>			
All of them	12	7	--
Most of them	35	41	--
Some of them	40	36	--
Hardly any/None (Vol.)	11	15	--
Don't know	<u>2</u>	<u>*</u>	
	100	100	

## And a Large Majority Says Hard Work Leads to Success

<i>Which comes closer to your view?</i>			
Most people can get ahead if they're willing to work hard	71	74	62
Hard work and determination are no guarantee of success	26	26	34
Other/Don't know	<u>3</u>	<u>1</u>	<u>3</u>
	100	100	100
<i>Rating of personal financial situation:</i>			
Excellent/Good shape	42	46	38
Only fair/Poor shape	52	53	61
Don't know	<u>6</u>	<u>1</u>	<u>1</u>
	100	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q35, Q32, Q14b, Q202. Figures may not add to 100% because of rounding.

\* General public asked about "most Muslims in our country today."



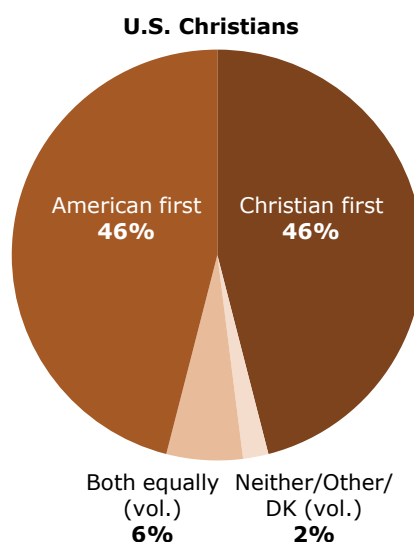
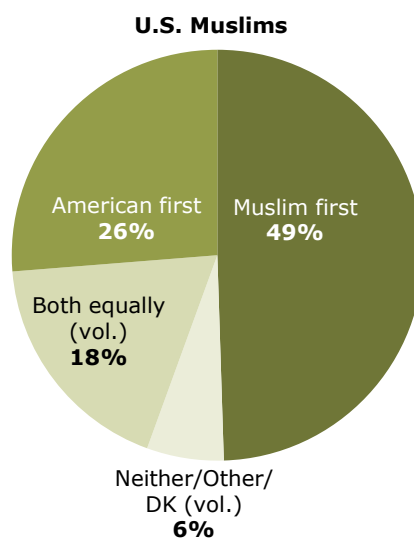
currently enrolled in a college or university class (26% vs. 13%). Similar numbers of Muslim Americans and members of the general public report being self-employed or owning a small business (20% for Muslim Americans, 17% for the general public).

When it comes to many other aspects of American life, Muslim Americans look similar to the rest of the public. Comparable percentages say they watch entertainment television, follow professional or college sports, recycle household materials, and play video games. About one-in-three (33%) say they have worked with other people from their neighborhood to fix a problem or improve a condition in their community in the past 12 months, compared with 38% of the general public.

When asked to choose, nearly half of Muslims in the U.S. (49%) say they think of themselves first as a Muslim, while 26% see themselves first as an American; 18% volunteer that they are both. In a 2011 survey by the Pew Global Attitudes Project, 46% of Christians in the U.S. say they identify as Christian first while the same number identify as American first. White evangelicals are much more likely to identify first as Christian (70%).

The survey also finds that compared with Muslims elsewhere, Muslim Americans are more supportive of the role of women in society. Virtually all Muslim Americans (90%) agree that women should be able to work outside of the home. Most (68%) also think that there is no difference between men and women political leaders. These are not the prevailing views of Muslims in most predominantly Muslim countries surveyed by the Pew Global Attitudes Project.

### How Do You Think of Yourself First?



PEW RESEARCH CENTER 2011 Muslim American Survey. Q67. General public results from April 2011 survey by the Pew Global Attitudes Project.

And on a key foreign policy issue, Muslim Americans are far more likely than Muslims in the Middle East to say that a way can be found for the state of Israel to exist so that the rights of the Palestinians are addressed (62% say this; 20% disagree). In this regard, the views of Muslim Americans resemble those of the general public, among whom 67% say a way can be found for the state of Israel to exist while protecting the rights of the Palestinians; 12% disagree.

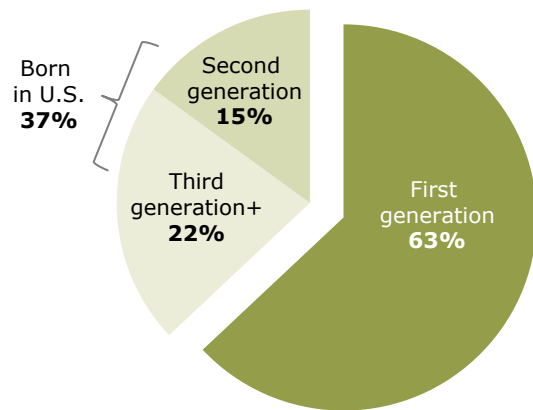
### Who Are Muslim Americans?

A 63% majority of Muslim Americans are first-generation immigrants to the U.S., with 45% having arrived in the U.S. since 1990. More than a third of Muslim Americans (37%) were born in the U.S., including 15% who had at least one immigrant parent. Despite the sizable percentage of immigrants, 81% of Muslim Americans are citizens of the U.S., including 70% of those born outside the U.S. This is a much higher rate of citizenship among foreign-born Muslims than among the broader immigrant population in the U.S.; 47% of all foreign-born are citizens.

First-generation Muslim Americans come from a wide range of countries around the world. About four-in-ten (41%) are immigrants from the Middle East or North Africa, while about a quarter (26%) come from South Asian nations including Pakistan (14%), Bangladesh (5%) and India (3%). Others came to the U.S. from sub-Saharan Africa (11%), various countries in Europe (7%), Iran (5%), or other countries (9%).

### Nativity and Immigration

% of U.S. Muslims who are



	U.S. Muslims	Foreign born
	%	%
United States	37	--
Middle East/N. Africa	26	41
Pakistan	9	14
Other South Asia	7	12
Iran	3	5
Sub-Saharan Africa	7	11
Europe	5	7
Other	6	10
	100	100
<i>Year of arrival</i>		
2000-2011	25	40
1990-1999	20	31
1980-1989	10	16
1979 and earlier	8	12
Native born	37	--
<i>U.S. Citizen</i>		
Yes	81	70
No	19	30

PEW RESEARCH CENTER 2011 Muslim American Survey. BIRTH, FATHER, MOTHER, Q204, CITIZEN. First generation are immigrants born outside the U.S. Second generation are born in the U.S. but have at least one parent who was born outside the U.S. Third generation are born in the U.S. and both parents were born in the U.S. Figures may not add to 100% because of rounding.

Among the roughly one-in-five Muslim Americans whose parents also were born in the U.S., 59% are African Americans, including a sizable majority who have converted to Islam (69%). Overall, 13% of U.S. Muslims are African Americans whose parents were born in the United States.

A 55% majority of Muslim Americans are married, comparable to 54% among the U.S. general public. Most Muslim Americans (83%) are married to someone of their own faith, as is the case generally in the U.S. For example, among married U.S. Christians, 92% are married to a Christian.

### Muslim Americans' Political Attitudes

Muslim Americans have liberal attitudes on a number of current political issues. A substantial majority (68%) says they would rather have a larger government providing more services than a smaller government providing fewer services. That compares with 42% of the general public.

Most Muslim Americans (70%) either identify as Democrats (46%) or lean toward the Democratic Party (24%); just 11% identify with the Republican Party or lean toward the GOP.

Nearly half of Muslim Americans (48%) say they feel that the Republican Party is unfriendly toward Muslim Americans; just 15% say the party is friendly toward them. By contrast, 46% say the Democratic Party is friendly toward Muslim Americans, and 64% feel that way about Barack Obama. Among Muslim Americans who say they voted in 2008, an overwhelming 92% say they voted for Obama. In comparison, the 2007 survey found

### Support for Activist Government, Not Homosexuality Acceptance

	U.S. Muslims	General public
<i>Which do you prefer?</i>	%	%
Bigger government providing more services	68	42
Smaller government providing fewer services	21	50
Depends/Don't know	<u>11</u>	<u>8</u>
	100	100
<i>Party identification:</i>		
Democrat/Lean Democratic	70	48
Republican/Lean Republican	11	40
Ind /Other/No preference who do not lean to either party	<u>19</u>	<u>12</u>
	100	100
<i>% saying ___ is friendly to Muslim Americans</i>		
Barack Obama	64	--
Democratic Party	46	--
Republican Party	15	--
<i>Homosexuality should be...</i>		
Accepted by society	39	58
Discouraged by society	45	33
Neither/Both/Don't Know (Vol.)	<u>16</u>	<u>9</u>
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q15, PARTY, PARTYLN, Q36, Q14c. General public results from March 2011 survey by the Pew Research Center for the People & the Press; party identification among the general public from aggregated surveys conducted in March-June 2011 by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

that 71% reported voting for Democrat John Kerry in the 2004 election.

One issue on which Muslim Americans do not stand out as especially liberal is on societal acceptance of homosexuality. About as many Muslim Americans say homosexuality should be discouraged by society (45%) as accepted by society (39%). The general public, by a 58% to 33% margin, says that homosexuality should be accepted. Still, there is greater support for societal acceptance of homosexuality, among both U.S. Muslims and the public, than there was a few years ago. In 2007, Muslim Americans, by more than two-to-one (61% to 27%), said homosexuality should be discouraged.

Perhaps not surprisingly, Muslim Americans have a far more positive view of immigrants than does the public generally. About seven-in-ten (71%) say that immigrants today strengthen the country with their hard work and talents; just 22% say that immigrants are a burden because of their impact on the availability of jobs, housing and health care. The general public is evenly divided on this question; 45% say that immigrants strengthen the country, while 44% say immigrants are a burden.

### Religious, But Not Dogmatic

Many Muslim Americans are highly religious: 69% say that religion is very important in their lives, and about half (47%) report at least weekly attendance at a mosque for prayer. Similarly, about half (48%) say they make all five salah prayers daily, and another 18% report making at least some salah daily.

By these measures, Muslims in the U.S. are about as religious as Christians in the United States: 70% of Christians say that religion is very important in their lives and 45% attend services at least weekly according to recent surveys by the Pew Research Center for the People & the Press.

Overwhelming numbers of Muslim Americans believe in Allah (96%), the Prophet Muhammad (96%) and the Day of Judgment (92%).

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#### American Muslims & Christians

	U.S. Muslims	U.S. Christians
Religion is very important in your life	69%	70%
Attend services at least once a week	47%	45%
Pray all five salah daily	48%	--
High religious commitment	29%	--
Only one true way to interpret your religion	37%	28%
Your religion is the one true faith	35%	30%

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PEW RESEARCH CENTER 2011 Muslim American Survey. Q62, Q60, Q63, Q64, Q65. Results for Christians are from the 2007 Religious Landscape Survey and 2008 and 2010 surveys by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life. Weekly attendance for Christians from aggregated surveys conducted March-June 2011 by the Pew Research Center.

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Yet the survey finds that most reject a dogmatic approach to religion. Most Muslim Americans (57%) say there is more than one true way to interpret the teachings of Islam; far fewer (37%) say that there is only one true interpretation of Islam. Similarly, 56% of Muslim Americans say that many different religions can lead to eternal life; just 35% say that Islam is the one true faith that leads to eternal life.

In this respect, Muslim Americans differ from many of their counterparts in the Muslim world and are similar to U.S. Christians. In the [Pew Forum on Religion & Public Life's 2007 U.S. Religious Landscape Survey](#), 28% of Christians said that there was only one way to interpret the teachings of their religion.

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### **About the Muslim American Survey**

The 2011 Muslim American Survey is based on telephone interviews conducted April 14-July 22, 2011 with 1,033 Muslims in the U.S. Interviews were conducted in English, Arabic, Farsi and Urdu.

The survey was conducted by landline telephones and cell phones, using a nationally representative random sample combining interviews from three sampling sources. (1) About a third (35%) of the interviews (358) were obtained from a geographically stratified random-digit-dial (RDD) sample of the general public, which entailed screening 41,689 households. (2) An additional 501 came from a commercial database of 113 million households, of which more than 600,000 included people with likely Muslim first names or surnames who also had a telephone number; Muslim households from this database were excluded from the geographically-stratified RDD sample but were included in a separate stratum as part of the general public RDD sample. (3) An additional 174 interviews were obtained by recontacting English-speaking Muslim households on landlines and cell phones from previous nationwide surveys conducted since 2007.

The results of all three sampling sources were combined and statistically adjusted to the demographic parameters of the Muslim population, as estimated by the results of the interviews from the geographically-stratified RDD and listed sample (excluding the recontact interviews). The margin of sampling error for results based on the full sample is plus or minus 5 percentage points. Details about the study's sample design and the overall methodological approach are contained in the chapter on survey methodology. The study's design was nearly identical to that used in the 2007 survey of Muslim Americans.

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## SECTION 1: A DEMOGRAPHIC PORTRAIT OF MUSLIM AMERICANS

Muslim Americans are a heavily immigrant population. Of those age 18 and older, more than six-in-ten (63%) were born abroad, and many are relative newcomers to the United States: Fully one-quarter of all U.S. Muslim adults (25%) have arrived in this country since 2000. The Muslim American population also is significantly younger and more racially diverse than the public as a whole. Muslim Americans are just as likely as other Americans to have a college degree, but fewer report having more than a high school education.

Financially, the recent recession appears to have taken a toll on this young, largely immigrant population. The percentage of U.S. Muslims who say they own their homes has slipped since 2007, and the portion at the bottom of the income ladder has grown; 45% of Muslim Americans now report having total household income of less than \$30,000 a year, compared with 36% of the general public.

### Diverse Origins

More than a third of Muslim American adults (37%) were born in the United States. But more than three-quarters are either first-generation immigrants (63%) or second-generation Americans (15%), with one or both parents born outside of the country. About one-in-five (22%) belong to a third, fourth or a later generation of Americans.

Foreign-born Muslim Americans are very diverse in their origins. They have come from

### Nativity and Immigration

	U.S. Muslims	Foreign born
<i>Generation</i>	%	%
First generation	63	100
Second generation	15	--
Third generation+	22	--
	100	100
<i>Born in ...</i>		
United States	37	--
Middle East/N. Africa	26	41
Pakistan	9	14
Other South Asia	7	12
Iran	3	5
Europe	5	7
Sub-Saharan Africa	7	11
Other	6	10
<i>Country of birth...</i>		
Pakistan	9	14
Iran	3	5
Palestinian terr.	3	5
Bangladesh	3	5
Yemen	3	5
Jordan	3	5
Iraq	3	4
<i>Year of arrival</i>		
2000-2011	25	40
1990-1999	20	31
1980-1989	10	16
1979 and earlier	8	12
Native born	37	--
<i>U.S. Citizen</i>		
Yes	81	70
No	19	30

PEW RESEARCH CENTER 2011 Muslim American Survey. BIRTH, FATHER, MOTHER, Q204, CITIZEN. Figures may not add to 100% because of rounding.

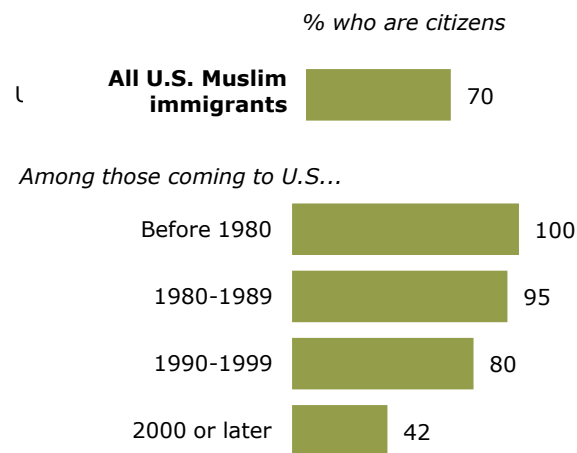
at least 77 different countries, with no single country accounting for more than one-in-six Muslim immigrants. Pakistan is the largest country of origin, accounting for 14% of first-generation immigrants, or 9% of all U.S. Muslims. In terms of regional origins, however, the largest group is from Arab countries in the Middle East and North Africa, representing 41% of foreign-born U.S. Muslims, or 26% of all Muslim Americans. The South Asian region – including Pakistan, India, Bangladesh and Afghanistan – is second, accounting for about a quarter (26%) of first-generation immigrants, or 16% of all U.S. Muslims. The rest are from sub-Saharan Africa, Europe and elsewhere.

In contrast to the origins of U.S. Muslims, the global distribution of Muslims is somewhat different. Asia has the highest concentration of the global Muslim population, with Indonesia contributing the largest numbers, and Pakistan and India second and third respectively. (*For a detailed look at the worldwide distribution of the Muslim population, see this analysis from the Pew Forum on Religion & Public Life; “[The Future of the Global Muslim Population: Projections for 2010-2030](#),” released Jan. 27, 2011.*)

Most of the foreign-born Muslims came to the United States after 2000 (40%) or during the 1990s (31%). An additional 16% arrived in the 1980s. Just 12% arrived before 1980.

Despite the high proportion of immigrants in the Muslim American population, the vast majority (81%) report that they are U.S. citizens. Besides the 37% who are citizens by birth, 70% of those born outside the United States report that they are now naturalized citizens. The high rate of naturalization is even more apparent when citizenship is compared with year of arrival. Of those who arrived before 1980, virtually all (more than 99%) have become U.S. citizens. Of those who arrived in the 1980s, 95% are now citizens. Of those who arrived in the 1990s, 80% are citizens. And of those who arrived after 2000, 42% already have become citizens. Since it typically takes three to five years to become eligible for citizenship, many of the more recent arrivals have not been in the country long enough to apply.

### Citizenship by Time of Arrival



PEW RESEARCH CENTER 2011 Muslim American Survey. CITIZEN. Based on U.S. Muslims born outside the U.S.



## Muslim Americans Are Younger than the Public

The Muslim American population is much younger, on average, than the non-Muslim population. The survey finds that 59% of adult Muslims are between the ages of 18 and 39, compared with 40% of adults in the general public. Just 12% of Muslim adults are ages 55 and older; 33% of all U.S. adults are 55 or older. In this survey foreign-born Muslims are, on average, somewhat older than native-born Muslims. That is not surprising, since Muslim immigrants (like other U.S. immigrants) tend to arrive as adults and then start families in the United States.

Marriage rates among Muslims and non-Muslims are similar: 55% of U.S. Muslims say they are married, compared with 54% of the general public. However, the percentage of Muslim Americans who report being divorced or separated (6%) is lower than among the public as a whole (13%).

Based on information provided by respondents about the composition of their households, the survey estimates that 55% of the U.S. Muslim population is male and 45% is female, which is different from the gender ratio in the general public (48% male, 52% female). In part, the difference reflects the fact that immigrants from Muslim-majority countries tend to be disproportionately male. There also are more males than females among African American converts to Islam.

The survey also finds that Muslims in the U.S. tend to have somewhat higher fertility rates than the general public. Among women ages 40 to 59, who largely have completed their childbearing years, Muslim women report having had an average of 2.8 children each, compared with 2.1 among all U.S. women. In general, the pattern of higher fertility among Muslim Americans is similar to that seen among many other immigrant groups in the U.S.

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### Gender, Age and Family Status

	<b>U.S. Muslims</b>	<b>General public</b>
	%	%
Male	55	48
Female	45	52
18-29	36	22
30-39	23	17
40-54	28	28
55+	12	33
Married	55	54
Living w/partner	2	N/A
Divorced	5	11
Separated	1	2
Widowed	2	6
Never married	35	27
Avg. # of children born to women ages 40-59	2.8	2.1

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PEW RESEARCH CENTER 2011 Muslim American Survey. SEX, AGE, MARITAL, FERT. General public results from June 2011 Current Population Survey (for gender, age and marital status comparisons) and from June 2010 survey by the Pew Forum on Religion & Public Life (for fertility comparison).

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## Race and Ethnicity

Muslim Americans are racially diverse. No single racial or ethnic group makes up more than 30% of the total. Overall, 30% describe themselves as white, 23% as black, 21% as Asian, 6% as Hispanic and 19% as other or mixed race.

Racial breakdowns vary considerably among foreign-born Muslims from different regions. More than eight-in-ten U.S. Muslims from the Middle East and North Africa region describe themselves as either white (60%) or other/mixed race (22%). By contrast, 91% of Pakistanis and 69% of those from other South Asian nations describe their race as Asian.

The native-born Muslim population contains a higher proportion of blacks, and lower proportions of whites and Asians, than the foreign-born population. Among native-born Muslims, 40% describe themselves as black, while 18% identify as white, 10% as Asian and 10% as Hispanic; 21% say they are of some other race or are mixed race. Among foreign-born Muslims, a majority describe themselves as either white (38%) or Asian (28%), while 14% describe themselves as black, 16% as other/mixed race and 4% as Hispanic. The concentration of blacks is especially high (59%) among third generation Muslims (those who were born in the U.S. of U.S.-born parents).

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### Racial Composition of the U.S. Muslim Population

	U.S. Muslims			General public
	Total	Foreign born	Native born	
	%	%	%	%
White	30	38	18	68
Black	23	14	40	12
Asian	21	28	10	5
Other/Mixed	19	16	21	2
Hispanic	<u>6</u>	<u>4</u>	<u>10</u>	<u>14</u>
	100	100	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. RACE, HISP. General public results from June 2011 Current Population Survey. Figures may not add to 100% because of rounding.

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The percentage of Muslims who have graduated from college (26%) is about the same as among all U.S. adults (28%). At the other end of the educational spectrum, there also is no significant difference in the proportion who failed to finish high school (14% of U.S.

Muslims, 13% of the general public). Muslim Americans – particularly those born in the United States – are more likely than Americans as a whole to have only graduated from high school. But a very high percentage (26%) says they are currently enrolled in college or university classes (compared with 13% among the general public).

U.S. Muslims are about as likely to report household incomes of \$100,000 or more as are other Americans (14% of Muslims, compared with 16% of all adults). But differences emerge in the middle of the scale: 40% of Muslim Americans report family incomes between \$30,000 and \$100,000, compared with 48% of the general public. And a higher percentage of Muslim Americans than the general public report that their annual household earnings are less than \$30,000 (45% among Muslims, 36% among the general public).

The current income pattern represents something of a decline for Muslim Americans from four years ago, prior to the economic recession. In the 2007 survey, Muslims generally mirrored the U.S. population in household income at all levels. At that time, roughly a third of both Muslim Americans (35%) and the general public (33%) reported earning under \$30,000 a year.

One possible explanation for the deterioration may be that the bursting of the housing market bubble in 2006 and the recession that followed from late 2007 to mid-2009 disproportionately affected the young, largely immigrant and racially diverse Muslim

## Education and Income

	U.S. Muslims			General public
	Total	Foreign born	Native born	
<i>Education</i>	%	%	%	%
Graduate study	11	14	7	10
College graduate	15	18	12	18
Some college	19	19	20	28
HS graduate	40	34	49	31
Not HS graduate	<u>14</u>	<u>15</u>	<u>13</u>	<u>13</u>
	100	100	100	100
Currently enrolled in college	26	25	27	13
<i>Household income</i>				
\$100,000+	14	18	8	16
\$75-\$99,999	8	8	9	12
\$50-\$74,999	13	9	19	15
\$30-\$49,999	19	17	21	21
Less than \$30,000	45	47	43	36
Homeowner	33	38	25	58

PEW RESEARCH CENTER 2011 Muslim American Survey. EDUC, INCOME, Q3b-c. General public results from June 2011 Current Population Survey (for education comparison), from aggregated surveys conducted March-June 2011 by the Pew Research Center for the People & the Press (for income comparison) and from July 2011 survey by the Pew Research Center for the People & the Press (for the college enrollment and homeownership comparisons). Figures may not add to 100% because of rounding.

American population, much as the sub-prime mortgage crisis and the recession hurt blacks and Hispanics more than it did the general public.<sup>1</sup>

One-third of U.S. Muslims (33%) now report that they own their homes, compared with 58% of the public. Both figures have declined since 2007. The homeownership rate among Muslims is down 8 percentage points, from 41% four years ago, mirroring the 10-point drop (from 68% in 2007) among all adults nationwide. Declines in homeownership occurred among both native-born and foreign-born Muslims.

### Many Young Muslims Are Underemployed

The proportion of Muslim Americans who are employed in full-time jobs (41%) roughly mirrors the general public (45%) and has not changed since 2007. In addition, part-time employment remains fairly common among U.S. Muslims (18%). And one-in-five Muslims (20%) reports being self-employed or a small business owner, about the same level as in the adult population at large (17%).

But underemployment is more common among Muslims than in the general public; 29% of Muslims are either unemployed and looking for work or working part-time but would prefer to have full-time employment, compared with 20% of adults nationwide who are in these circumstances.

Underemployment is particularly prevalent among younger Muslim adults; 37% of those under 30 are underemployed, compared with 28% of those ages 30-39, 23% of those ages 40-54, and 14% of those 55 and older.

#### Employment Status

	U.S. Muslims			General public
	Total	Foreign born	Native born	
	%	%	%	%
Employed full-time	41	42	39	45
Employed part-time	18	20	15	14
Prefer full-time	12	11	13	8
Do not prefer full-time	6	8	3	6
Don't know	*	*	0	*
Not employed	40	38	46	41
Looking for work	17	14	21	12
Not looking	23	23	25	29
Don't know	<u>*</u>	<u>1</u>	<u>0</u>	<u>*</u>
	100	100	100	100
NET underemployed	29	26	33	20
Self-employed/small business owner	20	21	19	17

PEW RESEARCH CENTER 2011 Muslim American Survey. Questions EMPLOY, EMPLOY1, EMPLOY7 and Q3a. Results for U.S. general public from June 2011 (for employment status comparison) and July 2011 (for self-employed comparison) surveys by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

<sup>1</sup> From 2005 to 2009, inflation-adjusted median wealth fell by 66% among Hispanic households and 53% among black households, compared with just 16% among white households, according to a July 2011 analysis of government data by the [Pew Research Center's Social & Demographic Trends](#).

## Household Composition

Most adult U.S. Muslims (67%) live in multi-person households in which everyone is a Muslim. Native-born Muslims are more likely to live in a household with at least one non-Muslim than are foreign-born Muslims (28% of those born in the U.S. vs. 16% of those born outside the country). This is particularly the case among native-born African Americans. Nearly half (42%) of native-born African American Muslims live together with at least one non-Muslim.

### Household Composition

	U.S. Muslims			
	Total	Foreign born	Native born	Native born Black
	%	%	%	%
One-person household	9	9	10	16
Multiple-person household	87	87	88	84
All Muslims	67	71	60	42
Mixed Muslim/non-Muslim	20	16	28	42
Don't know	4	4	2	0
	100	100	100	100
Households with children	58	57	63	57
Muslim children only	50	53	46	28
Muslim & non-Muslim	2	1	3	7
Non-Muslim children only	6	3	13	23
No children	38	39	36	43
Don't know	4	4	1	0
	100	100	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. QZ5-QZ6d. Figures may not add to 100% because of rounding.

A majority of Muslim adults (58%) live in households with children. Half (50%) live in households where all the children are Muslim; much smaller numbers (8%) live in households that have at least one non-Muslim child. Native-born Muslims are more likely to live in households in which some or all of the children are not Muslim (16% of native-born Muslims, compared with just 4% of those born outside the U.S.). Once again, African Americans especially stand out: Nearly a quarter (23%) of native-born African American Muslims report that they live in households where none of the children are Muslim.

## Number of Muslims in the U.S.

Based on data from the survey, in combination with U.S. Census data, Pew Research Center demographers estimate that there are about 1.8 million Muslim adults and 2.75 million Muslims of all ages (including children under 18) living in the United States in 2011. This represents an increase of roughly 300,000 adults and 100,000 Muslim children since 2007, when Pew Research demographers used similar methods to calculate that there were about 1.5 million Muslim adults (and 2.35 million Muslims of all ages) in the U.S.

The increase is in line with what one would expect from net immigration and natural population growth (births minus deaths) over the past four years. The 2011 population estimate also roughly accords with separate projections made last year by the Pew Forum's ["The Future of the Global Muslim Population."](#) For that report, demographers at the International Institute for Applied Systems Analysis (IIASA) in Austria independently estimated the total U.S. Muslim population at about 2.6 million in 2010. The same report also estimated that about 80,000 to 90,000 new Muslim immigrants have been entering the United States annually in recent years.

### *How the estimate was made*

Prior to Pew Research Center's 2007 survey, no estimate for the Muslim American population, based on widely accepted social scientific methods, was available. Gauging the number of Muslims living in the United States is difficult because the U.S. Census Bureau, as a matter of policy, does not ask Americans about their religion. Nor do U.S. immigration authorities keep track of the religious affiliation of new immigrants. Both the Census Bureau and immigration authorities do collect statistics, however, on people's country of birth. Researchers can estimate the size of U.S. religious groups by combining this country-of-birth information with data from surveys on the percentage of people from each country, or group of countries, who belong to various faiths.

For example, interviewing used to identify Muslim respondents for the Pew Research Center's 2011 Muslim American survey (which screened more than 43,000 households, including non-Muslims) finds that 87% of people living in the U.S. who were born in Pakistan, Bangladesh or Yemen are Muslim. Pew Research demographers applied this percentage to country-of-birth figures from the U.S. Census Bureau. The census data show there are 198,000 households in which the head or spouse is from one of these

three countries, which when multiplied by the percentage of Muslims from these countries (87%) results in an estimate that there are 173,000 immigrant Muslim households of Pakistani, Bangladeshi and Yemeni extraction.

The survey also asked about other Muslim adults and children in the household. On the basis of this information, an average household size was calculated for each country-of-birth group (or parent's country-of-birth group) and multiplied by the number of households. The 173,000 Muslim immigrant households from Pakistan, Bangladesh and Yemen, for example, contain an estimated 380,000 Muslim adults and 195,000 Muslim children, for a combined total of 576,000 Muslims in these households. A similar approach was taken for second-generation immigrant households, which were calculated separately. For households with no foreign-born respondents or natives with foreign-born parents (i.e., third-generation households), calculations were made using survey data on age and racial breakdowns of third-generation (or later) Muslim Americans, again applied to U.S. Census data on the third-and-higher generations.





## SECTION 2: RELIGIOUS BELIEFS AND PRACTICES

Most Muslim Americans say religion is very important in their lives, two-thirds pray every day (including 48% who pray all five salah daily), and nearly half attend religious services at a mosque at least once a week. U.S. Muslims' religious beliefs tend to be highly orthodox; for example, 92% believe in the Day of Judgment and 90% believe in angels, both of which are traditional tenets of Islam. However, most Muslim Americans also say that there is more than one true way to interpret the teachings of Islam and that many religions, not just Islam, can lead to eternal salvation.

### Islamic Affiliation and Converts to Islam

Most Muslims in the United States (65%) identify with Sunni Islam; just 11% identify with the Shia tradition. Roughly one-in-seven Muslims (15%) have no specific affiliation, describing themselves, for example, as “just a Muslim.”

Muslims who have no specific affiliation make up a much larger share of the U.S.-born Muslim population than of the immigrant population. About one-in-four native-born Muslims (24%) have no specific affiliation, compared with just 10% of Muslims born in other countries.

#### Muslim Religious Affiliation

	Sunni %	Shia %	(Vol.) Non- specific %	Other/ DK %
<b>U.S. Muslims</b>	65	11	15	10=100
Native born	60	5	24	11=100
African American	54	1	29	16=100
Other	64	8	20	8=100
Foreign born	68	14	10	8=100
Mideast/N. Africa	75	13	7	5=100
Pakistan	75	9	12	3=100
Other S. Asian	86	5	5	5=100

PEW RESEARCH CENTER 2011 Muslim American Survey.  
Q199. Figures may not add to 100% because of rounding.

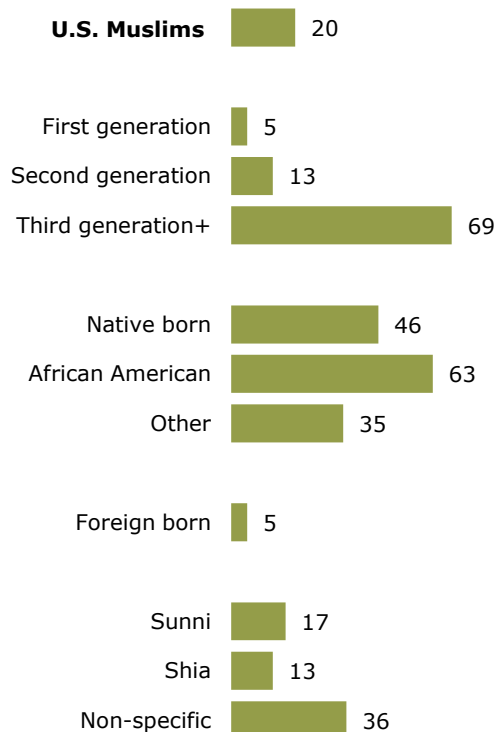
Among American Muslims, 20% are converts to Islam, saying they have not always been Muslim. The Pew Forum's 2007 Religious Landscape Survey found that among the U.S. general population, an identical percentage (20%) currently belong to a major religious tradition different than the one in which they were raised.<sup>2</sup>

Among native-born Muslims whose parents also were born in the U.S., fully two-thirds (69%) say they are converts to Islam. And among African American Muslims who were born in the U.S., 63% are converts to the faith. The vast majority of Muslim Americans who are immigrants, or whose parents were immigrants, have always have been Muslim.

Sunni and Shia Muslims have similar numbers of converts within their ranks (17% among Sunnis and 13% among Shia). Among Muslims with no specific affiliation, 36% say they are converts to Islam.

## Many U.S.-Born Muslims are Converts to Islam

*% who have **not** always been a Muslim*



PEW RESEARCH CENTER 2011 Muslim American Survey. Q68.

<sup>2</sup> The questions used to measure religious switching in the Religious Landscape Survey are different than the question used to measure conversion in the 2011 survey of Muslims. In the Landscape Survey, respondents were asked about their current religious affiliation and, separately, to identify the faith in which they were raised. In total, 20% of the general public indicated that the broad religious tradition to which they currently belong (e.g., Christianity, Judaism, Islam, no religion, etc.) is different than the one in which they were raised.

## Most See Religion as Very Important

Nearly seven-in-ten U.S. Muslims (69%) say religion is “very important” in their lives.

On this measure, Muslims exhibit comparable levels of religious commitment to U.S. Christians, among whom 70% say religion is very important in their lives

The number of U.S. Muslims saying religion is very important in their lives is lower than in many of the Muslim publics surveyed recently by the Pew Global Attitudes Project. In such countries as Pakistan, Indonesia and Nigeria, 90% or more of Muslims say religion is very important in their lives.

### How Important is Religion in Your Life?

	Very %	Some- what %	Not too/ Not at all %	DK %
<b>U.S. Muslims</b>	69	22	8	1=100
<b>General public</b>	58	24	17	1=100
<b>U.S. Christians</b>	70	23	6	*=100
<i>Muslims in ...</i>				
<b>Egypt</b>	79	18	2	1=100
<b>Indonesia</b>	96	2	1	*=100
<b>Jordan</b>	83	12	4	*=100
<b>Lebanon</b>	67	25	8	*=100
<b>Nigeria (2010)</b>	90	6	4	*=100
<b>Pakistan</b>	97	3	*	*=100
<b>Turkey</b>	75	14	5	6=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q62. General public results from August 2010 Pew Research Center survey. Muslim countries' results Spring 2010 (for Nigeria) and Spring 2011 (for all other countries) surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

## Prayer and Mosque Attendance

Nearly two-thirds of U.S. Muslims (65%) say they pray the salah every day. About half of American Muslims (48%) report making the five salah prayers daily, one of the Five Pillars of Islam. An additional 18% say they pray daily, but not all five times. One-quarter (25%) of U.S. Muslims pray some of the salah occasionally or only make Eid prayers, while 8% say they never pray.

## Most Muslim Americans Pray Daily

	All five salah daily %	Some salah daily %	Less often %	Never pray %	DK %
Total	48	18	25	8	1=100
Native born	45	22	26	7	1=100
African Amer.	53	25	20	2	0=100
Other	40	20	29	10	2=100
Foreign born	49	16	25	9	2=100
Born Muslim	50	15	24	9	1=100
Convert	37	27	29	5	2=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q63. Figures may not add to 100% because of rounding.

Respondents who have always been Muslim are somewhat more likely to pray five times a day (50%) than are converts (37%). There is little difference in the frequency of prayer between Muslims born in the United States (45% all five salah daily) and those born elsewhere (49%).

About half of American Muslims (47%) attend religious services at least once a week, while one-third (34%) attend services at a mosque once or twice a month or a few times a year; 19% say they seldom or never attend religious services. Muslims attend religious services more frequently than do Americans overall (36% weekly or more), about at the same rate as U.S. Christians (45%) and less frequently than evangelical Protestants (64%).

The survey shows that Muslim men attend mosque more regularly than Muslim women (57% of men report attending at least weekly, compared with 37% of women). This is in line with a common understanding among Muslims that attendance at weekly religious services is mandatory for men but optional for women.

Weekly attendance is also more common among native-born Muslims (especially African

Americans) than among foreign-born Muslims. Only about one-in-five Shia Muslims (22%) attend religious services at least once a week, compared with about half of all Sunnis (52%).

### Mosque Attendance On Par With Christian Church Attendance

	Weekly or more	Monthly/Yearly	Seldom/ Never	DK
	%	%	%	%
<b>U.S. Muslims</b>	47	34	19	*=100
Men	57	30	13	1=100
Women	37	39	24	*=100
Native born	54	35	11	*=100
African American	63	26	11	*=100
Other	47	41	11	0=100
Foreign born	43	34	22	1=100
Shia	22	31	46	*=100
Sunnis	52	34	13	1=100
Non-specific	42	39	19	*=100
<b>U.S. general public</b>	36	35	27	1=100
<b>U.S. Christians</b>	45	38	16	1=100
<i>Muslims in ...</i>				
<b>Egypt</b>	44	17	38	1=100
<b>Indonesia</b>	70	14	15	1=100
<b>Jordan</b>	48	21	30	1=100
<b>Nigeria</b>	69	18	13	*=100
<b>Pakistan</b>	58	7	34	2=100
<b>Turkey</b>	41	14	41	4=100

PEW RESEARCH CENTER 2011 Muslim American Survey, Q60. General public results based on aggregated surveys conducted March-June 2011 by the Pew Research Center. Muslim countries' results from 2006 surveys conducted by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

About a third of U.S. Muslims (35%) report that they are involved in social or religious activities at a mosque or Islamic center outside of religious services. Among those who attend religious services at a mosque at least a few times a year, 41% also say they are involved in social or religious activities (outside of religious services) at the mosque.

Although Muslim men attend religious services more regularly than Muslim women, Muslim women are just as likely as men to report involvement in social or religious activities outside of religious services (34% of Muslim men vs. 36% of women).

### Levels of Religious Commitment

A summary measure of religious commitment was created by combining responses to the questions about mosque attendance, daily prayer and religion's importance. Overall, nearly three-in-ten Muslim Americans (29%) have a high level of religious commitment, which describes a respondent who attends a mosque at least once a week, prays all five salah every day and says religion is very important in their lives. About one-in-five (22%) have a relatively low level of religious commitment. This group includes those who attend mosque and pray only for the Eid or less often and generally regard religion as not very important in their lives. About half of Muslim Americans (49%) fall somewhere in between.

The religious commitment of Muslim Americans varies significantly by religious affiliation. Among Sunni Muslims, 31% are highly religious, compared with 15% of Shia Muslims.

### Among U.S.-Born Muslims, Blacks Are More Highly Committed

	High %	Medium %	Low %
<b>U.S. Muslims</b>	29	49	22=100
Men	32	47	21=100
Women	26	50	24=100
18-29	28	48	24=100
30-39	33	48	19=100
40-54	28	50	22=100
55+	27	49	24=100
Native born	34	48	17=100
African American	46	47	7=100
Other	27	49	24=100
Foreign born	26	49	25=100
Sunni	31	50	19=100
Shia	15	49	36=100
Non-specific	25	53	22=100
Born Muslim	29	47	24=100
Convert	29	56	15=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Religious commitment is an index based on self-reported mosque attendance, prayer and the importance of religion. Figures may not add to 100% because of rounding.

Among those born in the U.S., African Americans have higher levels of religious commitment than others (46% of native-born African Americans vs. 27% of native-born Muslims who are not African American). Overall, men and women have roughly similar levels of religious commitment, and there are no differences in religious commitment across age groups.

## Religious, But Not Dogmatic

Large majorities of Muslim Americans accept the basic teachings of Islam. Among American Muslims, 96% believe in God, 96% believe in the Prophet Muhammad, 92% believe in a future Day of Judgment and 90% believe in angels, all of which are traditional Islamic beliefs.

While there is widespread agreement on these core tenets of Islam, most U.S. Muslims (57%) also say there is more than one true way to interpret the teachings of Islam; far fewer (37%) say there is only one true interpretation of Islam.

Compared with the U.S. population as a whole, more Muslims say there is only one true way to interpret their faith; among all Americans affiliated with a religion, 27% say there is just one true way to interpret their own faith.

By nearly two-to-one (61% to 31%), Muslim immigrants believe there is more than one true way to interpret Islam. By contrast, native-born Muslims are more evenly divided, with 46% saying there is only one true interpretation and 51% saying there is more than one interpretation.

## Most U.S. Muslims See More than One Way to Interpret Islam

	<i>Ways to interpret teachings of Islam...</i>		
	<b>Only one true way</b>	<b>More than one</b>	<b>Other/DK</b>
	%	%	%
<b>U.S. Muslims</b>	37	57	7=100
College grad	23	71	6=100
Some college	38	57	5=100
HS or less	43	49	8=100
Native born	46	51	3=100
Foreign born	31	61	8=100
Sunni	39	54	7=100
Shia	20	73	8=100
Non-specific	33	62	5=100
<i>Religious commitment</i>			
High	48	45	7=100
Medium	39	56	6=100
Low	17	73	10=100
<b>General public</b>	27	68	5=100
<b>U.S. Christians</b>	28	67	5=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q64. General public results from 2007 Religious Landscape Survey conducted by the Pew Forum on Religion & Public Life. Figures may not add to 100% because of rounding.

The survey also shows that the belief that there is more than one true interpretation of Islam is most common among college graduates; more than seven-in-ten American Muslims with a college degree (71%) assert that there is more than one true interpretation of the teachings of Islam, compared with 57% of those with some college education but no degree and 49% of Muslims with a high school education or less.

The view that there is only one true interpretation of Islam is much more common among the most religiously committed Muslim Americans, who are evenly divided on this question, than among those with low levels of religious commitment, who say by an overwhelming margin there is more than one true way to interpret Islam.

Most U.S. Muslims (56%) believe that many religions can lead to eternal life, while 35% say Islam is the one true faith leading to eternal salvation. By comparison, a 2008 Pew Research Center survey found that among all U.S. adults who are affiliated with a religion, 29% say theirs is the one true faith leading to eternal life. Among evangelical Christians, fully 51% say theirs is the one true faith leading to eternal salvation, while 45% say that many faiths can lead to eternal life.

Four-in-ten (41%) Muslims who identify themselves as Sunni believe Islam is the one true faith; only half as many Shia Muslims say the same (21%). Lifelong Muslims are more inclined than converts to believe Islam is the one true faith that leads to eternal life. However, nearly half (48%) of all native-born African Americans (most of whom are converts to Islam) believe Islam is the one true faith leading to eternal salvation, compared with only a third (34%) of foreign-born Muslims.

Among the Muslims surveyed with the highest levels of religious commitment, a slim majority (52%) says Islam is the one true faith leading to eternal life. By contrast,

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### Religious Pluralism Embraced

	<i>Which leads to eternal life ...</i>		
	<b>Only Islam</b>	<b>Many religions</b>	<b>Other/DK</b>
	%	%	%
<b>U.S. Muslims</b>	35	56	9=100
Native born	38	54	8=100
African American	48	47	5=100
Other	31	59	10=100
Foreign born	34	57	9=100
Convert	27	67	6=100
Born Muslim	37	53	9=100
Sunni	41	49	9=100
Shia	21	73	6=100
Non-specific	30	61	9=100
<i>Religious commitment</i>			
High	52	39	9=100
Medium	34	57	9=100
Low	16	77	7=100
<b>General public</b>	29	65	6=100
<b>U.S. Christians</b>	30	64	5=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q65. General public results from August 2008 Pew Research Center survey. Figures may not add to 100% because of rounding.

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majorities of those surveyed with medium and low levels of religious commitment take the opposite view, that many religions can lead to eternal life.

## Religion and Gender

About half of all U.S. Muslims (48%) say that, when praying at a mosque, women should be separate from men, either in another area of the mosque or behind a curtain. A

smaller percentage of Muslims say women should pray behind men but with no curtain (25%) or should pray in an area alongside men with no curtain (20%). Muslim American women and men mostly express similar opinions on this question.

Converts from other faith traditions are less comfortable with gender

separation than people who have always been Muslim. About half of those who have always been Muslim (51%) believe women should be separate from men at the mosque, compared with slightly more than a third of converts to Islam (36%). The view that women and men should pray separately in the mosque also is more common among Sunnis (54%) than among Shia Muslims (38%).

Views on how women's prayer spaces should be organized also are related to views on the role of women in society more broadly. Among people who believe that women should pray in an area alongside men, 82% completely agree that women should be able to work outside the home. By contrast, among those who think that men and women should pray separately in the mosque, 64% completely agree that women should be allowed to work outside the home.

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### At the Mosque, Women Should Pray...

	Separately from men	Behind men, not separately	Alongside men	Other/ DK
	%	%	%	%
<b>U.S. Muslims</b>	48	25	20	8=100
Men	51	25	17	7=100
Women	45	24	22	8=100
Sunni	54	25	12	8=100
Shia	38	19	35	8=100
Non-specific	37	27	31	5=100
Born Muslim	51	24	17	9=100
Convert	36	29	33	2=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q82. Figures may not add to 100% because of rounding

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About a third of Muslim American women (36%) report always wearing the headcover or hijab whenever they are out in public, and an additional 24% say they wear the hijab most or some of the time. Four-in-ten (40%) say they never wear the headcover.

Wearing the headcover is most common among those with the highest levels of religious commitment. Nearly six-in-ten (59%) Muslim American women who are highly committed say they wear the headcover all the time; that compares with 37% of those with medium religious commitment and 7% with low commitment.

Overall, more U.S. Muslim women say they never wear the hijab than do Muslim women in most of the predominantly Muslim nations surveyed by the Pew Global Attitudes Project in 2010.

### How Often Do You Wear the Hijab?

	All the time %	Most/ Some of the time %	Never %	DK %
<b>U.S. Muslim women</b>				
2011	36	24	40	1=100
2007	38	13	48	1=100
<i>2011 among...</i>				
Native born	44	24	31	1=100
Foreign born	30	24	45	1=100
<i>Religious commitment</i>				
High	59	25	15	1=100
Medium	37	26	35	1=100
Low	7	18	75	0=100
<i>Muslim women in...</i>				
<b>Egypt</b>	62	27	12	0=100
<b>Indonesia</b>	11	71	18	0=100
<b>Jordan</b>	59	34	7	0=100
<b>Lebanon</b>	58	10	31	1=100
<b>Nigeria</b>	53	28	15	4=100
<b>Pakistan</b>	32	39	29	*=100
<b>Turkey</b>	56	13	28	3=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q83. Based on women. Muslim countries' results from 2010 surveys conducted by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.



## SECTION 3: IDENTITY, ASSIMILATION AND COMMUNITY

Muslim Americans appear to be highly assimilated into American society and they are largely content with their lives. More than six-in-ten do not see a conflict between being a devout Muslim and living in a modern society, and a similar number say that most Muslims coming to the U.S. today want to adopt an American way of life rather than remain distinctive from the larger society.

By overwhelming margins, Muslim Americans are satisfied with the way things are going in their own lives and rate their local communities as good places to live. And Muslim Americans are far more likely than the general public to express satisfaction with national conditions.

### Assimilation and Identity

A majority of Muslim Americans (56%) say that most Muslims coming to the U.S. today want to adopt American customs and ways of life. Far fewer (20%) say that most Muslims coming to the U.S. want to be distinct from the larger American society, with a similar number (16%) volunteering that Muslim immigrants want to do both. Native-born and foreign-born Muslims give similar answers to this question.

The U.S. public as a whole is less convinced that immigrant Muslims seek to assimilate. An April 2011 Pew Research survey finds that just a third of American adults (33%) think that most Muslim immigrants want to adopt American ways, while about half (51%) think that Muslim immigrants mostly want to remain distinct from the larger culture.

### Most Say Immigrant Muslims Want to Assimilate

*Most Muslims who come to the U.S. today want to ...*

	<b>Adopt American customs</b>	<b>Be distinct</b>	<b>(Vol.) Both</b>	<b>DK</b>
	%	%	%	%
<b>U.S. Muslims</b>	56	20	16	8=100
Native born	55	22	19	4=100
Foreign born	57	19	15	9=100
<b>General public</b>	33	51	4	12=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q35. General public results from Spring 2011 survey by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

## National Identity

When asked whether they think of themselves first as an American or first as a Muslim, about half of Muslims (49%) say they think of themselves first as a Muslim, compared with 26% who think of themselves first as American. Nearly one-in-five (18%) volunteer that they think of themselves as both Muslim and American.

A May survey by the Pew Global Attitudes Project finds that 46% of Christians in the United States think of themselves first as a Christian, while the same percentage says they consider themselves first as an American.

Among both Muslims and Christians, people who say religion is very important in their lives are far more likely to view themselves primarily as a member of their religion.

Among Muslims who say that religion is very important in their lives, 59% say they think of themselves first as Muslims. Among those for whom religion is less important, only 28% identify first as Muslim. Similarly, among Christians who place great personal importance on religion, 62% say they are Christians first, compared with 19% among those who view religion as less important.

### Muslim Americans' Identity: American or Muslim?

Think of yourself first as ...

	American %	Muslim %	(Vol.) Both %	Other/ DK %
<b>U.S. Muslims</b>	26	49	18	7=100
Native born	30	50	15	5=100
African Amer.	35	49	15	2=100
Other	27	51	15	7=100
Foreign born	24	48	20	8=100
Arrived pre-1990	32	39	22	6=100
1990 or later	22	51	19	8=100
<i>Religion is ...</i>				
Very important	17	59	21	4=100
Less important	49	28	10	13=100

	American	Christian	(Vol.) Both	Other/ DK
<b>U.S. Christians</b>	46	46	6	2=100
<i>Religion is ...</i>				
Very important	29	62	7	1=100
Less important	75	19	3	2=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q67. Results for U.S. Christians from Spring 2011 survey by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

Pew Global Attitudes Project surveys conducted this year found substantial differences in views of national identity across Muslim publics. Nearly all Pakistanis (94%) consider themselves first as Muslims rather than as Pakistanis. By contrast, just 28% of Muslims in Lebanon say they consider themselves Muslim first – far fewer than the number of U.S. Muslims expressing this view (49%).

Many Muslims report having friendship networks that extend beyond the Muslim community. About half of U.S. Muslims say that all (7%) or most (41%) of their close friends are Muslim; about as many say that some (36%), hardly any (14%) or none (1%) of their close friends are Muslim.

More women than men have a close circle of friends consisting mostly or entirely of other Muslims. And Muslim Americans who are highly committed to their religion are much more likely than those with medium or low commitment to say that all or most of their close friends are Muslims.

## National Versus Religious Identity

Which do you think of yourself first as?

	Muslim first	American first	(Vol.) Both
<b>U.S. Muslims</b>	49	26	18
<i>Muslims in...</i>	Muslim first	Nationality first	(Vol.) Both
<b>Egypt</b>	46	31	23
<b>Indonesia</b>	40	35	24
<b>Jordan</b>	65	24	10
<b>Lebanon</b>	28	36	36
<b>Pakistan</b>	94		33
<b>Palest. terr.</b>	40	43	17
<b>Turkey</b>	49	21	29

PEW RESEARCH CENTER 2011 Muslim American Survey. Q67. Muslim countries' results from Spring 2011 surveys by the Pew Global Attitudes Project.

## How Many of Your Close Friends Are Muslim?

	All/ Most	Some/ Hardly any	(Vol.) None/DK
	%	%	%
<b>U.S. Muslims</b>	49	50	2=100
Men	42	56	2=100
Women	55	43	2=100
Native born	40	59	2=100
Foreign born	53	45	2=100
Convert	39	60	1=100
Born Muslim	51	47	2=100
<i>Religious commitment</i>			
High	71	26	3=100
Medium	44	55	1=100
Low	30	69	1=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q32. Figures may not add to 100% because of rounding.

More than six-in-ten American Muslims (63%) see no conflict between being a devout Muslim and living in a modern society, twice the number who do see such a conflict (31%). A 2006 Pew Research survey found a nearly identical pattern among American Christians who were asked about a possible conflict between modernity and their own faith. Nearly two-thirds of Christians (64%) said there is no conflict between being a devout Christian and living in a modern society, compared with 31% who did perceive a conflict.

Muslims of all ages express similar views on this question. Similarly, there are only small differences between native-born Muslims and immigrants, as well as between those who are personally religiously observant and those who are less religious.

There are, however, sizable differences between men and women in views on this question. More than seven-in-ten men (71%) say there is no conflict between Islam and modernity, but fewer women (54%) agree. The view that there is no conflict between Islam and modernity is also much more common among college graduates than among those with less education.

### Most See No Conflict between Islam and Modernity

	<i>Conflict between being a devout Muslim and living in a modern society?</i>		
	<b>Yes</b> %	<b>No</b> %	<b>DK</b> %
<b>U.S. Muslims</b>	31	63	6=100
Men	25	71	4=100
Women	37	54	8=100
18-29	29	64	7=100
30-39	28	66	6=100
40-54	33	61	7=100
55+	37	59	4=100
College grad+	22	74	4=100
Some college	37	58	5=100
High school or less	33	59	8=100
Native born	36	60	4=100
Foreign born	28	65	8=100
<i>Religious commitment</i>			
High	30	65	5=100
Medium	32	62	7=100
Low	31	63	6=100
<b>U.S. Christians</b>	31	64	5=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q34. U.S. Christian results from May 2006 survey by the Pew Research Center for the People & the Press; Christians were asked whether there is a conflict between "being a devout Christian and living in a modern society." Figures may not add to 100% because of rounding.

## Most U.S. Muslims Happy with Lives, Direction of Country

More than eight-in-ten Muslim Americans (82%) say they are satisfied with the way things are going in their lives, while only 15% are dissatisfied. By this measure, Muslims express slightly higher levels of satisfaction with their lives than does the U.S. public overall (75% satisfied, 23% dissatisfied).

The survey finds high levels of life satisfaction across a wide variety of demographic groups. Among both men and women, for example, roughly eight-in-ten express satisfaction with the way things are going in their lives. And this sentiment is expressed by roughly comparable numbers of native-born (79%) and foreign-born Muslims (84%).

Among native-born Muslims, second-generation Americans (those whose parents were born outside the U.S.) express higher levels of satisfaction with their lives (90%) than third-generation respondents (71%).

More than three-quarters of U.S. Muslims (79%) rate their community as an excellent (36%) or good (43%) place to live, mirroring the level of community satisfaction seen among the U.S. population overall (83%). This high level of satisfaction with their communities is also seen across a wide variety of demographic subgroups. Even among Muslims who report living in a community where there has been an act of vandalism against a mosque or a controversy over the building of an Islamic center, 76% rate their community as a good place to live. Satisfaction with their community is especially

### Most U.S. Muslims Satisfied with Their Lives

	Satisfied	Dissatisfied	DK
	%	%	%
<b>U.S. Muslims</b>	82	15	3=100
Men	81	14	5=100
Women	83	15	1=100
18-29	82	13	5=100
30-39	88	11	1=100
40-54	79	18	3=100
55+	78	20	2=100
Native born	79	16	5=100
Second generation	90	8	2=100
Third generation+	71	22	7=100
Foreign born	84	14	2=100
<b>General public</b>	75	23	2=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q2. General public results from July 2011 by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

### Muslims Have Positive Views of Their Communities

*Overall, how would you rate your community as a place to live?*

	Excellent/ Good	Only fair/Poor	DK
	%	%	%
<b>U.S. Muslims</b>	79	21	1=100
Native born	72	27	1=100
Second generation	86	12	2=100
Third generation+	61	37	1=100
Foreign born	83	17	*=100
<b>General public</b>	83	18	1=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q1. General public results from December 2010 survey by Pew Research Center's Internet & American Life Project. Figures may not add to 100% because of rounding.

high among immigrants (83%) and second-generation Muslims (86%). Among third-generation Muslims, somewhat fewer, though still a majority (61%), rate their community as an excellent or good place to live.

In addition to their high levels of satisfaction with their own lives and their communities, most U.S. Muslims (56%) are satisfied with the direction of the country. This is starkly different than in 2007, when 38% expressed satisfaction with the way things were going in the country and 54% were dissatisfied.

While Muslims have become more content with the country's direction over the past four years, the public as a whole has moved in the opposite direction; about a third of American adults (32%) were satisfied with the way things were going in the U.S. in 2007, compared with 23% expressing satisfaction earlier this summer.

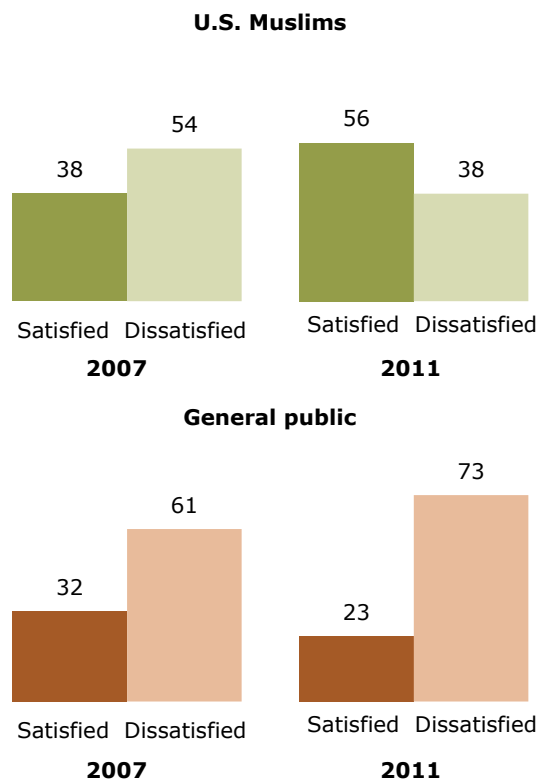
Analysis of the survey suggests that Muslims' increased level of satisfaction with the direction of the country is linked with the election of Obama, who receives overwhelmingly high approval ratings from Muslim Americans (76% of U.S. Muslims approve of Obama's job performance, compared with 46% of the public overall).

Among the three-quarters of Muslims who approve of Obama's handling of his job, 61% are satisfied with the direction of the country. By contrast, among the quarter of Muslims who do not approve of Obama's performance, just 41% are satisfied with the direction of the country.

The survey also shows that the greatest increases in satisfaction with the direction of the country have occurred among native-born, African American Muslims. In 2007, just 14% of this group were satisfied with the way things were going in the country. Today, 46% express satisfaction, more than a three-fold increase. This 32-point increase in

### National Satisfaction Much Higher among Muslims than Public

*View of national conditions*



PEW RESEARCH CENTER 2011 Muslim American Survey, Q9. General public results from June 2011 and January 2007 surveys by Pew Research Center for the People & the Press.



satisfaction with the country's direction is nearly twice as large as the 18-point increase observed among Muslims overall.

### Personal Finances, Value of Work

Nearly half of Muslim Americans (46%) say they are in excellent or good shape financially, while 53% rate their financial circumstances as fair or poor. These figures are similar to those from 2007, when 42% of Muslims said they were in excellent or good financial condition and 52% were in fair or poor shape. By contrast, the public overall is more negative in their evaluations of their financial situation than in 2007, and Muslims now rate their financial situation somewhat more positively than the public overall.

Not surprisingly, Muslims who have graduated from college are more satisfied with their financial condition (64% in excellent or good shape) compared with those who have some college education (46% excellent/good) and those who have a high school degree or less education (37% excellent/good). Immigrants are more satisfied with their financial situation than are native-born Muslims.

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#### Views of Personal Finances

	Excellent/ Good %	Only fair/ Poor %	DK %
<b>U.S. Muslims</b>			
2011	46	53	1=100
2007	42	52	6=100
<i>2011 among...</i>			
College grad+	64	36	*=100
Some college	46	53	1=100
HS or less	37	61	1=100
Native born			
Second generation	47	52	1=100
Third generation+	30	68	2=100
Foreign born	51	48	*=100
<b>General public</b>			
2011	38	61	1=100
2007	49	50	1=100

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PEW RESEARCH CENTER 2011 Muslim American Survey. Q202. General public results from June 2011 and February 2007 surveys by Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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Nearly three-quarters of U.S. Muslims (74%) continue to express faith in the American dream, saying that most people who want to get ahead can make it if they are willing to work hard. One-in-four Muslims (26%) take the opposite point of view, that hard work and determination are no guarantee of success for most people. Muslims endorse the view that hard work will lead to success at higher rates than the American public overall, among whom 62% say most people can get ahead if they are willing to work hard.

The belief that hard work pays off is broadly held among U.S. Muslims. Similarly large numbers of men and women, young people and older people, and immigrant and native born express this belief.

### U.S. Muslims See Hard Work as Leading to Success

	Most can get ahead w/hard work %	Hard work does not guarantee success %	Neither/ Both/ DK %
<b>U.S. Muslims</b>	74	26	1=100
Men	73	26	1=100
Women	74	25	1=100
18-29	79	20	1=100
30-39	71	28	*=100
40-54	70	29	1=100
55+	70	28	2=100
College grad+	74	26	1=100
Some college	75	25	*=100
High School or less	74	26	1=100
Native born	75	24	*=100
African-American	78	22	1=100
Other	74	26	0=100
Foreign born	72	27	1=100
<b>General public</b>	62	34	3=100

PEW RESEARCH CENTER 2011 Muslim American Survey.  
Q14b. General public results from March 2011 survey by the  
Pew Research Center for the People & the Press.  
Figures may not add to 100% because of rounding.

## Participation in Everyday Activities

Muslims participate in a variety of social and recreational activities at rates very similar to those seen among the U.S. population as a whole. Roughly six-in-ten Muslims (58%) regularly watch an hour or more of entertainment television programming in the evening, similar to the share of U.S. adults (62%) who say they same. About half of both U.S. Muslims (48%) and

Americans overall (47%) regularly watch professional or college sports. And about one-in-five Muslims (18%) regularly play video games, with a nearly identical share of the general population (19%) saying the same.

Muslims report using online social networking sites such as Facebook or Twitter at rates higher than those seen among the general public.

This is partly due to the high rate of use among younger Muslims (75% among those under 30) and because the Muslim population is younger than the U.S. population as a whole (36% of Muslims are under age 30, compared with 22% among the general population). Displaying the American flag at home, at the office or on the car is less common among Muslims (44%) than among the population as a whole (59%). Half of Muslim immigrants say they display the flag, compared with 33% of native-born Muslims overall and 35% of native-born African American Muslims.

The percentage of Muslims who say they recycle paper, plastic or glass from home (75%) is nearly identical to the share of the total U.S. adult population that says the same (76%).

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### Habits and Hobbies

	Recycle	Watch hour or more TV in evening	Use sites like Facebook	Watch sports	Display U.S. flag	Play video games
<b>U.S. Muslims</b>	75	58	57	48	44	18
18-29	70	53	75	48	33	28
30-39	79	58	59	43	47	14
40-54	78	64	47	51	56	12
55+	73	63	28	48	40	10
Native born	81	58	64	51	33	20
Foreign born	71	59	53	46	50	17
<b>General public</b>	76	62	44	47	59	19

PEW RESEARCH CENTER 2011 Muslim American Survey. Q13. General public results from June 2010 (for displaying the flag comparison) and July 2011 (for all other comparisons) surveys by the Pew Research Center for the People & the Press.

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## SECTION 4: CHALLENGES, WORRIES AND CONCERNS

Nearly 10 years after the 9/11 terrorist attacks, a majority of Muslim Americans (55%) say that it has become more difficult to be a Muslim in the United States, and a sizable minority report having experienced specific instances of mistreatment or discrimination in the past year. A majority also says that Muslims generally are singled out by the U.S. government's terrorism policies. However, reports about these experiences have not increased substantially since 2007 and the number saying it has become more difficult to be Muslim in the U.S. is not significantly larger than it was four years ago.

When asked to name the biggest problems facing Muslims in the United States, most cite negative views about Muslims, discrimination and prejudice, or public misconceptions about Islam. Nonetheless, only 16% of Muslim Americans say that the American people are generally unfriendly toward Muslims, while a large majority (66%) views life for Muslims as better in the U.S. than in most Muslim countries.

### Life for Muslims in the United States

More than half of Muslim Americans (55%) say that it has become more difficult to be a Muslim in the U.S. since the Sept. 11 attacks while 37% say that life for Muslims in this country has not changed much. The percentage saying life has become more difficult since 9/11 is virtually unchanged from 2007 (53%).

About six-in-ten native-born Muslims (61%) say that it has become more difficult to be a Muslim in this country, compared with 51% of foreign-born Muslim Americans. Among foreign-born Muslims, there are no significant differences by year arrived to the U.S. or country of origin.

More college graduates say that life has become more difficult for Muslims since the Sept. 11 attacks than those with a high school

### More Difficult to be Muslim in the U.S. Since Sept. 11?

	More difficult	Little change	(Vol.) Easier	Other/ DK
U.S. Muslims	%	%	%	%
2011	55	37	2	7=100
2007	53	40	1	6=100
<i>2011 among...</i>				
Men	52	38	3	7=100
Women	58	36	*	6=100
<i>Born in...</i>				
Native born	61	34	2	2=100
African American	61	29	4	6=100
Other	61	38	1	*=100
Foreign born	51	39	1	9=100
1990 or later	49	38	2	12=100
Pre-1990	58	41	*	2=100
<i>Born in...</i>				
Mideast/N. Africa	51	39	1	9=100
Pakistan	39	50	*	10=100
Other S. Asian	59	32	*	9=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q31. Figures may not add to 100% because of rounding. \*Other includes those who volunteered they moved to the U.S. after Sept. 11, 2011.

education or less (62% vs. 51%). But there are no significant differences in opinion among Muslim Americans by gender, age or religious commitment.

Despite the perception that life in the U.S. has become more difficult, two-thirds of Muslim Americans (66%) say the quality of life for Muslims in the U.S. is better than the quality of life in most Muslim countries. Only 23% say the quality of life is about the same, while 8% say it is worse.

This view is widespread – majorities in most demographic groups say the quality of life for Muslims in the U.S. is better. There is little difference between native-born and foreign-born Muslims in the perception that life is better in the U.S. Among the foreign-born, Muslim Americans born in Pakistan are more likely than those born in the Middle East and North Africa to say the quality of life for Muslims in the U.S. is better than in most Muslim countries (76% vs. 63%).

### Life Seen as Better in U.S. than in Most Muslim Countries

	Quality of life in U.S. ...			
	Better	Worse	About the same	DK
	%	%	%	%
<b>U.S. Muslims</b>	66	8	23	3=100
Men	68	6	23	3=100
Women	65	9	22	4=100
Native born	63	11	22	4=100
African American	58	16	20	6=100
Other	66	8	24	3=100
Foreign born	68	6	23	3=100
1990 or later	66	6	25	3=100
Pre-1990	76	6	15	3=100
<i>Born in ...</i>				
Mideast/N. Africa	63	8	26	3=100
Pakistan	76	1	22	1=100
Other S. Asian	72	1	27	0=100

PEW RESEARCH CENTER 2011 Muslim American Survey.  
Q38. Figures may not add to 100% because of rounding.

By a 48% to 16% margin more Muslim Americans say that the American people are friendly toward them rather than unfriendly; 32% say that Americans are neutral toward Muslim Americans. Native-born and foreign-born Muslims differ on this question.

A majority of foreign-born Muslims (58%) say that the American people are friendly to them, including large majorities of those born in Pakistan, the Middle East and North Africa.

By comparison, only 30% of Muslims born in the U.S. say the American people are friendly toward Muslim Americans while nearly as many (28%) say they are unfriendly. African American Muslims born in the U.S. are less likely than other native-born Muslims to say that the American people are friendly to Muslim Americans (20% among African Americans vs. 37% among other native-born Muslims).

Older Muslims are somewhat more likely than younger Muslims to think that the American people are friendly – 56% of those 55 and older say this compared with 42% of those younger than 30. There are no significant differences in opinion by gender or education.

### More Foreign-Born Muslims Say the American People Are Friendly to Muslim Americans

	American people are...			
	Friendly	Neutral	Unfriendly	DK
	%	%	%	%
<b>U.S. Muslims</b>	48	32	16	4=100
18-29	42	40	14	5=100
30-39	52	27	17	4=100
40-54	50	30	17	3=100
55+	56	20	21	4=100
<i>Native born</i>	30	39	28	2=100
African American	20	46	31	3=100
Other	37	35	26	1=100
<i>Foreign born</i>	58	28	9	5=100
1990 or later	60	28	7	5=100
Pre-1990	54	29	13	4=100
<i>Born in</i>				
Middle East/North Africa	62	22	8	8=100
Pakistan	72	26	1	*=100
Other South Asian	48	38	13	1=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q37. Figures may not add to 100% because of rounding.

## Top Problems Facing Muslim Americans

Negative views about Muslims, discrimination and ignorance about Islam top the list of the problems Muslim Americans say they face.

The most frequently mentioned problem is people's negative views about Muslims (29%), including stereotyping, being viewed as terrorists and distrust. One-in-five (20%) cite discrimination, prejudice and unfair treatment as the biggest problem facing Muslims in this country. Another 15% mention ignorance or misconceptions about Islam.

Far fewer cite religious or cultural problems between Muslims and non-Muslims (7%) and negative media portrayals (5%). Only 4% of Muslim Americans mention jobs or financial problems, issues that have dominated the public's list of most important problems for the past several years. Just 4% say that clashes or disputes within the Muslim community are among the most important problems.

About one-in-six (16%) Muslim Americans say there are no problems facing Muslims living in the United States today.

More than a quarter of Muslim Americans (28%) say that in the past year people have acted as if they were suspicious of them because they were a Muslim, and 22% say that they have been called offensive names. About one-in-five (21%) say they have been singled out by airport security officials because they are Muslim; among those who report having flown in the past year, 36% say they have been singled out by security officials.

### Most Important Problems Facing Muslim Americans

	<b>2011</b>
	%
Negative views about Muslims	29
Discrimination/Prejudice/Not treated fairly	20
Ignorance about Islam	15
Religious and cultural problems between Muslims and non-Muslims	7
Negative media portrayals	5
Acceptance by society	4
Problems among Muslims	4
Fundamentalist Muslims in other countries	4
Jobs/Financial Problems	4
Lack of representation/community involvement	2
US foreign policy/Wars	1
Other	5
Don't know	4
No problems	16

PEW RESEARCH CENTER 2011 Muslim American Survey. Q30. Figures add to more than 100% because multiple responses were allowed.

### Experiences With Intolerance or Discrimination

	<b>U.S. Muslims</b>	
	<b>2007</b>	<b>2011</b>
<i>Percent who report that in the past year they have been ...</i>	%	%
Treated or viewed with suspicion	26	28
Called offensive names	15	22
Singled out by airport security	18	21
Singled out by police	9	13
Physically threatened or attacked	4	6
<b>Any of the five</b>	<b>40</b>	<b>43</b>
Percent saying someone expressed support for them	32	37

PEW RESEARCH CENTER 2011 Muslim American Survey. Q39.



Another 13% of Muslim Americans say they have been singled out by other law enforcement officials and 6% say they have been physically threatened or attacked.

Overall, 43% of Muslim Americans report experiencing at least one of these kinds of acts in the past 12 months. However, reports about these types of experiences have not increased substantially since 2007 (40% said they had experienced at least one of these acts then). Further, nearly as many (37%) say that someone has expressed support for them in the past year because they are Muslim.

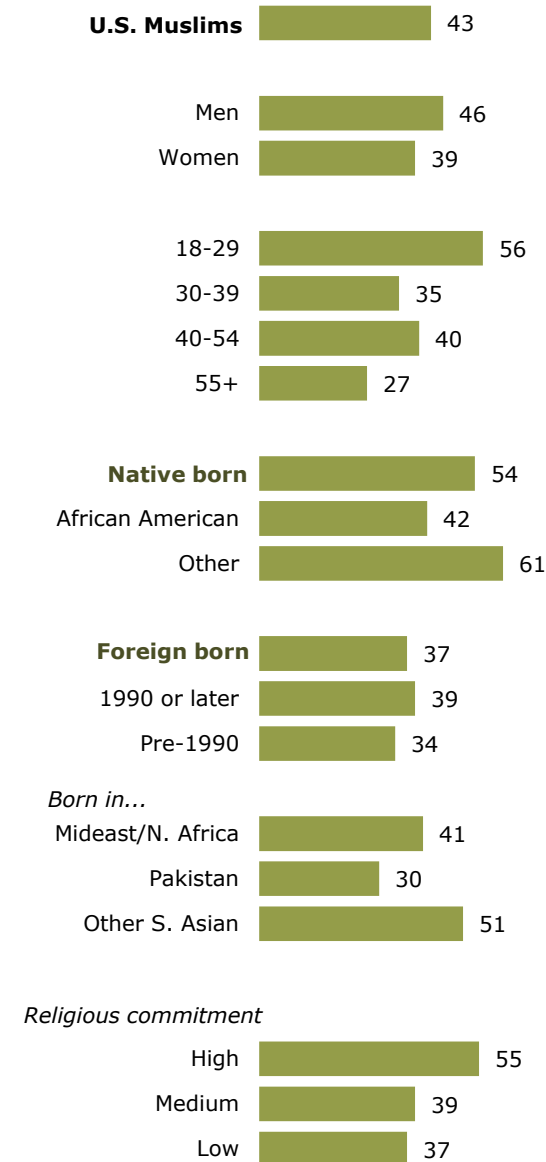
As was the case in 2007, younger Muslims are far more likely to say they have been victims of discrimination or intolerance based on their religion. More than half (56%) of Muslims under the age of 30 say they have been treated with suspicion, called offensive names, singled out by law enforcement of some kind or have been physically threatened in the past year. That compares with 35% of Muslim Americans age 30 and older.

More Muslim Americans born in the U.S. than those born elsewhere say they have experienced hostility in the past 12 months (54% vs. 37%). Native-born Muslims who are not African American were especially likely to report having experienced one of the five hostile acts (61%). Among foreign-born Muslims, those born in South Asian countries are more likely than those born in Pakistan to say they have experienced one of these hostile acts in the past year.

Muslims who are highly religious are more likely to say that they have been the target of discrimination or hostile acts in the past year

### Young, Religious Report More Hostility

*% who have experienced one or more of the 5 hostile acts*



PEW RESEARCH CENTER 2011 Muslim American Survey, Q39.

than those who are less religious. Fully 55% of those who are highly committed say this, compared with 38% of those who are less committed.

## Muslim Americans and Law Enforcement

A majority (52%) of Muslim Americans believe the government's anti-terrorism policies single out Muslims for increased surveillance and monitoring, while 34% say they do not think Muslims are singled out. Further, 18% say that being singled out bothers them a lot and an additional 20% say it bothers them some. There has been no increase since 2007 in the percentage of Muslim Americans reporting that Muslims in the U.S. are singled out or that being targeted bothers them.

The general public is more divided on this question – as many say that Muslim Americans are not singled out by the government's

anti-terrorism measures (46%) as say that they are (44%). Just a quarter of the public (25%) say they are bothered that Muslims are singled out.

Among Muslim Americans, more men than women say that Muslims are singled out by the government's anti-terrorism policies (57% vs. 47%), but there is no difference in the number saying that they are bothered by being singled out.

### Do Government Anti-Terrorism Policies Single Out Muslims in the U.S.?

	<i>Bothered Muslims are singled out ...</i>					
	<b>Muslims singled out</b>	<b>A lot/Some</b>	<b>Not much/at all</b>	<b>DK</b>	<b>Not singled out</b>	<b>DK</b>
	%	%	%	%	%	%
<b>U.S. Muslims</b>						
2011	52	38	14	1	34	14=100
2007	54	39	14	*	31	15=100
<i>2011 among...</i>						
Men	57	39	17	1	32	10=100
Women	47	37	9	*	36	18=100
College grad+	58	46	10	1	29	13=100
Some college	62	48	14	*	28	11=100
High school or less	46	30	15	*	39	16=100
Native born	71	57	15	*	24	5=100
African American	72	55	16	*	24	5=100
Other	71	58	14	0	24	4=100
Foreign born	41	28	13	1	40	19=100
1990 or later	39	26	12	1	41	20=100
Pre-1990	49	32	17	*	38	13=100
<b>U.S. general public</b>						
2011	44	25	19	*	46	11=100
2007	45	24	22	*	43	12=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q95-96.

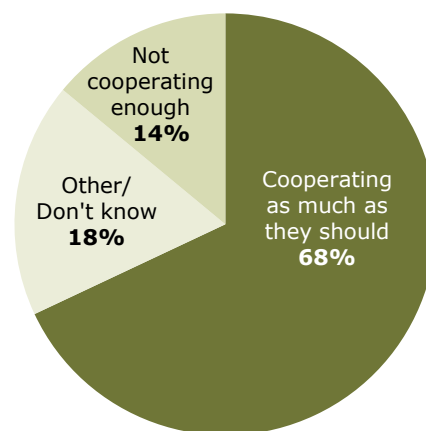
As with experiences of suspicion and hostile acts, the belief that government anti-terrorism efforts single out Muslim Americans is far more widespread among native-born Muslim Americans than those born elsewhere. About seven-in-ten (71%) native-born Muslim Americans say that the government singles out Muslims in the U.S. and 57% say this bothers them a lot or some. By comparison, 41% of foreign-born Muslims say this and only 28% say they are bothered by being singled out. There are no significant differences among foreign-born Muslims based on when they came to the U.S. or where they were born.

### Muslim Community and Law Enforcement

Fully 68% of Muslim Americans say that Muslims are cooperating as much as they should with law enforcement agencies investigating extremism in the Muslim American community, while 14% say they are not cooperating enough; 18% do not offer an answer. A majority of Muslim Americans in nearly all demographic groups agree that Muslims are cooperating as much as they should.

More men than women say this (75% vs. 62%). In addition, religiously observant Muslims are more likely than those who are less religious to say that Muslim Americans are cooperating with law enforcement as much as they should (75% vs. 66%).

#### Are U.S. Muslims Cooperating With Law Enforcement?



PEW RESEARCH CENTER 2011 Muslim American Survey. Q97.

## Controversy about Mosques and Islamic Centers

An overwhelming majority of Muslim Americans (81%) have heard a lot or a little about the proposal to build an Islamic cultural center and mosque near the site of the World Trade Center in New York City. There also is a great deal of support for the mosque among Muslims in the U.S. – 72% of those who have heard about the planned mosque say it should be allowed to be built.

However, some Muslim Americans have doubts about the project. One-fifth say it should not be allowed (20%) and an additional 15% say it should be allowed but personally feel building the mosque and cultural center near the World Trade Center site is a bad idea.

The general public differs sharply from Muslim Americans on this issue. A similar percentage has heard about the proposal (78%), but only 38% of the public says it should be allowed while a 47% plurality says it should not be allowed.

Muslim Americans report that mosques or Islamic centers in their own community have been the target of controversy or outright hostility: 14% say there has been opposition to building a mosque in their community in the past few years and 15% say a mosque or Islamic center in their community has been vandalized or subject to other hostility in the past 12 months.

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### Most Say Mosque Near World Trade Center Should Be Allowed

<i>Heard about proposal to build mosque in NYC near World Trade Center site ...</i>	<b>U.S. Muslims</b>	<b>General public</b>
	%	%
A lot	46	29
A little	35	49
Nothing at all	18	22
Don't know	<u>1</u>	<u>1</u>
	100	100
<i>Views about building mosque among those who have heard about it ...</i>		
Should be allowed	72	38
Good idea	50	19
Bad idea	15	13
Don't know	7	5
Should not be allowed	20	47
Don't know	<u>8</u>	<u>15</u>
	100	100

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PEW RESEARCH CENTER 2011 Muslim American Survey. Q41-43. General public results from July 2011 survey by the Pew Research Center for the People & the Press.

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## Media Coverage of Islam and Muslims

A 55% majority of Muslim Americans think that coverage of Islam and Muslims by American news organizations is generally unfair, while 30% say coverage is fair and 25% say it depends or they are unsure. These views have changed little since 2007, when 57% of Muslim Americans said that media coverage of Islam and Muslims was unfair.

Muslims born in the U.S. are more likely than those born outside the U.S. to say that media coverage of Muslims is unfair. Nearly two-thirds of native-born Muslims (63%) say this, compared with 50% of foreign-born Muslims.

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### Most Say Media Coverage of Islam and Muslims is Unfair

	<b>U.S. Muslims</b>	<b>Native born</b>	<b>Foreign born</b>
	%	%	%
Fair	30	23	35
Unfair	55	63	50
Depends (Vol.)	10	12	9
Don't know	<u>5</u>	<u>2</u>	<u>6</u>
	100	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q33. Figures may not add to 100% because of rounding.

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## SECTION 5: POLITICAL OPINIONS AND SOCIAL VALUES

Compared with the general public, fewer Muslim Americans say they are politically conservative, and a greater number say they prefer a bigger government that provides more services.

Muslim Americans align strongly with the Democratic Party and voted overwhelmingly for Barack Obama in the 2008 election. On social issues, Muslim Americans are less accepting of homosexuality than is the general public, and they are slightly more conservative on gender roles.

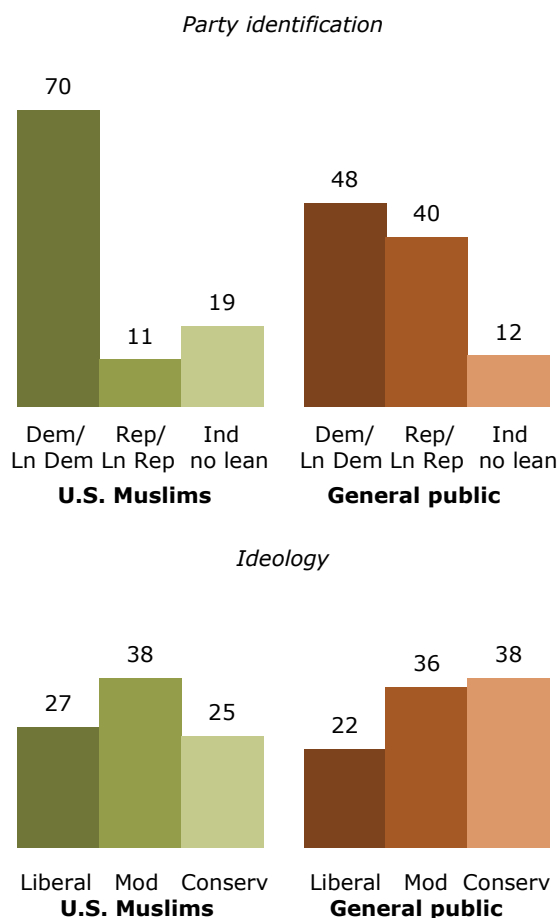
### Party Affiliation and Views of Obama

A sizable majority of Muslim Americans identify with the Democratic Party. Seven-in-ten either describe themselves as Democratic (46%) or say they lean Democratic (24%). Far fewer say they are Republicans (6%) or lean to the GOP (5%). About two-in-ten (19%) say they are independent and do not lean toward either party.

Those numbers have changed only slightly since 2007, when 63% of Muslim Americans said they were Democrats (37%) or leaned Democratic (26%). At that point, about one-in-ten said they were Republicans (7%) or leaned Republican (4%). About a quarter (26%) did not lean toward either party.

As in 2007, the general population is more evenly divided. Nearly half (48%) say they are Democrats (33%) or lean Democratic (15%), while 40% say they are either Republicans (24%) or lean Republican (16%). An additional 12% say they are independents who do not lean toward either party.

### Muslim American Political Views



PEW RESEARCH CENTER 2011 Muslim American Survey. General public results based on aggregated data from March-June 2011 surveys by the Pew Research Center.

Nearly four-in-ten Muslim Americans (38%) describe their political views as moderate, matching the number that said this in 2007. A quarter of U.S. Muslims (25%) say they are conservative and 27% say they are liberal. In the general public, about as many describe themselves as conservative (38%) as moderate 36%, while 22% say they are liberal.

In the general public, conservatives tend to identify with the Republican Party or lean Republican, while liberals tend to be Democrats or lean Democratic. Among Muslim Americans, about two-thirds of those who describe themselves as conservatives (68%) say they either belong to the Democratic Party or lean Democratic. That rises to 78% among those who describe themselves as liberal.

Muslim Americans who voted in the 2008 election overwhelmingly backed Barack Obama. About nine-in-ten (92%) say they voted for Obama, while just 4% say they voted for John McCain.

Muslim Americans also overwhelmingly approve of the way Obama is handling his job as president. Three quarters (76%) approve of Obama's job performance, while 14% disapprove. The public as a whole in June was divided: 46% approved and 45% disapproved of Obama's performance.

In 2007, about seven-in-ten Muslim Americans (69%) disapproved of George W. Bush's job performance. Just 15% approved. At this point, during Bush's second term in office, his approval rating was declining among the public: 35% approved of his job performance and 57% disapproved.

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### Presidential Job Performance

	Approve	Dis-approve	DK
<b>Obama in 2011</b>	%	%	%
U.S. Muslims	76	14	10=100
General public	46	45	8=100
<b>Bush in 2007</b>			
U.S. Muslims	15	69	16=100
General public	35	57	8=100

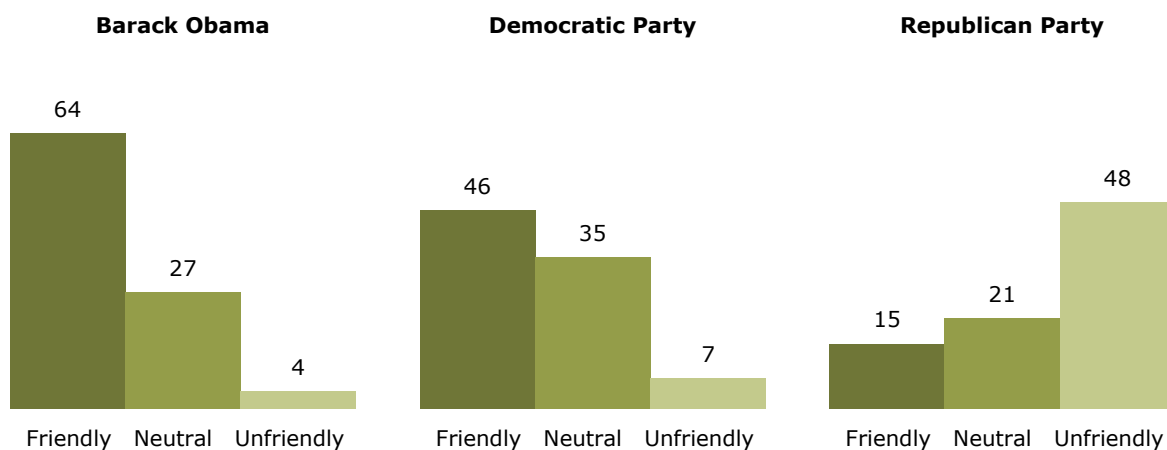
PEW RESEARCH CENTER 2011 Muslim American Survey. Q10. General public results from June 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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Muslim Americans clearly see a friend in Obama, who came into office in 2009 pledging to improve relations with the Muslim world. About two-thirds (64%) say the president is generally friendly toward Muslim Americans. Just 4% see him as unfriendly to Muslim Americans, while 27% see him as neutral.

### Obama Seen as Friendly to Muslim Americans



PEW RESEARCH CENTER 2011 Muslim American Survey. Q36.

Nearly half (46%) say the Democratic Party is generally friendly toward Muslim Americans, while 7% say it is unfriendly. About a third (35%) see it as neutral. On the other hand, by a three-to-one margin (48% to 15%) more Muslim Americans see the Republican Party as unfriendly than friendly toward Muslim Americans. About one-in-five (21%) see the party as neutral toward Muslim Americans.

While a majority of Muslim Americans correctly say that Obama is a Christian (55%), one-in-ten (10%) say they think the president is a Muslim. About a third (33%) say they do not know or refused to answer. Last August, 18% of the general public said they thought Obama is a Muslim, while 34% correctly said he is a Christian. Fully 45% said they did not know or refused to answer.

Among the public as a whole, perceptions of Obama's religion appear tied to attitudes

### One-in-Ten Say Obama Is a Muslim

Do you happen to know Obama's religion?	U.S. Muslims	General public
	%	%
Christian	55	34
Muslim	10	18
Something else	2	2
Don't know	34	45
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q203. General public results from August 2010 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

about the president. Those who disapproved of Obama's performance at that point were three times as likely as those who approved to say they thought Obama was a Muslim (30% vs. 10%). That is not the case among Muslim Americans; 11% of those who approve of Obama's performance say they think he is Muslim, while 3% of those who disapprove say the same.

Among Muslim Americans, the less educated and least affluent are more likely to say they think Obama is a Muslim. For example, 15% of those with a high school education or less say they think the president is a Muslim. That drops to 2% among those with at least a college degree. Nearly four-in-ten (37%) among the least educated group say they do not know, compared with 22% among the college graduates.

## Voting Participation and Civic Engagement

Muslim Americans continue to be somewhat less engaged in several key elements of the political process than the public as a whole. Two-thirds of Muslims who are U.S. citizens say they are certain they are registered to vote (66%). Among the general public, 79% say they are definitely registered to vote. Those numbers are little changed from 2007.

Because the general public question was asked of all U.S. residents, it includes some non-citizens. About 19% of the Muslims currently in the U.S. are not citizens and therefore cannot register to vote. Looking at all Muslims included in the new survey – including those who are U.S. residents but not citizens – 53% say they are absolutely certain they are registered to vote.

Nearly two-thirds of Muslim American citizens (64%) say they voted in the 2008 presidential election, compared with three-quarters of the general public (76%) who say they voted.

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### Voter Registration and Turnout

	U.S. Muslim citizens	General public
<i>Registered to vote?</i>	%	%
Yes, absolutely certain	66	79
No/Not certain	30	21
Don't know	<u>3</u>	1
	100	100
<i>Voted in 2008 election?</i>		
Yes	64	76
No	30	24
Other/Don't know	<u>6</u>	*
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey REGA, PVOTE08A. General public results from October 2010 and March 2011 surveys by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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Just as with the population as whole, young people are the least likely age group to be registered to vote among Muslim American citizens. Slightly more than half (55%) say they are certain they are registered. That jumps to 73% among those ages 40 to 54 and 79% among those ages 55 and older.

Those with higher family incomes are more likely than those at the lower end of the scale to say they are registered. Three-quarters of those with family incomes of \$75,000 or more (78%) say they are certain they are registered, compared with 60% among those with incomes of less than \$30,000.

Overall, there is no difference in registration rates between Muslim citizens born in the U.S. and those who were born elsewhere (66% and 67%, respectively). But those who arrived before 1990 are more likely than those who immigrated more recently to be certain they are registered (76% vs. 62%).

Muslim Americans also are slightly less attentive to government and politics than the public as a whole. Seven-in-ten (70%) say they follow what is going on in government and public affairs most of the time (37%) or some of the time (33%). Among the general public, about eight-in-ten (79%) say this, with fully half (50%) saying they follow public affairs most of the time.

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### Who Is Registered to Vote?

	Registered to vote %
<b>U.S. Muslim citizens</b>	66
18-29	55
30-39	66
40-54	73
55+	79
<i>Family income</i>	
\$75,000 or more	78
\$30,000-\$74,999	68
Less than \$30,000	60
Native born	66
Foreign born	67
Arrived pre-1990	76
1990 or later	62

PEW RESEARCH CENTER 2011 Muslim American Survey. REGA.

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### Muslim Americans' Attention to Government and Public Affairs

<i>Would you say you follow what's going on in government and public affairs ...</i>	U.S. Muslims %	General public %
Most of the time	37	50
Some of the time	33	29
Only now and then	17	14
Hardly at all	10	6
Don't know	3	1
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q12. General public results from March 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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Muslim Americans are about as likely as the public as a whole to say they have worked with other people in their neighborhood over the past year to fix a problem or improve a condition in their community. Among Muslims, 33% say they have done this and 65% say they have not. Among the general public, 38% say they have done this and 62% say they have not.

### Role of Government

Most Muslim Americans continue to say they would rather have a bigger government with more services than a smaller one with fewer services. Currently, 68% say they would prefer a larger and more activist government, about the same as the 70% that said this in 2007. In both Muslim American surveys, 21% favored a smaller government that provides fewer services.

Among the general public, the balance tilts toward a smaller government with fewer services. Half (50%) say they would prefer this, while 42% prefer a more activist government. Those numbers also have shifted only slightly since 2007.

### Civic Engagement

<i>In past year, worked w/ others to fix neighborhood problem or improve condition in community?</i>	<b>U.S. Muslims</b>	<b>General public</b>
	%	%
Yes	33	38
No	65	62
Don't know	<u>1</u>	<u>*</u>
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q11. General public results from March 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

### Most Muslim Americans Favor Bigger Government

	<i>Prefer government that is ...</i>		
	<b>Smaller, fewer services</b>	<b>Bigger, more services</b>	<b>(Vol.) Depends/DK</b>
	%	%	%
<b>U.S. Muslims</b>			
2011	21	68	11=100
2007	21	70	9=100
<i>2011 among ...</i>			
Conservative	25	62	13=100
Moderate	22	68	9=100
Liberal	22	73	5=100
Native born	26	62	12=100
Foreign born	19	71	10=100
<b>General public</b>			
2011	50	42	8=100
2007	45	43	12=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q15. General public results from March 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

## Homosexuality and Gender Issues

Muslim Americans hold more conservative views than the general public about gays and lesbians. However, they have become more accepting of homosexuality since 2007.

Today, Muslim Americans are more divided on this question: 39% say homosexuality should be accepted, while 45% say it should be discouraged. Four years ago, far more said homosexuality should be discouraged (61%) than accepted (27%).

The broader public has become more accepting of homosexuality as well. Currently, 58% say homosexuality should be accepted, while 33% say it should be discouraged. In 2006, about half (51%) said homosexuality should be accepted, while 38% said it should be discouraged.

The changes since 2007 are evident across most demographic groups of Muslim Americans. One exception, though, is older Muslim Americans. Four years ago, 22% of this group said homosexuality should be accepted. Today, 21% say this. The next oldest age group – those 40 to 54 – are almost evenly divided (43% say homosexuality should be accepted; 47% say it should be discouraged). Four years ago, 69% of this group said homosexuality should be discouraged.

Acceptance of homosexuality has risen significantly among those with high levels of religious commitment (from 16% in 2007 to 30% today) as well as those with medium levels of religious commitment (from 21% in 2007 to 37% today). However, those who express a low level of religious commitment continue to be more accepting (57%) than those with a high religious commitment (30%). Four years ago, 47% of those with low

### Should Homosexuality be Accepted by Society?

	Accepted	Dis-couraged	Neither/Both/DK
U.S. Muslims	%	%	%
2011	39	45	16=100
2007	27	61	12=100
<i>2011 among ...</i>			
Men	36	49	16=100
Women	42	40	18=100
18-29	46	38	17=100
30-39	35	42	23=100
40-54	43	47	10=100
55+	21	63	16=100
College grad+	46	45	9=100
Some college	38	47	15=100
HS or less	36	44	20=100
Native born	41	45	13=100
Foreign born	38	43	18=100
<i>Religious commitment</i>			
High	30	54	17=100
Medium	37	45	18=100
Low	57	31	12=100
<b>General public</b>			
2011	58	33	9=100
2006	51	38	11=100

PEW RESEARCH CENTER 2011 Muslim American Survey, Q14c. General public results from March 2011 and October 2006 surveys by Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

religious commitment said homosexuality should be accepted, compared with 16% among those who express a high commitment.

Whether Muslim Americans were born in the U.S. or immigrated here seems to make little difference in views toward homosexuality. Currently, 41% of the native born say homosexuality should be accepted, about the same as the 38% of foreign born who say this. In both cases, the numbers are up since 2007 (30% among the native born, 26% among the foreign born).

Muslim Americans show strong support for allowing women to join the workforce. Nine-in-ten either completely (72%) or mostly agree (18%) that women should be able to work outside the home. Among the U.S. general public, almost all either completely (81%) or mostly (16%) agree with this.

Attitudes among Muslim Americans are similar to attitudes among Muslims in Lebanon and Turkey. But

support for women working outside the home is considerably smaller in many other Muslim nations. For example, in Egypt, only about six-in-ten say they either completely agree (23%) or mostly agree (39%) that women should be allowed to work outside the home. About four-in-ten (39%) disagree.

### Few Object to Women Working Outside the Home

<i>Women should be able to work outside the home</i>	<b>Completely agree</b>	<b>Mostly agree</b>	<b>Disagree</b>	<b>Don't know</b>
	%	%	%	%
<b>U.S. Muslims</b>	72	18	8	1=100
<b>General public</b>	81	16	2	*=100
<i>Muslims in ...</i>				
<b>Lebanon</b>	69	27	3	1=100
<b>Turkey</b>	67	27	4	1=100
<b>Pakistan</b>	47	22	29	2=100
<b>Nigeria</b>	43	30	26	1=100
<b>Egypt</b>	23	39	39	*=100
<b>Jordan</b>	22	35	41	2=100
<b>Indonesia</b>	20	67	12	*=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q80. General public and Muslim countries' results from 2010 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

Nearly seven-in-ten U.S. Muslims (68%) say gender makes no difference in the quality of political leaders. Still, about a quarter (27%) say men make better political leaders. Very few (4%) say women make better leaders. There are only slight differences in views on this between men and women and among various age groups.

Among the U.S. public, 72% say gender does not determine who will be the better political leader. About one-in-ten each say men (12%) or women (13%) make better leaders.

Responses to a similar question asked in Muslim countries in 2007 show few populations as willing to say that gender makes no difference in the quality of political leaders. Muslims in Morocco proved most similar: 65% said that men and women make equally good political leaders. About two-in-ten (21%) said men generally make better leaders and 5% said women make better leaders. At the other end of the spectrum, 64% of Muslims in the Palestinian territories and 60% in Nigeria said that men generally make better leaders than women. About a third in Nigeria (34%) said they make equally good leaders. Just 16% said this in the Palestinian territories.

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### Gender Not an Issue in Political Leadership

<i>Do men or women make better political leaders or is there no difference?</i>	<b>U.S. Muslims</b>	<b>General public</b>
	%	%
Men	27	13
Women	4	12
No difference	68	72
Don't know	<u>1</u>	<u>2</u>
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q81. General public results from July 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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## Science and Religion

Nearly six-in-ten Muslim Americans (59%) say they do not think there is generally a conflict between science and religion. Almost four-in-ten (37%) think there is. The balance among the general public is reversed: 59% say they do see a conflict between science and religion; 37% say they do not.

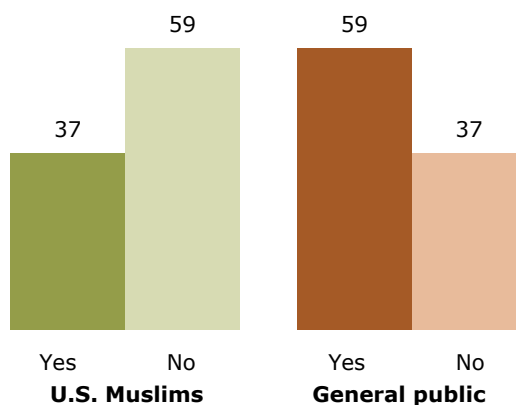
Muslims born in the United States are more evenly divided than those born abroad. Among those born here, 48% say they think there is a conflict and the same number say there is not. Among the foreign born, 64% say they see no conflict, while 32% say they do.

On the question of evolution, Muslim Americans are divided: 45% say that humans and other living things have evolved over time while 44% say humans and other living things have always existed in their present form since the beginning of time.

Among the general public, the balance tilts more toward evolution. About half (52%) say humans and other living things have evolved over time, while 40% say these beings have always existed in their present form.

### Conflict Between Science and Religion?

*Is there generally a conflict between science and religion?*



PEW RESEARCH CENTER 2011 Muslim American Survey. Q16. General public results from July 2011 survey by the Pew Research Center for the People & the Press.

### A Divide on Evolution

<i>Thinking about evolution, which comes closer to your view?</i>	U.S. Muslims %	General public %
Humans and other living things evolved over time	45	52
They have always existed in their present form	44	40
Don't know	11	9
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q17. General public results from June 2010 survey by the Pew Forum on Religion & Public Life. Figures may not add to 100% because of rounding.

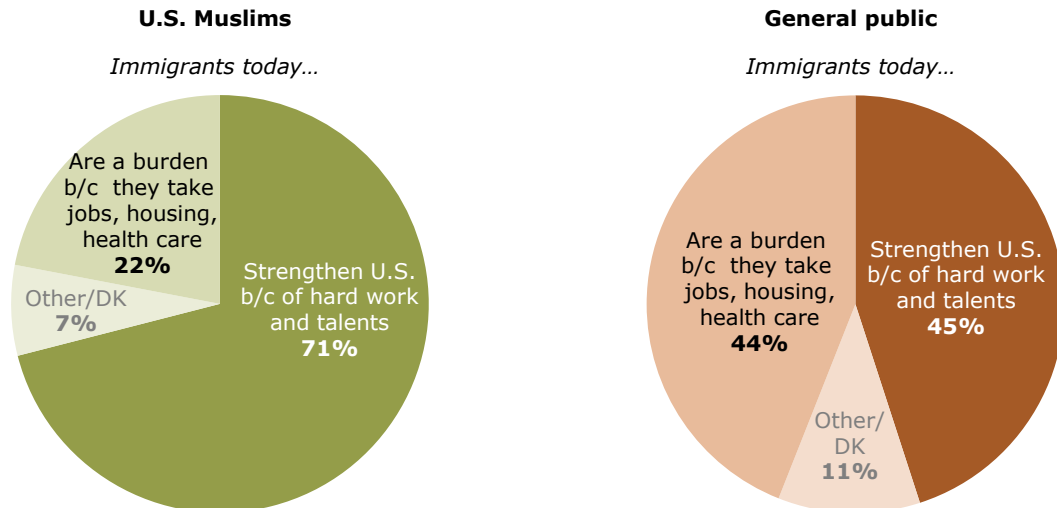


## Views of Immigrants

Fully seven-in-ten Muslim Americans (71%) say that immigrants “strengthen the U.S. because of their hard work and talents.” Just 22% think that immigrants “are a burden on the U.S. because they take our jobs, housing and health care.” The general public expresses far less positive views regarding the impact of immigrants: 45% say they strengthen the country, while 44% see immigrants as a burden. Opinions among both Muslim Americans and the public are little changed from 2006-2007. More foreign-born Muslim Americans (76%) than those born in the United States (64%) say that immigrants strengthen the United States.

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### Muslim Americans’ More Positive Views of Immigrants



PEW RESEARCH CENTER 2011 Muslim American Survey. Q14a. General public results from March 2011 survey by the Pew Research Center for the People & the Press.

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## SECTION 6: TERRORISM, CONCERNS ABOUT EXTREMISM & FOREIGN POLICY

Most Muslim Americans continue to reject violence and extremism. As in 2007, very few see suicide bombing and other forms of violence against civilians as ever justified in the defense of Islam, and al Qaeda is even less popular than it was then. At the same time, there is extensive concern among Muslim Americans about Islamic extremism, both around the world and in the United States.

On foreign policy, Muslim Americans are critical of the U.S. war in Afghanistan, though no more so than in 2007. Muslim Americans take a cautious view of the “Arab spring” – as many say they support stable governments in the region, even if that means less democracy, as say they support democracy, even if that means less stability.

### Few See Violence as Justified

About eight-in-ten American Muslims (81%) say that suicide bombing and other forms of violence against civilians are never justified in order to defend Islam from its enemies. Just 8% say these tactics are often or sometimes justified. There has been virtually no change in these opinions since 2007.

U.S. Muslims are far more likely than Muslims in most of the predominantly Muslim countries surveyed by the Pew Global Attitudes Project to say that suicide bombing in the defense of Islam is never justified. Among the seven Muslim publics surveyed, only in Pakistan (85% never justified) and Indonesia (77%) do comparably large numbers reject suicide bombing and other violence against civilians.

### Large Majority Continues to Reject Suicide Bombing

*Suicide bombing/ other violence against civilians is justified to defend Islam from its enemies ...*

	Some-				
	Often	times	Rarely	Never	DK
<b>U.S. Muslims</b>	%	%	%	%	%
2011	1	7	5	81	6=100
2007	1	7	5	78	9=100
Native born	1	10	9	79	1=100
African Amer.	0	16	12	73	0=100
Other	2	7	7	83	1=100
Foreign born	1	6	3	82	9=100
<i>Muslims in ...</i>					
<b>Palest. terr.</b>	31	37	10	19	3=100
<b>Egypt</b>	12	16	34	38	1=100
<b>Lebanon</b>	12	23	25	39	0=100
<b>Jordan</b>	4	9	31	55	2=100
<b>Turkey</b>	2	5	14	60	19=100
<b>Indonesia</b>	2	8	11	77	2=100
<b>Pakistan</b>	3	2	3	85	6=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q90. Muslim countries' results from Spring 2011 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding

Muslim Americans continue to express extremely negative views of al Qaeda: Just 5% have a very or somewhat favorable opinion of al Qaeda; 11% have a somewhat unfavorable view and 70% have a *very* unfavorable opinion. The proportion of Muslim Americans with a very unfavorable view of al Qaeda has increased 12 points since 2007 (from 58%).

Muslim Americans express more negative views of al Qaeda than do Muslims in most of the Muslim countries surveyed by the Pew Global Attitudes Project. Fewer than half of Muslims in the Palestinian territories, Indonesia, Egypt and Jordan express a very unfavorable view of al Qaeda. Only in Lebanon does a higher percentage of Muslims express a very unfavorable opinion of al Qaeda (92%).

As in 2007, there is no group of Muslim Americans in which even a quarter expresses a favorable view of al Qaeda. More than half of native-born African Americans (56%) express very unfavorable opinions of al Qaeda, as do 67% of other native-born Muslims and 75% of foreign-born Muslims. The proportion of African American Muslims expressing very unfavorable opinions of al Qaeda has increased 17 points from 39% four years ago. More foreign-born Muslims also express very unfavorable opinions of al Qaeda than in 2007 (75% today, 63% then).

### Very Unfavorable Views of al Qaeda Increase

<i>View of al Qaeda ...</i>	<b>Fav</b> %	<b>Somewhat unfav</b> %	<b>Very unfav</b> %	<b>DK</b> %
<b>U.S. Muslims</b>				
2011	5	11	70	14=100
2007	5	10	58	27=100
Native born				
African Amer.	11	21	56	12=100
Other	9	11	67	13=100
Foreign born	3	9	75	14=100
<i>Muslims in ...</i>				
<b>Palest. terr.</b>	28	48	20	4=100
<b>Indonesia</b>	22	34	21	22=100
<b>Egypt</b>	21	33	41	5=100
<b>Jordan</b>	15	39	38	8=100
<b>Turkey</b>	4	10	67	18=100
<b>Lebanon</b>	2	*	92	2=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q93. Muslim countries' results from Spring 2011 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

## Concern over Islamic Extremism

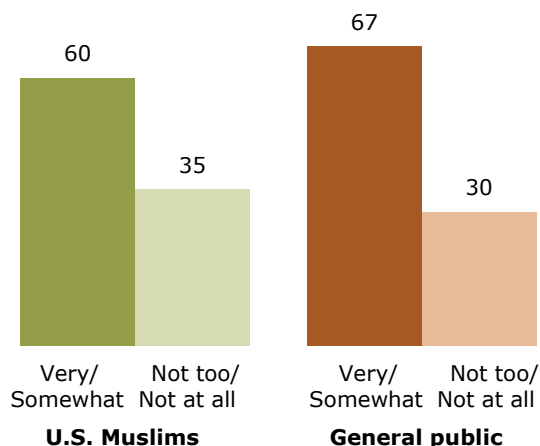
Majorities of both the general public and Muslim Americans express concerns about Islamic extremism. Among Muslim Americans, 60% say they are either very (31%) or somewhat (29%) concerned about the possible rise of extremism in the U.S. Similarly, 67% of the public says they are at least somewhat concerned. There has been no significant change since 2007 in U.S. Muslims' concerns about the possible rise of Islamic extremism in this country.

More native-born Muslim Americans than immigrant Muslims say they are concerned about Islamic extremism in the U.S. Among those born in the U.S., 73% are at least somewhat concerned about the possible rise of Islamic extremism in this country. By contrast, just 53% of foreign-born Muslims say they are at least somewhat concerned.

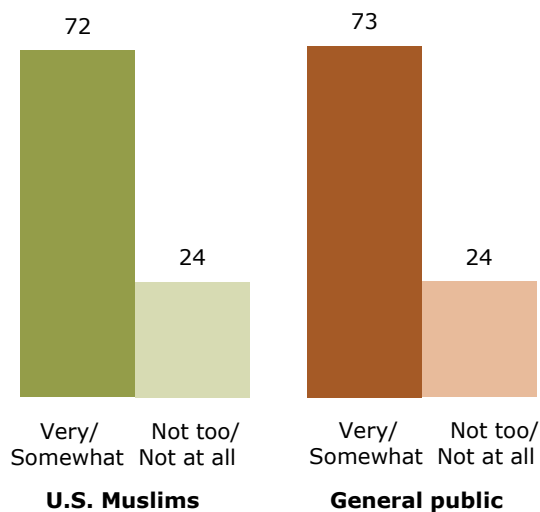
Both Muslim Americans and the general public also express concern about the rise of Islamic extremism around the world. Nearly three-quarters of both groups say they are at least somewhat concerned about this (72% among Muslim Americans, 74% among the general public).

### Muslim Americans as Concerned as Public about Islamic Extremism

*Concerned about possible rise of Islamic extremism **in the U.S.***



*Concerned about rise of Islamic extremism **around the world***



PEW RESEARCH CENTER 2011 Muslim American Survey. Q75-76. General public results from July 2011 survey by Pew Research Center for the People & the Press.

## Perceived Support for Extremism

Although many U.S. Muslims express concern about the possibility of rising extremism in the U.S., far fewer say there is currently much support for extremism within the Muslim American community. Most (64%) say there is not too much support (30%) or no support at all (34%) for extremism among Muslim Americans. About one-in-five (21%) see either a great deal (6%) or a fair amount (15%) of support for extremism in the Muslim American community.

By contrast, 15% of the general public believes that there is a great deal of support for extremism among Muslim Americans, and an additional 25% see a fair amount of support.

Very few Muslim Americans believe that support for extremism is increasing in the Muslim American community. Just 4% say this, while 15% say support for extremism is actually decreasing. Three-in-ten (30%) say the level of support for extremism is staying the same.

The general public's perception on this question is quite different. Nearly one-quarter (24%) say support for extremism is increasing in the Muslim American community. Just 7% say it is decreasing.

### General Public More Likely to See Support for Extremism

<i>How much support for extremism in Muslim American community?</i>	<b>U.S. Muslims</b> %	<b>General public</b> %
Great deal	6	15
Fair amount	15	25
Not too much	30	33
None at all	34	12
Don't know	<u>15</u>	<u>14</u>
	100	100
<i>Support for extremism is ...</i>		
Increasing	4	24
Decreasing	15	7
Staying the same	30	38
Don't know	3	4
<i>No support/don't know how much support</i>	<u>49</u>	<u>26</u>
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey, Q98-99. General public results from July 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

Native-born Muslims, particularly African Americans, are more likely than those not born in the United States to say there is at least a fair amount of support for extremism in the Muslim American community.

Among Muslims born in this country, 32% see at least a fair amount of support for extremism, while 25% say there is no support.

Among Muslims born outside the U.S., just 15% say there is a great deal or fair amount of support for extremism, while 40% say there is no support at all.

### How Much Support for Islamic Extremism in the Muslim American Community?

	Great deal	Fair amount	Not too much	None at all	DK
	%	%	%	%	%
<b>U.S. Muslims</b>	6	15	30	34	15=100
College grad+	1	7	42	40	10=100
Some college	4	19	29	40	8=100
High school or less	9	18	25	29	19=100
Native born	8	24	38	25	5=100
African American	13	26	35	18	7=100
Other	5	22	40	30	4=100
Foreign born	4	11	26	40	19=100
<i>Religious commitment</i>					
High	5	17	28	32	17=100
Medium	7	15	31	36	12=100
Low	4	14	31	32	19=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q98. Figures may not add to 100% because of rounding

College graduates are less likely to see support for extremism in the Muslim American community than those with less education. There are no significant differences in views of support for extremism by age or religious commitment.

## Have Muslim Leaders Done Enough?

Nearly half of Muslim Americans (48%) say Muslim leaders in the United States have not done enough to speak out against Islamic extremists. Just 34% say that Muslim leaders have done enough to speak out against extremists. In contrast, 68% say that Muslim Americans are cooperating as much as they should with law enforcement officials investigating extremism in the Muslim American community.

Men are evenly divided in their views of whether Muslim leaders have done enough to speak out against Islamic extremism – 44% say they have, while 46% say they have not. By comparison, just 23% of women say Muslim leaders have done enough to speak out against extremism, while 51% say they have not done enough; 26% of women offer no opinion.

A majority of Muslims born in the U.S. (59%) say Muslim leaders have not done enough to speak out against Islamic extremism; 33% say they have done enough. Opinion is more divided among foreign-born Muslims: 43% say Muslim leaders have not done enough, 34% say they have, while 23% express no opinion.

### U.S. Muslim Leaders Faulted for Not Challenging Extremism

*In speaking out against Islamic extremism, U.S. Muslim leaders ...*

	<b>Have not done enough</b>	<b>Have done as much as they should</b>	<b>Other/ DK</b>
	%	%	%
<b>U.S. Muslims</b>	48	34	18=100
Men	46	44	10=100
Women	51	23	26=100
College grad+	50	34	16=100
Some college	59	27	13=100
HS or less	44	36	21=100
Native born	59	33	8=100
Foreign born	43	34	23=100
<i>Religious commitment</i>			
High	41	41	18=100
Medium	52	29	18=100
Low	50	34	15=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q94. Figures may not add to 100% because of rounding



## Views of U.S. Anti-Terror Efforts

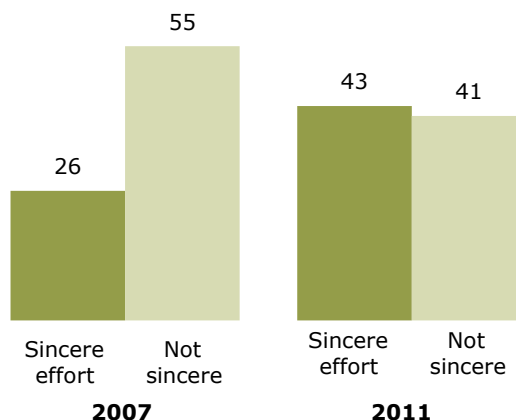
Muslim Americans have a more positive view of the U.S. effort to combat international terrorism than in 2007. Currently, 43% say the U.S. effort to combat terrorism is a sincere effort to reduce international terrorism while about as many (41%) say it is not sincere. Four years ago, during the Bush administration, just 26% viewed the “U.S.-led war on terrorism” as sincere while about twice as many (55%) said it was not. The view that the U.S. campaign to combat terrorism is a sincere effort has increased across many subgroups in the U.S. Muslim population.

This measure has not been included on the international surveys of the Pew Global Attitudes Project recently, so a direct comparison between Muslims in the U.S. and those in predominantly Muslim countries is not possible.

Still, it is notable that in most predominantly Muslim countries opposition to U.S.-led efforts to fight terrorism is as widespread today as it was during the Bush administration. One exception is Indonesia, where support for the war on terror increased substantially after Obama became president. (*For more, see “China Seen Overtaking U.S. as Global Superpower,” Pew Global Attitudes Project, July 13, 2011.*)

### More Muslim Americans See U.S. Anti-Terrorism Effort as Sincere

*Is U.S. effort to combat terrorism a sincere effort to reduce int'l terrorism?*



PEW RESEARCH CENTER 2011 Muslim American Survey. Q91.

## Muslim Americans Divided over “Arab Spring”

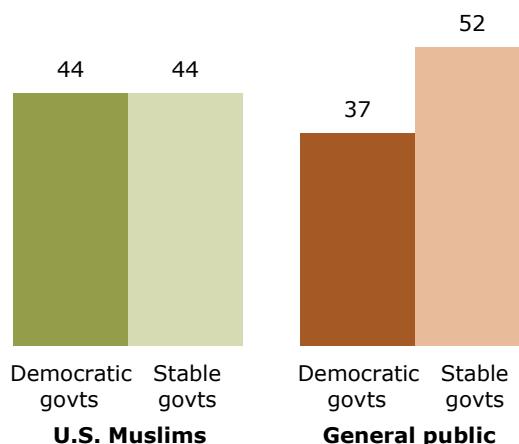
Muslim Americans are evenly divided in their opinions about democracy in the Middle East: 44% say it is more important to have democratic governments, even if there is less stability in the region; 44% say it is more important to have stable governments, even if there is less democracy in the region.

In a March 2011 survey by the Pew Research Center for the People & the Press, the public viewed regional stability as more important than the spread of democracy. A 52% majority said it is more important to have stable governments, even if it means less democracy; 37% said it is more important to have democratic governments, even if it means less stability.

There is more support for democracy among college graduates, both among Muslims and in the general public. Among Muslim Americans, 59% of college graduates say that democratic governments are more important than stability in the Middle East; that compares with 36% of those with some college education and 40% with no more than a high school education. There are similar differences by education among the public.

### Muslim Americans Take Cautious View of Democracy in Middle East

*Which is more important in the Middle East ...  
Democratic govts, even if there is less stability  
OR  
Stable govts, even if there is less democracy*



PEW RESEARCH CENTER 2011 Muslim American Survey, Q20. General public results from March 2011 survey by the Pew Research Center for the People & the Press.

### Better Educated Are More Supportive of Mideast Democracy

% saying democratic governments are more important in Middle East ...	U.S. Muslims %	General public %
Total	44	37
College grad+	59	46
Some college	36	31
High school or less	40	35

PEW RESEARCH CENTER 2011 Muslim American Survey, Q20. General public results from March 2011 survey by the Pew Research Center for the People & the Press.

## Unchanged Views of War in Afghanistan

Muslims in the United States remain more opposed than the general public to the decision to use military force in Afghanistan. Currently, 48% say the decision to use force was wrong while 38% say it was right. These views are virtually unchanged from 2007.

Among the general public, 57% view the decision to use force in Afghanistan as right and 35% say it was wrong, according to a June survey by the Pew Research Center for the People & the Press. The public's views also are little changed from 2007 (61% right decision vs. 29% wrong decision).

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### Little Change in Views of Decision to Use Force in Afghanistan

<i>Use of military force in Afghanistan ...</i>	<b>2007</b>	<b>2011</b>
	%	%
<b>U.S. Muslims</b>		
Right decision	35	38
Wrong decision	48	48
Don't know	<u>17</u>	<u>14</u>
	100	100
<b>General public</b>		
Right decision	61	57
Wrong decision	29	35
Don't know	<u>10</u>	<u>8</u>
	100	100

PEW RESEARCH CENTER 2011 Muslim American Survey, Q19. General public results from June 2011 survey by the Pew Research Center for the People & the Press. Figures may not add to 100% because of rounding.

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## Muslims, Public Agree on Israel's Existence

As was the case in 2007, most Muslim Americans do not view Israel's existence as being incompatible with the rights of the Palestinians: 62% say that a way can be found for Israel to exist so that the rights and needs of the Palestinian people are taken care of. These views are virtually unchanged from 2007.

Muslim Americans' views on this question closely resemble those of the U.S. general public, among whom 67% say that a way can be found to enable Israel to exist so that Palestinian

rights can be taken care of. In contrast, majorities or pluralities in most predominantly Muslim nations surveyed by the Pew Global Attitudes Project in 2007 expressed the view that the rights and needs of the Palestinian people cannot be taken care of as long as the state of Israel exists.

### Most Muslim Americans Say Israel, Palestinian Rights Can Coexist

*Which comes closest to your opinion ...*

	<b>Way for Israel to exist so that Palestinians' rights can be taken care of</b>	<b>Palestinians' rights cannot be taken care of if Israel exists</b>	<b>DK</b>
	%	%	%
<b>U.S. Muslims</b>			
2011	62	20	17=100
2007	61	16	23=100
<b>General public</b>	67	12	21=100
<i>Muslims in ...</i>			
<b>Palest. terr.</b>	16	77	7=100
<b>Indonesia</b>	37	43	20=100
<b>Egypt</b>	17	80	3=100
<b>Jordan</b>	17	79	5=100
<b>Turkey</b>	29	45	25=100
<b>Lebanon</b>	40	59	*=100
<b>Pakistan</b>	13	47	40=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q92. General public results and those from Muslim nations are from the May 2007 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

## SURVEY 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 the 9/11 attacks and increased attention to Islamic extremism 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 Research Center study was able to complete interviews with 1,033 Muslim American adults 18 years old and older from a probability sample consisting of three sampling frames. Interviews were conducted by telephone between April 14 and July 22, 2011 by the research firm of Abt SRBI. Interviews were conducted in English, Arabic, Farsi and Urdu. After taking into account the complex sample design, the average margin of sampling error on the 1,033 completed interviews with Muslims is +/- 5.0 percentage points at the 95% level of confidence. This section describes how the study was designed and executed.

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### Margins of Error

<b>Group</b>	<b>Sample Size</b>	<b>Plus or minus _____ percentage points</b>
All U.S. Muslims	1,033	5.0
Men	572	7.0
Women	461	7.5
18-29	254	9.0
30-39	236	10.5
40-54	318	9.5
55+	211	12.0
College graduate+	522	7.0
Some college	205	10.5
High school or less	301	8.0
Native born	289	9.0
African American	119	14.0
Other	167	11.5
Foreign born	725	6.5
Arrived pre 1990	271	10.5
Arrived 1990 or later	441	7.5
Born in Mid. East/N. Africa	219	10.5
Born in Pakistan	158	13.5
Born in Other South Asia	125	15.5
<i>Religious commitment</i>		
High	296	9.5
Medium	496	7.0
Low	241	11.0

The margins of error are reported at the 95% level of confidence and are calculated by taking into account an average design effect based on the survey weights [ $1 + (\text{standard deviation}/\text{mean})^2$ ].

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## 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 as Muslim in response to a question about religious tradition or affiliation (or about 5 out of every 1,000 respondents). 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 the 2007 survey and other previous research indicates that the Muslim population is not concentrated in a few enclaves but is highly dispersed throughout the U.S. And since 2007 the proportion of people who can be reached only by cell phone has grown.

The sample design attempted to address the low incidence and dispersion of the Muslim American population, as well as cell phone coverage, by employing three sampling sources: an RDD landline sample, an RDD cell phone sample and a sample of previously identified Muslim households.

- Landline RDD:** The landline RDD frame was 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 Research’s database of more than 260,000 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 8%-19% of U.S. Muslims – was excluded. A disproportionate sampling strategy was employed to maximize the effective sample size from the other three geographic strata; a total of 131 interviews were completed in the three strata included. The fifth stratum was a commercial list of 608,397 households believed to include Muslims, based on an analysis of first and last names common among Muslims. This stratum yielded completed interviews with 501 respondents.
- Cellular RDD:** The cellular RDD frame was divided into the same four geographic strata as the landline RDD frame based on the estimated density of the Muslim population. As with the landline frame, the lowest density stratum

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### Sample Sources

	<b>Number of interviews</b>
Landline RDD sample	632
Geographic strata	131
List stratum	501
Cellular RDD sample	227
Recontact sample	<u>174</u>
<b>Total interviews</b>	<b>1,033</b>

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was excluded in order to increase data collection efficiency. All Muslim adults reached in the cell sample were interviewed, regardless of whether or not they also had a landline. The fact that people with both types of phones had a higher chance of selection was adjusted for in the weighting as discussed below. The incidence rate of Muslim Americans was roughly three times higher in the cell frame than the landline frame (excluding the list stratum). A total of 227 interviews were completed in the cell RDD frame.

3. **Recontact sample:** In addition, a sample of previously identified Muslim households was drawn from Pew Research Center’s interview database and other RDD surveys conducted in recent years. This sample contained both landline and cell phone numbers. Recontacting these respondents from prior surveys yielded 174 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.

### ***RDD Geographic Strata***

Pew Research Center surveys conducted in English (and some with a Spanish option) typically encounter about five Muslim respondents per 1,000 interviews, an unweighted incidence rate of 0.5%. 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 260,000 telephone interviews conducted between 2007 and 2011; it was used to estimate the density of Muslims in each U.S. county. Another resource was data from the American Community Survey (ACS), which is the U.S. Census Bureau’s

replacement for the decennial census long form. The Census Bureau does not collect information about religion, but the ACS 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 ancestors 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 geographic strata. The lowest density stratum accounts for 8% of all Muslim interviews conducted by the Pew Research Center over the past five years; the second lowest accounts for 30% of Muslim interviews; the medium density stratum accounts for 38%; and the highest density stratum accounts for 24%.

Drawing on the analysis of previous Pew Research

surveys, ACS data, and the results of a pilot test, an optimal sampling allocation plan was developed for the RDD geographic strata. In total, 41,599 screening interviews in the RDD geographic strata were completed: 21% in the high density stratum, 52% in the medium density stratum and 27% in the low density stratum.

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### Summary of Strata Used in Sampling

	Number of completions N	% of all completions %	Estimated incidence of Muslim households
<b>Cellular RDD sample</b>			
High density stratum	87	8	1 in 50
Medium density stratum	100	10	1 in 70
Low density stratum	40	4	1 in 90
Lowest density stratum	<i>excluded</i>		1 in 1500
<b>Landline RDD sample</b>			
High density stratum	42	4	1 in 100
Medium density stratum	72	7	1 in 200
Low density stratum	17	2	1 in 450
Lowest density stratum	<i>excluded</i>		1 in 1500
List stratum	501	48	1 in 3
<b>Recontact sample</b>			
Cell phone	51	5	2 in 3
Landline	<u>123</u>	<u>12</u>	2 in 3
	1,033	100	

PEW RESEARCH CENTER 2011 Muslim American Survey. Figures shown are unweighted. Estimated incidence of Muslim households based on analysis of Pew Research's database of more than 260,000 survey respondents and U.S. Census Bureau data on ethnicity and language

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The lowest density stratum, which included 8% of all U.S. Muslims in Pew Research surveys (and up to 19% as based on estimates derived from ACS data), also includes 45% of the total U.S. population. As a practical matter, the analysis of the Pew Research database indicated that 15,000 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 (a total of 113 interviews were completed in the lowest density areas from the list stratum and recontact frame).

### List Stratum

Within the landline RDD frame of U.S. telephone numbers, a targeted, commercial list was used to identify 608,397 numbers that had a relatively high probability of belonging to a household with a Muslim adult. This list was defined as its own stratum within the landline 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 113,000,000 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 2011, Abt SRBI purchased Experian's database of more than 608,000 households thought to include Muslims. This list consists of contact information, including

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### Survey Coverage by RDD Stratum

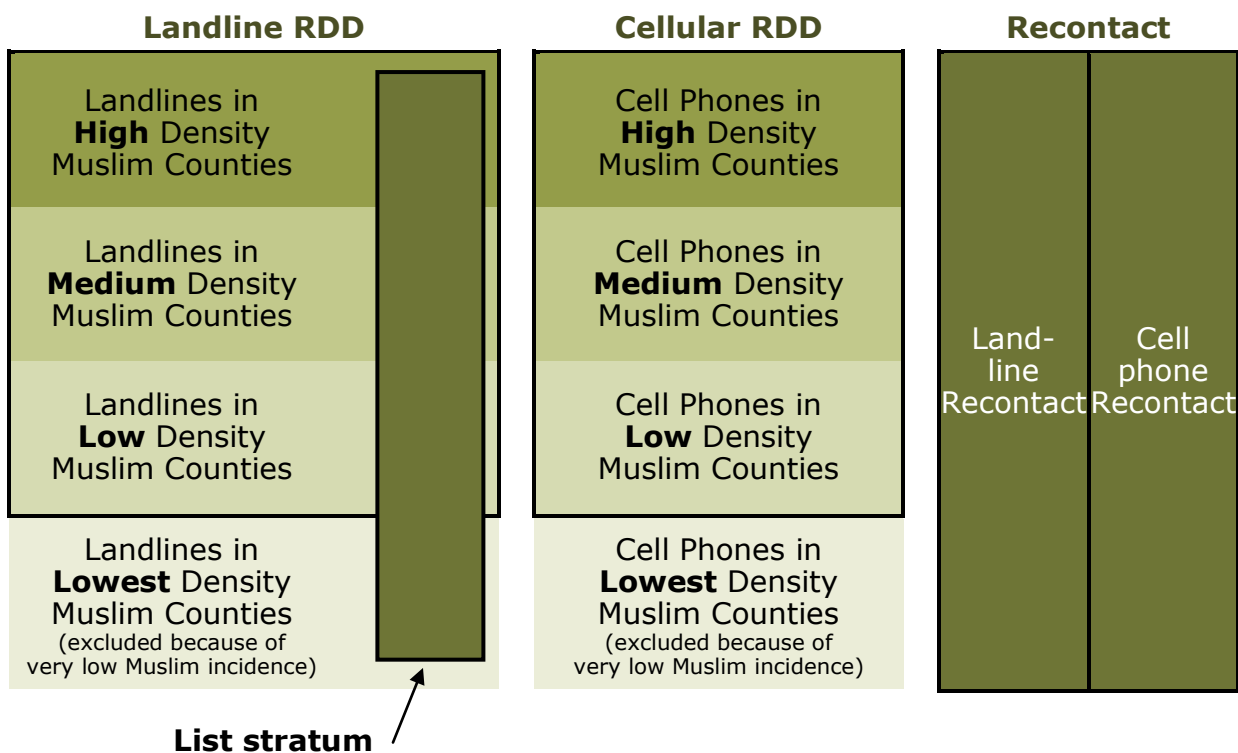
<i>Share of ____ in each stratum</i>	<b>High density</b>	<b>Medium density</b>	<b>Low density</b>	<b>Lowest density</b>
	%	%	%	%
U.S. Population (Census)	7	25	23	45=100
U.S. Muslim Population (Pew Research surveys)	24	38	30	8=100
Completed screeners (RDD, excl. list)	21	52	27	0=100
Completed interviews (RDD, excl. list)	36	48	16	0=100
<b>Total completed interviews</b>	<b>29</b>	<b>39</b>	<b>20</b>	<b>11=100</b>

PEW RESEARCH CENTER 2011 Muslim American Survey. Figures may not add to 100% because of rounding.

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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 three-in-ten 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 on the Experian list are somewhat better educated, more likely to be homeowners, more likely to be foreign born and of South Asian descent and much less likely to be African American or to have converted to Islam compared with Muslim Americans as a whole.

### Illustration of Sampling Frames and Stratification for 2011 Muslim American Survey



PEW RESEARCH CENTER 2011 Muslim American Survey. Note that the sizes of the boxes are not proportional to the size of the sample for each.

By combining the Experian list with the RDD frame, however, the list can be used as one component of a probability sample.<sup>3</sup> All telephone numbers drawn for the geographic strata of the landline RDD frame were compared to the entire Experian list of numbers. Any numbers that appeared in both the landline 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 Research surveys conducted between 2007 and 2011 were called. Adults in these households were screened and interviewed in the same manner used for the RDD samples. No attempt was made to reinterview the same respondent from earlier surveys. Pew Research's survey partners, Abt SRBI and Princeton Survey Research Associates International (PSRAI), 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 756 Muslims (552 landline numbers and 204 cell phone numbers) interviewed in recent national surveys. From this frame, 262 households were successfully screened, resulting in 174 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 landline and cell RDD samples. However, there also are certain potential biases of the recontact frame. Perhaps most obviously, all of the households previously interviewed in the recontact frame were interviewed in English, or

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<sup>3</sup> 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." Proceedings of the Annual Meeting of the American Statistical Association [CD-ROM], Alexandria, VA: American Statistical Association.

for a small number, in Spanish. 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 2011 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 landline and cell RDD frames. For example, Muslims from the recontact frame are more likely to be a homeowner, less satisfied with national conditions, and less likely to have worked with others in their community to solve a problem compared with Muslims as a whole. These differences, however, are not sufficiently large so as to be able to substantially affect the overall survey's estimates.

### **Questionnaire Design**

As with the 2007 Muslim American survey, the goal of the study was to provide a broad description of the characteristics and attitudes of the Muslim American population. Thus, the questionnaire needed to cover a wide range of topics but be short enough that respondents would be willing to complete the interview.

Much of the content was drawn from the 2007 survey so that any changes in attitudes could be tracked. New questions also were taken from the Pew Research Center's U.S. surveys and the Pew Global Attitudes Project's surveys to provide comparisons with the U.S. public, U.S. Christians and Muslim publics in other countries.

Because this population includes many immigrants who have arrived in the U.S. relatively recently, the survey was translated and conducted in three languages (in addition to English) identified as the most common among Muslim immigrants -- Arabic, Farsi and Urdu. Translation of the questionnaire was conducted by a professional translation service under the direction of Abt SRBI. A three-step process was used including translation by a professional translator, back translation to English by a second translator, followed by proofreading and review for quality, consistency and relevance. The translated questionnaires were independently reviewed by translators retained by the Pew Research Center, and revisions were made based on their feedback. A total of 925 interviews were conducted in English, 73 in Arabic, 19 in Farsi and 16 in Urdu.

Another issue confronted in the questionnaire design was the possibility that members of this population are reluctant to reveal their religious identification because of concerns about stereotyping and prejudice. Both the 2007 and 2011 surveys show that many Muslim Americans believe they are targeted by the government for surveillance and some also report personal experiences with discrimination and hostility. Several features of the questionnaire were tailored to deal with these concerns.

The initial questions were chosen to be of a general nature in order to establish rapport with respondents, asking about satisfaction with the community, personal happiness, and personal characteristics such as home ownership, entrepreneurship, and college enrollment. After these items, respondents were asked about their religious affiliation, choosing from a list that included Christian, Jewish, Muslim, Hindu, Buddhist or “something else.” 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 39 households interviews were conducted with someone other than the person who was originally selected. If there was no Muslim in the household, the respondent was asked a short set of demographic questions to be used for weighting.

At this point in the interview, respondents were 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 token of our appreciation for your time, we would like to send you \$50 at the completion of this survey.” After this introduction, a series of questions followed (e.g., satisfaction with the state of the nation, presidential approval, civic involvement, everyday activities, opinions about political and social issues). At the conclusion of this series, respondents were told: “Just to give you a little more background before we continue, 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 research focus of the study – a practice not common in survey research – was that respondents would quickly discover that the study was focused on Muslims and Islam, and that there would be a greater chance of establishing trust and rapport by revealing the intent of the study before asking questions specific to experiences as a Muslim or about the Islamic faith. Indeed, in initial pretesting of the 2007 study without the early presentation of the study’s purpose, some respondents expressed suspicion and eventually broke off the interview.

As was true with the 2007 survey, a high percentage of respondents identified in the screening interview as Muslim – 78% -- eventually completed the survey. This completion rate is somewhat lower than average for other Pew Research Center surveys, where completion rates of 85% to 95% are more common. But given that the mean survey length was 32 minutes (12 minutes longer than the average survey conducted by the center), a somewhat higher-than-normal breakoff rate was not unexpected. The 78% completion rate does not include respondents who dropped off during the short screener interview prior to answering the religion question.

### ***Pilot Test and Pretest***

For the pilot test of selected questions from the survey, 97 interviews were completed with Muslim American adults sampled from the Experian list. The interviews were conducted March 10-13, 2011; interviews were conducted in English. Among households completing the screener, the Muslim incidence was 32%. The completion rate among qualified Muslims was 82%. The average interview length for pilot test interviews with Muslims was 14 minutes. Based on the results of the pilot test, a number of changes were made to the questionnaire and interviewer training procedures.

The pretest of the full survey resulted in 21 completed interviews with Muslim American adults sampled from the Experian list. The interviews were conducted March 31-April 3, 2011; interviews were conducted in English. Among households completing the screener, the Muslim incidence was 36%. The completion rate among qualified Muslims was 60%. The average interview length for pretest interviews with Muslims was 29 minutes. Additional changes were made to the questionnaire and interviewer training procedures based on the results of the pretest.

### **Survey Administration**

The administration of this survey posed several challenges. For example, the volume of interviewing was very large. The survey firm that conducted the interviewing, Abt SRBI, devoted 24,500 interviewer hours to the study over a 14-week timeframe, with the bulk of this spent screening for this rare population. A total of 43,538 households were screened, with 706,945 unique phone numbers dialed over the field period. This was achieved by deploying 480 English-speaking and 12 foreign language-speaking interviewers.

Multilingual interviewers on staff were utilized for the project. Additional multilingual interviewers were recruited, first tested by an accredited vendor on their language proficiency then evaluated and scored before being interviewed and hired by Abt SRBI. All Non-English interviewers first go through the standard Abt SRBI initial training process that all interviewers go through. Bilingual interviewers with more proficiency and interviewing experience were given supervisory roles and worked with the interviewers in their language monitoring surveys, assisting in training and debriefing.

Building trust with respondents was critical for the survey's success. For the landline RDD sample, fewer than 1 out of 200 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 landline and cell RDD geographic samples.

An incentive of \$50 was offered to respondents near the beginning of the survey, after it was determined that the respondent identified as Muslim in a response to a question about religious affiliation. The decision to offer an incentive was based on two principal considerations. First, the survey entailed a substantial commitment of time for respondents. The mean length of an interview was approximately 32 minutes (considerably longer than the average of 20 minutes for other Pew Research Center surveys). And about 18% of the interviews lasted 40 minutes or longer. Second, incentives have been repeatedly shown to increase response rates, a critical consideration in studies of rare populations where substantial effort is devoted to locating qualified respondents.<sup>4</sup> The use of incentives has been shown to be particularly helpful in improving participation among reluctant respondents. Most respondents (84%) provided a name and address information for receiving the incentive payment.

In addition, all qualified Muslim households and Muslim language barrier cases (Arabic, Urdu, Farsi) that were unable or unwilling to complete the interview 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 705 such letters were mailed.

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<sup>4</sup> Church, A.H. 1993. "Incentives in Mail Survey: A Meta Analysis." *Public Opinion Quarterly* 57:62-79. Singer, E., Van Hoewyk, J., and Maher, M.P. 2000. "Experiments with Incentives in Telephone Survey." *Public Opinion Quarterly* 64:171-188.  
Brick, J.M., Montaquila, J., Hagedorn, M.C., Roth, S.B., and Chapman, C. 2005. "Implications for RDD Design from an Incentive Experiment." *Journal of Official Statistics* 21:571-589.

To mitigate potential gender biases in the composition of the sample, the interviewing protocols for landline households attempted to match male interviewers with male respondents and female interviewers with female respondents. This practice is common among survey researchers conducting face-to-face interviews in majority Muslim nations. Interviewer/respondent gender matching was not implemented, however, when calling cell phone numbers because cell phones are predominantly used as a personal (rather than household) device.

The screening effort yielded a response rate of 22% for the geographic landline RDD sample, 20% for the cell RDD sample, 18% for the list sample, and 54% for the recontact 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.

The completion rate for qualified Muslim respondents was 78% for the geographic landline RDD sample (excluding the list), 81% for the cell RDD sample, 74% for the list stratum of the RDD sample, and 90% for the recontact sample.

## Weighting

Several stages of statistical adjustment (weighting) were needed to account for the use of multiple sampling 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 landline (geographic + list strata) and cell RDD samples. These cases were adjusted, based on their probability of being sampled for the survey. This adjustment accounted for four factors: (1) the percent of telephone numbers that were sampled in the stratum; (2) the percent of telephone numbers sampled in the stratum for which eligibility as a working and residential number was not determined; (3) the percent of residential numbers that were completed screeners in the stratum; and, (4) the number of eligible adults in the household. This can be written as:

$$bw_{hi} = \frac{N_h}{n_h} \times \frac{E_h + \hat{E}_{Uh}}{E_h} \times \frac{R_h}{S_h} \times A_{hi}$$

where  $N_h$  is the number of telephone numbers in the frame in stratum  $h$ ,  $n_h$  is the number of telephone numbers sampled,  $\hat{E}_{Uh}$  is the estimated number of working residential numbers among those with unknown eligibility,  $R_h$  is the number of



telephone numbers that are determined to be residential,  $S_h$  is the number of completed screener interviews, and  $A_{hi}$  is the number of eligible adults in household  $i$  in stratum  $h$ .

The value of  $A_{hi}$  depended not just on the composition of the household but also on whether the number dialed was for a landline or a cell phone. For landline cases with no Muslim adults in the household,  $A_{hi}$  is simply the total number of adults in the household. For cell phone cases with no Muslims, however, no within-household selection was performed and so the  $A_{hi}$  adjustment equaled 1. For cell phone cases in which the person answering the phone was Muslim, there was also no within-household selection performed, and so the adjustment also equaled 1. In instances where the initial cell respondent was non-Muslim but reported that there was a Muslim adult in the household, one Muslim adult was randomly selected. The  $A_{hi}$  adjustment in these cases equaled the number of Muslim adults in the household. Similarly, for all landline cases in which there was at least one Muslim adult in the household, the  $A_{hi}$  adjustment equaled the number of Muslim adults in the household.

The probability of selection adjustment for recontact sample cases was computed differently. 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 2007 and 2011. Each of these previous surveys was based on an independent, equal-probability national RDD sample. For weighting purposes, we assume that the population totals did not vary over the 2007-2011 time period. The base weighting 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

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

where  $w_{std,i}$  is the standardized weight for respondent  $i$  in the previous survey and  $N_i$  is the sample size of the previous survey in which the household participated. The standardized weights were computed by dividing the final weight for respondent  $i$  in the original survey by the average of the final weights in the original survey.

After the calculation of the base weights, the next step was to account for the overlap between the landline and cell RDD frames. Adults with both a residential landline and a cell phone (“dual service”) could potentially have been selected for the survey in both frames. The dual service respondents from the two frames were integrated in proportion to their effective sample sizes. The first effective sample size was computed by filtering on the dual service cases in the landline RDD sample (list + geographic strata) and

computing the coefficient of variation ( $cv$ ) of the final screener base weight. The design effect for these cases was approximated as  $1+cv^2$ . The effective sample size ( $n_1$ ) was computed as the unweighted sample size divided by the design effect. The effective sample size for the dual service cases in the cellular RDD sample ( $n_2$ ) was computed in an analogous way. The compositing factor for the landline frame dual service cases was computed as  $n_1/(n_1 + n_2)$ . The compositing factor for the cellular frame dual service cases was computed as  $n_2/(n_1 + n_2)$ . Separately, we integrated the dual service cases in the recontact sample. The process for computing the compositing factor for these cases was analogous to the process described above for the fresh RDD plus Experian cases.

Once the landline and cell RDD samples were integrated, we sought to address the fact that adults living in counties assigned to the lowest density stratum had been excluded from the landline RDD and cellular RDD geographic samples. 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. To adjust for these exclusions, the base weights for the RDD geographic samples were adjusted differentially depending on whether the respondent was Muslim or non-Muslim.

The coverage factor for those who were not Muslim Americans was determined by examining the percentage of all adults in the excluded areas (44.6%) based on 2009 county-level figures from the Census Population Estimates Program. The adjustment for non-Muslim cases was  $1/(1-.446)=1.81$ . The coverage adjustment for Muslim cases was compiled from several sources. According to 2005-2009 ACS counts of U.S.-born persons whose ancestors lived in predominantly Muslim countries, about 19.2% of Muslims live in the excluded areas. This is higher than the estimates based on ACS counts of persons born in predominantly Muslim countries (13.5%) and speaking Muslim languages (15.2%). Taking the most conservative estimate of 19.2% exclusion, the adjustment that we used for Muslim cases was  $1/(1-.192)=1.24$ . The Experian list and recontact cases did not require coverage adjustment because they did not exclude any areas of the country.

The dual frame RDD sample of non-Muslims and Muslims was then balanced to control totals for the US adult population. The sample was balanced to match national population parameters for sex, age, education, race, Hispanic origin, region (U.S. Census definitions), and telephone usage. The basic weighting parameters came from a special analysis of the Census Bureau's Current Population Survey's 2010 Annual Social and Economic Supplement (ASEC) that included all households in the continental United

States. The cell phone usage parameter came from an analysis of the July-December 2010 National Health Interview Survey.<sup>5</sup> After this calibration was performed, all the non-Muslim cases were dropped from the analysis.

The next step in the weighting process was to evaluate whether some Muslim adults were more likely to complete the survey than others. Specifically, we investigated the possibility that Muslim males were more likely to participate than Muslim females by using responses to questions about the total number of adult Muslim men and adult Muslim women in the household. We used this distribution, which was computed with a household-level weight, to develop an adjustment for propensity to respond by gender. The adjustment aligns the respondent sample to the roster-based distribution for gender as well as respondent reported data on education. 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.

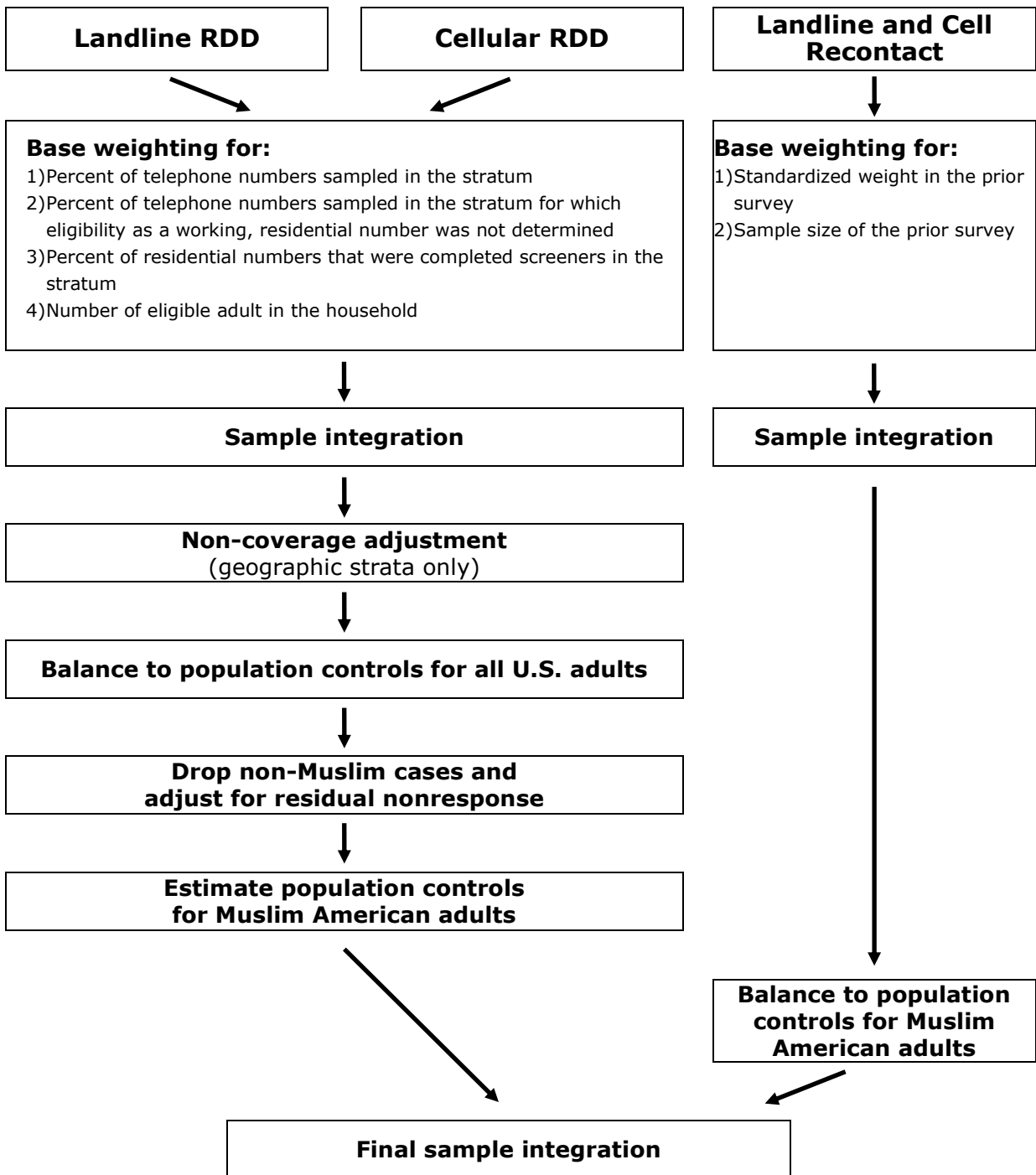
After the dual frame RDD Muslim cases were calibrated to the US population controls and adjusted for residual nonresponse, we estimated control totals for the adult Muslim American population. We then calibrated the base weighted recontact sample to those estimated totals. This ensured that the totals for the categories of age, gender, education, race, Hispanic ethnicity, region, and phone service were consistent with the estimates from the dual frame RDD sample.

The recontact and combined RDD cases were then integrated in proportion to their effective sample sizes. The final weighted sample aligns with the sample-based totals for the Muslim American adult population. 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 0.858 for the dual frame RDD cases and 0.142 for the recontact cases.

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<sup>5</sup> Blumberg SJ, Luke JV. "Wireless Substitution: Early Release of Estimates from the National Health Interview Survey, July-December, 2010. National Center for Health Statistics. June 2011.

### Weighting of 2011 Muslim American Survey



PEW RESEARCH CENTER 2011 Muslim American Survey.

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 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 (landline RDD, cell RDD, 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, Stata v11, was used to calculate all of the standard errors and test statistics in the study.

### **Assessing Bias and Other Error**

A key question in assessing the validity of the study's findings is whether the sample is representative of the Muslim population. If Muslims who are difficult to locate or reluctant to be interviewed hold different opinions than those who are more accessible or willing to take part in the survey, a bias in the results could occur. For most well-designed surveys, nonresponse has not been shown to create serious biases because people who do not respond are similar to those who do on key measures in the survey. Whether that is true for the Muslim American population is difficult to determine. To assess this possibility, we compared respondents in households who completed the survey easily with respondents with whom it was more difficult to obtain a completed interview. Comparisons were made between respondents reached within the first few attempts and those who required substantially more attempts. Comparisons also were made between respondents in households where at least one attempt to interview was met with a refusal and those that never refused to participate. In effect, reluctant and inaccessible respondents may serve as a rough proxy for individuals who were never reached or never consented to be interviewed.

This analysis indicates that there are few significant differences between amenable and accessible respondents, on the one hand, and those who were harder to interview. Respondents who required more call attempts were somewhat more likely to be interviewed in one of the three foreign languages used in the study, an unsurprising

result given the necessity to first identify a language barrier case and then to arrange a mutually convenient time for an Arabic, Farsi or Urdu-speaking interviewer to administer the interview. Perhaps related to this, harder to reach respondents were somewhat more likely to be born outside the U.S., to say they arrived in the U.S. after 1999 and to have a higher level of religious commitment. On the majority of questions in the survey, however, the differences between the hard to reach and other respondents were modest.

Nonresponse bias also can 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. About half of those who quit the interview did so in the first five minutes, prior to the point when the purpose of the study was revealed. Those who broke off were somewhat more likely to own their own home and to be self-employed or a small business owner. As is true in many surveys of the general public, those who broke off were somewhat less likely to report following what's going on in government and public affairs "most of the time." But on the available attitude questions for comparison, the differences were mostly small and non-systematic. All in all, the substantive views of those who did not complete the interview appear to be comparable to those who did.

### ***Assessing Possible Sample Bias***

The validity of studies of groups with large immigrant populations depends in part on the extent to which the sample accurately reflects the diversity of the countries of origin and languages spoken by the groups. Overall, this sample conformed closely to expectations based on government surveys.

Data from the 2009 American Community Survey (ACS) provides estimates of the proportion of all Americans born outside the U.S. In order to compare these estimates with the current survey, the analysis of the ACS data is based on respondents who speak English at least well or very well or who speak Arabic, Farsi or Urdu. Focusing on areas with large

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### **Screening Incidence by Nativity**

	<b>Expected</b>	<b>Actual</b>
<i>Country/region of birth</i>	%	%
United States	87.5	86.4
Middle East/North Africa	0.4	0.5
Iran	0.2	0.1
Pakistan	0.1	0.1
Other South Asia	0.8	0.8
Other Asia/Pacific	2.6	1.5
Americas (excluding U.S.)	5.8	6.0
Europe	2.2	2.6
Sub-Saharan Africa	0.5	0.5
Other/Undetermined	<u>0.0</u>	<u>1.5</u>
	100	100

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PEW RESEARCH CENTER 2011 Muslim American Survey. Expected figures based on 2009 ACS, excluding those who do not speak one of the surveys four languages (English, Arabic, Farsi, Urdu).

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Muslim populations, the ACS estimates that 0.4% of the U.S. population were born in the Middle East or North Africa, 0.2% were born in Iran, 0.1% were born in Pakistan, and 0.8% were born in other South Asian countries. Overall, the screener interviews for this survey closely match these ACS estimates, indicating that the survey adequately covers the potential Muslim immigrant population.

Analysis of the survey in comparison to ACS data also suggests that people who speak Arabic or Farsi were screened at appropriate rates; those who speak Urdu were screened at rates slightly below what was expected. The ACS data suggest that of the U.S. population who speaks one of the four languages in which interviewing was conducted, 99.76% of the population speaks English very well, and 99.91% of the population speaks English well; by comparison, 99.79% of the screening interviews for this survey were conducted in English.

The ACS data estimate that between 0.05% and 0.13% of the target population speaks Arabic (and speaks English less than well or very well); 0.17% of screening interviews were done in Arabic. The ACS data estimate that between 0.03% and 0.07% of the population speaks Farsi (compared with 0.04% of screeners completed in Farsi), and that between 0.02% and 0.04% of the population speaks Urdu (compared with 0.01% of screeners completed in Urdu). These findings also indicate that the survey provided adequate coverage of these non-English speaking populations.

Finally, the ACS data make it possible to estimate the proportion of Muslims who do not speak English. Analysis suggests that between 83% and 93% of Muslims in the U.S. speak English well or very well, compared with between 4% and 10% who speak Arabic, 1-2% who speak Farsi, and 2-6% who speak Urdu. With the exception of a small

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### Screener Incidence by Language

	<b>Expected range</b>	<b>Actual results</b>
	%	%
Arabic	0.05 - 0.13	0.17
Farsi	0.03 - 0.07	0.04
Urdu	0.02 - 0.04	0.01
English	99.76 - 99.91	99.79

### How Many Muslims Speak Arabic, Farsi, Urdu and English?

	<b>Estimated range</b>	<b>Survey result</b>
	%	%
Arabic	4 - 10	10
Farsi	1 - 2	1
Urdu	2 - 6	1
English	83 - 93	87

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PEW RESEARCH CENTER 2011 Muslim American Survey. Expected range for screener incidence based on 2009 ACS, excluding those who do not speak one of the surveys four languages (English, Arabic, Farsi, Urdu). Estimated range for languages spoken by Muslims derived by multiplying the incidence rate of Muslims among screeners conducted in each language by the number of people who speak each language, according to the 2009 ACS. The low Arabic/Farsi/Urdu expected values assume that all those who speak English at least "well" would be interviewed in English; the high Arabic/Farsi/Urdu expected values assume that only those who speak English "very well" would be interviewed in English. The English expected values range from those who speak English "very well" to those who speak English "well".

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underrepresentation of Urdu speakers, the weighted results of the survey line up closely with these projections.

### ***Verifying Religious Affiliation***

As an additional check on the quality of the data, a validation study was conducted to verify the religious preference of survey respondents. The study was fielded by Abt SRBI from June 2-July 24, 2011. A random subset of respondents was selected for the study among those who had completed the original survey in English, had accepted the incentive and were not part of the recontact sample who had completed a previous survey. Those selected were recontacted by telephone after they had received the incentive for their participation in the original survey. A total of 153 validation interviews were completed (82 by landline and 71 by cell phone). The validation rate for religious preference was 98%; only 3 of the 153 respondents to the validation study did not choose Muslim when asked about their religious affiliation (two chose a different religion and one refused to provide a response).



## APPENDIX: SAMPLE DISPOSITION REPORTS

### Landline RDD Geographic Strata Sample Disposition Report

	<i>Geographic Stratum</i>			
	<b>Low density</b>	<b>Medium density</b>	<b>High density</b>	<b>Total</b>
Total phone numbers used	135,757	290,808	86,582	513,147
Complete and Screen-out (1.0/1.1)	7,844	14,971	4,692	27,507
Partial interview (1.2)	5	18	8	31
Refusal and break off (2.1)	10,263	21,093	6,409	37,765
Non-contact (2.2)	9,489	17,739	5,491	32,719
Other (2.3)	1,259	4,887	1,504	7,650
Unknown household (3.1)	12,540	32,081	9,069	53,690
Unknown other (3.2, 3.9)	4,649	9,406	3,506	17,561
Not eligible (4.0)	89,708	190,613	55,903	336,224
e=Estimated proportion of cases of unknown eligibility that are eligible	24%	24%	24%	24%
Response rate 1	17%	15%	15%	16%
Response rate 2	17%	15%	15%	16%
Response rate 3	24%	22%	22%	22%
Response rate 4	24%	22%	22%	22%
Cooperation rate 1	40%	37%	37%	38%
Cooperation rate 2	41%	37%	37%	38%
Cooperation rate 3	43%	41%	42%	42%
Cooperation rate 4	43%	42%	42%	42%
Refusal rate 1	22%	21%	21%	21%
Refusal rate 2	31%	31%	30%	31%
Refusal rate 3	36%	36%	35%	36%
Contact rate 1	42%	41%	41%	41%
Contact rate 2	59%	60%	60%	59%
Contact rate 3	67%	70%	70%	69%

PEW RESEARCH CENTER 2011 Muslim American Survey.

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**Cellular RDD Geographic Strata Sample Disposition Report**

	<i>Geographic Stratum</i>			
	<b>Low density</b>	<b>Medium density</b>	<b>High density</b>	<b>Total</b>
Total phone numbers used	42,455	88,199	48,946	179,600
Complete and Screen-out (1.0/1.1)	5,184	11,302	6,343	22,829
Partial interview (1.2)	6	16	40	62
Refusal and break off (2.1)	8,228	17,639	9,631	35,498
Non-contact (2.2)	9,139	16,278	9,544	34,961
Other (2.3)	671	3,000	1,726	5,397
Unknown household (3.1)	2,091	3,584	2,263	7,938
Unknown other (3.2, 3.9)	2,621	6,126	4,038	12,785
Not eligible (4.0)	14,515	30,254	15,361	60,130
e=Estimated proportion of cases of unknown eligibility that are eligible	62%	61%	64%	62%
<hr/>				
Response rate 1	19%	20%	19%	19%
Response rate 2	19%	20%	19%	19%
Response rate 3	20%	21%	20%	20%
Response rate 4	20%	21%	20%	21%
Cooperation rate 1	37%	35%	36%	36%
Cooperation rate 2	37%	35%	36%	36%
Cooperation rate 3	39%	39%	40%	39%
Cooperation rate 4	39%	39%	40%	39%
Refusal rate 1	29%	30%	29%	30%
Refusal rate 2	31%	33%	31%	32%
Refusal rate 3	35%	37%	35%	36%
Contact rate 1	50%	55%	53%	53%
Contact rate 2	54%	59%	57%	57%
Contact rate 3	61%	66%	65%	65%

PEW RESEARCH CENTER 2011 Muslim American Survey.

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## List Sample Disposition Report

	<b>Total</b>
Total phone numbers used	12,719
Complete and Screen-out (1.0/1.1)	1,677
Partial interview (1.2)	75
Refusal and break off (2.1)	3,398
Non-contact (2.2)	1,838
Other (2.3)	518
Unknown household (3.1)	1,061
Unknown other (3.2, 3.9)	1,401
Not eligible (4.0)	2,751
e=Estimated proportion of cases of unknown eligibility that are eligible	73%

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Response rate 1	17%
Response rate 2	18%
Response rate 3	18%
Response rate 4	19%
Cooperation rate 1	30%
Cooperation rate 2	31%
Cooperation rate 3	33%
Cooperation rate 4	34%
Refusal rate 1	34%
Refusal rate 2	37%
Refusal rate 3	45%
Contact rate 1	57%
Contact rate 2	61%
Contact rate 3	76%

PEW RESEARCH CENTER 2011 Muslim American Survey.

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## Recontact Sample Disposition Report

	Landline	Cell phone
Total phone numbers used	551	200
Complete and Screen-out (1.0/1.1)	187	85
Partial interview (1.2)	4	4
Refusal and break off (2.1)	86	35
Non-contact (2.2)	28	13
Other (2.3)	10	4
Unknown household (3.1)	22	4
Unknown other (3.2, 3.9)	28	17
Not eligible (4.0)	186	38
e=Estimated proportion of cases of unknown eligibility that are eligible	63%	79%

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Response rate 1	51%	52%
Response rate 2	52%	55%
Response rate 3	54%	54%
Response rate 4	55%	56%
Cooperation rate 1	65%	66%
Cooperation rate 2	67%	70%
Cooperation rate 3	68%	69%
Cooperation rate 4	69%	72%
Refusal rate 1	24%	22%
Refusal rate 2	25%	22%
Refusal rate 3	27%	25%
Contact rate 1	79%	79%
Contact rate 2	83%	81%
Contact rate 3	91%	91%

PEW RESEARCH CENTER 2011 Muslim American Survey.

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**PEW RESEARCH CENTER  
2011 MUSLIM AMERICAN SURVEY  
FINAL TOPLINE  
April 14-July 22, 2011  
N=1,033**

The topline shows full question wording and results for Muslim Americans from the 2011 Muslim American Survey and trends to the 2007 Muslim American survey where applicable.

Selected trends for the general public are shown to provide comparisons to the Muslim American surveys in 2007 and 2011. Full general public trends are not shown. Note: General public trends do include a few Muslim respondents; on average Muslim respondents made up about .5% of the general public in surveys conducted in 2011.

General public trends for the United States, unless otherwise specified, are from the Pew Research Center for the People & the Press. Other Pew Research Center trends are noted as followed:

- PIAL-Pew Internet and American Life Project
- GAP-Pew Global Attitudes Project
- Forum-Pew Forum on Religion and Public Life
- SDT-Pew Social and Demographic Trends

Trends from outside Pew Research are noted separately.

Trends for other countries all come from face-to-face interviews conducted by the Pew Global Attitudes Project. Results are based on Muslims in each country.

Demographic data comes from the Current Population Survey (CPS) conducted by the Bureau of Labor Statistics.

**ASK ALL:**

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

	<u>Excellent</u>	<u>Good</u>	<u>Only fair</u>	<u>Poor</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	36	43	17	3	1
Jan 24-Apr 30, 2007	28	44	20	7	1
<i>General Public</i>					
PIAL: Nov 23-Dec 21, 2010	38	45	14	4	1
SDT: Oct 5-Nov 6, 2005	41	41	14	4	*

**ASK ALL:**

Q.2 Overall, are you satisfied or dissatisfied with the way things are going in your life today?

	<u>Satisfied</u>	<u>Dissatisfied</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	82	15	3
<i>General Public</i>			
Jul 20-24, 2011	75	23	2
PIAL: Jul 9-Aug 10, 2008	81	16	3

**ASK ALL:**

Q.3 Are you **[INSERT ITEM; RANDOMIZE]**, or not?<sup>6</sup>

	<u>Yes</u>	<u>No</u>	<b>(VOL.)</b> <u>DK/Ref</u>
a. Self-employed or a small business owner			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	20	79	1
Jan 24-Apr 30, 2007	24	76	*
<i>General Public</i>			
Jul 20-24, 2011	17	83	*
Apr 18-22, 2007	21	79	*
b. Currently enrolled in a college or university class			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	26	74	*
Jan 24-Apr 30, 2007	22	78	*
<i>General Public</i>			
Jul 20-24, 2011	13	87	*
Mar 31-Apr 21, 2009 <sup>7</sup>	12	87	1
c. A homeowner			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	33	66	1
Jan 24-Apr 30, 2007	41	59	*
<i>General Public</i>			
Jul 20-24, 2011	58	41	*
Apr 18-22, 2007	68	32	*

**ASK ALL:**

RELIG What is your religious preference? Christian, Jewish, Muslim, Hindu, Buddhist, or something else?  
**[INTERVIEWER INSTRUCTION: DO NOT READ MATERIAL IN PARENTHESES]**

<i>Muslim Americans</i>		<i>General public</i>
Apr 14-Jul 22		March-June
<u>2011</u>		<u>2011</u> <sup>8</sup>
0	Christian (includes Protestant, Catholic, etc.)	75.1
0	Jewish	1.8
100	Muslim (includes "Islam, Islamic, Nation of Islam, etc.")	.5
0	Hindu	.4
0	Buddhist	.6
0	Something else <b>[SPECIFY: _____]</b>	1.7
0	No religion, not a believer, atheist, agnostic <b>(VOL.)</b>	18.6
0	Don't know/Refused <b>(VOL.)</b>	1.3

**ASK IF RESPONDENT NOT MUSLIM (RELIG≠3):**

Q.4 Are there any other adults in your household who belong to a different faith? **[IF YES, ASK]** What faith is that?

**ASK IF NEW RESPONDENT:**

ALT-RELIG Just to confirm, what is your religious preference? Christian, Jewish, Muslim, Hindu, Buddhist, or something else?

<sup>6</sup> For 2007 Muslim-American and general public trends, question read "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?"  
<sup>7</sup> In 2009, question read "And just a few questions about you...Are you currently enrolled in a college or university class?"  
<sup>8</sup> General public question read "What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?" and answers are based on aggregated data from 7,547 interviews between March and June 2011.

**IF NO MUSLIM IN HOUSEHOLD, GO TO SCREENER DEMOGRAPHICS.****IF MUSLIM RESPONDENT (RELIG=3 OR ALT\_RELIG=3), CONTINUE WITH INTERVIEW.**

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 token of our appreciation for your time, we would like to send you \$50 at the completion of this survey. The next question is,

**NO QUESTIONS 4-8****ASK ALL:**

Q.9 Overall, are you satisfied or dissatisfied with the way things are going in this country today?

	<u>Satisfied</u>	<u>Dissatisfied</u>	<u>(VOL.)</u> <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	56	38	7
Jan 24-Apr 30, 2007	38	54	8
<i>General Public</i>			
Jun 15-19, 2011	23	73	4
Jan 10-15, 2007	32	61	7
<i>Muslims only in Muslim Countries (2011)<sup>9</sup></i>			
Egypt	64	34	2
Indonesia	36	61	2
Jordan	44	53	3
Lebanon	12	87	1
Nigeria (2010)	27	72	1
Pakistan	6	92	2
Palestinian territories	12	85	2
Turkey	48	49	3

**ASK ALL:**

Q.10 Do you approve or disapprove of the way Barack Obama 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 Barack Obama is handling his job as president? IF STILL DEPENDS ENTER AS DK]**

	<u>Approve</u>	<u>Disapprove</u>	<u>(VOL.)</u> <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	76	14	10
<i>General Public</i>			
Jun 15-19, 2011	46	45	8
<b>G.W. Bush</b>			
<i>Muslim Americans</i>			
Jan 24-Apr 30, 2007	15	69	16
<i>General Public</i>			
Apr 18-22, 2007	35	57	8

**RANDOMIZE Q.11 AND Q.12****ASK ALL:**

Q.11 In the past 12 months, have you worked with other people from your neighborhood to fix a problem or improve a condition in your community or elsewhere, or haven't you done this?

	<u>Yes</u>	<u>No</u>	<u>(VOL.)</u> <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	33	65	1
<i>General Public</i>			
July 28-31, 2011	38	62	*

<sup>9</sup> For Muslim country trends, question read "...the way things are going in our country today?"

**RANDOMIZE Q.11 AND Q.12****ASK ALL:**

Q.12 Would you say you follow what's going on in government and public affairs **[READ IN ORDER]**?

	<u>Most of the time</u>	<u>Some of the time</u>	<u>Only now and then</u>	<u>Hardly at all</u>	<b>(VOL.) DK/Ref</b>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	37	33	17	10	3
<i>General Public</i>					
Feb 22-Mar 14, 2011	50	29	14	6	1

**ASK ALL:**

Q.13 And just a few questions about you...Do you **[INSERT ITEM; RANDOMIZE]**, or not?

	<u>Yes</u>	<u>No</u>	<b>(VOL.) DK/Ref</b>
a. Display the American flag at your home, in your office, or on your car			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	44	56	1
<i>General Public</i>			
Jun 8-28, 2010	59	41	1
b. Recycle paper, plastic or glass from home			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	75	22	3
<i>General Public</i>			
Jul 20-24, 2011	76	24	*
c. Regularly watch more than an hour of entertainment television programming a night			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	58	41	1
<i>General Public</i>			
Jul 20-24, 2011	62	38	*
d. Regularly use online social networking sites like Facebook or Twitter			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	57	43	*
<i>General Public</i>			
Jul 20-24, 2011	44	56	*
e. Regularly play video games			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	18	82	*
<i>General Public</i>			
Jul 20-24, 2011	19	81	0
f. Regularly watch professional or college sports			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	48	52	*
<i>General Public</i>			
Jul 20-24, 2011	47	53	0



**ASK ALL:**

Q.14 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, BUT DO NOT ROTATE WITHIN PAIRS; INTERVIEWER – PRECEDE THE FIRST STATEMENT IN EACH PAIR WITH “one” AND THE SECOND STATEMENT IN EACH PAIR WITH “two”]**

a.	Immigrants today strengthen the U.S. because of their <u>hard work and talents</u>	Immigrants today are a burden on the U.S. because they take our jobs, <u>housing and health care</u>	(VOL.) Neither/Both	(VOL.) DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	71	22	2	5
Jan 24-Apr 30, 2007	73	16	6	5
<i>General Public</i>				
Feb 22-Mar 14, 2011 <sup>10</sup>	45	44	6	5
Sep 6-Oct 2, 2006	41	41	14	4
b.	Most people who want to get ahead can make it if <u>they're willing to work hard</u>	Hard work and determination are no guarantee of success <u>for most people</u>	(VOL.) Neither/Both	(VOL.) DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	74	26	*	1
Jan 24-Apr 30, 2007	71	26	2	1
<i>General Public</i>				
Feb 22-Mar 14, 2011	62	34	2	1
Feb 8-Mar 7, 2006	64	33	1	2
c.	Homosexuality should be <u>accepted by society</u>	Homosexuality should be <u>discouraged by society</u>	(VOL.) Neither/Both	(VOL.) DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	39	45	5	11
Jan 24-Apr 30, 2007 <sup>11</sup>	27	61	5	7
<i>General Public</i>				
Feb 22-Mar 14, 2011	58	33	3	6
Sep 6-Oct 2, 2006	51	38	8	3

**ASK ALL:**

Q.15 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

	Smaller government, <u>fewer services</u>	Bigger government, <u>more services</u>	(VOL.) Depends	(VOL.) DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	21	68	5	6
Jan 24-Apr 30, 2007	21	70	3	6
<i>General Public</i>				
Mar 8-14, 2011	50	42	3	5
Dec 12, 2006-Jan 9, 2007	45	43	4	8

<sup>10</sup> In 2006 and 2011, general public question used the phrase “our country” instead of “the U.S.”

<sup>11</sup> In 2007 Muslim Americans survey and 2006 general public survey, the options were “Homosexuality is a way of life that should be accepted by society” and “Homosexuality is a way of life that should be discouraged by society.” July 7-10, 2011, Pew Research Center conducted an experiment where 1,007 respondents were randomly assigned one of the two wordings. The experiment found that the removal of the “way of life” language did not result in any significant differences in responses among all respondents or within demographic or political groups.

**ASK ALL:**

Q.16 In your opinion, do you think there is generally a conflict between science and religion, or don't you think so?

	Yes, generally <u>a conflict</u>	No, don't <u>think so</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i> Apr 14-Jul 22, 2011	37	59	4
<i>General Public</i> Jul 20-24, 2011	59	37	4

**ASK ALL:**

Q.17 Thinking about evolution, which comes closer to your view? **[READ AND RANDOMIZE]**

	<u>Humans and other living things have evolved over time</u>	<u>Humans and other living things have existed in their present form since the beginning of time</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i> Apr 14-Jul 22, 2011	45	44	11
<i>General Public</i> <i>Forum</i> : May 19-Jun 6, 2010	52	40	9

**NO QUESTION 18****ASK ALL:**

Turning to foreign affairs...

Q.19 Do you think the U.S. made the right decision or the wrong decision in using military force in Afghanistan?

	<u>Right decision</u>	<u>Wrong decision</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i> Apr 14-Jul 22, 2011	38	48	14
Jan 24-Apr 30, 2007	35	48	17
<i>General Public</i> Jun 15-19, 2011	57	35	8
Dec 6-10, 2006	61	29	10

**ASK ALL:**

Q.20 Thinking about the Middle East, which is more important **[READ AND RANDOMIZE]?**

	<u>Democratic governments, even if there is less stability in the region</u>	<u>Stable governments, even if there is less democracy in the region</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i> Apr 14-Jul 22, 2011	44	44	11
<i>General Public</i> Mar 8-14, 2011 <sup>12</sup>	37	52	11

<sup>12</sup> In March 2011, question began "Thinking about recent events in the Middle East...".

**[IF RESPONDENT HAS NOT ALREADY BEEN TOLD THAT THIS IS A SURVEY OF MUSLIMS, READ]:**

Just to give you a little more background before we continue, 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.

**NO QUESTIONS 21-29****ASK ALL:**

Q.30 In your own words, what do you think are the most important problems facing Muslims living in the United States today? **[RECORD VERBATIM RESPONSE. 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?"; IF MORE THAN ONE MENTION RECORD UP TO THREE RESPONSES IN ORDER OF MENTION, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>Muslim Americans</i> Jan 24-Apr 30 <u>2007</u>
29	<b>NET:</b> Negative views about Muslims	--
16	Stereotyping/generalizing about all Muslims	12
9	Viewed as terrorists	15
6	Hatred/fear/distrust of Muslims	2
20	<b>NET:</b> Discrimination	--
19	Discrimination/racism/prejudice	19
2	Not treated fairly/harassment	6
15	Ignorance/misconceptions of Islam	14
7	Religious/cultural problems between Muslims and non-Muslims	5
5	Negative media portrayals	7
4	Acceptance by society	--
4	Problems among Muslims	--
4	Fundamentalist/Extremist Muslims in other countries	3
4	Jobs/financial problems	2
2	Lack of representation/community involvement	1
1	War/US foreign policy	3
5	Other	5
16	No problems	19
4	Don't know/Refused	6

**ASK ALL:**

Q.31 Since the terrorist attacks on September 11<sup>th</sup>, 2001, has it become more difficult to be a Muslim in the US, or hasn't it changed very much?

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>Muslim Americans</i> Jan 24-Apr 30 <u>2007</u> <sup>13</sup>
55	Has become more difficult to be a Muslim in the US	53
37	Hasn't changed very much	40
2	Has become easier to be a Muslim in the US <b>(VOL.)</b>	1
3	Moved to US after 9/11 <b>(VOL.)</b>	--
4	Don't know/Refused <b>(VOL.)</b>	6

<sup>13</sup> In 2007, question began "Since the 9/11 terrorist attacks..." and "Moved to US after 9/11" was not an answer choice.

**ASK ALL:**

Q.32 How many of your close friends are Muslims? Would you say **[READ]**

<i>Muslim Americans</i>		<i>Muslim Americans</i>	
Apr 14-Jul 22		Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
7	All of them	12	
41	Most of them	35	
36	Some of them	40	
14	Hardly any of them	10	
1	None of them <b>(VOL.)</b>	1	
*	Don't know/Refused <b>(VOL.)</b>	2	

**ASK ALL:**

Q.33 Do you think that coverage of Islam and Muslims by American news organizations is generally fair or unfair?

<i>Muslim Americans</i>		<i>Muslim Americans</i>	
Apr 14-Jul 22		Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
30	Fair	26	
55	Unfair	57	
10	Depends <b>(VOL.)</b>	6	
5	Don't know/Refused <b>(VOL.)</b>	11	

**ASK ALL:**

Q.34 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?

	<u>Yes, there is conflict</u>	<u>No, don't think so</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	31	63	6
Jan 24-Apr 30, 2007	32	63	5
<i>General Public</i>			
GAP: 2006	40	42	18
<i>Muslims only in Muslim Countries (2006)</i>			
Egypt	28	70	2
Turkey	29	61	10
Indonesia	43	54	3
Pakistan	48	17	35
Jordan	34	64	2
Nigeria	33	64	3

**ASK ALL:**

Q.35 Do you think most Muslims who come to the U.S. today want to adopt American customs and ways of life or do you think that they want to be distinct from the larger American society?

	<u>Adopt customs</u>	<u>Want to be distinct</u>	<b>(VOL.)</b> <u>Both</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	56	20	16	8
<i>General Public</i>				
GAP: Spring, 2011 <sup>14</sup>	33	51	4	12
GAP: Spring, 2006	33	44	6	16

<sup>14</sup> In Spring 2011, question read "Do you think most Muslims in our country today..." and in 2006 question read "most Muslims coming to our country today"

**ASK ALL:**

Q.36 Do you feel that **[INSERT FIRST ITEM; RANDOMIZE a AND b; ALWAYS ASK c LAST]** is generally friendly, neutral, or unfriendly toward Muslim Americans? How about **[INSERT NEXT ITEM; REPEAT AS NECESSARY: Is [ITEM] generally friendly, neutral, or unfriendly toward Muslim Americans?]**

	<u>Friendly toward Muslim Americans</u>	<u>Neutral toward Muslim Americans</u>	<u>Unfriendly toward Muslim Americans</u>	<b>(VOL.) DK/Ref</b>
a. The Democratic Party <i>Muslim Americans</i> Apr 14-Jul 22, 2011	46	35	7	12
b. The Republican Party <i>Muslim Americans</i> Apr 14-Jul 22, 2011	15	21	48	16
c. Barack Obama <i>Muslim Americans</i> Apr 14-Jul 22, 2011	64	27	4	5

**ASK ALL:**

Q.37 And are the American people generally friendly, neutral, or unfriendly toward Muslim Americans?

*Muslim Americans*

Apr 14-Jul 22

2011

48	Friendly toward Muslim Americans
32	Neutral toward Muslim Americans
16	Unfriendly toward Muslim Americans
4	Don't know/Refused <b>(VOL.)</b>

**ASK ALL:**

Q.38 What's your impression, do you think that the quality of life for Muslims in the U.S. is **[RANDOMIZE: better, worse]**, or about the same as the quality of life in most Muslim countries?

*Muslim Americans*

Apr 14-Jul 22

2011

66	Better
8	Worse
23	About the same
3	Don't know/Refused <b>(VOL.)</b>

**ASK ALL:**

Q.39 Here are a few 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? **[REPEAT In the past twelve months TWICE, THEN AS NECESSARY [INSERT NEXT ITEM]** because you are a Muslim, or not?

	<u>Yes, has happened</u>	<u>No, has not happened</u>	<b>(VOL.) DK/Ref</b>
a. Have people acted as if they are suspicious of you			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	28	70	2
Jan 24-Apr 30, 2007	26	73	1
b. Has someone expressed support for you			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	37	62	1
Jan 24-Apr 30, 2007	32	66	2
c. Have you been called offensive names			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	22	78	*
Jan 24-Apr 30, 2007	15	85	*
d. Have you been singled out by airport security			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	21	77	2
Jan 24-Apr 30, 2007	18	81	1
e. Have you been singled out by other law enforcement officers			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	13	87	*
Jan 24-Apr 30, 2007	9	90	1
f. Have you been physically threatened or attacked			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	6	94	*
Jan 24-Apr 30, 2007	4	96	*

**IF R HAS NOT BEEN SINGLED OUT BY AIRPORT SECURITY (Q.39d=2), ASK IMMEDIATELY FOLLOWING Q.39d2:**

Q.39d2 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:**

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>Muslim Americans</i> Jan 24-Apr 30 <u>2007</u>
21	Have been singled out by airport security	18
77	Have not been singled out by airport security	81
35	Because it hasn't happened	41
41	Haven't taken a trip by airplane in the past twelve months	39
1	Don't know/Refused <b>(VOL.)</b>	1
2	Don't know/Refused <b>(VOL.)</b>	1

**ASK ALL:**

Q.40 And in the past twelve months, has a mosque or Islamic center in your community been the target of vandalism or other hostile acts, or not?

*Muslim Americans*

Apr 14-Jul 22

2011

15	Yes
81	No
4	Don't know/Refused <b>(VOL.)</b>

**ASK ALL:**

Q.41 How much, if anything, have you heard about the proposal to build an Islamic cultural center and mosque in New York City near the World Trade Center? Have you heard **[READ]**

	<u>A lot</u>	<u>A little</u>	<u>Nothing at all</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	46	35	18	1
<i>General Public</i>				
Jul 21-24, 2011	29	49	22	1

**ASK IF HEARD AT LEAST A LITTLE (Q.41=1,2):**

Q.42 Do you think building the Islamic cultural center and mosque near the World Trade Center should be allowed, or should it not be allowed?

**ASK IF SHOULD BE ALLOWED (Q.42=1):**

Q.43 And do you personally feel that building the Islamic cultural center and mosque near the World Trade Center is a good idea or a bad idea?

**BASED ON TOTAL:**

*Muslim Americans*

Apr 14-Jul 22

2011

58	Should be allowed
40	Good idea
12	Bad idea
6	Don't know/Refused <b>(VOL.)</b>
16	Should not be allowed
7	Don't know/Refused <b>(VOL.)</b>

19 *Heard nothing at all/Don't know/Refused (VOL.)*

*General Public*

Jul 21-24

2011

30
15
10
4
37
11

23

**ASK ALL:**

Q.44 Over the past few years, has there been opposition to the building of a mosque or Islamic center in the community where you live, or not?

*Muslim Americans*

Apr 14-Jul 22

2011

14	Yes
79	No
2	No one has proposed building a Mosque or Islamic center <b>(VOL.)</b>
6	Don't know/Refused <b>(VOL.)</b>

**NO QUESTIONS 45-59**

**ASK ALL:**

Now I have a few questions about your own religious practices...

Q.60 On average, how often do you attend the mosque or Islamic Center for salah and Jum'ah Prayer?

[READ]

	More than once a week	Once a week for Jum'ah Prayer	Once or twice a month	A few times a year especially for the Eid	Seldom	Never	(VOL.) DK/Ref
<i>Muslim Americans</i>							
Apr 14-Jul 22, 2011	18	29	12	22	7	12	*
Jan 24-Apr 30, 2007	17	23	8	18	16	18	*
<i>General Public<sup>15</sup></i>							
2011	12	24	16	19	15	12	1
2007	13	26	14	19	16	11	1
<i>Muslims only in Muslim Countries (2006)</i>							
Egypt	16	28	6	11	16	22	1
Turkey	18	23	4	10	18	23	4
Indonesia	53	17	7	7	15	*	1
Pakistan	43	15	2	5	2	32	1
Jordan	18	30	11	10	9	21	1
Nigeria	50	19	9	9	6	7	*

**ASK ALL:**

Q.61 And outside of salah and Jum'ah prayer, do you take part in any other social or religious activities at the mosque or Islamic Center?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	35	63	1
Jan 24-Apr 30, 2007	30	70	*

**ASK ALL:**

Q.62 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

	<u>Very important</u>	<u>Somewhat important</u>	<u>Not too important</u>	<u>Not at all important</u>	(VOL.) <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	69	22	6	2	1
Jan 24-Apr 30, 2007	72	18	5	4	1
<i>General Public</i>					
Jul 21-Aug 5, 2010	58	24	9	8	1
May 2-14, 2006	54	29	10	6	1
<i>Muslims only in Muslim Countries (2011)</i>					
Egypt	79	18	1	1	1
Indonesia	96	2	*	1	*
Jordan	83	12	1	3	*
Lebanon	67	25	7	1	*
Nigeria (2010)	90	6	2	2	*
Pakistan	97	3	*	*	*
Turkey	75	14	4	1	6

<sup>15</sup>

In 2007 and 2011, the general public question read "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?" General public answers based on aggregated data from multiple surveys. 2011 data based on 7,547 interviews between March and June 2011. 2007 data based on 8235 interviews between January and April 2007.



**ASK ALL:**

Q.63 Concerning daily salah or prayer, do you, in general, pray all five salah daily, make some of the five salah daily, occasionally make salah, only make Eid Prayers, or do you never pray?

<i>Muslim Americans</i> Apr 14-Jul 22		<i>Muslim Americans</i> Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
65	Pray daily <b>(NET)</b>	61	
48	Pray all five salah	41	
18	Make some of the five salah daily	20	
18	Occasionally make salah	20	
7	Only make Eid Prayers	6	
8	Never pray	12	
1	Don't know/Refused <b>(VOL.)</b>	1	

**MUSLIM COUNTRIES TREND FOR COMPARISON:**

*How often, if at all, do you pray: hardly ever, only during religious holidays, only on Fridays, only on Fridays and religious holidays, more than once a week, every day at least once, or every day five times?*

	Daily five times	Daily at least once	More than once a week	Fridays and religious holidays	Only on Fridays	Only during religious holidays	Hardly ever	<b>(VOL.)</b> DK/Ref
<i>Muslims only in Muslim Countries (2011)</i>								
Egypt	60	11	6	7	6	5	4	1
Indonesia	71	18	4	2	1	1	1	2
Jordan	70	10	8	3	4	1	1	3
Lebanon	41	11	11	7	9	4	15	1
Nigeria (2010)	82	8	3	3	1	1	2	1
Pakistan	41	26	9	2	8	2	11	2
Palestinian territories	76	3	3	6	3	1	7	1
Turkey	31	8	9	13	12	6	13	9

**ASK ALL:**

Q.64 Which statement comes closest to your view? **[READ AND RANDOMIZE]**

<i>Muslim Americans</i> Apr 14-Jul 22		<i>Muslim Americans</i> Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
37	There is only ONE true way to interpret the teachings of Islam	33	
57	There is MORE than one true way to interpret the teachings of Islam	60	
*	Other <b>(VOL.)</b>	2	
7	Don't know/Refused <b>(VOL.)</b>	5	

**ASK ALL:**

Q.65 Which statement comes closest to your view? **[READ AND RANDOMIZE]**

	Islam is the one, true faith leading to eternal life	Many religions can lead to eternal life	<b>(VOL.)</b> Other	<b>(VOL.)</b> DK/Ref
<i>Muslim Americans</i> Apr 14-Jul 22, 2011	35	56	2	7
<i>General Public</i> Jul 31-Aug 10, 2008 <sup>16</sup>	29	65	3	3

<sup>16</sup>

In 2008, question read "Now, as I read a pair of statements, tell me whether the first statement or the second statement comes closer to your own views even if neither is exactly right: My religion is the one, true faith leading to eternal life, or many religions can lead to eternal life."

**ASK ALL:**

Q.66 Do you believe [INSERT ITEM; RANDOMIZE], or not?

	<u>Yes, believe</u>	<u>No, do not believe</u>	<u>(VOL.) DK/Ref</u>
a. In One God, Allah			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	96	4	1
Jan 24-Apr 30, 2007	96	2	2
b. In the Prophet Muhammed			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	96	3	1
Jan 24-Apr 30, 2007	94	3	3
c. In the Day of Judgment			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	92	7	1
Jan 24-Apr 30, 2007	91	7	2
d. In angels			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	90	9	1
Jan 24-Apr 30, 2007	87	11	2

**ASK ALL:**

Q.67 Do you think of yourself first as an American or first as a Muslim?

	<u>American</u>	<u>Muslim</u>	<u>(VOL.) Both equally</u>	<u>(VOL.) Neither/Other</u>	<u>(VOL.) DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	26	49	18	4	2
Jan 24-Apr 30, 2007	28	47	18	6	1
<b>"Christian" in US<sup>17</sup></b>					
GAP: 2011	46	46	6	1	1
GAP: 2006	47	43	8	1	2
<i>Muslims only in Muslim Countries<sup>18</sup> (2011)</i>					
Egypt	31	46	23	0	0
Indonesia	35	40	24	*	*
Jordan	24	65	10	1	0
Lebanon	36	28	36	0	0
Pakistan	3	94	3	0	*
Palestinian territories	43	40	17	0	0
Turkey	21	49	29	0	1

**ASK ALL:**

Q.68 Have you always been a Muslim, or not?

<i>Muslim Americans</i>		<i>Muslim Americans</i>	
Apr 14-Jul 22		Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
80	Yes	77	
20	No	23	
*	Don't know/Refused (VOL.)	*	

<sup>17</sup> In 2006, question read "Do you think of yourself first as an American or first as a Christian?" and was asked only of Christians.

<sup>18</sup> Muslims living outside of the U.S. were asked about their respective nationalities: e.g. "Do you think of yourself first as an Egyptian or first as a Muslim?"

**NO QUESTIONS 69-74****ASK ALL:**

On another subject...

Q.75 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?

	<u>Very concerned</u>	<u>Somewhat concerned</u>	<u>Not too concerned</u>	<u>Not at all concerned</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	42	30	14	10	4
Jan 24-Apr 30, 2007 <sup>19</sup>	51	25	9	10	5
<i>General Public</i>					
Jul 21-24, 2011	37	36	16	8	3
Apr 18-22, 2007	48	33	11	5	3
<i>Muslims only in Muslim Countries (2010)</i>					
Egypt	29	40	22	9	1
Indonesia	39	33	17	10	2
Jordan	32	39	13	15	1
Lebanon	34	31	24	11	1
Nigeria	46	33	14	5	1
Pakistan	37	26	9	9	19
Turkey	19	20	12	36	14

**ASK ALL:**

Q.76 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?

	<u>Very concerned</u>	<u>Somewhat concerned</u>	<u>Not too concerned</u>	<u>Not at all concerned</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	31	29	18	17	5
Jan 24-Apr 30, 2007 <sup>20</sup>	36	25	14	20	5
<i>General Public</i>					
July 21-24, 2011	36	31	19	11	2
Apr, 2007	46	32	13	5	4
<i>Muslims only in Muslim Countries (2011)<sup>21</sup></i>					
Egypt	31	33	19	15	1
Indonesia	20	23	31	20	7
Jordan	25	22	25	27	1
Lebanon	48	25	17	7	3
Nigeria (2010)	48	35	11	6	1
Pakistan	41	22	8	8	20
Palestinian territories	33	45	15	6	1
Turkey	26	26	14	23	12

**NO QUESTIONS 77-79**

<sup>19</sup> In 2007 for Muslim Americans and in 2007 and 2011 the general public question read "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?"

<sup>20</sup> In 2007 for Muslim Americans and in 2007 and 2011 for the general public, question read "How concerned, if at all, are you about the possible rise of Islamic extremism in the US? Are you very concerned, somewhat concerned, not too concerned or not at all concerned about the possible rise of Islamic extremism in the US?"

<sup>21</sup> For 2011 trends to Muslims in other countries, question read "How concerned, if at all, are you about Islamic extremism in our country these days? Are you very concerned, somewhat concerned, not too concerned or not at all concerned about Islamic extremism in our country these days?" Nigeria 2010 question wording was the same as current wording.

**ASK ALL:**

On another subject...

Q.80 How do you feel about this statement? Women should be able to work outside the home. Do you completely agree, mostly agree, mostly DISagree or completely DISagree?

	Completely agree	Mostly agree	Mostly disagree	Completely disagree	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	72	18	6	2	1
<i>General Public</i>					
GAP: Spring, 2010 <sup>22</sup>	81	16	1	1	*
<i>Muslims only in Muslim Countries (2010)</i>					
Egypt	23	39	25	14	*
Indonesia	20	67	12	*	*
Jordan	22	35	28	13	2
Lebanon	69	27	3	*	1
Nigeria	43	30	16	10	1
Pakistan	47	22	10	19	2
Turkey	67	27	3	1	1

**ASK ALL:**

Q.81 Generally, who do you think make better political leaders, [RANDOMIZE: men, women], or is there no difference?

	Men	Women	No difference	(VOL.) DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	27	4	68	1
<i>General Public</i>				
Jul 20-24, 2011	13	12	72	2

**MUSLIM COUNTRIES TREND FOR COMPARISON:**

Which one of the following statements comes closest to your opinion about men and women as political leaders? Men generally make better political leaders than women, Women generally make better political leaders than men OR In general, women and men make equally good political leaders.

	Men generally make better political leaders than women	Women generally make better political leaders than men	Women and men make equally good political leaders	(VOL.) DK/Ref
<i>Muslims only in Muslim Countries (2007)</i>				
Egypt	38	14	43	5
Indonesia	44	3	51	1
Jordan	49	5	42	4
Lebanon	40	7	50	3
Morocco	21	5	65	9
Nigeria	60	5	34	1
Pakistan	55	7	32	6
Palestinian territories	64	17	16	4
Turkey	34	10	52	4

<sup>22</sup>

The GAP version of this question for the general public and Muslim countries trends read "Please tell me whether you completely agree, mostly agree, mostly disagree, or completely disagree with the following statements:" and item was asked as part of a list of statements.

**ASK ALL:**

Q.82 In your opinion, 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]**

	Women should be separate from men, in another area of the mosque or <u>behind a curtain</u>	Women should pray behind men, with <u>no curtain</u>	Women should pray in an area alongside men, with <u>no curtain</u>	(VOL.) Other	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	48	25	20	3	5
Jan 24-Apr 30, 2007 <sup>23</sup>	46	23	21	4	6

**ASK IF FEMALE:**

Q.83 When you are out in public, how often do you wear the headcover or hijab? Do you wear it all the time, most of the time, only some of the time, or never?

**BASED ON WOMEN [N=461]:**

	<u>All the time</u>	<u>Most of the time</u>	<u>Only some of the time</u>	<u>Never</u>	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	36	5	19	40	1
Jan 24-Apr 30, 2007	38	5	8	48	1
<i>Muslims only in Muslim Countries (2010)</i>					
Egypt	62	21	6	12	0
Indonesia	11	18	53	18	0
Jordan	59	24	10	7	0
Lebanon	58	5	5	31	1
Nigeria	53	16	12	15	4
Pakistan	32	29	10	29	*
Turkey	56	6	7	28	3

**NO QUESTIONS 84-89****ASK ALL:**

Now, on another subject...

Q.90 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?

	<u>Often justified</u>	<u>Sometimes justified</u>	<u>Rarely justified</u>	<u>Never justified</u>	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	1	7	5	81	6
Jan 24-Apr 30, 2007	1	7	5	78	9
<i>Muslims only in Muslim Countries (2011)</i>					
Egypt	12	16	34	38	1
Indonesia	2	8	11	77	2
Jordan	4	9	31	55	2
Lebanon	12	23	25	39	0
Nigeria (2010)	10	24	17	44	5
Palestinian territories	31	37	10	19	3
Pakistan	3	2	3	85	6
Turkey	2	5	14	60	19

<sup>23</sup> In 2007, question began "When men and women pray in a mosque..."

**ASK ALL:**

Q.91 Do you think the US effort to combat terrorism is a sincere effort to reduce international terrorism or don't you believe that?

	<u>Sincere effort</u>	<u>Don't believe that</u>	<b>(VOL.) <u>Both</u></b>	<b>(VOL.) <u>DK/Ref</u></b>
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	43	41	2	14
Jan 24-Apr 30, 2007 <sup>24</sup>	26	55	2	17
<i>General Public</i>				
GAP: Spring, 2004	67	25	2	6
<i>Muslims only in Muslim Countries (2004)</i>				
Turkey	20	63	7	10
Pakistan	6	59	5	30
Jordan	11	52	23	14

**ASK ALL:**

Q.92 And which statement comes closest to your opinion? **[READ]**

	<u>A way can be found for the state of Israel to exist so that the rights and needs of the Palestinian people are taken care of</u>	<u>The rights and needs of the Palestinian people cannot be taken care of as long as the state of Israel exists</u>	<b>(VOL.) <u>DK/Ref</u></b>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	62	20	17
Jan 24-Apr 30, 2007	61	16	23
<i>General Public</i>			
GAP: Spring, 2007	67	12	21
<i>Muslims only in Muslim Countries (2007)</i>			
Egypt	17	80	3
Indonesia	37	43	20
Jordan	17	79	5
Lebanon	40	59	*
Morocco	23	47	30
Pakistan	13	47	40
Palestinian territories	16	77	7
Turkey	29	45	25

<sup>24</sup> For 2007 and 2004 trends, question began "Do you think the US-led war on terrorism is a sincere effort..."

**ASK ALL:**

Q.93 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?]**

	Very favorable	Somewhat favorable	Somewhat unfavorable	Very unfavorable	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	2	3	11	70	14
Jan 24-Apr 30, 2007	1	4	10	58	27
<i>Muslims only in Muslim Countries (2011)<sup>25</sup></i>					
Egypt	2	19	33	41	5
Indonesia	2	20	34	21	22
Jordan	2	13	39	38	8
Lebanon	2	*	4	92	2
Nigeria (2010)	20	29	21	13	18
Palestinian territories	6	22	48	20	4
Turkey	1	3	10	67	18

**ASK ALL:**

Q.94 In your opinion, have Muslim leaders in the U.S. done as much as they should to speak out against Islamic extremists, or have they not done enough to speak out against Islamic extremists?

*Muslim Americans*

Apr 14-Jul 22

2011

34	Done as much as they should
48	Have not done enough
1	Done too much (VOL.)
17	Don't know/Refused (VOL.)

**ASK ALL:**

Q.95 Thinking about the U.S., 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?

**ASK IF THINK MUSLIMS ARE SINGLED OUT (Q.95=1):**

Q.96 And how much does this bother you? Would you say it bothers you **[READ]**

**BASED ON TOTAL:**

<i>Muslim Americans</i>			<i>General Public</i>	
Apr 14-Jul 22	Jan 24-Apr 30		Jul 20-24	Apr 18-22
<u>2011</u>	<u>2007<sup>26</sup></u>		<u>2011</u>	<u>2007<sup>27</sup></u>
52	54	Yes, think government singles out Muslims	44	45
18	21	Bothers you a lot	11	8
20	18	Bothers you some	14	16
6	5	Bothers you not much	8	9
8	9	Bothers you not at all	11	13
1	*	Don't know/Refused (VOL.)	*	*
34	31	No, don't think so	46	43
14	15	Don't know/Refused (VOL.)	11	12

<sup>25</sup> For all Muslim country trends, question read "Please tell me if you have a very favorable, somewhat favorable, somewhat unfavorable, or very unfavorable opinion of al Qaeda?" and question was asked as part of a list.

<sup>26</sup> In 2007 question for Muslim Americans and the general public did not include the phrase "Thinking about the U.S."

<sup>27</sup> The 2007 general public version of Q96 read "And how much, if at all, does it bother you that Muslims in the U.S. are singled out for increased surveillance and monitoring?"

**ASK ALL:**

Q.97 Some law enforcement agencies are investigating extremism in the Muslim American community. In your opinion, are Muslims in the U.S. cooperating with these law enforcement agencies as much as they should, or are Muslims not cooperating enough?

*Muslim Americans*

Apr 14-Jul 22

2011

68	Cooperating as much as they should
14	Not cooperating enough
1	Cooperating too much <b>(VOL.)</b>
17	Don't know/Refused <b>(VOL.)</b>

**ASK ALL:**

Q.98 In your opinion, how much support for extremism, if any, is there among Muslims living in the U.S.? **[READ]**

	A great <u>deal</u>	A fair <u>amount</u>	Not too <u>much</u>	None <u>at all</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	6	15	30	34	15
<i>General Public</i>					
Jul 20-24, 2011	15	25	33	12	14

**ASK IF Q.98=1,2,3:**

Q.99 Do you think support for extremism in the Muslim American community is **[RANDOMIZE: increasing, decreasing]** or staying about the same?

**BASED ON TOTAL:***Muslim Americans*

Apr 14-Jul 22

2011

4	Increasing
15	Decreasing
30	Staying about the same
3	Don't know/Refused <b>(VOL.)</b>
49	<i>No support for extremism/Don't know/Refused <b>(VOL.)</b></i>

*General Public*

Jul 20-24

2011

24
7
38
4
26

**ASK ALL:**

Our final set of questions is for statistical purposes only.

**ASK ALL:**

SEX **[ENTER RESPONDENT'S SEX]**

	<u>Male</u>	<u>Female</u>
<i>Muslim Americans</i>		
Apr 14-Jul 22, 2011	55	45
<i>General Public</i>		
2011 CPS	48	52

**2011 data represents projected male-female proportion among all Muslim adults**



**ASK ALL:**

AGE What is your age?

	<u>18-29</u>	<u>30-39</u>	<u>40-54</u>	<u>55+</u>
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	36	23	28	12
<i>General Public</i>				
2011 CPS	22	17	28	33

**Results repercentaged to exclude non-response [N=1,019]****ASK ALL:**

EDUC What is the last grade or class you completed in school?

	<u>Less than high school</u>	<u>High school graduate</u>	<u>Some college</u>	<u>College graduate</u>	<u>Post graduate</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	14	40	19	15	11
<i>General Public</i>					
2011 CPS	13	31	28	18	10

**Results repercentaged to exclude non-response [N=1,028]****ASK ALL:**

RACE1 Which of the following describes your race? You can select as many as apply. **[READ LIST. RECORD UP TO FOUR RESPONSES IN ORDER MENTIONED BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

**ASK ALL:**

HISP4 Are you of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

	<u>White, non- Hispanic</u>	<u>Black, non- Hispanic</u>	<u>Asian, non- Hispanic</u>	<u>Hispanic</u>	<u>Other/Mixed, non-Hispanic</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	30	23	21	6	19
<i>General Public</i>					
2011 CPS	68	12	5	14	2

**Results repercentaged to exclude non-response [N=1,009]****NO QUESTIONS 100-198****ASK ALL:**

Q.199 Are you Shi'a, Sunni or another tradition?

	<u>Shi'a</u>	<u>Sunni</u>	<u>Another tradition</u>	<b>(VOL.)</b> <u>Muslim, non-specific</u>	<b>(VOL.)</b> <u>DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	11	65	6	15	4
Jan 24-Apr 30, 2007	16	50	5	22	7

**ASK ALL:**

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

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

FATHER In what country was your father born? [**IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.**]

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

MOTHER In what country was your mother born? [**IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.**]

*Muslim Americans*

Apr 14-Jul 22

2011

63	First generation
15	Second generation
22	Third generation +

*General Public*

CPS:

Jun 2011

16
8
76

**Results repercentaged to exclude non-response to BIRTH [N=1,014]****ASK ALL:**

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

*Muslim Americans*

Apr 14-Jul 22

2011

9	Pakistan
3	Iran
3	Palestine/Palestinian Territories
3	Bangladesh
3	Jordan
3	Yemen
3	Iraq
2	Saudi Arabia
2	Bosnia and Herzegovina
2	Afghanistan
2	Sudan
2	India
2	Egypt
2	Israel
2	Turkey
2	Algeria
1	Lebanon
1	Somalia
1	The Gambia
1	United Kingdom
1	Syria
1	Africa (unspecified)
1	Ethiopia
1	Mexico
1	Guyana
1	Philippines
1	United Arab Emirates
1	Senegal
8	Other/Undetermined
63%	Total born outside United States

**Results repercentaged to exclude non-response to BIRTH [N=1,014]**

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

FATHER In what country was your father born? **[IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.]**

*Muslim Americans*

Apr 14-Jul 22

2011

21	United States
3	Pakistan
2	Palestine/Palestinian Territories
1	India
1	Afghanistan
1	Jordan
1	Puerto Rico
1	Senegal
1	Yemen
1	Egypt
3	Other/Undetermined
<u>1</u>	Don't know/refused
37%	Total respondents born in United States

**Results repercentaged to exclude non-response to BIRTH [N=1,014]**

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

MOTHER In what country was your mother born? **[IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.]**

*Muslim Americans*

Apr 14-Jul 22

2011

25	United States
2	Pakistan
1	Palestine/Palestinian Territories
1	India
1	Afghanistan
1	Puerto Rico
1	Senegal
1	Jordan
1	Yemen
2	Other/Undetermined
<u>1</u>	Don't know/Refused <b>(VOL.)</b>
37%	Total respondents born in United States

**Results repercentaged to exclude non-response to BIRTH [N=1,014]**

**ASK IF RESPONDENT NOT BORN IN US (BIRTH NOT EQUAL TO 1):**

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

**BASED ON THOSE NOT BORN IN US [N=736]****Results repercentaged to exclude non-response**

	<u>Yes</u>	<u>No</u>
<i>Muslim Americans</i>		
Apr 14-Jul 22, 2011	70	30
<i>General Public</i>		
2011 CPS	47	53

**ASK ALL:****MARITAL**

Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married? **[IF R SAYS "SINGLE," PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE]**

	<u>Married</u>	<u>Living with a partner</u> <sup>28</sup>	<u>Divorced</u>	<u>Separated</u>	<u>Widowed</u>	<u>Never been married</u>
<i>Muslim Americans</i>						
Apr 14-Jul 22, 2011	55	2	5	1	2	35
<i>General Public</i>						
2011 CPS	54	--	11	2	6	27

**Results repercentaged to exclude non-response [N=1,024]**

**ASK IF MARRIED OR PARTNERED (MARITAL=1,2) [N=689]:**

Q.200 And what is your **[IF MARITAL=1: spouse's/IF MARITAL=2: partner's]** religious preference? Muslim, Christian, Jewish, Hindu, Buddhist, or something else? **[INTERVIEWER INSTRUCTION: DO NOT READ MATERIAL IN PARENTHESES; IF R VOLUNTEERS THAT SPOUSE/PARTNER IS SAME RELIGION AS R, CODE AS 1-MUSLIM]**

	<u>Muslim</u>	<u>Christian</u>	<u>Jewish</u>	<u>Hindu</u>	<u>Buddhist</u>	<u>Something else</u>	<u>No religion/atheist</u>	<u>(VOL.) DK/Ref</u>
<i>Muslim Americans</i>								
Apr 14-Jul 22, 2011	83	12	1	*	0	*	2	2

**NO QUESTION 201****ASK ALL:**

Q.202 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>Excellent shape</u>	<u>Good shape</u>	<u>Only fair shape</u>	<u>Poor shape</u>	<u>(VOL.) DK/Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	12	34	38	15	1
Jan 24-Apr 30, 2007	8	34	37	15	6
<i>General Public</i>					
Jun 15-19, 2011	5	33	40	21	1
Feb 7-11, 2007	8	41	36	14	1

**ASK ALL:****INCOME**

Last year, that is in 2010, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. **[READ]**

	<u>&lt; \$20k</u>	<u>\$20k-\$29,999</u>	<u>\$30k-\$49,999</u>	<u>\$50k-\$74,999</u>	<u>\$75k-\$99,999</u>	<u>\$100k+</u>
<i>Muslim Americans</i>						
Apr 14-Jul 22, 2011	31	15	19	13	8	14
Jan 24-Apr 30, 2007	17	18	24	15	10	16
<i>General Public</i> <sup>29</sup>						
2011	22	14	21	15	12	16
2007	20	13	23	16	11	17

**Results repercentaged to exclude non-response [N=903]**

<sup>28</sup> "Living with a partner" was not an answer choice in 2011 CPS trend.

<sup>29</sup> General public answers based on aggregated data from multiple surveys. 2011 data based on 7,547 interviews between March and June 2011. 2007 data based on 7,212 interviews between January and April 2007.

**ASK IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1):**REGA Which of these statements best describes you? **[READ IN ORDER]****BASED ON THOSE BORN IN U.S. OR NATURALIZED U.S. CITIZENS [N=855]:**

	Absolutely certain that you are registered to vote at <u>your current address</u>	Probably registered, but there is a chance your registration <u>has lapsed</u>	Not registered to vote at your <u>current address</u>	<b>(VOL.)</b> DK/Ref
<i>Muslim Americans</i>				
Apr 14-Jul 22, 2011	66	5	25	3
<i>General Public</i> <sup>30</sup>				
Oct 21-24, 2010	79	4	17	1

**ASK ALL:**

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

	Republican	Democrat	Independent	<b>(VOL.)</b> No preference	<b>(VOL.)</b> Other party	<b>(VOL.)</b> DK/Ref
<i>Muslim Americans</i>						
Apr 14-Jul 22, 2011	6	46	35	7	1	6
Jan 24-Apr 30, 2007	7	37	34	7	1	14
<i>General Public</i> <sup>31</sup>						
2011	24	33	37	3	*	3
2007	24	34	35	4	*	3

**ASK IF INDEP/NO PREF/OTHER/DK/REF (PARTY=3,4,5,9):**

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

**BASED ON TOTAL:**

	Lean <u>Republican</u>	Lean <u>Democrat</u>	<b>(VOL.)</b> <u>Other/DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	5	24	19=48%
Jan 24-Apr 30, 2007	4	26	26=56%
<i>General Public</i> <sup>32</sup>			
2011	16	15	12=43%
2007	12	17	13=42%

**ASK ALL:**IDEO In general, would you describe your political views as... **[READ]**

	Very <u>conservative</u>	<u>Conservative</u>	<u>Moderate</u>	<u>Liberal</u>	Very <u>liberal</u>	<b>(VOL.)</b> DK/Ref
<i>Muslim Americans</i>						
Apr 14-Jul 22, 2011	7	18	38	21	6	10
Jan 24-Apr 30, 2007	3	16	38	17	7	19
<i>General Public</i> <sup>33</sup>						
2011	7	31	36	16	6	5
2007	6	28	41	14	5	6

<sup>30</sup> General public question asked of all U.S. residents, regardless of citizenship status.<sup>31</sup> General public answers based on aggregated data from multiple surveys. 2011 data based on 7,547 interviews between March and June 2011. 2007 data based on 6,228 interviews conducted between January and April 2007.<sup>32</sup> General public answers based on aggregated data from multiple surveys. 2011 data based on 7,547 interviews between March and June 2011. 2007 data based on 6,228 interviews conducted between January and April 2007.<sup>33</sup> General public answers based on aggregated data from multiple surveys. 2011 data based on 7,547 interviews between March and June 2011. 2007 data based on 8,235 interviews conducted between January and April 2007.

**ASK IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1) AND AGE GREATER THAN OR EQUAL TO 20 [N=817]:**

PVOTE08A In the 2008 presidential election between Barack Obama and John McCain, did things come up that kept you from voting, or did you happen to vote?

	<u>Voted</u>	<u>Did not vote</u>	<u>(VOL.)</u> <u>Not a citizen at the</u> <u>time of 2008 election</u>	<u>(VOL.)</u> <u>Don't</u> <u>remember</u>	<u>(VOL.)</u> <u>Ref</u>
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	64	30	4	*	2
<i>General Public</i>					
Mar 8-14, 2011 <sup>34</sup>	76	24	--	*	*

**TREND FOR COMPARISON:**

*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?*

	<u>Yes, voted</u>	<u>No, didn't</u> <u>vote</u>	<u>(VOL.)</u> <u>Other/DK</u>
<i>Muslim Americans</i>			
Jan 24-Apr 30, 2007	58	39	3
<i>General Public</i>			
2007 <sup>35</sup>	74	22	4

**ASK IF VOTED (PVOTE08A=1) [N=571]:**

PVOTE08B Did you vote for Obama, McCain or someone else?

	<u>Obama</u>	<u>McCain</u>	<u>(VOL.)</u> <u>Other/DK/Ref</u>
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	92	4	4
<i>General Public</i>			
Mar 8-14, 2011	53	35	12
2008 election results	53	46	1

**TREND FOR COMPARISON:**

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

	<u>Bush</u>	<u>Kerry</u>	<u>(VOL.)</u> <u>Other/DK</u>
<i>Muslim Americans</i>			
Jan 24-Apr 30, 2007	14	71	15
<i>General Public</i>			
Oct-Dec, 2006	50	44	6
2004 election results	51	48	1

<sup>34</sup> PVOTE08A and B were asked of all residents regardless of citizenship status; results are filtered on respondents age 20 and older. "Not a citizen at the time of 2008 election" was not an answer choice for general public question.

<sup>35</sup> Asked of all residents, regardless of citizenship status. Trends for comparison for PVOTE08A and B are filtered on respondents age 20 and older and are based on 6,600 interviews conducted between October and December 2006.

**ASK ALL:**

Q.203 Do you happen to know what Barack Obama's religion is? Is he Christian, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, or something else? **[INTERVIEWERS: IF R SAYS "MULTIPLE FAITHS/ALL OF THE ABOVE," RECORD AS "8-SOMETHING ELSE" AND RECORD VERBATIM RESPONSE]**

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>General Public</i> Jul 21-Aug 5 <u>2010</u>
55	Christian (include volunteers of: Protestant, Church of Christ, Trinity Church, Baptist, Methodists, etc.)	34
*	Jewish	*
10	Muslim (include Islam/Islamic)	18
*	Buddhist	1
1	Hindu	*
0	Atheist	*
*	Agnostic	*
*	Something else	*
*	Mixed (VOL.)	*
33	Don't know (VOL.)	43
1	Refused (VOL.)	2

**ASK ALL:**

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

**ASK IF NOT EMPLOYED (3 IN EMPLOY):**

EMPLOY1 Are you currently looking for work, or not?

**ASK IF PART TIME (2 IN EMPLOY):**

EMPLOY7 Would you prefer to be working full time, or not?

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>General Public</i> Jun 15-19 <u>2011</u>
41	Full-time	45
18	Part-time	14
12	Yes, would prefer full time	8
6	No, would not	6
*	Don't know/Refused (VOL.)	*
40	Not employed	41
17	Yes, looking for work	12
23	No, not looking	29
*	Don't know/Refused (VOL.)	*

**Results for EMPLOY repercentaged to exclude non-response [N=1,013]****ASK ALL EXCEPT THOSE LOOKING FOR WORK IN EMPLOY1 (EMPLOY1≠1):**

EMPLOY8 Over the past 12 months, has there been a time when you or someone in your household has been without a job and looking for work, or not?

**BASED ON TOTAL:**

<i>Muslim Americans</i> Apr 14-Jul 22 <u>2011</u>		<i>General Public</i> Mar 8-14 <u>2011</u> <sup>36</sup>
44	Yes <sup>37</sup>	51
55	No	48
1	Don't know/Refused (VOL.)	*

<sup>36</sup> General public question was asked of all respondents.

<sup>37</sup> Includes those who said they were looking for work in EMPLOY1.

**ASK IF R NOT BORN IN U.S. (Q.BIRTH=2):**Q.204 In what year did you come to live in the U.S.? **[RECORD VERBATIM RESPONSE]***Muslim Americans*

Apr 14-Jul 22

<u>2011</u>	
25	2000-2011
8	2008-2011
10	2002-2007
7	2000-2001
20	1990-1999
10	1980-1989
8	1923-1979
<u>1</u>	Don't know/Refused <b>(VOL.)</b>
63%	Total born outside United States

**Results repercentaged to exclude non-response to BIRTH [N=1,014]****ASK ALL:**

FERT How many children have you ever had? Please count all your biological children who were born alive at any time in your life. **[INTERVIEWER NOTE: IF R ASKS WHETHER ADOPTED CHILDREN OR STEPCHILDREN SHOULD BE INCLUDED, SAY: No, we're asking you only to count all your biological children who were born alive at any time in your life.]**

*Muslim Americans*

Apr 14-Jul 22

<u>2011</u>	
34	0
11	1
18	2
14	3
7	4
13	5 or more
2	Don't know/Refused <b>(VOL.)</b>

**ASK ALL:**

Q.Z5 How many adults, age 18 and older, currently live in your household INCLUDING YOURSELF? **[INTERVIEWER NOTE: HOUSEHOLD MEMBERS INCLUDE PEOPLE WHO THINK OF THIS HOUSEHOLD AS THEIR PRIMARY PLACE OF RESIDENCE, INCLUDING THOSE WHO ARE TEMPORARILY AWAY ON BUSINESS, VACATION, IN A HOSPITAL, OR AWAY AT SCHOOL. THIS INCLUDES ALL ADULTS]**

**ASK ALL:**

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

*Muslim Americans*

Apr 14-Jul 22

<u>2011</u>	
9	Single adult, no children
5	Single adult with children
28	Multiple adults, no children
55	Multiple adults with children
3	Don't know/Refused <b>(VOL.)</b>

*General Public*

Jul 20-24

<u>2011</u>	
16	Single adult, no children
4	Single adult with children
44	Multiple adults, no children
34	Multiple adults with children
1	Don't know/Refused <b>(VOL.)</b>



**ASK ALL:**

Q.Z5 How many adults, age 18 and older, currently live in your household INCLUDING YOURSELF? **[INTERVIEWER NOTE: HOUSEHOLD MEMBERS INCLUDE PEOPLE WHO THINK OF THIS HOUSEHOLD AS THEIR PRIMARY PLACE OF RESIDENCE, INCLUDING THOSE WHO ARE TEMPORARILY AWAY ON BUSINESS, VACATION, IN A HOSPITAL, OR AWAY AT SCHOOL. THIS INCLUDES ALL ADULTS]**

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

Q.Z6 How many of these adults are Muslim females **[IF FEMALE, INSERT: including yourself]?**

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

Q.Z6a And how many of these adults are Muslim males **[IF MALE, INSERT: including yourself]?**

**ASK ALL:**

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

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

Q.Z6c And is this child Muslim?

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

Q.Z6d And how many of the children in your household are Muslim?

*Muslim Americans*

Apr 14-Jul 22

2011

**Summary of Adults in Household**

14	Single Muslim adult
65	Multiple Muslim adults
18	Mixed Muslim/Non-Muslim adults
4	Don't know/Refused <b>(VOL.)</b>

**Summary of Children in Household**

50	Muslim children only
2	Muslim and non-Muslim children
6	Non-Muslim children only
38	No children
4	Don't know/Refused <b>(VOL.)</b>

**Summary of All Household Residents**

9	Single Muslim household
67	Multiple Muslim household
20	Mixed Muslim/non-Muslim household
4	Don't know/Refused <b>(VOL.)</b>

**ASK ALL LANDLINE RESPONDENTS:**

L1. Now thinking about your telephone use... Do you have a working cell phone?

**ASK IF NO CELL PHONE (L1=2,9) AND MORE THAN ONE PERSON IN HOUSEHOLD (QZ5>1 OR QZ6b>0):**

L1a. Does anyone in your household have a working cell phone?

**ASK ALL CELL PHONE RESPONDENTS:**

C1. Now thinking about your telephone use... Is there at least one telephone INSIDE your home that is currently working and is not a cell phone?

*Muslim Americans*

Apr 14-Jul 22

2011

71	<b>NET:</b> Has a landline
94	<b>NET:</b> Has a cell phone
5	Landline only
65	Dual-cell phone and landline
28	Cell phone only
2	Don't know/Refused <b>(VOL.)</b>

*General Public*

Mar-Jun

2011<sup>38</sup>

74
90
9
64
26
*

<sup>38</sup> General public answers from 2011 based on aggregated data from multiple surveys. based on 7,547 interviews conducted between March and June 2011.