



CAMPUS CLIMATE REPORT

2019-2020



ISLAMOPHOBIA ON COLLEGE CAMPUSES AND ITS IMPACT ON MUSLIM STUDENTS

The Council on American-Islamic Relations is the largest American Muslim civil rights and advocacy organization in the United States. CAIR-California is the organization's largest and oldest chapter, with offices in the Greater Los Angeles Area, the Sacramento Valley and Central California, San Diego, and the San Francisco Bay Area.

Vision: To be a leading advocate for justice and mutual understanding.

Mission: To enhance understanding of Islam, protect civil rights, promote justice, and empower American Muslims.

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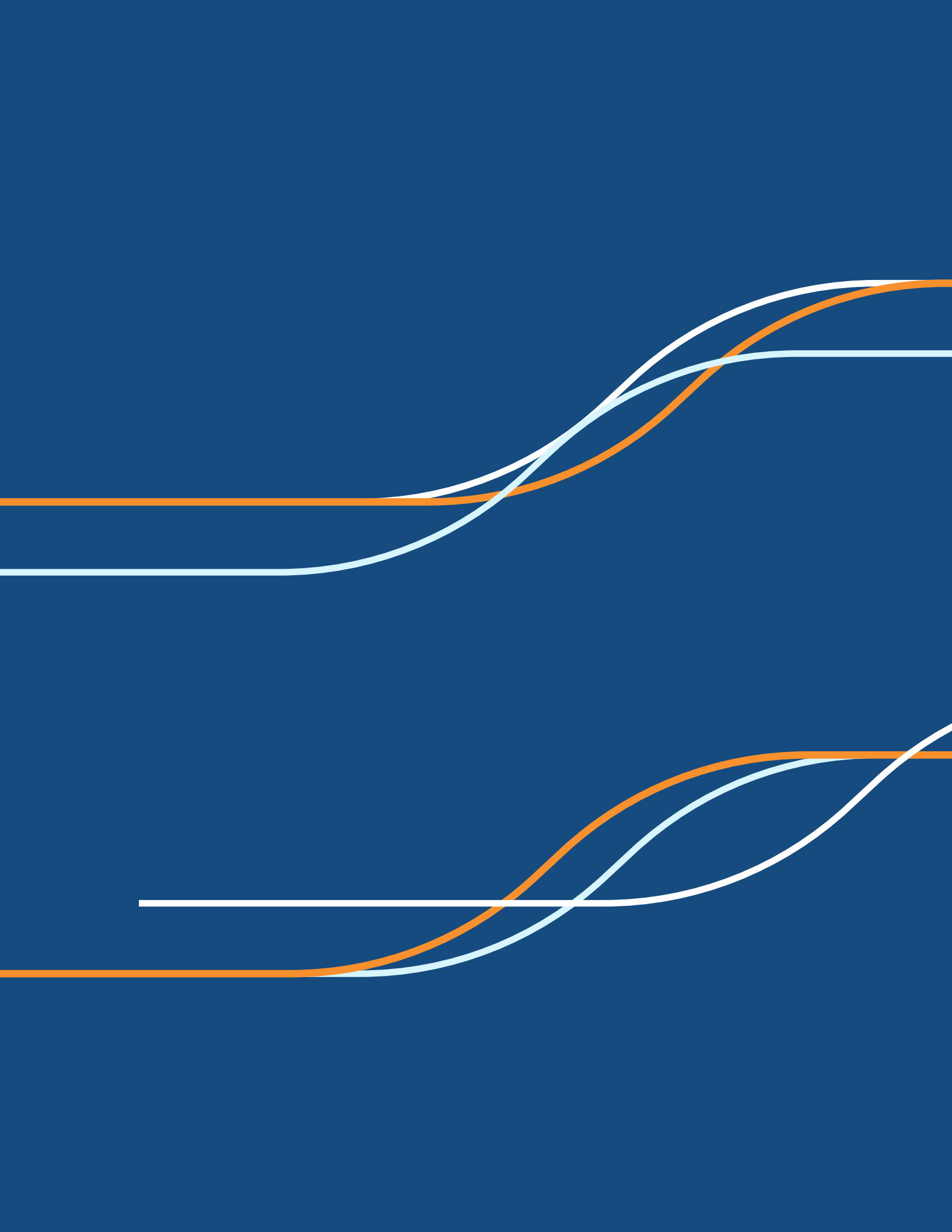


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INTRODUCTION

In this report, the California Chapter of the Council on American-Islamic Relations (CAIR-CA) presents its analysis of a 2019-2020 college campus climate survey of American Muslim college and university students. The survey was administered to students at over sixty institutions of higher learning primarily throughout the state of California, including both public and private universities and colleges. Its purpose is to examine the lived experiences of American Muslim college students and the issues they face, particularly as a consequence of their real or perceived Muslim identities.



EXECUTIVE SUMMARY



QUICK FACTS



568 responses were received, with a **92%** completion rate.

92.24% of respondents wear some form of religious or cultural attire and over **65%** of respondents were involved in a religious, political or cultural student organization.




While Muslim students have become more visible on campuses, they are still often subjected to pervasive stereotypes, micro-aggressions, harassment, and discrimination due to their religious identity or political advocacy.



OVER ONE-HALF of all respondents were subjected to bigoted comments about Islam from their peers, while **33.55%** were subjected to bigoted comments about Islam from their professors or instructors.



74.07% of Muslim students reported that their schools failed to make statements, accommodations, or otherwise address the effects of significant policy issues impacting their community, such as the Muslim Ban. Even in cases where schools responded, **21.37%** of students found the responses to be inappropriate or inadequate.



Muslim students today are a vibrant and burgeoning segment of the general population. In the United States, Muslim young adults make up a significant portion of the American Muslim population. It is estimated that roughly 35% of all American Muslim adults fall between the ages of 18 and 29, compared to only 21% of the overall adult U.S. population that falls within the same age bracket¹. Consequently, Muslims in the United States today are younger than the average American population. They are also just as likely to graduate college as the general population, with 31% of U.S. Muslims obtaining higher education degrees². However, the survey findings highlight significant issues facing the American Muslim student body, such as Islamophobia and discrimination based on the students' real or perceived Muslim identities or related campus advocacy.

Key findings demonstrated that a notable percentage of Muslim students experienced some form of harassment or discrimination by peers, campus administration, and/or campus personnel. Muslim students also reported high levels of discomfort in various campus settings and limitations to their ability to express themselves on issues related to their religious identity. The survey highlighted concerns regarding campus administrators' support for events or policies hostile to Islam, as well as campus omissions and failures to take measures to protect or accommodate Muslim students.

CAIR-CA has repeatedly advocated on behalf of American Muslim students, who faced escalating incidents of anti-Muslim bias in the period following September 11, 2001. This bias has only intensified with the current government administration. In the year leading up to the 2016 elections, the FBI reported a 67% increase in anti-Muslim hate crimes³, while CAIR-CA recorded a staggering 584% surge in anti-Muslim hate crimes from 2014 to 2016⁴. In the five days following the 2016 presidential election, more than 30 cases of anti-Muslim incidents and over 120 anti-immigrant incidents were reported across the nation⁵. Of these, over 60 incidents took place at universities⁶. In 2017, CAIR offices nationwide reported a 15% increase in hate crimes, hate incidents, and discrimination against Muslims in the United States.⁷

In response to the increasing Islamophobia, CAIR-CA has provided direct legal services to students who have been subjected to religious-based discrimination and harassment. CAIR-CA has also worked to educate

college students regarding their rights. Specifically, we have provided workshops across California educating college students regarding their rights to freedom of religion, religious accommodations, freedom of speech, the right to protest, and their right to be free from unlawful or harmful censorship and surveillance on campus. CAIR-CA has also developed ongoing legislative and policy initiatives encouraging schools to enforce anti-discrimination measures and protect all students' right to free speech and religious expression.

These survey findings show that while Muslim students have become more visible on campuses, they are still often subjected to pervasive stereotypes, micro-aggressions, harassment, and discrimination due to their religious identity or political advocacy. In this report, CAIR-CA offers recommendations to students and schools to ensure that college campuses remain a haven for individual expression and growth, free of discrimination and harassment.

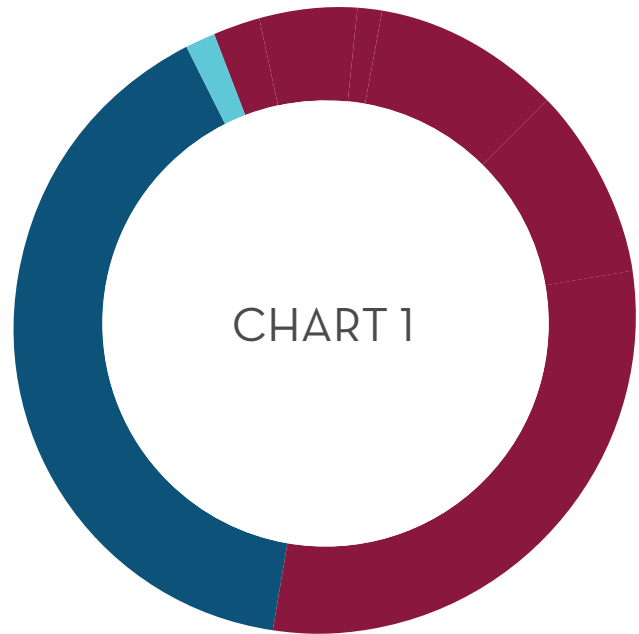


IN THE FIVE DAYS FOLLOWING THE 2016 PRESIDENTIAL ELECTION, MORE THAN 30 CASES OF ANTI-MUSLIM INCIDENTS AND OVER 120 ANTI-IMMIGRANT INCIDENTS WERE REPORTED ACROSS THE NATION.

A. METHODOLOGY AND SAMPLE DESCRIPTION

The survey was administered from January 2019 through March 2020 by CAIR-CA's four offices covering the Greater Los Angeles Area, Sacramento Valley and Central California, San Diego, and San Francisco Bay Area. Survey results were obtained in person and through a secure online portal.⁸ 568 responses were received, with a 92% completion rate. 43.01% of respondents identified as male, 56.46% identified as female, and 0.53% declined to identify their gender (Chart 1). Of the students who provided their ethnicity, the largest subgroup identified with an ethnic group from Asia or South Asia,⁹ followed by respondents who identified as Arab, Middle Eastern, or North African.¹⁰ A minority of respondents making up less than 1% of the survey sample identified as African American, Ethiopian, Somali, Black, Mexican, Latino, Hispanic, White, Pacific Islander, or Mixed.

Nearly three-quarters of students in this sample were pursuing their undergraduate degrees, while less than



RESPONDENT'S GENDER

- **56.46%** Identified As Female
- **43.01%** Identified As Male
- **0.53%** Declined To Identify

1% were pursuing their Associates, Masters, or Doctor of Philosophy degrees. Over 85% of all respondents expected to graduate between 2020 and 2025, and 12% graduated in 2019.

The survey sample demonstrated a strong trend toward religious or cultural visibility on campus, whether through religious attire, appearance, or identity-based group affiliations. For example, an overwhelming 92.24% of students reported wearing some form of religious or cultural attire. 49.77% wore a [hijab](#)¹¹ or other similar religious head covering, 32.42% donned a beard, 5.71% wore a [thobe](#), 5.02% wore an [abaya](#), and 3.65% wore a [kufi](#). Another 6.62% indicated they wore another type of attire such as a rosary, headcap, Islamic jewelry, modest clothing, [niqab](#), clothing with Arabic calligraphy, and some indicated they looked Muslim (Chart 2). Additionally, 65.12% of students surveyed also participated in some form of Muslim Student Association or Union. An additional 0.09% of student respondents



were part of ethnic or national origin groups that may be perceived as Muslim-presenting, such as Palestinian advocacy groups, the Persian Student Association, or the Pakistani Student Association.

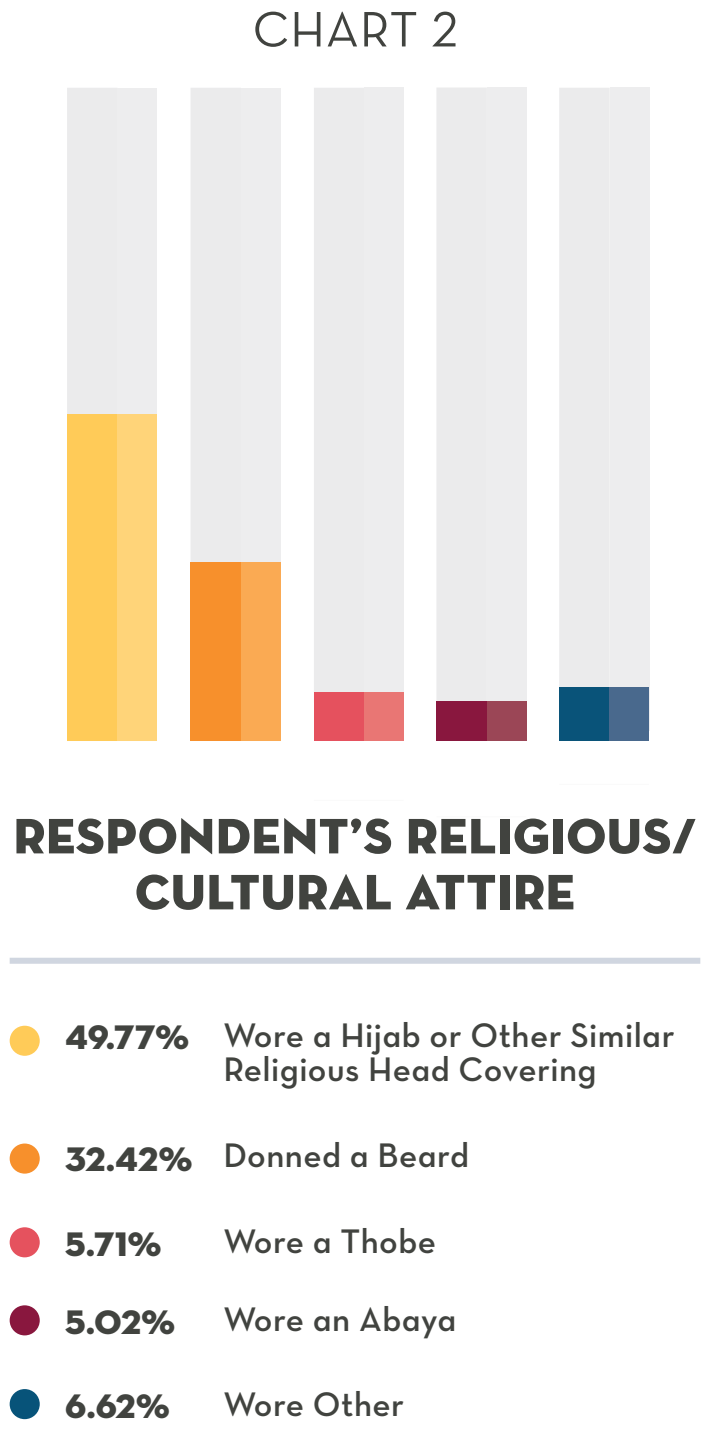
B. KEY FINDINGS

The findings detailed in this report documented ongoing Islamophobia and hostility towards Muslim students on college and university campuses. Although Muslim students reported being more visible on campus and participating in identity-based organizations, the data suggested a noteworthy percentage were subjected to verbal or physical assault, bigoted comments, and harassment related to their identity or campus advocacy.

Muslim students on college and university campuses who expressed their religion in a visible manner, whether through religious or cultural attire/appearance, continued to experience significant levels of self-censorship, harassment, and discrimination based on their Muslim identity or related advocacy. In every campus setting, Muslim students experienced high levels of discomfort expressing their political opinions. For example, in cafeterias, libraries, student union buildings, open air spaces, dorms, recreation halls, and in club meetings, 40% to roughly 48% of students in each setting disagreed or strongly disagreed that they were comfortable expressing their political opinions.

Muslim students also experienced notable levels of discomfort in classroom settings where their ability to express themselves freely was restricted by both peers and instructors. Over one-half of all respondents, for example, were subjected to bigoted comments about Islam from their peers, while 33.55% were subjected to bigoted comments about Islam from their professors or instructors. Moreover, a significant percentage of student respondents relayed that the representation of Islam in their class materials or by their professors was problematic.

The survey findings suggested a systemic indifference and failure by college administrators to respond effectively to Muslim students’ experiences of harassment and discrimination. The data suggested that Islamophobic or discriminatory treatment towards Muslim students was not limited to their interactions with peers or professors/



instructors. Instead, the data indicated hostile or apathetic school policies that failed to properly address Muslim students’ concerns. For example, an astounding 74.07% of Muslim students reported that their schools failed to make statements, accommodations, or otherwise address the effects of significant policy issues impacting their community, such as the Muslim Ban. Even in cases where schools responded, 21.37% of students found the responses to be inappropriate or inadequate.

An even higher percentage of survey respondents, 35.71%, stated that their schools permitted speakers or events with Islamophobic or divisive agendas on campus. When asked to evaluate the effectiveness of administrators' responses to these events, 24.85% of students believed their school's response was inappropriate. Students particularly reported harassment and discrimination due to their advocacy for the

or pro-Palestinian events as an intimidation tactic. Survey respondents expressed concern that college administrators routinely failed to address verbal and physical attacks due to pressure and lobbying by pro-Zionist individuals or organizations.

The respondents also emphasized that they did not feel comfortable accessing student services based on their Muslim identities. 22.64% of Muslim students reported discomfort when seeking services on campus, including mental health counseling, physical health services, academic services, and career services.¹² Some students articulated a need for Muslim mental health professionals to address their unique experiences and needs.

The findings illustrated that Islamophobia and anti-Muslim bigotry on college and university campuses significantly impact, but are not limited to, peer-to-peer interactions. They also permeated the students' interactions with educators, their engagement with class material, their representation on campus, and their confidence in their campus administrations' ability to properly respond to their concerns. These factors contributed to a marginalization of the Muslim student body and an inability to comfortably articulate their personal views and identities in different campus settings. Although Muslims students continued to display resiliency in the face of these aggressions, there is undoubtedly a need for legislators, educators, and school administrators to ensure a safer, more inclusive academic climate.



OVER ONE-HALF OF ALL RESPONDENTS, FOR EXAMPLE, WERE SUBJECTED TO BIGOTED COMMENTS ABOUT ISLAM FROM THEIR PEERS, WHILE 33.55% WERE SUBJECTED TO BIGOTED COMMENTS ABOUT ISLAM FROM THEIR PROFESSORS OR INSTRUCTORS.

Boycott, Divestment, Sanctions ("BDS") movement and Palestinian rights. Several respondents reported that they were slandered, attacked, and/or targeted by smear campaigns launched by peers or non-campus groups for their political advocacy. Several students directly experienced harassment, intimidation, and verbal threats by pro-Zionist groups, who at times disrupted Muslim



IMPORTANCE OF IDENTIFYING ISLAMOPHOBIA ON COLLEGE CAMPUSES & RELEVANT CAIR-CA WORK

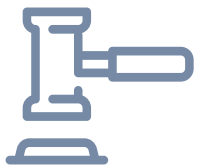
QUICK FACTS



ISLAMOPHOBIA is a “fear, hatred, or prejudice toward Islam and Muslims” that manifests itself in a “pattern of discrimination and oppression.”



Muslim students are victims of targeted harassment or discrimination either by fellow students, professors, or outside organizations and speakers because of their religious identity.



CAIR-CA has engaged in direct legal services and advocacy efforts across the state in combating Islamophobia and other forms of discrimination on college campuses.

A. ISLAMOPHOBIA ON COLLEGE CAMPUSES

Islamophobia is a “fear, hatred, or prejudice toward Islam and Muslims” that manifests itself in a “pattern of discrimination and oppression.”¹³ These harmful patterns are rooted in a distorted set of stereotyped characteristics that paint the nearly 2 billion diverse Muslims around the world as a monolith of “violent, civilization subverting” others.¹⁴ Islamophobia is manifested by religious and racial animosity that is both perpetuated by private citizens and cultural and political structures.¹⁵

At the individual level, CAIR-CA has received complaints from Muslim community members across the state who have experienced physical attacks or harassment, or from local mosques and Islamic centers who have been the victims of vandalism. At a systemic and governmental level, Islamophobia has manifested itself in the creation and enforcement of anti-Muslim laws and policies that directly or indirectly lead to the curtailment of Muslim civil rights and civil liberties.¹⁶ Some examples include the Muslim Ban, anti-Shariah legislation, surveillance practices, and a myriad network of other national and foreign policy measures.¹⁷

Unfortunately, under the current Presidential administration, anti-Muslim bigotry and Islamophobia have become pervasive features of American public life. Whether in formal politics, national media, or on an individual level, harmful stereotypes, anti-Muslim animus, and racial antagonism are dangerously commonplace. This national context of Islamophobia and fear-mongering has unsurprisingly permeated college campuses across the country.

Islamophobia manifests itself on college campuses in three major ways: First, Muslim students are victims of targeted harassment or discrimination either by fellow students, professors, or outside organizations and speakers because of their religious identity. This harassment and discrimination can come in various forms including verbal, online, or physical attacks. This targeted harassment and discrimination is often exacerbated by inadequate responses by campus administration to such attacks. Second, Muslim students face feelings of discomfort and vulnerability for several reasons on campus, including a lack of representation in academic courses and finding themselves the targets of speech and viewpoint suppression especially as it pertains to pro-Palestinian advocacy. Third, college

administrators often fail to provide reasonable religious accommodations that serve the unique requirements of Muslim students including access to adequate prayer space and [halal](#) food options.

Addressing the three major issues Muslim college students face will take a concerted effort by administrators, educators, lawmakers, community members, and community organizations to ensuring positive campus climates and reducing feelings of otherness and discomfort among Muslim college students.

B. CAIR-CA HAS ADDRESSED CHALLENGES FACED BY STUDENTS

CAIR-CA has engaged in direct legal services and advocacy efforts across the state in combating Islamophobia and other forms of discrimination on college campuses. Specifically, over the past several years, CAIR-CA has:

1

Provided direct legal services to students who have been subjected to religious based discrimination or harassment from academic institutions, individuals, and external actors.

2

Provided students with the knowledge to combat such discrimination and harassment through Know Your Rights presentations and workshops.

3

Worked to create more inclusive campus environments by identifying and countering Islamophobic actors that perpetuate anti-Muslim ideas on campus and pushing for courses and campaigns that counter Islamophobic efforts.

4

Responded to attempted censorship of college students advocating on behalf of Palestinian rights.

5

Advocated to college administrators for religious accommodations.

First, CAIR-CA has dedicated resources to combatting Islamophobia and religious-based discrimination by providing direct legal services to college students.

For example, CAIR-SFBA attorneys assisted a student at California State University Maritime (CSU Maritime) in Vallejo facing multiple distressing incidents on campus including an uninvestigated assault and Islamophobia directed at her by a college administrator. The college student, a hijab-wearing Muslim woman was attacked by a male student on campus while she was walking to her classes. The assailant menacingly approached her and yelled “I’m going to kill you.” The student identified the assailant as a fellow student and reported the crime to campus police and security, hoping to receive a thorough investigation as well as potentially a safety escort.

Despite the student’s due diligence in reporting, she was not taken seriously and the suspect in question was not searched for or identified, leading to serious distress for the student and a feeling that she was physically unsafe on campus. Additionally, during this time, a campus administrator responsible for assisting and supporting victims of potential gender-based violence and harassment further traumatized the student by stating that she believed that Islamic teachings encouraged and condoned violence against women.

CAIR-SFBA counseled the student and sent a demand letter on her behalf to campus administrators informing them that they were in violation of California State University policies and guidelines by failing to undertake necessary steps to identify the perpetrator. Moreover, the letter demanded that CSU Maritime campus conduct an immediate internal review of their reporting mechanisms to ensure that they were transparent, easy to use, and

effective in ameliorating incidents involving harassment and discrimination by university employees. In response, CSU Maritime administrators worked with campus police to conduct a thorough investigation and to provide personal security to the student. In addition, CAIR-SFBA offered to conduct implicit bias and cultural competency trainings for educators and administrators to ensure that they are attentive to the needs and sensitivities of Muslim students.

Second, CAIR-CA offices across the state have also presented several “Know Your Rights” (“KYR”) talks to

Muslim Student Associations. These presentations engage Muslim college students and provide them with the knowledge they need to combat Islamophobia on campus. These presentations inform college students of their legal rights to a campus free of discrimination and harassment; that campuses must develop and utilize effective mechanisms for students to report such harmful incidents; that campuses must respond to and investigate such complaints; students’ rights to be given reasonable religious accommodations by their schools; and students’ rights to engage in protests, advocacy work and other forms of protected speech.

Third, CAIR-CA has combated incidents of Islamophobia and anti-Muslim bigotry on

campuses perpetuated by professors, administrators and outside organizations. For example, CAIR-LA was made aware of an Islamophobic course offered at a local university through an organization called the Osher Lifelong Learning Institute. The course was titled “History of Islam: Mohammed to ISIS” and was taught by an individual who had no academic credentials or training to teach such a course. The instructor relied on sources from known Islamophobes and anti-Muslim activists such as Brigitte Gabriel and Ayaan Hirsi Ali. A cursory



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review of the course materials revealed that the course was marketed and masqueraded as an academic class in order to promote the instructor's racist, bigoted, and Islamophobic worldview. For example, the slides used in the class implied that Islam is a religion whose core is violence and an inherent hatred of Jewish people. Additionally, the course slides employed racist and oriental tropes. Specifically, one of the slides stated that Arabs are not a moral people and that "lying and cheating" are commonplace among Arabs because Arabs are all about "exploiting possibilities." CAIR-LA sent a letter to the school demanding that the course be discontinued and that the university develop a selection and review process to ensure that no such hateful and bigoted courses are taught at the university's campus under the guise of a legitimate academic course. Based on CAIR-LA's advocacy work, the school cancelled the course and agreed to implement internal review systems of any third-party taught courses.

In an ongoing effort to promote and advance academic integrity, CAIR-SFBA supported Dr. Rabab Abdulhadi, chair of the Arab and Muslim Ethnicities and Diaspora Studies (AMED) program at San Francisco State University (SFSU). CAIR-SFBA attended meetings with

the President of SFSU, Lynn Mahoney, to ensure that there is adequate funding, staffing and advertising for the one of a kind program chaired by Dr. Abdulhadi. The cutting of AMED classes and inability to provide full time faculty remains troubling and has caused low student enrollment and an inability for the program to grow and thrive, as intended by Dr. Abdulhadi's Pro-Israel Zionist detractors. CAIR-SFBA, as a member of the Friends of AMED Committee, advocated for a reversal of SFSU's decision to delist AMED courses and force Dr. Abdulhadi to teach introductory courses outside her area of academic research. Alongside CAIR-SFBA, faculty members, academics, students, and community members have also been vocal in criticizing SFSU administration for denying Dr. Abdulhadi, who suffers from permanent disabilities, necessary teaching accommodations. These included refusals to accommodate her requests for online teaching despite strong medical recommendations and to provide her security on campus, given the smear campaigns and death threats Dr. Abdulhadi faced for scholarship and Palestine-related advocacy.¹⁸

Fourth, CAIR-CA has worked to combat efforts by administrators and outside organizations to censor the Palestinian-rights advocacy in which many Muslim

college students engage. Pro-Zionist organizations have pressured college students and college administrators to create an environment of fear on college campuses to deter the free expression of Palestinian advocacy. College students often fear real repercussions both from their own college administrations and from these outside organizations.¹⁹ Such actions are intended to have a chilling effect on student activists.

CAIR-CA has seen a recent increase in baseless Title VI²⁰ complaints filed against various campuses across the state. The Title VI complaints have been filed with the Department of Education (DOE) against schools alleging that speech critical of Israel is anti-Semitic and creates a hostile environment for Jewish students. The impetus for these Title VI complaints comes from a small group of staunchly Israel-aligned off-campus organizations that aim to combat what they call “anti-Israelism” on campuses. In addition to promoting favorable views of Israel, these organizations seek to silence discussion on the issue of Palestinian human rights. A primary tool in this effort is to mislabel as “anti-Semitic” what is legitimate political speech that criticizes the Israeli government’s discriminatory policies. These investigations are in line with a larger effort to silence any individuals or groups on US campuses who voice support for the dignity and self-determination of Palestinians, opposition to Israeli policy or politics, or opposition to Israel’s discriminatory apartheid practices against Palestinians. Palestinian rights activists are themselves often targets of racist, derogatory, and sometimes violent threats.²¹

Furthermore, the use of meritless civil rights complaints has been a tool for pro-Israel actors because, even when rejected, these complaints create the desired outcome of exposing university administrators to bad publicity and intimidating students into refraining from activism in order to avoid “getting caught up in a civil rights complaint” that is “not a good way to build a resume or impress a future employer.”²²

In response to such investigations and other forms of outside pressure to quash pro-Palestinian advocacy, college administrators often issue public statements or take actions which conflate any critique of the Israeli state or anti-Zionist stances as anti-Semitic. By conflating the critique and discussion of a political ideology and project with anti-Semitism, college administrators, whether intentionally or not, play into efforts to silence any individuals or groups on U.S. campuses who voice opposition to Israeli policy or politics, opposition to Israel’s discriminatory apartheid practices against Palestinians, or support for the dignity and self-determination of Palestinians. These attacks are antithetical to the value of universities as spaces for individuals with diverse views and backgrounds to meet and discuss and debate their opinions and knowledge, in order to form better mutual comprehension and more nuanced understandings. By making criticism of Israel taboo, politically motivated Zionist organizations seek to limit critical thinking and intellectual growth on college campuses in California and across the country.

To combat these efforts, CAIR-CA has monitored the ongoing DOE investigations, the responses by campuses to these investigations, and engaged in advocacy campaigns to ensure college campuses do not engage in the silencing of pro-Palestinian activism. CAIR-CA has worked to foster an educational environment where students of all racial backgrounds, national origins and political persuasions are free to voice their political viewpoints without fear of reprisal.

For example, recently the DOE opened two investigations into complaints made against the University of California, Los Angeles (“UCLA”). Specifically, on January 3, 2020, the DOE opened an investigation into a complaint filed against UCLA by StandWithUs, a rightwing, pro-Israel group. This complaint focused on UCLA’s handling of student concerns over a May 14, 2019 guest lecture on “Islamophobia and the attacks against Palestine organizing and scholarship” by Dr. Rabab Abdulhadi. The



complainants alleged that the class at issue was anti-Semitic, harassing, and discriminatory towards Jewish students. UCLA conducted its own internal investigation and found that the allegations were baseless. However, this did not stop the DOE from investigating the course. The DOE is also investigating a second complaint filed in November 2018 by the Zachor Legal Institute regarding the 2018 National Students for Justice in Palestine Conference, which was hosted by UCLA's Students for Justice in Palestine on UCLA's campus. The complaint came after a months-long pressure campaign demanding that UCLA infringe on students' free speech rights by canceling the conference. In response to these complaints, CAIR-LA coordinated with 20 partner organizations to apply pressure on the Chancellor of UCLA urging him to refute the baseless investigations and to issue a public statement reiterating the same. The letter to UCLA made clear that giving credence to false allegations of anti-Semitism not only trivializes the phenomenon, but also impedes efforts to counter serious instances of dangerous anti-Semitism and anti-Jewish

hatred when they occur, such as vandalism of temples and synagogues as well as attacks on Jewish students on campus.

In another instance, CAIR-SFBA worked alongside Palestine Legal, Jewish Voice for Peace, and the US Campaign for Palestinian Rights to pressure UC Berkeley Chancellor Carol Christ and the university to address the systemic harassment Palestinian and Muslim students and their allies faced. The advocacy efforts highlighted the physical and verbal attacks students experienced on and near campus in the aftermath of a campaign by a student senator to censor and malign a photo display by the student group Bears for Palestine. The Associated Students of the University of California (ASUC) senator also tried to intimidate a Palestinian student who opposed the censorship efforts by threatening to add her to the Israel-aligned blacklisting site Canary Mission. After the censorship resolution was voted down at an ASUC meeting in February, an anonymous student took to the floor to announce his plans to join the Israeli military in



order to kill Palestinians, saying, “I plan, after I graduate, on joining the IDF to eliminate Palestinian nationalism and Palestinians from the world.” After making the statement, the student suddenly fled the room, leaving other students worried for their physical safety. This threat was just the tip of an iceberg of harassment Palestinian students and other allies faced on campus that semester. Multiple students reported generally fearing for their safety and going out of their way to establish impromptu systems to protect each other, including escort systems, taking time and energy that would otherwise have been spent preparing for exams and completing assignments. CAIR-SFBA and its allies worked to support Palestinian students and their allies in making demands on UC Berkley including institutional representation, training on Islamophobia for students and staff, and a public condemnation of the Canary Mission blacklist as a threat to student safety, freedom of speech, and academic freedom. CAIR-SFBA and its allies have continued to apply pressure on UC Berkley to meet the students’ needs and to ensure equal access to education in a safe campus environment.

Fifth, CAIR-CA has worked closely with Muslim Student Associations and other student organizations to collaborate with universities to advocate for reasonable religious accommodations such as available prayer space, increased halal food options, cross-cultural centers that can serve the unique needs of Muslim students, time off for religious holidays, and schedule changes to accommodate for Ramadan.



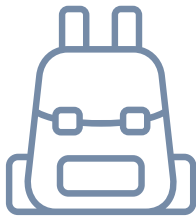
SURVEY FINDINGS

QUICK FACTS



92.68% of schools have a Muslim Student Association or similar organization on campus.

74.07% stated that their schools failed to make statements, accommodations, or otherwise address the effects of significant policy issues impacting the Muslim community.



Muslim students experienced a significant level of discomfort expressing their political opinion in school settings.



A disconcerting number of Muslim students experienced harassment or discrimination based on their religious identity. Nearly **40%** of all respondents confirmed that they experienced this form of harassment or discrimination.

A. SCHOOL EVENTS, POLICIES AND ACCOMMODATIONS

The survey findings indicated that 92.68% of schools have a Muslim Student Association or similar organization on campus. Despite the visibility of Muslim organizations on school campuses, a significant majority of respondents, 74.07%, stated that their schools failed to make statements, accommodations, or otherwise address the effects of significant policy issues impacting the Muslim community. Of the roughly 25% who responded affirmatively, 21.37% found that when schools responded, the responses were inadequate.

“

35.71% OF STUDENTS REPORTED THAT SPEAKERS WITH ISLAMOPHOBIC OR DIVISIVE AGENDAS WERE PERMITTED TO SPEAK ON CAMPUS, AND 24.85% OF STUDENTS BELIEVED THEIR SCHOOL'S RESPONSE WAS INAPPROPRIATE TO THESE EVENTS.”



This data was further supported by other responses in which many students relayed that their school failed to respond adequately to Islamophobic or divisive events on campus. For example, 35.71% of students reported that speakers with Islamophobic or divisive agendas were permitted to speak on campus, and 24.85% of students believed their school's response to these events was inappropriate.

22.13% of respondents revealed that their schools failed to respond to religious requests for accommodation, like providing prayer and [wudu](#) rooms or addressing student concerns about finals during the month of Ramadan. 14.55% of students disagreed or strongly disagreed that their schools responded reasonably to cases of religious discrimination or bias and 15.37% of students also disagreed or strongly disagreed that their schools responded reasonably to Islamophobic hate propaganda or graffiti. Another 12.45% of students disagreed or strongly disagreed that schools provided administrative support for Muslim-related events.

Additionally, students expressed concern regarding campus surveillance and privacy. Over 25% of students stated they were concerned about being subjected to intelligence gathering and surveillance on campus. 21.18% of students were also concerned about their privacy and confidential information related to their participation in student organizations or presence on campus. A small number of students, 3.76%, reported being approached by law enforcement on campus regarding their campus activities or religious practices.

B. HARASSMENT AND DISCRIMINATION

1. Due to Religious Identity

The survey findings showed that a disconcerting number of Muslim students experienced harassment or discrimination based on their religious identity. Nearly 40% of all respondents confirmed that they experienced this form of harassment or discrimination. Of these students, 73.71% experienced a form of verbal or written harassment or discrimination, which included derogatory remarks or gestures, unfair or biased comments in the classroom, name calling, putdowns, insults, derogatory emails, texts, or social media posts, online harassment, derogatory graffiti, or threats to report them to law enforcement. Another 19.32% experienced harassment

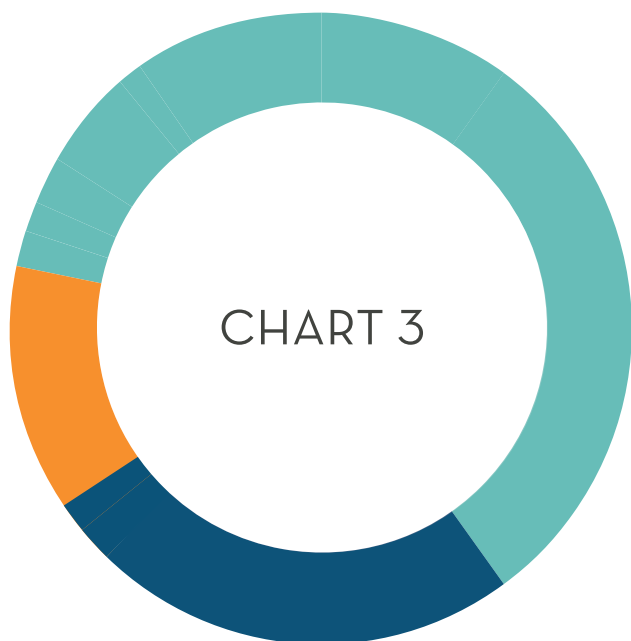
or discrimination by the school staff or personnel, which included being unfairly graded, unjustly stopped by school police, experiencing retaliation by school administration, and denial of student services, including physical or mental health services. Another 6.97% of students experienced physical harassment or violence to their person or possessions, which included physical violence, unwanted contact, pulling or tugging on their religious attire, and property damage (Chart 3).

Several students provided their own accounts of harassment and discrimination, ranging from microaggressions related to their religion, religious attire, appearance, or ethnicity, to being labeled a terrorist. Some survey comments also stated that schools adopted resolutions targeting Muslim or Palestinian groups.

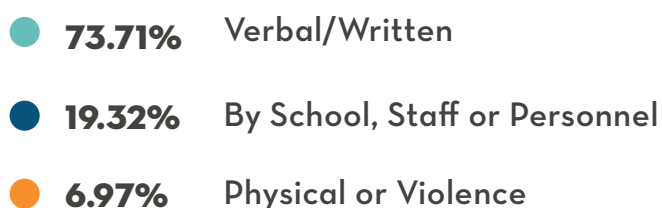
2. Due to Advocacy on Issues Related to Religious Identity

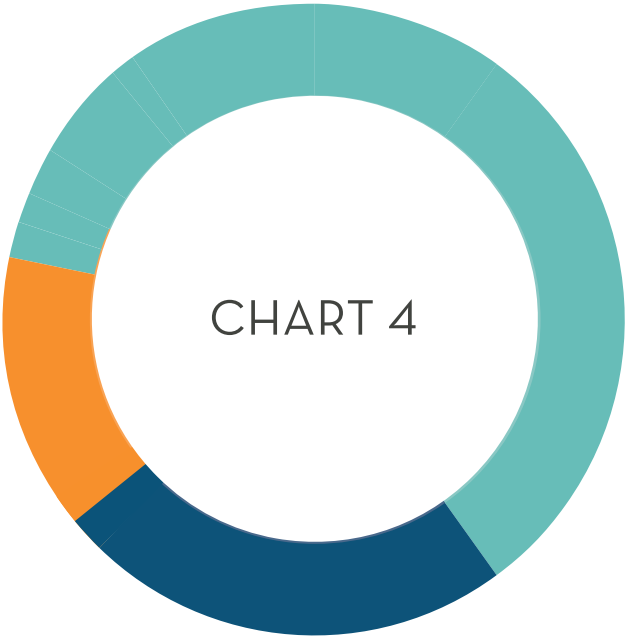
Nearly 30% of Muslim students reported harassment or discrimination due to their advocacy on issues related to their Muslim identity. 73.22% of students who experienced this harassment or discrimination experienced it in the form of verbal or written harassment and 18.58% experienced it in the form of harassment or discrimination by the school, staff, or personnel. 8.20% of students reported physical harassment or violence to their person or possessions (Chart 4).

A troubling trend in our survey findings revealed that students who advocated on behalf of pro-Palestinian issues were subjected to particularly egregious or persistent forms of harassment and discrimination. For example, 39.66% of students stated that there were tensions on campus related to their advocacy for the Boycott, Divestment, Sanctions (“BDS”) movement and Palestinian rights. Several respondents reported that they were slandered, attacked, and targeted for smear campaigns based on their advocacy. Several others reported harassment, intimidation, and verbal threats by pro-Zionist groups, who at times disrupted Muslim or pro-Palestinian events as an intimidation tactic. Some students feared their schools routinely failed to respond to these attacks based on heavy investments by pro-Zionist individuals or organizations.



HARASSMENT/ DISCRIMINATION DUE TO RELIGIOUS IDENTITY





HARASSMENT/ DISCRIMINATION DUE TO ADVOCACY

- **73.22%** Verbal/Written
- **18.58%** By School Staff or Personnel
- **8.20%** Physical or Violence

C. STUDENT BELIEFS REGARDING CAMPUS CLIMATE

Muslim students experienced a significant level of discomfort expressing their political opinion in campus settings. In fact, in every campus setting surveyed, Muslim students reported feeling less comfortable than comfortable expressing their political opinions. For example, in cafeterias, libraries, student union buildings, open air spaces, dorms, recreation halls, and in club meetings, 40% to roughly 48% of students disagreed or strongly disagreed that they were comfortable expressing their political opinions.

Muslim students did not fare much better in the classroom with 39.68% disagreeing or strongly disagreeing that

they were comfortable expressing their political opinions. In gymnasiums, 39.35% disagreed or strongly disagreed.

The classroom presented its own challenges to Muslim students who reported discomfort with how their identity or faith was represented or addressed. 35.95% of students surveyed reported that they were not comfortable with the representation of Islam in class texts and materials. A further 25.5% of students were also uncomfortable with their professor or instructor's class discussions regarding Islam. 18.75% of students stated they were uncomfortable speaking up in class regarding their Muslim identity. Additionally, a staggering 53.54% of Muslim students were subjected to bigoted comments about Islam from other students, while 33.55% of students were subjected to bigoted comments about Islam from their professors or instructors (Chart 5).

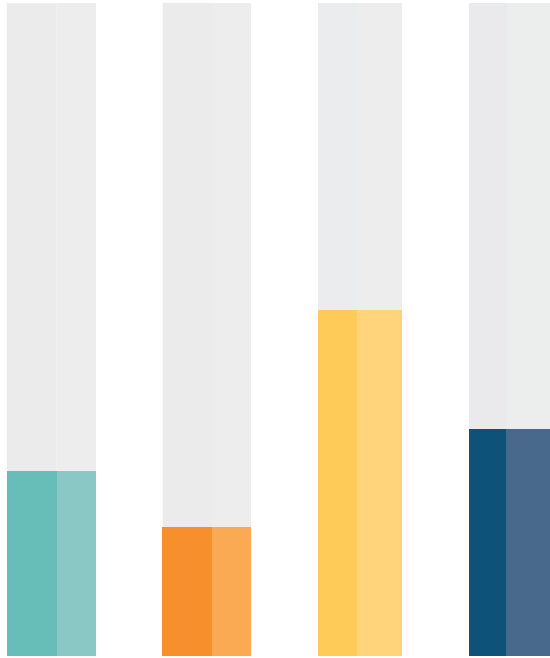
The discomfort felt by Muslim students within the classroom was also articulated outside the classroom, particularly when seeking student services. 22.64% of Muslim students experienced discomfort seeking student services, which included mental health counseling, physical health services,²³ academic services, and career services. Others surveyed stated that they concealed or avoided disclosing their Muslim identity due to fear of negative consequences, harassment, or discrimination.²⁴



12.87% of Muslim students reported feeling unsafe on campus, and 6.58% of all respondents were victims of some form of physical assault on campus. A significantly larger percentage of students, 24.38%, were victims

of verbal assaults, with some students indicating the assaults included Islamophobic speech or were perpetrated by pro-Zionists, Trump supporters, or right leaning conservatives. 25.52% of students witnessed other Muslim students being physically harassed on campus or school sponsored events due to their religious identity. An even greater percentage, 31.83%, reported witnessing other Muslim students being verbally harassed due to their religious identity. Another 24.48% of students were harassed on college related online platforms due to their Muslim identity.

CHART 5



REPORTED EXPERIENCE IN THE CLASSROOM

- **25.5%** Uncomfortable With Their Professor or Instructor's Class Discussions Regarding Islam
- **18.75%** Uncomfortable Speaking up in Class Regarding Their Muslim Identity
- **53.54%** Subjected to Bigoted Comments About Islam From Other Students
- **33.55%** Subjected to Bigoted Comments About Islam From Their Professors or Instructors

D. MUSLIM STUDENTS IN THEIR OWN WORDS

I feel like nobody accepts Islam and I'll always be seen as a terrorist.

A student organization taped flyers of an anti-[M]uslim event by Ben Shapiro to every seat before a panel on Islamophobia my freshman year...

So many of us were black listed and our campus didn't support us by providing any mental health services or speak[ing] out against this and in support of ... students.



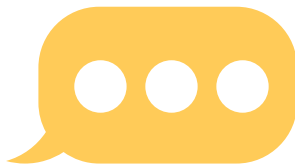
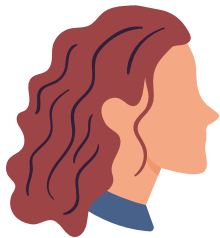
We had a huge issue about graffiti threatening to kill muslims [and] our [administration] didn't tell us. We found out from the school newspaper.



The university [administration] prefers to stay neutral rather than support [Muslim] victims.



[There have been] comments against Palestinian and Muslim students including flyers by noted Islamophobe David Horowitz's Freedom Center. [There were] death threats against Muslim/AMED Studies Professor Rubab Abulhadi.



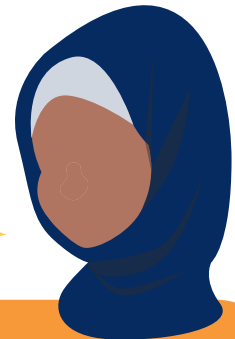
I am a student in the Disabled Students' Program; it was difficult for me to access [the program]. I was told that 'it was not wise to make me mad because I might bomb (that person's) house.'

I had an Abrahamic religions class taught by a professor who was very uneducated about Islam and disregarded my concerns when I brought them up to him and got upset when I took action against him.

[My] professor would talk about being [p]atriotic and made it sound like Muslims were bad people.



[I] GOT CALLED A TOWEL-HEAD AND A TERRORIST.



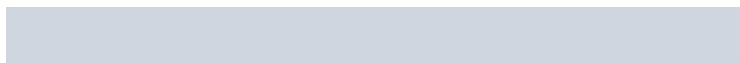
Anytime I have an opinion in a political class, it is immediately labeled as anti-America[n] and I'm always attacked.



Because of my involvement in SJP, the safety of my identity has been threatened. I've been photographed at conferences, [I have experienced] anti-Palestine slurs said by protestors, [and] police escorts [have been] required at SJP conferences for safety.



RECOMMENDATIONS



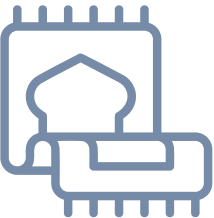
QUICK FACTS



College administrators must provide protection against all types of religious bullying and harassment on campus.



Colleges should commit to increased academic courses and learning opportunities on Islam and the AMEMSA community on their campuses.



College administrators must provide reasonable religious accommodations for Muslim students. College administrators should initiate discussions with their Muslim student population and be open when approached by Muslim students regarding religious accommodations.



Campus administrators must uphold their obligation to foster an educational environment where all students are free to voice their political viewpoints.

Belonging to a stigmatized religious group may lead to increased feelings of rejection and discrimination. This is especially true for Muslim college students in the current sociopolitical climate as outlined by the findings of this report. Included below are recommendations made by CAIR-CA that college administrators and college students can utilize to combat Islamophobia on campus.

A. RECOMMENDATIONS FOR COLLEGE ADMINISTRATORS

There are several actions college administrators can take to ensure that their campuses are places where Muslim students feel welcome, included, and valued. While the following recommendations are based on the finding of the survey results, many of the below recommendations have been proposed by other organizations in the past. However, we continue to see the need for colleges to take affirmative steps to meet these recommendations. That these recommendations are still being proposed highlights the need for colleges to take immediate action to implement these recommendations.

Campuses should also affirmatively work towards investigating and learning about the specific campus climate on their own campus and work on addressing the unique needs and concerns of their student populations. After a proper assessment has been completed, campuses should implement a policy-based action plan, train campus administrators and professors and work to engage Muslim students in the college's community. Colleges should foster a diverse and multicultural environment to create an inclusive environment for all students. The following are general recommendations that all college administrators may take to begin to address the concerns of Muslim students across California.

First, college administrators must provide protection against all types of religious bullying and harassment on campus. Campuses have an ethical and legal obligation to protect all students from harassment and intimidation based on their race, nationality, religion, or other protected category. College administrators must build upon any anti-discrimination policies they have and ensure that such policies include: robust reporting mechanisms, including making clear that students can

file complaints against professors and administrators; reasonable timelines for reviewing and investigating credible complaints; a transparent overview of the status of the review and investigation of the complaint; and a reasonable appeal process for challenging outcomes of reviews and investigations. These policies should also be widely distributed and advertised to all segments of



CAMPUSES HAVE AN ETHICAL AND LEGAL OBLIGATION TO PROTECT ALL STUDENTS FROM HARASSMENT AND INTIMIDATION BASED ON THEIR RACE, NATIONALITY, RELIGION, OR OTHER PROTECTED CATEGORY.

the student population on an ongoing basis, so students are aware of the reporting mechanisms made available to them. In order to deter discrimination and harassment, college campuses should also implement mandatory anti-discrimination and implicit bias. These trainings should also inform professors and administrators on spotting and intervening in Islamophobic discrimination and harassment. Ensuring that anti-discrimination policies, practices and trainings are implemented and abided by allows for a consistent approach across all segments of the campus to support an environment that rejects Islamophobia and other hateful rhetoric and actions.

Second, colleges should commit to increased academic courses and learning opportunities on Islam and the Arab, Middle Eastern, Muslim, and South Asian (“AMEMSA”) community on their campuses. These courses should be part of required Ethnic Studies courses for all students. In general, campuses should continue and increase support for Ethnic Studies programs and recognize the importance of courses in which underrepresented students can see themselves reflected in their academic curriculum in a positive and sensitive manner. Often when courses on AMEMSA politics or history are offered, they are usually taught by faculty not from AMEMSA backgrounds and

who sometimes project cultural insensitivity in the classroom.²⁵ Campuses should work to foster and facilitate collaboration among faculty with expertise in the area of study, and who are culturally sensitive to the complexity of identity issues of AMEMSA students.²⁶ Campuses should also work to recruit diverse faculty, including AMEMSA faculty with research backgrounds in Islamic studies.

Third, college administrators must provide reasonable religious accommodations for Muslim students. College administrators should initiate discussions with their Muslim student population and be open when approached by Muslim students regarding religious accommodations. These accommodations ensure that Muslim students and organizations feel welcome and safe on their own campuses. Common religious accommodations that are needed by Muslim students include adequate and centrally located prayer space to accommodate the five daily Muslim prayers in congregation; scheduling accommodations for examinations that occur during religious holidays or during the month of Ramadan; and expanding accommodations for Islamic dietary/Halal options.



Fourth, campus administrators must uphold their obligation to foster an educational environment where all students are free to voice their political viewpoints. Accordingly, college administrators must actively combat efforts to chill Palestinian rights advocates and commit to a campus environment where student advocates feel protected by their administrators. As discussed above, escalating efforts to chill Palestinian rights advocacy have a dangerous impact on individual students and on Muslim and Arab student communities. Students across California have been affected by negative depictions of their activism, including an increased fear of harm to their professional careers, immigration status, and safety; intimidation, threats and vandalism by other groups; and a sense that their campus administration's mis-characterization of their message reflects efforts to undermine their free speech rights.

College administrators must commit to stop disparaging students who criticize Israeli policy as an expression of their political views and to protect those students from outside pressure. In fact, college administrators should make public statements clarifying that criticism of Israel is not inherently anti-Semitic and proactively reach out to Muslim Student Associations ("MSA") and Students for Justice in Palestine ("SJP") who have been unfairly branded as anti-Semitic. College administrators must also ensure they are not contributing to a climate which intimidates and punishes students who wish to express pro-Palestinian views by making public statements branding advocacy for Palestinian human rights as anti-Semitic. College administrators must reject efforts to label criticism or critique of Israeli state policy as anti-Semitic. College administrators must also publicly commit to defending against Title VI claims intended to intimidate Palestinian advocacy and academia.

B. RECOMMENDATIONS FOR MUSLIM STUDENTS

All students have the right to learn in a safe and protected environment, free from discrimination and harassment. If a student is a victim of Islamophobia, is being treated differently or discriminated against based on a protected characteristic then the student should file a complaint with the campus. Students, parents or an advocate can file the complaint on the student's behalf.



Despite the many challenges facing Muslim college students, Muslim college students should continue to get involved in their MSAs and other activist student organizations. Doing so helps foster a sense of community, identity, and safe space. Muslim students should also work to build coalitions with other student groups of color in order to have their concerns and voices amplified on campus, both to the student body and to administration.

In getting involved with campus organizations and engaging in activism, it is crucial for Muslim students to understand the rights afforded to them under Federal and state law. Federal law, the Constitution, and the California Constitution guarantee college students' freedom of religion, religious accommodation, and freedom of speech.

Regarding religious accommodations, students should work alongside student unions and college administrations to ensure their religious accommodations are provided to them. Additionally, students should communicate in advance with course instructors about prayer time and other religious accommodations. If students encounter

issues with their instructors granting accommodations, they can consider engaging chaplains and student life advisors to negotiate such accommodations. Students should also review Ramadan timings and potential academic conflicts in advance and communicate them to course instructors.

Regarding free speech rights, college students have a protected right to engage in and invite speech they wish to hear, debate speech with which they disagree and protest speech they find bigoted or offensive. Generally, restrictions on speech by public colleges and universities amount to government censorship, in violation of the Constitution. However, the First Amendment does not protect speech or behavior that is targeted harassment or threats, or that creates a pervasively hostile environment for vulnerable students as this may limit a student's ability to participate in or benefit from a school's services, activities, or opportunities. Free speech rights do not extend to defamation, obscenity, "true threats" or speech that incites imminent violence or law-breaking.²⁷ Under California law, if repeated incidents of harassment or a single severe incident of harassment occurs at a college or university, the school's administration must act upon receiving notice of the complaint.

Public colleges and universities may regulate the time, place, and manner of speech in public forums using reasonable restrictions, if the regulations are viewpoint and content neutral. In general, a school must be able to communicate an important and probable rationale – such as a specific and realistic threat to campus security or academic environment – in order to invoke such an exclusion. Even if time, place and manner restrictions exist, such regulations must allow for alternative channels of communication and if they prevent students from getting their message to the intended audience or if the restrictions are differentially applied to certain groups, then such actions are likely to be unconstitutional. Colleges are prohibited from using time, place, and manner regulations to unreasonably restrict student protests or otherwise chill speech.

C. CAIR-CA

College students should report any incidents of Islamophobia to their local CAIR-CA office. CAIR-CA provides Know Your Rights workshops to American

Muslim college students and organizations to train and inform students of their rights on college campuses. CAIR-CA can also work alongside Muslim students to address requests for accommodation or address incidents of Islamophobia on college campuses.

Upon request, CAIR-CA provides cultural competency training to educators and administrators and we work with students in dealing with issues affecting campus life. Additionally, CAIR-CA conducts focus groups, listening sessions and community surveys to understand the problems American Muslim students face on campus. College students should reach out to CAIR-CA if the student or student organization is experiencing Islamophobia on campus. CAIR-CA offers legal services for those experiencing civil rights violations, which includes incidents of Islamophobia on campus.

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**ALL STUDENTS
HAVE THE RIGHT TO
LEARN IN A SAFE
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ENVIRONMENT,
FREE FROM
DISCRIMINATION AND
HARASSMENT.**

V. APPENDIX

A. COUNCIL ON AMERICAN ISLAMIC RELATIONS (CAIR)

CAIR National	www.cair.com
CAIR California	ca.cair.com

B. ORGANIZATIONS PROVIDING EDUCATIONAL RESOURCES ON ISLAM

Islamic Networks Group (ING)	www.ing.org
Islamic Speakers Bureau of Southern California	www.isbsocal.org
Teaching Tolerance: A Project of the Southern Poverty Law Center	www.teachingtolerance.org
WhyIslam	www.whyislam.org
Unity Productions Foundation	www.upf.tv

C. FEDERAL LAWS RELATING TO HARASSMENT

Race, Color & National Origin	Title VI of the Civil Rights Act of 1964
Sex	Title IX of the Education Amendments of 1972

D. GOVERNMENT REPORTING AGENCIES

Department of Education Office of Civil Rights	www2.ed.gov/about/offices/list/ocr/index.html
Department of Justice Civil Rights Division	www.justice.gov/crt/








E. STUDENT RESOURCES

MSA-West	www.msawest.org/resources
Palestine Legal	www.palestinelegal.org
American Muslims for Palestine	www.ampalestine.org

F. SOURCES ON COMBATting ISLAMOPHOBIA

CAIR's Counter Islamophobia Project	www.Islamophobia.org
Institute for Social Policy and Understanding	www.ispu.org
Southern Poverty Law Center's Extremist Files	www.splcenter.org/fighting-hate/extremist-files
Muslim Anti-Racism Collaborative	www.muslimarc.org

G. GLOSSARY

Abaya		Typically a floor-length cloak or robe covering the entire body, which is worn by some women as an outer garment. It originates from Muslim-majority countries.
Halal		An Arabic word meaning lawful or permitted. In reference to food, it is the dietary standard, as prescribed by the Holy Qur'an.
Hijab		An Arabic word meaning to hide, screen from view, or to cover. In reference to clothing, it is a head covering worn by some Muslim women in public or among members of the opposite sex who are not immediate family relatives. The head covering may cover the hair, ears, neck, and part of the chest.
Kufi		A rounded, close-fitting, brimless hat or skullcap worn by Muslim men, particularly in parts of Africa and South Asia.
Niqab		A face veil worn by some Muslim women in public or among members of the opposite sex who are not immediate family relatives. The face veil typically covers all of the face except the eyes.
Thobe		Typically a loose fitting, ankle-length, gownlike garment that is most commonly worn by men from the Arabian Peninsula and neighboring countries.
Wudu		The Islamic ritual ablution or purification of parts of the body, typically with water, in preparation for specific acts of worship or prayer.

H. ENDNOTES

¹ Pew Research Center, Religion and Public Life, *U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream*, 2017, <https://www.pewforum.org/2017/07/26/demographic-portrait-of-muslim-americans/#fn-28360-7>.

² *Id.* Approximately three in ten (31%) of U.S. Muslims are college graduates, commensurate with the education attainment levels of the general public.

³ Pew Research Center, *Anti-Muslim Assaults Reach 9/11 Era Levels, FBI Data Show*, 2016, <https://www.pewresearch.org/fact-tank/2016/11/21/anti-muslim-assaults-reach-911-era-levels-fbi-data-show/>.

⁴ Council on American-Islamic Relations, *Civil Rights Report 2017: The Empowerment of Hate*, 2017, <https://ca.cair.com/wp-content/uploads/2018/03/2017-Empowerment-of-Fear-Final1.pdf>.

⁵ Southern Poverty Law Center, *Update: More than 400 Incidents of Hateful Harassment and Intimidation Since the Election*, 2016, <https://www.splcenter.org/hatewatch/2016/11/15/update-more-400-incidents-hateful-harassment-and-intimidation-election>.

⁶ *Id.*

⁷ Council on American-Islamic Relations, *2018 Civil Rights Report: Targeted*, 2018, <http://www.islamophobia.org/reports/224-2018-civil-rights-report-targeted.html>.

⁸ It is important to note that the nature of the survey involved voluntary participation among students in a target population, namely Muslim students on college and university campuses. Consequently, the findings described naturally include students who strongly identify as Muslim or Muslim-presenting, either through their outward appearance or through their extracurricular group affiliations on campus.

⁹ Within this group, there were numerous ethnicities reported, including Pakistani, Bengali, Indian, Afghan, Iranian-Persian, Burmese, Malay, Sri Lankan, and Chinese.

¹⁰ Within this group, there were numerous ethnicities reported, including Lebanese, Syrian, Palestinian, Tunisian, Egyptian, Jordanian, Turkish, Moroccan, Iraqi, Algerian, and Yemeni.

¹¹ Words denoted in blue and underlined are defined in the Glossary, found at the end of this report.

¹² 16.56% were uncomfortable seeking mental health counseling, 8.60% were uncomfortable seeking physical health services, 7.97% were uncomfortable seeking academic services, and 6.71% were uncomfortable seeking career services.

¹³ Council on American-Islamic Relations, *Hijacked by Hate: American Philanthropy and the Islamophobia Network Report*, 2019, http://www.islamophobia.org/images/IslamophobiaReport2019/CAIR_Islamophobia_Report_2019_Final_Web.pdf.

¹⁴ *Id.*

¹⁵ *Id.*

¹⁶ *Id.*

¹⁷ *Id.*

¹⁸ *California Scholars for Academic Freedom Letter of Concern for AMED Program at SFSU*, 2020, <https://supportprofabdulhadi.org/2020/05/22/california-scholars-for-academic-freedom-letter-of-concern-for-amed-program-at-sfsu/>.

¹⁹ See e.g., Muslim & Arab Student Campus Climate at the University of California Fact-Finding Team Report and Recommendations. Report. President's Advisory Council on Campus Climate, Culture, & Inclusion. Issued by Jihad Turk, Nan Senzaki, Tyrone Howard, and Armaan Rowther; 2019 Year in Review: Movement for Palestinian rights thrives despite censorship. Report. Palestine Legal. Chicago, IL: Palestine Legal, 2019. https://static1.squarespace.com/static/548748b1e4b083fc03ebf70e/t/5e4eef587e80e62e313eef23/1582231414630/PalLegal_EoYReport_2019.pdf.

²⁰ Title VI refers to Title VI of the Civil Rights Act of 1964. The act is intended to protect people from discrimination based on race, color or national origin in programs or activities that receive Federal financial assistance. These protections extend to college campuses that receive Federal funding. Recently, Title VI complaints have been filed against various universities to stifle pro-Palestinian advocacy under the guise that such advocacy is anti-Semitic.

²¹ In 2018, the California Supreme Court held that universities do have a legal duty to protect or warn students from foreseeable harm that may occur in the classroom or during curricular activities. *Regents of University of California v. Superior Court* (2018) 4 Cal.5th 607.

²² Kenneth L. Marcus, Standing up for Jewish students, *Jerusalem Post*, Sept. 9, 2013, <https://www.jpost.com/Opinion/Op-Ed-Contributors/Standing-up-for-Jewish-students-325648>.

²³ 16.56% were uncomfortable seeking mental health counseling, 8.60% were uncomfortable seeking physical health services, 7.97% were uncomfortable seeking academic services, and 6.71% were uncomfortable seeking career services.

²⁴ 19.92% of students did conceal or avoided disclosing identities to a peer due to fear of negative consequences. 16.40% of students did conceal or avoid disclosing identities to their professors or instructors due to fear of negative consequences.

²⁵ Muslim & Arab Student Campus Climate at the University of California Fact-Finding Team Report and Recommendations. Report. President's Advisory Council on Campus Climate, Culture, & Inclusion. Issued by Jihad Turk, Nan Senzaki, Tyrone Howard, and Armaan Rowther.

²⁶ *Id.*

²⁷ See, e.g., *Virginia v. Black*, 538 U.S. 343, 359 (2003). A true threat is legally defined as a statement that is directed towards one or more specified persons and which is intended to frighten or intimidate that person and make them believe they will be harmed by the speaker or someone acting on the speaker's behalf.



Vision: To be a leading advocate for justice and mutual understanding.

Mission: To enhance understanding of Islam, encourage dialogue, protect civil rights, and empower American Muslims.

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