Dear Professors,

Attached please find a report titled “Summary of Recommendations, Status Update, & Campus Climate Suggestions: Barton-Huffman Report on Jewish Student Campus Climate; Turk-Howard-Senzaki-Rowther Report on Muslim/Arab Student Campus Climate”, as well as the actual reports “Muslim & Arab Student Campus Climate at the University of California Fact-finding Team Report & Recommendations” and “University of California Jewish Student Campus Climate Fact-Finding Team Report & Recommendations.” Academic Senate Chair Linda Sarna asks that each of your committees review and opine upon the materials. As further background information, a letter to President Yudof dated 9-21-2012 is also attached.

Please review the attached reports and provide your committee’s opinion. Responses are most helpful when they contain clear statements of endorsement, endorsement contingent upon stated revisions, or opposition to the reports. Minority reports are always welcome. Committees may also decline to opine or simply raise no objections.

Please respond to me by December 7, 2013 so that the Executive Board may review all responses and craft a single campus response at its December 13th meeting.

Sincerely,
Jaime

Jaime Ronaldo Balboa, Ph.D.
Chief Administrative Officer, UCLA Academic Senate
www.senate.ucla.edu

T. (310) 825-3852
F. (310) 206-5273
CHANCELLORS

Dear Colleagues:

I am writing to provide an update on the July 9th meeting of the President’s Advisory Council on Campus Climate, Culture, and Inclusion.

At the meeting, I provided members with copies of the reports submitted by your campuses in June on the progress and goals of the local campus climate councils. I appreciate your taking the time to provide those materials. As you know, my Advisory Council was formed two years ago and the Council members level of engagement and thoughtful guidance has well served our entire UC community. I fear, however, that not all of our campuses have had the same level of deliberation and progress. I have, therefore, asked the Council to provide some level of assessment and guidance that I can share with each of you. The Council will be providing feedback in the coming weeks, and I look forward to sharing that with you.

Two other reports were presented at the meeting. Mr. Rick Barton of the Anti-Defamation League and Ms. Alice Huffman of the California NAACP issued their fact-finding report on Jewish student campus climate. Imam Jihad Turk, Professor Tyrone Howard, Ms. Nan Senzaki, and Mr. Armaan Rowther issued a report and recommendations on Muslim and Arab student campus climate. A press release and both reports can be found online at http://www.universityofcalifornia.edu/news/article/28016. I know you join me in expressing appreciation to all the members of the Council who prepared reports and gave of their time during campus tours.

The reports shed light on the challenges our campuses face in making environments more inclusive and welcoming for Jewish, Muslim, and Arab students. The narratives should also encourage us to examine more deeply the authors’ impressions both specifically with respect to these communities, as well as generally in terms of the impact on other religiously and culturally diverse communities at UC.
Chancellors
August 9, 2012
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I have asked members of my staff to review closely the recommendations issued in both reports and to provide me with additional analysis on each. I also welcome your and your local campus council comments and feedback.

I have also asked Vice President Sakaki and General Counsel Robinson to review the policy recommendations included in both reports and to submit to me their analysis. I believe our current policies, however, may go as far as they can, given constitutional limitations. As I have said before, I will continue to be the first to defend our students' and faculty's right to free speech under the U.S. Constitution.

Several recommendations have been assigned leads from my office. Both reports recommend that UC begin collecting religious identity demographic data on a voluntary basis. Along those lines, Vice President Sakaki has agreed to meet with student leaders working on such an initiative to explore further the recommendation. Academic Personnel Vice Provost Carlson has agreed to have a faculty diversity working group she co-chairs take up a recommendation to consider best practices for inclusion of religious diversity among faculty. In addition, my communications staff will review protocol for the release of systemwide messages related to campus climate and inclusion incidents and events as recommended by one of the reports.

A majority of the recommendations in both reports are campus decisions, such as those recommendations dealing with cultural competency training and ethnic studies or diversity-related curriculum, and will be left for you and your councils to consider. I endorse fully the request to address dietary and living accommodation needs of Muslim and Jewish students, as well as other religiously diverse students, and I believe it is appropriate for campuses to cultivate opportunities to provide all students with meditation or prayer space. I also endorse fully the recommendation to increase communication and visibility of the bias and incident reporting system my office launched in September 2010. During the course of their visits, the Council members found that a majority of students they met with did not have knowledge of the system or where to report incidents of intolerance or bias. We need this to change. Finally, as suggested by the reports, I encourage each of you to review the current rosters of your advisory councils for increased inclusion of various student communities, including those from religiously diverse backgrounds.

I ask that each of your councils provide an update to Interim Coordinator Bernal on the status of discussion or actions regarding campus recommendations before the next meeting of my Advisory Council on October 22.

I very much appreciate your continued, vigilant attention in striving to make our campuses more inclusive communities for all students, faculty, and staff. As the
Chancellors  
August 9, 2012  
Page 3

Advisory Council continues to address issues for a broad range of campus community members, I will make sure to keep you fully apprised.

With best wishes, I am,

Sincerely yours,

[Signature]
Mark G. Yudof
President

Enclosure

cc: Members, President’s Advisory Council on Campus Climate, Culture, & Inclusion  
Provost Dorr  
Senior Vice President Dooley  
Vice President Sakaki  
General Counsel Robinson  
Vice Provost Carlson  
Associate Vice President Tierney  
Dean Edley  
Secretary & Chief of Staff Kelman  
Interim Coordinator Bernal  
Executive Vice Chancellors
Summary of Recommendations, Status Update, & Campus Suggestions
Barton-Huffman Report on Jewish Student Campus Climate
Turk-Howard-Senzaki-Rowther Report on Muslim/Arab Student Campus Climate

Note: UCOP encourages comments and feedback from local campus climate councils. In order for campus feedback to be incorporated in an update to the President's Advisory Council on Campus Climate, Culture, and Inclusion at the next meeting on October 22, 2012, campuses are asked to provide a first round of updates to Interim Diversity Coordinator Bernal (jesse.bernal@ucop.edu) by October 12, 2012. Should any progress, formal consultation with University communities (i.e. faculty, students, and staff) will be sought on policy-related recommendations.

### Policy Recommendations

<table>
<thead>
<tr>
<th>Recommendation</th>
<th>Current Status</th>
<th>Suggestion for Campus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adopt a hate speech-free campus policy (Jewish report Recommendation #2)</td>
<td>Policy review by UCOP Student Affairs and General Counsel within 75 days</td>
<td>None at this time</td>
</tr>
<tr>
<td>Adopt a UC definition of anti-Semitism and identify examples of anti-Semitic incidents (Jewish report Recommendation #4)</td>
<td>Policy review by UCOP Student Affairs and General Counsel within 75 days</td>
<td>None at this time</td>
</tr>
<tr>
<td>Review policies on University neutrality and sponsorship of student organization and academic program events and activities; develop model institutional protocols to ensure balanced perspectives are shared over time (Jewish report Recommendation #1)</td>
<td>Policy review by UCOP Student Affairs and General Counsel within 75 days</td>
<td>None at this time</td>
</tr>
<tr>
<td>Review policies on use of cameras in public spaces on campus (Muslim/Arab report Recommendation #5)</td>
<td>Policy review by UCOP Student Affairs and General Counsel within 75 days</td>
<td>None at this time</td>
</tr>
</tbody>
</table>

### Systemwide Recommendations

<table>
<thead>
<tr>
<th>Recommendation</th>
<th>Current Status</th>
<th>Suggestion for Campus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collect population data on religious identity (Jewish report Recommendation #5 and Muslim/Arab report Recommendation #9) and expand Middle Eastern ethnicity category on undergraduate application (Muslim/Arab report Recommendation #9)</td>
<td>Vice President of Student Affairs Sakaki will meet with students to discuss</td>
<td>None</td>
</tr>
<tr>
<td>Develop model protocol for climate related communications or statements (Muslim/Arab report Recommendation #3)</td>
<td>Associate Vice President of Communications Tierney will review UCOP protocol</td>
<td>Campus council considers/discusses related to campus protocol; Provide update within 75 days</td>
</tr>
<tr>
<td>Council should recommend to the faculty diversity working group to consider best practices for inclusion of religious diversity among faculty (Muslim/Arab report Recommendation #2d)</td>
<td>Vice Provost of Academic Personnel Carlson will review with faculty diversity working group</td>
<td>None</td>
</tr>
<tr>
<td>President Yudof should meet with Muslim student leaders from each of the campuses (Muslim/Arab report Recommendation #8)</td>
<td>Under consideration</td>
<td>None</td>
</tr>
</tbody>
</table>

July 31, 2012
Summary by UCOP Diversity Coordinator (jesse.bernal@ucop.edu)
Page 1
### Campus Recommendations

<table>
<thead>
<tr>
<th>Recommendation</th>
<th>Current Status</th>
<th>Suggestion for Campus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address dietary and living accommodation needs of Muslim and Jewish students, and other religiously diverse communities (<a href="#">Jewish report Recommendations #6 &amp; #7 and Muslim/Arab report Recommendations #10 &amp; #11</a>)</td>
<td>Endorsed by President Yudof; Submit to campus councils and Council of Vice Chancellors for Student Affairs for discussion and/or consideration</td>
<td>Campus councils and VCSA Council consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Provide a student meditation or reflection space on campus (<a href="#">Muslim/Arab report Recommendation #1</a>)</td>
<td>Endorsed by President Yudof; President discussed with Chancellors on July 11; Provost discussed with Executive Vice Chancellors on July 26; Submit to campus councils and Council of Vice Chancellors for Student Affairs for discussion and/or consideration</td>
<td>Campus councils and VCSA Council consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Increase communication and visibility of systemwide reporting hotline (<a href="#">Muslim/Arab report Recommendation #6</a>)</td>
<td>Endorsed by President Yudof</td>
<td>Campus council or appropriate office lead to provide update within 75 days</td>
</tr>
<tr>
<td>Develop cultural competency training (<a href="#">Jewish report Recommendation #3 and Muslim/Arab report Recommendation #2e</a>)</td>
<td>Under consideration by systemwide UC LGBT Task Force</td>
<td>None at this time</td>
</tr>
<tr>
<td>Include students from religiously diverse groups on Chancellors’ climate councils (<a href="#">Jewish report Recommendation #8</a>)</td>
<td>Submit to campus councils for discussion and/or consideration</td>
<td>Campus councils consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Increase Islamic studies or courses in Middle Eastern studies (<a href="#">Muslim/Arab report Recommendations #2a &amp; #2c</a>)</td>
<td>Submit to campus councils for discussion and/or consideration</td>
<td>Campus councils consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>President should recommend the adoption of an academic diversity requirement (<a href="#">Muslim/Arab report Recommendation #2b</a>)</td>
<td>Submit to campus councils for discussion and/or consideration</td>
<td>Campus councils consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Develop model protocol for climate related communications or statements (<a href="#">Muslim/Arab report Recommendation #3</a>)</td>
<td>Submit to campus councils and Council of Vice Chancellors for Student Affairs for discussion and/or consideration</td>
<td>Campus councils and VCSA Council consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Designate administrative liaison for Muslim &amp; Arab communities on each campus (<a href="#">Muslim/Arab report Recommendations #4</a>)</td>
<td>Submit to campus councils and Council of Vice Chancellors for Student Affairs for discussion and/or consideration</td>
<td>Campus councils and VCSA Council consider/discuss; Provide update within 75 days</td>
</tr>
<tr>
<td>Develop model protocol for proactively addressing campus climate-related incidents (<a href="#">Muslim/Arab report Recommendation #7</a>)</td>
<td>Submit to campus councils and Council of Vice Chancellors for Student Affairs for discussion and/or consideration</td>
<td>Campus councils and VCSA Council consider/discuss; Provide update within 75 days</td>
</tr>
</tbody>
</table>
The following report was issued on July 9, 2012 by Richard Barton and Alice Huffman for the UC President's Advisory Council on Campus Climate, Culture, and Inclusion. The report and its recommendations are currently under review by the University.

**University of California Jewish Student Campus Climate Fact-Finding Team Report & Recommendations**

*Issued by Richard “Rick” D. Barton and Alice Huffman
President’s Advisory Council on Campus Climate, Culture, & Inclusion*

**Charge & Scope**

The President’s Advisory Council on Campus Climate, Culture, and Inclusion was established by UC President Mark Yudof in June 2010 to identify, evaluate and share “promising practices.” It also monitors and evaluates the progress of each campus toward ensuring conditions and practices that support the University’s mission to provide equal opportunities for its community of students, faculty and staff consistent with campus Principles of Community. The Advisory Council is led by President Yudof and UC Berkeley School of Law Dean Christopher Edley and includes affiliated members from each campus and leaders from various constituent and community groups.

In June 2011, the Advisory Council commissioned council members Alice Huffman, President of the California NAACP, and Richard D. Barton, National Education Chair of the Anti-Defamation League and Partner at Procopio, Cory, Hargreaves and Savitch LLP, to visit several UC campuses to meet with members of the Jewish community. Between October 2011 and May 2012, the Team visited six campuses -- Santa Cruz, Davis, Irvine, Berkeley, Los Angeles, and San Diego.

The council members were charged with engaging in fact-finding about the challenges and positive campus experiences of Jewish students at UC and to identify steps needed to make campuses more inclusive and welcoming for Jewish students as well as all community members.

The meetings on each campus lasted the entire day, with significant attention devoted to hearing directly from Jewish students including undergraduates, graduate students, and at least two law students. The team also met with Jewish faculty, as well as representatives from a variety of Jewish organizations that surround the respective campuses. Each visit also consisted of meetings with senior administrators, including student affairs leadership, campus diversity officers, and the five Chancellors. When possible, visits were not exclusively with members of the Jewish community but also included visits with students from other communities on campus including the Black Student Union leaders at UC San Diego and UC Santa Cruz, student cultural organization leaders at UC Davis, and students in an open forum at UCLA.
Jewish Student Experiences: Themes & Impressions

The visits revealed several themes which characterize the climate for Jewish students. First, it was clear that Jewish students have thriving, open communities and occupy a prominent place on the campuses visited in terms of numbers, access to services and opportunities to explore their religion, its history and culture. Second, the Jewish communities on the campuses are very diverse, making generalizations difficult and complicating any specific recommendations for addressing some of the issues discussed in this report. This is especially true when it comes to the issue of Israel. Third, Jewish students are confronting significant and difficult climate issues as a result of activities on campus which focus specifically on Israel, its right to exist and its treatment of Palestinians. The anti-Zionism and Boycott, Divestment and Sanctions (BDS) movements and other manifestations of anti-Israel sentiment and activity create significant issues through themes and language which portray Israel and, many times, Jews in ways which project hostility, engender a feeling of isolation, and undermine Jewish students’ sense of belonging and engagement with outside communities. The issue of anti-Zionism activities was a focal point of our discussions with all of the students, Jewish organizations, faculty and administration.

As will be discussed at length, the solutions for how to deal with the issue of anti-Israel activism are extremely complex in an environment where the First Amendment and Academic Freedom allow for the dissemination and expression of words and ideas which are controversial, diverse, and many times discomforting and hurtful to so many in the Jewish community. What came through in our discussions, however, was a sense from Jewish students and others of a double standard when it comes to the themes and language used by those protesting Israel and its policies. Specifically, Jewish students described the use of language and imagery which they believe would not be tolerated by faculty and administration, or would at least be denounced with more force, if similar themes and language were directed at other groups on campus. Importantly, no students indicated feeling physically unsafe on UC campuses.
The 2010 Undergraduate Experience Survey (UCUES) reports that 3% of UC undergraduates who completed the survey identify as Jewish. This number is much lower than campus administrator and student estimates ranging from 7% to 12%. UC does not systematically collect population data on religious identity for all groups.

<table>
<thead>
<tr>
<th>Jewish Undergraduates</th>
<th>UCUES 2010 (N=61073)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Universitywide</td>
<td>3.0%</td>
</tr>
<tr>
<td>Berkeley</td>
<td>3.0%</td>
</tr>
<tr>
<td>Davis</td>
<td>3.1%</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>3.4%</td>
</tr>
<tr>
<td>Riverside</td>
<td>1.3%</td>
</tr>
<tr>
<td>San Diego</td>
<td>2.9%</td>
</tr>
<tr>
<td>Santa Cruz</td>
<td>4.0%</td>
</tr>
<tr>
<td>Santa Barbara</td>
<td>4.1%</td>
</tr>
<tr>
<td>Irvine</td>
<td>1.7%</td>
</tr>
<tr>
<td>Merced</td>
<td>1.7%</td>
</tr>
</tbody>
</table>

It is important to note that the extensive diversity that exists within the Jewish community itself limits the ability for the Team to over-generalize the impact of anti-Israel activities to the entire community. The political and ideological spectrum for the Jewish community at UC is wide. In fact, some Jewish students participate actively in pro-Palestinian and anti-Zionist activities. In addition, at least at UC Santa Cruz, the dynamic within the Jewish community was a specific focus for Jewish students during the visit there. This diversity within the community further complicates UC’s ability to respond.

The Jewish Community on UC Campuses. As stated above, it was apparent during the Team’s visits that Jewish students occupy a prominent place both in numbers and access to services on their respective campuses. Every UC campus is home to a wide range of organizations which directly serve the Jewish student population and one cannot be help but marvel at the diverse network of organizations on each campus dedicated to the promotion of Jewish student life. Jewish Student Unions, Hillel, Chabad, Jewish Sororities and Fraternities, and many other organizations perpetuate and enhance the life of Jewish students as Jews. For example, the Team discovered that there are 13 Jewish student organizations on the UC Berkeley campus alone focusing on a range of cultural, religious, political, and social causes. Other campuses come close to or exceed that number. Each campus has a surrounding Jewish community which provides opportunities for Jewish students to practice and explore their heritage. It would be a disservice to in any way describe the UC campus environment as one which does not offer Jewish students the opportunity to explore and express their Jewish identity in myriad ways.

In the Team’s assessment, it is important for the Jewish organizations, as well as administration and faculty on the respective campuses, to work toward better integration into the broader campus community, and for Jewish students to seek out available opportunities on campus to reduce any feelings of isolation or alienation. In one of the more disturbing aspects of our visits, Jewish students detailed how being a supporter of
Israel can limit those opportunities. Many described being denied access to work with organizations dedicated to issues of social justice specifically because of the stance those non-Jewish student organizations have taken regarding Israel. Students involved with Jewish organizations which support Israel, or which do not denounce Israel, reported their perception that overtures to outside organizations have been rejected. This was particularly disheartening for the Team because of concern regarding any litmus test of this nature, and because of the knowledge of the past history of Jewish involvement and impact on issues confronting all minorities.

What was also clear was that the State of Israel occupies a prominent place within the network of Jewish organizations on UC campuses. Opportunities exist today on every campus for Jewish and non-Jewish students to learn about Israel, its history, and the current geopolitical situation. Israel advocacy organizations play an active role on each campus and have engaged outside agencies such as AIPAC, J Street, ADL, Stand With Us, and many others in the effort to promote a deeper understanding for all students of the challenges which confront Israel, the Palestinians and the region as a whole.

It is noteworthy that the issues of anti-Semitism, anti-Zionism and anti-Israel activities were not the first subjects some of the groups wanted to discuss. More broadly, Jewish students at UC expressed frustration with institutional insensitivity in accommodating the needs of the observant Jewish community such as holy days and dietary provisions. For example, at UC Davis the initial conversation consisted of students’ expression of difficulty accessing Jewish life outside of the UC Davis campus. The students at UC Davis spoke at length about how their campus differs from UCLA, UC Berkeley, UCI and UCSD in its proximity to synagogues, Jewish organizations and an extensive Jewish community. At UC Irvine, Jewish students clearly expressed their frustration at the way outside communities; the media and others have portrayed, or misconstrued, life for Jewish students on the UC Irvine campus. As one Jewish student put it, UC Irvine has made the front page of every newspaper in Israel with the sole focus on the anti-Israel and anti-Zionist activity which exists there. The Jewish students expressed concern that Jewish applicants to the UC system are being discouraged from attending UC Irvine and the students believe this has impacted the strength of Jewish organizations and life on campus.

At UC Santa Cruz, Jewish faculty and students revealed another complex reality. Specifically, Jewish student and faculty participants in the Team’s meetings actively participate in the anti-Zionism movement. A member of the faculty directly stated his anti-Zionist position and graphically described the tension which exists within the faculty regarding this difference in belief. Jewish students who support Israel directly engaged the Jewish student members of the Committee for Justice in Palestine during our meeting and the tension between these groups occupied much of the discussion on that campus.

However, Jewish students at all campuses were clear that the most pervasive negative issue impacting their daily experiences on campus were intergroup challenges related to political disagreements about the State of Israel and Palestine. Students indicated that while generally the campuses are thriving environments supportive of Jewish student life, fear and intimidation were an annual occurrence around student events such as Palestinian and
Israel/Jewish awareness and activism weeks. While sometimes uneasy tension was impactful on all campuses, it should be stressed that not one Jewish student indicated that they perceive the Jewish student community as physically unsafe at UC.

The Anti-Zionism/Anti-Israel Movement and its Impact on Climate. The Team found that on UC campuses there is a movement which targets Israel and Zionism through an ongoing campaign of protests, anti-Israel/anti-Zionism “weeks”, and, on some campuses, the use of the academic platforms to denounce the Jewish state and Jewish nationalist aspirations. This reality does not discount the many attempts, and often successes, by both campus administrators and students themselves to engage civilly and respectfully in intergroup dialogue, debate, and disagreement. Jewish students indicated that this tension was directed not only from other groups, but also that a tension exists within the Jewish community pertaining to political disagreement. On every campus pro-Zionist Jewish students described an environment in which they feel isolated and many times harassed and intimidated by students, faculty and outsiders who participate in these activities. Most often students expressed the perception of a double standard, insensitivity, and a lack of understanding on the part of faculty and administrators regarding the depth of what Jewish students experience as a result of a movement that is directed at the Jewish state using imagery and accusations evocative of historical campaigns against Jews. A Jewish student at UC Davis described being told that the Star of David was a symbol of hate. A student at UC Santa Cruz who served in the Israeli military described frequently being called a “baby killer.” As another student at UC Santa Cruz put it, “I wish I could actually get to a discussion about the Israeli occupation and Israel’s policies [with the protesters] because there is much to discuss. Unfortunately, it is hard to get to that point because I and other students who support Israel are constantly confronted with the argument that there is no benefit to dialogue because Israel simply has no right to exist”.

Jewish students described different manifestations of anti-Israel or anti-Zionism protests. There are the organized weeks which generally take place in the spring surrounding what the Palestinians refer to as the “Nakba”, the “day of the catastrophe”, commemorated on Israeli Independence Day. These protests routinely include “Apartheid Walls” - a depiction of the barrier/wall constructed by Israel along its border with the West Bank; “die ins” in which students portraying Palestinians spontaneously fall down as though they have been subject to mass killings by Israelis; mock “checkpoints” which are intended to mimic Israeli checkpoints on the West Bank in which students coming through the “check point” are supposed to experience what Palestinians are allegedly subjected to. These “check points” include students re-enacting scenes in which Israeli soldiers are portrayed as engaging in indiscriminate acts of violence and degradation of Palestinians; and the dissemination of literature and information which accuse Israel of “genocide”, “ethnic cleansing”, and the imposition of an “apartheid state”. These protests describe alleged atrocities committed by Israelis devoid of context with the unmistakable message that Israelis/Jews are carrying out a unilateral campaign of violence directed against innocent Palestinians. Most outrageously for Jewish students, the protests routinely analogize Israeli treatment of Palestinians to the Nazis’ treatment of Jews. The use of the swastika drawn next to, or integrated with, the Jewish Star of David is commonplace. The term Holocaust is routinely
used to characterize Israeli behavior toward Palestinians. Outside, non-UC affiliated speakers are a regular feature of these anti-Israel and anti-Zionism weeks.

Students generally indicated that Israeli Apartheid/Palestinian Awareness weeks are sometimes the only source of negative experience Jewish students have on campus, and indicated that negatively themed events are quiet rare on UC campuses. As one Jewish professor indicated the university community thrives on the promotion of diversity and appreciation of other cultures, religions and ethnic groups. During any academic year, this professor said, one can walk around a UC campus and find celebrations of the culture, food and customs of peoples throughout the world. Yet, he said, there is one week during the year specifically dedicated to the denunciation of one country, Israel, in terms which are hurtful and which adopt themes reminiscent of other anti-Jewish movements. Other manifestations described by students include spontaneous protests which are usually organized electronically through texts and social media. On any given campus, these protests occur in response to events taking place in the Middle East or elsewhere. Many students expressed how intimidating these protests can be and that they have been the subject of the most insensitive and hurtful statements and accusations.

Students also described encounters with faculty in class and outside which they believe raise serious questions regarding faculty members’ objectivity regarding the conflict in the Middle East. They described instances of overt hostility toward Jewish or other students who try to express contrary viewpoints on the subject. Students questioned how these activities can be reconciled with the desire of the universities to promote scholarship and Principles of Community.

One of the most significant issues expressed by Jewish students, faculty and community members is their difficulty with sponsorship by university departments, campus organizations and others of events which are very clearly designed to promote themes which are biased and unbalanced in their portrayal of Zionism and Israel. The students indicated that University administrative offices, such as multicultural or cross cultural centers, sponsor student organization events that are dominated by groups adopting anti-Zionist platforms. Others indicated that they were doubtful that academic departments exhibit balance in their sponsorship or hosting of events – symposiums, speaker series, etc. – as they related to Israel and Zionism.

In the Team’s assessment it is clear that for many Jewish students, their Jewish cultural and religious identity cannot be separated from their identity with Israel. Therefore, pro-Zionist students see an attack on the State of Israel as an attack on the individual and personal identity. It is important for faculty and administrators to understand why some Jewish students and the Jewish community cannot simply dismiss the allegations directed toward Israel during “Justice for Palestine” or “Anti-Apartheid” weeks as solely a geopolitical “discussion” to address the plight of Palestinians. This requires particular sensitivity as identity development and affirmation is so profound during a student’s college years. Routine accusation that Israeli treatment of the Palestinians is comparable to Nazi treatment of Jews has outraged pro-Zionist Jewish students and faculty, and increased frustration as they are defended as an exercise of free speech or academic freedom.
It must also be said that student participants also expressed an understanding of the constraints which exist on the ability to prohibit discussion of a geopolitical conflict on a college campus. All stated that they appreciate the distinction between criticism of Israel and anti-Semitism. One of the tools used to dismiss the concerns expressed by Jewish students is the accusation that supporters of Israel are unwilling to tolerate any criticism of Israel and that the charge of anti-Semitism is used in a manner to suppress that criticism. The Team’s conversations with students revealed no such confusion or effort to curtail the First Amendment rights.

It is clear that administrators on all campuses who are tasked with promoting a positive climate for students revealed very committed individuals who are strong promoters of addressing anti-Semitism in its traditional forms and negative campus climate experiences for Jewish students. All students on campuses have access to a tremendous amount of scholarship, classes and other resources to educate themselves regarding anti-Semitism and Jewish history. Notwithstanding, pro-Zionist Jewish students and faculty perceive a difference in how the movement against Israel and Zionism is viewed and addressed by those in faculty and administration responsible for dealing with campus climate. There is a perceived gap in the level of appreciation by administrators for how the Jewish community sees these protests. That is reflected in the absence of Jewish student representation on the most of the individual campus Climate Councils.

The Intersection of Free Speech and Principles of Community. The discussion regarding Jewish campus communities cannot be separated from an important reality that these protests address a geopolitical conflict on campuses whose core values are the dissemination of ideas, the First Amendment and academic freedom. The Israeli-Palestinian conflict is the subject of intense scrutiny and scholarship, and its complexity and centrality in world events demand that open debate and examination be defended. Against this backdrop, it makes it extremely difficult for those responsible for ensuring a positive climate for students to separate out and address speech that revolves around an issue that demands openness. To that end, education and greater understanding are essential for all stakeholders. The Principles of Community operate under the assumption that not all speech is protected. Words and accusations which at their core demean, defame and degrade must be addressed and denounced. The goal must be to find the balance between the core values of open discussion and the value of protecting students from harassment and intimidation. Assumptions regarding the Jewish student community need to be examined and discussion with the Jewish student community must be ongoing with the goal of enhancing an understanding of the complex dynamics underlying their experience on campus.
Recommendations

1) **UC should review its policies on University sponsorship and neutrality and develop model institutional protocols for such activities.**

As the report mentions, Jewish students, faculty, and community members indicated a sense of alienation and marginalization caused by either actual or perceived University (department, administrative organization, etc.) sponsorship of unbalanced and/or biased events on campus. For example, some campus Cross Cultural Centers provide sponsorship of Israeli Apartheid week events. Is this acceptable or should the University prohibit such sponsorship? If acceptable, what protocols does the University have in place to ensure balanced perspectives are shared over time?

2) **UC should adopt a hate speech-free campus policy.**

While many campuses have adopted hate-free campaigns or issued commitments affirming the free and open exchange of ideas while maintaining a civil and supportive community, UC does not have a hate-free policy that allows the campus to prevent well-known bigoted and hate organizations from speaking on campus (aside for time, place, and manner provisions), such as the KKK. UC should push its current harassment and nondiscrimination provisions further, clearly define hate speech in its guidelines, and seek opportunities to prohibit hate speech on campus. The President should request that General Counsel examine opportunities to develop policies that give campus administrators authority to prohibit such activities on campus. The Team recognizes that changes to UC hate speech policies may result in legal challenge, but offer that UC accept the challenge.

3) **UC should develop cultural competency training around the Principles of Community, and such training require of all community members.**

Unfortunately, regulations alone, even if enacted within constitutional bounds, are of uncertain effectiveness, because they fail to address the root causes of harassment such as racism, bigotry, and ignorance. The long-term solution to bigoted harassment on campus lies in education. UC Davis has developed a model online course which is currently optional for community members ([http://occr.ucdavis.edu/poc/living-poc-online-course.html](http://occr.ucdavis.edu/poc/living-poc-online-course.html)).

4) **UC should adopt a UC definition of anti-Semitism and provide model protocol for campuses to identify contemporary incidents of anti-Semitism, which may be sanctioned by University non-discrimination or anti-harassment policies.**

The European Union has developed a working definition of anti-Semitism which states that "Antisemitism is a certain perception of Jews, which may be expressed as
hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are
directed toward Jewish or non-Jewish individuals and/or their property, toward
Jewish community institutions and religious facilities.” The EU also enumerates
several contemporary examples of anti-Semitism including at the extreme “calling
for, aiding, or justifying the killing or harming of Jews in the name of a radical
ideology or an extremist view of religion” and more generally “making mendacious,
dehumanizing, demonizing, or stereotypical allegations about Jews as such or the
power of Jews as collective — such as, especially but not exclusively, the myth about
a world Jewish conspiracy or of Jews controlling the media, economy, government
or other societal institutions,” or “accusing Jewish citizens of being more loyal to
Israel, or to the alleged priorities of Jews worldwide, than to the interests of their
own nations.” The EU also provides examples of ways in which anti-Semitism
manifests itself with regard to the State of Israel including “using the symbols and
images associated with classic anti-Semitism (e.g., claims of Jews killing Jesus or
blood libel) to characterize Israel or Israelis, “drawing comparisons of
contemporary Israeli policy to that of the Nazis,” or “holding Jews collectively
responsible for actions of the state of Israel.”

There are many organizations who have offered similar frameworks, as well as
educational programs, which help explain the intersection, distinctions and overlap
between anti-Semitism and the protest of Israel policies and actions. Those
organizations should be engaged to promote education for administrators, faculty and
students on these very complex and nuanced issues.

5) UC should investigate opportunities to collect population data on Jewish
identity of students.

UC should develop model practices for accommodating religious holy days and
suggest practices for faculty to accommodate religious holiday days when conflicts
may interfere with coursework or exam schedules. UC San Diego Chancellor, for
example, sends a memo at the beginning of the academic year to all faculty
reminding the community of important religious holidays and encouraging their
sensitivity to accommodation.

6) Adequately address the dietary needs of Jewish students, faculty, and staff on
UC campuses.

This recommendation includes a review of UC dining options, and examination of
opportunities to offer students kosher options in student-paid dining plans. For
many observant Jewish students, dietary accommodations may be a deciding factor
in college selection. Moreover, such an effort demonstrates the University’s
commitment to full inclusion and recognizing the existence of diversity among its
communities.

7) Develop model practices that sufficiently accommodate religious observances
(holy days).
8) **Ensure that all local campus climate councils include Jewish and other religious minority student representatives.**

In the Team's conversations with campus administrators and Jewish community members, there was a lack of representation of religious minorities on local Campus Climate Councils established by the Chancellors in June 2010. This absence has created a perceived gap in the level of appreciation by administrators regarding Jewish campus climate and rests on assumptions and stereotypes of the Jewish community. For example, there is an impression of a Jewish community which has “made it”, is “safe”, and is therefore less deserving of the same degree of protection afforded to other minority groups. This last point was made evident at UC San Diego where several students and faculty insisted that their Climate Council was reserved for underrepresented minorities. While a specific council may be viewed in this way by certain communities, this may be based on assumptions which ignore the history of bigotry and hostility directed at Jews which is still very much a part of the campus community and society at large.
The following report was issued on July 9, 2012 by Jihad Turk, Nan Senzaki, Tyrone Howard, and Armaan Rowther, for the UC President’s Advisory Council on Campus Climate, Culture, and Inclusion. The report and its recommendations are currently under review by the University.

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

**Charge & Scope**
The President’s Advisory Council on Campus Climate, Culture, and Inclusion was established by UC President Mark Yudof in June 2010 to identify, evaluate and share “promising practices.” It also monitors and evaluates the progress of each campus toward ensuring conditions and practices that support the University’s mission to provide equal opportunities for its community of students, faculty and staff consistent with campus Principles of Community. The Advisory Council is led by President Yudof and UC Berkeley School of Law Dean Christopher Edley and includes affiliated members from each campus and leaders from various constituent and community groups. In October 2011, the Council commissioned a team to be sent to several campuses to meet with members of the Muslim, Palestinian, and Arab communities. In April and May 2012, the Team visited six campuses – Santa Cruz, Davis, Irvine, Berkeley, Los Angeles, and San Diego. The team included:

- Imam Jihad Turk, Director of Religious Affairs as the Islamic Center of Southern California
- Professor Tyrone Howard, Graduate School of Education & Information Studies, UC Los Angeles
- Nan Senzaki, LCSW, Staff, Counseling and Psychological Services, UC Davis
- Armaan Rowther, Undergraduate & XIV Dalai Lama Scholar, UC Irvine

The Team was charged with the evaluation of the educational and co-curricular experiences of Muslim and Arab students which would culminate in recommendations for improving the education opportunities and campus climate for students. Specifically, the Team visited UC campuses in order to:

- gain insight into effective initiatives on UC campuses and what steps we need to take to make our campuses more inclusive and welcoming;
- engage community members in conversations related to religious life and religious inclusion on campus, as well as experiences of secular groups;
- provide a safe space for individuals from diverse communities to describe experiences they have found affirming and those they have found challenging; and
- issue recommendations to the full Council that may support a more inclusive and welcoming environment.

In total, the Team met with approximately 65-70 students of Muslim, Arab, or Palestinian community affiliation, 20-25 campus administrators, including four Chancellors, 12 faculty members, and 15 community members. Undergraduate student participants were
identified by campus administrators and included members of cultural, political, and social student organizations.

The Team would like to express their deep gratitude to the University community for their willingness and eagerness to speak so candidly during the campus visits even with minimal notice, particularly the diverse Muslim and Arab faculty, students, and community members who shared their sometimes very personal experiences in order to enhance the living and learning community for everyone at UC. Special recognition is necessary for the Muslim Students Association, Arab Student Union, Afghan Students Association, Arab Recruitment and Retention Center, Lebanese Students Association, and Pakistani Students Association at UC Berkeley; the Muslim Students Association and Committee for Justice in Palestine at UC Santa Cruz; the UCI Muslim Student Union, UCI Olive Tree Initiate, and Middle Eastern Student Initiative at UC Irvine; the Muslim Union, Students of Justice in Palestine, United Arab Society, Olive Tree Initiative, and Muslim Students Association at UCLA; the Muslim Students Association at UC San Diego; and leaders from the Muslim Students Association, Students for Justice in Palestine, and Arab Student Union at UC Davis. In addition, the Team appreciates the contributions represented by other student groups including the Asian Pacific Coalition, MEChA, the Queer Alliance, and others who shared at a UCLA student forum. A full list of faculty and administrative staff participants is attached (Attachment 1).

Display 1. Religious or Spiritual Preference, Universitywide, UCUES 2010

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Student Experiences: General Findings & Impressions

During the course of campus visits, students expressed appreciation for the effort to “finally” create a space for the Muslim and Arab communities to voice their concerns at UC, particularly as they self-identify as a community that is marginalized and not often heard. However, a significant number of students also expressed concerns regarding the charge and purpose of the campus visits and the President’s Advisory Council on Campus Climate that were reflective of wariness with administrative or bureaucratic programs aimed at campus climate based on negative experiences and lack of results from such efforts in the past. In this report, the Team aims to responsibly and accurately report the experiences shared by the various campus communities, while reflecting on overall and general impressions of student accounts. The report offers a summary of the experiences in an effort to enhance campus practice. While each campus is in a different stage of creating and sustaining tolerant and inclusive campus climates for Muslim and Arab students all campuses demonstrated a serious attention to the challenges and complexities of building more welcoming and accommodating environments for students overall. Unfortunately, all campuses need to do more.

The experiences and climate for Muslim and Arab students at UC is permeated by a national and global environment that has put attention on certain communities, specifically those rooted in Islam. Interest in Islam has extended to university campuses, where Muslim students have likely become more visible as a result. Immediately following 9/11, there was an increase in bias crimes and incidents of discrimination against Muslims, Sikhs, and persons of Arab and South Asian descent, as well as persons perceived to be members of these groups across the nation. Islamophobia and xenophobia seemingly have since become commonplace in American society. This is a national context that does not stop at the boundaries of a college campus.

A 2012 survey administered by the Muslim Public Affairs Council (MPAC) of 136 Muslim and Arab students on UC campuses, found that 76% of respondents had seen or observed intimidation taking place on campus. However, 80% indicated they feel safe and welcome on campus “most of the time” or “all of the time.” Full MPAC survey results are included in Attachment 9.

In 2008 and 2010, the UC Undergraduate Experience survey (UCUES) found that, among religious groups, Muslim students are least likely to feel respected on campus. See Figures 1 & 2 on the next page.
Overall, the Team considers the University of California campuses to be generally safe and welcoming environments for Muslim and Arab students; however, for students who are visibly and apparently Muslim or Arab, as well as active participants or leaders of organized student groups, the daily experience on UC campuses is notably negative and characterized by institutional insensitivity and daily harassment. Moreover, Muslim and Arab students operate within a climate of suspicion and mistrust of administrative leadership at UC, which in the Team’s assessment, is primarily due to either real or perceived double-standards in the application of campus policies toward Muslim and Arab
student organizations and incidents, community interpretations of administrative actions and communication related to Muslim and Arab students, and the persisting consequences of the actual and perceived handling of the “Irvine 11.” See http://www.irvine11.com/news-coverage/ for news coverage of the incident and case.

- Notably negative experience for visible or active Muslim or Arab students characterized by institutional insensitivity and daily harassment.

Institutional insensitivity. Almost every Muslim or Arab student the Team encountered shared frustration and even pain with prejudicial experiences on a UC campus, which they believed were due to their Muslim or Arab identity or the expression of their identity. Students indicate that institutional ignorance is an underlying factor contributing to a low sense of belonging within the campus community. Specific instances include the non-existent or inadequate accommodations for religious gathering and prayer space, a general inability of administrators, faculty, and many staff to accurately relate to Muslim students because of the lack of representation of Muslims among administrative and faculty ranks, lack of resources provisioned for accommodating Islamic religious dietary needs, and inadequate same-sex housing options for students observant of Islamic modesty provisions. In addition, except for possibly a case at UC Davis, Muslim and Arab students do not see themselves reflected in the academic program or priorities of the UC, as courses in Middle Eastern studies taught by Muslim-sensitive faculty are rare. Participants expressed a sense of alienation due to persistent insensitivity among the general population of faculty, students and staff, with particular mention of insensitivity of local police forces and UCPD (except at UCLA where Muslim students indicated a productive relationship with UCPD, although not with local LAPD). At UC Davis and UCLA, Muslim students expressed pain and frustration with what they considered frequent insensitivity and stereotyping by student newspapers – the Aggie and Daily Bruin – in both articles and non-affiliated advertising. Despite some training of newspaper editors at UC Davis, students continue to feel marginalized and impacted by the Aggie.

Daily harassment. Students reported actual incidents of bias or harassment by faculty, student peers, staff, and administrators. At UC San Diego, students indicated that a majority of what they considered “harassment” was a result of interaction with faculty or while in classrooms. Students at UCSD recounted several incidents of faculty making insensitive, inappropriate, and offensive comments about the Muslim faith or stereotyping Arabs as “terrorists” in the classroom. At UCLA, UC Berkeley, and UC Davis, student participants highlighted bias or perceived harassment as primarily directed from other students, particularly the campus newspaper at UC Davis. Students indicated that a majority of these situations involved political disagreement, but that this disagreement typically included anti-Muslim, bigoted comments and identity-bashing from other students. Visibly Muslim students, particularly women who observe hijab and wear religious headscarves, encounter frequent bigoted comments. In 2010, at one location, the campus investigated at least 8 incidents of harassment of someone wearing Islamic religious attire. Students also report frequent taunting by community members using cameras during organized events or while students wearing
religious attire are walking on campus. In addition, a common theme was the students’ unawareness or lack of conviction in the effectiveness of incident reporting services when they do occur and the lack of students feeling that they had a campus ally in the administration from whom to seek consultation, advice, and support.

- **Muslim and Arab students operate within a climate of suspicion and mistrust on UC campuses and feel selectively scrutinized and harassed, particularly in the functioning of student organization activities and events.**

Muslim and Arab students were clear that they felt marginalized and alienated on campuses, particularly in relation to administrators and campus security (UCPD). Students indicated feeling personally harassed and often felt that their student organizations were selectively scrutinized by campus personnel. This was not without the acknowledgement of attempts by administrators to outreach to these students and their organizations both proactively and in response to incidents. Likewise, acknowledgment is given to attempts by those administrators who proactively outreach to students both in preparation and aftermath of events. At several campuses, Chancellors hold office hours for student groups, and specific attention has been given by all campus Deans of Students to establishing relationships with student organizations, with a significant emphasis on prominent intergroup challenges such as Muslim-Jewish relations on campus. Organization leaders sometimes saw administrative attempts to outreach as information-gathering ploys, and recalled frustration that attention from administrators was frequently in response to incidents and carried a tone of suspicion and/or accusation. Students expressed a desire for administrative interaction that was unrelated to activism or incidents. In the Team’s assessment, both students and campus administrations must strengthen their efforts. Administrators must build collaborative relationships and an environment of safety and trust with Muslim and Arab students outside of organization activities. Likewise, students should also pursue opportunities to address their needs and frustrations with administrators.

This sense of suspicion and mistrust is connected to at least three issues identified by the students: (1) the persisting consequences of the actual and perceived handling of the “Irvine 11” (2) double-standards applied by administrators to the activities of Muslim or Arab student groups, and, (3) communication practices and actions by campus administrators and President Yudof.

**Irvine 11**

The merits of the “Irvine 11” case are not a matter for this report. However, the fallout has had a lasting and significant impact on the living and learning environment for Muslim and Arab students at UC campuses across the system. The impact has confounded the already fragile campus climate for Muslim and Arab students, and UC must take necessary steps to repair both real and perceived harm. The Muslim community viewed the handling of the students as an affront to their community driven primarily by political pressure. The suspension of the Muslim Student Union (MSU) at UC Irvine left the Muslim student community with no organized place of gathering. This
impacted their efforts towards religious education and their engagement in community service and social outreach and was thus seen as an attack on the entire Muslim campus community. Moreover, Orange County’s prosecutory actions have left a chilling effect on campus activism and engagement across the UC. Muslim and Arab students feel targeted, marginalized, misunderstood, and fearful of being active on campus or voicing opinions.

**Double-standards**

Muslim, Arab and Palestinian students active in political, religious, or cultural organizations on campus believe UC administrators operate with a double-standard related to interactions of Muslim and Arab student organizations compared to others. Students believe campus regulations are selectively enforced during their events, and also that scrutinizing observation by administrators at organization events creates a criminalizing atmosphere. Student leaders engaged in Palestinian activism felt their organizations’ events on campus, such as Palestinian Awareness weeks, encountered “selective enforcement” of campus time, place, and manner regulations. Moreover, students felt that campus administrators and leaders were especially critical and vocal regarding their activities. **During the Team’s visits some campus administrators acknowledged that inconsistent standards may actually exist on campus with the handling of events due to the nature of the events frequented by these student groups.** It is clear that the safety of the student participants is the campuses’ top priority, but several measures should be reviewed in order to ensure fairness and to enhance student-administrative relationships generally. It is the Team’s impression that administrators should engage with existing student leadership and efforts without bias from past grievance or incidents when encountering annual programs or events. In addition, campuses should publish and make clear consistent standards that provide a safe environment for student events and that also do not reinforce a perception that there is a hostile environment for uncomfortable speech. Campuses which do not already do so, should proactively educate student organizations on event regulations and maintain the same level of regulation for all events. For example, administrators at UC Berkeley meet with student organization leaders on a regular basis to clarify standards and expectations for student conduct.

**Campus and Systemwide Leadership Communication**

In each campus visit, it was clear that communication and campus media significantly influenced student perceptions and feelings on campus. The impact of systemwide emails and campus alerts was significant, as well as classroom comments and both covert and overt statements targeting and stereotyping Muslim, Arab, and Palestinian students.

Muslim and Arab students and faculty on each campus voiced frustration and sometimes personal pain from administrative communication and statements, most prominently referencing the March 8, 2012 Open Letter by President Yudof reflecting on a heckling incident at a Stand With Us event at UC Davis on February 27, 2012. The impact extends beyond Muslim and Arab groups. During an open forum at UCLA with multiple diverse student groups, concern and frustration with the Yudof statement was
The prominent conversation. Community members including staff, faculty and students from other campuses also expressed frustration in response to President Yudof's open letter (Attachment 2). The point of contention with the letter was three-fold:

1. The facts of the event at UC Davis were reported inaccurately, contributing to misunderstandings and misinterpretations of the event and causing frustration for student protest organizers. Student organizers reported their intent was to use peaceful and silent tactics in agreement and in collaboration with campus administrators. The heckler was unrelated and unaffiliated with the silent protest group. Not recognizing this organized effort to conduct peaceful and civil protest was an error, and harmed administrative-student relations on campus. It also contributed to diminished trust and did not affirm future incentives for students to safely express disagreement or collaboratively compromise towards acceptable tactics;

2. Criticism of Israel or Israeli government actions is protected free speech when expressed in a lawful manner. This kind of behavior is not equivalent to anti-Semitic sentiment, which was not expressly stated in the letter, thus exacerbating the chilling effect precipitated by the Irvine 11 prosecutions and leaving many students (particularly Muslim and Arab students) fearful of expressing their own political views; and,

3. Students perceived the letter as comparing heckling to the noose at UCSD and spray-painting of the word “fag” on the LGBT Resource Center at UC Davis, and felt this trivialized previous efforts of the administration to condemn hateful and bigoted behaviors on UC campuses. Credibility among these communities was diminished.

It is not the Team’s intent to put value on any of these reasons or to debate the intention of the Open Letter. Rather it is a timely learning opportunity to identify ways to improve relationships, prevent further misunderstandings and ruptures, and to address the delicate nature and dynamics of such communications. The UC Davis event gives magnitude to the importance of reserving interpretation, judgment or communication until affirming facts in collaboration and consultation with involved community members. It also highlights the importance of sensitive forethought to the potential impact on community members and the impact on campus climate beyond just the “harmed” group. It was unfortunate that the peaceful protesters were wrongfully reprimanded despite their good intentions and support of actions consistent with the Principles of Community. Such perceptions have had a profound impact on campus climate and it is incumbent upon UC administration to actively and decisively demonstrate even-handedness and inclusivity in their actions and communications.

The theme of “communications” as a variable contributing to misunderstanding and feelings of marginalization resonated across the campuses. In addition, students raised many concerns about the unevenness or lack of clarity with when and how campus statements or messages are released by Chancellors, Vice Chancellors or Deans of Students. Muslim and Arab students indicated that they had never seen a campus-wide
statement condemning acts of Islamaphobia or harassment of Muslim or Arab students. *

Although a statement was issued by Chancellor Drake at UC Irvine following a tabling event by a student group which depicted insensitive and offensive images of the Prophet Mohammed, Muslim students were unhappy that the statement was did not explicitly mention the incident, and viewed a phrase of the statement – “as we enter the spring season, with its lively campus activities and events” – as actually preemptively condemning Muslim Student Union anticipated Spring events (such the Palestinian Awareness Week). See the UC Irvine message in Attachment 3. A clear and consistent practice for how, when, and where to disseminate campus statements related to incidents of bias or intolerance is necessary. Members of the UC Irvine administration indicated that the decision to issue statements and their contents rested primarily on Public Relations considerations and on how much outside media attention an event would receive rather than on considerations of campus climate. In the Team's assessment, this criteria needs to be revisited.

It is explicit that enhanced sensitivity to what and how communications occurs matters – including verifying facts from perception, clarifying the context of events or incidents, as well as fully understanding the potential impact of messages and interpretations by particular groups within the community. Increased and expanded dialogue, consultation, and collaboration in planning communication would benefit the campuses and the system.

**Affirming Campus and Systemwide Practices**

The Team’s visits revealed many promising and effective efforts on campuses as they related to Muslim and Arab student inclusion (and healthy campus climate efforts generally) and were encouraged by the support voiced by community participants for several systemwide efforts.

1) **President’s Advisory Council on Campus Climate, Culture, and Inclusion**

The Team applauds President Yudof and the UC system for the creation of the President’s Advisory Council on Campus Climate, Culture, and Inclusion, which was echoed by community members on each of the campuses. The UC’s efforts to solicit voices through the campus tour was significantly appreciated by community participants, and provides evidence that UC and high level administrators, namely President Yudof, are concerned and care about the student experience of marginalized communities. However, most participants in meetings were unaware that such a council existed, pointing to a need for increased visibility of the Council and its reports to demonstrate the leadership and commitment of UC administration in this area.

*Likewise, at UCLA, representatives of other student groups such as APC and MEChA noted similar feelings of differential treatment as significant events affecting their communities, e.g., “Asians in the Library” video and the “ASUCLA Bookstore Tee-Shirt.” They felt these incidents were not responded to by administration in a consistent or timely manner.*
Moreover, community members indicated that such a high level committee should exist in perpetuity – beyond the two year charge – should meet more often, and be more visible, accessible, and transparent to the general UC population. This would include inviting student groups and community groups to future meetings, and conducting open/public meetings.

Campus administrators also voiced concern that efforts of the Council not just be “shelved” and filed away; visibility and progress should be reported regularly to the campus community. Moreover, the Council should emulate a model of collaboration and coordination by identifying possible models and systemic ways to respond to reported concerns and issues encouraging more dialogue between campuses and between entities on campuses (departments, units, organizations, etc.) related to student inclusion and sensitivity. The President’s Council should also attempt to identify gaps in overall UC campus climate efforts and organize the several issues it has taken on by “connecting the dots” and tying together the work of its several working groups in a thoughtful, comprehensive report. Local campus climate councils should ensure transparency, access, and inclusion by bringing together the multiple “diversity” and inclusion-related conversations occurring across the campus.

2) Campus Climate Incidents Reporting System
Despite consistent unawareness of the existence of a systemwide campus climate incident reporting hotline/website, Muslim and Arab community members were pleased that such a tool existed and indicated their desire to communicate the availability to other community members. See “Recommendations” below for a call to enhance communication efforts in this area.

3) Multicultural/Cross Cultural Centers and Student Community Centers
Such centers particularly at UC Davis, UC Berkeley, and UC Irvine are doing a noteworthy job of providing space to diverse groups, and proactively including religiously diverse student groups in their efforts. The Team suggests that centers on other campuses make conscious efforts to intentionally include a broad range of groups, such as Muslim, Arab, and Palestinian students, who may feel marginalized or alienated on campus. Students also praised the thoughtfulness, availability and access to “reflection rooms” available at some campuses which were non-denominational open spaces enabling them to have prayer, meditation or a quiet space. Some of these spaces were thoughtfully incorporated into multicultural or student community centers. Students at UCLA particularly indicated a desire to increase availability of space on campus, specifically calling for the creation of a multicultural center.

4) Educational Opportunities and Intergroup Dialogue programs
Opportunities to enhance intergroup dialogue and promote civil discourse have the potential to bridge communities and foster a more understanding and welcoming campus environment for all students. UC should consider opportunities to enhance intergroup dialogue and civil discourse programs and should strengthen its support for programs which provides an educational and academic opportunities, such as the Olive Tree Initiative (OTI).
The Team met with OTI participants at UCLA, UC Irvine, and UC Berkeley. The mission of the OTI “is to promote conflict analysis and resolution through Experiential Education by providing students and community with the education, training and experiences needed to better negotiate and solve conflicts.” OTI focuses on experiential learning and seeks to foster a healthy environment for disagreement, debate, and peer learning. See http://www.olivetreeinitiative.org/ for more information.

In addition, as endorsed by the Safety & Engagement Working Group of the President’s Council, Intergroup Dialogue is an acclaimed educational model that provides students with in-depth opportunities to acquire and practice essential skills needed to be productive and culturally competent citizens and leaders in a diverse society. Intergroup Dialogue courses bring together students from two or more social identity groups in a small group, cooperative environment, which creates a powerful setting for learning and personal growth. The courses are organized around multidisciplinary readings (both theoretical and personal narratives), experiential learning activities, small group projects, and weekly writing and summative reflections. Students analyze and learn about issues facing groups on campus and in broader society. The overall goal is to create a platform for students to engage in open and constructive dialogues concerning issues of inter-group relations, conflict, and community. Community members emphasized the value of such programs on the UC Berkeley, UC Davis, and UC San Diego campuses, but raised concerns about low enrollment and staffing/funding issues. UC should investigate opportunities to leverage systemwide resources to support such programs and UC campuses should examine opportunities to tie intergroup dialogue programs to academic requirements to increase impact, and institutionalization.

**Recommendations**

The pervasive national context of Muslim stereotyping and hostility creates a complex challenge for college campuses across the country. The political environment surrounding the conflict in Israel and Palestine deepens the complexity of campus climate issues. Despite these seemingly insurmountable challenges, UC campuses can take several practical and less complex measures to creating more welcoming and sensitive environments for Muslim and Arab students.

1) **Campuses, which currently do not have general meditation or reflection space, should support the creation of such spaces on campus for all students.**

Muslim prayer is a central facet of the faith and is based on a lunar calendar, which causes the timings for the five daily prayers to vary between 5:00 am to 12:00 midnight. Each prayer must be performed within a limited time frame and completed prior to the next prayer time. The prayers can occur in a group or in an individual manner; the group prayer is preferred and more vocal. The prayer includes bowing and prostrating and reciting from the Islamic scripture, the Qur’an. On Fridays, Muslims partake in a mandatory congregational prayer and sermon. Having access to a reflection space or room on campus is essential to creating an inclusive environment which respects the mandatory obligations of faith traditions. Understanding constitutional limitations, the Team acknowledges that interfaith community space devoted to reflection, meditation, and prayer that would serve the entire campus community is an appropriate means of providing this accommodation. However, such space should clearly
account for Muslim student requirements. Several campuses already provide some kind of meditation space on campus, but campuses should review space regularly to ensure it is meeting the needs of the entire student population by consulting with various student groups including Muslim student organizations. Prayer space on campus should be centrally-located, accessible to students, clean, accommodate a large seating capacity, and should be thoughtful about providing bookshelves for educational materials, shoe racks and storage space. In addition, or as intermediate steps, campuses should ensure they publicize the location of the nearest mosque in orientation guides or work with Muslim student organizations to identify classroom or other room space that may serve their needs.

The Team found that Muslim students did not have a robust infrastructure on or near campuses as may be the case for other religious groups, such as Jewish Hillel houses. For example, at UC Davis, the Islamic Center has restricted access during certain hours of the day due to recent incidents of vandalism. Islamic Centers or mosques are infrequently (or not at all) located near any of the other campuses. In the absence of an on campus prayer space, Muslim students typically run late or missing class, or not enrolling in classes to be able to fulfill their prayer obligations. Students may also create their own space either outdoors in grassy areas or parking lots, in library open spaces, or even in stairwells. However, several students indicated that they feared to pray outdoors on campus because they have been verbally harassed or taunted by individuals passing by.

2) Academic and educational opportunities:
   a) Enhance academic opportunities in Islamic and Middle East studies for all students.

   In one student’s words, “I am not able to see myself in the academic program at this campus.” This is both a case of insufficient representation of Muslim faculty on UC campuses, and well as inadequate academic courses on Islam and Middle Eastern studies. While the Team has not reviewed campus academic programs in their entirety, the sentiment expressed by Muslim and Arab students on all the campuses was that UC is not doing enough to provide academic opportunities for Muslim and Arab students to study their own faith and culture. Some academic administrators acknowledged the challenge. Other students indicated that even when courses on Middle East politics or history are offered, they are usually taught by faculty not from a Middle Eastern or South Asian background and who sometimes project cultural insensitivity in the classroom.

   The Team acknowledges the budgetary limitations of creating academic programs. Ideally, all campuses should work to create a major and/or minor in Islamic Studies. In the interim, however, 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 Muslim and Arab students. If courses do exist throughout the academic program, campuses should strive to organize such opportunities easily on campus websites and course catalogs.

   b) The President should encourage all campuses to adopt an undergraduate academic diversity course requirement (at least UCLA does not currently have such a requirement), and campuses that do have diversity requirements should support the development of credible and relevant courses.
c) Continue and increase support and recognition of the role of Ethnic Studies. Overall but in particular, UC Davis, UC Berkeley, and UCLA community members spoke specifically to the need for continued and increased support of Ethnic Studies programs and recognition of their importance in often housing classes and diversity related curriculum. This was particularly important as on several campuses Ethnic Studies departments house culturally sensitive course on Islam and other groups not typically found in the curriculum, and the most diverse groups of faculty (and sometimes the only Muslim-identified faculty) taught in such programs.

d) Recommend to the Faculty Diversity working group to include discussions about representation, recruitment and retention of Muslim and Arab faculty, particularly faculty with research background in Islamic studies (and other faculty of diverse religious backgrounds).

In addition to not seeing themselves in the academic program, students felt isolated and disconnected from the University because of their inability to see faculty like them. Students called for increased attention to diversifying the faculty generally, but pointed to the need for specific attention in increasing Muslim or Arab faculty. Attention to this area has the potential to influence the academic program/curriculum.

e) Create cultural competency training opportunities, or revise current “mandatory” training requirements to include such opportunities.

Several campuses spoke to the need for more sensitivity to “Islamophobia” that exists and inclusion of sensitivity within the curriculum, and within the existing “diversity” training that occurs on campuses. Such efforts should also include an attention to the complexity of intersecting and collective identities. The Muslim and Arab community, like most communities, is very diverse. Students at UC Davis, UC Los Angeles, UC Berkeley, and UC Irvine raised frustration with their Muslim identity being perceived solely by a perception of political identity. Students described political organizations such as Students for Justice in Palestine included participants from very diverse religious and cultural background, including Jewish and Christian students. Moreover, not all Muslim students participate in political organizations on campus, but instead focus on growing in their Islamic religious and/or Muslim cultural experiences. To illustrate the point, a number of students indicated that they had been called “terrorists” while on campus just for appearing to be Muslim, and students at UC Irvine indicated their parents discouraged their participation in the Muslim Students Association despite its exhaustive role as not only a political organization but also cultural and religious (a situation unique to the MSA at UC Irvine).

One faculty member recommended including an additional module on the annual ethics/compliance mandatory training that focuses on “respectful and fair treatment” and addresses respect for the diversity of cultures. Other opportunities could exist in expanding sexual harassment training to include other types of harassment.

3) Develop a clear and consistent protocol for delivery of systemwide and campus messages.

The Team recommends that the President’s Advisory Council establish a working group to identify best practices for when and how to communicate anti-bias, incident response, or other campus climate messages as advisory to the President and Chancellors.
4) **Designate an administrative liaison sympathetic to the Muslim community, and seek opportunities to include Muslim and Arab students in cross cultural or intercultural student centers and programs.**

Muslim and Arab students reported feeling lost and voiced frustration with an inability to effectively and easily navigate within UC campuses. As mentioned, Muslim students do not have a robust community infrastructure on or near campuses and a lack of Muslim representation among faculty and administrators creates a challenging environment with minimal trusted community support for Muslim and Arab students. This was particularly evident at UC Davis and UC Santa Cruz. At UC Davis, Muslim and Arab student organization leaders expressed skepticism about how events organized by their groups were handled by the campus. Students indicated confusion with campus policies and procedures for planning and hosting campus events. In addition, students on all campuses except for UCSD indicated a particular lack of awareness for how or where to report incidents of intolerance or bias. At UCSD, students indicated unhappiness with follow-up (or their perceived lack of follow-up) of reported incidents. The Team highlighted the availability of the systemwide reporting mechanism to all community members, and provided some education to student communities on limitations of campus administrators in incidents that may be protected by Constitutional provisions.

While organization advisors are sometimes helpful, and staff administrators charged with relaying facts of procedures and policies is necessary, the Team recommends that each campus designate a high-level administrator as a liaison to the Muslim, Arab, Middle Eastern, and South Asian communities on campus. This liaison should provide advice, guidance, and direction to leaders of Muslim and Arab campus organizations and should not be involved in student conduct or judicial proceedings as to maintain neutrality and establish trust within the community. Most importantly, the liaison should be familiar with Muslim customs and sensitive to the needs of the community, particularly the hostile environment in which they face on campuses and society at large.

UC Davis once had novel recommendations for establishing such community contacts, but due to budget restrictions these opportunities have seemingly disappeared. In 2006, a UC Davis work group issued a report on the Arab and Muslim Community to then Provost Virginia Hinshaw identifying several co-curricular recommendations aimed at creating more welcoming environments for Arab and Muslim students. At one point, UC Davis hired campus climate interns in the Cross Cultural Center with a specific focus on serving the Arab and South Asian student community. In addition, the work group recommended the hiring of a Student Affairs Officer for the Middle East/South Asia studies program. The academic and student affairs structure at UC Davis has created academic and student affairs partnership positions in other Ethnic studies programs. These officers work in academic departments as advisors, but also serve as liaisons and trusted community partners with students and student groups. The campus has not created such a position for the Middle Eastern/South Asian program. The lack of follow-up on the various recommendations issued in the 2006 UC Davis report has exacerbated the already complex relationship between the Muslim and Arab community and campus administration. Under new Chancellor and Provost leadership, the campus should revisit the recommendations in the report. (See full 2006 report as Attachment 4).

5) **Review policies on uses of cameras and media devices on campuses by off-campus groups, particularly those used to intimidate or harass active members of student organizations.**
6) Reporting mechanism communication: Widely publicize the formal mechanisms for reporting and addressing acts of intolerance or bias.
Responding to legislative pressure in the aftermath of several incidents of bias and intolerance on some UC campuses, in September 2010, UC launched as systemwide online and phone reporting mechanism for incidents that may violate the Principles of Community, but may not violate university policy or the law. On each visit, students were not aware of the availability of the systemwide reporting mechanism. Campuses should enhance initial advertising and ensure on-going and frequent advertising of the systemwide mechanism or local reporting means. In addition, campuses should establish and publish protocols for the handling of reports and prompts for investigation. UC San Diego provided a model structure for the maintenance and advertising of the reporting system (called “Understanding Hate and Bias” at UCSD). At UCSD, the Office for the Prevention of Harassment and Discrimination manages the website and reports.

7) Consistency and evenhandedness in working with student organizations.
Campuses should publish and make clear consistent standards that provide a safe environment for student events and that also do not reinforce a perception that there is a hostile environment for uncomfortable speech. Campuses which do not already do so, should proactively educate student organizations on event regulations and maintain the same level of regulation for all events. For example, administrators at UC Berkeley meet with Muslim and Arab student organization leaders on a regular basis and set standards and expectations for organization behavior. The UC Berkeley Dean of Students also brings together Muslim and Jewish organization leaders for an on-going dialogue of organization expectations and behaviors, and encourages multi-organization understanding and cooperation.

The Team notes the efforts and protocol in this area conveyed by Associate Vice Chancellor and Dean of Students Jonathan Poullard at UC Berkeley, which appears to provide important elements of a supportive and collaborative model. Dean Poullard enumerated several measures taken at UC Berkeley to proactively engage Muslim and Jewish student groups early and often in “collaborative dialogue” as a proactive manner to education, support, and address anticipated issues and to foster relationships. The approach focuses on encouraging groups to discuss “how” to engage with one another and to realize the impacts their behaviors and programs may have on others. While the organization meetings also include education on event rules and regulations, Dean Poullard includes measures that encourage students to hold each other accountable. Fundamental components of the approach include consistency, engaging early, and sustaining engagement in order to nurture relationships and respect.

The Team also notes the level of engagement and effort to rebuild relationships with the Muslim community by administrators at UC Irvine in the aftermath of the Irvine 11. Vice Chancellor Thomas Parham outlined numerous ongoing efforts by the administration to proactively and continually engage student leaders and other community members in collaborative discussions. The campus identified the need for increased outreach and relationship building and has responded affirmatively.

8) Proactive inclusion of Muslim and Arab community in campus climate efforts.
It is clear in conversations with Muslim and Arab students that the community feels excluded and marginalized on UC campuses. Campus and systemwide leadership should proactively outreach to student leadership during recent or potential times of stress to demonstrate visible support of the community. The Team urges President Yudof to meet with Muslim student
leaders directly to remedy unintended harm within the community and to hear from students directly about their experiences at UC.

9) **Add a distinct designation for Middle Eastern and South Asian students on the UC undergraduate application.**
Because of the vast diversity of Muslim and Arab student populations, the Team recommends that UC begin collecting demographic data that distinguishes Middle Eastern, South Asian, and Arab populations on admissions application forms, and other places where demographic data is collected. Currently, Middle Eastern students must identify as "White" on the UC application, which discounts the diversity among the population. The UC should consult with students and community leaders in developing a more appropriate option. Students at UC Berkeley are actively engaged in these conversations.

10) **Campuses should seek opportunities to expand accommodations for Islamic dietary provisions.**
To Muslims, eating is a matter of faith for those who follow the dietary laws called *halal*, a term for all permitted foods. Fasting is practiced regularly on Mondays and Thursdays, and more often for six days during *Shawwal* (the tenth month of the Islamic year) and for the entire month of *Ramadan* (the ninth month). Fasting on these occasions includes abstention from all food and drink from sunrise to sunset. Dietary meal plans can be a major deciding factor as to which college observant high school graduates choose to attend. In the course of campus visits, the Team found no campus that adequately accommodated Islamic dietary needs. While vegan, vegetarian, and Kosher options are sometimes available on campus and in campus dining commons, *halal* food is not. In addition, campuses should investigate opportunities to support students’ dietary needs during fasting. Other college campuses nationally have opened late evening dining hours during the month of Ramadan or provided students with "to go" meals to accommodate their restricted consumption during religious observances. Campuses which are not located near communities with larger Muslim populations should be particularly mindful of these needs as students may also have no option off-campus.

11) **Review student residence hall options and seek to provide living accommodations that are sensitive to Islamic and other religious provisions**
Islamic modesty practices pertain to male-female interaction outside of marriage and is particularly of concern for Muslim women choosing to wear the *hijab*, or religious headscarves. Muslim women who observe *hijab* only remove their headscarves when around family, other women, or when alone. Being able to do this in one’s living space is foundational to a sense of belonging and comfort living on campus and calling campus “home.” At UC Irvine, which does provide women-only housing for first-year students, a Muslim woman indicated that she could still not take off her headscarf because male resident or security staff often patrolled the floors. Campuses should review opportunities to sustain same-sex living communities and should be mindful of staffing assignments for such communities. Alternatively, or additionally, if they do not already, residence hall staff should receive trained on the religious modesty and living accommodation practices.
Attachment 1: Campus Visit Participants

**UC Berkeley**
- Muslim Students Association
- Arab Student Union
- Afghan Students Association
- Arab Recruitment and Retention Center
- Lebanese Students Association
- Pakistani Students Association
- Vice Chancellor Gibor Basri, Equity & Inclusion
- Dean of Students Jonathan Poullard
- Dr. Hatem Bazian, Lecturer in Arabic
- Nairi Shirinian, ASUC Senator
- Waseem Salahi, Former ASUC Senator

**UC Santa Cruz**
- Muslim Students Association
- Committee for Justice in Palestine
- Chancellor George Blumenthal
- Associate Chancellor Ashish Sahni, Campus Diversity Officer for Staff and Students
- Vice Provost Herbie Lee, Campus Diversity Officer for Faculty
- Joy Lei, Assistant Campus Diversity Officer
- Nameera Akhtar, Professor, Psychology
- Edmund Burke, Professor Emeritus, History
- June Gordon, Professor, Education

**UC Irvine**
- UCI Muslim Student Union
- UCI Olive Tree Initiate
- Middle Eastern Student Initiative
- Chancellor Michael Drake, M.D.
- Executive Director Hussam Ayloush, SoCal Council on American-Islamic Relations
- Deputy Executive Director Ameena Qazi, SoCal CAIR
- Vice Chancellor Thomas Parham, Student Affairs
- Professor Ron Huff, Chair, Campus Climate Council
- Carrie Carmody, Graduate Student, Psychology & Social Behavior
- Cecelia Lynch, Professor, Political Science
- Dean Frances Leslie, Graduate Division
- Sabreen Shalabim, Umbrella Chair, Cross-Cultural Center
- Douglas Haynes, Associate Professor, History & Director of ADVANCE
- Assistant EVC Kirsten Quanbeck, Equal Opportunity & Diversity
- Assistant Vice Chancellor Brent Yunek, Enrollment Services
- Assistant Vice Chancellor Rameen Talesh, Dean of Students
- Chief of Staff Leslie Millerd Rogers, Student Affairs

**UC Los Angeles**
- Muslim Union
- Muslim Students Association at UCLA
• Students for Justice in Palestine
• United Arab Society
• UCLA Olive Tree Initiative
• Chancellor Gene Block
• Assistant Provost Maryann Jacobi Gray
• Executive Vice Chancellor & Provost Scott L. Waugh
• Vice Chancellor Janina Montero, Student Affairs
• Dean & Vice Provost Judith Smith, Undergraduate Education
• Vice Provost Christine Littleton, Faculty Diversity & Development
• Associate Vice Chancellor Robert Naples, Student & Campus Life
• Professor Andrew Leuchter, Academic Senate Chair
• Professor Ann Karagozian, Academic Senate Immediate Past Chair
• Khaled Abou el Fadl, Faculty, Law
• Carol Bakhos, Faculty, Near Eastern Languages and Cultures
• Michael Cooperson, Faculty, Near Eastern Languages and Cultures
• Nile Green, Faculty, History
• Sondra Hale, Faculty, Anthropology & Women’s Studies
• Aamir Mufti, Faculty, Comparative Literature
• David Myers, Faculty, History
• Steven Spiegel, Faculty, Political Science

UC San Diego
• Muslim Students Association at UCSD
• Chancellor Mary Ann Fox
• Executive Vice Chancellor Suresh Subramani
• Vice Chancellor Penny Rue
• Associate Chancellor Clare Kristofco
• Assistant Vice Chancellor Gary Ratcliff, Student Life
• Cynthia Davalos, Special Assistant to the Vice Chancellor
• Associate Vice Chancellor Ed Spriggs, Student Affairs
• Director Emily Marx, Center for Student Involvement
• Director Reina Juarez, Counseling and Psychological Services
• Director Edwina Welch, Cross Cultural Center
• Carol Rogers, Office for the Prevention of Harassment and Discrimination
• Assistant Chancellor Glynda Davis

UC Davis
• Muslim Students Association
• Students for Justice in Palestine
• Arab Student Union
• Islamic Center of Davis
• Professor Suad Joseph, Anthropology and Women and Gender Studies
• Associate Executive Vice Chancellor Rahim Reed
• Associate Vice Chancellor Griselda Castro
• Director Steven Baisa, Cross Cultural Center
• Hailey Caparella, Campus Climate & Community Outreach Intern
CAMPUS CIVILITY

April 27, 2012

We encourage and appreciate spirited debate on a variety of issues, including those that may be controversial or provocative. The right to free speech is a cornerstone of this discourse. We protect this right. But we also hold our campus community to a high standard of respect and tolerance. Racist, religiously intolerant, or otherwise offensive or dehumanizing comments or depictions are beneath us. The overwhelming majority of our community conducts itself in a manner that respects the dignity and humanity of our fellow citizens, even when we disagree. Yet, this is not true of everyone. Periodically we see rare, but nevertheless disappointing, examples of offensive messages that are crafted specifically to inflame, rather than to educate or inform us. The values and principles that define us as a great university require a higher standard. In a real sense, those who practice our values win the respect and admiration of their peers, while opening eyes and minds to new perspectives. Those who do not are discredited and marginalized. This has been consistently true on our campus, and in the greater outside world.

As we enter the spring season, with its lively campus activities and events, we invite you to embrace the spirit of these principles, infusing empathy and integrity into your interactions. A foundation of mutual respect dignifies the message and the messenger.

Chancellor Michael Drake
University of California President Mark G. Yudof sent the following letter to the UC community today (Thursday, March 8) in response to a number of recent incidents of intolerance:

I write today to address, once again, the moral and ethical imperative for all of our University of California students, faculty and staff members to foster a climate of tolerance, civility and open-mindedness. I am prompted to do so because of a number of recent incidents that undermine this imperative.

University campuses are proper venues for collisions of ideas and viewpoints. Conflicting viewpoints not only are inevitable but also healthy in this context.

What is not acceptable are acts meant to disrupt the speech of others. What is not acceptable are hate-driven physical and, yes, verbal attacks on any group or individual that are meant to silence or intimidate those who would express differing opinions.

It was wrong for hecklers to disrupt speakers on the UC Davis campus at an event entitled "Israeli Soldiers Speak Out." It was reprehensible that one of these hecklers accused the speakers of being associated with rapists and murderers. Under the direction of Chancellor Katehi, campus officials dealt appropriately with this individual, moving him out of the room and barring re-entry. But I want to make this clear: I condemn the actions of those who would disrupt this event. Attempting to shout down speakers is not protected speech. It is an action meant to deny others their right to free speech.

It was wrong for a vandal or vandals on the UC Riverside campus to deface the Israeli flag displayed by the Jewish student organization Hillel, scrawling the word "terrorists" across it. I applaud Chancellor White for his rapid and vigorous condemnation of this cowardly act. And I join him whole heartedly in that condemnation. The chancellor was right to assign campus police to investigate.

Two years ago, at UC San Diego, it was African Americans who were vilified by words and images that mocked their heritage and who felt threatened by the hanging of a noose. Around the same time, derogatory and profane words were spray-painted across the entrance to the Lesbian Gay Bisexual Transgender Resource Center at UC Davis. Likewise, swastikas scrawled on campus walls or doors have made Jewish students feel unsafe.

Since then, among other initiatives, the system's central office has worked with the campuses and various groups, including students, to revise policies on student conduct; the new provisions strengthen prohibitions on threatening conduct and acts motivated by bias, including religious bias. We also are working with the Museum of Tolerance and the Anti-Defamation League to improve campus climate for all students and to take full advantage of our marvelous diversity.

Still, despite diligent efforts, we cannot say — and, realistically, never will be able to say — that hateful incidents won't occur in a community made up of 235,000 students and 185,000 employees. There inevitably will be speakers or forums that present ideas others will view as hateful and abhorrent. Hateful incidents will not be tolerated and I stand ready to condemn them whenever and wherever they occur, as should all members of the UC community.

As for incendiary speakers, we cannot as a society allow what we regard as vile speech to lead us to abandon the cherished value of free speech. But the same Constitution that permits some public figures to engage in hateful commentary also protects my right and duty — and your right and duty — to condemn these merchants of hatred when they come into our community. Again, the best remedy for bad speech is to surround it with good speech.

Finally, it is important that we keep our eyes on the prize. What we collectively are trying to preserve is a vibrant and vocal university community that is not afraid to explore or even argue about ideas, that is not afraid to make stands on controversial issues, that is not afraid of discourse, but one that embraces the ethic of doing so in a spirit of respect and civility.

With our Chancellors, I remain committed to the principle of balancing protection of free speech and promoting strategies to foster an environment where all students, faculty, staff members and guests can feel safe and respected — no matter their individual characteristics or viewpoints.
University of California, Davis

Arab and Muslim Student/Community
Work Group Report

January 2006

Prepared for Virginia Hinshaw, Provost and Executive Vice Chancellor and Rahim Reed, Associate Executive Vice Chancellor of Campus Community Relations
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Executive Summary

Because of the concerns over the educational experiences of Arab and Muslim students, Virginia Hinshaw, Provost and Executive Vice Chancellor, and Rahim Reed, Associate Executive Vice Chancellor of Campus Community Relations, established the Arab Muslim Student/Community Work Group. The Work Group was charged with the evaluation of the educational and co-curricular experiences of Arab and Muslim students which would culminate in recommendations for improving the education opportunities and campus climate for students. The charges to the Arab and Muslim Work Group include: campus experiences; academic opportunities; non-classroom intellectual opportunities; and co-curriculum programs. Members of the Work Group included students, staff, faculty, and administrators, and many members were drawn from various Arab and Muslim groups and organizations. They met over a period of two years. To address the charges, the workgroup conducted interviews, collected and evaluated available data, and received feedback from organizations, groups, and individuals. These charges are defined and further expanded in the report. Seventeen recommendations were made in order to improve the educational and co-curricular experiences of UC Davis students, faculty and staff. Eight recommendations receiving particular and broad support in each of these areas included:

Co-Curricular:
1. Re-establish the Cross Cultural Center intern position to serve the Arab and South Asian student community
2. Develop and support student leadership retreats for Middle East/South Asia students
3. Establish a universal reflection room
4. Widely publicize the formal mechanisms for reporting and addressing acts of discrimination

Academic/Educational:
1. Hire a Student Affairs Officer (SAO) at 100% time for Middle East/South Asia Studies
2. Hire a full-time Administrative Assistant for Middle East/South Asia Studies
3. Create office space for Middle East/South Asia Studies
4. Establish Arabic and Hindi/Urdu language instruction on campus
INTRODUCTION

Since 9-11, the level of discrimination and hate crimes towards Arab and Muslim communities has increased significantly within our cities and colleges and universities across the nation. In a survey conducted by the Arab American Institute Foundation in May 2002, the following findings were reported:

- Nearly one in three Arab Americans (30%) say they have personally experienced discrimination because of their ethnicity.
- 40% of those surveyed know someone who was discriminated against since 9/11.
- 78% of Arab Americans feel there has been more profiling of Arab Americans since September 11 and 2/3 of those surveyed expressed concern about the long term affects of discrimination.
- Two in five respondents feel the events of 9/11 have impacted the public display of their heritage, and 14% indicated they were less likely to engage in public discussions now.

On the University of California, Davis campus students, staff, and faculty have raised concerns about the growing animosity and stereotyping of Arab Americans and Muslims. The local mosque has been the target of hate graffiti and other acts of vandalism. The California Aggie student campus newspaper has printed articles and letters to the editor that have been perceived as inaccurate and inflammatory towards the Arab and Muslim community. When issues of hate and discrimination occur, community members are uncertain where to go for support and follow-up.

Additionally, students report that they feel marginalized compared to other groups. As examples, they cite that they do not have some of the same programs or resources that other communities have, such as a campus supported Arab and Muslim Awareness Week similar to Black Family Week, or the support of a staff person such as the SAO positions within the various ethnic studies programs. They also no longer feel as strongly supported by the Cross Cultural Center as they once were before the Middle Eastern intern was not refilled.

The various levels of discrimination and hate crimes which the Arab and Muslim students at UC Davis have experienced seriously impact their personal, social, and academic performance. As a result, Arab American and Muslim students, staff and faculty are concerned for their safety in the UC Davis campus community, and have asked the campus to foster opportunities for education, inclusion, dialogue, and mutual respect.
WORKGROUP FORMATION

To address a number of these issues and concerns, the Arab and Muslim communities at the University of California, Davis have worked with the Campus Council on Community and Diversity to create the Arab and Muslim Student/Community Workgroup. The Workgroup was formed to ensure that this community would have a forum for addressing concerns of fair and adequate resources, support, and representation at UC Davis. The establishment of the workgroup is also based on the belief that this community should be able to affect and influence the allocation of the resources and the formation of curriculum for its own community.

In 2004, Virginia Hinshaw, the Provost and Executive Vice Chancellor and Rahim Reed, Associate Executive Vice Chancellor of Campus Community Relations, with advice from the broader UC Davis community, officially appointed the Arab and Muslim Student/Community Workgroup. The workgroup consisted of 18 students, faculty and administrators (see appendix A) and was co-chaired by William Lacy and Stanley Sue. The group was asked to review and assess four key topics: 1) campus experiences with particular focus to campus climate within the classroom and the co-curriculum; 2) academic opportunities including language and cultural programs; 3) non-classroom intellectual opportunities including symposia, guest lectures or other educational activities; and 4) co-curriculum programs, training tools and support mechanisms (Appendix B). The group met approximately every two weeks during the 2005 winter, spring and fall quarters, and established four subcommittees to address each of the topics and to prepare recommendations. To organize the final document and recommendations the analyses of subcommittees 1 and 4 were combined into the co-curricular report and the analyses of subcommittee 2 and 3 were combined into the academic program report. The recommendations are listed in descending order of priority within each report.

CO-CURRICULAR AND CAMPUS CLIMATE REPORT AND RECOMMENDATIONS

This section of the report focusing primarily on the campus climate and co-curricular programs addressed the following two charges:

Review the campus experiences of students and campus community members who would self-identify as Arab and Muslim in their cultural identity, with particular focus given to concerns regarding campus climate, both within the classroom and the co-curriculum. Areas of review could include student involvement experiences, unique support mechanisms or environmental needs, incidents of discrimination or ethnic/gender bias, issues of conflict, dialogue or inter-organizational stress, or the indirect impacts of national immigration/security legislation.
Consider what educational programs, training tools, or unique support mechanisms within the co-curriculum might be best employed to support campus climate and the diverse needs of the Arab and Muslim student and campus community.

Recommendations

The following recommendations are offered to help address the co-curricular needs of the Arab, Muslim and South Asian student and campus community. While all the recommendations are viewed as important they are listed in general order of priority.

1. **Cross Cultural Center intern to serve the Arab and South Asian student community.**

**Background:**
The Cross Cultural Center (CCC) currently has interns representing various communities of color on the UC Davis campus. These interns utilize the resources of the center to help students and organizations from their respective communities in leadership development, academic support, educational programming, and advocacy. Formerly the Middle East intern represented the Arab and Muslim campus community and provided these vital co-curricular activities and services for students. Because of the societal discrimination and prejudice targeted towards the Arab, Muslim and South Asian community, the intern role assists students in finding support and advocacy in the face of feelings of marginalization. The intern also provides much needed education for the campus about issues related to the Arab, Muslim and South Asian communities.

Since the Middle East intern position vacancy, many Arab, Muslim and South Asian students have reported feeling marginalized or that the University has pushed their issues to the side. The CCC intern will work to help alleviate instances of discrimination and marginalization that Arab or South Asian students may feel on this campus. The CCC intern also can have a liaison relationship with the ME/SA Studies program, as do some of the existing CCC interns with their respective academic programs.

**Recommendation:**
Re-establish the Cross Cultural Center intern to represent the cultural aspects of Arab and South Asian students and to have a liaison relationship to the Middle East/South Asia Studies program under the title of the Arab/South Asian Community Intern. The intern position will represent Arab and South Asian students and be all inclusive of students who identify themselves as Arab or South Asian. Provide funding support to the Cross Cultural Center for programming so that the intern will have an opportunity to serve the community at large.
2. Leadership Retreat

**Background:**
Currently, various ethnic and other marginalized communities sponsor leadership retreats for students. These retreats provide valuable opportunities for students to gain leadership skills that assist them in positively advocating on behalf of their communities. They also build community and campus connections among the students, staff, and faculty that ultimately assist with the academic success and retention of students.

**Recommendation:**
Foster the development of a retreat for the Middle East/South Asia community. Provide some funding support for student groups to initiate the leadership retreat with support from Student Activities (SPAC), the Cross Cultural Center, and the Middle East/South Asia Studies Program.

3. Universal Reflection Room

**Background:**
On many campuses across the United States, there are universal reflection rooms that allow students to reflect and meditate while they are on campus. Many Muslim students here on the UC Davis campus feel that they don’t have a place to privately and comfortably pray. Many Muslim students pray on the third floor of the Shields Library. The students don’t feel very comfortable praying in the library because it is not a very private place nor is it designated for prayer.

**Recommendation:**
Establish a universal reflection room on the UC Davis campus that will meet the needs of students, staff and faculty of all religious and spiritual faiths and traditions. Plans for the Student Resource Center are underway and a universal reflection room might be included in the center which will be completed in 5-7 years. If these plans come to fruition, there is still a need in the short term to identify a space on campus that could be used for prayer, meditation and reflection.

If the Student Resource Center is not able to include a universal reflection room, the Work Group would like to see a reflection room established elsewhere on campus.

4. Students Concerns with Discrimination

**Background:**
Throughout the meetings of the Arab and Muslim Student/Community Work Group, students have expressed concerns of discrimination targeted towards their communities. The mechanisms for reporting incidents of discrimination and incitement are not widely known in the communities. There are a few sanctioned
places on campus for reporting discrimination, including the Office of Campus Community Relations and the Cross Cultural Center. The problem is that the mechanisms in place are not widely known among the Arab and Muslim community and the majority of students don't know where to go to report incidents of discrimination. Students also expressed concern over the lack of responsiveness to incidents of discrimination that were reported. There is a feeling among the community that these acts of marginalization go unnoticed and are not dealt with appropriately. As a result, the stereotypes and acts of bigotry create a hostile climate on campus.

Recommendation:
The formal mechanisms for reporting and addressing acts of discrimination need to be widely publicized within the Arab and Muslim community by the Office of Campus Community Relations and the Cross Cultural Center. It is also extremely important that the members of the Arab and Muslim community feel safe and comfortable in going to the offices for help with sensitive issues. If the recommendation for the Arab/South Asian Community Intern at the Cross Cultural Center and the recommendation in the academic and educational opportunities report (SAO in Middle East/South Asia Studies Program) are implemented, these positions will greatly increase the ability to inform the communities about the designated offices on campus that are set up to address matters of discrimination.

5. Communication between the Arab and Muslim Community and the editors of the California Aggie and Manager of KDVS

Background:
The way in which the Arab and Muslim community is represented in the California Aggie has been a source of concern and frustration for the Arab and Muslim community. Letters to the editor have been printed in the Aggie that were perceived as inaccurate and inflammatory towards members of the community. Because the Aggie is the main source of information about student groups and campus events, the newspaper carries a great deal of responsibility for fostering a safe and respectful campus climate.

At a recent meeting with the editors of the Aggie, members of the Arab and Muslim Student/Community Work Group expressed their concerns about how their community is represented in the newspaper through articles and letters to the editor. The editors expressed interest in being more sensitive to the content of the material printed in the paper. The dialogue was viewed as a positive step toward creating better relationships between the paper and the Arab and Muslim community.
Recommendation:
To promote dialogue and understanding, schedule a regular, perhaps quarterly meeting between the Editors of the California Aggie and the Managers of KDVS and members of the Arab and Muslim student community. Enlist the assistance of the Media Board to both schedule and facilitate regular meetings between the two groups. Use the time to get to know one another, update each other on potential news stories, share concerns, and highlight successes. Ensure that the Editors of the California Aggie and the managers of KDVS are appropriately trained in diversity awareness which includes the needs and concerns of the Arab and Muslim community.

6. Student Affairs Staff Support and Services to the Arab and Muslim Community

Background:
Student Affairs units are in a unique position to ensure that students from the Arab and Muslim communities feel safe, supported, and academically prepared during their college experience. In order to be responsive to the needs of the students in the areas of psychological services, advising, housing, internship and career preparation, and medical and health services, it is essential that all professional and student staff be knowledgeable about the various cultural and religious beliefs, practices, and values of the Arab and Muslim communities.

Recommendation:
Ensure that a training process is incorporated for Student Affairs professional and student staff in key student support service areas (psychological, advising, housing, internship/career, medical/health) to address the needs of the Middle East/South Asia/Arab/Muslim students. As vacancies occur and/or when budgets can accommodate increasing staff, the hiring of professional and peer staff who have knowledge and skills in addressing the needs of the Middle East/South Asian/Arab/Muslim should be a high priority.

7. Counselor in the Counseling and Psychological Services Office (CAPS)

Background:
Many Arab and Muslim students of UC Davis have many personal problems and don’t have a counselor with whom they feel comfortable enough to visit at the CAPS office. Having a counselor who has some cultural and religious understanding of the Arab and Muslim community would help Arab and Muslim students feel more comfortable sharing their personal problems and needs. The counselor would also be a very effective asset to the campus community as a whole as an advisor. It has been noted that a previous CAPS counselor, Neera Puri, had at positive effect on the South Asian community.
Recommendation:
As budgets allow, hire a counselor in the CAPS office who has the experience and skills necessary to address the personal and social needs of the Arab/Muslim and South Asian student community.

8. Faculty and Staff Community Interest Group

Background:
Staff and faculty community interest groups exist related to the ethnic, LGBTI, disability, ADMAN, and other communities on campus. These committees serve a variety of functions related to providing support, education, and advocacy for their constituents and the campus at large.

Recommendation:
If interest exists on behalf of the Arab/Muslim/South Asian faculty and staff, support the organization of a Faculty and Staff Community Interest group.

The Community Interest Group would elect a Chair who would be responsible for running the meetings and representing the committee on the Staff Affirmative Action and Diversity Advisory Committee. The committee would be eligible to receive funds through the Office of Administration to assist in the programs and events sponsored by the group.
ACADEMIC AND EDUCATIONAL OPPORTUNITIES RECOMMENDATIONS

This section of the report focusing on the academic programs and the non-classroom intellectual opportunities addressed the following two charges:

Appraise the extent and nature of current academic opportunities including language programs that are germane to the Middle East and warrants future consideration.

Consider what additional, occasional programs, including symposia, guest lectures or other educational activities, might be employed to foster student and campus community learning, research, engagement or dialogue in this area.

1. Student Affairs Officer

Background:
A Student Affairs Officer is essential to students involved the ME/SA Student Program. In the present climate, the students from this region need special attention. Given the staffing situation and the workload of the faculty and director, an SAO is needed to address programming and advising. A SAO position is a wise investment in the social, cultural and educational development of a community that has a number of risk factors facing it. A Student Affairs Officer would be housed within Middle East/South Asia Studies and would be responsible for student-related programming and advising.

Currently, the following communities have permanent professional staff (SAO’s) housed within these ethnic studies programs: African & African American Studies; Chicano Studies; Asian American Studies; and Native American Studies. These professional staff members provide academic advising for their related departments, assist students with educational and academic programming, advise functions such as leadership retreats, cultural week events, graduation ceremonies, and other community building activities, and counsel students on a variety of social, academic, and personal needs.

Several Arab, Muslim and South Asian student organizations currently plan a variety of cultural weeks related to their communities, such as Palestinian Awareness Week, Afghan Cultural Week, Iranian Culture Week, etc. The students often plan these events without the assistance or guidance of professional staff which results in a considerable burden on their time and energy. In addition, when acts of hate or bias occur, students do not readily have a place to go to for support and advocacy, which can be provided by an SAO.

Recommendation:
Hire a Student Affairs Officer (SAO) at 100% time for Middle East/South Asia Studies
2. **Administrative Assistant for Middle East/South Asia Studies**

**Background:**
The Middle East/South Asia Studies Program needs a full-time administrative assistant to address academic and programming needs for the student, faculty, and staff community. Currently, the ME/SA Studies Program has no staff. ME/SA staff support work has been carried by graduate and undergraduate student volunteers, undergraduate student interns taking 192 units, research assistants paid for by the Director’s external research grants, and a minimal number of hours of paid undergraduate student assistants (average 5-10 hours a week) taken from ME/SA’s modest programming budget ($9,000 annually to cover all ME/SA Studies Program activities, including lecture series, conference, faculty seminars, supplies, photocopying, teaching support for MSA 100, literature/brochures/media, annual faculty retreats, etc.)

Student demand level for the ME/SA Studies Program is extremely high as it is the only academic home for the broad communities which this program represents (35 countries, 2.5 billion of the world’s peoples, their diasporas in the UC Davis community and the Davis/Sacramento larger community, and the students, scholars, and staff who are interested in this region of the world).

**Recommendation:**
Hire an Administrative Assistant, 100% time

3. **Office Space**

**Background:**
Middle East/South Asia Studies Program needs an office to house the administrative assistant, student interns, and assistants as well as the paperwork, including student files associated with the program. Currently all materials for this program are housed in the Director’s teaching office. The Middle East/South Asia Studies major should be approved within a year. With the hiring of 8 new faculty relevant to the program and the possibility of the US Department of Education Undergraduate International Studies and Foreign Languages (Title VI A) grant being funded, an office is urgently needed.

**Recommendation:**
Allocate office space for Middle East/South Asia Studies

4. **Arabic and Hindi/Urdu language instruction on campus**

**Background:**
Over 870 students have signed a student-initiated petition, requesting that UC Davis offer Arabic and Urdu/Hindi instruction on campus as part of the regular UC Davis offerings, in the same class-room fashion that Spanish, Chinese and other languages are taught at UC Davis. A proposed Sacramento City College
(SCC) Arabic course available to UC Davis students, while valuable, is seen as unsatisfactory. There is a conflict in SCC’s semester and UC Davis’ quarter system; student financial aid is problematical; and SCC tends to teach their courses only twice a week in the evenings. The UC Consortium on Language Learning has also been developing an Arabic Without Walls program. The students are grateful for these efforts, and these venues will be useful to some students. Clearly the majority of students who want Arabic want it offered on campus through regular campus programs. Languages such as Arabic need to be taught in the classroom, 5 days a week, focusing on writing, reading, speaking, as well as cultural competency.

The campus authorized the ME/SA Studies Program to submit a proposal for the US Department of Education Undergraduate International Studies and Foreign Languages Program, which it did in November of 2005. Only 25 grants will be awarded this year, nationally. A condition of this grant is that UC Davis pledges to permanently commit to funding the languages this program seeds. The chairs of all UC Davis language programs wrote a letter to the Deans endorsing Arabic (and Hindi/Urdu) as the next two languages which UC Davis should offer. Two separate committees at the Chancellor’s Fall conference recommended Arabic and Hindi/Urdu as the next two languages. Arabic is the prime language of faith for 1.3 billion Muslims and is listed as one of the high priority languages for national security. The ME/SA Studies Program has attained approval for course codes for Arabic and Hindi and has submitted course proposal for these languages. UC Davis has an ideal context for building an Arabic language program. One of the committees suggests that the university conduct a search for a long term lecturer in Arabic and Urdu to be hired for ME/SA.

**Recommendation:**
Establish Arabic and Hindi/Urdu language instruction on campus

5. **MSA 100 and MSA 180**

**Background:**
Middle East/South Asia Studies Program needs permanent funding for its gateway course, Introduction to ME/SA Studies (MSA 100). At present faculty teach this course only at the pleasure of their home departments. Regularized course buy-out needs to be stabilized for this important course, the introductory gateway course, MSA 100, required for minors. ME/SA Studies Program needs an annual one-course buy out for MSA 180, the topics course. The course is required for the proposed ME/SA major, but there is no funding for it, and it has never been taught. ME/SA will need fully dedicated staff. An adequate ME/SA budget is needed to stabilize funding for MSA 100 and MSA 180.

**Recommendation:**
Establish permanent funding for two courses, MSA 100 and MSA 180
6. Middle East/South Asia Studies Major

Background:
The ME/SA Studies Program submitted a proposal for a major in ME/SA in June 2005. An efficient and speedy review and approval of the major would be helpful. It is recognized that this action is the responsibility of the UC Davis Academic Senate. Once the major is approved, ME/SA plans to work with other Departments on course offerings and to pursue external funding for curricular development.

Recommendation:
Approve of the Middle East/South Asia Studies major

7. Additional FTE for ME/SA Studies and Additional Courses

Background:
As the list of programs with only one course or no courses on ME/SA related topics indicates, the campus is lacking in academic offerings on this vital area of the world. The Provost recently allocated 8 FTE to an initiative on Islam, Culture and Society. The first two have been allocated by the Deans to two positions: “Jews in Arab Lands” and “Hinduism”. It is important that the remaining positions be allocated to the Islam initiative, in consultation with the ME/SA Studies Program. It is also important that some of these FTE be housed in the ME/SA Studies Program. ME/SA Studies Program needs to have FTE to reliably offer its courses and programming. As FTE are allocated to ME/SA, courses will be developed appropriate to faculty and student needs.

In addition to language offerings, students have expressed a specific interest in more course offerings around the following topics:
- Gender in South Asia
- Arab-American Studies
- History of Palestine
- Diasporas of the Middle East and South Asia
- Islam in America
- Islamic Law
- Economic history of ME/SA
- Economies of Contemporary ME/SA Countries
- ME/SA and the Political Economy of Oil
- Wars and Political Conflicts within ME/SA
- Media Studies and ME/SA

Recommendations:
- Allocate additional FTE faculty positions to Disciplinary Programs for Middle East/South Asia Studies
- Allocate FTE faculty directly to Middle East/South Asia Studies
- Establish additional courses, as per student interest
The workgroup believes that these recommendations provide important means to build and strengthen both the academic and co-curriculum programs for the Arab, Muslim and South Asian communities at UC Davis.
Appendix A

CCC&D Arab and Muslim Student/Community Workgroup Roster

2005-06

<table>
<thead>
<tr>
<th>NAME</th>
<th>DEPARTMENT</th>
<th>E-MAIL</th>
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<tr>
<td>1. Lacy, William, Co-Chair</td>
<td>Outreach &amp; International Programs</td>
<td>wblacy</td>
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<td>2. Sue, Stanley, Co-Chair</td>
<td>Asian American Studies</td>
<td>sue</td>
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<tr>
<td>3. Cuevas, Hector</td>
<td>Office of Graduate Studies</td>
<td>hcuevas</td>
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<td>4. Dhaliwal, Mandeep</td>
<td>Cross Cultural Center</td>
<td>mkdhaliwal</td>
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<tr>
<td>5. El Shakry, Omnia</td>
<td>History Department</td>
<td>oselshakry</td>
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<tr>
<td>6. Hussain, Safa</td>
<td>Information &amp; Educational Technology, CR</td>
<td>smhussain</td>
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<tr>
<td>7. Janowitz, Naomi</td>
<td>Religious Studies Department</td>
<td>nhjanowitz</td>
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<tr>
<td>8. Joseph, Suad</td>
<td>Director, M.E. S. Asian Studies</td>
<td>sjoyseph</td>
</tr>
<tr>
<td>9. Khan, Rabia</td>
<td>Muslim Student Assoc., Al-wasilah, M.E. S. Asian Student Coalition, Shifa Medical Clinic, SJP</td>
<td>rhkhan</td>
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<tr>
<td>10. Martinez, Gail</td>
<td>Assistant Vice Provost—Undergraduate Studies</td>
<td>gamartinez</td>
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<tr>
<td>11. Morrar, Sawsan</td>
<td>Muslim Student Assoc., Students for Justice in Palestine</td>
<td>sjmorrar</td>
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<td>12. Malfitano, Angelina</td>
<td>Office of Student Affairs</td>
<td>armalfitano</td>
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<td>13. Ramadan, Hasan</td>
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<td>14. Shatnawi, Safa</td>
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<td>Miqbel, Sammar</td>
<td>Administrative Support to Workgroup</td>
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11/01/05
Appendix B

Work Group Charge Letter

CAMPUS COUNCIL ON COMMUNITY AND DIVERSITY
ARAB AND MUSLIM STUDENT COMMUNITY WORK GROUP:
UC Davis

Work Group Charges

Working within the mission and purposes of the Campus Council on Community and Diversity, the work group is asked to review and assess the following topics:

- Review the campus experiences of students and campus community members who would self-identify as Arab and Muslim in their cultural identity, with particular focus given to concerns regarding campus climate, both within the classroom and the co-curriculum. Areas of review could include student involvement experiences, unique support mechanisms or environmental needs, incidents of discrimination or ethnic/gender bias, issues of conflict, dialogue or inter-organizational stress, or the indirect impacts of national immigration/security legislation.

- Appraise the extent and nature of current academic opportunities including language programs that are germane to the Middle East and warrants future consideration.

- Consider what additional, occasional programs, including symposia, guest lectures or other educational activities, might be employed to foster student and campus community learning, research, engagement or dialogue in this area.

- Consider what educational programs, training tools or unique support mechanisms within the co-curriculum might be best employed to support campus climate and the diverse needs of the Arab and Muslim student and campus community.

Findings and Recommendations

The work group’s charges span several organizational boundaries on the campus and the group will need to be mindful of the clearly articulated roles of individual faculty members and academic governance as-a-whole on any matters related to the curriculum.
Given the extent of its charges, it is important to provide adequate time for group data gathering and deliberations. Hence, the group is asked to provide its findings and recommendations by an approximate date of **December 1, 2005**.

It is recommended that the group provide its preliminary and intermediate thoughts to the Campus Council on Community and Diversity at regular benchmarks throughout this year-long time frame. To the extent feasible, it is recommended that the first of these updates occur by **May 2, 2005**.

**Additional Note of Clarification**

In its findings and any potential recommendations, the work group is also asked to take the constraints of the current University of California budgetary environment into consideration.

**Work Group Composition**

The Work Group is to be composed of university faculty, staff, and students. Non-university community leaders or organizational resources may be consulted/utilized, as deemed helpful by the work group.
1. Administrators should consult with students from the Middle Eastern, Muslim, and South Asian (MEMSA) coalition before issuing public statements about matters that concern the MEMSA community, including responses to political activism.

2. The MEMSA coalition expects the same access to and response from high-level administrators when incidents affecting our community occur on campus. We don’t get the same kind of attention or concern as other communities get.

3. The MEMSA coalition expects support for the Southwest Asian, North African (SWANA) checkbox campaign next fall. Our efforts to disaggregate the SWANA demographic from “White/Caucasian” serves both theoretical and practical importance. It also has statistical relevance – it is the only way we can assess with real numbers our demographic disparity, and it will aid our efforts at recruitment and retention targeting underrepresented communities.

4. The MEMSA coalition would like to see more programs focused on MEMSA communities in the Ethnic Studies Department.

5. The MEMSA coalition expects the administration to restore funding for language programs. We will provide a formal list outlining the specific needs for these programs at a later date. One in particular is guaranteeing more financial support for the Urdu Initiative; students are $60,000 shy of their goal of raising $300,000.

6. The MEMSA coalition expects hiring more Arab, Middle Eastern, and Southwest Asian professors. This will be necessary to ensure a diverse set of viewpoints and academic inquiries, and it will also be part of the process of de-marginalizing our community.

7. The MEMSA coalition expects administrative support for the installation of ablution stations in New Eshleman. Even if the administration refuses to provide funding, we would expect the administration to support our endeavors to privately fund it and not appeal to vague, theoretical arguments concerning its legality to shy away from other, arguably Islamophobic, concerns.

8. The MEMSA community expects administrative support for Reclaim, a new program area associated with APASD and geared towards the needs of the MEMSA community in relation to the University. Reclaim has already been active in advocating for the SWANA Checkbox Campaign and for the developments of Sikh American and Arab American studies. Reclaim requires continued administrative support to ensure the success of these projects.

9. The MEMSA community would like to see a more sustained effort by the administration to train administrators to better understand Islamophobia and the various problems faced by MEMSA communities on campus. MEMSA students should spearhead this process.
Salam All,

Due to a variety of circumstances, we are currently in the process of compiling a report for the UC San Diego Campus Climate Council and Yudo's advisory board about the conditions at UCSD for Muslim students. Please begin filling in incidences of anti-Muslim bias and discrimination on this document. We are going to shoot back as far as possible, but 2001 would be a good start date.

The report needs to be finalized by Feb 25th, perhaps sooner. The meeting will be on March 1, 2012. That is quite a small window of time to get this accomplished. But please do not let that deter you. With enough will power and resourcefulness, we can get this done.

Please indicate where appropriate, actual documentary evidence (emails, photographs, videos). Also, contact Alumni for documentation or incidence.

June 2003--The Koala newspaper issues "Jizzlam: An Entertainment Magazine for the Islamic Man." [Link to Koala issue](http://www.ucsdguardian.org/photos/item/4419-koalaissue) (feel free to remove it)

October 14, 2003-- Koala newspaper re-issues Jizzlam during Muslim Student Association's Islam Awareness Week. Koala personnel hand out copies on Library Walk under police protection. ([http://www.ucsdguardian.org/photos/item/4419-koalaissuereappears](http://www.ucsdguardian.org/photos/item/4419-koalaissuereappears))

October 2003???Koala personnel drop a stack of newspapers on the head of MSA president ____ who was engaged in prayer at the time. (Needs to be confirmed)

Date 2005-- The Koala re-releases Jizzlam (Confirmation needed)

July/August 2008- Anti-Muslim Graffiti found by Muslim student in APM stairwell.

July/August 2008- Anti-Muslim Graffiti found on Center Hall. (See documentation)

July-September 2008- Board members of the Muslim Student Association at UC San Diego received numerous hate emails from anonymous sources. A police report was subsequently filed with the Campus Police.

Friday November 14, 2008. Security guards confront two Muslim students praying on the second floor of Geisel Library. The students reported that the guards said, "This is too much, we don't say anything to you when you pray in the study rooms or the alcove, but this is too much, you can't have a religious assembly in the library and here is my boss's card you can talk to them" (See documentation)

May or June 2009--Muslim students meet with Chancellor Fox and Vice Chancellor Penny Rue. ???

May 2010- Tape in price center advertising JIP week rearranged to say 'F U Palestine'. See photo.
May 10, 2010-- YAF and College Republicans invite David Horowitz to UCSD as a response to the Muslim Students Association pro-Palestinian activism week "Justice in Palestine Week." During his talk, David Horowitz distributes literature claiming that MSA's are terrorist Jihadist networks, and accuses MSA of affiliation with Hitler Youth. (See attached media and document.)

Administrator Penny Rue was present at the event.

May 11, 2010-- The David Horowitz Freedom Center begins a media campaign to demonize Muslim student, Jumanah Albahri, who was present at the event. Threatening letters and hate-mail sent to student as well as Muslim Student Association and Cross-Cultural Center.

Wednesday May 13, 2010-- Chancellor Fox cancels attendance at MSA event. The following email was sent to Chancellor Fox from a speaker at the event:

Dear Chancellor M. Fox,

I am writing to let you know how very disappointed & saddened I was & still am, that you chose not to attend the event sponsored by the Muslim Student Association at which I spoke. Coming all the way from St. Louis, MO. I looked forward so very much to meeting you & hopefully chatting with you, even for a short while.

Sincerely,

Hedy Epstein

Friday May 14, 2010-- Administration denies security escort to Muslim student, Jumanah Albahri, to University Public Relations Office despite unsafe conditions on campus due to Sun God Festival and prevalent anti-Muslim bias.

February 4, 2011-- A student witnesses an unidentified student writing on the Muslim Student Association's flyers for Islam Awareness Week near Warren College. (See attached document)

February 14th, 2011 Christian fundamentalist street preachers harass Muslim students on Library Walk during annual Islam Awareness Week. Read Guardian articles published Feb 17th and Feb 23rd

February 17, 2011 -- MSA officers meet with administration concerning the flyers after sending this letter. When asked to send an email condemning the defacing of MSA's flyers (above), administration say they do not send campus-wide emails anymore.

Thursday April 4, 2011. Twenty-eight (28) UC San Diego faculty endorse "An Open Letter to Our University Community About Troubling Hypocrisy On Our Campus" in an advertisement paid by off-campus Israel advocate organization Scholars for Peace in the Middle East in the the Guardian, campus newspaper. The letter falsely accuses the Muslim Student Association, Arab Student Union, and Students for Justice in Palestine of anti-Jewish activities and sentiments. (See documentation)

"Sadly, it has confirmed strong suspicion of many students and faculty that the highly vituperative activism spearheaded by the Muslim Student Association (MSA), the Arab Student
Union (ASU), and Students for Justice in Palestine (SJP) and directed relentlessly against a single Mideast country, Israel, is driven less by positive impulses of fraternity toward fellow Arabs and Muslims than by hateful impulses to destroy the world’s only sovereign Jewish nation.” Read article for more information.

Thursday May 12, 2012—Attendee of event refuses to stop filming despite the fact that it clearly stated videotaping and photography of the event was prohibited. Police present at the event refuse to arrest the individual even after administration (Gary Ratcliffe and Darlene Mercado) ask them to.

Friday May 13, 2011. Intoxicated students at UC San Diego Sun God Festival assault female Muslim student; pulling off her headscarf while shouting anti-Muslim, and anti-Palestinian pejoratives and racial slurs.

December 2011-Chinese Union at UC San Diego uploads Killaden trailer to publicize Winter Quarter GBM. After receiving negative backlash on Facebook, CU re-uploads video on Tuesday December 13, 2011 with disclaimer suggesting that the video was not intended “to be imitative of one or more cultures”. The character Slatan is portrayed as a stereotypical, Muslim male with a long beard and a white turban, and appears drunk while enjoying the company of several women.

Thursday January 12, 2012, Members in attendance at MSA GBM spot a passerby outside of the Cross-Cultural Center pause and take a photograph of congregation. Event was reported to Cross-Cultural Center staff, who were unable to acquire the security camera footage. (See documentation)

Students Harassed at IAW--

Divestment--
April 16, 2012

The President Yudof's Council on Campus Climate and Inclusion is to meet with Fatima Salman (Muslim Student Association, President), Hammad Khan (Muslim Student Association, Vice President), Omar Gardizi (Muslim Student Association, Treasurer), Raymond Elias (Islamic Center of Davis, General Secretary), Besan Farra (Students for Justice in Palestine, Co-President), Dina Wahbe (Students for Justice in Palestine, Communications Director), Fatima Sbeih (Students for Justice in Palestine, member), Ahmed Desouki (Arab Student Union, President), Danna Elneil (Arab Student Union, Vice President), and Yamen Khabbaz (Arab Student Union, Treasurer) regarding the climate of Muslim and Arab students at the University of California, Davis.

I. Identify Clubs

1. Muslim Student Association (MSA)
   a. Religious club
   b. Represents all Muslims on campus
   c. A way for Muslim students to connect and explore their faith
   d. Informs students on Islam (Islam Awareness Month, Memorial Union tabling)
   e. Annual Muslim Student Graduation and Eid Banquets
   f. Interfaith initiatives (member of the University Religious Council)
   g. Works closely with the Cross Cultural Center
   h. Works closely with the Islamic Center of Davis

2. Students for Justice in Palestine (SJP)
   a. Political/activist club
   b. Many people are involved with MSA/ASU, but we also have some people that are not involved or affiliated with those clubs, such as Christian Palestinians and activists from other movements, and others that are simply passionate about the struggles of Palestinians.
   c. Education on the history and struggles of the Palestinian people
   d. Organize protests/educational events in reaction to current events
   e. Invite speakers and host documentary nights.
   f. Put on an annual Palestine Awareness Week, which includes a week of events and our mock apartheid wall.

3. Arab Student Union (ASU)
   a. New student organization this year
   b. Cultural-based club
   c. Brings Arab students and students studying Middle Eastern culture and the Arabic language together.
   d. Hosted first annual Arab Cultural Banquet this February 2012.

II. Past Experiences/Issues

1. Muslim Student Association (MSA)
a. February 2012 – A Muslim student was praying outside of Hunt Hall when a car drove by and a man shouted “Terrorist!” at him. The Muslim student only informed the MSA board members because he “didn’t know who to go to for help” and did not think anything would come of it if he told administration.

b. April 2011 to present – The MSA has been working closely with the Cross Cultural Center in their efforts to set up a dialogue with Muslim and Jewish students. This is a group that discusses cultural as well as religious similarities. However, when the MSA reaches out to the CCC for resources or funding, we are denied any because the Center does not associate itself with “religious functions.” There is definitely a double standard here that needs to be addressed.

c. Cal Aggie Winter 2011 – The Third World Coalition at UC Davis held an event last winter and brought Imam Amir Abdul Malik to speak on behalf of activism. There was a lot of tension that erupted during the event. And, the following day the Cal Aggie (the UC Davis news publication) published an article stating that the event was put on by the Muslim Student Association and the Students for Justice in Palestine at UC Davis. These statements were false, but the Cal Aggie got away with (and, always has gotten away with) publishing false and inaccurate statements specifically regarding the Muslim community.

2. Students for Justice in Palestine (SJP)

a. May 2011 - The Aggie – Last year, during Palestine Awareness Week, The Aggie published a half-page advertisement paid for by right-wing activist David Horowitz. The ad was propaganda with racist and incorrect information. It was placed directly opposite a small picture and caption covering our mock apartheid wall, with no quotes or information regarding it.

A group of students met with The Aggie staff and explained our concerns: that the ad was run during Palestine Awareness Week, a week devoted to education on the issue; that while Arab students and activists knew it was racist, it was not as blatant to students without prior knowledge of the Israeli-Palestinian conflict, and thus false information was spread more easily. For example, it is much easier for students to realize propaganda in regards to other groups, and it is assumed that an advertisement targeting a larger minority would not be run. However, because the media already portrays Arabs in a negative light, the Horowitz advertisement simply added to that negativity, and it was not questioned by The Aggie staff. They promise that The Aggie would no longer run advertisements from the David Horowitz Freedom Center, but they promised that previously in 2006, and yet it happened again last year.

These issues with The Aggie go back to the 1990s. While there is a not a clear record of the instances from that long ago, those instances were the reason the Third World
Coalition formed for the first time. They met with Rahim Reed, who should have a record of events. The editors of The Aggie also met with the Arab and Muslim Student/Community Task Force that was formed in 2004 and published their report in 2006.

b. September 2010 – Defacement of the Third World Mural on the Memorial Union Patio – On the mural, there is a dove in the colors of the Palestinian flag. A blue Star of David was painted on the white portion of the dove, which looked like the flag of Israel imposed on the Palestinian dove. When students reported the incident, only a short piece was published on Dateline, and administration condemned the vandalism, but refused to call it a hate crime. However, to Arab and Palestinian students with families in occupied Palestine, a Star of David is often graffitied onto homes after they have been ransacked and invaded by Israeli soldiers. Therefore, the placement of it over the dove brings occurrences like this to mind, and it was extremely offensive to Arab students.

When we went to administration, we were told that the new method of dealing with issues of hate and race were internal and would not go higher positions of the administration. Yet other incidents have gone directly to chancellors and/or President Yudof, like the most recent Feb. 27 protest.

c. Palestine Awareness Mock-Apartheid Wall – For the past two years that we have had a mock-apartheid wall, we have run into problems with staff. This wall consists of 4'x8' wooden panels to symbolize the apartheid wall that is present in Israel/Palestine. Last year, SJP reserved a sound permit for one of our events on the Quad, but staff said that we never reserved anything, even though we had proof of the confirmation. Aggies for Israel reserved a table next to ours, and so we requested to move our reservation to the other side of the Quad in attempt to prevent the event from getting out of hand. The other side of the Quad was still available, and yet we were not allowed to change the reservation. Every day, there are staff standing by watching, but when our events were heckled, they did nothing. Back in 2006, hecklers stood by shouting at Palestinian students to “go back to where [you] came from” and campus staff stood by watching. They also begin to give us unusual orders, such as to move bikes away from the trees. Their demands seemed uncalled for and threatening.

d. February 2012 – StandWithUs event – While there was the one student heckler present that has since received punishment, there were various incidents that were extremely offensive and invasive to Arab students and their allies. Cameras were set up all around the room by StandWithUs, and many community attendees were
videoing the faces of protesters, but when entering the room we were told that recording was not allowed, and we were handed a piece of paper stating: cameras were present to record us; and if the event was disrupted, we would be prosecuted to the fullest extent. This is the same group of which its members attacked students at the University of New Mexico and pepper sprayed students at UC Berkeley. Also, when questions were asked by students and community members, the StandWithUs activists present aggressively attacked attendees, both verbally and physically. A Jewish American community member and a Jewish American graduate student that came in support of SJP attempted respectfully to ask questions, but were heckled and booed by pro-Israel supporters in attendance. The graduate student even had the microphone snatched from his hand. Yet these pro-Israel supporters were not threatened with arrest or held responsible for censorship or hostility at the event in any of the statements or publications.

3. Arab Student Union (ASU)
   a. Arab students do not feel as if they have an identity on campus. Constantly grouped with other organizations, and otherwise neglected. For example, the Cross Cultural Center sponsors and hosts events such as Native American Powwows, Asian Pacific Culture Week, Black Family Week, and La Raza Culture Days, yet Arabs do not even have a specific, hired staff member, let alone school sponsored events that promote Arab culture. As such, when the Arab Student Union hosts its own cultural events such as a banquet, we struggle to even get adequate funds from the school because we are restricted by CFC limits and resort to paying out of own board member pockets.
   b. The current position of Campus Climate and Community Outreach intern at the Cross Cultural Center was previously an Arab Campus Climate intern, but due to controversy with administration, the position was terminated and changed to its current title. For example, in 2001-2002, one of the issues occurred when the Arab intern attempted to put on events regarding violence and happenings in the Arab world. She was told that her events were too political. However, it is understandable that in most similar cases, a student group would respond to these current events with informational and awareness events. These current events are typically political, but that does not mean that we shy away from discussing them on a college campus. For example, we would not censor events regarding genocide in Darfur simply because it is a political issue.

III. Requests
   1. Administration needs to understand the differences between the organizations
      a. For example: During Palestine Awareness Week last year, a campus staff member began asking a Muslim student (wearing a headscarf) questions about the wall. The
student proceeded to tell her that she was not involved with the wall and was just there to show support and see the wall.

b. The Anti-Defamation League and Museum of Tolerance are known to further diversity and knowledge for Jewish students, but not Muslims – must find another group in addition to or instead of these organizations. It is necessary that UCD find a diversity/tolerance group that is not focused on only one group of students.

2. MSA needs a space on campus.
   a. Yearly number of members influx greatly, but we represent a huge population of students (around 400 and growing). With a permanent office space on campus, we could hold office hours and be more available to students in need. With a huge turnover rate of officers and members, things get lost, and so there is great need for a cohesive, organized space.
   b. This would also help the Muslim community to be more in touch with other groups if there was a location that we could always be found, especially at the Cross Cultural Center or the Student Community Center. We table weekly, but weather can prevent us from being available to students and the community. A permanent space would be a solution to many issues, and would be a temporary solution to getting a counselor or intern specific for the Muslim/Arab community.
   c. UCR is in the process of getting a Middle Eastern Student Center.

3. Campus Chaplain – Imam, Reverend, and Rabbi
   a. Mirroring the New York University’s University Life: NYU has an Imam, Reverend, and Rabbi on its staff. These religious leaders are mentors and resources for their communities, who provide stability and a safe-zone for their respective communities on campus. The Muslims on campus do not have a consistent leader who they can reach out to. By hiring an Imam as a University Chaplain, it will provide a safe environment for Muslim students, faculty, and staff.
   b. The Muslims on campus do not have a lot of resources because we are not “culturally” affiliated, and because we are religiously affiliated. In comparison to the Christian and Jewish groups in Davis, we lack resources to provide a welcoming environment for Muslim students. The Muslims on campus solely rely on and expect the MSA to provide the social, religious, and cultural understandings of Islam. However, the MSA is run by eight full-time students, who are often times either neglecting their studies or their responsibilities towards Muslim students. As a result, Muslim students need a Muslim leader who is hired full-time to adhere to the needs and concerns of the Muslim students, and someone who can guide and counsel them on a regular and more consistent basis.

4. Dietary Restrictions and SODEXO
April 16, 2012

a. SODEXO does not offer any meals that are Kosher or Halal. Instead, the MSA always has to be a substantial fee over $300 to register outside catering groups to provide food for various events held on campus. It is a problem when MSA cannot afford this in their budget every year. SODEXO is not very inclusive and does not work with the dietary restrictions of students: i.e., Jewish and Muslim students.

5. Need for an Arab Campus Climate Intern
   a. Currently called the Campus Climate and Community Outreach intern. This position used to be filled by an Arab student, but in 2001-2002 she faced controversy and pressure from the administration, and the position was terminated and changed to its current title. We want to reclaim this position. Currently, other ethnic groups have an intern that specializes and aids in event planning, awareness, and communication amongst students of each ethnicity. While other ethnic groups have weeks dedicated to cultural and awareness events, Arab students are currently not acknowledged.
   b. An Arab intern is especially needed in times like today, when media portrays Arabs in a negative light, and many Arab students feel targeted and unsafe. This was a recommendation also listed in the 2006 task force report.

6. Need for an Arab Student Affairs Officer
   a. Arab students need one specific staff member that we can go to when in need. Each professor that assists Muslim and Arab students are scattered in different departments. Many students do not know how to report hate incidents and feel that if they do, nothing will happen. If there was one specific person that could help Arab students when these issues come up, and could help in preemptive and awareness events, we could prevent the hate incidents that we have faced in the past.

7. Need for an Arabic major/minor
   a. As the number of students interested in Arabic and Arab studies has increased greatly in our time at UC Davis, there has been considerable interest in an Arabic major and/or minor opportunity. Many students have said that they would continue studying the language if a major or minor was available. Students currently in the program realize that an official major or minor would legitimize their intense three years of studying Arabic. Arabic is a crucial language to know for many careers and while this is a long-term goal, it has great potential, considering how quickly the Arabic program and MESA studies department has grown in recent years.
Open Letter Regarding Yudof's Statement to the UC Community:

Date: April 8, 2012
Contact: davis.sjp@gmail.com

The Students for Justice in Palestine (SJP) at University of California, Davis condemns the statement of University of California President Mark Yudof in regards to the events surrounding the “Israeli Soldiers Speak Out” event on February 27 at the UC Davis campus.

SJP planned a silent walkout in response to the event organized by StandWithUs (SWU) on February 27. SWU is a pro-Israel group that, in just days before coming UC Davis, was caught on camera at New Mexico and UC Berkeley physically harassing and pepper spraying people with opposing viewpoints.

At the event on February 27, a student unaffiliated with SJP heckled the Israeli soldier and speaker. The heckler was removed from the room and the event carried on until the question-and-answer period, in which SWU members harassed and heckled students and community members who attempted to ask questions.

On March 8, President Yudof released an Open Letter to the UC Community in which he falsely and prematurely reported on the incident based on clear misinformation. President Yudof’s statement wrongly put the blame for the disruption of freedom of expression of Israeli soldiers on “hecklers,” when all video evidence points to there being one heckler. In reality, it was the freedom of expression of those concerned about Israel’s violations of human rights that was violated.

We attempted to raise our concerns with the UC Davis administration and with the UC President regarding the physical and verbal harassment of students that attended in support of Palestinian self-determination and human rights. Yudof’s statement did not mention the behavior of David Siegal, a professor of medicine at the UC Davis Medical School, who clearly overstepped his authority at the event by demanding to see the IDs of students at the event, nor did he mention the violent behavior of the SWU members. We also highlighted our administration’s lack of action when the Palestinian symbol in the Third World Mural was vandalized in 2010, an apparent hate crime against Palestinian students at UC Davis. Mr. Yudof did not mention any of these issues in his statement nor did he care to address them in his letter back to us. Yudof’s statement equated the political speech of supporters of Palestinian rights with categorical hate crimes and disregarded the campus climate for Palestinian students and their allies. It is important to remember that criticism of the state of Israel, much like criticism of any other state, is protected political speech. The Palestine issue is an issue of human rights, sovereignty, freedom from colonization and apartheid, and the right to live in dignity and racial equality.

Rather than meet with members of SJP to discuss the campus climate of Arab students as we had requested, Mr. Yudof has suggested we meet with two members of his advisory board on campus climate. Jihad Turk, a religious leader, and Tyrone Howard, an associate professor at UCLA.
Putting aside the fact that Mr. Yudof did not give us the contact information for either individual (as neither has contacted SJP as of the date of this letter), nor did he tell us what date they would be coming to UC Davis, the President has shown that he is clearly deficient in addressing the concerns of the Arab students on his campus by equating the issues of Arab students to Muslim students. Palestinians are not just Muslim, and our supporters come from a variety of backgrounds, ethnicities, and cultures.

Earlier this year, Hillel directors had the opportunity to meet with Yudof to discuss the campus climate regarding Israel. However, when Palestinian students and their allies feel threatened, Yudof blatantly ignores our request to meet. It saddens and shocks SJP that the UC system appears to have aligned themselves with SWU, an aggressive, violent, and racist group rather than supporting their own community and students. When Yudof so quickly jumped to the defense of a radical organization such as SWU, his words and actions make Palestinian, and all Arab students along with their allies, feel unsafe, insecure, and oppressed on our own campus. We attend UC Davis hoping that the campus will be a place where we can learn and share the truth of our histories, free of hate groups and hate speech.

When a soldier is brought to our campus to humanize the Israeli Defense Force (IDF) and normalize the occupation, shouldn’t the UC administration be just as worried about how Palestinian students feel? Don’t they realize that an event like this may be difficult for, or offensive to, those who may have had personal experiences with the military or have lost family members at the hands of IDF soldiers? The UC administration and the President conveniently choose to ignore that there is an illegal military occupation for which Israel has been condemned by the international community, yet they choose to align themselves with and implicitly endorse the actions of a foreign military. The University of California system’s collaboration with the Museum of Tolerance and the Anti-Defamation League, as advertised by Yudof, will not help to protect the greater student community for these groups have a dismal record of pro-Israel advocacy and censorship of the Palestine issue. These organizations do not reassure us of an improved climate for Palestinian and Arab American students or of other marginalized communities on our campus.

Currently, the student who heckled at the event is suffering greatly for his actions. After receiving punishment by Student Judicial Affairs in the form of a suspension from school and the loss of his job, the UC Police have again acted far beyond actions appropriate for the situation. This week, nine UC police officers stormed the student’s apartment early in the morning with a search warrant in hand. They handcuffed him and ransacked his apartment, taking his laptop and cell phone. He was never violent nor a physical threat, and thus had no need to be handcuffed. This is yet another example of unnecessary action by University of California police suppressing political dissent on campuses throughout the state, the same police who engaged in pepper spraying of peaceful student protesters in November 2011.
SJP-Davis is deeply troubled by Yudof’s statements regarding the SWU event for it has only confirmed for us the one-sidedness of institutional views of this issue that apparently extend to the highest level of the administration. We lack faith in our administration’s ability to provide Palestinian and Arab students and their allies a safe and accepting environment in which we are free to share our political opinions and beliefs and to voice the truth.

Sincerely,

Students for Justice in Palestine, UC Davis
### 1. What is your gender?

<table>
<thead>
<tr>
<th>Gender</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>37.3%</td>
<td>50</td>
</tr>
<tr>
<td>Female</td>
<td>62.7%</td>
<td>84</td>
</tr>
</tbody>
</table>

**Answered question:** 134
**Skipped question:** 2

### 2. What year are you in?

<table>
<thead>
<tr>
<th>Year</th>
<th>Response Percent</th>
<th>Response Count</th>
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</thead>
<tbody>
<tr>
<td>Freshmen</td>
<td>13.2%</td>
<td>18</td>
</tr>
<tr>
<td>Sophomore</td>
<td>10.3%</td>
<td>14</td>
</tr>
<tr>
<td>Junior</td>
<td>21.3%</td>
<td>29</td>
</tr>
<tr>
<td>Senior</td>
<td>22.1%</td>
<td>30</td>
</tr>
<tr>
<td>Senior Plus (4 years or more)</td>
<td>7.4%</td>
<td>10</td>
</tr>
<tr>
<td><strong>Graduate Student</strong></td>
<td>25.7%</td>
<td>35</td>
</tr>
</tbody>
</table>

**Answered question:** 136
**Skipped question:** 0

### 3. Which UC campus do you attend?

<table>
<thead>
<tr>
<th>Campus</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>UC Berkeley</td>
<td>3.7%</td>
<td>5</td>
</tr>
<tr>
<td>UC Davis</td>
<td>14.0%</td>
<td>19</td>
</tr>
<tr>
<td>UC Irvine</td>
<td>21.3%</td>
<td>29</td>
</tr>
<tr>
<td><strong>UC Los Angeles</strong></td>
<td>31.6%</td>
<td>43</td>
</tr>
<tr>
<td>UC Santa Cruz</td>
<td>8.8%</td>
<td>12</td>
</tr>
<tr>
<td>UC San Diego</td>
<td>13.2%</td>
<td>18</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>7.4%</td>
<td>10</td>
</tr>
</tbody>
</table>

**Answered question:** 136
**Skipped question:** 0

### 4. What is your religious affiliation?

<table>
<thead>
<tr>
<th>Affiliation</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other</td>
<td>8.1%</td>
<td>11</td>
</tr>
<tr>
<td>Christian</td>
<td>5.1%</td>
<td>7</td>
</tr>
<tr>
<td>Jewish</td>
<td>4.4%</td>
<td>6</td>
</tr>
<tr>
<td><strong>Muslim</strong></td>
<td>84.6%</td>
<td>115</td>
</tr>
</tbody>
</table>

**Answered question:** 136
**Skipped question:** 0
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

5. What is your ethnic background? Please check all that apply.

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American</td>
<td>5.9%</td>
<td>8</td>
</tr>
<tr>
<td>Arab</td>
<td>31.6%</td>
<td>43</td>
</tr>
<tr>
<td>Asian</td>
<td>14.7%</td>
<td>20</td>
</tr>
<tr>
<td>Caucasian</td>
<td>22.1%</td>
<td>30</td>
</tr>
<tr>
<td>Hispanic</td>
<td>4.4%</td>
<td>6</td>
</tr>
<tr>
<td>South Asian</td>
<td>35.3%</td>
<td>48</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>Answered question</td>
<td></td>
<td>136</td>
</tr>
<tr>
<td>Skipped question</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

6. Are you involved in any Muslim groups on campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>71.3%</td>
<td>97</td>
</tr>
<tr>
<td>No</td>
<td>28.7%</td>
<td>39</td>
</tr>
<tr>
<td>Answered question</td>
<td></td>
<td>136</td>
</tr>
<tr>
<td>Skipped question</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

7. If you are a part of any Muslim groups on campus, has your group faced intimidation?

<table>
<thead>
<tr>
<th>Response</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>53.2%</td>
<td>58</td>
</tr>
<tr>
<td>No</td>
<td>46.8%</td>
<td>51</td>
</tr>
<tr>
<td>Answered question</td>
<td></td>
<td>109</td>
</tr>
<tr>
<td>Skipped question</td>
<td></td>
<td>27</td>
</tr>
</tbody>
</table>

8. If you answered yes to question 7, please describe the intimidation your student group experienced. Please be specific as possible.

1. Evil words of hatred to go back to our own country and what they should do to us...even though they only see the veil...I am American Indian that is a proud Muslim...I am seen as they say a towel head with no rights.

2. No intimidation but we do a good job of intimidating Jews and Christians who support Israel.

3. (1)Community members attending events (Islam Awareness Events and Palestine Awareness Events) and being hostile towards students and speakers and secretly recording students—pointing cameras at students and trying to instigate them by making hurtful and ignorant comments. (2) A club on campus called "Ex Muslims and Critics of Islam" displaying graphic cartoons of the Prophet Muhammad pbuh and fake knives with blood (3) other campus organizations setting up displays that accuse the Muslim Student Union of having ties with Hamas/Hezbollah

4. Interruptions at events, people coming in to the event and forcefully attempting to talk to members of the audience. People would come in and video tape the event without prior permission and refuse to stop even at the request of a guest speaker.

5. At UC Irvine, there as currently a group titled "Ex-Muslims, Critics of Islam" that has a table out near our Cross-Cultural Center. Their poster has extremely
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

offensive, derogatory and repulsive pictures depicting "Islam" from their viewpoint. These people try to provoke Muslims on campus with intimidating questions and staring them down as they pass. We had a series of events titled "Islamic Awareness Month" and members of this club came out and heckled our speakers during the Q+A sessions. This club has tried to host an "Islamic Bewareness Night" in response to our events and the event description was frightening and offensive- and even accused our group of being extremists.

6. intimidation from Ex-Muslim Club booth- images and pictures of the prophet and against the religion in general

7. During many events such as Islam Awareness Month I felt intimidated at many times. We constantly are in this struggle for justice in this campus. Whether it was to speak out against a person who is representing UCI yet is not condemning acts in Syria that are hurting our brothers and sisters or seeing events where certain people are "honored" at UCI when they have killed so many if our people in countries.

8. "Ex Muslims and Critics of Islam" club

9. "Islamofacism Week" - I think some things went down that weren't cool with the people who sponsored the group asking the MSA leadership to do things or be labeled Islamists...

10. during the Irvine '11 issue, there were many people that were looking down on the entire muslim population at UCi and calling names

11. Not my group, but me personally. From my friends especially my hall mates.

12. Several female members were talked down for dressing modestly as prescribed in Islamic jurisprudence, especially when asking other female non-Muslim students if they would be interested in Hijab Challenge.

13. Cartoons of the Prophet on ring road along side a sword with a red blanket to symbolize blood

14. heckling at events

15. I'm not aware of details

16. We've had racial slurs yelled at us at different points throughout the school year.

17. Speakers brought on campus by political clubs to intimidate Muslim groups on campus by inciting false propaganda.

18. Faculty members placed an ad in our student newspaper calling out the MSA. David Horowitz came to speak and passed out Islamophobic and anti-MSA literature. Islamophobic graffiti around campus. Defacing MSA flyers. Harassment of members during out events. During an evening event for our annual Justice in Palestine Week, an attendee refused to stop videotaping despite the fact video recording was prohibited. The police were notified but refused to arrest anyone.

19. I am not aware.

20. Pictures of the Muslim club members were put on fliers and handed to hundreds of students implying that they were part of terrorist groups and that they supported terrorism.

21. It was accused to be part of terrorist groups, or al-Qaida, and that we were recruiting people in our 'gang'

22. hate emails after Students for Justice in Palestine held a protest at an event.

23. Administration bias

24. In the debate on Divestment from violent conflict. Also the email the UC president sent out bashing on students who try to protest against oppression in Palestine.

25. During Islamic Awareness Week we had several people harassing us during our events by shouting at us and holding discriminatory signs. Also, there is a new club on campus that's an "Ex-Muslim" one and the MSU is already worried about their intentions and the fallout of their hate on campus.

26. Islamic Bewareness month, Terry Jones wanting to come to campus to speak, the start of an ex-Muslims club

27. Continuous interruption at our events by two white males.

28. On several levels and several cases the MSA officers have been individually targeted by having their tires slashed etc... especially, just last year professors in the SOM damaged my car, pulled out one of the headlights and stuck gum on my side windshield. The people that represent UCSD and students should not be doing this. Many times these things don't go reported because the university would not car to fully investigate these crimes.

29. Other individuals have attended our Islam Awareness Events with the seemingly innocent attempt to ask questions, but in fact they come to our events to insult our speakers and make claims against Islam and Muslims which create an intimidating and hateful atmosphere. Additionally, a group was created at UC Irvine's campus called "Ex-Muslims and Critics of Islam" which is meant to "raise awareness about threats of Islamism." Finally, during our finals week, an event was attempted to be put on called "Islamic Bewareness Month" but I believe it was shut down after talking about it with administration.

30. there was an Islam Bewareness Night organized by a group of people (did not remember who they were), and during islamic awareness week, there was a group of people who come specifically to undermine the religion, using the hadith books against the concepts that were explained.

31. A student came up to our weekly information booth and called me and my club members terrorists. Also, elder community members come to our events and speak
### MPAC 2012 Survey Results (Muslim/Arab Students at UC)

and behave very rudely to other attendees, be they Muslim or Non-Muslim.

<table>
<thead>
<tr>
<th>Number</th>
<th>Incident Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>32.</td>
<td>Forced meetings with the Jewish Student Union and other pro-Israel group from pressure they put on the school administration. Last year, a professor, personally attacked our Muslim Student group by getting one of our guest speakers banned from ever returning to campus and had tried to get it discredited or unrecognized as an official student org and has recently threatened to do the same with the Arab Student Association.</td>
</tr>
<tr>
<td>33.</td>
<td>Video recording, constantly. The stigma within the Muslim group is that those who speak out will be labeled, discriminated against or investigated as anti-American. Only an idiot wouldn't be aware of this; ergo, those who are videotaping are clearly doing it to intimidate.</td>
</tr>
<tr>
<td>34.</td>
<td>Been suspended and put on probation. Also heckled at events</td>
</tr>
<tr>
<td>35.</td>
<td>We have a lot of opposition to our protests in particular or during our Palestine Awareness Week. I have personally had the same students take pictures of me over the course of a year and a half.</td>
</tr>
<tr>
<td>36.</td>
<td>When the Irvine 11 were detained at the Oren event, many students and faculty members were openly threatening the Muslim students. Some man pointed at us and made a neck slitting gesture. Another called us animals. Another threatened to fail us even though we weren't in his class.</td>
</tr>
<tr>
<td>37.</td>
<td>Being branded as &quot;Islamic Fundamentalists&quot;. Having outside community groups label us as terrorists, anti-Semitic, anti-American, and a group dedicated to spreading hate.</td>
</tr>
<tr>
<td>38.</td>
<td>Administration has shown a bias many times against our group. We have also faced people attempting to intimidate our group members at events, specifically the female members. Just recently we have faced intimidation from an event and a new club on campus, both of which had the sole intent of attacking our religious beliefs.</td>
</tr>
<tr>
<td>39.</td>
<td>Threats via email and vandalism</td>
</tr>
<tr>
<td>40.</td>
<td>Faculty harassed students after a student government meeting. We have received death threat after death threat with our admin doing or saying nothing and UC President Yudof sending an e-mail about campus suppression of students, especially activists, with no mention of arab, muslim or palestinian rights activists. Admin at UCSD have intimidated (memorizing private information of students having never met them and then starting first conversations with that info), isolating and threatening students, and harassing students through fake facebook accounts and constant surveillance.</td>
</tr>
<tr>
<td>41.</td>
<td>Paid advertisements in the school newspaper from the David Horowitz foundation defacing the MSA and/or affiliated orgs.</td>
</tr>
<tr>
<td>42.</td>
<td>Counter protests, verbal assaults.</td>
</tr>
<tr>
<td>43.</td>
<td>Vandalism on our fliers for our events. Last year a bunch of professors published a letter in our school newspaper essentially branding MSA, SJP, and Arab Student Union as anti-Semitic.</td>
</tr>
<tr>
<td>44.</td>
<td>Our Professor was the victim of hate messages from a former alumnus. You should have all the records.</td>
</tr>
<tr>
<td>45.</td>
<td>David Horowitz placed a full page advertisement in our school newspaper essentially telling readers that they should fear Muslims and Islam.</td>
</tr>
<tr>
<td>46.</td>
<td>Throughout my graduate studies at UCLA, particularly after 9/11, as an individual Muslim-American as well as a member of the UCLA MSA, I believe, UCLA MSA has faced numerous and continuous and organized intimidation from other student organizations on campus, campus administrators and UCLA affiliated Alumni, and non-UCLA affiliated Islamophobia spreading organizations like CampusWatch. For instance, The UCLA Daily Bruin campus newspaper, by accepting numerous explicitly and openly anti-Islamic proclamations, has been used and manipulated by non-UCLA anti-Islamic lobbyists and organizations.</td>
</tr>
<tr>
<td>47.</td>
<td>A few young ladies from the MSA took the bus to go to the beach on a weekend. A homeless man came onto the bus on one of stops. He saw that they were Muslim as one of them was wearing a Hijab. He began asking about their views on Palestine. One of them began talking to him. He disagreed with her point of view and began to push his perspective. She respectfully disagreed, but when he began getting angry her friends told her to stop talking to him. She tried to respectfully end the conversation, however he would not leave her alone. He then started getting aggressive and fellow passengers had to intervene to protect the ladies. The ladies finally decided to get off the bus and they did. He followed them off the bus at the last moment before the doors closed. He followed them and shouted threats using expletives. They then ran into a bank where the staff hid them away from him as the police were called in. The police arrested the man, who is known to sleep near the campus. This was especially alarming as it occurred the week prior to Palestine Awareness Week.</td>
</tr>
<tr>
<td>48.</td>
<td>Hateful advertisements misquoting our religious text, the Quran, were run by the student newspaper.</td>
</tr>
</tbody>
</table>
49. David Horowitz has placed many Islamophobic ads in our school newspaper and has come to speak on campus in an event during which he made Islamophobic comments against the Muslim Student Association. Also, many individuals in our MSA, specifically female students who wear the head scarf, have been harassed on campus.

50. The MSA at UCLA, along with other groups like SJP, MEChA, ASU, etc. are constantly faced by negative actions against them -- whether it is racist comments being made, vandalized sandwich boards that have flyers on them, Daily Bruin articles attacking them, etc. One MEChA member was recently told to "go and make someone quesadillas like the rest of illegals" by another student who was walking on campus.

51. I worked at the scheduling office on Campus. One day when i got to work the building was flooded with copies of a printed note that talked about how some employees of the student center let their religious and political beliefs seep into their work. I don't recall the exact content right now but it was a hostile note.

52. At UC Hastings, the Board showed extreme bias by asking that we remove the UC affiliation from a legitimate academic conference ("Litigating Palestine").

9. If you answered yes to question 7, was the intimidation reported to administration or faculty and what was the response?

1. They will look into it...nothing ever done over a year now...still happening
2. I don't know if reported but the administration either does nothing or quietly supports the Muslims
3. The 3rd incident (with the accusations of being affiliated with terrorist organizations) was dealt with by admin by having the club cover that portion of their display with a piece of paper. The vice chancellor came to a Muslim Student Union meeting to ask students about the club (Ex-Muslims) and how we felt about it.
4. Yes it was reported. At the events there was security but those people were never escorted out.
5. It was reported, but no news of a response. Their booth is right outside Aldrich Hall, the administration building, if they simply took some time out to see what was going on on campus.
6. awaiting response
7. I felt like the administration could've stopped a lot of it. I felt no need of calling a person to our campus who burned a Holy Book that is so dear to our religion or calling soldiers or representatives of groups that has killed and made people suffer who are our families and loved ones. It's absolutely ridiculous that a University does these things and it made me feel unwelcome at times.
8. Yes...they would look into it.
9. No idea
10. No reports made. I guess its just how people perceive things/ raised.
11. Intimidation was not reported. We felt it best at the time to sweep it under the rug, understanding that administration has more important and pressing concerns than what has become garden-variety Islamophobia.
12. yes
13. yes, they did not condone it
14. Yes it was reported, but nothing was done.
15. Yes, unfortunately, the admin refused to respond as lawyers of the speaker threatened to file charges if the speaker was blocked from speaking at the university.
16. Yes all of these have been reported. No action was taken for most. the last event lead the administration to meet with the police and re-evaluate their current policies.
17. not sure
18. I believe so. The speaker was reported to be hostile to Muslims, and we tried talking the administration to not allow the event to happen beforehand. They weren't able to do so, although they tried.
19. no
20. Yes, denied
21. I'm not sure if it was reported, but nobody seems to care about the Muslim community.
### MPAC 2012 Survey Results (Muslim/Arab Students at UC)

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. It was reported, but I don't know about the response</td>
<td></td>
</tr>
<tr>
<td>23. Terry Jones was dealt with him not having his event, the other two are in the works of being discussed</td>
<td></td>
</tr>
<tr>
<td>24. Not yet determined.</td>
<td></td>
</tr>
<tr>
<td>25. Intimidation was reported several times. Pressure was put on the administration to do something...</td>
<td></td>
</tr>
<tr>
<td>26. Yes, they sent police to attend our events for the rest of the Islam Awareness Event period. And some administrators themselves also attended.</td>
<td></td>
</tr>
<tr>
<td>27. I don't know but I don't think so</td>
<td></td>
</tr>
<tr>
<td>28. The first incident was not reported because it happens so often, but I am not sure about the second incident.</td>
<td></td>
</tr>
<tr>
<td>29. Faculty lead the discrimination in one instance and in the other it was led by two student orgs that were backed up by the administration. So in short, we were never able to report it to the administration but our advisor is aware of it.</td>
<td></td>
</tr>
<tr>
<td>30. Intimidation has been constantly reported. NO RESPONSE. I think it may have to do with a certain bias against the Palestinian Narrative</td>
<td></td>
</tr>
<tr>
<td>31. I'm sure it has been reported, I honestly don't know if there was a response of what it was.</td>
<td></td>
</tr>
<tr>
<td>32. I never reported it.</td>
<td></td>
</tr>
<tr>
<td>33. I am not sure.</td>
<td></td>
</tr>
<tr>
<td>34. Not that I know of.</td>
<td></td>
</tr>
<tr>
<td>35. The administration has given us mixed responses. For the intimidation during our events, they have shown some attempts to help, but it has not been sufficient many times. For the recent &quot;Islam Bewareness Night&quot; event, admin handled it when we complained, but I am very disappointed that admin allowed it to be scheduled in the first place. As for the new &quot;Ex-Muslims and Critics of Islam&quot; club, we have been complaining to admin, but have seen a serious lack of action on their part against a very obvious hate attack against our religious beliefs, especially after Yudof recently sent out a letter speaking against this exact type of organization.</td>
<td></td>
</tr>
<tr>
<td>36. Yes it was</td>
<td></td>
</tr>
<tr>
<td>37. Yes, all of it was and admin and faculty have completely ignored it. Absolutely repulsive</td>
<td></td>
</tr>
<tr>
<td>38. Yes, it was reported to the UCLA Student Media advisor who met with the Board of Communications and later devised some sort of policy against hate-incited paid advertisements in the Daily Bruin; however, it was not definitive enough to lead to a banning of such actions in the future.</td>
<td></td>
</tr>
<tr>
<td>39. My guess is yes, and my guess is nothing.</td>
<td></td>
</tr>
<tr>
<td>40. Yes we reported it and have continued to administration doesn't do much. Our Vice Chancellor said that &quot;Muslims are a new group to this country&quot; and more or less brushed it off.</td>
<td></td>
</tr>
<tr>
<td>41. The faculty condemned the Islamophobe with 100 signatories.</td>
<td></td>
</tr>
<tr>
<td>42. A number of student groups rallied in support of Muslims against this ad and it was discussed among the Communications Board as well as in the student government. Overall, the administration was against the content and message that this ad conveyed.</td>
<td></td>
</tr>
<tr>
<td>43. Every incident, to my knowledge, was reported to the university administration, however the response has been a big disappointment and constituted a lip-service and not anything concrete addressing the pressing concerns of muslim students at UCLA.</td>
<td></td>
</tr>
<tr>
<td>44. I do not think it was reported to faculty because it took place off campus.</td>
<td></td>
</tr>
<tr>
<td>45. Yes, we spoke to the editor of the paper. Although she apologized, she did state that it was an advertisement and therefore it was apparent that those views are not reflected by the student paper. She also said that the ad that was run was the edited version of the original entry.</td>
<td></td>
</tr>
<tr>
<td>46. Yes, insisted they couldn't do anything about it because it was &quot;freedom of speech&quot;</td>
<td></td>
</tr>
<tr>
<td>47. Often times, it is not. But when it is, the administration is not very helpful</td>
<td></td>
</tr>
<tr>
<td>48. Yes it was - they told me they didn't agree with what the flyer stated. That was it.</td>
<td></td>
</tr>
<tr>
<td>49. Faculty was enraged by the infringement on academic freedom and the bias but UC seemed unapologetic and callous.</td>
<td></td>
</tr>
</tbody>
</table>

**10. Are you involved in any Arab, Middle Eastern, or peace and justice groups on campus?**
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

<table>
<thead>
<tr>
<th></th>
<th>Percent</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yes</strong></td>
<td>47.1%</td>
<td>64</td>
</tr>
<tr>
<td><strong>No</strong></td>
<td>52.9%</td>
<td>72</td>
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</table>

answered question 136
skipped question 0

11. If you are part of an Arab, Middle Eastern, or peace and justice group has your group faced intimidation?

<table>
<thead>
<tr>
<th></th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
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<tr>
<td><strong>Yes</strong></td>
<td>50.6%</td>
<td>43</td>
</tr>
<tr>
<td><strong>No</strong></td>
<td>51.8%</td>
<td>44</td>
</tr>
</tbody>
</table>

answered question 85
skipped question 51

12. If you answered yes to question 11, please describe the intimidation your student group experienced. Please be specific as possible.

1. No intimidation but we intimidate others who support Israel
2. I would consider the Muslim Student Union to be a peace and justice group, so the answer is the same as a previous question. The other group I’m in (Olive Tree Initiative) has not really faced any intimidation in my experience.
3. NA
4. During Gaza Awareness Week, host group SJP had the mock apartheid wall on display at the bell tower in the center of campus. Across the bell tower plaza, members of Highlanders for Israel, Hillel, and Christians United for Israel had several forms of suggestive, inflammatory propaganda on display, such as images of Palestinian children with bombs strapped to their chests with the statement "This child could grow up to be A) a teacher, B) a doctor, or C) a terrorist (check-boxed). Say Yes to Peace." Additionally, during the week, members of Hillel were harassed, and immediately concluded that SJP was responsible, and approached the SJP table with fighting words.
5. heckling
6. People would write obscene and racist comments on the Students for Justice in Palestine webpage. SJP was also mentioned in the ad signed by faculty. During SJP's resolution for divestment in AS, comments were made by students, faculty and community members that left many students feeling aliened.
7. There has been a lot of pressure and discrimination from Anti-Palestinian students, and extreme Jewish activists calling students like me terrorists.
8. Our Committee for Justice in Palestine group has always been defamed as anti-Semitic.
9. My Junior year there was a star of David painted onto a Palestinian dove on a mural on campus. My Senior year students staged a silent walk out. However, a lone student (who I've never seen in any of our student organization meetings) made a scene and those hosting the event claimed he was part of our student organization (which is untrue). One man from the hosting group tried to tell me that I couldn't sit down in a particular seat only after he suspected me of being part of my student organization. He was very aggressive despite being an older adult.
10. Felt more of an animosity from other students, felt as though we were obligated to include Jewish student clubs in our social events that were titled middle eastern or Mediterranean. however, as Arabs we were not included in events regarding Israel/Palestine put on by the Jewish club. Furthermore, protests against the SJP and events which completely ignore Palestine existence were part of their intimidation. it was a constant source of stress and fear that by not including them we would be punished.
11. We’ve actually experienced a sense of fear from many students connected to pro-Israeli/pro-Palestinian communities. They expect to be berated by their own communities if they involve themselves in an organization that can be seen as collaborationist. So, the members of pro-Israel and pro-Palestine communities intimidate each other and discourage interactions with the other group.
12. Intimidation. Spreading Falsehoods.
### MPAC 2012 Survey Results (Muslim/Arab Students at UC)

| 13. | We were heckled and yelled at when attending a StandWithUs event in protest. Yudof sent out a letter regarding the event and did not clarify that there was only one heckler that was not affiliated with us, and the rest were actually Jewish community members that physically and verbally tried to end our questions. In 2010, a Jewish star was drawn on a part of our Third World Mural that includes a dove in the colors of the Palestinian flag. Also, our campus newspaper had a half (or full, I don't remember) page David Horowitz ad in it last year and put a small 3 in by 5 in picture of our Mock-Apartheid wall right opposite the hateful ad. |
| 14. | Same as above, including Zionist groups |
| 15. | A Zionist student shouted, "ALL OF YOU LOOK LIKE TERRORISTS!!!" at us. |
| 16. | N/A |
| 17. | When Students for Justice for Palestine supported divestment, many students were told that they would be blacklisted. |
| 18. | Our "A-board" (on which we post flyers and news regarding club events and happenings) was vandalized. At the time the flyers posted on it advertised an event by an organization with whom we work closely, Students for Justice in Palestine, so it leads me to believe that this was done because of our organization's stance towards the Palestine issue. Also, last year we were scheduled to co-sponsor an event with SJP, but decided to withdraw our sponsorship last-minute because a contact suggested to do so after hearing that administration, which was not fond of the speaker we were bringing, would reprimand/punish us if we went through with the event. |
| 19. | Specifically Christian preachers came to our events and spoke badly of Muslims to my Non-Muslim friend who was attending with an open-mind. They tried to "recruit" her to stand against Muslims because they claimed ALL Muslims are violent and dangerous. She was so intimidated by them that she asked me to walk her out of the event so they wouldn't come up to her again. |
| 20. | Every event we have we are attacked by professionals (people paid to go to our events and cause trouble, disrespect our speakers, and take the opposing side and spread this opposition through flyers to others). |
| 21. | Video recording, constantly. The stigma within the Palestinian groups on campus is that those who speak out will be at risk of not being able to return to their homeland as a result of Israel's occupation and military hold of the region. Those who are videotaping are clearly doing it to intimidate. |
| 22. | Zionists would openly call Arabs terrorists and Jew haters during the Palestine weeks. They would hold signs that ethnically attack Palestinians and make claims about their lack of "civility" |
| 23. | See my answer above |
| 24. | Religious slurs (ironically, as we are non-religious in nature and in all events) |
| 25. | Counter protests, verbal assaults. |
| 26. | Students for Justice in Palestine receives threats constantly. We get hate mail sent to us calling us "racists" and telling us to "eat shit and die". After we pushed for Divestment people were posting really offensive things on Facebook maligning Arabs and Muslims even after we repeatedly tried to clarify that this is not a religious issue and we weren't sure why people were bringing Islam into it. |
| 27. | People saying racial and discriminatory things towards certain political views I hold, not being offered positions and opportunities because of my political views, not being allowed to participate in certain things because of my political views |
| 28. | The UC administration is consistently portraying pro-Palestine work as anti-Semitic, and seeking to silence it. For example, here's a quote from a speech Mark Yudof gave to the ADL in Nov 2011: "One example of this is Palestinian Awareness Week, when simulated IDF checkpoints are set up on all of our campuses. The good news is that in the last couple of years, both our students and the administration have worked together to make this event less threatening. And while we can't censor bad speech, we can dictate time, place, and manner. At UC Irvine, Chancellor Drake has insisted that the simulated checkpoints be set up directly in front of his office, where he can physically see them for the entire week." The UC's ties to the ADL and Museum of Tolerance are unacceptable given their behavior in the public record. |
| 29. | Mark Yudof, UC President, hiring ADL and Museum of Tolerance who are Islamophobic, anti-Arab groups. Also being called a terrorist by several members of Bruins for Israel |
| 30. | We have not been welcomed quite so nicely by Jewish and Palestinian groups on campus; several of our members have been defamed. |
| 31. | Called "terrorists" and targeted with racist remarks by a pro-Israeli student group after a peaceful silent walkout in protest of Israeli Defense Forces soldiers |
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

32. I am an alum and a few years back, a letter was sent to the Chancellor of UCLA claiming that we were bringing terrorists to speak on campus and our student organization was not allowed to reserve rooms for an upcoming conference. We were told by a reliable source that the federal officials had made a visit to CSP to ask about our organization. At the same time, the same letter was being sent to another chapter of our organization at another UC. Our members have also been spit at, flyers have been thrown at their faces, been called terrorists, suicide bombers, have been told that only white children's deaths matter, and other derogatory terms.

33. Racist comments, disrupting culture non-political culture shows, the forced cancellation of one event.

34. Called terrorists by members of BFI (Bruins for Israel)

35. Reports to administration by Israeli supporters

36. When it comes to Palestinian week events there is intimidation.

13. If you answered yes to question 11, was the intimidation reported to administration or faculty and what was the response?

1. N/A
2. N/A
3. Yes it was. The Dean of Student Affairs is currently at the ready for SJP@UCR's upcoming Palestine Awareness Week in May to more readily discipline should the offensive material be present again.
4. I don't know
5. Yes. But no response.
6. No.
7. Yes, a hate/bias report was filed but I'm not sure what the result was
8. I did not report it because despite the man being very rude, I didn't think reporting it would do anything.
9. No, for fear that it was not sustainable or "large enough of a problem"
10. I'm not sure.
11. Yes, all of these were reported. Events with Yudof are still happening. As for the vandalized mural, we were told it may have been a way to symbolize peace in the Middle East, by putting the star and the Palestinian flag together. They said it wasn't a hate crime, even though we tried to explain that using the Jewish star as graffiti on a Palestinian house after it has been ransacked is common and hateful. We had a meeting with newspaper staff. The editor apologized publicly, and other staff members wrote a letter to the paper saying they felt an apology was unnecessary and they disagreed with their editor's actions.
12. Yes, denied
13. Unsure
14. N/A
15. The administration did nothing.
16. Not reported. To whom do we report this? To administration, the purveyors of fear themselves?
17. No it was not reported.
18. No. I did report to the Multi-Cultural Caucus and now one group is being faced with not being allowed to be apart of the MCC.
19. NO RESPONSE. In fact, they were quick to side with the pro-Israel lobby.
20. Yes, and many times they would say they can't control the outsiders and the community members that come onto this campus.
21. See my answer above
22. It was not. N/a
23. My guess is yes, and my guess is nothing.
24. Yes we reported it and again administration said they couldn't do anything about it.
25. no
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

26. The intimidation is being performed or abetted by the administration. Recently during our IDF walkout, our campus president reported that the campus administrator for Bruins for Israel heard language used that intimidated pro-Israel students. However, I know that he heard some of those students also call SJP members terrorists, yet somehow this goes unreported.

27. Yes
28. No.

29. Yes, our adviser was present and it was reported to the director of the Community Programs Office--nothing was done.

30. Yes, they simply advised us to dialogue with the other party and that we must talk with one another. On other instances, they were not reported.

31. Yes. The administration failed to make any changes.

32. No not reported

33. yes

answer
d question
33

14. Have you ever seen or observed intimidation taking place on your campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>75.7%</td>
<td>103</td>
</tr>
<tr>
<td>No</td>
<td>24.3%</td>
<td>33</td>
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</table>

answer
d question
33

15. If yes, where have you observed intimidation? Please check all that apply.

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Interactions</td>
<td>71.6%</td>
<td>73</td>
</tr>
<tr>
<td>Flyers</td>
<td>54.9%</td>
<td>56</td>
</tr>
<tr>
<td>Forums</td>
<td>45.1%</td>
<td>46</td>
</tr>
<tr>
<td>Rallies</td>
<td>48.0%</td>
<td>49</td>
</tr>
<tr>
<td>Classroom</td>
<td>42.2%</td>
<td>43</td>
</tr>
</tbody>
</table>

answer
d question
102

16. Have you PERSONALLY felt intimidated on your campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>47.1%</td>
<td>64</td>
</tr>
<tr>
<td>No</td>
<td>53.7%</td>
<td>73</td>
</tr>
</tbody>
</table>

answer
d question
136

17. If yes, how or where have you been intimidated against? Please check all that apply.
### MPAC 2012 Survey Results (Muslim/Arab Students at UC)

<table>
<thead>
<tr>
<th>Personal Interactions</th>
<th>Percent</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flyers</td>
<td>42.2%</td>
<td>27</td>
</tr>
<tr>
<td>Forums</td>
<td>31.3%</td>
<td>20</td>
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<tr>
<td>Rallies</td>
<td>35.9%</td>
<td>23</td>
</tr>
<tr>
<td>Classroom</td>
<td>34.4%</td>
<td>22</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>73.4%</strong></td>
<td><strong>47</strong></td>
</tr>
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</table>

18. Have you ever faced intimidation by a member of the faculty or administration?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
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<td>31</td>
</tr>
<tr>
<td>No</td>
<td>76.6%</td>
<td>98</td>
</tr>
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</table>

If you responded yes, please elaborate. 16 answered question

<table>
<thead>
<tr>
<th>answered question</th>
<th>skipped question</th>
</tr>
</thead>
<tbody>
<tr>
<td>128</td>
<td>8</td>
</tr>
</tbody>
</table>

19. If you are a Muslim, how do you feel treated on campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>27.0%</td>
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</tr>
<tr>
<td>Negative</td>
<td>24.3%</td>
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</tr>
<tr>
<td>Neutral</td>
<td>49.6%</td>
<td>57</td>
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<th>skipped question</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>21</td>
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20. If you are an Arab, how do you feel treated on campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>22.6%</td>
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</tr>
<tr>
<td>Negative</td>
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<td>18</td>
</tr>
<tr>
<td>Neutral</td>
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</thead>
<tbody>
<tr>
<td>53</td>
<td>83</td>
</tr>
</tbody>
</table>
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

21. How safe and welcome do you feel on campus?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>All of the time</td>
<td>24.4%</td>
<td>33</td>
</tr>
<tr>
<td>Most of the time</td>
<td>56.3%</td>
<td>76</td>
</tr>
<tr>
<td>Sometimes</td>
<td>20.0%</td>
<td>27</td>
</tr>
<tr>
<td>Never</td>
<td>2.2%</td>
<td>3</td>
</tr>
</tbody>
</table>

answered question 135
skipped question 1

22. Do you feel the UC system proactively counters Islamophobia and anti-Arab sentiment on campus? Why or why not?

1. No, simply because it allows islamophobic discourse on the campus while slamming any other similar discourse involving other religions as hate-inciting.

2. As a grad student I am not very much involved in social activities at campus but I teach Islam and I can see the questions. They are there, the people are wired to certain questions. But the ones who take the class are there to learn. But my experience at the level of administration. May be it is really about budget cuts. But hey, this is the oldest Islamic Studies program ever in America. And Islam is a big question in America. I suppose more money should be invested to studies about Muslims especially in this country. If Islam is a problem, then let's do research about it, let's have more sociological and poli-science research, more out-reach programs to Muslims in the local community. LA is forerunner of interfaith history in the world and no body knows about this. In 1893 there was an international Interfaith Congress during Chicago World Fair, but we do not know these activities since there much focus on destructive images of religions. This is my research by the way. I would like to be a part of building bridges, and will continue to be a part of interfaith community at campus and in the LA area as much as the department survives. America is a heaven to live my religion. I love being a Muslim in America. I would love to feel a welcomed academic at campus also.

3. No I never felt that there our campus counters Islamophobia. It is a very safe and friendly environment. People are treated equally and there are no religious preferences at all. I am a veiled woman and many of my female friends are veiled but none of us has ever been treated in a negative way because of our appearance or our beliefs.

4. Yes, If you are female and wear a veil..every evil look and words and said to you...take the veil off they only see what they want and no words or given or evil looks..they can't see past a veil of who you are

5. The UC system favors Muslims and Arabs and quietly works against Jews and Israel supporters.

6. I think actions like sending out campus wide emails condemning students who are Muslim and Arab contributes to these sentiments (when MSU was put on probation for the Irvine 11 case and when Amir Abdel Malik made very negative and vile comments) is fine as long as there is as quick and comprehensive of a response when it comes to Islamophobic and anti-Arab activities...but unfortunately, that is not the case--when these types of events occur, admin is usually slow to respond (if it does at all). I don't necessarily think that this bias is conscious by the UC system (on a lower level) but it is a glaring hypocrisy and makes many Muslim and Arab students suspicious and therefore less likely to engage with the UC system.

7. No

8. No. Not at all. By approving clubs such as "ex muslims critics of Islam" to exist, and do so in highly a repulsive and blasphemous manner, no. the UC system does NOT proactively counter Islamophobia but seems to be encouraging it. For Mark Yudof to send out letters to the UC community regarding certain groups not feeling safe on campus, he completely disregarded Muslims on campus. And I don't mean the ones involved in MSA's, no I mean Muslims in general.

9. Yes, and also provides a safe space to pray

10. Not necessarily. They tend to show bias with groups that have power money and influence.

11. The UC system has never done anything to help settle the problem of Islamophobia. It has never done anything to support our events or even to lend a helping hand. They have never extended any form of human comfort and kindness. It's pretty sad that we have never felt any of this when we haven't really done anything.

12. No, I only feel safe on this campus because of the neutrality/good heartedness of my fellow peers, not of the kind policies of administration.

13. Not really. Right now the Islamic Studies department is in shambles and, as I hear it, is filled with a lot of Orientalists. And I feel like the school on the surface acts like it's working to reinstate the department, but I'm not really sure how whole-heartedly they're (meaning administrators, etc) working to make that happen. It's kind of alarming, because educating the future generations is one way at countering Islamophobia, but we don't stand a chance if we're teaching about Islam and
<table>
<thead>
<tr>
<th>MPAC 2012 Survey Results (Muslim/Arab Students at UC)</th>
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<tr>
<td><strong>Muslims through the eyes of an Orientalist.</strong></td>
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<tr>
<td><strong>14.</strong> I am not aware of any program that is intended to counter Islamophobia or anti-Arab sentiment other than those programs initiated by student groups. In general, however, students in UC Davis are very tolerant and open-minded when it comes to interacting with different races, ethnicities and religions.</td>
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<td><strong>15.</strong> No, I just saw a table on ring road titled something along the lines of 'ex-Muslims against Islam.' the men at the table were suspicious and it made me curious as to why UCI would allow such people to have their own table somewhere most students would pass by. they were promoting a hatred against a religion. i don't feel UCI would have allowed Muslims to have a table promoting Islam in the same way.</td>
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<td><strong>16.</strong> I personally do feel that UC system counters the phobia to a great extent. Not sure about the anti Arab sentiments.</td>
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<tr>
<td><strong>17.</strong> Absolutely not. The greater UC administration, such as president Mark Yudof, is far too pre-occupied making sure that the Jewish students within the system feel comfortable and safe at UC campuses, allowing almost every other student group--especially Arabs and Muslims--to fall through the cracks.</td>
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<td><strong>18.</strong> No, I feel that admin does no counter Islamophobia on our campus. For example when the Irvine 11 protested on campus, administration sent an email to all students attending UCI saying that the Muslim Student Union is to be banned for the actions of the Irvine 11. However, when a student wanted to enter a frat and was told that he must cross the freeway and died doing so, the news was hidden and concealed.</td>
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<td><strong>19.</strong> No because there is hate speech on our campus and our campus administrators don't do anything about it.</td>
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<td><strong>20.</strong> honestly they don't do enough</td>
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<td><strong>21.</strong> I think the UC system is much more proactive when it comes to countering Islamophobia and seems less responsive on issues that may be considered as falling under anti-Arab sentiment</td>
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<td><strong>22.</strong> No, it does not. When we are discriminated against, nothing is done.</td>
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<td><strong>23.</strong> It fails to create an environment that would counter outside speakers that attack Muslim Organizations on campus. Furthermore, the admin lacks a thorough understanding of Muslims on its campus.</td>
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<td><strong>24.</strong> No</td>
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<td><strong>25.</strong> Yes they do</td>
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<td><strong>26.</strong> I haven't noticed any proactive work done by the system, but at the same time haven't seen much, or even any, anti-Arab or islamophobic issues on campus, either. It would be great if the system could educate students on these issues ahead of time instead of waiting to see racism or any type of prejudice harm UC students and then take action.</td>
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<td><strong>27.</strong> I never see anything about it. But nothing negative has happened to me yet so I don't know what measures are taken to prevent negativity.</td>
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<td><strong>28.</strong> The UC president is completely biased and this itself perpetuates a feeling of Islamophobia and hatred against pro-Palestinian activism.</td>
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<td><strong>29.</strong> Not exactly but no one is too mean anyways</td>
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<td><strong>30.</strong> No. Not only am I underrepresented but I feel that the UC system fosters negative actions and sentiment towards Arabs. In addition there is an extreme bias towards Arab students because the UC system and particularly Mark Yudof seem to stand on the side of the Jewish community.</td>
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<td><strong>31.</strong> I feel that they do try to stop the feeling of Islamophobia around on campus, but maybe should try a little harder.</td>
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<td><strong>32.</strong> not really</td>
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<tr>
<td><strong>33.</strong> Not seen a pro-active stance till now or greater representation of Muslims on campus.</td>
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<tr>
<td><strong>34.</strong> Not at all! Administration is slow to address concerns of the Muslim/Arab community and constantly accuse our political dissent as &quot;hate speech&quot;. The administration will remain biased as long as they remain pressured by Jewish/Israeli communities.</td>
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<td><strong>35.</strong> No. The UCSC president released a statement a few weeks ago which addressed a student protest who's target was an Israeli official. He branded these protests as anti-Semitic, while completely disregarding the student bloc that believes Israel is guilty of human rights violations. He refused to even mention the other side of the coin, and all the hate that Muslims and Arabs regularly face in this society. If the president himself has clearly taken a position promoting Islamophobia, then how can I as a Muslim student feel safe on campus that supposedly has a great reputation as a pro-rights institution?</td>
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<td><strong>36.</strong> No. Any voice (whether student or not) that tries to speak out about Palestinian issues or perspectives of Muslims is usually silenced. The school seems to view the expression of both sides of an issue as problematic--which ultimately ends up in censorship of one of them.</td>
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<td><strong>37.</strong> Islamophobia doesn't seem to be a problem at UC Davis. It only rears its head when associated with semi anti-Arab sentiments during Palestine Awareness Week and other Palestine events.</td>
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<td><strong>38.</strong> absolutely not. Jewish outcry and victimization has put anti-Semitism on the minds of all UC administration without paying any regard to the contrary point of view. Also, there are more Jewish funders to the university and so they listen to them more than they do Arab and Muslim students because there is no outcry from the</td>
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39. I just don't think they pay it any attention. I am sure they will help in anyway they can if I reported an incident. However, they are not that active in that matter as they are with black history or women rights.

40. I don't think the UC system proactively counters most types of discriminatory sentiment. Mark Yudof's recent message about discrimination was extremely reactionary and only came because of severe pressure from groups that feel marginalized.

41. No, because they seek a dialogue with any on-campus groups.

42. No, haven't done much proactively. always after an event, and sometimes not even then.

43. many educational opportunities available

44. Absolutely- much proactive work done to counter prejudice and intolerance

45. No. I have never heard of the UC system taking any action to counter Islamophobia or anti-Arab sentiment, though I have witnessed acts of discrimination.

46. No

47. Based on the recent activities going on around the UC campuses in general, I do not feel they counter Islamophobia or other anti-sentiment that goes on our campus.

48. Yes. UC Riverside appropriately counts Anti Arab sentiments.

49. No, not at all. In fact I think they try to hide the issue and if anything they promote a negative image of Muslims and Arabs especially through the actions of the administration and student government.

50. Not at all. Mark Yudof works with ADL and the "Museum of Tolerance" to intimidate Arabs, Muslims, and Middle Easterners.

51. Don't know

52. No, there is a bias in policy. As president yudof wrote in a letter released near the end of last quarter, there was a number of incidents in nearly every UC campus where pro-israeli students were affected and how he felt about it. Chancellor Drake just sent out a summary of his trip to Israel. If there were an ex Jewish / critics of judaism club on campus, I'm sure there would be much more support and initiative from uc administration than if there was an ex Muslim/ critics of Islam club (which is currently none).

53. Not necessarily.

54. no, I think that president Yudof promotes the turning of a blind eye to such things. I think he cares about specific groups only

55. No. There have never been any explicit calls against Islamophobia by the UC system or Regents. There have been repeated calls against anti-Semitism, and anti-racism (UCSD Compton Cookout) but never any mention in defense of any attacks on Islam or Muslims.

56. No. The UC system does absolutely nothing to put an end to Islamophobia. It seems as if the UC system would much rather have the status quo remain intact rather than actually advocate for social justice. This is extremely disappointing and unacceptable.

57. Nope! Our school did not meet our demands and include an Islamic Studies Minor. They also did not show any signs of action or promoting awareness that during Islam Awareness Week that students felt threatened and their flyers were destroyed with racist and threatening messages.

58. Not particularly. Although they try and show that they counter all forms of racism and any anti religion sentiment. although they do tend to lean more towards whatever that will give them to their best interests.

59. No. They have not done a thing. In particular, the Irvine 11 case reaffirmed what many Arab/Muslim/"Middle Eastern" students are increasingly realizing: that UC does not support justice and freedom of expression when it is applied to our communities. Also, Yudof's equivocal emails regarding "freedom of speech" on UC campuses, in which he denigrates and deprecates actions by Arab & Muslim students seeking to expose injustices committed in and towards our communities, leave me no option but to feel that UC systematically marginalizes Arabs/Muslims/Middle Easterners.

60. No I do not believe the UC system proactively counters hate against Muslims and Arabs. Many times hate is obvious and committed right front of security, but they don't step up to stop it, they just stand there for show.

61. no, because then they allow for forums to exist that only reiterate Islamophobia propaganda just for the sake of plurality.

62. Absolutely not. The entire administration of the UC system has been put on a leash by big money lobby organizations such as AIPAC. Minority student opinion is the last thing on anyone's mind, unless it somehow hurts the school's reputation. This is becoming a more and more effective tactic for student protesters since it is the only way that administration has shown any cooperation.

63. It doesn't really do anything to counter it specifically, it just stands behind a general stance against intolerance. So if an issue is seen as Islamophobic but the school doesn't think its intolerant, nothing will be done.
MPAC 2012 Survey Results (Muslim/Arab Students at UC)

64. No, they don't really see it as a problem
65. No, it does not. From my personal experience, UCI administration is generally apathetic to any type of such sentiment in regards to Muslims and proactively counters other negative sentiments based on the donors
66. No, because Mark Yudof failed to send a UC-community wide email denouncing the "Islam Bewarness Night" that was set to take place on UCI's campus.
67. Not at all. If anything it's the complete opposite. Admin's multiple instances of bias and some emails that Chancellor Drake and President Yudof have sent out have done the complete opposite and created a less safe environment for Muslims on campus.
68. I found President Yudof's email offensive on a number of levels -- in its conflation of legitimate political dissent with hate crime, in its stated choice of advisors on discrimination (given the records of the Museum of Tolerance and ADL), in its timing (in response to an anti-IDF event rather than after several other serious hate incidents on campus), and in its conflation of Jewish and pro-Israel identity. I am a Jew -- but I do not support the presence of IDF soldiers on our campuses and support those who peacefully and as respectfully as they could (given the nature of the event itself) demonstrated their opposition to the human rights abuses of the IDF at the event in Davis.
69. No. President Yudof's letter is a prime example of how ignorant even the administration is and how they are counterproductive in aiding the movement against Islamophobia and anti-Arab sentiments.
70. No! By not supporting affirmative action policies or retention and support services for minority students, the UC allows racism and Islamophobia to fester and grow on campuses. Yudof's letter ignoring our concerns and admin and faculty taking an active role in creating a violent, unsafe, and undemocratic campus are disgusting.
71. I do not think the UC system proactively counters Islamophobia sentiment on campus; given that the UC President himself selectively acknowledges hate incidents that interest him while dismissing others, the exact opposite of proactive countering of Islamophobia is occurring.
72. No, just because of the neutrality the campus seems to take on the issue. I've never seen much done either way by the school.
73. It does not so nearly actively enough nor effectively enough. If the president is going to send out an email about anti-semitic, he surely should have addressed the Irvine 11, etc.
74. not at all.
75. No!!
76. No, I feel the UC system targets Arab and Muslim activists, especially pro-Palestine activists (of any racial/religious background) and bends over backwards to try to silence us and make us feel like we're going to suffer consequences (academic, political, and legal) for speaking out. The UC President himself sent a letter to all students comparing students who walked out of an event with IDF soldiers to the Compton Cookout that happened at UCSD. It was offensive and totally out of line and it's just one example of the plethora of instances where Muslim students are ostracized and labeled anti-Semitic or "terrorists".
77. No
78. No. The campus brings in too many "Jewish" speakers who talk about terrorist in Israel and such. If a rally is held or if there is people giving their freedom of speech, it's a hate crime. The UC campus sucks in addressing religion and needs to step it up. The Jews and Muslims need to stop acting like idiots and kiss and make up and stop being idiots. I think the campus' would be better with NO religious groups allowed on campus, that way everyone can shut up.
79. Not entirely. The UC system needs to take an unwavering and strong stand against Islamophobia. Unfortunately, we don't see much except lip service. When a Jew or other religious/ethnic group is under attack, it isn't a surprise to see the UC president send a letter of condemnation. But we don't see this with Muslim hate incidents.
80. No, because they try to address all issues of racial and religious intolerance into one homogenous category of "equality"
81. I do not think that the UC system is actively involved or interested in solving many diversity-related issues on campus.
82. Not in the least. Recently Yudof spoke out against Louis Farrakhen speaking at Berkeley, calling him anti-Semitic. When did Yudof ever speak out against David Horowitz or Nonnie Darwish, both of whom are Islamophobic? Why doesn't the BFI campus liaison report when students call SJP members terrorists? Etc, etc...
83. No, because Yudof is a Zionist and hires ADL and Museum of Tolerance to spy on groups like SJP.
84. At UCLA, yes, it proactively counters Islamophobia and overall there is a better climate. The UC system overall does not proactively counter it (for example the decision reached about the Irvine 11 and Yudof’s dismissal of it). Yudof also recently wrote a letter where he condemns peaceful walkouts from IDF events, completely ignoring the racist incident at UCLA where a Hispanic student's door was vandalized with racist slurs.
85. The UC System has spectacularly failed in its duties to provide safe and secure intellectual and physical environments for its Muslim and Arab students in its most campuses. Not only the UC System has not seriously perceived and addressed the rising Islamophobia and anti-Arab feelings, but also the system, particularly its
president has become an accomplice to several recent attempts of Islamophobia and anti-Arab occurrences on campus by making itself openly available to influence by Islamophobic organizations and professional lobbyists with openly anti-Islamic agendas. The reason why the UC system failed to proactively deal with it, is that the UC system has not initiated a soul-searching for its mission in higher education and didn’t bother to produce a redefined organizational philosophy of higher education in the aftermath of 9/11 ensuring its absolute hospitality to Muslim and Arab students. In the System’s failure, exponentially rising Islamophobia strategically and aggressively promoted by mainstream multimedia as well as professional lobbyists and radical “religious” organizations with anti-Islamic agendas exerted immense influence over several campus administration and numerous faculty. Last but not the least, religious affiliation of several UC Regents members and campus administrators arguably also prevented them to prepare the system and to address the rising tide of Islamophobia and anti-Arab sentiments. Ultimately, the absence of any proactive measures by the UC System so far has directly or indirectly contributed to the desired outcome by the propagators of the rising Islamophobia and anti-Arab sentiments in the State of California in particular and the United States of America in general.

86. I do not feel like the UC system proactively counters Islamophobia and anti-Arab sentiment on campus because it only cares for financial support. The aforementioned communities do not provide much financial support and therefore are not cared about.

87. Twice I have been physically threatened by people (Pro-Palestinian groups) when I asked them questions. I am Muslim, but seems like they were only interested in defending acts of violence specifically aimed against children. I have never felt UC system or other students are against me or my religions point of view.

88. No, it does not. By not addressing ALL hate crimes but focusing on peaceful walk outs, the UC system has made it clear that it does not value any of the minorities on campus, save for those with a vested interest in AMCHA.

89. Definitely not. Muslim and Arab students at all UCs have been attacked through racist and Islamophobic comments in ads and events by David Horowitz, etc. with no intervention by administration. Also, President Mark Yudof's recent letters and statements regarding anti-Semitism have been very biased and do not accurately reflect upon the reality of the Israeli occupation of Palestine and our responsibility to standing up against the illegal occupation.

90. No it does not. There is a huge biased towards anti-Arab/middle eastern sentiments and towards Islamophobia.

91. No. Progressive student groups do proactively counter Islamophobia and anti-Arab/Iranian/South Asian/Latino/Black/etc. sentiment on campus but the administration does not. The administration should not allow hate speech to take place on campus as it does every time people like Nonie Darwish, David Horowitz, and other well-known neo-conservatives speak at events and spread anti-Muslim/anti-Arab/anti-Iranian sentiment.

92. I think the UC system could do more to make it clear that they respect and support people of all perspectives on the issue of Israel/Palestine

93. No. UCs turn a blind eye and by doing so condone these actions.

94. NO. Campus= UCSF

95. No, never addressed

96. No.

97. Not really. President Yudof recently sent out a campus wide email that showed blatant support for Zionist groups and non for Muslim/arab students. Nobody really does much

98. Definitely not, in fact i believe the administration perpetrates Islamophobia. A clear example of this would be the letter that Yudof writes and expresses concern over the actions of the Muslim students and other Pro-palestinian peace activists - this only negatively impacts our experiences on campus, specifically the way others view us and treat us.

99. No. I think much more could be done to address hateful speech against Muslims. I think the administration swiftly responds to any misconduct or civil disobedience conducted by Muslims, but is silent when Muslims are targeted. This is exemplified by the case of the Irvine 11, where the UC system remained complacent when students were formally prosecuted for an act of civil disobedience. The UC system indeed has been a leader nationwide in quashing dissent, and its actions have chilled on student protests nationwide. Indeed, this is the shameful legacy of California's most prestigious schools.

100. UC does the exact opposite by taking a stance specifically in defense of the pro-Israel sentiments and actively calls a political discourse against Israel as "hate speech" and anti-Semitic. UC values its conservative alum base more than any academic freedom ethics and more than it respects the student base.

101. Not as much as it could but it is starting to change.
September 21, 2012
5 Tishri 5773

President Mark Yudof
Office of the President
University of California
1111 Franklin St., 12th Floor
Oakland, CA 94607

Dear President Yudof,

The Board of Hillel at UCLA would like to offer its support for the recent University of California Jewish Student Campus Climate Fact Finding Team Report. Although we have concerns about one portion of the report as expressed below, we especially appreciate the report’s sensitivity to the Jewish student experience on campus and recognition of their sense of vulnerability as a minority group.

We would like to share that we have heard from numerous students that this report, in conjunction with President Yudof’s statements in March, represent the first occasions on which they feel heard as a collective by the Administration in the context of the inter-ethnic conversation. At a university which stresses multiculturalism and diverse ethnic identity, the complex nature of Jewishness is often reduced to a religious identity alone. In fact, our students’ self-understanding is that their identities are composed of religious and ethnic dimensions which are constituent elements of what we call Jewish peoplehood, whose national project is the State of Israel.

When Jewish students are consistently exposed to attacks on Israel (and Zionism), pro-Israel students and faculty feel as if a central aspect of their identity and person are being targeted. This is especially true on campus where there is no other national project whose very legitimacy is denied. And even those members of the Jewish community who are not “pro-Israel” find themselves threatened by the sometimes hateful discourse and imagery, including but not limited to propagandistic swastikas and attributions of Nazi-like behavior to Israel.

We do, however, take exception to the policy recommendation on hate speech that could be construed as promoting censorship. At the same time we vigorously endorse the principles articulated in President Yudof’s letter of March 8th which emphasized the value of free speech and asserted that it is the “right and duty” of University Administrators’ to condemn “merchants of hatred.” We also believe that it is vital for the campus community to recognize that there is a profound difference between condemnation and censorship.
It is striking that both the Jewish and Muslim Climate Reports propose that the University develop cultural competency training as well as address the dietary needs unique to these communities. These kinds of initiatives speak to the shared concerns of these groups and provide opportunities for the University to encourage contact between them which could nurture common bonds that promote healthy coexistence and mutual respect. Similarly, the recognition of Jewish ethnicity would allow for the inclusion of Jewish student groups in the forums and councils tasked with responding to minority issues.

We applaud the emergence of Israel Studies at UCLA, which provides an academically rigorous and diverse presentation of Israel to the campus community. Based on its success at UCLA, we strongly recommend the creation of similar programs at other UCs.

Finally, we are pleased to confirm that most Jewish students view their UCLA experience positively and have created a thriving and diverse Jewish community on campus.

We thank Rick Barton, Alice Huffman, and President Yudof for initiating this process and look forward to the implementation of the fruits of their constructive efforts.

Sincerely,

Rabbi Chaim Seidler-Feller
Executive Director
Hillel at UCLA

Elaine Gill, UCLA ‘59
President, Board of Directors
Hillel at UCLA

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