Muslim & Arab Student Campus Climate at the University of California
Fact-Finding Team Report & Recommendations
President’s Advisory Council on Campus Climate, Culture, & Inclusion

Issued by Jihad Turk, Nan Senzaki, Tyrone Howard, and Armaan Rowther

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 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 in 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.

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 below.
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

- **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, 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 go further to build a community of openness and trust. 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, religious education, community service, and social outreach and engagement 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 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 and is not equivalent to anti-Semitic sentiment was not expressly stated, 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 on campus, Muslim students were dissatisfied that specific mention of the event was not included in the statement, and that comments such as “as we enter the spring season, with its lively campus activities and events” actually preemptively condemned Muslim Student Union planned events (such as their spring 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 indecent 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 typical run late to class, or have to choose at times between missing class, or not taking a class, and fulfilling 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.

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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.

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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.

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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 an unawareness of 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 a 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 evenhanded 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 sets standards and expectations for organization behavior. 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 Baissa, Cross Cultural Center
• Hailey Caparella, Campus Climate & Community Outreach Intern
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
Open letter to UC community from President Yudof

Date: 2012-03-08

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
Arab and Muslim Student/Community Work Group Report

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 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>
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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>
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<td>3. Cuevas, Hector</td>
<td>Office of Graduate Studies</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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<td>6. Hussain, Safa</td>
<td>Information &amp; Educational Technology, CR</td>
<td>smhussain</td>
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<td>7. Janowitz, Naomi</td>
<td>Religious Studies Department</td>
<td>nhjanowitz</td>
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<td>8. Joseph, Suad</td>
<td>Director, M.E. S. Asian Studies</td>
<td>sjoseph</td>
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<td>9. Khan, Rabia</td>
<td>Muslim Student Assoc., Al-wasilah, M.E. S. Asian Student Coalition, Shifa Medical Clinic, SJP</td>
<td>rkhkhan</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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<td>11. Morrar, Sawsan</td>
<td>Muslim Student Assoc., Students for Justice in Palestine</td>
<td>sjmorrrar</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>hkradamn</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) check box 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 ablation 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 Yudof’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 (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)

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--
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 educate 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 our 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
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