The Educational Experiences of Arab American Students

By Nada Kwaik, University of Illinois, Chicago

Executive Summary

While Arab Americans in higher education have not received significant research attention and scholarship; this research brief will use the current and relevant literature to observe the experiences of Arab Americans in colleges and universities. The main research questions that guide this brief are: 1) What are some of the stereotypes that Arab Americans must endure on college campuses? 2) How do these stereotypes affect them in their education? 3) How can higher education faculty and administrators foster inclusion among Arab American students?

Arab and Arab American students have a history of receiving little acknowledgment and attention at their colleges or universities and in scholarly research concerning their identities and experiences on campus. In addition, Arab and Arab American students experience stereotypes that are often formed by mainstream media, entertainment, and society (Wingfield, M., & Karaman, 2007). These stereotypes generally include Arabs and Arab Americans being consistently involved in war, bombings, and terrorist acts. This depiction causes other students on campus to identify and harass Arab Americans with the negative shared assumptions they have formed (Bousquet, 2012). The purpose of this brief is to compare and analyze the educational experiences that Arab American students encounter within higher education. The experiences discussed in this research brief will help future scholars and administrators gain recognition and understanding to identify new ways to improve Arab American student inclusion on college campuses.

Arab American stereotypes that stem from media affect the way Arab Americans are treated by other individuals and deeply influence student experiences on college and university campuses. Throughout this brief, an important issue that I will focus on is how Arab American collegians encounter discrimination from their peers and how administrators and faculty can be more supportive in addressing these issues. I will also note the difficulties associated with Arab Americans being categorized as racially White in the United States. Through this research brief, I demonstrate how Arab American students in higher education suffer from cultural racism from the stereotypes that emerged pre- and post-9/11. Finally, I include proposed recommendations for higher education institutions and how they can approach Arab American students' issues and concerns on campus related to a lack of inclusion, limited amount of research focused on their experiences, and a narrow understanding of how to navigate stereotypes that are formed by the media.

ABOUT THE AUTHOR

Nada Kwaik comes from a family of Arab immigrants and was born and raised in Northern New Jersey. She obtained a Bachelor of Science degree in Public Health and a Bachelor of Arts degree in English from Montclair State University, where she also graduated with her Master of Arts degree in Higher Education. Her interest areas include student development and identity, Arab American students, Jewish students, Asian students, collegiate-level philanthropy, oppression, and campus climate. Nada has a passion for research and plans to author her own journals. She is currently a Ph.D. Student in "Policy Studies in Urban Education: Social Foundations of Education" at the University of Illinois Chicago. Nada previously interned at the Women's Center at Montclair State University, where she discussed women's needs, concerns, and complications. Many of the topics Nada spoke about at the Women's Center included substance abuse, abusive parenting, self-help, domestic violence, bereavement, medical needs, divorce and separation, and LGBTQ matters. Today, Nada is a research intern at the Samuel DeWitt Proctor Institute for Leadership, Equity, and Justice at Rutgers University, where she looks forward to learning more about research, funding, and equity within higher education.

RUTGERS
Graduate School of Education

SAMUEL DEWITT
PROCTOR INSTITUTE
for Leadership, Equity, & Justice

BACKGROUND

Bousquet (2012) and Suleiman (2000), both outline several challenges Arab American students encounter as a hidden minority. Arabs and Arab Americans are considered hidden minorities because they are not included as a race but as an ethnic category under White or Caucasian on the U.S. Census form (Eldanaf, 2018).

As reported by the United States Census Bureau (2020), the race options include: White alone, Black, or African American alone, American Indian, and Alaska Native alone, Asian alone, Native Hawaiian and Other Pacific Islander alone, Hispanic or Latino, Multiracial, non-Hispanic, and some other race alone (U.S. Census, 2021).

Rarely do the "Arab" or "Middle Eastern" options make it onto the demographic census; though, you can usually locate it in parenthesis next to the "White" box (Kayyali, 2014). These documented limitations only create incorrect information when gathering data, because it groups two identities together when they have completely different cultures, norms, and experiences (Eldanaf, 2018).

Arab American students do not receive equal rights. Arab American students' issues and concerns are often misunderstood and are typically marginalized by the curriculum provided in schools (Wingfield & Karaman, 2007). Furthermore, Wingfield & Karaman find that Arab American students experience bigotry because of how news media and the entertainment industry display their culture. This leads Arab American students to undergo identity crises and causes them to question whether they should be associated with the Arab or American culture. Often Arab American students find themselves not fitting in with either. Despite how hard Arab or Arab American students try to fit into the American culture, they still find themselves struggling in schools as they feel severly excluded.

Since September 11, 2001, news media and the entertainment industry often highlight footage of Arabs in violent settings such as wars and bombings. Shortly after 9/11, terrorism became a recurring theme that could be seen on primetime TV shows such as *Alias* and *Law and Order* (Wingfield & Karaman, 2007). This has strongly affected the way Arab Americans are viewed by society. For example, Arab American students are often seen as potential threats on campus and as harmful to other students (Wingfield & Karaman, 2007). It is vital for higher education faculty and administrators to find new ways to help normalize and enhance inclusion and support toward Arab American students.

ARABS AND ARAB AMERICANS: THE PROPOSED LANGUAGE AND MISCONCEPTIONS

Before delving into the research, it is important to describe what an Arab and Arab American is. According to Gonlin (2020), an "Arab" refers to an individual who is from or has ancestors from a predominantly Arabic-speaking country. An Arab living in America is considered an immigrant from a predominantly Arabic-speaking country and could also be a citizen of the United States. An "Arab American" however, is an individual who holds U.S. citizenship, was born and raised in America, and has ancestors from a predominantly Arabic-speaking country. Additionally, "Middle Eastern/North African" (MENA) people are those from or who have ancestors in the Middle East or North Africa. While North Africa is, certainly, a part of the African continent, others contend that the North African histories and cultures are more related to Middle Eastern histories and, therefore, should be referenced together. It is possible that a person can be both Arab and MENA (Gonlin, 2020).

There is also confusion about the difference between Arab racial, ethnic, and religious identities. For example, it was found that in the Midwest, some American students believed that the term "Arab" was synonymous with "Muslim" (Salman Alkhazalah & Fayiz Obeidat, 2020). While the Islamic religion and Arab ethnicity are often discussed in tandem, it is imperative to recognize that Arab does not mean Muslim. While some Arabs are Muslim, not all are. Arab is an ethnicity and Muslim is a religion. Arab and Arab Americans can be Christian, Buddhist, other religions. Salman Alkhazalah & Fayiz Obeidat (2020) created a study designed to identify American students' social and cultural perceptions toward Arab international students at a Midwestern university. They interviewed 15 junior or senior American students individually. The main questions that led the study asked: "How do American students describe their social and cultural experiences with Arab students?" and "What factors influence their perceptions toward Arab international students?" One American student who was interviewed responded: "I feel I am not very educated about different religions, cultures, and ethnicities. So, I want to lump everybody under the same tent and call them foreigners or foreign students" (Salman Alkhazalah & Fayiz Obeidat, 2020, p. 175).

Additionally, in the Middle East and Northern Africa, people generally hold higher education degrees (Salman Alkhazalah & Fayiz Obeidat, 2020). Traditionally, Arab families value education and often encourage their

children to apply to colleges and universities. In fact, one of the main reasons why most Arab American students do well in academia, despite the racism they may experience, is because of their family's encouragement (Suleiman, 2000; Bousquet, 2012).

POST-9/11 EFFECTS

Following the incidents that occurred on September 11, 2001, the American-Arab Anti-Discrimination Committee issued and reported over 700 violent incidents against Arab Americans, Arab nationals, Muslims, and others who were believed to be a part of the Arab community (Wingfield & Karaman, 2007). The discrimination and prejudice that has an impact on Arab Americans often stems from the stereotypes of Arabs and Muslims that 9/11 helped fabricate. Research has found that Arab Americans are often blamed for the actions of extremists. For example, in San Francisco, where a five-year-old girl came home from school and asked her father, "What does it mean, terrorist?" According to the five-year-old girl, the other children on the school bus told a seven-year-old student, "You're Muslim, you did it" American high school students in San Francisco also overheard comments in the hallway stating, "Let's kill all those Arabs. I hate those camels" (Wingfield & Karaman, 2007, p. 1).

While there was always discrimination against Arab Americans, research shows that post-9/11, American hatred toward Arabs and Arab Americans increased dramatically (Jaradat, 2017). While the U.S. government didn't publicly blame Arabs and Arab Americans for the 9/11 incident, hate crimes, stereotypes, and death threats continued to occur toward Arabs and Muslims (American Arab Anti-Discrimination Committee, 2015).

This is evidenced by the U.S. Congress implementing the Department of Homeland Security immediately after 9/11. Congress also passed PATRIOT Acts I and II shortly after 9/11 (Gualtieri, 2004; Jaradat, 2017). This caused Arabs and Muslims to suffer in the U.S. because of new governmental procedures that were mainly targeted to Arabs and Muslims. These new governmental procedures consisted of racial profiling, questioning, searches at the airport, other border points of entry to the U.S., and more (Gualtieri, 2004; Jaradat, 2017). In fact, some Arab and Muslim men who would board planes would get pulled out of airplanes as pilots would refuse to fly with Arab and Muslim men on board (Gualtieri, 2004; Jaradat, 2017). Shortly after 9/11, Arab and Muslim homes and offices became a target by the FBI and other federal and state security agencies. The FBI would search the homes of Arabs and Muslims without search warrants from the courts (Gualtieri, 2004; Jaradat, 2017). This, of course, caused Arabs and Arab Americans to get anxious about whether they may receive any sort of backlash by the American public (Jaradat, 2017). Nearly two weeks after 9/11, it was documented that seven Arab Muslim men were murdered. Balbir Singh Sodkh, a Sikh shopkeeper from Arizona was also murdered with the seven Arab Muslim men, because he was thought to be Muslim due to the turban he was wearing (Gualtieri, 2004; Jaradat, 2017). As a result of this, many Arab Americans began to informally change their names. For example, someone who is named Mohammed, may now want to be referred to as "Mike" or "Moe" (Jaradat, 2017).

Another reason Arab American students are victims of discrimination is because Arab American students hold cultural behaviors that may seem "foreign" to other American students. This can often come off as a threat to other American students because they may be afraid of what they are unfamiliar with (Daraiseh, 2012). For instance, Arabs and Muslims may dress differently due to their religion or cultural norms. This can cause American students to treat them differently because they do not understand Arab and Muslim cultural behaviors and clothing (Daraiseh, 2012).

Due to the historic and tragic events that had an impact on Arab American students, a 2002 Zogby International Survey (Semaan, 2014) was developed to collect data regarding the experiences of Arab American students aged 18-24 years old. The survey surveyed 508 Arab Americans and found that 70% of Arab American students experienced discrimination. The survey also indicated that 79% of Arab American students reported a negative effect on the public display of their ethnicity (Semaan, 2014). Furthermore, according to students

in a 2012 Eastern Michigan University study, it didn't necessarily matter what you truly were ethnically; if you looked Arab or had a name that sounded Arab, you were negatively impacted (Daraiseh, 2012). The attack of 9/11 brought more attention to Arab American students and had other students believe that they may be dangerous (Daraiseh, 2012).

ARAB AMERICANS AND MEDIA

There is also a lack of positive representation toward Arab Americans in the media. Popular media has a history of creating negative stereotypes for Arabs and Arab Americans. Some of these stereotypes typically surround the idea that Arabs and Arab Americans are all Muslim and associated with terrorism. Popular figures have used their media platforms to promote the belief that all Arabs and Muslims are dangerous. In fact, prominent Christian evangelist, Billy Graham, mentioned in a Time Magazine story in August 2010 that "Islam is a religion of hatred. It's a religion of war" (Eldanaf, 2018, pp. 3).

Furthermore, after 9/11, media analyst Jack Shaheen documented over 900 films presenting Arabs in an offensive way by depicting them as terrorists and dangerous villains (Shaheen, 2001). Some movies portray Arabs as terrorists and dangerous (Wingfield, & Karaman, 2007). The negative representations of Arabs in media and entertainment makes it difficult for Arabs to feel included as Americans. Arab Americans, as a result, may feel inferior and ashamed of their culture (Seaman, 2014). It is vital that higher education faculty and administrators acknowledge the challenges that Arab American students encounter and work together to identify a solution to permanently break this cycle.

ARAB WOMEN

In addition to the violence that media outlets have portrayed, there is also the stereotype that the status of women in the Arab culture is lower than men. Media representations have led viewers to believe that Arab women are oppressed, victims in their own homes, and lack civil rights.

A study that was conducted in by scholars Fayiz Obeidat and Salman Alkhazalah (2020) at a Midwestern university found that media also informed students' perceptions of the role of women in the Arab culture. One student in the study explained, "From the media when you hear a bad story, you know like women get raped, they are expected to cover up their bodies more. There is a movie, *Wadjda*, that I watched for my class." The student continued: "It was about Saudi Arabia and it talked about how women are not allowed to go outside without covering their face. I don't agree with that, and they are also not allowed to drive themselves." (Salman Alkhazalah, 2020, pp. 175).

It is clear from the American students' responses in the study that their perceptions of Arab women were prejudiced. In fact, of the 15 participants (13 female and 2 male) who were interviewed in this study, the majority admitted that they learned from the media that Arab women lived as victims in their society (Salman Alkhazalah, 2020). Scholar Salman Alkhazalah study aimed to identify American students' perspectives of Arab international students' social and cultural experiences. The results of the study indicated that American students lacked true and correct knowledge about what Arabs believed in and how they lived.

ARAB AMERICAN STUDENTS POST GRADUATION AND IN THE WORKFORCE

Many Arab American students struggle to find a job along with maintaining their jobs post-graduation. Furthermore, Arab American students earned low to average wages when sustaining a job (Daraiseh, 2012; Salman Alkhazalah, 2020). Much of this had to do with the limited job opportunities provided to Arabs and Arab Americans, along with the political circumstances Arabs and Arab Americans deal with (Skinner & Shenoy, 2003; Salman Alkhazalah, 2020). In fact, Rabby, and Rodgers (2009) also found that Arab Americans feared discrimination in the workplace, which sometimes caused them to fear going to work (Daraiseh 2012; Rabby & Rodgers 2009).

According to a 2001 report from the Equal Employment Opportunity Commission (EEOC), it has been shown that there was "increased public harassment, hate mail, and workplace discrimination toward Arab individuals" (Daraiseh, 2012; EEOC 2001, p. 15). In fact, scholars Rabby and Rodgers (2009), conducted a study where they found that individuals who shared similar ethnicities as the terrorists in the 9/11 attack were negatively impacted in the U.S. labor market. They also found that young Arab American men (or those appearing to be Arab) between the ages of 16-25 suffered during their work hours shortly after the attack of 9/11 (Daraiseh 2012; Rabby & Rodgers 2009): "We find that 9/11 and the anti-terrorism measures were associated with a relative decrease in employment, hours worked, and the earnings of immigrants from Muslim– majority countries" (Rabby & Rodgers, 2009, p. 16).

ARAB AMERICANS RACIALLY CONSIDERED WHITE

Institutions frequently comment on diversity in their student affairs mission statements and announcements in an effort to demonstrate inclusion on campus (Niessen & Meijer, 2017). An institution's effort to increase diversity generally focuses on all major ethnic backgrounds but often fails to acknowledge the Arab American student body. Arab American students are usually not incorporated in a plethora of studies and research that include students of color. This is further proven by Douglass, Wang, and Yip's (2016) qualitative study on the everyday inferences of ethnic-racial identity process. This study included 395 ethnic-racially diverse teenagers who identified as African American, Asian or Asian American, Native American or American Indian, White, or other; yet, they failed to include

Arabs and Arab Americans. The study's authors did not include Arabs and Arab Americans because they are not included as a race but as an ethnic category under White or Caucasian on the U.S. Census form (Eldanaf, 2018). This is very important to consider because while many Arabs and Arab Americans may not want to check off "White," they are forced to do so.

Giving Arab Americans and Arabs a choice to check off their own identity or to self-identify as Arab or Arab American on a demographic form can provide higher education institutions with clear ideas on the demographics of their student population, along with what issues these students may be experiencing on their campus. This can give higher education institutions the chance to provide better support to Arabs and Arab Americans (Eldanaf, 2018).

Many Arab and Arab American students have expressed that their whiteness is not equal to the American whiteness of European descent. Arabs and Arab Americans have suffered through racism, stereotypes, hate crimes, and more and found that their white identity did not protect them from any of these painful hostilities (Jaradat, 2017).

In a 2017 study conducted at the University of Massachusetts, Amherst, Jaradat explored what makes someone an Arab American and what are the factors that help them identify themselves. Throughout Jaradat's study, 11 Arab American students were asked what box they check in when filling out a federal government racial classification forms like or like Affirmative Action and Census forms. The responses all varied from checking in, "White", "Asian", "Other," all the way to handwriting in "Arab" or "Middle Eastern" (Jaradat, 2017). A fourth-generation Arab American student at the University of Massachusetts Amherst commented in the study, "Now I started putting other or if they have mixed ethnicity or mixed race, I usually do that. When I was younger, I would be like, Mom what do I put? Because I know I am not White." (Jaradat, 2017 p.144).

RECOMMENDATIONS

It's important for colleges and university to acknowledge the lack of inclusivity toward Arab American students. To ensure inclusion for Arab American students, colleges and universities should begin by not tolerating any Anti-Arab hate on campus. A policy colleges and universities can commit to is not allowing discrimination and harassment toward Arab and Arab American students and other Arab and Arab American members of the institution on campus. All Arab and Arab American students should be aware that they are entitled to academic freedom, freedom of expression, and equality of opportunity on campus. Colleges and universities can also begin by implementing ways to help replace these stereotypes and offer students a clear understanding of Arab history and civilization with mandatory courses that integrate the teaching of Arab and Middle Eastern history (Eraqi, 2007) & (Wingfield & Karaman, 2007). Eraqi, a Scholar from the University of Michigan - Dearborn suggested that all students should learn and understand more about Arabs and their life beyond the stereotypes that have been presented to them (Eraqi, 2014). In Eraqi's (2014) study, she mentions,

> Students learn about Arab and Muslim civilizations that were great but are left with no examples of the extraordinary accomplishments of Arabs and Muslims, not only in the Arab and Muslim world but also specifically in the United States. It was, therefore, important to understand how Arabs, Muslims, and Arab and Muslim-Americans were included in the secondary social studies curriculum (Eraqi, 2014 p. 175).

Other recommendations that should be taken into consideration are the following:

● **Accurate and inclusive demographic data collection:** Higher education institutions should expand more on the selections of the demographic applications. While this may be difficult to achieve, faculty and administrators should reflect on ways they can allow Arab Americans to check off their own box (Eldanaf, 2018). For example, demographic surveys should allow Arab Americans to identify as Arab or Middle Eastern. This can be done by providing students with a multiple-choice form or a space to write it in. This will allow for opportunities for researchers to better collect data which can lead to increased scholarship on the experiences of Arab American students.

● **Expanded research on the Arab American student experience:** It is imperative that more research be done on Arab American students in higher education. Research on Arab American students can help increase understanding for these communities and yield data-backed solutions to improving their experiences on college campuses. More research is needed on the racism and educational experiences Arab American students suffer with, along with Arab American's perspective on being considered racially White or Caucasian.

● **Arab and Arab American Education for Faculty and Staff:** Diversity education for administrators, faculty, and doctoral students must account for educating others on the harm of Arab stereotypes along with refraining others from prejudging Arab Americans based on negative media portrayals and nationwide depictions. An example of this can be having annual workshops and meetings that educate administrators and faculty on the stereotypes of Arabs and Arab Americans.

● **Increasing institutional buy-in to better support Arab students on campus:** Inclusion should be moved beyond conversations between students and faculty. By providing structural and institutional recognition, Arab American concerns should be focused on by providing structural and institutional recognition. Creating and sponsoring Arab American student clubs and organizations on campus would foster community and help students feel supported.

● **Enhanced faculty training that accounts for the experiences of Arab American collegians:** Institutions should develop and include trainings that consist of Arab American experiences along with ways for faculty to support this particular student demographic. For instance, hosting faculty webinar trainings that discuss the Arab American experiences of students on campus may be useful.

● **Encourage the need for more Arab and Middle Eastern faculty to sponsor an antiracist community:** Trained and educated faculty in Middle Eastern, Arab, and Arab American studies should adopt the idea of always welcoming introspective conversations on Arab American issues and matters. These conversations can help students challenge the negative perceptions they may hold about Arab people and inspire them to ask questions that can alter their overall perception of the group. Advocating for the hiring of more Arab/Arab American faculty would foster more equity and would allow students to see their identities represented among their professors.

● **Train student affairs professionals to be better advocates:** Student affairs professionals should take

the time to learn and understand more about the Arab American student identity on campus, along with learning their customs and traditions. As student support staff, learning more about the Arab American student identity and culture can lessen Anti-Arab hate on campus and prompt student affairs professionals to better advocate on behalf of Arab students. In fact, some effective programs that are geared toward Arab American students in higher education are The National Students for Justice in Palestine (National SJP), and the Jewish Voice for Peace National SJP is a Pro-Palestinian college activism organization located in Turtle Island (U.S. and Canada). The National SJP empowers Arab American students to advocate toward the justice and liberation of Palestine, Palestinians, and Palestinian-American students. Currently, the National SJP supports 200 Palestinian organizations on college campuses. The Jewish Voice for Peace (JVP) is another national organization that advocates for Palestinian human rights and opposes anti-Jewish hate, anti-Muslim hate, anti-Arab, and anti-Arab American bigotry and oppression. Jewish Voice for Peace is currently located at institutions such as Kent University, Columbia-Barnard University, and The University of Arizona. These organizations are geared toward supporting and bringing Arab American students together while also having higher education institutions recognize the educational experiences of Arab American students.

● **Establish events, initiatives, and research devoted to reducing negative stereotypes about Arabs:** College campuses should also put in the effort to welcome and invite Arab American researchers, scientists, etc., to introduce new information on Arab Americans beyond the stereotypes. Arab American researchers and speakers can also talk about topics related to the history of Arab Americans and their experience as an Arab American (Jaradat, 2017).

● **Increase Arab American representation:** Arab American students should be represented on college and university websites, brochures, and other photos around campus. This will help Arab American students feel welcome, represented, and included even prior to stepping foot on campus (Eldanaf, 2018).

CONCLUSION

Arab American experiences in higher education are under-researched. More research is needed on the racism and educational experiences Arab American students suffer with, along with the Arab American perspective on being considered racially White or Caucasian. With the help and participation of scholars and Arab American students, many questions pertaining to exclusion, educational experiences, stereotyping, and more can be answered. More research on Arab American students will also help challenge stereotypes about Arabs and Arab Americans. In addition to this, it is important that higher education institutions provide a welcoming and inclusive environment for their Arab American students so they can feel accepted and represented.

Finally, educating other college students about the Arab American ethnicity can help students stay away from inaccurate beliefs that they may have formed from the news media. In conclusion, educators should take the time to find new ways to help normalize advocacy and inclusion toward Arab American students. While organizations such as the Jewish Voice for Peace and Students for Justice in Palestine do exist, they are not located on every college campus across America. It is time for educators and scholars to build an inclusive and engaging environment for all Arab and Arab American students across colleges and universities nationwide.

REFERENCES

Amer, M. M. (2005). *Arab American mental health in the post september 11 era: Acculturation, stress, and coping* [Doctoral dissertation, University of Toledo]. OhioLINK Electronic Theses and Dissertations Center. https://scholarlyresearchandarticles.files.wordpress.com/2015/02/arab-american-mental-health-in-the-post-september-11-era-accult.pdf

Blackwell, K. (2012). What? Another Department of Jobs. Charles E. Crockett. In A murder of crows: America's raucous right-wing (pp. 254–255). Xlibris, Corp

Bousquet, S. (2012). *Arab American experiences in education.* https://files.eric.ed.gov/fulltext/ED529839.pdf

Columbia-Barnard Jewish Voice for Peace (2021). Columbia University in the City of New York: Columbia College and Columbia Engineering. (2021). Retrieved December 26, 2021, from https://www.cc-seas.columbia.edu/student-group/columbia-barnard-jewish-voice-peace

Daraiseh, I. (2012). "Effects of Arab American Discrimination Post 9/11 in the Contexts of the Workplace and Education," *McNair Scholars Research Journal*: *Vol. 4*, Iss. 1, Article 3. http://commons.emich.edu/mcnair/vol4/iss1/3

Eldanaf, S. S. (2018). *The missing demographic box: The importance of arab american representation in higher education*, California State University Channel Islands. https://scholarworks.calstate.edu/downloads/zs25x9416

Eraqi, M. M. (2014). *Arab americans and muslim-americans then and now: From immigration and assimilation to political activism and education.* University of Michigan - Dearborn. https://deepblue.lib.umich.edu/bitstream/handle/2027.42/106581/Eraqi%20Dissertation%20Final.pdf;sequence=1

Fayiz Obeidat, Salman Alkhazalah, M. (2020). How Do Americans Perceive Arabs? Social and Cultural Experience of University Students. *Human and Social Sciences*, 47(1). https://www.researchgate.net/publication/341727491_How_Do_ Americans_Perceive_Arabs_Social_and_Cultural_Experience_of_University_Students

Gonlin, V. (2020). *Proposed language to use when talking about race: What you wanted to know but didn't want to ask.* Samuel Dewitt Proctor Institute for Leadership, Equity, and Justice. https://proctor.gse.rutgers.edu/sites/default/files/Talking%20About%20Race%20-%20Practice%20Brief.pdf

Gualtieri, S. (2004). Strange fruit? Syrian immigrants, external violence and racial formation in the Jim Crow South. *Arab Studies Quarterly, 26*(3), 63.

Jaradat, A. R.F., *"Factors that Shape Arab American College Student Identity"* (2017). [Doctoral Dissertation, University of Massachusetts Amherst]1018. https://doi.org/10.7275/9994831.0

Jensen, E., Jonas, N., Orozco, K., Medina, L., Bolender, B., & Battle, K. (2021). *Measuring racial and ethnic diversity for the 2020 census.* United States Census Bureau. https://www.census.gov/newsroom/blogs/random-samplings/2021/08/measuring-racial-ethnic-diversity-2020-census.html.

Jewish Voice for Peace at the University of Arizona. (2021). https://arizona.campuslabs.com/engage/organization/jewishvoiceforpeaceua

Jewish Voice for Peace. Kent State University. (2021). https://www.kent.edu/csi/jewish-voice-peace

Mission. Jewish Voice for Peace. (2021). https://jewishvoiceforpeace.org/

Kayyali, R. A. (2014). *Arab Christian identity in the United States.* ProQuest LLC. *https://www.proquest.com/openview/a102372e859db46b2e4abd91061a2655/1?pq-origsite=gscholar&cbl=18750*

Nassar, M., & Hattab, R. (2021). *Middle East & North Africa Student Association.* https://arizona.campuslabs.com/engage/organization/menasa-ua

National Students for Justice in Palestine. National SJP. (2021). https://www.nationalsjp.org/

Rabby, Faisal (2009). *Post 9-11 U.S. Muslim labor market outcomes.* Bonn: IZA,

Semaan, G. (2014). Arab Americans: Stereotypes, Conflict, History, Cultural Identity and Post 9/11. *Intercultural Communication Studies,* 23. https://web.uri.edu/iaics/files/Gaby-Semaan.pdf

Shammas, D. (2009). *The effects of campus friendships and perceptions of racial climates on the sense of belonging among Arab and Muslim community college students.* ProQuest Dissertations Publishing. https://www.proquest.com/docview/304998456?pq-origsite=gscholar&fromopenview=true

Shammas, D. (2015). Underreporting discrimination Among Arab American and Muslim American community college students. *Journal of Mixed Methods Research, 11*(1). https://doi.org/10.1177/1558689815599467

Student Organizations. The Center for Middle Eastern Studies (CMES). (2021). https://cmes.arizona.edu/student-org

Suleiman, M. (2000). *Teaching about Arab Americans: What Social Studies Teachers Should Know.* ERIC. https://files.eric.ed.gov/fulltext/ED442714.pdf

Wingfield, M., & Karaman, B. (2007). *Arab stereotypes and american educators.* ADC. https://www.shankerinstitute.org/sites/default/files/ArabStereotypesandAmericanEducators.pdf