Teaching Understanding and Representing Arabs Throughout History

T.U.R.A.T.H.
T.U.R.A.T.H: Teaching Understanding and Representing Arabs Throughout History
Published (Month) 2012"

Arab Youth Organization (AYO!) Arab Resource and Organizing Center (A project of Tides Center)
522 Valencia Street
San Francisco, CA 94110
# Table of Contents

Introduction: About AYO!.....  
4

The Problem: Racism Against Arab Youth....  
6

Methodology: How we did our work..  
7

Section 1: Knowledge about Arabs..  
9

Section 2: Racism in School....  
9

Section 3: Effect on Academics...  
11

Section 4: Connection to Culture and Homeland.  
11

Notes on Textbooks...  
12

Recommendations for Districts, Schools, Teachers, and Staff  
14
The Arab Resource and Organizing Center is a grassroots organization working to empower and organize our community towards justice and self-determination for all AROC members build community power in the Bay Area by participating in leadership development, political education, and campaigns. After forming AROC and our Adult Membership, we also wanted to build a strong youth presence in the community, thus in 2008 the Arab Youth Organization (AYO!) was created. This report is part of AYO’s first political campaign, working to change our local schools, by adding more Arab history in the classrooms and curriculum.

The Bay Area is highly populated with Arabs that come from different countries, backgrounds and religions. Some are first generation immigrants and others have been living in the United States for generations.

We encourage these diverse members of our Arab community in the Bay Area to get involved with AROC and AYO to work for social justice in our community!
Arab students at all levels and ages are feeling threatened, harassed, or made invisible or hyper visible in their educational institutions – Arabs are invisibilized because demographic statistics are commonly not collected on Arab race or ethnicity and Arabs are marked as white, while Arabs are simultaneously hyper visible because of the amount of attention in the media given to Arab and Muslim related issues and countries.

Arab Youth Organizing (AYO!) is a program of a larger community based organization, Arab Resource and Organizing Center (AROC). AROC is widely recognized as being at the forefront of new and creative strategies for empowering young people and low-income families in the city. AYO! formed in the summer of 2008, when a group of Arab youth ages 14-22 came together to participate in an 8-day leadership-training program funded by the Akonadi Foundation. On the final day of the training, the group decided they wanted to continue building, educating and working for the betterment of the Arab and other marginalized communities, and thus formed a permanent group, AYO!

In 2009, AYO! and its members conducted an internal strategic planning process which was guided by 2 questions: 1) what issues most impact us? 2) what changes do we want to see for our communities?

Members of AYO! then participated in a 2-day retreat where we discussed all the issues that were identified as impacting young Arabs in the US. At that time, the group decided to take on a project about media stereotypes of Arabs and changing the media. However, after a later assessment of our ability to impact the media corporations, we revisited this decision. At that point it was decided that for us, the most prevalent and moveable issue for Arab youth was the lack of knowledge about Arabs and Arab Americans in the schooling system, and the racism perpetuated through this lack of instruction and understanding.

How does current public school curriculum affect how youth perceive Arabs?

What is the impact on the Arab community in the Bay Area?
The Problem:
We have seen and experienced how racism impacts Arab communities on 3 basic levels:

1) the formation of US government policies institutionalizing discrimination and profiling against Arabs or Muslims (ex. PATRIOT Act and King Hearings),
2) the continuation of US led wars and occupations in Arab and Muslim countries, and
3) media assaults and villainizing in both news media as well as Hollywood media.

These attacks by the federal government and media on Arabs and Muslims, as well as others perceived to be Arab or Muslim, translate into everyday acts of individual and institutional racism on a local level, creating a climate of intolerance that is mirrored in school systems, and often resulting in hate violence. A report by the American Arab Anti-Discrimination Committee demonstrates the relationship between US policies and individual instances of racism towards Arab students, indicating a continuation of incidences that is heightened during government or media attention to Arab regions, including but not limited to the time period after 9/11.

“Harassment from students includes physical assaults and confrontations, death threats, ethnic slurs and ‘jokes’, bullying, curses, mockery, and being spit on. Problems involving teachers include as Similarly if alot of students are associating Arabs with owning businesses, oil or money, and coming from priviledged backgrounds, then it makes it seem that Arab communites have enough resources and will not need services such as translations, medical attention, English classes, education, working rights and immigration rights assaults, ethnic and religious remarks, politicization of the classroom, attempts to discredit Islam or the Palestinian cause, associating Arab-American or Muslim students and their families with terrorism, and allowing or fostering a negative atmosphere.”

As schools are an extension of US society, AYO! members and their Arab student peers face this discrimination and racism on a regular basis. This climate of intolerance impacts our ability to learn, engage in educational settings, and interact with other students. In addition, these biases prohibit Arab youth from building unity with other youth who are similarly affected by bigotry. In the end, all youth, from all backgrounds, are negatively impacted by this racism and lack of education about Arabs.

Arab students at all levels and ages are feeling threatened, harassed, or made invisible or hyper visible in their educational institutions – Arabs are invisibilized because demographic statistics are commonly not collected on Arab race or ethnicity and Arabs are marked as white, while Arabs are simultaneously hyper visible because of the amount of attention in the media given to Arab and Muslim related issues and countries. As AYO! members, we are intimately aware of problems of educational and curriculum based anti-Arab racism,
as well as other harassment and racism perpetuated by school administrators, security officers, and other students. AYO! members have also voiced the negative implications of the lack of culturally relevant curriculum in their schools.

It is these lived experiences that led to this survey and report.

**Research:** In 2009, AYO! and all its members conducted an internal strategic planning process which was guided by 2 questions 1) what issues most impact us and 2) what changes do we want to see.

The core leaders of AYO! then compiled these results and participated in a 2-day retreat, where the results where then coded to find the common themes. The most prevalent issue was the lack of knowledge about Arabs and Arab Americans in the schooling system, and the racism perpetuated through this lack of instruction and understanding.

**Methodology:** We, AYO! members, developed a survey that contained a total of 14 questions. The questions included open-ended, multiple choice, and Yes/No responses. We administered the survey to students of various backgrounds to not only capture the impact of these issues on Arab students, but also on their non-Arab counterparts.

The survey contained questions about the following topics:
- Respondent’s background (country of origin, gender, school, ethnicity/race, city and county, religion, family income, age, and grade)
- Knowledge about Arabs
- Access to Arab narratives and sources of knowledge about Arabs
- Racism in school and effects on academics
- Impact (on Arab students) of lack of school instruction and racism

We first tested the survey with AYO! members and then we created our outreach plan. Our goal was to survey 500 students in 10 high schools in 5 districts throughout the Bay Area.

We focused on administering the survey at public high schools as we wanted to primarily reach low to moderate-income students of color inside San Francisco and Oakland Unified School Districts. These Districts were chosen as greater concentrations of low to moderate-income students, Districts where AYO! had student or teacher connections, and Districts that have implemented or taken steps towards implementing Ethnic Studies programs. After selecting 10 target high schools, we, along with some of our adult allies, visited classrooms and administered the survey. In addition, some surveys were also administered directly by teachers (without AYO! presence), and a small number of students took the survey directly online. In addition to visiting public high schools, we also collected surveys at the Youth Together Ethnic Studies Conference held for Bay Area high school students at UC Berkeley in 2010.

Participation in the survey was entirely voluntary and names and other identifying information was kept strictly confidential. In the end, we collected 357 surveys between Fall 2009 and Fall 2010.

Note: Out of 508 total responses. Students were asked to submit 2 responses each, however due to the fact that this was a self-administered survey, some students responded with either fewer than 2 or more than 2 responses. For this reason we have 508 responses rather than twice the number of respondents (714). See Appendix for more detailed responses.
What’s the impact of these Stereotypes?

If students are associating Arabs with Terrorism, then Arab students will be more susceptible to racist comments, attacks, and racial profiling. This type of generalization harms Arab youth in American society and within the school systems. Most shocking of the responses were when several survey respondents listed two words, one being the name of another student, and the other response being something related to bombs and terrorism indicating that they may conflate the two.

Meanwhile many students are associating Arabs with owning businesses, oil, or money, and coming from privileged backgrounds, which makes it seem that Arab communities have more than enough resources and invisibilizes the many working class Arabs who need services such as translations, medical attention, English classes, education, working rights and immigration rights.
SECTION 1: Knowledge about Arabs

This section of the survey asked respondents about their association with and exposure to Arabs in a classroom setting.

FINDING: Students do not learn about Arab people, history, and culture in their classrooms.

Evidence from the surveys shows us that most students do not learn about Arabs at all in their classrooms. 71% of students surveyed responded that they have spent “no time” this year learning about Arab people, history or culture, and an additional 21% responded that they had only studied about Arabs for one class or one unit this year.

88% of students responded that they either have never had an Arab presenter in their class or they are unsure if they’ve had an Arab speaker.

Survey takers were asked, “What is the first thing that comes to mind when you hear the word ‘Arab?’” The responses are provided in table 1 and illustrated in the figure 1. In table 1, word responses have been categorized where size of the words are associate with how often the response was provided as an answer to this question.

FINDING: Students are not accessing Arab literature or other writings through their school experience.

Out of 357 respondents, only 9 students were able to successfully name an Arab author.

FINDING: Only 16% (49 out of 300) respondents can recall having had an Arab speaker in their class.

SECTION 2: Racism in School

Respondents were asked about their exposure to incidents of racism towards Arabs in their schools. These racist incidents may be perpetuated by fellow students, or staff including teachers, administrators, and security officers.

Of the total respondents, 45% said they have heard someone say something racist about Arabs in school.

FINDING: Students also reported hearing their teachers make racist statements about Arabs or Muslims in class.

Twenty-nine students reported that they heard their teachers make racist remarks towards Arabs. For example, a male student of Yemeni descent, responded that a teacher told him “Sorry, Get out-this is a terrorist free zone” the student also made a note that he was not able to pay attention after this incident because he was upset.

FINDING: Students reported hearing other students say racist slurs about Arabs.
“They say that all they do is come to rob us & create war”

“people make fun of them for working at liquor stores”

“someone told me ‘F*** Palestine’”

“Arabs are considered terrorists”

“Regarding the Muslim traditional head scarves (hijab) saying a girl was ugly.”

“Someone made a terrorist related comment using Arabs as an example.”

“‘There was a freshman or sophomore Hispanic girl at that time who asked an Yemeni boy when he was going to blow up the school, as if to be funny.’”

“bomb them like Japan”

“someone said, that I am going to blow myself up”

*Actual quotes from students about anti-Arab racist language as heard from teachers and students*

A Note on Arab Stereotypes and the Media:

Stereotypes of Arabs and Muslims have been presented in various forms by the mass media in Western culture and American culture. Stereotypical representations of Arabs are often manifested in a society's media, literature, theater and other creative expressions. These representations, which have been historically and predominantly negative, often have adverse repercussions for Arab Americans and Muslims in daily interactions and in current events. In American textbooks, which theoretically should be less-creative expressions, similar negative and inaccurate stereotypes are also found for Arabs and Muslims. Arabs in TV and movies are portrayed as bombers, belly dancers, or billionaires in reference to being portrayed as terrorists, as sex objects, or as wealthy oilmen. These stereotypes don’t only cause psychological harm but also feed into actions that are physically harmful by dehumanizing a group of people and making them more subject to violence.
**SECTION 3: Effect on Academics**

This section came out of a common experience that many of us have had as AYO! members, where we received negative repercussions for expressing statements related to our beliefs about Arab culture or history, or the Muslim religion.

**FINDING:** Students reported negative experiences resulting from their expression of opinions or thoughts about Arabs or Muslims.

When asked “Have you ever been suspended or punished, because you have expressed your opinions or thoughts about Arabs or Muslims?” students responded affirmatively as follows:

- Yes: 45%
- No: 55%

When asked “Have you heard someone say something offensive or racist about Arabs in school?” the answers were:

- I don’t know: 16%
- Yes: 45%

**SECTION 4: Connection to Homeland and Culture**

This section of the survey specifically targeted Arab students. 21 out of 357 respondents identified as Arab when asked.

We also asked questions specifically related to how Arab students felt when their cultures, homelands, or narratives were not part of the curriculum in their classes. With these questions we intended to gain perspective on the personal impact and effect on Arab students in relationship to their ability to attain a quality education. In many cases it has been shown that when students cannot relate to the curriculum or the lessons they become disengaged from the schooling process.

**FINDING:** Arab students reported that lack of curriculum on Arabs made them feel that their voices and cultures do not matter.

When asked, “how do you personally feel when teachers avoid talking about your culture or history? 55% reported felt like they were in invisible in the schooling process.

When asked, “how does it make you feel about your culture? 37% reported that they felt as if their cultures were irrelevant. One student offered, “It is as though it is an ‘iffy subject’ for teachers, and it also hasn’t appeared in the curriculum.” Another student said “I feel fine about my culture, but to others they’ll think we’re irrelevant.”
What is a school without a textbook? In our research we took a long and hard look to see what is it that school systems are providing for Arab culture and history through student perspectives. With the help of some Bay Area teachers, we were able to examine 6 textbooks commonly used in Bay Area High Schools. These books included:

**A Young People’s History of United States: Volume two, Class Struggle to the War on Terror**, by Howard Zinn; Seven Stories Press, 2007


**Modern World History**; McDougal Little, 2006

**United States History Independence to 1914**; Holt, Rinehart and Winston, 2006

**History Alive! The Medieval World and Beyond**, Teachers Curriculum Institute 2005

**Medieval to Early Modern Times**; Holt, Rinehart and Winston, 2006

We examined several examples of what was presented in 4 of these different textbooks, with particular emphasis on looking into representation of Arabs in the last ten years. In order to do so, we chose 3 topics, September 11th terrorist attacks, the Iraq war, and Immigration because of the heavy impact that each of these three themes has had on Arabs globally. We have pulled out just a few examples from San Francisco textbooks to give readers a sense of the materials presented related to Arabs worldwide and in the United States.

September 11th and Relating Arabs with Terrorism:

September 11th is a defining moment for Arabs in the USA and internationally because it ushered in a new era have increased racial profiling and hate violence. Unfortunately some of the texts used in Bay Area High Schools feed into this stereotyping by unjustly connecting the attacks to a larger Arab community.

*In American Anthem: Modern American History* written by Holt Publishing Company, 2007, the textbook states that Al-Qaeda was behind the attack on the Trade Centers, and described Osama bin Laden’s background closely connecting it to Islam. Bin Laden had gone to Afghanistan in the 1980’s to help fight Soviet invaders. During this time, he adopted the goal of promoting a worldwide Islamic revolution. Islam is one of the world’s major religions and it is based on the teachings of the prophet Muhammad, who lived about AD 570-632. Achieving an Islamic revolution, bin Laden claimed, required the destruction of the United States. (p. 742)

This is one of only a few sections in the book where Islam is discussed, so readers who do not know about Islam might infer that Bin Laden’s viewpoints are those of the entire religion or of all Muslim people.

Meanwhile *Modern World History* by McDougal Little, 2006, enters into discussion of the 9/11 attacks by writing “On the morning of September 11, 2001, 19 Arab terrorists hijacked four airliners...” (p. 656). This statement says to readers that the defining characteristic of the hijackers was their Arab race, thus implying ALL Arabs are terrorists.

The War on Iraq:

On the topic of the ongoing US led war in Iraq, a topic that is of great relevance to all students, the books reviewed had little mention of the cost of this war.
Teaching Understanding and Representing Arabs Through History

As with the majority of the books, the *Modern World History* by McDougal Little, 2006 makes no mention of the prolonged devastation of the war on Iraqi infrastructure and civilians, nor the lengthy deployment of troops. “By early April, Baghdad had fallen and the regime of Saddam Hussein had collapsed. After less than four weeks of fighting, the coalition had won the war.” (p. 693)

Immigration and Erasing Arabs from the Picture:

None of the books we examined mentioned Arab migration, despite the fact that between 1800-1900, there was a larger migration of Lebanese, Syrian, Palestinian, and Jordanians, followed by other waves of migration in the 20th century.

These books essentially erased Arab immigrant and Arab American communities from the fabric of US society by neglecting to mention any contributions made by Arabs to the US.

Conclusion and Recommendation on Textbooks:

We found both positive and negative aspects of textbooks that reflected the history of Arabs as well as the religion of Islam, which is practiced in all of the Arab World, although it is not the sole religion.

On a negative note, some of the texts that are available to school systems, are racist, bias and in some cases the material given makes communities of color such as the Arab community look barbaric, and just known for fighting wars, and have no democratic leadership, or progressive culture or even the potential for one.

The positive side of looking through the textbooks is that there is some constructive material available for teachers and school districts to incorporate inside of the school systems. One of the textbooks that we believe should be incorporated into the curriculum is *A Young People’s History of United States: Volume two*, Publisher by Howard Zinn.

This text includes complex and more complete portrayals of the Iraq war: “What was the real reason for building up the idea of war against Iraq in 2002? Maybe the reason lay underground. Iraq had the world’s second largest oil reserves, after Saudi Arabia. Ever since the end of the World War II in 1945, the United States has been determined to control the oil of the Middle East.” Zinn also describes the September 11th hijackers without racial bias, “Nine months after Bush took office, on September 11, 2001, a terrible event pushed all other issues into the background. Hijackers on three planes flew the huge jets, loaded with fuel, into the twin towers of the World Trade Center in New York City, and into the Pentagon in Washington D.C.” (p. 182) And, importantly, Zinn also describes the impact of post-9/11 profiling on Arabs and other communities, particularly with the creation of the PATRIOT Act. (p. 186-187)

Although we recommend use of this Zinn’s textbook in classrooms, not only for its unbiased portrayal of Arabs, as well as other marginalized groups, it is critical that teachers incorporate other texts and resources to supplement materials, especially primary sources and presentations of Arab narratives.

* For expanded notes on textbooks, please contact AYO!
RECOMMENDATIONS

Based on the findings of this survey, as well as conversations with Arab and non-Arab students, AYO has developed the below recommendations that can be enacted on multiple levels in order to achieve the greatest impact on changing the level of knowledge and understanding towards Arabs in the school systems. In part, these recommendations are also based on an understanding of the history and impact of the Ethnic Studies movement in school systems nationwide. Communities of color and marginalized communities understand that textbooks and curriculum are often created within a dominant narrative; by changing this narrative to include a diversity of representation, educational institutions are better able to engage these communities in relevant learning and thereby create lasting change in our wider society.

Proposed School District Reforms:

• Provide schools with quality textbooks where the material is unbiased and true, or supplemental material that can address the actual and true side of Arab History and Arab people. (See textbook section for examples)

• Fully fund Ethnic Studies programs in all schools, including but not limited to specific Ethnic Studies classes as well integration of ethnic studies into other classes.

• Increase the number of Arab teachers and staff in the district in order to develop in-house expertise and resources. These teachers and staff will also become role models for Arab students and help foster a safe and trusted environment.

• Collect demographic information related to Arab communities. Currently, in many school districts there is no demographic selection to designate Arab as race or ethnicity, thus it is difficult to identify the size and needs of the Arab student population. School districts should add a racial category titled “Arab/Middle Eastern/Southwest Asian or North African”

• Make information or materials sent home to parents available in Arabic, and provide interpretation to Arabic speaking parents/guardians so that they are able to support their youth in receiving a quality education.

• Make available resources to aid in the professional development and education of teachers on Arab topics as well as other Ethnic Studies topics.

• Recognize major Muslim holidays, and allow absences for Muslim students in recognition of the Muslim population, which includes but is not limited to Arab students.

Proposed School-level Reforms:

• School libraries should have books available by Arab authors, and movies or documentaries that show accurate Arab perspectives and histories.

• Schools must support safe spaces for Arab students including helping in the creation of Arab student groups, and facilitating the creation of prayer spaces for Muslims who wish to pray during the school day.

• All schools must offer Ethnic Studies courses for students, and these courses should include curriculum on Arab history and culture.

Recommendations to Teachers and Staff:

• Teachers must receive additional education and resources related to Arab history, culture, and literature, as many teachers have not previously had access to learning on these topics. This will give teachers the knowledge necessary to avoid generalizing about students from Arab American communities and the religions that those students practice.

• In the absence of Arab teachers to provide their own narratives, teachers should invite public speakers and facilitate outside workshop presentations from Arab community members describing our own narratives as Arabs/Arab Americans in the
classrooms of high schools and other educational institutions.

- Teachers should prioritize student projects where students are able to research, develop, and present information on their own culture and history. This will help those students as well as all other students learn about multiple cultures and histories.

**What will happen if these recommendations are taken up?**

When we first started out the project, we thought to ourselves… with all of this hard work, time, effort and money, can this really make a significant change in students learning and in the School Districts? The answer to that is YES! When these recommendations are taken in, it helps to give a more clear perspective on not only Arab History, but also Arab students who are apart of a community that may seem small, but has a large impact on their identity. Arabs have been stereotyped negatively for as long as we can all remember. It's time to transform the damaging theory on our society, and especially in our history classes; to make them encouraging and positive on our selves and national identities.

We hope these recommendations will provide students with a more clear perspective on Arab history, literature, and culture, which helps to dispel stereotypes and expressions of racism. As with other communities of color and immigrant communities, Arabs have experienced racism since our arrival to the US. It's time to transform this damaging legacy of our society through a more positive educational system that values all cultures, and to make our educational legacy encouraging and positive for ourselves, our national identities, and all other oppressed groups. §
Demographic Information of Respondents

AYO received surveys from 357 students in Bay Area public schools. 49% identified as female and 44% identified as male. Respondents represented all grade levels, with the largest group of students coming from 11th grade.∗

Contact AYO! for additional demographic information

*Contact AYO! for additional demographic information
Survey Questions

1. How much have you spent this year learning about Arab History or Culture?
   - No time
   - One class
   - One unit
   - Multiple units
   - Other:

2. What are the first two things that come to mind when you hear the word “Arab”? Please be honest, this survey is entirely confidential.

3. In school, how do you get information related Arab topics?
   - from teachers/curriculum
   - friends
   - none
   - Other:

4. Do you know any Arab writers?
   - Yes
   - No
   - I don’t know

4a. If you answer Yes, please list any writers you know

5. Either in school, or outside of school, where do you hear or read information about Arabs from an Arabs point of view? (ARAB NARRATIVE) Check all that apply
   - Internet
   - Books
   - Newspapers
   - Family
   - None
   - Other:

6. Have you ever had an Arab speaker in your class?
   - Yes
   - No
   - I don’t know

6a. If you marked Yes above, please explain.

7. Has a teacher ever said something racist about Arabs or Muslims?
   - Yes
   - No
   - I don’t know
   - Other:

7a. If you answered Yes, Other, or I don’t Know what was the subject? Please describe what happened. Related to question: Has a teacher ever said something racist about Arabs or Muslims?

8. Have you ever been suspended OR PUNISHED, because you have EXPRESSED your opinions OR thoughts about Arabs or Muslims? Check all that apply
   - Yes, I’ve gotten upset and been kicked out of class.
   - Yes, I’ve left class voluntarily or not come to school.
   - Yes, I haven’t been able to pay attention cause I was upset.
   - Yes, I’ve failed a test, unit, or class.
   - No, I hear racist things but it doesn’t effect me
   - No, I haven’t heard anything
   - Other:

9. Have you heard someone say something offensive or racist about Arabs in school?
   - Yes
   - No
   - I don’t know

9a. If you marked Yes, what happened?
9b. If you marked Yes, what did you do about it?
9c. If you marked Yes, how did this make you feel? Related to question: Have you heard someone say something offensive or racist about Arabs in school?

Please only answer the following questions if you identify as Arab, Muslim, or coming from an Arabic speaking country.

10. Do you identify yourself as “Arab” to others?
    - Yes
    - No
    - Sometimes

11. Who do you identify yourself as “Arab” to? Please check all that apply
    - Friends
    - Teachers
    - Counselors
    - Principal or Administration
    - Security
    - Other:

11a. If you answered “sometimes” or “no” above, or if you do not identify yourself as Arab to everyone, please explain why you choose to share your identity with some and not others:

12. How do you personally feel when teachers avoid talking about your culture or history? Please check all that apply
    - Good
    - Bad, like I don’t matter
    - I don’t care
    - I don’t know
    - Other:

12a. How does it make you feel about your culture? Please check all that apply
    - Good
    - Bad, like my culture doesn’t matter
    - I don’t care
    - I don’t know
    - Other:

*Please contact AYO! to view an exact copy of survey.
Categorical response of word association with the word “Arab”

<table>
<thead>
<tr>
<th>Category of Response</th>
<th>Percentage of Responses (Number of Responses)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of an individual or other words related to people</td>
<td>15.6% (79)</td>
</tr>
<tr>
<td>Arab Countries</td>
<td>15.0% (76)</td>
</tr>
<tr>
<td>Terrorism</td>
<td>13.4% (68)</td>
</tr>
<tr>
<td>Islam</td>
<td>10.0% (51)</td>
</tr>
<tr>
<td>Religious Clothing</td>
<td>6.3% (32)</td>
</tr>
<tr>
<td>Businesses</td>
<td>5.7% (29)</td>
</tr>
<tr>
<td>Non-Arab Countries</td>
<td>4.5% (23)</td>
</tr>
<tr>
<td>War &amp; Military Occupation</td>
<td>4.7% (24)</td>
</tr>
<tr>
<td>Movies and Pop Culture</td>
<td>3.5% (18)</td>
</tr>
<tr>
<td>Desert Related</td>
<td>2.6% (13)</td>
</tr>
<tr>
<td>Money</td>
<td>1.8% (9)</td>
</tr>
<tr>
<td>Other</td>
<td>14.4% (73)</td>
</tr>
<tr>
<td>I don’t know</td>
<td>2.6% (13)</td>
</tr>
</tbody>
</table>

Note: Out of 508 total responses. Students were asked to submit 2 responses each, however due to the fact that this was a self-administered survey, some students responded with either fewer than 2 or more than 2 responses. For this reason we have 508 responses rather than twice the number of respondents (714). Please contact AYO for additional information about this chart.
AKNOWLEDGMENTS:

We at AYO! Would like to say Thank you to the following people, who have helped us with this long process, and supported us with the research. The community we are a part of, the teachers who let us come into their classrooms and give workshops, ALL the students who completed the survey, and the organizations and schools that let us conduct our workshops. You have been a huge part of this project in every way possible. You have made a significant change in the work we do, but also in the world we hope to make a difference in.

AYO! Members: All the AYO! members who worked on this report: Lubna Morrar, Sameh Ayesh, Jeneen Naser, Azhar Abuzaheria, Nadia Ibrahim, Nancy Ibrahim, Isra Zahriya, Lina Ereikat, Mahmoud Attia, Majdi Abuhmadieh, Majed Abuzahriyeh, Mohammed Attia, Mohammed Naser, Mohammed Ibrahim, Thaer, Hadeel Areiqat, Faten Areiqat, Hanan Areiqat, Kusai Ihsun, Linda Ereikat, Yasmin Orlikat, Nadeen Ereikat, David Booth-Metwally, Tarik Galeb and more!

Teachers: Thank you to teachers for supporting us, letting us visit your classrooms, and helping to distribute surveys! Margot Goldstein, Perry Bellows-Handleman, Stephanie Schaudel, Matt Furey, Eurania Lopez, Noor Ashour, Derrlyn Tom, June Jordan and Burton High School Wellness Centers.

Organizations and Organizers: Data Center, Youth In Focus, Youth Together (Nadeen Elshorafa, Liz Derias, Akua Jackson, Sagnicthe Salazar), Cadelba Lomeli-Loibl, and The Wellness Center at June Jordan

Special Shout-Out: To Yara Badday for the design work, thank you!

Principal Writers- Lubna Morrar and Sameh Ayesh

Report Writing Support: Lily Haskell, Rama Kased, Lubna Morrar, Cadelba Lomeli-Loibl, Sami Kitmitto, and all of AROC and AYO!

Schools: Thank you to the teachers and schools who supported our surveys. Abraham Lincoln High School, Castlemont- Business Information and Technology HS, Castlemont- East Oakland School of the Arts, John O’Connell High School, June Jordan School for Social Equity, Oceana High School, and Richmond High School

Funders: Thank you to our AYO! Funders, without which this wouldn’t be possible! Penney Family Foundation, Akonadi Foundation, Center for Arab American