

(RE)EMBRACING DIVERSITY IN NYC PUBLIC SCHOOLS
Educational Outreach for Muslim Sensitivity

Instructor's Guide

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INTRODUCTION

"The American ideal is not that we all agree with each other, or even like each other, every minute of the day. It is rather that we will respect each other's rights, especially the right to be different, and that, at the end of the day, we will understand that we are one people, one country, and one community, and that our well-being is inextricably bound up with the well-being of each and every one of our fellow citizens."

--Arthur J. Kropp, former U.S. Surgeon General

The national tragedy of September 11th produced unimaginable levels of grief and suffering. No one has been spared, for the disaster also unleashed a widespread backlash against Muslims and people of Arab or South Asian descent in the United States. Although press coverage of this problem has diminished since the onset of the War on Terrorism, indiscriminate acts of hate against members of these groups continue to surface, including harassment, threats of violence, physical attacks against persons and property, and at least five deaths under investigation as hate crimes. If it's happening in the streets, then what about public schools?

On September 19th, U.S. Secretary of Education Rod Paige issued an urgent call to the nation's educators to ensure that all students "can attend school in a safe and secure environment free from harassment and threats." Clearly, the ideals of tolerance and diversity, the twin pillars of multiculturalism in America's schools, are showing signs of cracking under the stress of an aggrieved nation. One group that has fallen through the cracks is Muslim American school children who, in ways reminiscent of Japanese Americans during World War II, leave home each day in fear of ridicule and recrimination, not to mention being bridled unfairly by guilt and shame.

With the well-being of New York City's school children in mind, Columbia University's **Muslim Communities in New York City Project** has produced this special curriculum, *(Re)embracing Diversity in New York City Public Schools: Educational Outreach for Muslim Sensitivity*. Its purpose is to lend support to all educators who understand that fostering tolerance and diversity in the public schools will help to nurture our nation's healing process in the aftermath of 9/11.

The curriculum comprises three self-contained but thoroughly articulated modules that have been designed with two overarching goals in mind:

- To address and prevent intolerance towards Arab American and Muslim American students--or others perceived as belonging to these groups--in the wake of the tragic events of 9/11.
- To promote interpersonal and intercultural dialogue based on tolerance and respect for ethnic and religious diversity by raising students' critical understanding of and sensitivity towards Muslims in America.

In Module One, the students engage in learning activities that develop interpersonal and intercultural understanding based on respect for ethnic and religious diversity. In Module Two, they juxtapose sensitivity and diversity awareness with a critical analysis of the implications of intolerance towards specific ethnic and religious minorities in America. Finally, in Module Three, the students explore ways to engage pro-actively in preempting or combating bias and bigotry in the wake of 9/11. Experiential learning activities play a special role in all three modules, especially in Modules Two and Three, in which a "guest speaker" and later a "field trip" create interactive situations that personalize the students' connections with the curriculum.

In sum, *(Re)embracing Diversity in New York City Public Schools: Educational Outreach for Muslim Sensitivity* is a project conceived in the belief that out of the tragedy of 9/11, educators must reclaim and restore the value of tolerance and diversity in our public school communities. It is a small but necessary effort to remind both our children and ourselves that, to paraphrase Arthur J. Kropp, our own well-being is inextricably bound up with the well-being of others.

Louis Abdellatif Cristillo

New York City

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MODULE ONE: LESSON 1
E pluribus unum, "From many, one"

*"The Universal is always the same,
the specifics are always different."
-- Robert Aitken*

Overview:

The students will explore the popular concept of diversity in America and how it relates to particular ethnic and religious minorities following the tragedy of 9/11.

Objectives: Students will be able to

1. Identify elements of cultural diversity through peer interaction.
2. Explain the meaning of "E pluribus unum" in the context of American diversity.
3. Compare and contrast their own and others' perceptions of Islam and Muslims in the wake of 9/11.

Materials/Requirements:

- Time: 45-50 minutes
- Space for students to walk around comfortably
- Slips of paper with different countries' greetings. (Handout 1)
- "I'm an American" video clip (<http://www.adcouncil.org/>)¹
- TV/VCR
- Reading selections (Handouts 2-11)

IMPORTANT: Set Ground Rules! Teacher sets the parameters or guidelines to ensure that a safe and secure community environment prevails in the classroom.

- Using the word ROPES (or RESPECT) as an anagram, have students think of words conducive to creating a comfortable environment in which all will feel safe to share and learn from one another.

R—respect

O—open

P—patient

E—empower

S—safety

ACTIVITY 1: Greetings and Diversity

Students will understand that while the giving of greetings is universal, differences in how they are given across cultures underscores the notion of social and cultural diversity.

Time: 15 minutes

Procedure:

1. Explain that seemingly commonplace gestures, greetings in this case, reflect interpersonal relationships rooted in meanings that differ across cultures.
2. Randomly distribute the slips of paper with greetings to students. Instruct students not to share their “country” or greeting instructions. (Handout 1)
3. Allow students approximately 3 minutes to walk around the room and greet each other by performing the “gesture” as described on the slip of paper.
4. Regroup and process using these suggested discussion questions:
 - a) How did it feel to use an unfamiliar greeting?
 - b) How did it feel to receive an unfamiliar greeting?
 - c) Compared with greetings you typically use, what was different?
 - d) Where did these greetings come from?
 - e) Besides greetings, what other kinds of customs or norms differ from one culture to another?
 - f) Why could America be described as a mosaic of many cultures?

ACTIVITY 2: E pluribus unum: “I am an American”

Student will explore both the importance of and challenges to national motto *E pluribus unum* (From many, one) in the aftermath of 9/11.

Time: 15 minutes

Procedure:

1. Introduce the “I am an American” video clip by asking students to explain why the Great Seal of the United States—the national emblem or logo—displays the Latin motto, *E pluribus unum*, “From many, one.”
2. Show the video clip, “I am an American.”
3. Discussion Questions:
 - a) What other titles could you suggest for this PSA (public service announcement)?
 - b) Why do you suppose this public message was released soon after the tragic events of 9/11?
 - c) Since 9/11, why have many Arab Americans, South Asian Americans, and Muslim-Americans felt excluded from the ideal of *E pluribus unum*?
(Answers could include, for example, negative stereotyping by the media; being singled out as scapegoats; being victimized verbally or physically; being racially or ethnically profiled by officials in public places, etc.)

ACTIVITY 3: Muslim Web

This activity helps students to explore both their perceptions of and misconceptions about one of the fastest growing yet least understood religious minority groups in the United States—Muslims. The purpose is to demonstrate that ignorance or misconceptions about a particular group of people fosters prejudicial attitudes that can undermine the ideals of tolerance and respect for diversity.

Time: 10 minutes

Procedure:

1. Using the blackboard or an overhead projector, the teacher elicits words or ideas that students spontaneously associate with “Islam” or “Muslim.”
 - a) Begin the web by writing “Islam/Muslim” inside a circle, and then cue the students to freely associate whatever ideas come to mind. Connect or “web” their ideas outwards from the circle. These prompts can also be used:
 - i. What thoughts or images first come to mind when you see someone in public who appears to be Muslim?
 - ii. What kinds of impressions do you get about Islam/Muslims through newspapers, network news, movies, and other media?
 - b) Ask students to explain which words or terms an American Muslim would find unfavorable or offensive.
2. Extending students’ knowledge:
 - Tell students that until recently, public opinion polls have suggested that many people in America have held generally unfavorable views about Islam or Muslims even though they—Americans—knew little about Islam. Recent public opinion surveys, however, suggest that more people are now seeking to educate themselves about the religion and its adherents.
 - Ask: Why would Muslim Americans greet this news with surprise?

HOMEWORK:

Students are given introductory readings about Islam: “An Introduction to Islam,” (Handout 2) and the “The Five Pillars of Islam” (Handout 3). Supplementary resources (Handouts 4-11) are highly recommended.

Procedure:

- Teacher randomly assigns each student an Islamic term or concept from the list below along with accompanying readings: (Note: Other relevant terms may be added at the discretion of the teacher; e.g., words that were generated in the Muslim Web activity.)

Allah (Handout 7)

Prophet Muhammad (Handout 8)

Qur’an (Handout 6)

Five Pillars of Islam (Handout 3)

Islam (Handouts 2, 5)

Jihad (Handout 9)

Muslim (Handouts 2, 5)

Women in Islam (Handouts 10, 11)

- Instruct students to:
 1. Ask several people outside of class what they know about the assigned word, jotting down notes to summarize their statements.
 2. Then, compare these statements with the information in the readings. How are they similar? How are they different?
 3. Be prepared to present your findings in the next lesson.

MODULE ONE: LESSON 2
Towards Understanding Islam and Muslims

"It is never too late to give up our prejudices."
-- Henry David Thoreau

Overview:

The students will explore their own and others' perspectives and understandings—or misunderstandings—about Islam and Muslims to gain a more accurate and balanced view of Muslims and their faith.

Objectives: Students will be able to

1. Identify and examine key Islamic terms and concepts.
2. Distinguish between accurate and inaccurate understandings of Islam and Muslims.
3. Identify and classify core beliefs and practices of the three major monotheistic world religions.

Materials/Requirements:

- Time: 45-50 minutes
- Relevant handouts from Lesson 1, Module One
- "Islam, Judaism, Christianity" (Handout 12)
- "Islam: A Global Civilization" (Handout 14)
- List of URLs for Internet research (Handout 13)

ACTIVITY: Reflecting on New Understandings of Islam/Muslims

In this activity, students evaluate the accuracy of their own and others' understandings of core terms and concepts in Islam by analyzing reading materials and exploring elements that Islam shares in common with Judaism and Christianity.

Time: 30 minutes

Procedure:

1. Divide students into groups based on the Islamic terms or concepts given out as homework in the previous lesson: Allah; Qur'an; Islam; Muslim; Prophet Muhammad; Five Pillars of Islam; Jihad; Women in Islam (or other terms, if relevant).
2. Working in their groups, the students compare what they learned from the readings with:
 - a) Their own presumptions about the Islamic word or concept
 - b) Statements made by people outside the school
3. A spokesperson from each group reports to the class.
4. Ask students to identify or infer those features that Islam appears to share with the other two monotheistic world religions, Judaism and Christianity.

5. Create a three-circle Venn diagram.
 - a) Label each circle for one of the monotheistic religions: Judaism, Christianity, and Islam. (If students have adequate knowledge of other world religions, such as Buddhism or Hinduism, one of these could be included.)
 - b) Using the Handout “Islam, Judaism and Christianity” (Handout 12) students (full class or small groups) determine where the different religions do or do not intersect. For example, “holy book” or “day of judgment” would be common among all three, whereas “Baptism” or “Holy Communion” would be placed in the Christian section only.

HOMEWORK: Muslim Contributions to Civilization

1. Teacher divides students into groups.
2. Each group must address this question: ***What contributions have Muslims made to world civilization in the area of _____?*** In the blank space, substitute one of the following topics:
 - Architecture
 - Arts & Humanities (music, literature, decorative arts, etc.)
 - Historiography
 - Human Rights
 - Mathematics
 - Medicine
 - Race Relations
 - Sciences (chemistry, biology, anatomy, astronomy, etc.)
 - Women's Rights

Useful Handouts:

- “Islam: A Global Civilization” (Handout 14)
- “Internet Resources” (Handout 13).
- Additional resources available at <http://www.sipa.columbia.edu/REGIONAL/mei/>.

MODULE ONE: LESSON 3
Muslim Contributions to Civilization

*"Men honor what lies within the sphere of their knowledge,
but do not realize how dependent they are on what lies beyond it."*
-- Chuang-tse

Overview:

In this lesson, students explore Islam as a culture, examining major contributions by Muslims to world civilization in domains as varied as math, science, medicine, art, literature, music, and in religious discourses on social justice and human rights.

Objectives: Students will be able to

1. List contribution of Muslims to world civilization.
2. Analyze a religious narrative text.
3. Identify where Islamic and American values of social justice and equality overlap.

Materials/Requirements:

- Time: 45-50 minutes
- Large newsprint; markers; tape
- Notes from research assignment in previous lesson
- "The Farewell Address" (Handout 15; Handout 16 is instructor's copy)
- Handouts 17-19

ACTIVITY 1: Muslim Contributions to Civilization

In this activity, students process and discuss their research findings about Muslim contributions to world civilization.

Time: 30 minutes

Procedure:

1. Working in groups, students share their research findings about Muslim contributions to civilization.
2. Using large size chart paper (e.g., newsprint or butcher paper), each group summarizes its findings in list form. The title of the group's topic should appear on top of the paper, under which they can list major contributions.
3. **Suggested Discussion Questions** (adopted from Social Studies Resource Guide of the New York State Education Department):
 - a) What contributions has Islamic culture made to global history?
 - b) What is the status of women under Islamic law?

- c) How did Islam link Eastern and Western cultures?
- d) How does Islamic art and architecture reflect a blend of many different cultures?
- e) What significant contributions did Islam make to discoveries and inventions in math and science?
- f) What contributions has Islamic culture made to world literature?

ACTIVITY 2: "Farewell Address" (15 minutes)

Presented here as an historical text, not a theological document, students will analyze the Farewell Address of the Prophet Muhammad to identify what social values Muslims are urged to abide by, and by extension, how these values compare to core American values of justice and equality.

1. Teacher explains to students that world religions possess core "narratives" or texts that speak to essential values and beliefs held to be universal. Think, for example, of Moses and the Ten Commandments, Jesus' Sermon on the Mount, Buddha and the Eight-fold Path, or Lord Krishna and the Bhagavad-Gita. For many Muslims worldwide, the Farewell Address of the Prophet Mohammad is such a narrative. Dating from the 7th century CE, this speech contains many of the essential elements of faith, morality, and ethics that continue to inspire Muslims today nearly 1400 years later.
2. Students read the text, individually or in groups (Handout 15) [Note: Handout 16 provides interpretive commentary by an Islamic scholar that the teacher may find useful.]
3. Discussion Questions:
 - a) What basic human rights does the Prophet Muhammad address?
 - b) How does the Prophet Muhammad address the ideas of racial or ethnic equality?
 - c) How, in your view, would American Muslims see the connections between the Farewell Address and the American values of equality, diversity, and pluralism?

HOMEWORK:

1. Teacher explains the assignment:
Before the tragic events of 9/11, misconceptions in the West about Islam have led to demeaning stereotypes of Muslims as backward, fanatical, and violent. In big-budget movies such as *True Lies*, *Executive Decision*, and *The Siege*, Hollywood exploits these stereotypes. Understandably, Arab Americans and Muslim Americans find such negative portrayals deeply offensive, and they fear that worse forms of prejudice and bigotry will prevail.
2. Teacher provides students with several articles (Handouts 17-19). Handouts 17 and 18 address the media portrayal of Arab-Americans and Muslim-Americans. Handout 19 reports on the anti-Muslim backlash since 9/11.

Focus Question:

1. What kinds of negative stereotypes prevail in Hollywood's portrayal of Arabs and Muslims, and how long has this been going on?
2. Since the attacks of 9/11, over 1500 hate crimes against Arab American and Muslims have been reported in the United States. Explain the connection between negative stereotypes and hate crimes.

MODULE ONE: LESSON 4

A Common Language for Discussing Bias and Hatred

"I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain."

--James Baldwin

Overview:

The students will explore the definitions of terms related to the notions of bias and hate, laying the foundation for a "common language" whereby the implications of different manifestations of prejudice and discrimination can be better understood.

Objectives: Students will be able to

1. Identify both personal and institutional manifestations of specific forms of prejudice and discrimination.
2. Identify and classify forms of bias crimes perpetrated against Arab Americans and Muslim Americans as reported in local press.

Materials/Requirements:

- Time: 45-50 minutes
- Definitions list (Handout 20)²
- Daily News Article (Handout 19)
- Handouts 17 and 18
- Handouts 21-23
- Chart paper, pens, tape

ACTIVITY: Developing common language

Time: 35 minutes

Procedure:

1. Ask: How can a lack of a "common language" (i.e., common understandings, agreed upon terms) lead to misunderstandings or bias by members of one group towards another?
2. Divide students into small groups and explain the rationale for the activity and distribute the Definitions list (Handout 20)--one per person--and assign each group one word from the list.
3. Instruct participants to read their word and its definition. Explain that all forms of prejudice and discrimination can be both personal and institutional. Ensure that students understand the meaning of "personal" and "institutional" by eliciting examples of both personal and institutional manifestations of prejudice or discrimination.

4. Tell students to discuss their work and to identify both personal and institutional manifestations of prejudice or discrimination.
5. Allow about 15 minutes for this analysis and discussion. One person in each group records ideas on chart paper.
6. Instruct each group to present its findings to the class, allowing time for other students to add comments or questions.
7. Pass out to everyone the Daily News Article, "Muslims Feel Twice Victims of Terror: Bias' Sting Felt Citywide" (Handout 19). Students skim article, adding notes to their charts. (Students can also refer to Handouts 17 and 18 from the homework assignment in Lesson 3.)
8. Lead a full group discussion using these suggested questions:
 - a) Did you learn anything you didn't know during the small-group discussion? In the whole group discussion?
 - b) Are there some forms of prejudice or discrimination that receive more attention than others? Why do you think that occurs?
 - c) How does having a "common language" about prejudice and discrimination help to deal with ethnic and religious intolerance?
 - d) What are some ways you or others could help diminish or prevent manifestations of prejudice and discrimination? What would be the benefits of doing so?
9. Post the sheets of paper in the room for later use and as a reminder that these issues are real and present every day.

HOMEWORK:

Teacher provides students reading selections, Handouts 21, 22, and 23, which examine the public debate over whether the civil rights of some people are being infringed in the wake of the terrorist attacks of 9/11.

Focus Question: What specific civil rights question has become hot-button issue since 9/11? (Intended answer: the constitutionality of selective profiling that targets Arabs and Muslims in the United States.)

MODULE ONE: LESSON 5

Debating Civil Rights and Homeland Security

*"The test of courage comes when we are in the minority;
the test of tolerance comes when we are in the majority."*
-- Ralph W. Stockman

Overview:

This lesson challenges students to consider one of the toughest issues to emerge out of 9/11: accommodating the need for greater homeland security without infringing on America's constitutionally sanctioned civil rights. Students will learn how this hot button issue is impacting the lives of Arab Americans and Muslims in the United States.

Objectives: Students will be able to

1. Organize information and evidence to advocate a position responding to the public debate about ethnic and racial profiling and homeland security in the wake of 9/11.
2. Work collaboratively to evaluate opposing viewpoints.
3. Synthesize a new position based on a critical evaluation of opposing viewpoints.

Materials/Requirements:

- Time: 50 to 90 minutes (depending on students' organizational skills)
- Handouts 21, 22, and 23 from Lesson 4 homework reading assignment

Procedure:

1. As a warm up, ask students to recall the meaning of the national motto *E pluribus unum*, and ask why the public debate over ethnic or racial profiling raises fears for most Arab, South Asian, and Muslim Americans.
2. Provide students with this overview of the issue:

Poll Shows Support for Profiling

About half of Americans say that Arabs -- even those who are U.S. citizens -- should have to carry special identification and undergo special security checks before boarding a plane, according to a new poll. The CNN/USA Today/Gallup poll not only found that 58 percent of Americans backed more intensive security checks for Arab plane passengers and 49 percent supported special IDs, but also that 32 percent think Arabs living here should be put under special surveillance as were Japanese-Americans following Pearl Harbor. A Reuters/Zogby poll conducted around the same time found more positive views. It showed that 84 percent of Americans believe the nation is at war not with Islam, but with a small group of terrorists who may happen to be Muslim.

[The Atlanta Journal-Constitution: 9.19.2001]

3. "Academic Controversy," or cooperative debate.
- a) Explain to the class that unlike a conventional debate, which is competitive, academic controversy is cooperative in that the participants work to resolve differences and seek outcomes beneficial to all.
 - b) Introduce the proposition to be debated:
Arab Americans and US residents of Arab nationality should be put under special surveillance and carry special IDs. In other words, racial or ethnic profiling of certain groups in the USA should be sanctioned because of 9/11.
 - c) Divide the class into two sections; then divide each section into two teams (a total of four groups in all).
 - d) **Preparation:** The two teams in each section take opposing positions. Students then share and organize information, knowledge and experience. Handouts 21, 22, and 23 from the homework assigned in Lesson 4 provide good resources. Instruct students to share notes with fellow participants, including those holding opposing views (just as prosecution and defense lawyers must do with evidence in a court case)
 - e) **Phase One:** Each team in the two separate sections presents and advocates its position to its opponents, the purpose of which is to share and elaborate as much new information as possible. NOTE: Only half the students in each team should make statements; the other half take their turn to speak in Phase Three. [Basically, there are two debates going on simultaneously, one in each of the two sections.]
 - f) **Phase Two:** Teammates regroup and discuss the issue further, criticizing the ideas ***WITHOUT*** criticizing the people who presented them. The objective here is to differentiate the opposing positions as clearly as possible, and to evaluate the evidence and logical reasoning in support of each position.
 - g) **Phase Three:** Students who didn't speak in Phase One now have their turn. Facing their opponents, the students take turns refuting the opposing positions and rebutting attacks on their own.
 - h) **Phase Four:** Students regroup again.
 - i. Instruct the students to "reverse" perspectives; that is, each student drops the role of advocate and instead adopts the perspectives of his/her opponents.
 - ii. Explain that each of the four teams must now work to create a brand new position that is a synthesis of both perspectives.
 - i) **Phase Five:** A spokesperson from each of the four teams presents his/her team's new position.
NOTE: The teacher should encourage students to critically evaluate the merits of each new position.

MODULE TWO: LESSON 1

Muslims in America: Understanding Bias and Embracing Diversity

*"Any intelligent fool can make things bigger, more complex, and more violent. It takes a touch of genius -- and a lot of courage -- to move in the opposite direction."
-- Albert Einstein*

Overview:

In this lesson, students learn about the escalating nature of hate and of the consequences for both individuals and communities of letting acts of bias or hate go unchecked.

Objectives: Students will be able to

1. Point out historical and contemporary examples of scapegoating.
2. Distinguish between progressive levels of bias and hate.
3. Predict what happens if acts of bias are left unchecked.
4. Identify existing stereotypes about Arabs and Muslims.

Materials/Requirements:

- Time: 45-50 minutes
- Handout 24, "Pyramid of Hate"³
- TV/VCR
- Video: *Muslims in America: The Misunderstood Millions*⁴

ACTIVITY 1: Pyramid of Hate

Time: 20 minutes

Procedure:

1. Begin the lesson by asking students to think of a time when they were unfairly blamed for something or when a group to which they belong was unfairly blamed for something. Ask those students who volunteer examples to tell how they felt when this occurred. Review the meaning of scapegoating.
2. Ask students to provide examples of groups that have been scapegoated: e.g., immigrants for unemployment; welfare recipients or blacks for urban crime; Jews for exploitive business practices; Italian Americans for organized crime; gay men for the AIDS epidemic; Japanese Americans for the bombing of Pearl Harbor.
3. Students brainstorm what causal factors lead to blaming one particular group of people for a social condition or tragic event (e.g., media bias; rumors; false information; existing stereotypes; ignorance. Chart students' responses on the blackboard.

4. Distribute handout “Pyramid of Hate” (Handout 24). Ask students to examine the chart starting at the bottom of the pyramid and working their way to the top. Ask the students to:
 - a) Describe what patterns of “violence” they see as they move up the pyramid.
 - b) Infer what happens when biased attitudes are left unchecked.
5. Guide students to give examples—historical or recent—of each level of hate on the pyramid by using the example of a particular group, for instance Jews and the Holocaust, African Americans and racism, or Japanese Americans and WWII internment camps.
6. Ask students to consider what forms of hate have been directed against some Muslim Americans (including Arabs and South Asians) because of the attacks on the World Trade Center and Pentagon. Questions for discussion can include:
 - a) Since the tragedy of 9/11, which stereotypes about Arabs and Muslims have been most widespread?
 - b) Ask students to recall the Oklahoma City bombing in 1995. Who was responsible? Before the perpetrators were apprehended, what group came under immediate suspicion?

ACTIVITY 2: Video: *Muslims in America: The Misunderstood Millions* with Ted Koppel

Time: 25 minutes (can be trimmed down to fit single lesson)

Procedure:

1. Instruct students to use the “Pyramid of Hate” as a rubric for identifying and classifying instances of hate during the viewing of the video.
2. Allow five minutes of class time at the end for students to share their findings.

HOMEWORK:

Questions to extend understanding:

- What difficulties do individuals face in trying to prevent hatred from escalating?
- What is the cost to the individual who does not act to interrupt hatred?
- What is the cost to the victims of hatred?
- What is the result for society?

MODULE TWO: LESSON 2

Reflections on Prejudice

"Preconceived notions are the locks on the door to wisdom."
~Merry Browne

Overview:

By tapping into students' personal experiences with situations of prejudice, this lesson helps students to extend their understanding of bias to include the feelings of others, and to consider the implications of not intervening in situations of prejudice or discrimination.

Objectives: Students will be able to

1. Share their personal experience with prejudice.
2. Personalize the prejudice experienced by Arab-Americans and Muslims since 9/11.

Materials/Requirements:

- Time: 45-50 minutes
- Handouts 25-27
- Handouts 28-30
- Chart paper; markers

Activity: Conflict Quadrants ⁵

Procedure:

1. Explain that this activity relies on honesty and a willingness to share personal stories about prejudice. It's important for students to be considerate towards the feelings of their classmates. (Revisiting the ROPES anagram (Module One, Lesson 1) for a safe learning environment is recommended)
2. Read aloud the Newsday article: "Driver Arrested in Hate Crime at Mall" (Handout 25) and ask the students to share their feelings about the incident.
3. Explain that the purpose of this activity is to share with one another how they have been the victims of bias, perpetuated bias, confronted bias, or have been a bystander to bias.
4. Have the students work in pairs. Explain that they will be asked a series of four questions, one at a time, their responses to which they will share with a partner. While one person is responding to the question, the listening partner is to remain silent. There are to be no verbal responses, interruptions or comments. Emphasize the importance of partners listening carefully to one another, not thinking about what they are going to say.
5. Select one person to start speaking in each pair. Explain that he or she will be timed and allowed only one minute for responding to each question, at which time partners will trade roles.

6. Read the following questions and have students respond following the directions above:
 - a) Tell your partner a time when someone's words or actions hurt you.
 - b) Tell your partner a time when you said or did something you wished you could take back.
 - c) Tell your partner a time when you interrupted prejudice.
 - d) Tell your partner a time when you did not interrupt prejudice.
7. After students have responded to all the questions, direct their attention to the Four Quadrants diagram, which should be on chart paper or the blackboard.

VICTIM (A time When Someone Hurt You)	VICTIMIZER (A Time When You Hurt Someone)
BYSTANDER (A Time When You Did Not Interrupt Prejudice)	CONFRONTER (A Time When You Did Interrupt Prejudice)

8. Ask the students to paraphrase the experiences that they shared with their partners. List the students' responses in the appropriate quadrants on the chart.
9. Initiate a large-group discussion with these suggested questions:
 - In general, how did it feel to share these experiences?
 - Which experiences were especially difficult to talk about? Why?
 - As best you can recollect, what feelings did you have in the different roles?
 - What factors did you consider when deciding to confront prejudice or remain a bystander? And which ones influenced your decision the most?
 - Can you think of contemporary situations in which these four roles continue to occur in society?
10. Individually or in small groups, have the students use the Four Quadrants model to examine press reports of prejudice or discrimination against Arab, South Asian, or Muslim Americans in the wake of 9/11.
 - Distribute Handout 26, "Attack on Arab American, Car Torching Decried," and have students identify which of the four Quadrant roles are evident:
 - After sharing their findings, ask the students to cast themselves in the role of "bystander" or "confronter" in any of the situations, and then "rewrite the ending," explaining why they made their choice.

HOMEWORK:

Distribute Handouts 28-30 to students. These newspaper articles illustrate actions taken by individuals or groups to confront situations of prejudice or discrimination.

Focus Question: In what ways can someone who confronts prejudice be considered an “ally”?

MODULE TWO: LESSON 3
Empowerment Through Alliance

*"The ultimate measure of a person is not where one stands
in moments of comfort and convenience,
but where one stands in times of challenge and controversy."
-- Martin Luther King, Jr.*

Overview:

In this lesson, students explore recent examples of individual or collective acts to confront prejudice and discrimination in the aftermath of 9/11. In this way, students will appreciate the benefits to both individuals and society when actions are taken to preempt or combat bigotry.

Objectives: Students will be able to

- Identify behaviors that represent a low, moderate, and high level of alliance.
- Describe situations where they have been an ally to others.
- Explain how building alliances strengthens a community.
- Develop questions for guest speaker.

Materials/Requirements:

- Time: 45-50 minutes
- Handouts 28-30
- “Pyramid of Alliance” handout (Handout 31)⁶
- Action Plan Contract (Handout 32)

ACTIVITY 1: Pyramid of Alliance

Time: 35 minutes

Procedure:

1. Distribute the “Pyramid of Alliance” diagram (Handout 31), explaining that this activity will help students to explore ways that individuals and communities can fight prejudice and discrimination.
2. Discuss the meanings of the word “ally,” and what an act of “alliance” might mean. Ask students to explain how being an “ally” is similar to the role of “confronter” in the Conflict Quadrants activity of the previous lesson.
3. Review the handout, having students brainstorm examples of what people have done or can do to fight bigotry in their communities or elsewhere in the United States. List students’ ideas on chart paper or the blackboard. Discuss how these measures can be effective to stem bigotry and support victims of hate.

4. Have the students rank their examples of acts of alliance by increasing degrees from low, moderate, to high. For example, low level: interrupting a derogatory joke about a particular group of people; moderate level: attending an interfaith teach-in, or writing a letter to the editor; high level: counseling a victim of a hate crime, or helping to repair a community building damaged by vandalism. (Students' judgments may vary as to what constitutes low, moderate, and high levels of alliance depending on the situations presented.)
5. Tell students to skim over the news articles they were given for homework in the previous lesson (Handouts 28-30). Divide students into small groups and instruct them to identify and record examples from the articles of low, moderate, and high levels of alliance.
6. Students report their findings and teacher lists their examples on chart paper or the blackboard.
7. Discussion questions:
 - What are the characteristics of an ally?
 - What circumstances or events might cause someone to move up the pyramid to engage in higher levels of alliance?
 - When have you been someone's ally? When has someone been your ally and at what level?
 - Can you think of situations where your offer of alliance or that of someone else's was rejected? Why would someone reject an ally? What else could you do in such a situation?
 - How does building an alliance strengthen a community?

ACTIVITY 2: Prepare questions for guest speaker

Time: 15 minutes

Tell students that they will soon have a guest visitor who is a member of one of New York City's diverse Muslim communities.

- If possible, provide the students with a biographical profile of the guest.
- Use the chart papers and notes created in the "Pyramid of Hate" and "Pyramid of Alliance" lessons to help students generate focus questions for the guest speaker. List these questions on chart paper.
- Lay down ground rules with students to ensure that the speaker will feel welcome and secure. Students should see this as an opportunity to ally themselves against prejudice and discrimination. (The ROPES anagram could be useful here).

NOTE: The teacher is responsible for obtaining approval for the guest speaker's visit from the school administration. A list of participating guest speakers whom the teacher can contact directly will be available on the website of the Middle East Institute at:

<http://www.sipa.columbia.edu/REGIONAL/mei/>. Teachers can also contact the Muslim Communities in NYC Project at Columbia University for additional assistance:

Ph. (212) 854-2703; fax: (212) 854-1413

HOMEWORK:**Empowerment Through Alliance: Action Plan Project**

Explain to the students that they will work collaboratively on an empowerment project—an Action Plan—in which they will combine knowledge, tolerance, and action to oppose prejudice and discrimination.

- Give students a copy of the “Pyramid of Alliance” planning sheet for an Action Plan Project (Handout 32).
- Instruct students to brainstorm a list of possible projects they would feel comfortable doing as a modest “act of alliance,” the goal of which is to confront prejudice or discrimination in the aftermath of 9/11.

MODULE TWO: LESSON 4
Guest Speaker: Being Muslim in New York City

"Behave towards everyone as if receiving a great guest."
-- Oriental Proverb

Overview:

In this lesson, students conduct a semi-structured interview with a guest speaker who represents one of New York City's diverse Muslim communities. The dialogue will provide students a more nuanced understanding of what it means to be Muslim in post-9/11 America.

Objectives: Students will be able to

1. Dialogue with a guest speaker on issues related to prejudice and discrimination.
2. Identify examples of local efforts to combat bias.
3. Evaluate information in the interview for its relevance to their individual Action Plans.

Materials/Requirements:

- Time: 45-50 minutes
- Paper and pencils for notes
- Tape recorders (optional)
- Water or other beverage for guest speaker

Procedure:

1. The teacher, or a designated student, introduces the guest speaker.
2. Ground rules are reviewed, and the set of focus questions is re-introduced.
3. Guest speaker dialogues with the students, guided by the focus questions.
4. Students are given the opportunity to ask questions that relate specifically to their ideas for action plans, and to elicit the guest speaker's suggestions.

HOMEWORK:

Reflection assignment (e.g., journal, thank you letter, etc.)

MODULE TWO: LESSON 5
Action Plan Workshop

*"Enough shovels of earth -- a mountain.
Enough pails of water -- a river."
-- Chinese Proverb*

Overview:

This lesson is a workshop session for students to revise and further develop their Action Plans.

Objectives: Students will be able to

Work and report on action projects.

Materials/Requirements:

- Time: 45-50 minutes
- Chart paper; markers
- Action Plan contracts

Procedure:

1. Using the focus questions that guided the guest speaker interview, students summarize main points and share their reflections on the experience.
2. Students revise and finalize their Action Plan projects.
3. Students decide, if they haven't already, whether their Action Plans will be an individual or a team effort. Teams should be kept to a manageable size.
4. By the end of the lesson, each student or team of students must submit a completed Action Plan contract (see Handout 32).

MODULE THREE: LESSON 1

Field Trip

*"The real voyage of discovery consists
not in seeking new landscapes
but in having new eyes."
-- Marcel Proust*

A. Pre-Trip Preparation: Islamic Institutions in New York City

Overview:

The field trip provides a co-curricular learning experience that cannot be duplicated in the classroom. Whereas the visit by Guest Speaker focused students' attention on the perspective of one individual, the field trip introduces the students to ways that Muslim New Yorkers have collectively produced "Islamic space" in urban America.

Objectives: Students will be able to

1. Extend and connect their classroom learning to a cultural institution in the larger social environment.
2. Compare and combine information from the Guest Speaker interview with the field trip to further advance their Action Plan Projects.

Field Trip (options)

- Mosque
- Muslim School
- Handouts 33-35

NOTE: The teacher is responsible for obtaining approval for the field trip from both the school administration and from the students' parents or guardians. A list of participating Mosques and Islamic schools will be available on the website of the Middle East Institute at:

<http://www.sipa.columbia.edu/REGIONAL/mei/>. Teachers can contact the field trip site directly to schedule the visit. In addition, the Muslim Communities in NYC Project at Columbia University can offer limited assistance if a school has difficulty locating a nearby site.

Other options:

- Museum of the City of New York, special exhibit: "A Community of Many Worlds: Arab Americans in New York," March 2002
- Brooklyn Museum
- Museum of Natural History
- Metropolitan Museum of Art

Materials/Requirements:

- Time: 45-50 minutes
- Background Reading:
 1. “The Dome and the Grid: Mosques of New York City” (handout 33)
 2. Background Reading: “Muslim Schools in U.S. a Voice for Identity” (handout 34); “The 2 Worlds of Muslim American Teenagers” (Handout 35)

Activity: Field Trip preparation

1. Review the purpose of the trip.
2. Students work either independently or in their Action Plan teams to formulate three questions to be explored during the field trip, the answers to which must contribute in a substantive way towards the objectives of their respective Action Plans.
3. Teacher and students discuss and agree on the ground rules for proper conduct during the field trip.

Field Trip Follow up

1. After the field trip, students work independently to incorporate what was learned into their Action Plan projects.
2. A date must be set for the presentation of completed projects.

B. Field Trip to an Islamic Institution

MODULE THREE: LESSON 2
CULMINATING EVENT
Presentation of Action Plan Projects

*"It's the action, not the fruit of the action that's important.
You have to do the right thing...
You may never know what results come from your action.
But if you do nothing, there will be no results."
-- Mohandas K. Gandhi*

Overview:

The culminating event combines celebration with closure, providing students the opportunity to share their projects with peers and others in the school community. The aim is to applaud the students' efforts towards confronting bias and bigotry in the post 9/11 backlash against Muslim Americans.

Objectives: Students will be able to

1. List ideas for incorporating what is learned in Modules 1 and 2.
2. Make final preparations for Action Plans presentations.
3. Self-evaluate their progress and achievement in what they've gained in knowledge, sensitivity, tolerance, and individual empowerment.

Partial List of Suggested Action Plan Ideas (Students/Teachers can suggest others):

- Letter Writing Campaign
- Murals
- Skits/Plays
- Webpage
- Language of Inclusion
- Islamic Art
- Origins and meanings of Hijab
- 101 Ways to Combat Prejudice

Culminating Muslim Multi-Ethnic Celebration

- Presentation of Action Plan projects
- Cultural cuisine
- Theatrical performance (skits/scripts)

HANDOUTS & VIDEO RESOURCES

MODULE ONE

Lesson 1

Handout 1: Opening Activity: Greetings

Handout 2: Introduction to Islam

Handout 3: The Five Pillars of Islam

Handout 4: Important Terms

Handout 5: Usage of Terms: Islam, Islamic, and Muslim

Handout 6: Divine Scriptures

Handout 7: Allah: How God is Viewed in Islam

Handout 8: Who was Muhammad?

Handout 9: What is Jihad?

Handout 10: Gender and Family Values

Handout 11: The Veiled Revolution

Lesson 2

Handout 12: Islam, Judaism, and Christianity

Handout 13: Internet Resources: Muslim Contributions to Civilization: Past and Present

Handout 14: Islam: A Global Civilization

Lesson 3

Handout 15: The Farewell Address

Handout 16: The Farewell Address (Instructor's Copy)

Handout 17: "Reel Stereotypes: Writer Exposes Hollywood Vilification of Arabs"⁷

Handout 18: "Letter to the Editor: Hollywood Stereotypes Can Hurt"⁸

Handout 19: "Muslims Feel Twice Victims of Terror: Bias' Sting Felt Citywide"⁹

Lesson 4

Handout 20: Definitions List

Handout 21: "A Nation Challenged: Civil Liberties; Americans Give in to Race Profiling"¹⁰

Handout 22: "Editorial: An Ugly Appeal"¹¹

Handout 23: "Why Fear National ID Cards?"¹²

MODULE TWO

Lesson 1

Handout 24: The "Pyramid of Hate"

Lesson 2

Handout 25: "Driver Arrested in Hate Crime at Mall"¹³

Handout 26: "Attack on Arab-American, Car Torching Decried"¹⁴

Handout 27: "Beaten in Pakistan, Battered in Brooklyn"¹⁵

Handout 28: "Vols Helping Fearful Arabs: Young Students Get Escorts to Schools"¹⁶

Handout 29: "Pop Stars and Public Officials Join Campaign for Tolerance"¹⁷

Handout 30: "Starz TV Spot Speaks Out Against Ethnic Stereotyping"¹⁸

Lesson 3

Handout 31: "Pyramid of Alliance"

Handout 32: Action Plan Contract

MODULE THREE

Lesson 1

Handout 33: "The Dome and The Grid: The Mosques of New York City"¹⁹

Handout 34: "Muslim Schools in U.S., a Voice for Identity"²⁰

Handout 35: "A Nation Challenged: Muslims; The 2 Worlds of Muslim American Teenagers"²¹

VIDEO RESOURCES

"I am an American" – ©2001 The Advertising Council

Muslims in America: The Misunderstood Millions – ©1995 ABC News, Nightline

ENDNOTES

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- ¹⁰ ©2001 The New York Times. Byline: Sam Howe Verhovek. September 23, 2001, Section 1A, page 1.
- ¹¹ ©2001 The Washington Post. October 11, 2001, Editorial Section, page A32.
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- ¹⁸ ©2001 The Denver Post. Byline: Anne C. Mulkern. Reprinted with permission.
- ¹⁹ ©1997 Aramco World. Author: Jerrilynn Dodds.
- ²⁰ ©2001 The New York Times. Byline: Susan Sachs. November 10, 1998, Section A, page 1.
- ²¹ ©2001 The New York Times. Byline: Susan Sachs. October 7, 2001, Section 1B, page 1.