

# Gay-Straight Alliance Network's

## Justice For All: Dealing With the Events and Aftermath of September 11th

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### In this packet, you'll find:

1. How to Use Justice For All: Tips For Leading Peer Education Discussions and Activities
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3. Curriculum: Solidarity Discussion
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5. Handout: Article #1
6. Handout: Article #2
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8. Resource Sheet: Web Resources for Students and Teachers in the Aftermath of September 11th
9. Resource Sheet: Coalition Building

**[www.gsanetwork.org](http://www.gsanetwork.org)**



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For more information and resources for Gay-Straight Alliances, contact GSA Network:

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**Central Valley Office:** 928 N. Van Ness Ave. Fresno, CA 93728, ph: 559.268.2780, f: 559.268.2786

**Southern California:** 1145 Wilshire Blvd #100, Los Angeles, CA 90017, ph: 213.482.4021 f: 213.482.4027

# How to Use GSA Network's *Justice For All* – Tips for Leading Peer Education Discussions and Activities

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As groups that support diversity and school safety and oppose all forms of harassment and discrimination, GSAs can respond to the recent hostility against Arab/Arab-American communities by spreading a message of tolerance and understanding. Peer education is an effective way to combat prejudice and to make your school safer for all students, and GSAs can take an active role in challenging racism and promoting solidarity by using these materials to reflect on the events and aftermath of September 11th in a group discussion.

## **Using *Justice For All* in Your GSA:**

The following guidelines are designed to help you use *Justice For All* effectively in your GSA. You should read over them carefully before you begin your activities and discussions.

### **Establish ground rules for the discussion.**

When discussing difficult and emotional topics, agreeing on a set of ground rules can help make people feel comfortable about being open with their feelings. Some ground rules you could set are 1) respect everyone in the room, 2) agree to disagree, 3) keep everyone's comments confidential, 4) be honest, 5) step forward (if you aren't participating as much) or step back (if you are dominating the discussion), 6) don't interrupt, 7) allow people the right to pass, 8) no assumptions or generalizations, and 9) any other rules the group suggests and agrees upon.

### **Encourage students to use I statements, and steer clear of generalization and stereotypes.**

If youth refer to stereotypes and generalizations, point it out – use this as a time to ask the group about stereotypes and myths vs. factual information.

### **Pause to check for understanding.**

Read people's faces, not only their nods.

### **Encourage students to answer each other's questions.**

Ask the group if any one wants to speak on that point.

### **Not everyone will agree with you.**

The entire reason you are using the *Justice For All* is to increase awareness. People may disagree with you, and that's okay as long as they are not disruptive to the workshop. Be sensitive to the experiences of others.

### **Don't rush through it or talk too fast.**

Allow for silent gaps so info sinks in.

### **Don't ignore disrespectful behavior.**

Don't allow for faulty comments to pass by unaddressed. Silence is agreement. Use the comments to create a learning moment and to model respectful ways to confront slurs, stereotypes, and misinformation.

### **Stick to your purpose.**

You are there to discuss anti-Arab harassment and discrimination, not to discuss issues related to war. If the discussion gets off track, try to refocus the attention of the class on the curriculum.

### **Hand out resources.**

Use the handouts and resource sheets, or look for more materials on the web.

### **Be honest.**

Above all else be honest about what you know. If you don't know an answer, that's okay, tell them that you don't know.



# Using *Justice For All* in Classroom Presentations

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If you find Justice For All to be useful within your GSA, you might want to lead these discussions in other classrooms at your school. If you decide to do this, you should consider collaborating with other civil rights or minority groups on campus in order to get more people involved and make your message more powerful. If you want to use Justice For All in classroom presentations, here are some pointers:

## ***Ahead of Time:***

### **Consider collaborating with other civil rights or minority groups on campus.**

Harassment and discrimination are issues that affect every community. Find out what other student groups are doing on campus and figure out ways you can all work together. For coalition building tips see the attached resource sheet.

### **Figure out what you need to do to get the workshop approved by the school.**

Talk to your advisor and meet with administrators and/or other faculty members. Present them with the curriculum and be prepared to tell them why you think this is an important thing to do.

### **Find a teacher.**

Find a teacher that is supportive and who thinks that their class would be receptive to your presentation. This may be a teacher who has expressed interest in diversity and supports the safety of all students. Talk to them about how they can support you and discuss how they will handle any disruptions that might occur. Consider coming up with a signal between you and the teacher to use if a situation arises that you don't feel prepared to deal with or discuss and you want the teacher to step in.

### **Be aware of your school climate.**

What has your school has already done to address these issues? Does your school have any Arab, Arab-American, or Middle Eastern student groups? Has there been any anti-Arab sentiment or hostility expressed on campus?

### **Be prepared for the responses people might have.**

Be aware that some students may have a very direct connection to the events of September 11. Give them a space to express their emotions without dominating the conversation. Check with the teacher beforehand to make sure that counselors will be available during the class period for students who need them.

### **Practice!**

### ***In the Classroom:***

#### **Invite an administrator or another teacher.**

Invite a supportive administrator to see your workshop if you'd like to do it in other classes. Also other teachers might like to see what you propose doing in their classes, so feel free to invite them.

#### **Follow the guidelines listed below under "Using Justice For All in Your GSA."**

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## Media Analysis

### Overview:

Television news is a significant media from which we get information about what is going on in the world. Specifically, it has been a crucial source of information in relation to the events of September 11th, 2001, with most major networks canceling regular programming to instead broadcast round the clock coverage of “late breaking news” related to the recent tragedy. This curriculum is designed to help guide your group through a discussion about the ways in which the events, The United States, and various communities have been portrayed and represented. The purpose of this discussion is to help us all gain skills to watch and evaluate our sources of information with a critical and analytical eye.

### Time Needed:

Varies. Your group could tackle each of the points listed, or only look at one or two of the questions as part of a broader discussion. If you plan to discuss each of the items below, you should plan for at least 40 minutes. If you look at them separately, set aside at least 10 minutes each.

### Materials Needed:

HANDOUT – Definitions; paper and pens for Activity 1 (enough for each person). Nothing else is needed, though you might want to use a chalk/dry erase board or easel paper to write up brainstorm and comments from the group.

### Activities/Questions:

1. Have the group write down their perceptions of what a terrorist looks like. Encourage them to think about race, class, and gender. Discuss as a group what these images look like. Ask: What media images support your presumption?
2. Many news broadcasters are using the label “Attack on America.” In your opinion, how is “America” being defined? What race(s) do you think of when you hear the label “American”? How do people of color fit into this picture of America? How do immigrants fit into this picture of America?
3. What stereotypes are being shown of Islamic people, Arabs, Arab-Americans, etc.? Who is affected by these stereotypes? How are Americans, elected officials, and rescuers being portrayed? Do you think these images are stereotypical? If so, how? Think specifically about the race and gender depicted of the heroes being celebrated.
4. Reflect on the image of Palestinians celebrating after the “Attack on America.” How did this image make you feel? Do you recall seeing any images of the hundreds of Palestinians who stood in solidarity with America? Do you think the media is obligated to cover the diverse opinions and actions of a community? Why do you think the media showed the images of Palestinians celebrating over and over again? What are the consequences of only showing one side, image, or point of view?

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## Solidarity Discussion

### Overview:

One of the most important things your GSA can do to combat racial profiling and prejudice is take action in solidarity with Muslim, Arab and Arab-American communities and individuals. By educating your membership and by showing organizational support for people in your school and communities who have been targeted with bias and discrimination in the aftermath of the September 11th attacks, you can work to make your school environment safer for all students. The following discussion questions will help your GSA to better understand the issues and recognize the importance and meaning of solidarity.

### Time Needed:

Total: 60-90 minutes. Parts I through IV only: 30-45 minutes. Parts V through VII only: 30-45 minutes.

### Materials Needed:

HANDOUTS – Articles #1 and #2, Definitions; paper and pens (enough for each person). You might also want to use a chalk/dry erase board or easel paper to write up brainstorm and comments from the group.

### Activities/Questions:

- I. Write down three perceptions you have of the Arab-American community, or if you are Arab-American, three perceptions you feel that others have of the Arab-American community.
  
- II. Read the first section of Article #1, “Arab-Americans in predicament; Attacks heighten struggle with complex identity” and pass out definitions sheet (see handouts).
  - Do any of these facts contradict the perceptions you had? How?
  - How do you think people come up with these perceptions of the Arab-American community?
  - Think about your own race, gender, class, or sexual orientation. List five stereotypes of that group that are perpetuated by media depictions that have created a negative and/or untrue popular perception of our communities.
  
- III. Read section two of the article.
  - Highlight the passage, “We’re grieving. We’re Americans, too. We’re grieving like everybody else, and to be grieving and afraid at the same time, that’s a very hard place to be.” Do any Arab-Americans want to address their own feelings? Does anybody have similar conflicting emotions?

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- III. Read section two of the article... continued from previous page
- Look at the passage “When word quickly came of another plane crashing into the second tower, his horror as an American was compounded by a ‘feeling of guilt, like I did something.’ He found himself relieved when he later learned that at least 100 Arabs died in the inferno, and then found himself wondering, ‘Why do I have to feel like that?’” Why do you think this fear and guilt is displaced on and felt by Arab-Americans?
- IV. Read the section three of the article.
- If the media portrays Arab-Americans as such an “other,” how can there not be a box for Arab Americans to check on the census? What does that say about the U.S.’s concern for the interests of the Arab-American community?
  - How does it affect a minority group to not be officially recognized?
- V. Read the article, “After the Attack; Shadow of Liberty...”
- Write about or share a time when you have had similar thoughts or experiences or been on the receiving end of similar suspicions because you are or are perceived to be Arab American.
  - How would you feel if you got on an airplane and there were other passengers who you perceived to be Arab or Arab-American? How did you come to have these feelings?
- VI. Look at the passage “ ‘We live in a society where we tend to think of everything in ethnic terms unless the perpetrators are white,’ Ibish said. ‘Timothy McVeigh bombed Oklahoma City, but people didn’t think of him as Irish. Or take [Theodore J.] Kaczynski, the Unabomber. Nobody thought of him as Polish. If you’re not white, ethnicity is the sole and primary category in these circumstances.’ ”
- After the Oklahoma City bombing, did you have any fears of Irish people? Why or why not?
  - How is ethnicity becoming the “sole and primary category” in this situation? Can you think of anything that contributes to this being viewed in ethnic terms?
- VII. Read the final paragraph of the article.
- How can you work to pull your attention away from the ethnic aspect of the September 11th attacks?
  - What can you do to help others do the same?

## Definitions

- 1. Arab:** An Arab is someone with ancestry from the nations of the Middle East or North Africa where Arabic is the primary language. Iran, where the predominant language is Farsi, is generally not considered an Arab nation.
- 2. Muslim:** A Muslim is a follower of the religion of Islam. There are over 1.4 billion Muslims worldwide, divided among three major groups: Sunni, Shici and Khariji. Islam teaches that there is only one God, and that the God of Judaism and Christianity is the same as the God of Islam. The majority of the world's Muslims, including many of those living in the United States, are not Arab.
- 3. Fundamentalism:** Fundamentalism is the belief in absolute religious authority and the demand that this religious authority be legally enforced. Often, fundamentalism involves the willingness to do battle for one's faith. Fundamentalists make up only one part of any religion's followers, who usually fall along a wide spectrum of different interpretations, values and beliefs.
- 4. Stereotype:** A stereotype is a popularly held belief about a type of person or a group of people which does not take into account individual differences.
- 5. Scapegoating:** Scapegoating is the act of blaming something on a particular person or group of people whether or not they are responsible.

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**The Times-Picayune**

**Arab-Americans in predicament; Attacks heighten struggle with complex identity**

**By Jonathan Tilove; Newhouse News Service  
New Orleans Times-Picayune, September 20, 2001**

**Section One**

The aftermath of the terrorist attacks on the United States has crystallized the dilemma of Arab-American identity. Misjudged, maligned and forever seen as more Arab than American, they find themselves united by events beyond their control.

They are seen as white, but not quite. They are discriminated against, and yet are not counted an official minority. They are consistently typecast as terrorists in movies and other media, and often hold opinions on Mideast policy against the grain of popular opinion. They are, in fact, a very diverse group.

Most are American-born. They are, on average, better educated and better off than other Americans.

Many of the best-known Arab-Americans are not particularly recognized as being Arab-Americans -- Ralph Nader, journalist Helen Thomas, radio personality Casey Kasem, quarterback Doug Flutie, former Majority Leader George Mitchell, former White House Chief of Staff John Sununu. Teacher Christa McAuliffe, who died in the Challenger explosion, was an Arab-American.

There is not a good, agreed-upon count of the Arab-American population. The Census Bureau estimates there are about 1.2 million, but without a separate category on the census forms, this is an imprecise figure. Most scholars of the Arab-American world put the figure at more than 3 million.

An Arab is someone from the nations of the Middle East and North Africa where Arabic is the primary language. Iran, where the predominant language is Farsi, is not an Arab nation.

The vast majority of the world's Muslims are not Arabs. Most Muslims in America are not Arab. About two thirds of Arab-Americans, especially those whose families have been in the United States the longest, are Christian.

According to Michael Suleiman, a Kansas State University political scientist and the editor of "Arabs in America," Arab-Americans began to coalesce to fight negative stereotyping of their people in the aftermath of the humiliating six-day Arab-Israeli war in 1967.

In the popular imagination, Arab-Americans suffer terribly. In several books, most recently "Reel Bad Arabs: How Hollywood Vilifies a People," Jack Shaheen, a retired professor of mass communications at Southern Illinois University, documents the relentlessly negative images of Arabs in the movies, which he likens to the way Nazi filmmakers depicted Jews.

**Section Two**

In a piece in Suleiman's book, Suad Joseph, an anthropologist at the University of California at Davis, argues that the "recurring dilemma" of Arabs in America is that they are viewed as "not quite American," as "against the grain of the nation."

And now they find themselves brought together by a terrible predicament: Even as they are grieving for their country, they find themselves fearing some of their countrymen.

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**Arab-Americans in Predicament - Section Two, con't.**

**"We're grieving. We're Americans, too. We're grieving like everybody else, and to be grieving and afraid at the same time, that's a very hard place to be,"** said Helen Hatab Samhan, executive vice president of the Arab-American Institute in Washington, which was founded in 1985 to represent Arab-American interests in government and politics.

The institute's office is a block-and-a-half from the White House, and James Zogby, its president, said that first they wondered, "Could we be hit? Then the phone calls came -- 'We'll slit your throat,' 'We'll kill your kids.' "

When Ray Hanania, an Arab-American writer in Chicago, heard on the radio about the first plane hitting the World Trade Center, he prayed it was an accident. **When word quickly came of another plane crashing into the second tower, his horror as an American was compounded by a "feeling of guilt, like I did something."**

**He found himself relieved when he later learned that at least 100 Arabs died in the inferno, and then found himself wondering, "Why do I have to feel like that?"**

Hanania is Palestinian, the author of "I'm Glad I Look Like a Terrorist: Growing Up Arab in America." His mother was born in Bethlehem, his father in Jerusalem and he in Chicago. His wife is Jewish, but for the first time this year he did not go with her to synagogue for Rosh Hashana services Tuesday. He didn't want to deal with the looks he now gets, everywhere he goes.

His advice to other Arab-Americans: "Just sit tight, pull back, don't stick your head up, give it some time."

In Huntington Beach, Calif., Nidal Ibrahim, who publishes Arab-American Business Magazine, was catapulted through his own cycle of doubts.

Ibrahim, a Jerusalem-born Palestinian, wanted to tell his mother not to wear her head scarf out, "But I'm not going to do that, I'm not going to give in to fear."

He is flying up and back to San Francisco today to do two cable television shows about what is happening, and he knows -- even understands -- the scrutiny he will have to withstand.

He will arrive three hours early each way. He could drive in less time but again, "I don't want to give into fear." And yet, he said, he finds himself in the ludicrous position of a journalist wondering whether it is wise to go to the airport carrying a pen.

In the current climate, that feeling, common to many Arab-Americans, is a chilling source of pan-Arab-American unity.

"When you're in the foxhole like the community is now, nobody is Syrian or Palestinian or Iraqi," Ibrahim said. "Everybody's an Arab."

Like Samhan at the Arab-American Institute, Ibrahim said the overwhelming response from other Americans has been supportive. But, he reports, like many other very Americanized Arabs, "I've always noticed here that people look at me and see me as being Arab; I've never been fully accepted as American."

"People are afraid of saying anything, or even leaving their homes," said Merit Mikhail, a junior at the University of California, Riverside, and herself an Egyptian-born Coptic Christian.

**Section Three**

Moreover, Mikhail, who last year was chairwoman of the United States Student Association's Middle Eastern and South Asian caucus, said that Arab-Americans lack the pulpit or respectful hearing granted other minorities.

Even on the census, she said, "There isn't a box for us to check."

According to current census instructions, Arabs are white, but that did not suit Mikhail, even though she is light-skinned.



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Los Angeles Times

**AFTER THE ATTACK; SHADOW OF LIBERTY; Suspicion and Silence Jolt Self-Image of the Tolerant; Bias: Contact with those who look Arab inspires fear in a diverse land. But it also inspires shame, and a reminder that ethnicity isn't destiny.**

**by Solomon Moore, Lisa Richardson, L.A. Times Staff Writers  
Los Angeles Times, September 20, 2001**

Kameron White is a reasonable and tolerant man. He prides himself on his open mind. While in college, he traveled throughout Europe and studied architecture in Italy and African art in Ghana. He came to Los Angeles from North Carolina to follow rock-star dreams and enjoy a world society.

"That's what I like about the people here," he said. "It's international and diverse." But since the Sept. 11 attacks, the open mind White has worked so hard to cultivate has closed a little. Certainly, he is infuriated by attacks against Middle Eastern immigrants and Muslims. But in his heart, there is a new wariness.

He can't help but wonder, for example, about his Iranian American co-worker: Is he Muslim? And there's that Afghan American woman he likes who is a regular at the bar he frequents on Tuesday nights: "I know her, so I feel like I know who she is. But I don't know her family, or the people who live back there. So I think, well, maybe she could down the line know somebody who is one of Osama's little army or whatever."

This is not the hot fury for revenge that leads to crimes of hate. This fear surprises normally tolerant, well intentioned people who never would have believed they would shrink from a passing Muslim or nearby Arab. But now, before they can stop themselves, they do.

Hate crimes against Muslims and people who may look Middle Eastern mount daily. But most Muslims are not assaulted by gun-toting stereotypes of race-baiting extremists. Instead, as they shop for groceries or stop for gas, at parks and at coffee shops, they are met with side glances and frozen silences.

Even something as innocuous as Arabic script can spark suspicion and fear.

"I was buying some bread at Gelson's to bring to a dinner party and I wanted something a little unusual," said a woman at a chic day spa who asked not to be identified. "So I'm browsing through the breads when I pick one up and I see it has Arab writing on the plastic.

"And I just dropped it, just like that." Her head dropped and she raised a hand to her eyes. "I'm so disturbed that I would do that. It bothers me so much that I would have that feeling, that I didn't just buy the bread.

"I live in an ethnically diverse neighborhood--Cathay Circle [in Los Angeles' Mid-City area]--and that's by choice. But I didn't want people to see me buying Arab bread."

She bought wine instead--and even that led to tension. At the party--a Rosh Hashana supper--another guest noticed something suspicious about the wine and read the label aloud. The label made a tongue-in-cheek reference to the Sonoma wine country, crediting "Sonoman archeologists" working in the desert. But it was enough for one of the other guests to teasingly suggest an Islamic connection.

"Everyone made a joke of how I'd bought this politically incorrect bottle of wine," the woman said.

Katherine Tucker's fears were a little more concrete, but only a little. A Chicago social worker, Tucker never thought much about religious and cultural differences--until Sept. 11.

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**AFTER THE ATTACK - SHADOW OF LIBERTY con't.**

Newly married, Tucker and her husband were in line at O'Hare International Airport for a honeymoon flight to Hawaii when she saw two "Middle Eastern-looking men" waiting in the same area.

"I hope they're not getting on my flight.' That's what I thought, and that's terrible," she said. When she realized the men weren't Middle Eastern after all, she "felt reassured, but also embarrassed."

On a recent broadcast on Pasadena public radio station KPCC-FM, talk show host Larry Mantle, regarded as a paragon of evenhandedness, acknowledged he would feel the same way.

"I have to admit my mind would wander if I got on an airplane and saw some Arab-American gentlemen on board," he said during the show.

During an introspective off-the-air moment a couple of days later, Mantle said he is not particularly embarrassed about having such feelings, but added: "Ideally, I would wish I wouldn't have that knee-jerk reaction. In an ideal world, I wouldn't feel that way."

The reason for this suspicion has less to do with the Sept. 11 attacks and more to do with historically shaped preconceptions, said Hussein Ibish, a spokesman for the American Arab Anti-Discrimination Committee in Washington, D.C.

**"We live in a society where we tend to think of everything in ethnic terms unless the perpetrators are white," Ibish said. "Timothy McVeigh bombed Oklahoma City, but people didn't think of him as Irish. Or take [Theodore J.] Kaczynski, the Unabomber. Nobody thought of him as Polish.**

"If you're not white, ethnicity is the sole and primary category in these circumstances."

Some are committed to purposefully restraining themselves when they feel a knee-jerk reaction.

Benjamin Eldredge, 24, an aspiring screenwriter, described his own struggle against prejudice as he sat cross-legged on the floor at the Bodhi Tree, a Melrose Avenue bookstore specializing in books on spiritual enlightenment.

He had been at a coffee shop recently, he said, when he noticed two "Middle Eastern-looking" men speaking what sounded like Arabic nearby.

He studied their dress, listened to the tenor and tone of their conversation, strained to catch a few words of English.

**"Then I consciously pulled my attention away from them and back to myself and my book," Eldredge said. He did not berate himself for his feelings and does not berate others. "Why did I stop to take notice? It's fear. But I refuse to live in fear, and so I refocused my attention away from them and brought it back to me."**



# How to Be an Effective Ally to Arabs/Arab-Americans

You don't have to be Arab/Arab-American to take a stand against the violence, harassment and discrimination that many Arabs/Arab-Americans have suffered following the tragedy of September 11th, many people who are or are perceived to be Arab/Arab-American have suffered violence, harassment, and discrimination. As a multi-issue GSA, even if your group doesn't have Arab, Muslim, Middle Eastern, or South Asian members, you can promote solidarity and tolerance through being an ally. Here are some ways to encourage people to become active allies in the fight against racism:

## How the Recent Hostility Towards Arabs/Arab-Americans Affects Everyone:

1. Hostility towards Arabs/Arab-Americans can be diverted towards people who aren't Arab/Arab-American but who are perceived to be.
2. When hostility towards Arabs/Arab-Americans is not challenged it sends a message that hate and harassment are tolerated. This degrades the potential for a safe and respectful environment for all people.
3. Hostility towards Arabs/Arab-Americans puts pressure on people who aren't Arab/Arab-American to act aggressively and angrily towards Arabs/Arab-Americans.
4. Hostility towards Arabs/Arab-Americans can make it hard for Arab/Arab-Americans and people who aren't Arab/Arab-American to be friends.
5. Hostility towards Arabs/Arab-Americans makes it hard to appreciate true diversity and the uniqueness of all cultural backgrounds.
6. Hostility towards Arabs/Arab-Americans can strain community relationships.

## How to Fight Prejudice Against Arabs/Arab-Americans as an Ally:

1. Organize discussion groups in class or after school to talk about how hostility towards Arabs/Arab-Americans affects everyone.
2. Bring up the issue of harassment and discrimination against Arabs/Arab-Americans in conversations with friends or discussions in class.
3. Interrupt anti-Arab jokes, comments or any other behaviors that make prejudice against Arabs/Arab-Americans appear OK.
4. Put pro-solidarity/anti-hate posters in the halls and classrooms or wear shirts, buttons, etc. that identify you as an ally and display a message of solidarity with Arabs/Arab-Americans.
5. Don't make assumptions about other peoples' ethnic, religious, or cultural backgrounds. Assume that there are Muslims, Arabs, Arab-Americans, people of Middle Eastern decent, and/or South Asians at your school.

# Web Resources for Students and Teachers In the Aftermath of September 11

These resources are intended to be helpful for students and teachers to reflect on the attacks of Septmeber 11, learn more, and take action. It is by no means an exhaustive list. However GSA Network has reviewed each of these sites and recommends them. Please note that there are a variety of political perspectives represented in this material.

## Organizing Against Hate

### **Make It Real: A Student Organizing Website for Implementing California's School Non-Discrimination Law (AB537)**

<http://www.gsanetwork.org>

### **United States Students Association organizing manual to organize against hate**

<http://www.usstudents.org/cdp/hatecrimes/QuickXresponseXXtoXHate.pdf>

Geared toward college campus organizing, but definitely useful for all activists.

### **CA Attorney General's informational brochures about hate crimes in several languages.**

<http://www.ag.ca.gov/civilrights/content/hatecrimes.htm>

### **Respond to Media Coverage**

<http://www.media-alliance.org/pacifica/peace.html>

Resources to help you respond to the media directly about the calls for war and racism in reporting.

### **We Interrupt This Message: Strategies for Reframing the Media Debate**

<http://www.interrupt.org>

### **Make Stickers! Make Posters! Make Flyers!**

<http://www.ieeha.org/stickers/>    <http://www.ten12.com>    [http://www.protestgraphics.org/images/pix\\_9-25/warm.html](http://www.protestgraphics.org/images/pix_9-25/warm.html)

### **Join the National Day of Action, November 3, 2001**

<http://nomorelostlives.org>

## News, History, Analysis

### **Youth Media Website**

<http://www.soros.org/youth/pointofview.htm>

Devoted to young people's responses to the September 11th tragedy. The page also includes links to 9/11-related calls for entry and to resources for youth and youth workers dealing with the aftermath of these horrific events.

**BBC News (Middle East):** [http://news.bbc.co.uk/hi/english/world/middle\\_east/default.stm](http://news.bbc.co.uk/hi/english/world/middle_east/default.stm)

**AlterNet:** <http://www.alternet.org/911>

**Common Dreams:** <http://www.commondreams.org>

**Z Magazine:** <http://www.zmag.org>

**Independent Media Center:** <http://www.indymedia.org>

### **English language news from targeted regions:**

<http://www.paknews.com/> (Pakistan)    <http://www.dawn.com/2001/09/14/> (Pakistan)

<http://www.afgha.com/> (Afghanistan)    <http://www.afghandaily.com/> (Afghanistan)

<http://www.arabnews.com/> (Saudi Arabia)    <http://www.arabia.com/news/article/english.html>

### **Harvard's Center for Middle Eastern Studies:**

<http://www.fas.harvard.edu/~mideast/inMEres/inMEres.html>



[www.gsanetwork.org](http://www.gsanetwork.org)

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For more information and resources for Gay-Straight Alliances, contact GSA Network:

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**Central Valley Office:** 928 N. Van Ness Ave. Fresno, CA 93728, ph: 559.268.2780, f: 559.268.2786

**Southern California:** 1145 Wilshire Blvd #100, Los Angeles, CA 90017, ph: 213.482.4021 f: 213.482.4027

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**Web Resources ...**

## **Resources for Educators**

### **American-Arab Anti-Discrimination Committee**

<http://www.adc.org>

American-Arab Anti-Discrimination Committee (ADC) web site offers resources and advice for educators as well as news, commentary, and history. ADC will help school officials, student groups, and others who want films, speakers or other help in discouraging hate speech, harassment, and other action that is anti-Arab and/or anti-Muslim.

### **Teaching for Change**

<http://www.teachingforchange.org/Sept11.htm>

Key articles and links to web sites for those who want to place this tragedy in its larger historical and contemporary context. The articles and web sites on this page were selected to provide alternative perspectives to the mainstream press. They were not selected for their reading level, but for the critical background information they provide.

### **Educators for Social Responsibility:**

<http://www.esrnational.org>

Information and resources to help you discuss, learn more, and take appropriate action.

### **Education Development Center, Inc.: Beyond Blame: Reacting to Terrorist Attacks**

<http://www.edc.org/spotlight/schools/beyondblame.htm>

Free 30-page curriculum for middle and high school students focused on issues of justice and mislaid blame.

### **Lesson Plans for Teaching about Terrorism and Peace**

<http://www.pbs.org/americaresponds/educators.html>

In the "America Responds" section of the PBS website you will find the following lesson plans: **Tolerance in Times of Trial** (Uses the treatment and media portrayals of citizens of Japanese and German ancestry during World War II-as historical examples of ethnic conflict during times of trial), **Afghanistan Today: Civil War and Human Rights**: Help students understand the Taliban and Afghanistan today), **Afghanistan And Its Neighbors: Model Summit** (Help students understand the complex relationships America has with countries in Central Asia and the Middle East), and **Taming Terrorism** (Poses the question, "Who can stop international terrorism?")

### **Rethinking Schools**

<http://www.rethinkingschools.org>

Rethinking Schools presents a list of websites that provide factual information, different perspectives, and teaching ideas on this rapidly evolving issue.

### **Media Literacy Clearinghouse**

<http://www.med.sc.edu:1081/>

Media Literacy principles applied to media coverage of 9/11 attacks and the war on Afghanistan.

### **The National Council for the Social Studies**

[www.socialstudies.org/resources/moment/socialeducation.shtml](http://www.socialstudies.org/resources/moment/socialeducation.shtml)

Provides information and activities for teachers, and is requesting the same from teachers in the field.

### **United Nations "CyberSchoolBus"**

<http://www.un.org/cyberschoolbus>

Provides teaching materials about international issues, including a new curriculum on anti-discrimination.

### **National Association of School Psychologists**

<http://www.nasponline.org>

September 11 Tragedy section with materials translated into Arabic, Chinese, Farsi, Spanish, Urdu, and Vietnamese.

### **The New York Times Learning Network**

<http://www.nytimes.com/learning/teachers/lessons/mediastudies.html>

Lesson plans, articles, and photographs about September 11, the response, and historical information.

### **Incite! Women of Color Against Violence**

<http://www.incite-national.org/>

INCITE! Women of Color Against Violence is a national activist organization of radical feminists of color advancing a movement to end violence against women of color and their communities through direct action, critical dialogue and grassroots organizing. The web site includes organizing and curriculum resources.



[www.gsanetwork.org](http://www.gsanetwork.org)

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# Coalition Building

**Coalition (activist definition):** an "organization of organizations" united around a common issue and clear goal(s); however, sometimes the term "coalition" is used to refer to groups of diverse individuals or organizations of individuals who are involved in other groups as well.

**Issue:** communicates what you are fighting for to help solve your problem; an issue is what activist organizations focus on. If the problem is name-calling and slurs, your issue could be to reduce slurs.

## Questions to ask when you are thinking about building a coalition with another organization:

- What would your unifying issue(s) be?
- What resources could come from this organization?
- What obstacles might you encounter?

## Guidelines for successful coalition-building:

- 1. Choose unifying issues.** The most effective coalitions come together around a common issue. Make sure the development of group goals is a joint process, rather than one or two group representatives deciding the goals and then inviting others to join.
- 2. Understand and respect each group's self interest.** There must be a balance between the goals and needs of the coalition and of the individual organizations.
- 3. Respect each group's internal process.** It is important to understand and respect the differences among groups. These differences are often apparent in processes or chains of command for decision-making. Make a commitment to learning about the unique values, history, interests, structure, and agenda of the other groups and organizations.
- 4. Agree to disagree.**
- 5. Structure decision-making carefully.**
- 6. Distribute credit fairly.** Recognize that contributions vary. Appreciate different contributions. Each organization will have something different to offer. Each one is important, so be sure to acknowledge them all, whether they be volunteers, meeting space, funding, copying, publicity, leafleting, passing resolutions, or other resources.
- 7. Give and Take.** It is important to build on existing relationships and connections with other organizations. Don't just ask for or expect support; be prepared to give it.
- 8. Develop a Common Strategy.** The strength of a coalition is in its unity. Work together with other organizations to develop a strategy that makes sense for everyone. The tactics you choose should be ones that all the organizations can endorse. If not, the tactics should be taken by individual organizations independent of the coalition.
- 9. Be Strategic.** Building coalitions in and of themselves requires a good strategy. Which organizations you ask, who asks them, and what order to ask them are all questions to figure out.
- 10. To ensure consistency, send the same representative to each coalition meeting.** This helps meetings run more smoothly. These individuals should also be decision-making members of the organizations they represent.
- 11. Formalize Your Coalition.** It is best to make explicit agreements. Make sure everyone understands what their responsibilities and rights are. Being clear can help prevent conflicts.

*This resource was adapted from the NGLTF's "Comprehensive Manual for Campus Organizing" (Shepard, Yeskel, Outcalt - 1995) and materials from the United States Student Association's Grassroots Organizing Weekend (GROW) Program.*