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IN THE FACE OF XENOPHOBIA

Lessons to address bullying of South Asian American youth

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Monisha Bajaj, Ameena Ghaffar-Kucher & Karishma Desai**

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ABOUT THE AUTHORS

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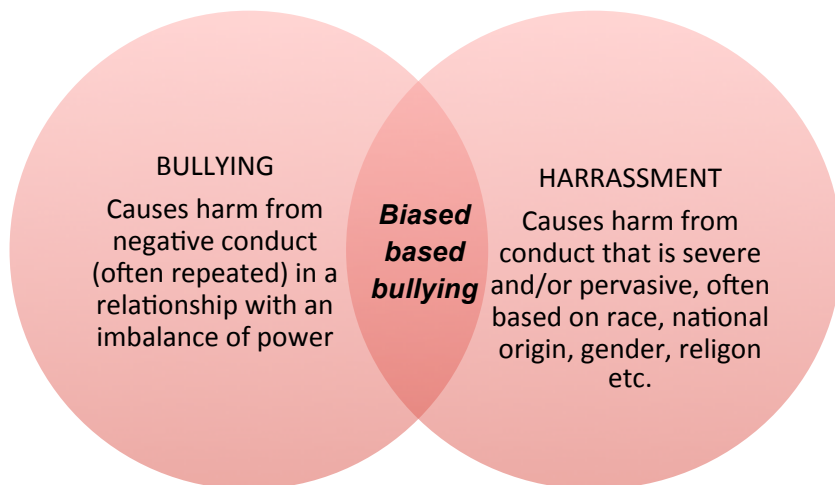
**IN THE FACE OF XENOPHOBIA:
LESSONS TO ADDRESS BULLYING OF SOUTH ASIAN AMERICAN YOUTH**

Dear Facilitator,

This curricular unit seeks to provide communities, individuals, and educators with resources for addressing bullying, harassment and racism directed at youth of South Asian descent in U.S. schools. These students hail from diverse religious backgrounds, including: Christian, Hindu, Jain, Jewish, Muslim, and Sikh. The unit includes six lessons, numerous suggestions for further course topics, and additional resources to counter ignorance, misunderstanding, and prejudice directed at students. While the lessons are presented in a way that presumes a formal classroom setting (using common classroom features and the terms “student” and “teacher”), they can easily be adapted to after-school or community group settings. We encourage flexible use of the lessons and resources and adaptation wherever necessary to best meet the needs of the specific context you may be working in.

Background

Bullying has been noted as an acute problem within U.S. schools. Bullying manifests as a power imbalance in schools and the larger society, and can include physical, social, and psychological intimidation. Harassment is also a form of bullying; like bullying, it is often ongoing and pervasive and creates discomfort for the victim. A distinguishing feature is that it is often based on race, gender, sexual orientation, and/or religion. In this unit, when we talk about bullying, we include the definition of harassment within it; hence we refer to this as “bias-based bullying”. The role of educators, parents, and communities in intervening and preventing bias-based bullying through the creation of safe school and out-of-school environments is essential.



Since the tragic terrorist attacks on September 11, 2001, students and families who have no connection to terrorism, have been singled out, harassed, and attacked. Hate crimes and harassment in schools and communities are on the rise.

According to a 2009 U.S. Department of Justice and Department of Education Study, over 54 percent of Asian American youth reported experiencing bullying, the highest percentage of any ethnic group surveyed. Additionally, the New York City Department of Education and the Sikh Coalition's 2007 report indicates that in the nation's most diverse neighborhood of Queens, 77.5 percent of young Sikh men reported being harassed, taunted or intimidated because of wearing a turban. These young men are often mistaken to be Muslim and their harassment exemplifies the pervasive Islamophobia and xenophobia targeting youth from South Asian communities (official estimates of the South Asian American population place it at 3.4 million in the United States). Similarly high figures emerge from accounts of Muslim American youth (South Asian and non-South Asian) across the United States. This curriculum primarily focuses on South Asian Americans—whose families (perhaps many generations ago) originally hail from the countries of Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan and Sri Lanka. Examples in our lessons demonstrate how distinct national, ethnic or religious groups are often confused and conflated. We note that many of the dynamics of bullying, intimidation, and harassment target individuals who simply look 'foreign,' regardless of their diverse ethnic origins.

While xenophobia has always existed in the United States, it has become particularly acute for youth of South Asian descent in diverse locales in the post-9/11 context who are frequently subject to bullying based on their (assumed) religious and ethnic backgrounds. Considering racial and religious identity are significant markers of difference in educational contexts, if the root causes of harassment are not addressed, schools will continue to reproduce exclusion and marginalization.

Goals

To counter this bias-based bullying, we provide anti-racist and multicultural educators with resources, materials, and knowledge of community organizations that can equip them to educate and prevent instances of bullying, harassment and intimidation—whether from peers, adults, or law enforcement officials.

The objectives of this resource pack are to:

- 1) Clarify misconceptions about the South Asian American community, namely:
 - [Myth] South Asians have recently arrived in the United States.
 - [Fact] South Asians have, in fact, been in the United States since the 1800s.
 - [Myth] South Asians are not politically active.
 - [Fact] On the contrary, there is a strong tradition of civic engagement.
 - [Myth] Discrimination against South Asians is a post-9/11 phenomenon.
 - [Fact] Indeed, xenophobia has existed since the 1800s, but is more visible now.

- 2) Address roots of xenophobia and place it in historical perspective;
- 3) Provide information and tools to interrupt xenophobic and racist ideologies in schools and communities;
- 4) Teach understanding and skills for engaging with difference;
- 5) Provide educators, school officials, community members, staff of non-profit agencies, faith-based communities, and students with strategies to be effective allies;
- 6) Build empathy among students, staff, administrators, teachers, and community members.

Enclosed you will find six comprehensive lessons about the history of South Asian migration to the United States, manifestations of exclusion, examples of bullying in and outside of schools, and tools for countering xenophobia.

We suggest that facilitators of these lessons develop ground rules for discussion, if they have not already been developed, to ensure that participants feel safe to share about difficult issues related to bullying and racism. Youth can be asked to brainstorm rules and facilitators should ensure that all participants are respected and heard. If these lessons will take place in a classroom or after-school context where students already know each other, the teacher/facilitator might share some information about the larger goals and suggest norms of confidentiality. If these take place in a community space where participants do not know each other, the first few sessions may require ice-breakers or community building exercises in order to allow for discussions in the lessons/workshops to proceed in the most productive manner.

Finally, we encourage you to contact us with questions, concerns and feedback on this curricular unit, or if you would like to explore possibilities for further workshops/training.

Sincerely,

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KEY CONCEPTS AND TERMINOLOGY

Throughout these lessons, the following key concepts will be utilized:

Micro-aggressions: contemporary form of racism - invisible, unintentional and subtle in nature; usually outside the level of conscious awareness but which cumulatively and over time creates an uncomfortable or hostile environment for the victim

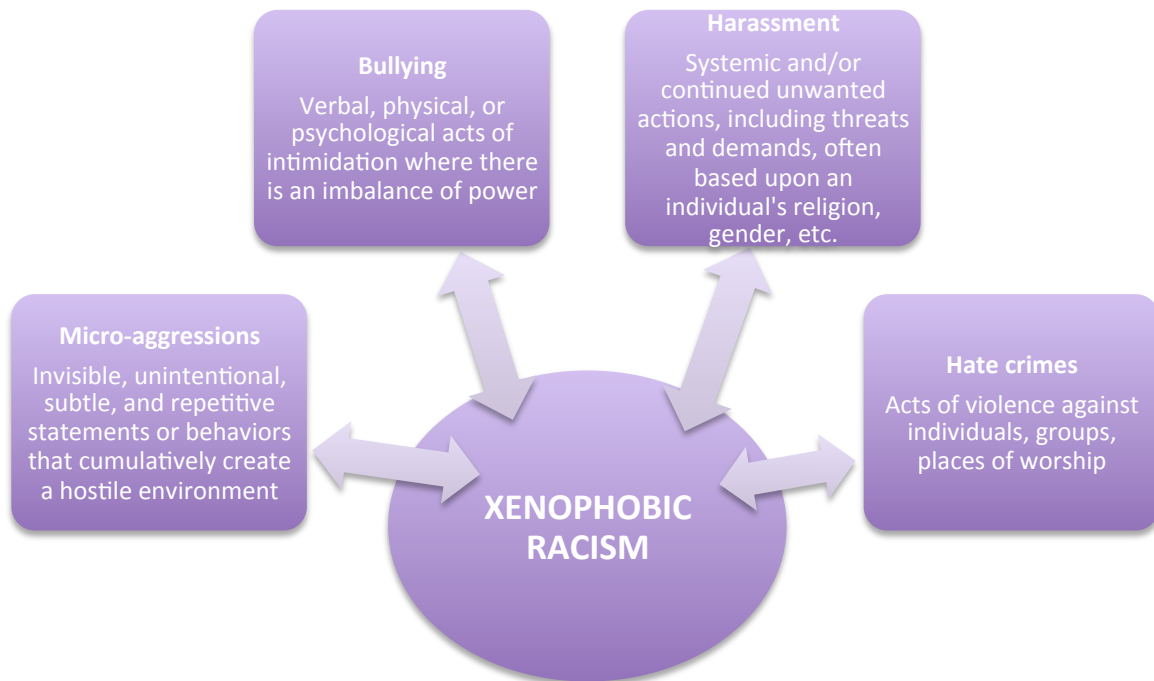
Bullying: verbal, physical, or psychological acts of intimidation where there is an imbalance of power

Harassment: systemic and/or continued unwanted actions, including threats and demands, often based upon race, sex, religion, gender etc.

Hate crimes: acts of violence against individuals, groups, places of worship etc., typically motivated by some form of prejudice.

Xenophobia: fear of foreigners and things foreign (we use the term **xenophobic racism** to emphasize the racist undertones of xenophobia).

While the title of this resource packet focuses on bullying --and indeed we emphasize those occurrences that happen in and around schools--it is important to note that schools are embedded in larger societies where attitudes towards those considered “foreign” are shaped by foreign policy, immigration trends and laws, larger cultural and social attitudes, and the media.



**IN THE FACE OF XENOPHOBIA:
LESSONS TO ADDRESS BULLYING OF SOUTH ASIAN AMERICAN YOUTH
SIX-LESSON LEARNING UNIT**

Common Core Standards

Reading Standards for Informational Texts

Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

Reading Standards for Literacy in History/Social Studies (6-12)

- **Key Ideas and Details**
 - Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of information.
 - Determine the central ideas or information of a primary or secondary source.
- **Integration of Knowledge and Ideas**
 - Compare and contrast treatments of the same topics in several primary and secondary sources.

Essential Questions

- How does understanding historical narratives of South Asian American history lead us to comprehend, unpack, and undo current views and forms of xenophobic racism?
- How do deeper understandings of complex and diverse community and individual histories help us build empathy and act as allies?
- How do we build more inclusive schools and communities?

Enduring Understandings

- Bias-based bullying takes a variety of forms and is due to an array and combination of factors.
- Xenophobic racism against South Asians Americans has a long history that manifests in micro-aggressions, bullying, harassment, and hate crimes.
- Our migration stories have common themes and struggles, and when we are aware of these commonalities, we can develop greater empathy and the capacity to become allies.
- Deep and complex understandings of people’s histories, religions, cultures, and present realities can disrupt xenophobic sentiments and lead individuals and groups to stand as allies.

Overview of Lesson Objectives

Lesson 1

- Define key terms related to bullying, harassment and xenophobia.
- Understand the historical migration of South Asians to the United States.
- Explore instances of discrimination and xenophobia at the individual, community and policy-level.

Lesson 2

- Address the roots of xenophobia.
- Build empathy.
- Leave the classroom with a better understanding of the commonly used phrase “everyone comes from somewhere.”

Lesson 3

- Understand specific instances of xenophobic bullying.
- Build awareness and the capacity to serve as an ally.

Lesson 4

- Understand the Oak Creek tragedy in historical context.
- Build empathy.

Lesson 5

- Examine historical roots of xenophobia against South Asians in America.
- Compare past occurrences with modern day forms of harassment and bullying.

Lesson 6

- Practice taking action when students see someone being bullied.
- Explore common forms of discrimination and consider ways to intervene effectively.
- Understand what being an ally means and how to cultivate behaviors that promote respect for differences and pluralism.

LESSON 1: SOUTH ASIAN AMERICANS IN THE UNITED STATES

Time: 60 Minutes

Essential Questions

- How does history shape present-day attitudes towards South Asian Americans?
- What are the challenges faced by immigrants (and their children and grandchildren)?
- How do we make our society more inclusive?

Lesson Objectives

Learners will be able to:

- Define key terms related to bullying and xenophobia;
- Understand the historical migration of South Asians to the United States;
- Explore instances of discrimination and xenophobia at the individual, community and policy-level.

Materials

1. Keyword Cards (cut up and shuffled so that half the class receives keywords and the other half definitions)
2. Handout on “Who are South Asian Americans?” (one page, one copy per student)
3. Glossary Handout (one page, one copy per student)
4. Printouts of Images (11 pages, 1 image per group)
5. Short Timeline of South Asian Americans in the U.S. handout (2 pages, one copy for each student)
6. Chart Paper with a timeline from 1870-the present (this can also be written on a blackboard or white board as long as it’s large enough for the images to be posted).
7. Post-its and pens/markers

Performance Tasks

Glossary Activity, Timeline of South Asians to the US & Discussion

Opening Activity (15 minutes)

1. Prior to the class meeting, print and cut up the Glossary Activity Keyword Cards (see attached handout). Shuffle the words and definitions (there are 16 of each so 32 total cards and you may need to adjust for the amount of students. Remove words and definitions for less participants so that all words have a matching definition).
2. Once students find their matching pair (words with definitions), have students read and understand their keyword. Once everyone has found their match, have all the students read out the terms and definitions.
3. Once all terms and definitions have been read, distribute copies of the glossary to each student and have them briefly review it, marking any terms that they don’t understand.
4. Explain to students that they will use these keywords in the next activity and over the course of the following 5 class sessions.

Main Activity (30 minutes)

1. Make sure that a timeline from the 1850s to the present is drawn (or a clothesline can be hung with dates dangling and clothespins for students to attach their images) somewhere in the room with room for students to hang/stick their images on.
2. Divide students into 11 groups (ideally of no more than 2-3 students per group).
3. Distribute the Timeline of South Asian Americans in the U.S. (one per student) and the images (one per group).
4. Ask students to discuss their image and utilize any terms from the glossary that apply to the example and situation given. Students can apply post-its with keywords that apply to their historical image on the bottom of the page or if using a clothesline, on the back of the printed image.
5. After students have discussed their image, have them look at the timeline of South Asian Americans in the U.S. and decide where on the timeline their image goes.
6. Once all images are lined up, have students read out chronologically the historical timeline of events and examine the images. [Variations: students can line up with their images and read out chronologically. Students can do a silent gallery walk to read about the images and look at the historical timeline.]

Discussion/Closing (15 minutes)

1. Pose the question: What did you learn in today's lesson that you didn't know before?
2. What things can lead to a rise in xenophobia (historically or in the present)?
3. How can tolerance be promoted?

Homework:

Ask students to investigate their migration stories using the worksheet enclosed.

Glossary

Ally: Someone who acts to help an individual of a group targeted by bullying or discrimination. Allies can help by standing up on behalf of (and together with) the victim, or advocating for changes in attitudes or policies.

Bigotry: Intolerance or inability to stand those people who have different opinions or backgrounds.

Bullying: Intentional acts that physically, emotionally or mentally hurt another person. Bullying usually involves a difference in power and when repeated over time creates a pattern of aggression.

Bystander: Someone who witnesses an act of bullying and does not intervene. Bullies often “play to the audience” and bystanders can make the bully feel powerful.

Cyberbullying: Hurtful and repeated harassing and intimidation of another person through computers, online social networks, cell phones, and other electronic forms of communication.

Empathy: The ability to understand someone else’s feelings, challenges, or problems. Empathy for another’s difficult situation should ideally lead to some action to help address that situation or its causes.

Harassment: Any type of repeated or persistent behavior that is unwanted, unwelcome and causes emotional distress in the person it is directed at. It is typically motivated by gender, race, religion, national origin etc.

Institutionalized racism: A system, policy, or agency that discriminates based on race or ethnic origin through its policies or practices.

Islamophobia: Irrational fear and strong dislike of anyone who is, or appears to be, Muslim.

Micro-aggressions: Interactions between people of different races, genders, cultures, or sexual orientations where one person exhibits non-physical aggression. Micro-aggressions can be intentional or unintentional but they convey hostility, discrimination, and attitudes of superiority.

Nativism: Literally refers to the practice of favoring the interests of those of a particular place over immigrants. In the 1900s, nativist policies in the United States made immigration policies restrictive to non-European countries.

Naturalized Citizen: Someone born in one country that becomes a citizen of another country. In the U.S., there are three ways people become citizens: (1) *Jus Sanguinis* (Right of Blood) in which case if one parent is a U.S. citizen, then the child is also entitled to U.S. citizenship, even

if s/he is born outside the U.S.; (2) *Jus Soli* (right of birthplace) in which case if a person is born in the U.S., they are granted citizenship; (3) through naturalization in which case, after living in the U.S. for multiple years, a person must apply for citizenship and complete a citizenship test.

Prejudice: Negative feelings and stereotyped attitudes towards members of a different group. Prejudice or negative prejudgments can be based on race, religion, nationality, economic status, sexual orientation, gender, age, or other factors.

Refugee: Someone who is outside of the country where they are from or have lived because s/he has been targeted, harassed or persecuted because of her/his race, religion, sexual orientation, political beliefs, etc. Refugees are often seeking asylum in other countries.

Second Generation: This term refers to the U.S.-born children of immigrant parents. Second-generation children and youth sometimes face discrimination because of their appearances or religion even though they are Americans.

Solidarity: Demonstrating unity or cooperation to work with others who may or may not share the same interests or challenges. Being an ally and working in solidarity go hand in hand together.

Tolerance: The ability to be fair and open to people or beliefs that are different than oneself. Being tolerant means being free from prejudice and bigotry.

Upstander: A person or group of people who stand up when they see an injustice. Upstander is a term that is the opposite of a 'bystander' who takes no positive action when they see something wrong happening.

Xenophobia: A strong and unreasonable hatred of people who are from other countries, or ideas and things that are foreign.

Definitions were drawn from the following sources:

Derald Wing Sue & David Rivera. "Microaggressions in Everyday Life." Accessed November 16, 2012 from <http://www.psychologytoday.com/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race>

Facing History & Ourselves. "Upstanders Alliance." Accessed November 16, 2012 from <http://www.choosingtopericipate.org/explore/upstanders>

Hinduja, S. Cyberbullying Glossary. Accessed November 16, 2012 from http://www.cyberbullyingbook.com/Cyberbullying_Glossary.pdf

Olweus Bullying Prevention Program. Accessed November 16, 2012 from <http://www.violencepreventionworks.org/public/bullying.page>

The Bullying Effect Glossary. Accessed November 16, 2012 from <http://thebullyingeffect.weebly.com/glossary.html>

Three Legal Ways to Become an American Citizen. Accessed December 19, 2012 from <http://voices.yahoo.com/three-legal-ways-become-american-citizen-27127.html>

Lesson 1 Glossary Opening Activity

Please cut up the terms and definitions from the following four pages and distribute them randomly to students. The correct pairings of terms and definitions are in the glossary, which should be distributed to students after the activity is over.

ALLY	BIGOTRY
BULLYING	BYSTANDER
CYBERBULLYING	EMPATHY
INSTITUTIONALIZED RACISM	MICRO-AGGRESSIONS

TERMS

NATURALIZED CITIZEN	PREJUDICE
REFUGEE	HARASSMENT
SOLIDARITY	TOLERANCE
UPSTANDER	XENOPHOBIA

TERMS

<p>Someone who acts to help an individual of a group targeted by bullying or discrimination</p>	<p>Intolerance or inability to stand those people who have different opinions or backgrounds</p>
<p>Intentional acts that physically, emotionally or mentally hurt another person. It usually involves a difference in power and when repeated over time creates a pattern of aggression.</p>	<p>Someone who witnesses an act of bullying and does not intervene.</p>
<p>Hurtful and repeated harassing and intimidation of another person through computers, online social networks, cell phones, and other electronic forms of communication</p>	<p>The ability to understand someone else's feelings, challenges, or problems</p>
<p>A system, policy, or agency that discriminates based on race or ethnic origin through its policies or practices</p>	<p>Interactions between people of different races, genders, cultures, or sexual orientations where one person exhibits non-physical aggression.</p>

DEFINITIONS

<p>Someone born in one country that becomes a citizen of another country. In the U.S., there are three ways people become citizens: (1) by being born to an American parent; (2) by being born in the U.S., and (2) through naturalization after living in the U.S. for multiple years and completing a citizenship test</p>	<p>Negative feelings and stereotyped attitudes towards members of a different group. Prejudice or negative prejudgments can be based on race, religion, nationality, economic status, sexual orientation, gender, age, or other factors.</p>
<p>Someone who is outside of the country where they are from or have lived because s/he has been targeted, harassed or persecuted because of her/his race, religion, sexual orientation, political beliefs, etc</p>	<p>Any type of repeated or persistent behavior that is unwanted, unwelcome and causes emotional distress in the person it is directed at. It is typically motivated by gender, race, religion, national origin etc.</p>
<p>Demonstrating unity or cooperation to work with others who may or may not share the same interests or challenges. Being an ally to someone else or another group of people.</p>	<p>The ability to be fair and open to people or beliefs that are different than oneself. Being free from prejudice and bigotry</p>
<p>A person or group of people who stand up when they see an injustice. Opposite of 'bystander'</p>	<p>A strong and unreasonable hatred of people who are from other countries or ideas and things that are foreign</p>

DEFINITIONS

Lesson 1 - Timeline Activity

1885



A memento of the Dean's reception, held October 10, 1885 -- Photograph of Anandabai Joshee, Kei Okami, and Tabat M. Islambooly, students from the Woman's Medical College of Pennsylvania taken in 1885 (left). Gurubai Karmarker (from India) graduated from Women's Medical College of Pennsylvania in 1892 (right). (1885-1892) From Drexel University College of Medicine, Philadelphia, PA.

With international ships and missionary societies, people from India began visiting the United States as early as the late 1700s. In the late 1800s, international students from India attended the Women's Medical College of Pennsylvania, such as the women pictured above.

Image #1 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia. "Students posing for photo," photo# ahc1_003

Image #2 courtesy of the Legacy Center Archives, Drexel University College of Medicine, Philadelphia. "Gurubai Karmarker," photo# ahc_1520

1912



Sikh Temple at Stockton, California.

The first Gurdwara (Sikh House of worship) in the United States was established in 1912 in Stockton, California. Immigrants from India, usually men and generally from the region of Punjab, came to the United States to study, work on the Pacific & Eastern Railroad as construction workers, in lumberyards, or in agriculture. By 1910, 5,000 men had migrated to the West Coast of the United States from colonial India.

Many early immigrants were not able to bring family members to the United States with them, and few women were allowed to migrate, so many migrants inter-married with other groups, such as European Americans, Mexican Americans, or other Asian Americans. The PBS film, *Roots in the Sand*, documents the history of this community.

"Exterior photograph of the Stockton Gurdwara." January 1916. *The Hindusthaneer Student*. Courtesy of South Asian American Digital Archive. (<http://www.saadigitalarchive.org/item/20121224-1186>).

1917



In February 1917, during World War I, the U.S. Congress passed the **Immigration Act of 1917** (also known as the **Asiatic Barred Zone Act**). Although President Woodrow Wilson previously vetoed it in 1916, the congressional majority overrode the President's veto. The act added people originating from the Asiatic Barred Zone (see above) to the list of people who were considered “undesirable” for immigration to the U.S.; the list also included: “homosexuals”, “idiots”, “feeble-minded persons”, “criminals”, “epileptics”, “insane persons”, “alcoholics,” “professional beggars”, all persons “mentally or physically defective”, “polygamists,” and “anarchists.”

The Chinese Exclusion Act of 1882 had barred Chinese from entering the U.S. and the 1917 legislation expanded the categories to the entire Asian region. The rising “nativism” and “xenophobia” in the U.S. led to the passage of the Act in prohibiting immigration of certain groups. Congress repealed the Chinese Exclusion Act in 1943 and the Luce-Cellar Act of 1946 ended discrimination against Asian Indians and Filipinos, who were accorded the right to naturalization, allowed a quota of 100 immigrants per year. The Immigration and Nationality Act of 1952, known as the McCarran-Walter Act allowed other Asian groups (Japanese, Korean, and others) to become naturalized U.S. citizens.

Accessed from: http://en.wikipedia.org/wiki/File:Asiatic_Barred_Zone.png

1918



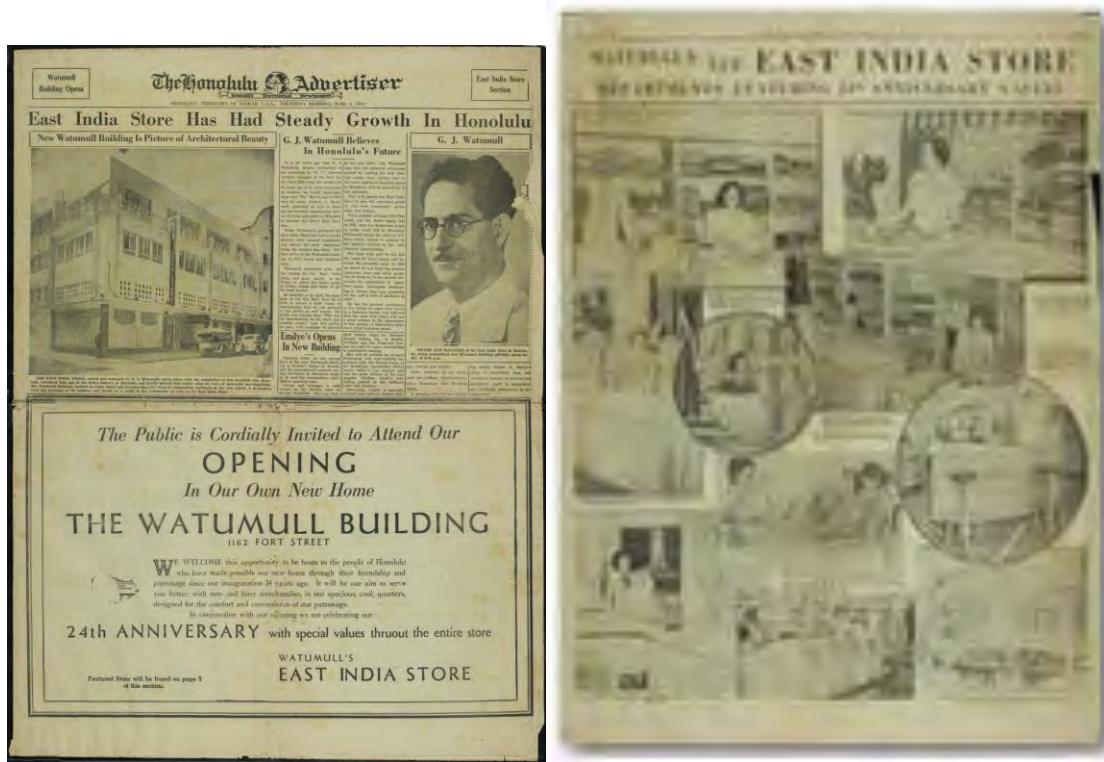
Bhagat Singh Thind at Camp Lewis. Photograph dated November 18, 1918 of Bhagat Singh Thind with his battalion at Camp Lewis, Washington. His unit was called Washington Company No. 2, Development Battalion No. 1, 166th Depot Brigade. From the South Asian American Digital Archive, donated by David Thind

Bhagat Singh Thind (who lived from 1892-1967) was born in Punjab, India and came to the U.S. to study in 1913. He was enlisted to join the U.S. military during World War I (in 1918). He was first granted U.S. citizenship because his military service in 1918, but it was revoked four days later because citizenship was only available at the time for “free white men.” Later, Thind brought a case to the Supreme Court (in 1923) arguing the immigrants from India to the U.S. should be allowed to be naturalized citizens. The Supreme Court disagreed since only commonly understood “Caucasian” immigrants were eligible to become citizens. Thind finally became a citizen in 1936. He went on to study spirituality and lecture extensively in the U.S.

“Bhagat Singh at Camp Lewis” November 18, 1918. Courtesy of South Asian American Digital Archive.

With Permission from Donor David Thind. (<http://www.saadigitalarchive.org/item/20110802-264>)

1937



“East India Store Section,” Honolulu Advertiser, Hawaii (1937), From South Asian American Digital Archive, from the collection of the Watumull Family, donated by Indru Watumull

Description: This four-page advertisement insert from the June 3, 1937 edition of the *Honolulu Advertiser*, marking the opening of the Watumull Building on 1162 Fort Street. Includes several short articles about G.J. Watumull and J. Watumull, advertisements for the stores, products, and boutiques housed in the building, as well as photographs of the East India Store interior and its employees.

“East India Store Section,” Honolulu Advertiser (1937). Courtesy of South Asian American Digital Archive. With Permission from Watumull Family. (<http://www.saadigitalarchive.org/item/20110722-249>)

1961



Congressional Coffee Hour at the White House with President John F. Kennedy, May 18, 1961.

From Left to Right: Congressmen **Dilip Singh Saund** (California), Congressman Harold C. Ostertag (New York); Congressman James A. Haley (Florida); President John F. Kennedy; Congressman Frank W. Boykin (Alabama); Congressman Harold T. Johnson (California); Congressman John W. Byrnes (Wisconsin). Photographer Robert Knudsen. From J.F. Kennedy Presidential Library & Museum.

Dalip Singh Saund (who lived from 1899-1973) was the first Asian-American member of the U.S. House of Representatives (Congress). He served as the Congressman from the 29th District of California from 1957-1963. He was born in Punjab, India while it was under British rule and migrated to the United States (via Ellis Island) in 1920 and pursued his Masters and Doctoral degrees at the University of California, Berkeley. He campaigned for the rights of South Asian immigrants in the United States. After the Luce-Celler Act was signed into law by then-President Harry Truman in 1946 (allowing for people from India and the Philippines to become naturalized U.S. citizens), Saund could become a U.S. citizen, and later, successfully ran for national office.

Photograph No. KN-17834, "President John F. Kennedy at Congressional Coffee Hour,"
May 18, 1961. John F. Kennedy Presidential Library and Museum.
<http://www.jfklibrary.org/Asset-Viewer/Archives/JFKWHP-KN-17834.aspx>

1965



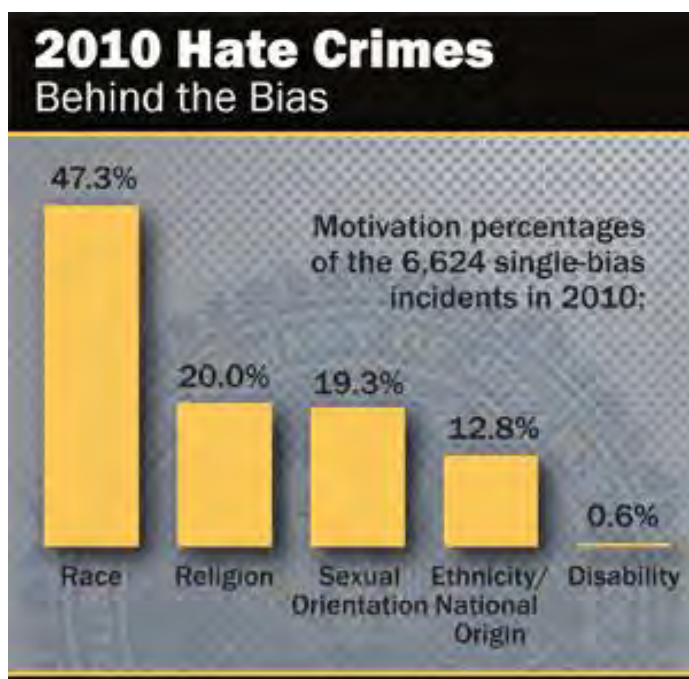
President Lyndon B. Johnson signing the 1965 Immigration Act with Vice President Hubert Humphrey and Senator Edward (Ted) Kennedy greeting the President. Source: LBJ Library and Museum, Photo credit: Yoichi Okamoto.

In 1965, President Lyndon B. Johnson signed the Immigration Act of 1965, which changed U.S. immigration policy. Previously, immigrants from Asia and Africa were allowed into the United States in very small numbers (even if they were highly educated or had family living in the U.S.). The Act of 1965 was signed in front of the Statue of Liberty, on Liberty Island, and reflected the Civil Rights movement's gains for racial equality. U.S. immigration policies had been severely discriminatory given decades of exclusion of non-European immigrants.

Departing from the previous system of country-based quotas, U.S. immigration after 1965 has focused on the skills that immigrants bring and reunification of families (immigrants sponsoring their families to join them in the United States).

Image from: <http://www.lbjlibrary.net/collections/photo-archive.html>

1987



In 1987, a 30-year old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves “Dotbusters.” This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody’s killing, Dotbusters (referring to the *bindi* that Hindu women

where on their foreheads for religious purposes), sent a letter to a local newspaper. Part of their letter read:

"I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them, if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties. ... They are a week race physically and mentally. We are going to continue our way. We will never be stopped."

In Jersey City, after Mody’s death, another person of South Asian descent was assaulted by three men with baseball bats. Laws against hate crimes have been in existence in New Jersey though incidents still continue.

Information sourced from http://pluralism.org/ocg/CDROM_files/hinduism/dot_busters.php, and from the FBI hate crimes statistics: http://www.fbi.gov/news/stories/2011/november/hatecrimes_111411

2011



The federal government has ordered Hamtramck to print election ballots and other materials in the Bangla language
By Charles Sercombe

Here's more proof that Hamtramck's Bengali community is a major voting bloc. The federal government is now requiring the city to print all election material, including ballots and candidate nominating petitions, in the Bangla language as well as in English.

That's because, according to the U.S. Census, the Bangladeshi community is sizeable enough to warrant separate ballots. The agency said it used a variety of data to determine this mandate, but just what exactly the decision was based on was not immediately known.

Hamtramck is not alone in being ordered to print separate ballots. Some 248 voting districts across the country have been told to print up separate ballots for their dominant ethnic group. City Clerk Ed Norris said the mandate will mean an additional cost to the city, but he did not know how much more elections will now run.

He said there is not enough time to ready ballots for the Bengali community for the Nov. 8 General Election. The next election after the November election is the Republican Primary on Feb. 28. Norris said he's not sure if the additional ballots will be ready by then, either. "We're going to try to comply the best we can, as soon as we can," he said. Part of the problem in getting ballots ready is finding both a reliable translation service, and a printer that has the proper font for the Bangla language. Another issue to figure out is who is responsible for preparing and paying for the separate ballots when elections are under the jurisdiction of the county or state.

Not all elections are solely city elections. Norris said trying to coordinate this mandate with county and state officials is another hurdle to jump. In the online social network site Facebook, there has been criticism of this mandate. There are some who believe that if you are a citizen and are eligible to vote, you should be able to understand the English language. But the Voting Rights Act of 2006 mandates special language ballots for there is a significant ethnic presence in a community. Norris said that there is no appeal option to challenge the mandate. Norris added that the city has already provided some election material in Polish, Arabic and Bangla.



2011 Article Accessed and Reprinted with Permission from:

<http://www.hamtramckreview.com/2011/10/feds-order-city-to-print-bengali-ballots/>

Post-2001



New York Neighbors is an inter-faith organization that uses the symbols of Judaism, Christianity, and Islam to show how people of different backgrounds can get along.

In the post-9/11 period, many groups have come together to unite against extremism, and to understand individuals from different backgrounds in order to make sure that unfair laws and practices don't result in discriminatory treatment. Thousands of individuals with no links to any terrorists networks or organizations have been detained, jailed, or spied upon since 9/11; many human rights groups and civil rights agencies have protested the U.S. government's actions. New York Neighbors is a coalition of over 130 groups in New York City that strives to "defend the constitutional and American values of religious freedom, diversity and equality while fighting against anti-Muslim bigotry and discrimination against our neighbors no matter what their national origin or religion."

Information accessed from: <http://nyneighbors.org/>

2012



On Sunday August 5, 2012 an armed gunman entered a Sikh Gurudwara (Sikh house of worship) in **Oak Creek, Wisconsin** and opened fire on innocent people praying in their house of worship. Six people were killed (Seeta Singh, a congregational leader ; Parkash Singh, a congregational leader ; Ranjit Singh; Satwant Singh Kaleka, president of the Gurdwara; and Subegh Singh and Parmjit Kaur, members of the congregation). Two other worshippers were injured. A police officer fatally shot the gunman, Wade Michael Page, aged 40. Wade Michael Page is reported to have been affiliated with white supremacist and hate groups and was on the watchlist of organizations that track hate crimes like the Southern Poverty Law Center.

After the shooting, President Obama released a statement that, “At this difficult time, the people of Oak Creek must know that the American people have them in our thoughts and prayers, and our hearts go out to the families and friends of those who were killed and wounded. My Administration will provide whatever support is necessary to the officials who are responding to this tragic shooting and moving forward with an investigation. As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family.”

White House Statement from: <http://www.whitehouse.gov/blog/2012/08/14/honoring-victims-oak-creek-tragedy>
& Map from Panth.org: http://www.panthic.org/data/pics/articles/2012b/5449_AttackMap.jpg

Short Timeline of South Asian Americans in The United States

***Key moments in U.S. & world history are also presented in brackets*

1845:

More than 500,000 Asian Indians are brought to British Guyana, the West Indies, and various French colonies, marking the beginning of the global trend toward “coolie” labor (similar to indentured servitude). *[Slavery was abolished in the British Caribbean islands in 1834 and in the U.S. in 1863]*

1880s & 1890s:

2,000 South Asians residing in the U.S. Many are from the Punjab region and are of the Sikh religion working on farms in California. Others are studying in the U.S. *[The countries of India, Bangladesh, Pakistan, Sri Lanka, Nepal and Burma were ruled by the British Empire from 1858-1947]*

1907-1908:

The ‘Asian Exclusion League,’ an anti-immigrant group, opposes immigration from Asia and leads to often violent “Anti-Hindu” riots in Washington, California, and Oregon in order to “help drive out the cheap labor.” Chief of bureau of naturalization actively opposes the granting of naturalization to “Hindoos” (a derogatory and incorrect term then used for all people from India; of those in this early migration, 85% were Sikh, about 13% Muslim, and only 2% Hindus)

1912:

Sikhs build the first Gurdwara (Sikh House of worship) in the U.S. in Stockton, California

1917:

Immigration Act of 1917 defines a geographic “barred zone” (including what is now South Asia) from which no immigrants can come to the U.S. *[World War I lasts from 1914-1918]*

1920:

Alien land laws in the states prohibit the transfer and ownership of land to non-citizens; Indians owned over 120,000 acres in California which was taken away. In the following years, over 3,000 Indians return to their homeland due to xenophobic pressures. Research shows that some immigrants still come to the U.S. as traders or merchants through port cities, such as New Orleans or New York, and settle in African American or Puerto Rican communities. *[Women in the U.S. are granted the right to vote in 1920]*

1923:

U.S. v. Bhagat Singh Thind. U.S. Supreme Court declared Asian Indians could not become U.S. citizens because they are not “white” immigrants. *[In 1924, U.S. President Calvin Coolidge signs the Snyder Act giving Native Americans U.S. citizenship, but many states still denied them the right to vote until 1948]*

1946:

Luce-Celler Bill grants right of naturalization and small immigration quotas to Asian Indians and Filipinos, including a national quota of 100 per year for immigrants from India. *[World War II lasts from 1939-1945]*

1957:

Dalip Singh Saund, an Indian-American from Imperial Valley, California, is elected to United States Congress and serves from 1957-1963. South Asian Americans numbered more than 12,000. *[In 1955, the Montgomery Bus Boycott starts in Alabama. In 1956, the Supreme Court declared segregation on buses to be illegal].*

1965:

The Immigration and Nationality Act, which removed quotas for Asian immigrants, triggers the second wave of South Asian immigration, which primarily includes scientists, engineers, and doctors. *[1965: President Lyndon B. Johnson signs the Voting Rights Act].*

1966-1977:

83% of South Asians enter the United States under employment visas, including 20,000 scientists, 40,000 engineers, and 25,000 medical doctors.

1987:

Navroze Mody murdered in hate crime by “Dotbusters” – a violent spree in parts of New Jersey. South Asian Americans number more than 200,000 in the United States. *[1989 marks the beginning of the end of the Cold War].*

1990:

Third wave of South Asian immigrants begins, including H1-B visa holders (many working in Silicon Valley), students, and working class families.

2000:

Hamtramck, Michigan is the first jurisdiction to provide language assistance in a South Asian language – Bengali – to voters following a lawsuit by the Department of Justice.

September 11, 2001:

Attacks against the World Trade Center and the Pentagon. [None of the hijackers were of South Asian origin].

September 11-17, 2001:

In the week following 9/11, there were 645 reports of bias incidents perceived to be aimed at persons of Middle Eastern and South Asian descent. South Asians Balbir Singh Sodhi of Arizona, Waqar Hasan of Texas, and Vasudev Patel of Texas were all killed in post-9/11 hate crimes. Harassment and threats are most common, making up more than two-thirds of all reported incidents.

September 2001-February 2002:

The U.S. government detains without charges about 1,100 individuals (many from India & Pakistan). Many are denied access to counsel and undergo secret hearings. Many are detained for months on end, other are deported with no evidence ever presented of terrorist activity.

2002:

FBI reports that after 9/11, reports of violence against Muslims rose by 1600%. Nineteen people are murdered in hate violence in the US related to 9/11.

2002:

Special Registration program requires men and boys – ages 16 and older – from 25 countries (24 of which are predominantly Muslim countries, including Pakistan and Bangladesh), to report to their local immigration office for fingerprinting and interrogation. Over 83,000 people registered throughout the country, **none** of whom were charged with any terrorist-related activity. Thousands of people are deported.

2005:

Piyush Bobby Jindal becomes second South Asian American member of Congress. Many South Asians are elected to state office. [In **2007**, Bobby Jindal became the first Indian-American governor in U.S. history (of Louisiana), and Nikki Haley became the second in **2011** (South Carolina).]

2012:

Wade Michael Page, associated with white supremacist groups, walked in and opened fire during services at a Sikh Gurdwara (Sikh House of worship) in Wisconsin, killing six people. Page was killed by a police officer who arrived at the scene. The shooting was labeled an act of “domestic terrorism.”

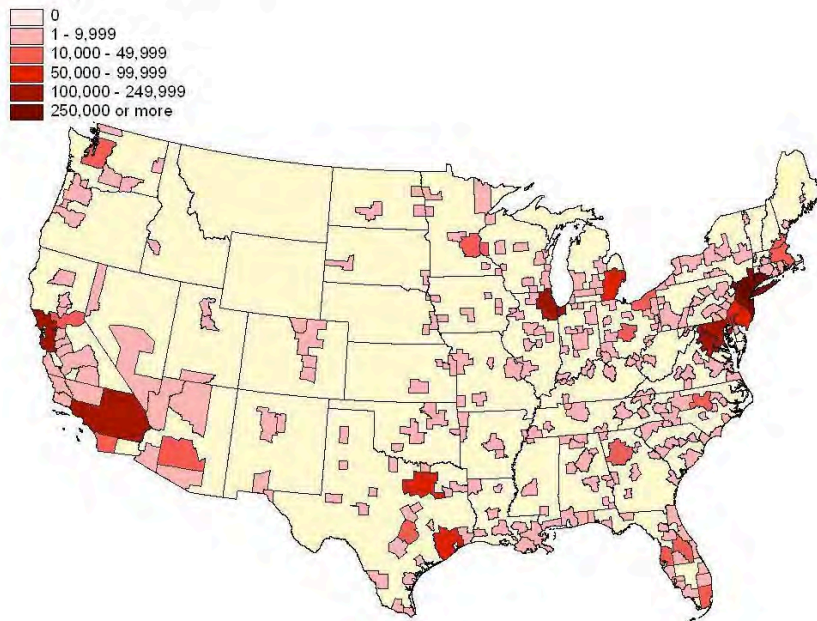
2012/2013:

According to the 2010 U.S. Census, there are 3.4 million people of South Asian descent in the United States. In 2012, Ami Bera from California becomes the third Indian-American to be elected to the U.S. House of Representatives.

Adapted from “South Asians in the U.S.: A Social Justice Timeline,” developed by SAALT.

Who are South Asian Americans?

Population of South Asians in the U.S. (density)



According to the 2010 Census, approximately 3.4 million South Asians live in the United States. South Asian Americans are originally from the countries of Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives. They may have been born in those countries, or their parents or grandparents originally came to the U.S. from there. The

community also includes members of the South Asian diaspora – past generations of South Asians who originally settled in many areas around the world, including the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Kenya, Nigeria, South Africa, Tanzania, Uganda, Zambia), Canada, Europe, the Middle East, and other parts of Asia and the Pacific Islands (Fiji, Indonesia, Malaysia, and Singapore).

The South Asian American community is very diverse not only in terms of national origin, but also by virtue of possessing a variety of ethnic, religious, and linguistic characteristics. There are South Asian Americans who practice Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and Zoroastrianism. The most common languages other than English spoken by South Asians in the United States include Bengali, Gujarati, Hindi, Punjabi, and Urdu.

South Asians are also diverse in terms immigration and socio-economic status. With respect to employment, many South Asians have careers in the technology and medical fields; there are many teachers; and many within the community are also employed in lower-wage jobs as cashiers, taxi workers, domestic workers, and restaurant workers. South Asians in the U.S. are also on TV, in government, and in the military.

Adapted from South Asian Americans Leading Together (SAALT)'s factsheets and website

LESSON 2: EVERYONE'S MIGRATION STORY

Time: 40-60 minutes

Essential questions

- How do different interpretations of history impact our current views of xenophobia?
- How can an increasing realisation of immigration stories build levels of empathy?
- How can looking back, help us to move forwards as a cohesive society?

Lesson Objectives

Learners will be able to:

- Address the roots of xenophobia
- Build empathy
- Leave the classroom with a better understanding of the commonly used phrase "everyone comes from somewhere"

Materials

1. Timeline
2. Pens, markers etc.
3. Tape
4. Post-its
5. Bullying 101 hand-out (one page, one copy per student)
6. Emma Lazarus poem (optional)

Performance Tasks Timeline Activity & Discussion

Opening Activity (10 minutes)

1. Directions for students: Based on your interviews with a family member, you have 5 minutes to draw 3 symbols (or words) that represent your migration story.

Aim: 5 mins / Allow: 8 mins

Note: If facilitator was not able to put up time line, now is the opportunity. Facilitator is also encouraged to include their own symbols.

2. (As students are finishing) Invite students to come up in groups of 5 to add their migration story to the timeline.

Aim: 5 mins / Allow: 5 mins

Main Activity (20 minutes)

3. **Silent gallery walk and reaction:** Encourage students to absorb fellow classmates' stories and reflect on their own. We encourage the facilitator to also participate. Students should be provided with post its for use during this exercise in order to write and stick any reactions they may have to the time line.

Invite students to share their own thoughts and reactions to having read their classmates' stories/reactions.

- *Prompts:* If there is little response, the facilitator may choose to read aloud some examples from the students' post its/symbols in an attempt to show the **variation** of backgrounds that have led all students to be in this same classroom. The aim is to illustrate that we all come from somewhere and have a place in the larger American story.
- Questions to help facilitate further discussion:
 - How does it make you feel to read these stories of your classmates' histories?
 - What surprised you about this exercise?

[Insert extension activity here if time permits or if the conversation is not taking off.]

Discussion/Closing (Aim: 10 minutes; allow 15 minutes)

1. Discussion questions: Where do I come from?
 - a. Who do I consider to be American?
 - b. What does an American look like?
 - i. Our goal is for students to recognize their own migration histories and the episodic nature of xenophobia.
 - ii. Closing from facilitator: Talk about recent acts of xenophobia, for example, the Oakcreek shooting or attacks on mosques in the U.S.

Homework:

- Background research on bias-related crimes. Ask students to find news articles on instances where people have been attacked for their religious beliefs or racial identity (sample article on the Oakcreek shootings provided in the next lesson).
 - Invite students to make bullet pointed notes on the background of a particular bias-related crime/event involving South Asians or Muslims in the U.S.
- Read "Bullying 101" handout and jot down reactions on the worksheet.

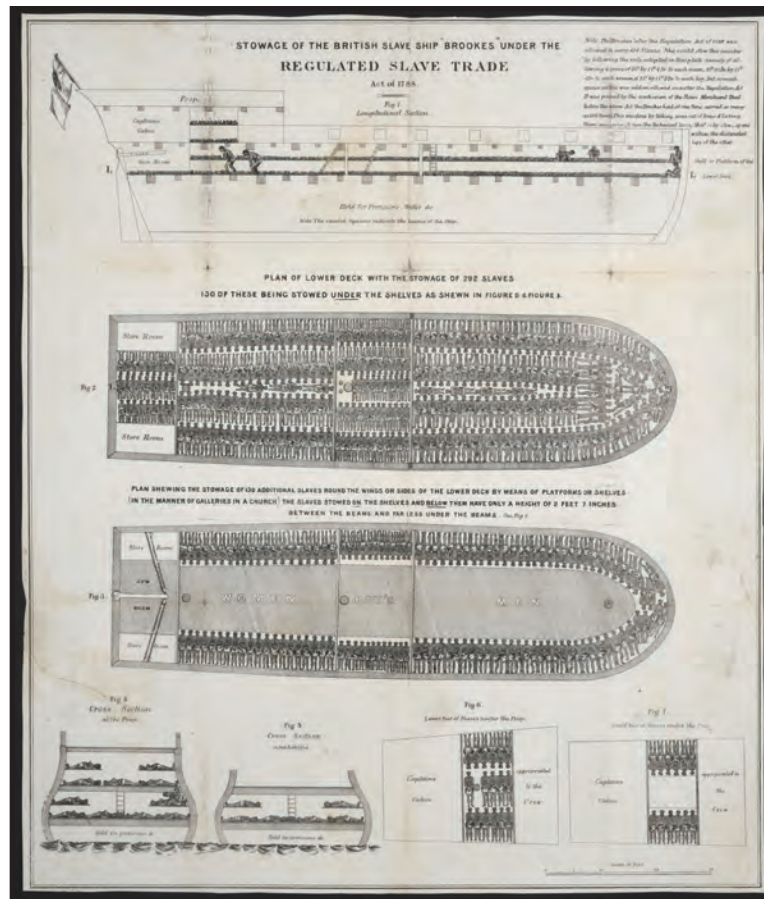
Optional activity (for classes between 40-60 minutes long):

- Use the poem provided in the pack entitled 'The New Colossus' to encourage students to reflect on what it means to be American. Explain first, that it is displayed on the statue of liberty.
 - Ask for a volunteer to read the poem out loud.
 - Discussion of the meaning of the poem should occur firstly in their groups (5 mins) and then as a class (10 mins). If class discussion is limited, the following questions could be used to encourage that discussion:

- What is the message of this poem?
 - Do you feel that today's America reflects the ideals expressed in this poem? Do you have any examples (positive or negative?)
- *Prompt for facilitator:* The goal of sharing this poem with the class is to evoke the US's ideals of welcoming all – irrespective of where they come from and what their background is. Facilitator should try to stimulate discussion and reflection as to whether we (Americans) are living up to this standard.

Lesson 2 – Timeline
(Extension of Lesson 1 Timeline)

1619



A detailed drawing of the slave ship *Brookes*, showing how 482 people were to be packed onto the decks.¹

Slavery begins. First shipload of enslaved Africans to the American colonies arrives in Jamestown, Virginia.

¹ Library of Congress, (<http://memory.loc.gov/rbc/rbpe/rbpe28/rbpe282/28204300/001dr.jpg>)

1857



Detroit, MI - February 1942.³

Many states place residency restrictions on African Americans and other non-white immigrants, preventing them from living or owning property in the state.

For example, the Oregon State Constitution banned any “free negro, or mulatto, not residing in this State at the time” from living, holding real estate and making any contracts within the state. This allowed Blacks to travel through the state, but banned them from living within it. The punishment was public whipping.

It was removed from the Constitution by the voters in 2001.

³ Siegal, Arthur S, 1942. Library of Congress Repository. <http://memory.loc.gov/pnp/fsa/8d13000/8d13500/8d13572r.jpg>
Long, Bill. 8/21/05 <http://www.drbilllong.com/LegalEssays/OregonBlacks.html>

1875



“A Chinese Invasion” — illustrated by J. Keppler in 1880 depicts the sentiment towards Chinese Immigrants at the time.⁴

Congress passes the Page Act which effectively ends the entry of unmarried Asian women into the country as a way of limiting family development.

⁴ Keppler, Joseph. “A Chinese Invasion,” 1880. The National Archives (<http://memory.loc.gov/service/pnp/cph/3c00000/3c03000/3c03100/3c03143r.jpg>)

1916-1930



A migrating African-American family.⁵

The Great Migration was the movement of 1.3 million African-Americans out of the Southern United States to the North, Midwest and West from 1915 to 1930.

African-Americans migrated to escape racism, seek employment opportunities in industrial cities and to get better education for their children, all of which were widely seen to lead to a better life.

⁵ www.discoverblackheritage.com

1882-1968



George Meadows was lynched at Pratt Mines, Alabama in 1889⁶

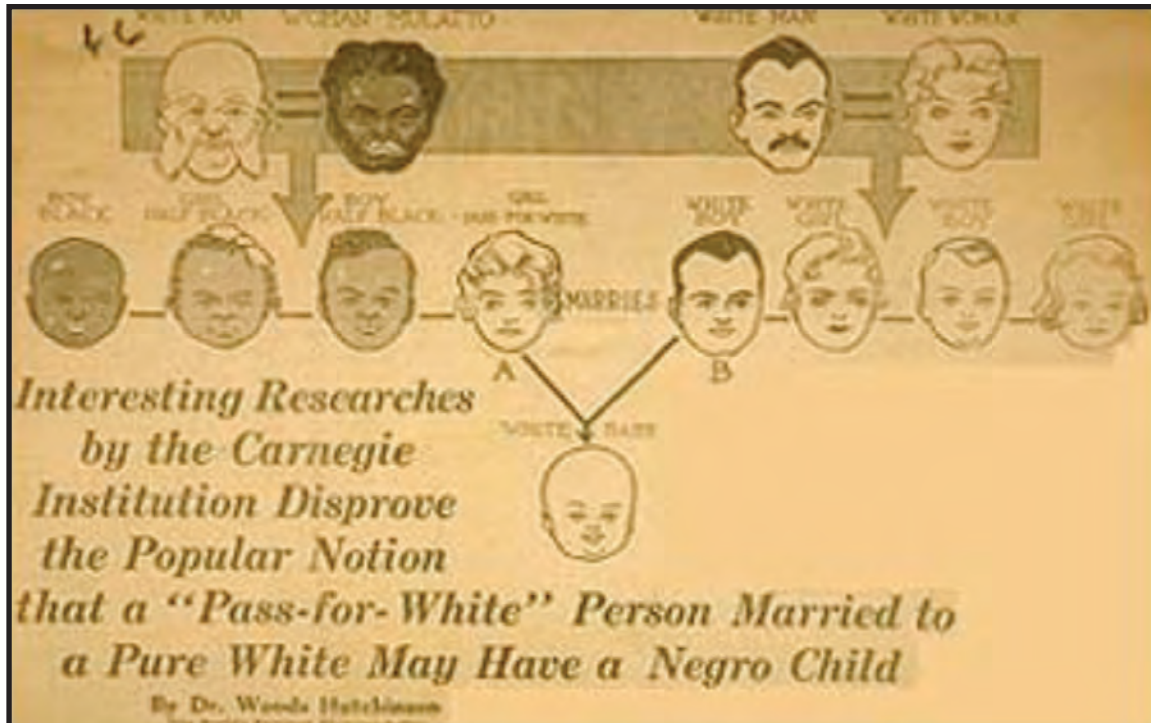
Between 1882 and 1968 the Tuskegee Institute recorded 3,437 lynchings of African-Americans.

In the south, lynching was one of the terrorist tactics used to control and threaten the African-American population.

According to the mythology popular at the time, black men were lynched because they had raped white women, yet historians find that in eighty percent of the cases there were no sexual charges alleged, let alone proved.

⁶ Photograph by L. Horgan, Jr. (<http://memory.loc.gov/ammem/aap/aapmob.html>)

1913-1948



Heredity chart with human faces entitled "Interesting Researches by the Carnegie Institution Disprove the Popular Notion that a 'Pass-for-White' Person Married to a Pure White May Have a Negro Child."

In the United States, various state laws prohibit the marriage of Whites and Blacks, and in many states also Asians.
In the US, such laws were called anti-miscegenation laws.

From 1913 until 1948,
30 out of the then 48 states enforced such laws.

1939-1945



Statue of Liberty ¹¹

During World War II, many of those threatened by Nazi Germany wanted to immigrate to the US. The 1938 Evian Conference and the 1943 Bermuda Conference met to discuss responsive immigration policy, and due to nationalist and anti-Semitic sentiments at the time, very few refugees were allowed to immigrate.

Following the deaths of millions of Jews and other religious, political, “racial” and sexual minorities, the Displaced Persons Act of 1948 allows refugees to enter the US outside the quota system in place.

¹¹ http://commons.wikimedia.org/wiki/File:Statue_of_Liberty.jpg

1944



12

Servicemen's Readjustment Act, better known as the G.I. Bill, established payment for college or vocational education and one year of unemployment compensation for WWII veterans. It also provided loans for returning veterans to buy homes and start business.

However, this remained largely beneficial for white men because the military (1948) and schools (1954) were racially segregated, and many suburban neighborhoods prevented blacks from owning homes.

¹² National Archives. <http://www.english.ucla.edu/ucla1960s/6061/giandbill.gif>

1955-1968



Martin Luther King and Malcolm X waiting for a press conference in 1964.¹⁴

- 1955:** The brutal murder of Emmett Till. Rosa Parks begins the Montgomery Bus Boycott to protest segregation.
- 1961:** Freedom Rides
- 1963:** March on Washington
- 1964:** Height of Civil Rights Movement; Civil Rights Act outlaws discrimination in public accommodations and by employers.
- 1965:** Voting Rights Act; Malcolm X is assassinated.
- 1968:** Martin Luther King is assassinated.

¹⁴ Library of Congress. <http://commons.wikimedia.org/wiki/File:MartinLutherKingMalcolmX.jpg>.

1965



The Immigration and Nationality Act of 1965 (Hart-Celler Act, INS, Act of 1965, Pub.L. 89-236) abolished the National Origins Formula that had been in place in the United States since the Immigration Act of 1924. It was proposed by United States Representative Emanuel Celler of New York, co-sponsored by United States Senator Philip Hart of Michigan and heavily supported by United States Senator Ted Kennedy of Massachusetts.

The Hart-Celler Act abolished the national origins quota system that was American immigration policy since the 1920s, replacing it with a preference system that focused on immigrants' skills and family relationships with citizens or U.S. residents. Numerical restrictions on visas were set at 170,000 per year, with a per-country-of-origin quota, not including immediate relatives of U.S. citizens, nor "special immigrants" (including those born in "independent" nations in the Western hemisphere; former citizens; ministers; employees of the U.S. government abroad). [Source: Wikipedia].

Image from <http://immigration-online.org/594-immigration-and-nationality-act-of-1965.html>

2001

9/11

The September 11 attacks (also referred to as September 11, September 11th, or 9/11) were a series of four coordinated suicide attacks upon the United States in New York City and the Washington, D.C. areas on September 11, 2001. On that Tuesday morning, 19 terrorists from the militant group al-Qaeda hijacked four passenger jets. The hijackers intentionally flew two of those planes into the North and South towers of the World Trade Center complex in New York City; both towers collapsed within two hours. Debris from the collapsing towers fell onto or initiated fires in several surrounding buildings leading to the partial or complete collapse of all the other buildings in the complex. Debris also caused major damage to ten other large structures in the immediate area. The hijackers also intentionally crashed another plane into the Pentagon in Arlington, Virginia, and intended to pilot the fourth hijacked jet into the United States Capitol Building in Washington, D.C.; however, the plane crashed into a field near Shanksville, Pennsylvania, after its passengers attempted to take control of the jet from the hijackers. Nearly 3,000 people died in the attacks, including all 227 civilians and 19 hijackers aboard the four planes. In the days following Sept. 11, 2001, reactions to the attacks ranged from grief to rage. Some Americans blamed all Muslims since the perpetrators claimed to be doing this in the name of Islam. Within days, several individuals were killed in the U.S. solely because of they were Muslim or perceived to be Muslim. [Adapted from Wikipedia]

2005



41

REAL ID Act Passes: A federal law intended to standardize identification information. This means if someone is living/working in the US, they will need their identification to meet REAL ID standards in order to travel by airplane, open a bank account, collect Social Security payments and/or to utilize the services of all government service.

People must provide legal residency documents in order to obtain a REAL ID, cutting off nearly all recourse and opportunities for undocumented citizens. All states are required to comply with the REAL ID Act by May 2008.

⁴¹ <http://commons.wikimedia.org/wiki/File:Deltalax.jpg>.

2007



43

Anti-immigrant bills increasingly introduced in state legislatures across the country, including:

- Eliminates ability to get official government identification cards, such as a driver's license or occupational license, and prevents undocumented immigrants from obtaining public benefits or assistance other than what is required by federal law.
- Defines the official language of the state as English.
- Gives local police the authority of immigration enforcement agents.
- Mandates that the Department of Human Services checks for lawful presence in US for all public assistance applicants.
- Requires proof of citizenship in order to register to vote.

⁴³ Gibbs, Nathan. <http://www.flickr.com/photos/57954193@N00/126220665>.

THE NEW COLOSSUS

by Emma Lazarus

“A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

*This excerpt from the poem, "The New Colossus"
is inscribed on the pedestal of the Statue of Liberty*

Bullying 101

Bullying consists of repeated physical, emotional, psychological or cyber attacks between someone who has power in a particular situation and someone who is victimized. Those targeted by bullying often fear for their safety and may be scared to speak out.

Examples of bullying behaviors:

Physical: Hitting, pushing, shoving, kicking, pinching, throwing things at

Verbal: Name-calling, insulting, hurtful teasing, threats, spreading false rumors

Indirect: Humiliating someone behind their back, exclusion, hurtful graffiti

Cyber: Creating a “hate page,” nasty Facebook posts, threatening text messages

Bullying in U.S. Schools:

- In the U.S., each year over 3 million young people are bullied.
- Nearly 25% of students said they were bullied in school because of their race, ethnicity, gender, religion, sexual orientation, or disability.
- Bullying occurs at school, on the way to and from school, and outside of schools.
- Bystanders encourage bullies by providing an audience for their behaviors.
- Positive school climate and open communication between teachers and students have been shown to be the most effective ways to prevent and address bullying.
- Three million children are absent from school each month because they are afraid of bullies.
- Bullying can result in physical and emotional harm, and can result in suicide of students who are routinely victimized.
- Many students fear telling a teacher will bring more bullying.
- Students who faced racist bullying say that teachers sometimes share the views of bullies. A South Asian American mother reported finding students and teachers writing comments in her son’s yearbook calling him a “terrorist.”

Adapted from information available at: <http://bullyfree.com/free-resources/facts-about-bullying>

LESSON 3: BULLYING INTERSECTIONS

Time: 40-60 Minutes

Essential questions

- What are root causes of the manifestations of bias-based bullying behavior that exist in and around schools involving South Asian American students?
- Why do individuals act as bystanders in the face of bullying and harassment?
- How do larger social processes influence what happens in schools?

Lesson Objectives

Learners will be able to:

- Understand specific instances of xenophobic bullying
- Build awareness and the capacity to serve as an ally

Materials

1. Roles sheet (cut up)
2. Glossary (from Lesson 1)
3. Bullying 101 factsheet (from Lesson 2's homework)
4. Scissors
5. Newsprint or board
6. Pens, markers etc.

Performance Tasks

Why bullying happens, Identifying roles, & Discussion

Opening Activity (15 minutes)

1. Draw two columns on a board or newsprint.
2. Encourage students to share any examples of bullying from personal experience or TV shows. In one column, record all the instances of bullying (i.e. what happened?)
3. Ask students to brainstorm all the reasons people are bullied (i.e. why?). Record in the second column the reasons for bullying.
4. Discuss reasons for bullying behavior and harassment.

Main Activity + Discussion (25-45 minutes)

1. In this role play, each pair of students will receive a slip with a role on it (facilitator/teacher should cut up the roles before class from the role sheet and hand out to students for this activity).
 - a. Note: there are 15 roles. If there are more participants, the facilitator may need to create new ones or have three people assigned to some as opposed to pairs.

2. Using the terms and definitions of “bullying,” “victim,” “bystander,” “harassment”, and “ally” from the glossary from Lesson 1 and the “Bullying 101” handout from Lesson 2’s homework, have students work in pairs to analyze the situation given using the questions below. Students may also discuss what an “ally” could have done in each of the situations. After students have had time to discuss the roles, have each pair present back to the class.
3. It is important that students know that many times these categories are situational and someone who is bullied/abused at home, may exhibit bullying behaviors at school. In order to not vilify youth, the facilitator should engage participants in critically analyzing the roles given.

The facilitator should write the following questions on the board:

- a. What’s problematic about this scenario?
- b. What kind of bullying is it? (physical, verbal, indirect, cyber)
- c. What roles can you identify in this situation? (bully, victim, bystander, ally – use the definitions handout from Lesson 1’s glossary)
- d. What terms from the glossary apply to this situation?

Before splitting up into smaller groups, the facilitator walks through first example with the group as a demonstration. The facilitator then hands out the other 14-15 scenarios to pairs of students. Allow 15 minutes for group work or adjust the time as needed.

Re-group. Have each pair read their scenario and a brief synopsis of their analysis.

After each pair states their scenario, ask the class to consider, “Why do you think this situation occurred?” to further their ability to critically analyze the situations presented.

Note to Educator/Facilitator: The vignettes in this lesson have been developed from real-life instances of bias-based bullying and harassment. Many instances include what has been discussed up to this point (in this curricular packet) as non-South Asian Americans targeting South Asian Americans with bullying behavior. However, there also exists discrimination and bullying behavior *within* the South Asian American community as a few of the examples will highlight. It is important to portray the complexities of the dynamics that exist among youth in different contexts in the U.S. and the fluid nature of these roles. We encourage you to stress the need for addressing bullying behavior with empathy and as an ally however it may occur. Additionally, the psychological impact of bullying behavior can also result in myriad reactions (depression, acting out, self-inflicted violence). If this is a case you encounter in your school or community, you may consult local organizations/services that offer counseling support or this organization that specifically considers the needs of South Asian Americans: www.chaicounselors.org

Homework

Consider how events in society affect what happens in school. Ask students to come back with 2-3 examples.

ROLES

1. Afifa wants to go to College and study to be a lawyer. The other students at school and even her guidance counselor at her high school said because her parents are from a Muslim country and her mom wears traditional clothing, they would never let her go to College and she shouldn't even try.

2. Taimur and his friends often get into fights with Hussein and other students from Bangladesh. Taimur and his friends are from Pakistan while Hussein has recently arrived from Bangladesh. All of the boys involved are Muslim, however, they still find reasons to fight with newly arrived students, especially those from South Asia.

3. Alyssa and Sarika are close friends in the 7th grade. They have sleepovers and spend a lot of time hanging out and studying together. Some of the other kids have started calling them gay and teasing them for their close friendship. Some kids tease Alyssa for spending time with someone of a different culture and religion.

4. Suman goes to a Catholic school and has to go to a different class with the other non-Christian students for one period during the week. Some of the kids told her she is going to hell and that God will punish her if she doesn't convert. She is scared to talk about her family's religion at school.

5. Iqbal found out that some students at his school created a "hate page" online targeted at him. He checked it and there were many insults, rumors, and attacks. He wasn't sure who to tell, and dreads going to school each day. Every day new items get added.

6. Gurpreet wears a turban as part of his Sikh religion. One day, some classmates in the locker room asked him if he wears a turban to hide his bombs in there and why his family were terrorists. They pushed him really hard against the lockers and hit his head. He ended up having a concussion and was out of school for more than a week. His parents were really scared and the school didn't want to take any action against the classmates who bullied Gurpreet.

7. Saniya was participating in the memorial program her school planned on 9/11. She was born in the U.S. and was a small child when the tragic event occurred. On the way to school while she was walking, an older man leaned out of his car, shouted at Saniya saying, "Go back to your country!" and spit in her face. Saniya didn't know what to do or who to turn to for help.

8. One afternoon after school, Josh sees three guys from the local area throwing trash and yelling insults at a few of his classmates who wear a *hijab* (Muslim headscarf). He's not sure what to do since these guys are bigger and might come after him if he says anything.

9. Several of the girls in the 8th grade student council were planning a class event. They decided they didn't want Alka to be a part of it and ignored her. When she asked the student council leaders when the trip was, they refused to answer. Alka didn't know who to ask for help.

10. In 10th grade history, students were learning about India. While learning about historical facts, some students started asking Reva if her relatives ride camels and live in the desert, if she ever rode on a magic carpet, and why some women have tattoos on their forehead. Reva wasn't sure how to respond to these stereotypes and misconceptions. The teacher and the other students were laughing and the class couldn't complete the lesson.

11. Samir recently immigrated to the U.S. from Punjab, India where he loved playing basketball. His new school is especially for 'newcomer' youth from around the world and he was excited to join the basketball team, make friends, and learn more English. After the first practice, some of the other boys said he smelled funny and wouldn't let him use the jerseys that all players are supposed to share.

12. At back-to-school night (an annual event for families and students), Fateema's mother brought Bangladeshi food and came dressed in a *shalwar-kameez* with a scarf covering her head. Some of her classmates didn't want to talk to her mom or touch her food, saying that it was too odd and smelly.

13. Yusuf brings lunch from home. His mother often makes him traditional Pakistani food such as daal (lentils), kebabs, and chicken korma (curry). Yusuf sometimes does not eat his lunch because kids make fun of the food calling it weird and disgusting.

14. There are many students whose families are originally from different South Asian countries and from the Caribbean (originally of Indian descent many generations ago) at Central High School. The lighter-skinned South Asian American students make jokes about those who are darker-skinned ones by calling them *kalu* (which means dark-skinned), brownie, and dirty.

15. Several refugee students from Afghanistan have been at Parker High for a few years. In between classes, Zaheer and Saleha were talking about a wedding they attended over the previous weekend in Dari (one of the languages spoken in Afghanistan). Carlos and Devon, who often tease the Afghani students, overhear their conversation and say, "Stop speaking in your terrorist language. This is America – speak English!"

LESSON 4: BUILDING EMPATHY

Time: 60 minutes

Essential Questions

- What turns xenophobia into violence?

Lesson Objectives:

Learners will be able to:

- Understand the Oak Creek tragedy in historical context
- Build empathy

Materials Needed:

1. Handout 1: BBC Article
2. Handout 2: Graphic Organizer (optional)
3. Handout 3: Oak Creek Testimony
4. Projector or smart board for You Tube viewing

Performance tasks

Understanding and Situating the Oak Creek Tragedy

Activity (3 min)

1. Connect students to the activity from Lesson two where they represented their own migration story and the xenophobia their families may have faced and also to the South Asians in America timeline that they walked through for Lesson one.

Part I: Opening Activity (15 min)

Direction for Students:

1. Today, we will examine the treatment of South Asians in America. We will begin class by reading and reacting to a current event. In the fall of 2012, a white supremacist opened fire in a Sikh Gurdwara (a Sikh house of worship), and killed six innocent people. As you read this article, pay attention to what happened and why it happened. Use the headings to take note of the key ideas the author wants to illustrate, and also pay attention to how you are feeling. Annotate the article as you read for key ideas and your reactions. Draw on information you learned in the previous two lessons as you respond to the text.

Instructions for Facilitator/Teacher:

1. Give students 7-10 minutes to read and react to the article and follow with a facilitated discussion.
 - **Handout 1: BBC News Article**
 - **Handout 2: Graphic Organizer (optional)**

2. **Guiding Questions for Discussion:** What are your reactions to this article? What do you see happening here? Why do you think this happened? How do you see xenophobia and racism at play?

Part II: Historicize Oak Creek – 9/11 Connections (15 minutes)

1. If a student doesn't mention this, highlight that a key idea the article mentions is that this is not the first of these kinds of incidents. Ten years ago, after the World Trade Center attack on 9/11, Muslims and Sikhs became targets of xenophobic harassment and attack.
2. **Guiding Questions:**
 - What do you know about 9/11?
 - What knowledge do you have of what happened to members of the South Asian and Muslim communities after 9/11?
 - Why do you think this happened?
3. Use a t-chart/graphic organizer to capture student responses.
 - **Key Understanding:**
 - After 9/11, South Asians have experienced increased incidents of racial profiling, harassment, discrimination, bullying, and hate crimes.
4. Have students watch the opening sequence of the documentary [Divided We Fall \(0-4:30\)](https://www.youtube.com/watch?v=d22ZuUbgZeg) <https://www.youtube.com/watch?v=d22ZuUbgZeg>. Frame the viewing by telling students that you will now watch a segment of a film that captures the aftermath of 9/11 faced by South Asians and Arab-Americans. Tell students to record their reactions.
5. **Discussion:** What are your thoughts regarding the connections between the Oak Creek tragedy and post-9/11 aftermath?

Part III. Building Empathy: Oak Creek Testimony and Response Letter (25 min)

1. Bring students back to the Oak Creek tragedy by suggesting that hearing people's testimonies and narratives deepens our understandings. Tell students that you will now read a testimony from the Oak Creek tragedy.
2. Engage in a shared reading of the Oak Creek testimony (Teacher reads aloud, students follow along).
 - a. **Handout 3:** Oak Creek Testimony
3. Ask students to reread the Oak Creek testimony independently, and respond by writing a letter to Harpreet. As they read the Oak Creek testimony again, guide them to capture their emotional reactions, and think about what they would like to share with teenagers who share Harpreet's religious background.
4. Before the end of the class period, ask if any student would like to share any excerpts from their letter. Ask students: How did it feel to write the letter?

6 August 2012 Last updated at 09:21 ET<http://www.bbc.co.uk/news/world-us-canada-19143281>

Sikhs express shock after shootings at Wisconsin temple

Sikhs living in the United States have expressed their shock and fear after a shooting at a temple in Wisconsin on Sunday which left seven people dead.

Some community members could not believe what happened. Others said they had feared such attacks since 9/11. A gunman entered the Sikh temple on Sunday morning and opened fire, killing six people and injuring a policeman. The suspect has been named as Wade Michael Page, a 40-year-old army veteran, in US media reports.

But his identity has not been independently confirmed to the BBC.

A vigil for the victims was held in nearby Milwaukee as police searched the suspect's home.

FBI and bomb squad officers have surrounded the property of the alleged gunman in Cudahy, about 2.5 miles (4km) north of the Wisconsin Sikh Temple, and evacuated local residents.

In total, seven people died in the attack in Oak Creek, a suburb of Milwaukee, including the gunman. A police officer and two other men were critically injured.

Indian Prime Minister Manmohan Singh, who is himself a Sikh, said he was "deeply shocked and saddened" by the attack.

"That this senseless act of violence should be targeted at a place of religious worship is particularly painful," Mr Singh said in a statement.

Muslim confusion

Officials have not yet identified the gunman or a possible motive, but Sikh organisations in the US say the community has been vulnerable since the 9/11 attacks.

"This is something we have been fearing since 9/11, that this kind of incident will take place," said Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education.

"It was a matter of time because there's so much ignorance and people confuse us [as] being members of Taliban or belonging to [Osama] bin Laden," he told Associated Press.

"We never thought this could happen to our community," Devendar Nagra, 48, told Associated Press. "We never did anything wrong to anyone."

Sikhism hails from the Indian subcontinent, and observant Sikhs wear turbans. Members of the community have been attacked in the past by assailants mistaking them for Muslims.

"That turban has tragically marked us as automatically suspect, perpetually foreign and potentially terrorists," Valarie Kaur, a filmmaker based in the US who has chronicled attacks on Sikhs, told AP.

Several hundred people turned up to an impromptu candlelit vigil in Milwaukee on Sunday evening for the victims. Cab driver and Oak Creek resident Kashif Afridi went to the temple after he heard about the attack.

"When the shooting happened, I was at home watching the news. I went straight out and drove to the temple. There were lots of police and the area was closed off.

"The press was already there and there were lots of people from the Sikh community. I spoke to one girl who was in the temple when the shooting happened.

"She said when the shooting started, everyone panicked. People were running around trying to hide. She said she lost her uncle.

"People here are in a state of a shock. This is a very small and peaceful place, you would never imagine this kind of attack could happen here. Nobody can believe it.

"Lots of people have gathered in the area. People just stop by to express their sympathies."

'Terrorist-type incident'

There are an estimated 2,500-3,000 Sikh families in and around the city worshipping at two gurdwaras, or temples, including the Wisconsin Sikh Temple.

Lakhwinder Singh, a member of the congregation there, told Reuters that two of the victims were believed to be the president of temple and a priest.

"It will take a long time to heal. We're hurt very badly," he said.

President Barack Obama expressed his condolences with victims of the attack, which comes just over two weeks after a gun massacre left 12 people dead at a Colorado cinema.

"As we mourn this loss which took place at a house of worship, we are reminded how much our country has been enriched by Sikhs, who are a part of our broader American family."

The US embassy in India said it was "deeply saddened by the senseless loss of lives and injuries" caused by the shooting. "Our hearts, thoughts, and prayers go out to the victims and their families," a statement said.

"The United States takes very seriously the responsibility to respect and protect people of all faiths. Religious freedom and religious tolerance are fundamental pillars of US society."

Local politician Mark Honadel called the attack "craziness".

The state representative told CNN: "Unfortunately, when this type of stuff hits your area, you say to yourself, 'why?' But in today's society, I don't think there's any place that's free from idiots."

Police have described it as a "domestic terrorist-type incident". The FBI are taking over the criminal investigation.

There was believed to be only one attacker, with eyewitness reports suggesting it was a white male.

BBC Article: "Sikhs express shock after shootings at Wisconsin temple"

Information from the Article	My Reactions

Testimony before the U.S. Senate of Harpreet Singh Saini (age 18)
[Survivor of the Oak Creek Shooting]
Subcommittee on the Constitution, Civil Rights and Human Rights
Committee on the Judiciary on “Hate Crimes and the Threat of Domestic
Extremism”
September 19, 2012 (excerpts)

My name is Harpreet Singh Saini. I am here because my mother was murdered in an act of hate 45 days ago. I am here on behalf of all the children who lost parents or grandparents during the massacre in Oak Creek, Wisconsin. A little over a month ago, I never imagined I'd be here. I never imagined that anyone outside of Oak Creek would know my name. Or my mother's name. Paramjit Kaur Saini.

As we all know, on Sunday, August 5, 2012, a white supremacist fueled by hatred walked into our local Gurdwara with a loaded gun. He killed my mother, Paramjit Kaur, while she was sitting for morning prayers. He shot and killed five more men – all of them were fathers, all had turbans like me. And now people know all our names: Sita Singh. Ranjit Singh. Prakash Singh. Suvegh Singh. Satwant Singh Kaleka.

This was not supposed to be our American story. This was not my mother's dream. My mother and father brought Kamal and me to America in 2004. I was only 10 years-old. Like many other immigrants, they wanted us to have a better life, a better education. More options. In the land of the free. In the land of diversity.

It was a Tuesday, 2 days after our mother was killed, that my brother Kamal and I ate the leftovers of the last meal she had made for us. We ate her last *rotis* – which are a type of South Asian flatbread. She had made the *rotis* from scratch the night before she died. Along with the last bite of our food that Tuesday...came the realization that this was the last meal, made by the hands of our mother, that we will ever eat in our lifetime. My mother was a brilliant woman, a reasonable woman. Everyone knew she was smart, but she never had the chance to get a formal education. She couldn't. As a hard-working immigrant, she had to work long hours to feed her family, to get her sons educated, and help us achieve our American dreams. This was more important to her than anything else.

Senators, my mother was our biggest fan, our biggest supporter. She was always there for us, she always had a smile on her face. But now she's gone. Because of a man who hated her because she wasn't his color? His religion? I just had my first day of college. And my mother wasn't there to send me off. She won't be there for my graduation. She won't be there on

my wedding day. She won't be there to meet her grandchildren. I want to tell the gunman who took her from me: You may have been full of hate, but my mother was full of love. She was an American. And this was not our American dream.

We ache for our loved ones. We have lost so much. But I want people to know that our heads are held high. We also know that we are not alone. Tens of thousands of people sent us letters, attended vigils, and gave us their support – Oak Creek's Mayor and Police Chief, Wisconsin's Governor, the President and the First Lady. All their support also gave me the strength to come here today.

Senators, I came here today to ask the government to give my mother the dignity of being a statistic. The FBI does not track hate crimes against Sikhs. My mother and those shot that day will not even count on a federal form. We cannot solve a problem we refuse to recognize.

Senators, I also ask that the government pursue domestic terrorists with the same vigor as attackers from abroad. The man who killed my mother was on the watch lists of public interest groups. I believe the government could have tracked him long before he went on a shooting spree.

Finally, Senators, I ask that you stand up for us. As lawmakers and leaders, you

have the power to shape public opinion. Your words carry weight. When others scapegoat or demean people because of who they are, use your power to say that is wrong.

So many have asked Sikhs to simply blame Muslims for attacks against our community or just say "We are not Muslim." But we won't blame anyone else. An attack on one of us is an attack on all of us.

I also want to be a part of the solution. That's why I want to be a law enforcement officer like Lt. Brian Murphy, who saved so many lives on August 5, 2012. I want to protect other people from what happened to my mother. I want to combat hate – not just against Sikhs but against all people. Senators, I know what happened at Oak Creek was not an isolated incident. I fear it may happen again if we don't stand up and do something.

I don't want anyone to suffer what we have suffered. I want to build a world where all people can live, work, and worship in America in peace.

Because you see, despite everything, I still believe in the American dream. In my mother's memory, I ask that you stand up for it with me. Today. And in the days to come.

Accessed and excerpted from full testimony available at:
<http://www.judiciary.senate.gov/pdf/9-19-12SainiTestimony.pdf>

LESSON 5: XENOPHOBIC RACISM AGAINST SOUTH ASIANS - PAST & PRESENT

Time: 60 minutes

Essential Question:

How can examining historical manifestations of xenophobia and racism help us understand present forms of bias-based bullying?

Lesson Objectives:

Students will be able to:

- Examine historical roots of xenophobia against South Asians in America
- Compare past occurrences with modern day forms of bias-based bullying

Materials Needed:

1. Background Information handout
2. Past & Present sets
3. Graphic Organizer

Performance Tasks: Connecting the past to the present

Activity: (5 min)

Connect students to the previous lesson in which they developed an understanding that the Oak Creek tragedy was not a new phenomenon. Rather hate crimes against South Asians have significantly increased after the attacks on the World Trade Center. Tell students that today, they will further historicize this and understand how xenophobia is most often linked to what is happening in the political landscape.

Quick Write (5 mins)

Ask students to recall when the earliest South Asians came to the United States. Draw upon the timeline.

Prompts: What you think early arrivers might have experienced? What leads you to make these inferences?

Part I: Background Information (10 min)

Instructions for Facilitator/Teacher:

For the main activity for this lesson, students will be working in groups in order to compare the harassment of South Asians in the past and present. In the next ten minutes, you will provide students with background knowledge to set them up effectively for their independent work.

As a class you can read through **Handout 1** which provides a brief synopsis of each historical occurrence that students will examine. You may want to include visual media that can be accessed below:

1907 Bellingham Riots: http://depts.washington.edu/civilr/bham_intro.htm;
http://depts.washington.edu/civilr/bham_film.htm

The Persian Gulf War: <http://www.pbs.org/wgbh/pages/frontline/gulf/>

Dotbusters: <http://www.youtube.com/watch?v=X1tG6mwjOtM> (begin at 0:42)

Part II: Small Group Work (25 min)

Break students into three larger groups and then create sub- groups of 3-4 students. Before you break students into groups, discuss terms:

Micro-aggressions: contemporary form of racism - invisible, unintentional and subtle in nature; usually outside the level of conscious awareness but which cumulatively and over time creates a uncomfortable or hostile environment for the victim

Bullying: verbal, physical, or psychological acts of intimidation where there is an imbalance of power

Harassment: systemic and/or continued unwanted actions, including threats and demands, often based upon race, sex, religion, gender etc.

Hate crimes: acts of violence against individuals, groups, places of worship etc., typically motivated by some form of prejudice.

Ask students to independently read their set of events (**Handout 2**). Thereafter, they should work together to complete the graphic organizer (**Handout 3**) (this could be completed using chart paper as well). Students will summarize each event and identify whether the occurrence is an example of micro-aggression, bullying, or hate crime. Next, they will analyze the language used to describe South Asians either by perpetrators or by media sources in each excerpt. Finally, they will use guiding questions to synthesize the exercise and compare and contrast the xenophobic and racist treatment of the past and present. Students should prepare a quick three-minute presentation for the class on their event set.

Note: You may want to model or use guided practice for the first set to give students an example of the type of thinking they will need to do.

Part III: Whole Class Share (15 min)

After each group shares, debrief the comparison of the past/present and discuss why the analysis of historical forms of xenophobic/racist phenomena is significant.

- **Guiding Questions:**

- What did you realize as you read about the Bellingham Riots, the hate crimes that occurred during the Persian Gulf War, and the Dotbusters?
- Why do you think the events of the past occurred? What was happening between the United States and other countries during this time that influenced those events?
- What about present day occurrences?
- What was similar to the present day forms of harassment? What was different?
- What can be done?

South Asians Past & Present - Background Information

1907 Bellingham Riots

“Located in the northwest corner of Washington State, just shy of the Canadian border, Bellingham boomed in the early 20th century as a center of extractive industries like mining, fishing and timber. Workers from all over the world arrived in Bellingham looking for jobs, including a sizable number from Asia.

In the early 1900s, Asian immigrants numbered in the hundreds and were a substantial presence in Bellingham, sustaining small communities with their own restaurants, pool halls and barber-shops. Yet, due to sustained campaigns of racism and exclusion, little to nothing of these communities remains in the city today. By 1950, city census numbers reported a mere eight individuals of Asian ancestry.

The most visible manifestation of these campaigns was the riot of 1907. A group of South Asian migrant workers arrived in Bellingham in 1906, employed mostly in the city's lumber mills. Immediately, white labor leaders demanded the South Asian workers be expelled from the city, claiming the newcomers took jobs away from white workers and drove down wages.”

Information excerpted from http://depts.washington.edu/civilr/bham_intro.htm

Dotbusters: Anti-Indian Hate Group in New Jersey

In the fall of 1987, an anti-Indian hate group formed in New York and New Jersey that committed their crimes in Jersey City. Hate crimes included burglary, vandalism, and assault to murder. While the violence seemed to be aimed at the Hindu community, where the wearing of the bindi is most common, it is believed that the Dotbusters actions were based on racial grounds, aimed at South Asian immigrants.

Information excerpted from: <http://en.wikipedia.org/wiki/Dotbusters>

Hate Crimes During the Persian Gulf War

The Persian Gulf War against Iraq was led by the United States, and backed by a UN Coalition of 34 nations states, and followed Iraq's invasion of Kuwait. This conflict led to an eruption of hate crimes against Arabs and Muslims, and other ethnic communities perceived to be Middle Eastern in the United States.

Information excerpted from: <http://www.pbs.org/wgbh/pages/frontline/gulf/> and <http://www.hrw.org/sites/default/files/reports/usa1102.pdf>

Xenophobic Racism Against South Asians in the United States: Past and Present

Set #1

Event #1: 1907



Description:

On September 4th, 1907 five hundred white working class men in Bellingham, Washington attacked South Asian millworkers and their families. Within ten days the entire South Asian population departed town.

Morning Reveille Sept. 6, 1907, p. 4 (Editorial)

The Hindus Have Left Us.

While any good citizen must be unalterably opposed to the means employed, the result of the crusade against the Hindus cannot but cause a general and intense satisfaction. The school kids, who made up the greater portion of the mob that put the heathen out of business, should, of course, be spanked and sent to bed and the hoodlums should go to jail, but the fact that the fear instilled into the hearts of the Hindus induced them to return to the land which owes them protection [note: reference here is to Canada] is a cause for rejoicing. Two wrongs never make a right, it is true, and such riotous demonstrations are to be discouraged and prevented, but the departure of the Hindus will leave no regret.

From every standpoint it is most undesirable that these Asians should be permitted to

remain in the United States. They are repulsive in appearance and disgusting in their manners. They are said to be without shame and, while no charges of immorality are brought against them, their actions and customs are so different from ours that there can never be tolerance of them. They contribute nothing to the growth and up-building of the city as the result of their labors. They work for small wages and do not put their money into circulation. They build no homes and while they numerically swell the population, it is of a class that we may well spare.They have been working here because of the labor shortage, but now that they have decamped their places will be filled by white men...There can be no two sides to such a question. The Hindu is a detriment to the town, while the white man is a distinct advantage. .

Information sourced from:

Image: " The Reveille (September 5, 1907)

<http://www.wce.wvu.edu/resources/AACR/documents/bellingham/main/8.htm> (Accessed July 18, 2011). Courtesy of the Asian American Curriculum and Research Project

Article: "The Reveille" The Hindus Have Left Us, (September 6, 1907) [Seattle Civil Rights & Labor History Project](http://depts.washington.edu/civilr/) < <http://depts.washington.edu/civilr/> http://depts.washington.edu/civilr/bham_news.htm>

Event #2: 2005

"In the fall of 2005, seventh-grader Mandeep Singh's daily routine included fighting off classmates who pulled and yanked at his *jurdha* (the topknot worn by Sikh men) while calling him "Bin Laden" and "meatball head." Though Mandeep and the Sikh Coalition repeatedly complained to his school's administration, nothing was done to stem the harassment for almost two years. In February 2005 students hit the seventh-grader twice on his head, leading to contusions and a severe injury that left Mandeep confined to bed rest for weeks. Unconvinced that the school could do anything to ensure their son's safety, Mandeep's parents sent him back to his native England to finish his schooling."

Information sourced from:

<http://sikhcoalition.org/documents/pdf/HatredintheHallwaysFinal.pdf>

Xenophobic Racism Against South Asians in the United States: Past and Present

Set #2

Scenario #1: 1987

In 1987, a 30-year old immigrant from India who worked in a bank, Navroze Mody, was brutally beaten to death by a group of teenagers who called themselves "Dotbusters." This group was active in New Jersey, where a large South Asian immigrant community is concentrated, and they had been harassing immigrants from South Asia for months. A month before Mody's killing, Dotbusters (referring to the *bindi* that Hindu women wear on their foreheads for religious purposes), sent a letter to a local newspaper. Part of their letter read:

"I'm writing about your article during July about the abuse of Indian People. Well I'm here to state the other side. I hate them; if you had to live near them you would also. We are an organization called dot busters. We have been around for 2 years. We will go to any extreme to get Indians to move out of Jersey City. If I'm walking down the street and I see a Hindu and the setting is right, I will hit him or her. We plan some of our most extreme attacks such as breaking windows, breaking car windows, and crashing family parties. ... They are a weak race physically and mentally. We are going to continue our way. We will never be stopped."

In Jersey City, not long after Mody's death, another person of South Asian origin was assaulted by three men with baseball bats. Incidents still continue even though laws against hate crimes have been instituted in New Jersey.

Information sourced from: http://pluralism.org/ocg/CDROM_files/hinduism/dot_busters.php

Scenario #2: 2003

"On November 27, 2003 *Metro West* reported that an Ashland, Massachusetts teenager defaced a Hindu temple in Ashland on Halloween. Anthony Picciolo, 17, was convicted of spray-painting hate messages. Police said Piccioli spray painted 'Sand N----- beware,' and 'head,' on a rock near the Hindu temple. Police said 'head' was short for 'towel head.' On June 25, 2003 in Boston, an Indian graduate student named Saurabh Bhalerao, who was working part time as a pizza deliveryman, was the target of deplorable abuse. He was robbed, beaten, burned with cigarettes, stuffed in a trunk and stabbed twice before finally being dumped along a road. Police suspect that the attackers mistook the Hindu man for a Muslim. As they were beating him, the attackers supposedly taunted, 'go back to Iraq.'"

Information sourced from: <http://www.pluralism.org/reports/view/104>

Xenophobic Racism Against South Asians in the United States: Past and Present

Set #3

Event #1: 1991

Suspicious Fires Probed for Ties to Gulf Tension: Crime: An arson unit studies a West Los Angeles market blaze and police label the torching of a Sherman Oaks store a likely hate crime. Owners of both businesses are of Mideast descent

...The Los Angeles Fire Department, meanwhile, opened an arson investigation into the other blaze that seriously damaged the Elat Market on West Pico Boulevard and destroyed an adjoining stationery store and storage area. The fire, which occurred about 11 p.m. Tuesday, caused an estimated \$325,000 damage.

“Because of the situation in the Middle East, we called for an arson unit right away,” said Assistant Fire Chief Ed Allen. “The market is owned by a gentleman from Iran.”

“The fire had a very good start,” Allen added. “There was a lot of heavy smoke when the first companies arrived. It very quickly broke through the roof. When that happens, you take a hard look at it.”

Although the owner, Ray Golbari, said repeatedly he thought the fire was “just an accident,” some neighbors said it was possible someone had started the fire in the mistaken belief that Golbari is of Arab, rather than Jewish, descent.

The Elat Market has signs in both Hebrew and Persian script on the front, but Golbari said the Persian script is sometimes misread as Arabic.

There have been two other suspicious fires in the Pico-Robertson district in recent weeks. One occurred Dec. 27 at an insurance agency, and another on the night of Jan. 17 at a hot dog stand.

“This is the kind of violence that we have been warning the authorities that the Arab-American community would be subjected to,” said Nazih Bayda, regional director of the American-Arab Anti-Discrimination Committee.

Information sourced from: http://articles.latimes.com/1991-01-24/news/mn-1117_1_hate-crime

Event #2: February 2009

“As an eighth-grade student at Beckendorf Junior High School in Katy, Texas--the same town where residents infamously held pig races to protest a proposed mosque in 2006 - - Abdul Hamed initially accepted a classmate's explanation that jibes like "terrorist" and "you're family blows things up," were just jokes.

But the teasing continued almost daily, and soon escalated into shoving.

Abdul alerted his teachers, who separated the boys in class, but the bullying would continue in the hallways. In early February 2009, on the school's track field, Abdul shoved back.

According to Abdul, the boy left but returned several minutes later and sucker punched him, knocking him out and breaking his jaw. That was how Abdul's Palestinian parents first learned about the bullying.

Abdul said school officials made the boy go to anger management counseling. "For what I went through, that punishment wasn't even close," said Abdul, whose jaw was wired shut and missed several weeks of school.

Abdul, now a 15-year-old sophomore at Seven Lakes High School where his attacker also goes, said he's "moved on."

Information sourced from: http://www.huffingtonpost.com/2011/09/07/bullying-muslim-teens-push-back_n_952947.html

Xenophobic Racism Against South Asians – Past & Present

<p>SUMMARIZE!</p> <p>What’s happening in each event?</p> <p>Which acts are micro-aggressions, which might be called bullying, and which are hate crimes?</p>	
Event #1	Event #2
<p>ANALYZE!</p> <p>What terms are used to describe South Asians in each event?</p>	
Event #1	Event #2
<p>SYNTHESIZE!</p> <p>Why does this matter? What does this show us? How?</p>	
Event #1	Event #2

LESSON 6: FROM BYSTANDER TO ALLY - TAKING ACTION TO STOP XENOPHOBIC BULLYING

Time: 60 minutes

Essential Questions

- How can individual actions make a difference?
- What can we do to make our school a better place?
- How can we contribute to positive social change in society?

Lesson Objectives

Learners will be able to:

- Practice taking action when they see someone being bullied;
- Explore common forms of discrimination and consider ways to intervene effectively;
- Understand what being an ally means and how to cultivate behaviors that promote respect for differences and pluralism.

Materials

1. Scenarios from Lesson 4 (3 scenarios, 1 per group)
2. Cyberbullying handout/worksheet (one per student)
3. Pledge of Ally-giance (one per student)

Performance Tasks Cyberbullying & Pledge of Ally-giance

Opening Activity (15 minutes)

1. Hand out the Cyberbullying Facts and Activity Sheet.
2. Divide students into groups of 3-4 students each.
3. Ask students to read through the definitions and share in their small groups any examples they have seen of Cyberbullying. Have each group brainstorm responses to the two questions on the back of the worksheet. If time permits, have some of the groups share out the ideas they came up with.

Main Activity (15 minutes)

1. Divide the class into 3 groups.
2. Pass out the scenarios from Lesson 5 (1 per group).
3. Have each group consider how people acting as allies could have changed the situation encountered in the article to result in a positive and non-violent outcome.
4. Ask students to develop a brief role-play – acting out the situation and how an ally helped. The roles might include bullies, victims, bystanders, and allies (as well as teachers and parents if the scenario includes them).

5. Each group will get 3 minutes to act out the scenario with the changed outcome based on the actions of the ally or allies.

Closing Activity (10 minutes)

1. Ask students why being an ally is important.
 2. If they want to, ask students to sign the “Pledge of Ally-giance.”
-

Options for continuing this learning unit:

- Have students plan a “school audit” where they can investigate how safe their school community is for people of different backgrounds (students who identify as gay, lesbian, bisexual or transgender; religious or racial minorities; etc...)
- Have students work with administrators to create a community map of areas where bullying is most likely to occur and devise strategies for addressing bullying.
- Plan a screening and discussion of the film “Divided we Fall” by Valarie Kaur on discrimination against South Asians and Muslims after 9/11. Several lessons accompany the film and are available at: <http://www.dwf-film.com/for-educators>
- Plan a screening and discussion of the film “Bully” by Lee Hirsch on bullying in U.S. schools. A curriculum developed by the organization Facing History and Ourselves is available at: <http://www.facinghistory.org/publications/guide-film-bully-fostering-empathy-ac>
- Explore how to train students as peer mediators to identify and intervene when they see bullying happening.
- Create a club that raises awareness about issues of bullying, diversity, tolerance, etc...

Cyber-Bullying Facts and Figures

Cyberbullying is a repeated form of harassment of using communication technology like cellular phones, computers, or video games.

Some examples of Cyberbullying are:

- Sharing someone's picture (particularly inappropriate or revealing photos) without their permission
- Airing someone's private conversation to others (also sometimes known as "outing")
- Posting mean comments or sending hurtful or threatening text messages
- Creating hate sites (Facebook or other websites dedicated to insulting someone)
- Stealing a password and posting under someone else's name (also known as "impersonation")

Reasons for Cyberbullying:

- People think it's funny
- They think it might make them more popular
- Jealousy or envy
- Electronic spaces can be anonymous
- Revenge for being bullied

Facts:

- Over 42% of kids who have access to the internet in the U.S. report being bullied online.
- One in ten kids on Facebook report being bullied on the site.
- 3 million kids are absent each month in the U.S. because **they are afraid** of bullies.
- 90% of teens who witness online bullying say they ignore it.



No matter the reason, Cyberbullying is **never** okay. Talk to an adult, save the message, or in the case of a threat, approach the police if you are being bullied.

Information drawn from: <http://www.onlinecollege.org/cyberbullying/> & <http://vtisp.org/parents/cyberbullying/>

Cyberbullying Worksheet

In groups of 3-4, brainstorm answers to the following two questions.

1. What are 3 ways you could respond if you see this on Facebook? Who else would you ask to help you respond?



2. What would it mean to be a Cyber-Ally? What types of steps could you take?

Pledge of Ally-giance

I believe that:

No one

- Deserves to be bullied.
- Deserves to be discriminated against because of their race, religion, color, ethnicity, language, sexual orientation, disability, etc.
- Should be targeted in our school for any reason.

I pledge to:

- Speak up when I see somebody being insulted or targeted. If it's unsafe to stand up to a bully, I will look for help from an adult (parent, teacher, school counselor, coach, etc.).
- If I see an adult saying or doing things that are insulting, mean, or prejudiced, I will stand up for what I know is right.
- Treat everyone fairly and equally regardless of their background.

Signature

Date

ANNOTATED RESOURCE LIST

Curricular and Lesson Plans

- **The Bully Project: toolkits for educators.**
<http://thebullyproject.com/toolkits/educatorstoolkit.html>
3 short documents on community involvement, educators' roles in bullying prevention, and the "Principals' Pledge to Stop Bullying. Period."
- **The Bullyproof Classroom: Professional Development Opportunities for Teachers. "Great Anti Bullying Activities and Lesson Plans"**
James H. Burns
<http://bullyproofclassroom.com/great-anti-bullying-activities>
3 anti-bullying activities and one full lesson plan for educators. Appropriate for late elementary to middle school students.
- **Eyes on Bullying. "Preventing bullying in children's lives!"**
<http://www.eyesonbullyin>
Video, news article, and general information on how to prevent bullying.
- **Sikh Coalition anti-bullying resources.**
<http://www.sikhcoalition.org/resources/educational-materials>
<http://www.sikhcoalition.org/resources/sikh-awareness>
All Sikh awareness and anti-bullying resources for teachers, Sikh parents, and Sikh students.
- **Project Change. Bullying Prevention Peer Education Program.**
<http://www.projectchange-md.org/yhttp/what.php>
Focuses on youth-powered community improvement through peer education. Provides steps for what to do in bullying situations.
- **This is Where I need to Be: Oral Histories of Muslim Youth in NYC**
<http://www.thisiswhereineedtobe.com/teachers.html>
A curriculum guide with lesson plans, an oral history primer, and additional resources for educators. Includes video segments of students' oral histories that compose the eponymous book.
- **National Education Association. "Muslims in America: When Bullying meets Religion"**
Sabrina Holcomb
<http://www.nea.org/home/42528.htm>
Overview of the rise anti-Islamic bullying and what educators can do to prevent it. Also includes an educator's guide to Islamic religious practices.

Videos and Film

- **“An America for All of Us: Reflections & Action”**
South Asian Americans Leading Together (SAALT)
<http://saalt.org/attachments/1/Calling%20Students-Build%20an%20America%20for%20All%20of%20Us%21.pdf>
Detailed facilitators guide for an hour long workshop accompanying on the film.
<http://saalt.org/attachments/1/Campus%20Workshop%20Cheat%20Sheet.pdf>
Also includes a “cheat sheet” with key terms, potential plans, statistics, and policies on bullying.
- **“Bullying: It Stops Here”**
Anderson Cooper 360° Town Hall
<http://cnnpressroom.blogs.cnn.com/2011/10/04/anderson-cooper-360%C2%B0-town-hall-%E2%80%9Cbullying-it-stops-here%E2%80%9D-to-air-october-9/>
In collaboration with CNN, Facebook, Cartoon Network, and Time, Inc., Anderson Cooper hosts this week-long series focuses on how to stop the bullying crisis. The ending town hall special takes place at Rutgers University one year after Rutgers freshman Tyler Clementi's death.
- **“Bullies Called Him Pork Chop. He Took That Pain With Him And Then Cooked It Into This”**
<http://www.upworthy.com/bullies-called-him-pork-chop-he-took-that-pain-with-him-and-then-cooked-it-into>
A remarkable animated video clip that describes the pain of bullying in an artistically innovative way.
- **“Change Attitudes Toward Bullying: Be An Ally”**
<https://www.teachingchannel.org/videos/be-an-ally>
Video lesson designed to encourage students to be allies.
- **“Divided We Fall: America in the Aftermath”**
Valerie Kaur
Film: <http://www.dwf-film.com/buy>
Curricular Resources: <http://www.dwf-film.com/for-educators>
Documentary on confronting race and religion in a post-9/11 America. Includes a discussion guide for screenings and multi-disciplinary resources.
- **TVbyGIRLS**
http://www.tvbygirls.tv/the_site/videos.html
Youth organization focusing on leadership, critical thinking, and social justice for young women and girls. Created in response to mainstream media representations of girls and women.

- **“Sikhs vs. Sheiks”**
Totally Biased with W. Kamau Bell
http://www.youtube.com/watch?v=vZ_MTNHk2Dw
Comedian criticizing mainstream conservative news sources for their confusion of Sikhs and Sheiks. Uses humor to highlight the tensions in racial, ethnic, and cultural stereotypes.
- **10 minute Video of a Personal Account of Experiences with Xenophobia (Sonny Singh)**
<http://www.withwingsandroots.com/video/article-of-faith>
- **Remembering the Oak Cree Tragedy in Film (Valerie Kaul)**
http://www.huffingtonpost.com/valarie-kaul/remembering-the-oak-creek_b_2624819.html

Cyberbullying

- **“11 Facts About Cyber Bullying”**
<http://www.dosomething.org/tipsandtools/11-facts-about-cyber-bullying>
Key facts and statistics about cyber bullying for middle and high school students.
- **“Cyberbullying: Understanding and Addressing Online Cruelty”**
http://www.adl.org/education/curriculum_connections/cyberbullying/cyberbullying_education_cc_entireunit.pdf
Comprehensive resource kit for educators compiled by the Anti-defamation League. Includes lesson plans and activities appropriate for elementary, middle, and high school classrooms.
- **“The Development and Validation of the Online Victimization Scale for Adolescents”**
Brendesha M. Tynes, Chad A. Rose, David R. Williams
Cyberpsychology: Journal of Psychosocial Research on Cyberspace
<http://www.cyberpsychology.eu/view.php?cisloclanku=2010112901>
Article outlining the Online Victimization Scale (OVS) and its possible uses and validity in practice.
- **“Standing up, Not Standing By”**
Common Sense Media
<http://www.common Sense Media.org/educators/cyberbullying-toolkit>
Free cyberbullying toolkit for elementary, middle, and high school educators. Features a short video on cyberbullying and accompanying lesson plans.

News Articles

- **BBC News. “Daily torment of racism in the classroom”**
Divya Talwar, 5/22/12.
<http://www.bbc.co.uk/news/education-18150650>
Tells the story of Khadeja Fahat, a 14-year-old student, and her experiences of being bullied. Highlights the lasting impacts of bullying on mental and socio-emotional health, and why and how it needs to be prevented.
- **The Guardian. “Passport, visa, virginity? A mother's tale of immigration in the 1970s”**
Huma Qureshi, 5/12/11.
<http://www.guardian.co.uk/lifeandstyle/2011/may/13/virginity-tests-uk-immigrants-1970s>
Reflection on virginity tests administered to South Asian women at Heathrow airport and its implications for racial and gender discrimination.
- **The Huffington Post. “Islamophobia, Sikhophobia, and Media Profiling”**
Simran Jeet Singh, 7/11/12.
http://www.huffingtonpost.com/simran-jeet-singh/islamophobia-sikhophobia-and-media-profiling_b_1654692.html
Discusses the portrayal of “The Islamic other” and its negative consequences for Muslims and non-Muslims.
- **The Huffington Post. “9/11 Bullying: Muslim Teens Push Back”**
Omar Sacirbey, 9/8/11
http://www.huffingtonpost.com/2011/09/07/bullying-muslim-teens-push-back_n_952947.html
Article discussing the youth response to anti-Muslim bullying in a post-9/11 era and the added challenge of having to stand up to negative representations in news and media.
- **The New York Times. “Test Your Savvy on Religion”**
Nicholas D. Kristof, 10/9/10.
<http://www.nytimes.com/2010/10/10/opinion/10kristof.html>
Op-ed article that includes a multiple-choice test designed to show the complications of understanding religion.

Journal Articles & Papers

- Berkman Center for Internet & Society at Harvard University. Series of papers on Bullying
 - “Bullying in a Networked Era: A Literature Review”
Nathaniel Levy, et al., 9/17/2012.
http://cyber.law.harvard.edu/publications/2012/kbw_bullying_in_a_networked

- [era](#)
 - ["What You Must Know to Help Combat Youth Bullying, Meanness, and Cruelty"](#) by danah boyd and John Palfrey
 - ["An Overview of State Anti-Bullying Legislation and Other Related Laws"](#) by Dena Sacco, Katharine Silbaugh, Felipe Corredor, June Casey, and Davis Doherty
 - ["Bullying Prevention 101 for Schools: Dos and Don'ts"](#) by Susan Swearer, Mia Doces, Lisa Jones, and Anne Collier
 - ["Implementing Bullying Prevention Programs in Schools: A How-To Guide"](#) by Lisa Jones, Mia Doces, Susan Swearer, and Anne Collier
 - ["Changing the Culture: Ideas for Student Action"](#) by Anne Collier, Susan Swearer, Mia Doces, and Lisa Jones
- **Terrazas, A. (2008). Indian Immigrants in the United States**
Migration Policy Institute. Accessed October 29, 2012, online at <http://www.migrationinformation.org/usfocus/display.cfm?ID=687>

Magazines and Blogs

- **CAIR-Chicago. "Know Your Rights': Bullying at School"**
Sarah Goomar, 7/5/12.
<http://www.cairchicago.org/2012/07/05/know-your-rights-bullying-at-school/>
How to identify how and when bullying is occurring at school, and how students' rights should protect against it.
- **Colorlines. "Not Senseless, Not Random: The Deadly Mix of Race, Guns & Madness"**
Rinku Sen, 8/6/12.
http://colorlines.com/archives/2012/08/how_long_before_islamophobic_toxic_spread_destroys_america.html
Article arguing that the Oak Creek shooting at the Gurdwara was a racialized violent hate crime and actions that must be taken in its aftermath.
- **Counterpunch. "The Sense of White Supremacy"**
Vijay Prashad, 8/6/12.
<http://www.counterpunch.org/2012/08/06/the-sense-of-white-supremacy/>
Article on the Oak Creek shooting at the Gurdwara. Provides background information on anti-Sikh violence.
- **Harvard Graduate School of Education. "The Bullying Conundrum"**
Ed. Magazine, Fall 2012.
<http://www.gse.harvard.edu/news-impact/2012/09/the-bullying-conundrum/>
Article discussing why bullying awareness needs to be a part of school curriculums.
- **PsychCentral. "Beating the Bully: Cope with Bullying at Any Age"**

Katherine Prudente

<http://blogs.psychcentral.com/bullying/>

Blog for youth and adults dealing with how to handle bullying behavior. Updated frequently by the calendar month.

- **Racialicious. "Hate Crimes Always Have A Logic: On The Oak Creek Gurudwara Shootings"**
Harsha Walia, 8/6/12.
<http://www.racialicious.com/2012/08/06/hate-crimes-always-have-a-logic-on-the-oak-creek-gurudwara-shootings/>
A reflection on The Oak Creek Gurudwara Shootings and its relation to systemic racism.
- **Teaching Tolerance. "Bullied, Bully, Bystander...and Beyond"**
Barbara Coloroso, Spring 2011.
<http://www.tolerance.org/magazine/number-39-spring-2011/bully-bullied-bystanderand-beyond>
Article examining the complex relationship between the roles people play in bullying and suggestions for change.

Useful Books for Curriculum

- **South Asia Book Award**
<http://southasiabookaward.org/2012-award-books/>
List of winners, honorable mentions, and highly commended for the South Asia Book Award for children's and young adult literature.
- **South Asia and the South Asian Diaspora in Children's Literature**
http://www.poojamakhijani.com/picture_books.html
Annotated bibliography for elementary school books.
http://www.poojamakhijani.com/young_adult.html
Annotated bibliography for young adults books.
- **Bengali Harlem and the Lost Histories of South Asian America**
<http://bengaliharlem.com/>
This new book project explores the undocumented history of early immigration of South Asians on the east coast, and narratives of inter-cultural solidarity in Harlem.

Reference Books

- Subramanian, Mathangi. *Bullying: The Ultimate Teen Guide*. Lanham, MD: Scarecrow Press, Inc., *forthcoming*.

Online Tools

- **ARBAX Project. Online Simulations and Role-Plays on Bullying**
(available February 2013)
<http://www.schoolbullying.eu/en/stories>
3D simulation game based on real-life situations and requires role-playing to find solutions and make decisions related to bullying and xenophobia.
- **BullyBust: Promoting a Community of Upstanders. “Upstander Alliance”**
<http://www.schoolclimate.org/bullybust/upstander>
Free student tool kit and moderator guide to implement Upstander Alliance programs in schools and communities. Engages students and adults to become leaders in their communities to stop bullying.
- **The Bullying Project**
<http://specialneeds.thebullyproject.com/toolkit>
Toolkit to deal with the bullying of children with special needs. Includes resources for parents, educators, and students.
- **Courage to Bloom: Tools for Growth and Change. “How to Spot a Bully”**
Psychologist Elisabeth Martindale
<http://www.couragetobloom.com/how-to-spot-a-bully>
Card decks designed to help educators and school psychologists to get children and youth to open up about bullying.
- **Islamic Network Groups (ING). “Statistics: Is Bullying Really a Significant Problem?”**
<http://www.ing.org/stats>
Infographics and statistics on bullying.
- **National Education Association**
http://www.nea.org/assets/docs/BullyFree_How_To_Identify_Bullying.pdf
- **“How to Identify Bullying” info sheet.**
http://www.nea.org/assets/docs/BullyFree_How_to_Intervene_in_a.pdf
“How to Intervene in a Bullying Incident” info sheet.

Organizational Links

- **Anti-Bullying Centre, Trinity College, Dublin, Ireland**
<http://www.abc.tcd.ie/ABC.html>
Research center that studies awareness and prevention of bully behavior. Provides advice and resources to counselors, researchers, parents, schools, and organizations. Information packs are available by mail.

- **Counselors Helping (South) Asians/Indians (CHAI)**
<http://www.chaicounselors.org>
 CHAI seeks to provide proactive and culturally relevant information and referrals on mental health and wellness to members of South Asian communities in the United States.
- **Council on American-Islamic Relations (CAIR)**
www.cair.com
 Civil rights group that seeks to enhance understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build collaborations that promote justice and mutual understanding.
- **Imagine 2050**
<http://imagine2050.newcomm.org/>
 Collective of activists, immigrants, artists, and students promoting multiracial democracy through conversations about race, immigrant, environment, and American identity.
- **Muslim Consultative Network**
www.mcny.org
 MCN seeks to build consensus and cooperation among diverse Muslims (primarily in the NYC area) through dialogue, education, collaboration, and social action.
- **Sikh American Legal Defense and Education Fund (SALDEF)**
<http://www.saldef.org/>
 The oldest Sikh civil rights and educational organization in the U.S., SALDEF empowers Sikh Americans through advocacy, education, and media relations. SALDEF functions to protect the civil rights of Sikh Americans.
- **Sikh Healing Collective**
<http://Sikhhealingcollective.wordpress.com>
 A relief effort that brings together trained mental health professionals to support the mental health needs for the Oak Creek Sikh community.
- **The Sikh Coalition**
<http://www.sikhcoalition.org/>
 Community-based organization advocating civil and human rights for all. Works through the legal system to create strong local communities where Sikhs may freely practice and enjoy their faith.
- **South Asian Americans Leading Together (SAALT)**
<http://www.saalt.org/>
 National, nonpartisan, non-profit organization aimed to build a more just and inclusive

society in the United States. Promotes equality of voices and perspectives by partnering with South Asian individuals and organizations, public policy analysis, community mobilization, and leadership development.

- **Southern Poverty Law Center (SPLC)**

<http://www.splcenter.org/blog/>

Blog managed by the Intelligence Report, an investigative magazine published by the Alabama-based SPLC. SPLC is a nonprofit civil rights organization that fights bigotry and seeks justice for the most vulnerable members of society.

- **United Sikhs**

<http://unitedsikhs.org/>

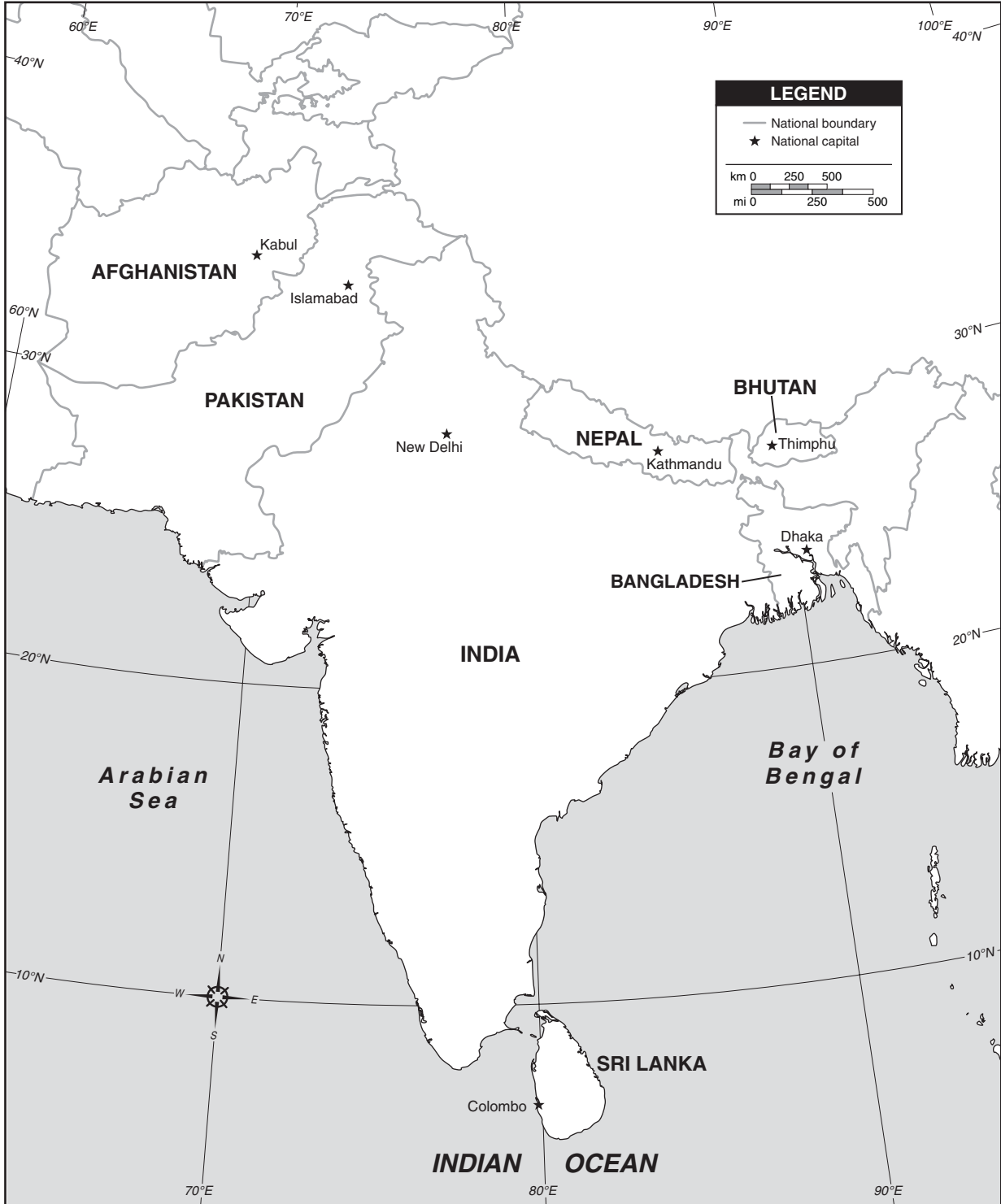
United Nations affiliated, international non-profit NGO specialized in humanitarian relief, human development, and advocacy. Empowers underprivileged and minority communities and individuals through civic, educational, and personal development programs focusing on social and economic activity.

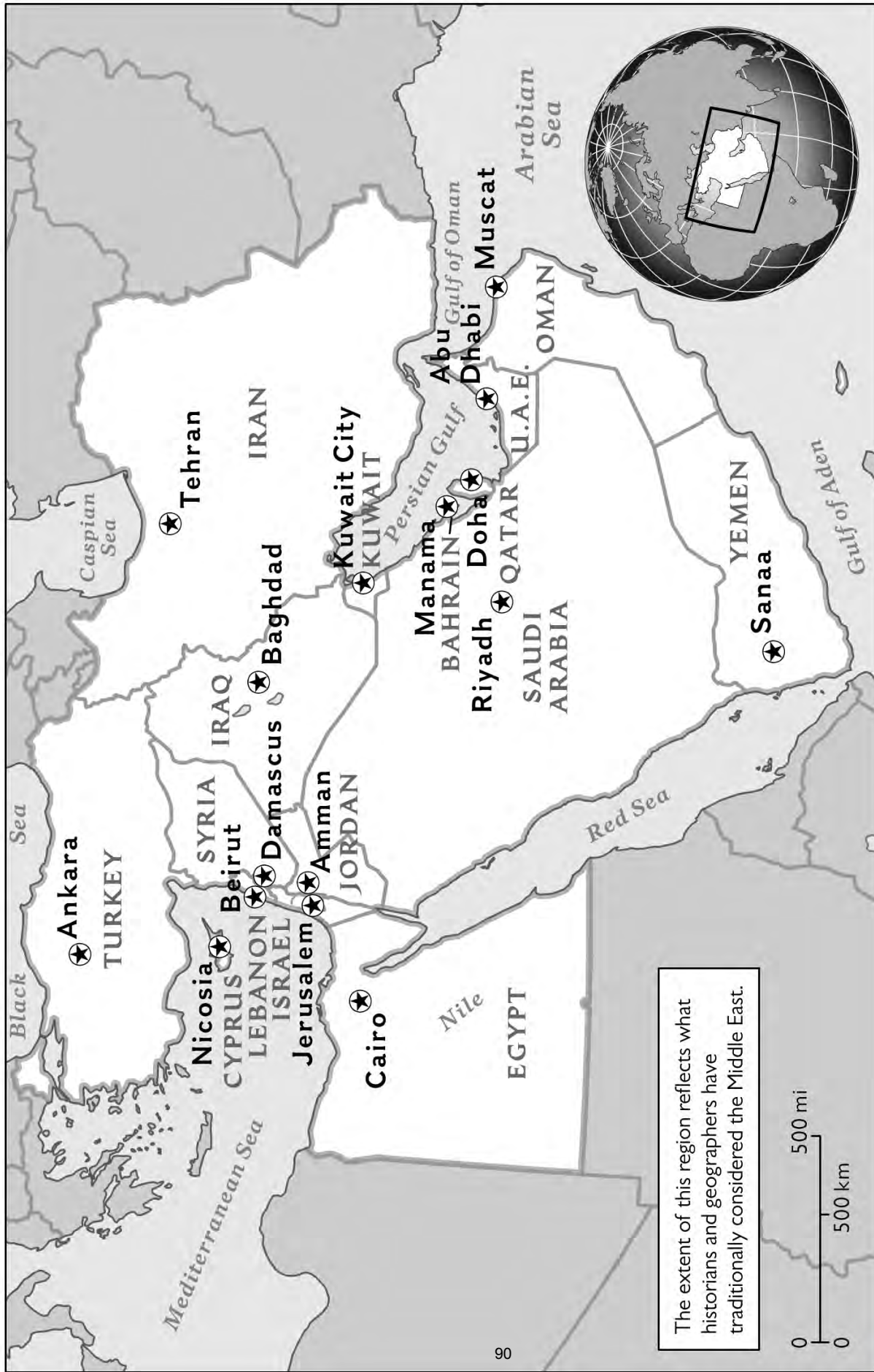


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ASIA

South Asia: Political





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Strengthening South Asian
Communities in America