Module 12: (Responding to) Hate Violence (2012)

The Sikh Coalition

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Module 12: (Responding to) Hate Violence (2012)

Keywords
US History, Civics, Ethnic Studies, September 11, Violence, Hate Crimes

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Comments
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Note to Educators:

The Teaching Beyond September 11th curriculum project seeks to capture the events of the two decades (2001-2021) following 9/11 as a means for youth to understand the post-9/11 global order. Developed by a team of educators from the University of Pennsylvania in collaboration with international scholars, practitioners, and community activist leaders, each stand-alone module is grounded in at least one of six identified themes and is anchored in an event in a particular year following 9/11. The curriculum does not need to be taught sequentially. Further, lessons within a module may be taught sequentially or individually unless specified.

The curriculum is geared towards advanced high school and early college students. Educators are encouraged to adapt lessons to meet the needs of their classroom and student academic level. The curriculum framework at the end of this document highlights the guiding questions and enduring understandings that we wish for students to glean from these lessons.

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Module 12. (Responding to) Hate Violence

Primary Theme: **Solidarity and Social Justice**

Secondary Theme: **Public Opinion, Perception & Anti-Muslim Sentiment**

Year in focus: **2012, 2021**

Grades: **11 and 12**

Entry points (subject area): **US History, Civics, Ethnic Studies**

**Module Context**

2012 was the 11th year since 9/11 and also the year when a neo-Nazi opened fire in a Gurdwara (a Sikh house of worship) in Oak Creek, Wisconsin. This act of extreme violence rooted in white supremacy, led to the immediate death of six Sikhs, and another died later as a result of his injuries. This was not the first (or last) time, however, that Sikhs—who have been in the United States for over 125 years—had been the targets of hate. Data collected by the FBI shows that Sikhs are among the nation’s most-targeted religious groups. Over the past two decades since 9/11, an untold number of Sikhs have been assaulted because of their appearance. This wave of hate has impacted Sikhs of all ages. Incidents range from bias-based bullying to fatal attacks on members of the Sikh community.

**Module Goal**

Students will be able to use their independent learning to explore how hate crimes impact communities as well as how communities can respond to hate crimes. More importantly, students will understand how xenophobia, white supremacy and Islamophobia has impacted non-Muslim and South Asian communities since 9/11.

**Module Overview**

This module provides students with an understanding of the Sikh-American community and how they have been impacted by hate. Over the course of two (stand-alone) 50-minute periods, students will use videos, texts, and images to reflect, engage, and present in order to understand the ways in which the Sikh-American community has been targeted by hate, and how they have responded to such incidents. Throughout the lessons, students will consider what can be done to prevent hate crimes.

**Lesson 1 – The Impact of Hate**

In this lesson, students will learn about hate crimes against the Sikh-American community. Two incidents will be explored - one which happened at a Gurdwara (Sikh house of worship) in 2012; and another which happened at a place of work nine years later in 2021. Students will consider the short term and long term impacts of hate crimes on communities using these examples.

**Lesson 2 – Responding to Xenophobia**

This lesson will explore Sikh-American responses to xenophobia, white supremacy, and Islamophobia post 9/11. Through the lens of solidarity, students will learn about how Sikhs have responded to issues
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of conflated identity. They will also be encouraged to think about how they can show solidarity and consider how hate crimes can be prevented.

Curriculum Connections

Module 11: Radicalization in Perspective
Module 16: Rising Youth Activism in the US
Lesson 1. The Impact of Hate

Overview, Background Resources and Materials Needed

In this lesson, students will explore hate crimes against the Sikh-American community. Students will learn about two incidents of hate crimes against the Sikh community - one which happened at a Gurdwara (a Sikh house of worship); and another which happened at a place of work. The first incident being explored took place on August 5, 2012 when a neo-Nazi opened fire in a Gurdwara in Oak Creek, Wisconsin, which led to the immediate death of six Sikhs and another died later as a result of his injuries. Nine years later, there was a mass shooting in Indianapolis at a FedEx facility in April 2021, where four Sikhs were amongst the victims.

Background reading for educators before Lesson 1

It would be beneficial for the educators to review:


Key Terms in Lesson 1

- **Hate crimes**: Defined by the United States Department of Justice: “At the federal level, a crime motivated by bias against a race, color, religion, national origin, sexual orientation, gender, gender identity, or disability.”

- **Mental health**: As defined by the University of Alabama: “Psychological impact of hate crimes, harassment, and racism may include the following: depression, general anxiety, and social anxiety; trouble eating and sleeping; feeling upset or vulnerable; avoiding places, feeling fearful or unsafe; feeling helpless and invisible; having suicidal thoughts; misuse of alcohol or other drugs; anger, or feeling the need to retaliate or start arguments; feeling a need to move or to hide; limiting social opportunities due to potential threats; and for youth who experience discrimination, higher incidence of chronic mental health concerns.”

- **Racial Trauma**: Defined by Mental Health America: “Racial trauma, or race-based traumatic stress (RBTS), refers to the mental and emotional injury caused by encounters with racial bias and ethnic discrimination, racism, and hate crimes. Any individual that has experienced an emotionally painful, sudden, and uncontrollable racist encounter is at risk of suffering from a race-based traumatic stress injury. In the U.S., Black, Indigenous People of Color (BIPOC) are most vulnerable due to living under a system of white supremacy.”

Materials Needed for Lesson 1

1. Paper and pens for reflections (one per student)
2. Audiovisual equipment for screening video clips
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a. **CNN: Introduction to Sikhism** [https://vimeo.com/353626143/c26f27df57](https://vimeo.com/353626143/c26f27df57)
   

3. Reading packet for students (one per student)
   
a. **MSNBC Article:** *One year after Oak Creek, why the FBI tracking hate crimes is a victory* by Valerie Kaur: [https://www.msnbc.com/melissa-harris-perry/one-year-after-oak-creek-why-the-fbi-msna76007](https://www.msnbc.com/melissa-harris-perry/one-year-after-oak-creek-why-the-fbi-msna76007)
   
Lesson 1. The Impact of Hate

Opening – 5 minutes
Open the lesson with this CNN clip as an Introduction to Sikhism

Explain to students that this lesson will explore hate crimes against the Sikh-American community and that the focus will be on two incidents of hate crimes against the Sikh community - one which happened at a Gurdwara (a Sikh house of worship); and another which happened at a place of work.

1. On August 5, 2012 a neo-Nazi opened fire in a Gurdwara in Oak Creek, Wisconsin, which led to the immediate death of six Sikhs, and another died later as a result of his injuries.
2. Nine years later, there was a mass shooting in Indianapolis at a FedEx facility in April 2021, where four Sikhs were amongst the victims.

Key concepts overview – 10 minutes
(Lesson 1 Slide Deck, Slide 2) Define hate crime (alt: write definition on board)
Defined by the United States Department of Justice: “At the federal level, a crime motivated by bias against a race, color, religion, national origin, sexual orientation, gender, gender identity, or disability.”

Next, ask students the following questions:

1. Where can a hate crime happen?
   Anticipated student responses (can also be used as educator prompts):
   - Home
   - Place of work
   - Place of worship
   - Public transport
   - Outdoors in a park or on the street

2. What is the impact of hate crimes to individuals, families and communities?
   Anticipated student responses (can also be used as educator prompts; see also key terms on p. 3):
   - Grief
   - Injuries
   - Trauma
   - Mental health
   - Feeling othered
   - Rise in safety concerns
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Application – 20 minutes
(Lesson 1 Slide Deck, Slide 3) Play Democracy Now interviews (7:05 minutes) with scholar Simran Jeet Singh - one from the aftermath of the Gurdwara in Oak Creek, 2012; and one from the aftermath of the Indianapolis shootings at a FedEx facility in April 2021. (no tech option: hand out the transcripts)

Invite students to write a personal reflection on these two interviews. Ask them to consider the following questions (see handout with transcript from interview and reflection questions):

1. What are the similarities and differences between the two interviews?
2. How might you feel if you were, or if you are part of a community that has been repeatedly targeted?
3. What suggestions would you share for breaking cycles of hate?

Debrief – 10 minutes
In closing, have individuals share their reflections with the class, spending 3-5 minutes on each of the three questions.

Extension Activities or Homework
One of the ways in which the Sikh community responded to hate crimes was through policy initiatives. Split your class and assign them one of the following articles to learn about these policy initiatives.

Article 1: MSNBC Article: One year after Oak Creek, why the FBI tracking hate crimes is a victory by Valerie Kaur: https://www.msnbc.com/melissa-harris-perry/one-year-after-oak-creek-why-the-fbi-msna76007 [print out or assign electronically]


Assignment: After reading the assigned article, write a reflection exploring the following questions:
• What do these policies achieve for the Sikh community?
• Who do these policies benefit beyond the Sikh community?
• What additional policy initiatives would you like to see to prevent and end hate towards marginalized communities?
• Beyond policy initiatives, what additional ways are there for preventing and ending hate towards marginalized communities?
• In what ways can you bring about change in your own communities to prevent and combat hate?
Lesson 1. The Impact of Hate

Student Handouts and Supplementary Teaching Materials

1. Lesson 1 Slide Deck preview (3 slides). [Please download separate slide deck file]
2. Democracy Now: Interviews with Simran Jeet Singh (2012 & 2021) [link also in slide deck]
   https://youtu.be/RD_wkD5zomE
3. Lesson 1 – Three-page Handout with Democracy Now! Excerpted Interview Transcript and
   questions for students (1 per student)

Optional extension activities:
Articles assigned to students electronically or printed out.
1. What are the similarities and differences between the two interviews?
2. How might you feel if you were, or if you are part of a community that has been historically targeted?
3. What suggestions would you share for breaking cycles of hate?
AMY GOODMAN: A community-wide memorial service is being planned in Oak Creek, Wisconsin, Friday for the six victims of Sunday’s attack on a Sikh temple.

SIMRAN JEET SINGH: Generally, the community is going through an emotional roller coaster at this point. And the community is feeling sadness, feeling hurt, feeling targeted and alienated. But as Don was briefly mentioning with us just now, there is this deep appreciation and outpouring of support from the broader community, both in Milwaukee and on a national level. And so, the community is feeling a wide range of emotions.

AMY GOODMAN: You wrote a piece, “As a Sikh-American, I Refuse to Live in Fear and Negativity.” Talk about your own response.

SIMRAN JEET SINGH: Sure. Well, according to basic Sikh teachings, the basic principles of Sikhism encourage us to constantly respond with positive love and compassion, no matter the situation. And our gurus teach us to always accept the will of the divine gracefully. And so, the idea for us is, with that love, when you have moments of suffering, you feel empathy, you feel compassion, you feel the pain of others, and then you use that momentum and that deep connection with people to create something positive. And that’s kind of the sort of discourse and the movement that I wanted to push forward as a collective response, both on a Sikh level and on a national level.

AMY GOODMAN: And talk about your feelings, in the streets of New York, in talking with other Sikhs after 9/11, the increase in hate attacks. In fact, today there will be a news conference out in Queens at a Sikh temple with Congressman Crowley and others, who have been speaking for a while now about the increase in threats against Sikhs.

SIMRAN JEET SINGH: I guess I would call attention to what I was saying earlier, in the sense that there is a deep tension in what the Sikh community is feeling right now. On the one hand, we feel frustrated. We feel like we have been continually persecuted and targeted here in America since 9/11. I’ve personally experienced this, but not to the level of others who have been killed, who have been bullied in school, physically assaulted, verbally assaulted. I’ve experienced things like that, but the scale is very different.

These acts of hatred and violence really call attention to a longstanding culture of fear. And this is something that, you know, if you look in our last century of history, American culture has been riddled with fear, whether it’s Japanese Americans, African Americans, communist Americans. And the way in which our culture has responded to different communities is very troubling to me. It happens to be that today this happened to a Sikh community. It very well could have happened to a Muslim community. In my eyes, the new age African Americans and Japanese Americans, the new targets are Sikh Americans and Muslim Americans. So, it’s very understandable for me, sitting here in 2012 in a post-9/11 American context, that a Muslim or a Sikh would be attacked rather than a Jew or an African American or someone like that.

AMY GOODMAN: And your thoughts that—the constant explanations that, no, Sikhs are not Muslims.
SIMRAN JEET SINGH: Right, yeah. I find that it’s an important distinction to make, because this is—as we see, the source of the problem, I believe, is largely ignorance. And so, this is an important opportunity to educate ourselves and say, you know, Sikhs actually aren’t Muslims, and they’re not Hindus, and it’s an independent religion, and let’s learn about it.

AMY GOODMAN: And it’s the fifth largest in the world.

SIMRAN JEET SINGH: And it’s the fifth largest religion in the world. AMY

GOODMAN: Twenty-five million people?

SIMRAN JEET SINGH: That’s right. That’s right. And approximately 700,000 here in the U.S. And so, it’s a large community, and it happens to be that nobody knows about it. But at the same time, I am a little bit troubled by this discourse, that we keep pointing to the fact that Sikhs aren’t Muslims, but we forget to say that even if this happened to Muslims, that wouldn’t be OK, and we would stand up against that. And it’s—you know, this mosque burning in Joplin that occurred yesterday, it’s very similar to what we saw in Wisconsin, but for some reason it’s not receiving the same sort of media attention, and that’s very troubling to me.

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Interview 2, April 20, 2021

AMY GOODMAN: More details are coming out about last week’s mass shooting at an Indianapolis FedEx facility. Four of the victims are members of the local Sikh community.

SIMRAN JEET SINGH: These families are devastated. And there were Sikh families that were harmed and hurt in this attack. There were families who don’t identify as Sikh who were hurt in this attack. And it’s so painful to hear their stories and to humanize them, to really recognize what they’re going through.

And I’d also say that the Sikh community, in Indianapolis, across the country, all around the world, is also devastated. And I think that’s in part because we know that attacks like these, they’re meant for all of us, that any of us could be affected. And then we have to ask ourselves, “When is it coming for our parents? When will we be attacked? Will our kids be safe?” And I think that’s a lot of the sentiment in the community right now.

And so, given the pattern of violence against Sikhs, we are demanding a full investigation into the possibility of bias and racism in this attack. And we don’t know what the authorities will conclude, but we know that the feeling among the community is that, once again, year after year, week after week, we are undergoing real white supremacist violence in this country. And that’s not something we’re willing to stand down on.
What impact does it have on these communities, whether we’re talking about the anti-Asian hate crimes happening all across the country, in which we see a pattern of targeting, targeted attacks by a killer in Atlanta, or in a situation like this. Again, we don’t have to know what these people are announcing. We don’t necessarily know the bias in their hearts and what motivated them. But we know in both cases, and in cases all over the country, that hate was in their hearts. Murder was on their minds. And that is a problem that we all have to be able to sort out.

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www.democracynow.org/2012/8/7/sikh_community_activist_simran_jeet_t_singh.

Guiding Questions:

1. What are the similarities and differences between the two interviews?

2. How might you feel if you were, or if you are part of a community that has been repeatedly targeted?

3. What suggestions would you share for breaking cycles of hate?
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This page has been intentionally left blank. Feel free to use it as a space to take notes.
May 18, 2021 (Washington, D.C.) -- Today, the U.S. House of Representatives passed the Jabara-Heyer NO HATE Act as part of the COVID-19 Hate Crimes Act, which will improve how hate crimes are reported by law enforcement to help better protect communities. The bill will now head to President Biden’s desk to be signed and is the first major piece of hate crime legislation in 12 years. The passage of this bill comes at a time when our nation is grappling with a surge in hate crimes, including the xenophobic targeting of Asian American communities resulting from the COVID-19 pandemic.

The Jabara-Heyer NO HATE Act was named in honor of two hate crime victims, Khalid Jabara and Heather Heyer, whose murders were prosecuted as hate crimes but not appropriately included in hate crime statistics. This bill will modernize the federal hate crime reporting system and encourage state and local law enforcement to report hate crime statistics to the federal government. It will also create opportunities to rehabilitate hate crime offenders by giving them the option of learning more about the community they targeted and participating in community service projects. Lastly, this bill will create better hate crime victim support and assistance services like hate crime reporting hotlines.

“To curb hate crimes, we need accurate data. Having this data will help to identify the prevention strategies required to keep our communities safe,” said Sim J. Singh, Sikh Coalition Senior Policy and Advocacy Manager. “After many years of advocacy by leading civil rights organizations, the passage of the Jabara-Heyer NO HATE Act marks the first necessary step towards resolving the longstanding problem of hate in our nation.”

The Sikh Coalition has advocated for better hate crime reporting and victim support services since our founding in the aftermath of 9/11. In 2013, after a successful three-year campaign by the Sikh Coalition, the FBI agreed to track anti-Sikh hate crimes, giving policymakers official data about anti-Sikh violence for the first time in our nation’s history. Since the FBI started tabulating this data in 2015, anti-Sikh hate crimes have seen, on average, a year over year increase exceeding 100%, and Sikhs are now documented as one of the top five most targeted faith groups. Even worse, based on the Sikh Coalition’s own reporting, these shocking numbers published by the FBI still only capture a fraction of the hate crimes Sikhs experience in the United States.
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Hate crime data collected by the FBI does not account for all of the hate crimes faced by vulnerable communities due to inadequate training and the lack of incentives local and state law enforcement agencies have in reporting hate crime statistics to the FBI. Additionally, other challenges hinder hate crime reporting, including a lack of trust with law enforcement and personal stigmas. To help address these challenges, the Jabara-Heyer NO HATE Act will encourage law enforcement to better document and report hate crimes to the FBI and establish hotlines to assist victims who may be reluctant to come forward. This legislation will also allocate resources to law enforcement to develop better hate crime initiatives.

The Sikh Coalition was among the first civil rights organizations to support the Jabara-Heyer NO HATE Act when it was first introduced in 2019, and again when the new Congress reintroduced it in April 2021. The Sikh Coalition would like to thank Congressman Don Beyer (D-VA), Senator Richard Blumenthal (D-CT), and the Arab American Institute for their leadership in this important piece of federal legislation, as well as the Leadership Conference on Civil and Human Rights.

The Sikh Coalition will continue working tirelessly with state and federal policymakers to bring forward solutions to reduce hate crimes affecting our communities.

As always, the Sikh Coalition urges you to practice your faith fearlessly.

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Lesson 2. Responding to Xenophobia

Overview, Background Resources and Materials Needed

This lesson will explore Sikh-American responses to xenophobia, white supremacy, and Islamophobia post 9/11. Through the lens of solidarity, students will learn about how Sikhs have responded to issues of conflated identity. They will also be encouraged to think about how they can show solidarity and consider how hate crimes can be prevented.

Background reading for educators before Lesson 2:
It would be beneficial for the educators to review:

Key Terms in Lesson 2:
- **Islamophobia**: A phobia or exaggerated bias, hatred, or fear of Islam as a religion and those who practice Islam, Muslims. Islamophobia extends to other communities and individuals who are perceived to be Muslims as well. Also known as anti-Muslim racism.
- **Microaggression**: The everyday, subtle, intentional — and oftentimes unintentional — interaction or behavior that communicates some sort of bias toward historically marginalized groups. Microaggressions can be explicit or implicit, but are frequent and common in everyday interactions and can include workplace discrimination or a hostile or exclusionary school/work climates.
- **Satire**: A way to make fun or ridicule through an exaggerated form of expression, either literary or graphic. Often used in the context of contemporary politics, satire can also be a form of discrimination or a microaggression against a group of people.
- **White supremacy**: The belief that white people are a superior race to the exclusion of all other groups. This superiority leads to the belief that white people should have power over others. White supremacy is also considered a system, rooted in history, of oppression by whites over non-white communities.
- **Xenophobia**: Comes from the Ancient Greek words xénos, meaning "stranger" or "foreigner", and phóbos, meaning “fear”. Put together, it means fear or hatred of that which is perceived to be foreign or strange. In contemporary times, it has come to mean fear, distrust, prejudice or hatred against people from other countries or those “appearing to be foreign” due to race, clothing, religious identity, language, etc.

Materials Needed for Lesson 2
1. Lesson 2 slide deck
2. The Daily Show Video: Confused Islamophobes Target American Sikhs (to be played in class) https://www.youtube.com/watch?v=RskvZgc_s9g&t=8s
3. Paper and pens for reflections and mind map diagrams (per student)

Extension Activities:
4. Instagram post activity (if using post-it’s, 1-2 per student)

5. Optional Extension Activity/ Homework. Washington Post article: *South Asian Communities Have Built Power in the Wake of Violence* by Hardeep Dhillon
   Washington Post subscription needed to access full article; portion of article (with link to original) available here: [https://www.bunkhistory.org/resources/7900](https://www.bunkhistory.org/resources/7900)
Lesson 2. Responding to Xenophobia

Learning Plan

Opening – 5 minutes
(Lesson 2 Slide deck, Slide 2). Open the lesson by projecting quote on screen or writing the quote below on the board. Explain to students that hate crimes, such as the murder of Balbir Singh Sodhi just four days after 9/11 and the mass shooting at the Gurdwara in Oak Creek in 2012, are extreme and escalated examples of hate crimes against Sikh-Americans in a post 9/11 world. However, students should know that in fact, Sikhs immigrated to America over 125 years ago. While this curriculum focuses on the rise of hate post 9/11, it is important to note that since Sikhs arrived in the US in the late 1800s, they have been targets of xenophobic, white supremacist and Islamophobic attacks.

Explain that the quote sets this wider context and also speaks to the xenophobia, white supremacy and Islamophobia that Sikhs have faced pre and post 9/11. If desired, ask a student to read it out:

The first anti-Sikh race riots took place in Bellingham, Washington in 1907. Then, Americans referred to Sikhs as “Hindoos” and saw them as a threat to their job security. About a century later, many Americans read Sikhs as Muslim and see them as a threat to national security. Then, as now, Sikh Americans are being killed. And in both cases, white supremacy and xenophobia are the culprit. What is the greatest threat that Sikhs face in the US today? Perhaps it’s the coming together of American ignorance and American racism. (Simran Jeet Singh from Seeking Justice: Sikhism in America - LSE Blog)

Allow students a minute to process the quote and then ask the following questions:

• What are your reactions to this quote?
• What does the quote reveal about how hate against the Sikh-American community has evolved or remained the same over time?
• Does the quote speak about hate against the Sikh-American community post 9/11 or more about broader issues of hate over time?

Explain to students that in today’s lesson will focus on Sikh-American responses to xenophobia, white supremacy and Islamophobia post 9/11 through the lens of solidarity.

Key concepts overview – 20 minutes
(Lesson 2 Slide deck, Slide 3). Begin by defining xenophobia, white supremacy, and Islamophobia (see slide deck and key terms in lesson overview).

Prepare students for clip from The Daily Show. Be sure to explain that the Daily Show is an American talk and news satire television program, which draws its comedy, political satire, and news satire from current events. If necessary, define satire (see key terms).

(Lesson 2 Slide deck, Slide 3). Play clip from The Daily Show for your class. (5 mins 35 seconds).
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Split your class into smaller groups and ask students to share their thoughts on the following with each other: (10 mins)
1. What they notice about the way in which Sikhs respond to issues of conflated identity with Muslims.
2. Examples of solidarity and social justice that are evident in the clips.
3. Explain why they think solidarity amongst different groups is important.

(Lesson 2 Slide deck, Slide 4). Next, explain to students that they will be making mind map (spider) diagrams: Ask students to individually think of the types of incidents can occur in everyday scenarios that are rooted in xenophobia, white supremacy, and Islamophobia. Instruct students to use the “mind mapping” technique – encourage them to write the words in the center and then see what words (incidents/acts) come to mind. Students may do this one word at a time or see what words intersect with all three terms.

Anticipate student responses (educator can use as prompts if students are not forthcoming):
• Microaggressions
• Harassment
• Othering
• Hate speech
• Bullying and cyberbullying
• Physical and verbal abuse
• Vandalism
• Workplace discrimination
• Hostile or exclusionary school and work climates

Application – 15 minutes
Instruct students to consider the example of bullying and cyberbullying.

Split the class into small groups and give them 10 minutes to create a short pitch for the schools’ administration that addresses bullying on the basis of xenophobia, and which demonstrates solidarity.

Debrief – 10 minutes
In the last 5-7 minutes, form a plenary with a spokesperson from each group to share their idea with the class.

Extension Activities or Homework
Option 1:
(Lesson 2 Slide Deck, Slide 6): Create an Instagram post. If you were to create an Instagram post to encourage solidarity and better allyship against hate, what would it say? If created on post-its they can then be put up in the classroom to create a ‘solidarity-wall’.
Option 2:
Washington Post article: *South Asian Communities Have Built Power in the Wake of Violence* by Hardeep Dhillon
Washington Post subscription needed to access full article; portion of article (with link to original) available here: [https://www.bunkhistory.org/resources/7900](https://www.bunkhistory.org/resources/7900)

- Write a reflection on the various ways in which South Asian communities have been resilient and created allyship and solidarity in response to hate that they have encountered since they first immigrated to the U.S.
- Consider how you could be an advocate and support their efforts?
- Consider how you have been inspired to create positive change in your own community?
Lesson 2. Responding to Xenophobia

Student Handouts and Supplementary Teaching Materials

1. Lesson 2 Slide Deck preview (6 slides). [Please download separate slide deck file]
2. The Daily Show Video: Confused Islamophobes Target American Sikhs (linked on slide deck)
   https://www.youtube.com/watch?v=RskvZgc_s9g&t=8s
Module 12: (Responding to) Hate Violence
Lesson 2: Responding to Xenophobia
Appendix to Module 12: (Responding to) Hate Violence

Curriculum Framework

Goal
Students will be able to use their independent learning to...
- To explore how hate crimes impact communities and explore how communities respond to hate crimes.
- To learn how xenophobia, white supremacy and Islamophobia has impacted non-Muslim and South Asian communities post 9/11

Essential questions
2. How has the Sikh community responded to hate crimes pre and post 9/11?
3. What can be done to prevent hate crimes?
4. How can allyship and solidarity be shown in response to hate?
5. How have Sikhs shown solidarity and responded to issues of conflated identity?

Understandings
Students will understand that...
1. Members of the Sikh-American community have been the victims of hate crimes since they first immigrated to the US over 125 years ago.
2. Hate crimes against Sikhs are rooted in xenophobia and white supremacy, not just Islamophobia.
3. Severe incidents of hate crimes against Sikhs post 9/11 include the 2012 Oak Creek massacre and the 2021 mass shooting in Indianapolis.
4. The Sikh community responds to hate crimes in a variety of ways.
5. The Sikh community has shown solidarity with other communities who have also been victims of hate crimes

Knowledge
Students will know...
1. The basic premise of Sikhism and who Sikhs are
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2. How long the Sikh community has been in the US
3. That Sikhs have been targets of Islamophobia rooted in issues of conflated identity post 9/11 with grave consequences
4. The definition of a hate crime
5. The difference between xenophobia and Islamophobia

Skills
Students will be able to...
1. Respond to and work toward preventing hate crimes from a solidarity lens.
2. Articulate ideas in a concise way
3. Apply their learning to a tangible action that addresses xenophobia or Islamophobia or racism
4. Empathize with the various groups impacted by 9/11 in the United States through community-grounded perspectives

Summary of Performance Tasks (Assessment):
1. Analyze videos. In Lesson 1, students watch videos on two aftermaths of hate crimes and must juxtapose the perspectives.
2. Write and share personal reflections. In Lesson 1, students reflect on questions to two interviews and share their considerations with the entire class. This in-class activity is extended to an in-depth reflection for an extension activity or homework.
3. Create a spider diagram. In Lesson 2, students connect their understandings of xenophobia, white supremacy, and Islamophobia as they relate to incidents in everyday scenarios.
4. Create a pitch for school administrators. In Lesson 2, students apply key concepts in groups for addressing bullying, based on xenophobia, in schools.
5. Debrief and discuss as a group: In Lesson 2, students apply key concepts in groups or individually, then return to the whole-class space to articulate their findings and takeaways, and then be encouraged to synthesize their findings.
6. Create a social media post. In Lesson 2, students create a social media post to encourage solidarity and better allyship against hate.
Common Core Standards

History/Social Studies 11th and 12th Grade

Key Ideas and Details:

CCSS.ELA-LITERACY.RH.11-12.1
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

Craft and Structure:

CCSS.ELA-LITERACY.RH.11-12.5
Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

Integration of Knowledge and Ideas:

CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

About the Contributors

These lesson plans were created in collaboration with the Sikh Coalition, the nation’s largest Sikh civil rights organization, which leads efforts to promote accurate and constitutionally appropriate Sikh awareness in classrooms and prevent bullying in our nation’s public schools.

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