

Teacher Activity Guide

Activities are based on the 2020 Newspaper in Education publication *Pathways to Understanding: Creating Community through Allyship*, created by the Tampa Bay Times Newspaper in Education program in partnership with Community Tampa Bay.



Newspaper & Critical Thinking Activities

This activity guide is a complement to the *Pathways to Understanding: Creating Community through Allyship* educational publication. Reading the 16-page publication and completing the activities in this guide adhere to the following Florida Standards for high school students.

Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5

Language Arts: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RH.2.4; LAFS.912.RI.1.1; LAFS.912.RI.1.2; LAFS.912.RI.1.3; LAFS.912.RI.2.4; LAFS.912.RI.2.5; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.RI.3.8; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.SL.2.6; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.2.6; LAFS.912.W.3.7; LAFS.912.W.3.8; LAFS.912.W.3.9; LAFS.912.W.4.10

Visual Arts: VA.912.C.1.2; VA.912.C.1.3; VA.912.C.1.5; VA.912.C.1.6; VA.912.C.3.3; VA.912.C.3.4

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Going Beyond the Text: Examining identity and assimilation

Read the essay "Magic Carpet," by Mitali Perkins at tolerance.org/sites/default/files/general/tt_magic_carpet.pdf.

What does the author mean by "magic carpet"? Do you have a "magic carpet" that you and only a few others share? What are the qualities of that "magic carpet"? With whom do you share it? What would enable you to share this secret part of your identity with more people?

Choose one of the two questions below and write an essay describing the experience, how it felt, and what, if anything, about the situation you would change if you could.

- Have you ever tried to hide your home language, religion or any other aspect of your family's culture from your friends or classmates?
- Have you ever discovered that one of your friends or classmates has been hiding some part of his or her cultural identity from you?

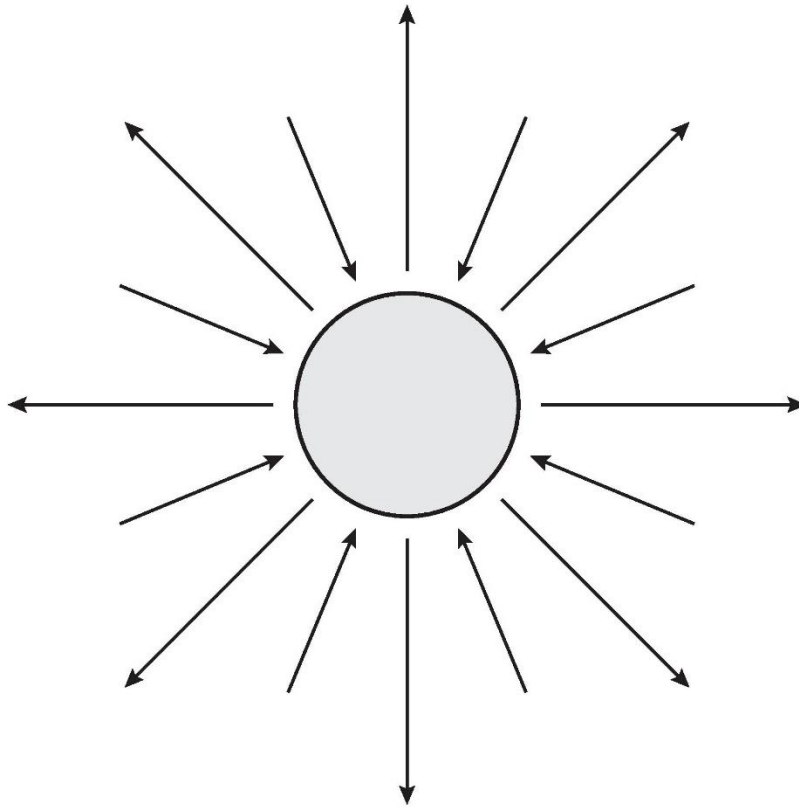
Source: Adapted from Teaching Tolerance, "Examining Identity and Assimilation"

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.6.20; SS.912.P.10.3

Going Beyond the Text: Creating an identity chart

This activity will help you to brainstorm all the ways that you can answer the question, “Who am I?”

Write your name in the circle. At the ends of the arrows pointing outward, write words or phrases that describe what you consider to be key aspects of your identity. At the ends of the arrows pointing inward, write labels others might use to describe you. Add more arrows as needed.



What five words do you consider most significant to shaping your identity? Do these words change depending on the context (such as school, work, home or with friends)?

Source: Adapted from Facing History and Ourselves, “Who Am I?”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.6.20; SS.912.P.10.3; SS.912.P.10.7; SS.912.W.1.6

Going Beyond the Text: Privilege aptitude test

The following exercise invites you to try to contemplate how our lives are different from the lives of others due to our privileges.

Answer each of the following questions with YES or NO. If your answer is YES, give yourself 1 point. If your answer is NO, give yourself 0 points. Very importantly, there are no right or wrong answers. After you have answered each of the questions, add up all your points.

1. When I go to the store, people do not look at me and think I may steal something.

Answer: _____

2. I am not taught to fear walking alone after dark in average public spaces.

Answer: _____

3. When I am told about our national heritage or about contributions made, I am sure I will see and hear stories about people who look like me.

Answer: _____

4. When I contact my representatives in legislative offices, they most likely will look like me.

Answer: _____

5. I will not be teased because of my last name.

Answer: _____

6. When a question about my race is asked, I am not the only one targeted to answer or speak my opinion.

Answer: _____

7. When I watch television, there are a lot of people in positive roles that look like me.

Answer: _____

8. My intelligence is not questioned because of the way I speak.

Answer: _____

9. Using public bathrooms and going from floor to floor in public spaces are not difficult for me.

Answer: _____

Total Score: _____/9

Reflection questions

- As you were reading and answering the questions, how did you feel?
- If you were creating your own privilege survey, what additional questions would you include on the survey? What are your reasons for including these questions?
- Would you remove or rephrase any of the questions above? If so, why?
- If you are taking the privilege aptitude test as a class or group, how does your total score compare to the others in your group? Why do you think that the scores are different for people in your group? Discuss the possible reasons for the different scores amongst your group members.

Source: Adapted from Privilege Aptitude Test, National Civil Rights Museum at the Lorraine Motel

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.1112.L.2.3; LAFS.1112.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.6.8; SS.912.P.6.20; SS.912.P.9.2; SS.912.P.9.8; SS.912.P.10.6; SS.912.P.15.6; SS.912.S.3.1; SS.912.S.4.1; SS.912.S.4.8

Going Beyond the Text: Lowest difficulty setting

“You can lose playing on the lowest difficulty setting. The lowest difficulty setting is still the easiest setting to win on.”

In a 2012 blog post, New York Times best-selling science fiction author John Scalzi uses a gaming analogy to discuss privilege.

Read his post at whatever.scalzi.com/2012/05/15/straight-white-male-the-lowest-difficulty-setting-there-is. Do you think this is an effective analogy? Why or why not? If you were to rewrite this post, what would you change, and why?

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.1112.L.2.3; LAFS.1112.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9

Going Beyond the Text: Privilege wheel

This activity allows you to reflect on your own demographic privilege points and what you are doing with them.

In the United States, demographic characteristics are inextricably linked with privilege. What are your personal demographic privilege points? And what are you doing with them?

Review the terminology and definitions below and then write on the blank line below each demographic category in the Privilege Wheel what group you think is accorded the most privilege in your community. For example, in most (but not all) communities in the U.S., white people have the most privilege when it comes to Race/Ethnicity, so you would write "White."

In the outer circle, color in the portion of the wedges where your demographics align with the most privileged group and place a star next to categories where you think the reality is complicated.

In the inner circle, for each wedge you colored in, reflect on how your privilege in this area manifests for you. Color that smaller corresponding wedge:

- **Green** if you have mostly used that privilege in ways that have positively impacted the community.
- **Yellow** if your privilege in that area has largely had a neutral impact on the community.
- **Red** if you have mostly used that privilege in ways that have negatively impacted the community.
- Leave it **white** if you don't know and/or haven't thought about it

Definitions:

Race/ethnicity

A social and artificial construct with exceeding social, economic, and political significance. Race is often associated with physical characteristics such as skin color, hair type, eye shape, eye color, lip shape, etc. Ethnicity refers to a group or people of the same nationality or land of origin who share a distinct and/or common culture. Examples include white, African American, Hispanic, Asian, Arab and Native American.

Religious affiliation

A religion is an institutionalized or personal system of beliefs and practices related to the divine. Religious affiliation specifically refers to which system or institution one most aligns with and can include certain non/anti-religious answers including "atheist" (does not believe in the divine) and "agnostic" (does not have an opinion as to the nature of

the divine). Examples include Catholic, Protestant, Christian, Jewish, Muslim/Islamic, agnostic, atheist, Buddhist, spiritual.

Sexual orientation

An individual's physical and/or emotional attraction to another individual. A person's sexual orientation is separate from that person's gender identity. Examples include straight, gay, bisexual, asexual, queer, same sex attracted.

Household income (HHI)/class

Household income is the total annual revenue of everyone in one household unit. Class is a relative social ranking or category based on income, standing financial resources, education, status and/or power. While household income is strictly about annual revenue, class categories are usually associated with levels of access to resources including money, contacts, and education. Examples include \$100,000+ HHI, middle class, upper class, \$0 --\$18,000 HHI.

Educational Attainment

Educational attainment is the highest level of formal education a person has achieved. Some examples: high school, some college, college (Bachelor's), Master's, and Doctorate or terminal.

Gender Identity

Gender identity refers to socially constructed roles, behavior, activities, and attributes that a particular society considers appropriate for men and women. Gender identity is also an individual's self-conception, as distinguished from biological sex, which is based solely on physical characteristics. In addition to man/male, woman/female, and non-binary (among other options), there is also the potential qualifier of "transgender," meaning one's gender identity does not match one's assigned biological sex, and "cisgender," which means one's gender identity does match one's assigned biological sex. "Gender nonconforming" or "gender fluid" is another identifier, used to indicate that one doesn't adhere to stereotypical understandings of gender expression or roles.

Political Affiliation

Political affiliation is one's association with a political party or faction, and that party or faction's ideals. It can be qualified within the party/faction, as in "moderate Democrat," or "left leaning Republican." Some examples: Democrat, Republican, Green, Libertarian, with modifiers such as "conservative," "liberal" or "moderate."

Disability Status

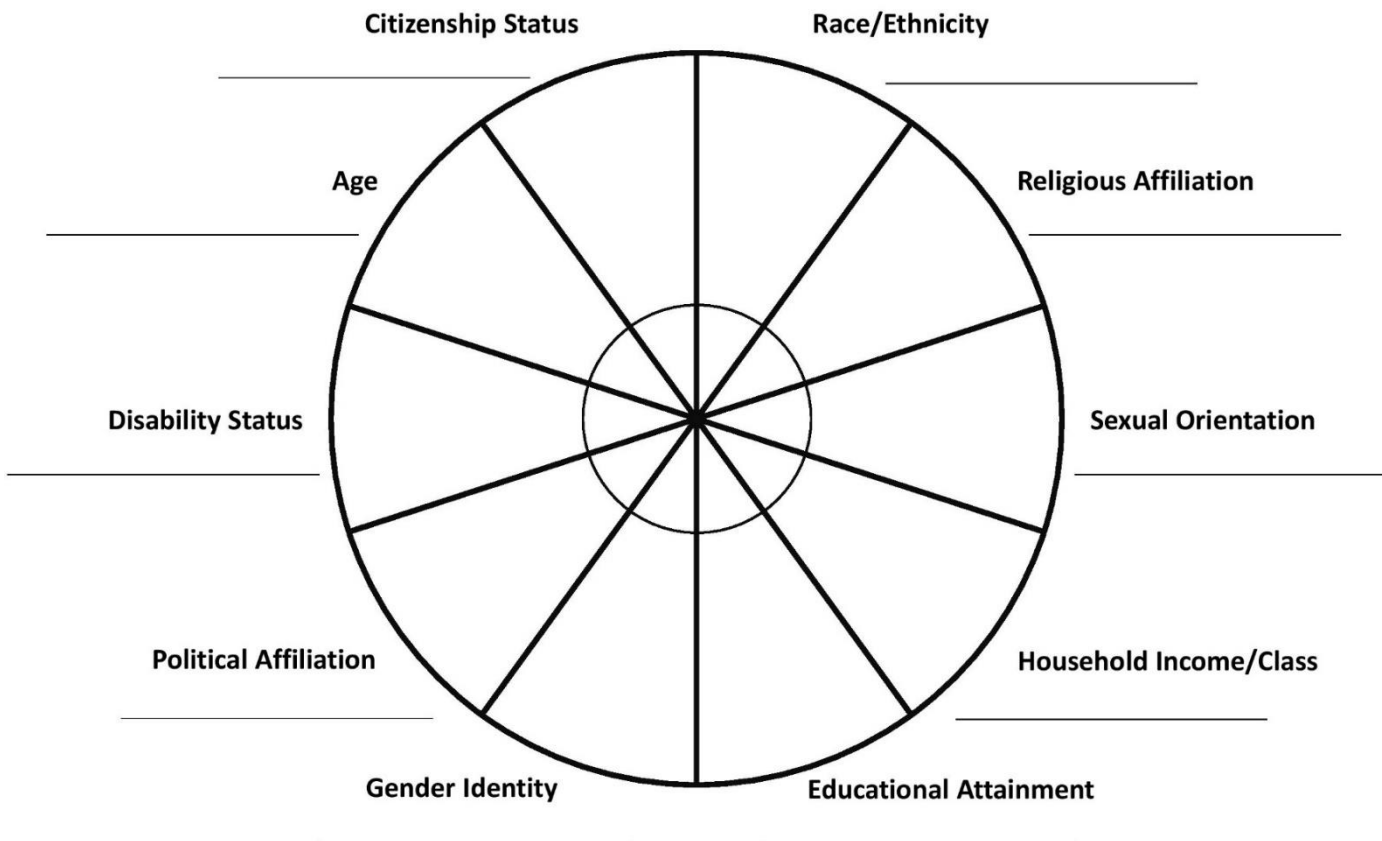
Disability is a term used to define factors that limit significant life activities or experiences considered to be typical among individuals who do not experience a disability. Such restrictions may be physical or mental and may be permanent or temporary. Examples of disability include vision/hearing impairment, mobility impairment, mental disorder and autism.

Age

Age refers to how long a person has been alive. In the U.S., certain ages (and age groups) are associated with different roles, levels of power and influence, and rights. Significant ages include 18 (ability to vote, “adulthood”), 21 (ability to legally drink alcohol), and 62 (current age to receive Social Security, “retire”).

Citizenship Status

Citizenship status refers to whether one holds citizenship status, temporary or permanent residency, or legal or illegal non citizenship in the United States. Citizenship and certain immigration statuses bring with them a host of protections and privileges.



Source: Adapted from Americans for the Arts, “Privilege Wheel”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.6.8; SS.912.P.6.20; SS.912.P.9.2; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.6; SS.912.P.10.7; SS.912.P.15.6; SS.912.S.3.1; SS.912.S.4.1; SS.912.S.4.8

Going Beyond the Text: Wrap my hijab

Watch the music video Wrap my hijab by Syrian-American artist Mona Haydar at criticalmediaproject.org/hijabi-wrap-my-hijab.

This song discusses some of the stereotypes, challenges, joys and power that come with being hijabi, or a woman who wears a hijab (headscarf). Haydar pushes against the idea that hijabs are somehow exotic or strange, highlighting the wide variety of countries and cultures that hijabi come from.

What are some of the stereotypes or assumptions about people who wear hijab that Haydar references in this song, and how does the video push against them?

What are some of the messages about women's bodies that are present in this song/video? What is the connection between femininity, power and the hijab that this song makes?

In what parts of the world do women wear hijab according to the song's lyrics? How is this diversity of place represented by the women in the video?

What was your original reaction to a hijabi woman rapping? Why did you react that way?

Source: Adapted from Critical Media Project, "hijabi (wrap my hijab)"

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.9.8; SS.912.P.10.12

Going Beyond the Text: Attacks on houses of worship

- April 27, 2019: One worshipper was killed and three others, including a rabbi, were injured by a gunman during a Passover celebration at the Chabad of Poway synagogue near San Diego, California.
- March 15, 2019: 50 worshippers were killed, and 49 others were injured at two mosques in Christchurch, New Zealand when a gunman opened fire during Friday prayers.
- Oct. 27, 2018: 11 worshippers were killed, and six others were injured by a gunman at the Tree of Life synagogue in Pittsburgh, Pennsylvania during Sabbath services.
- Nov. 5, 2017: 26 worshippers were killed, and 20 others were injured by a gunman during Sunday services at the First Baptist Church of Sutherland Springs, Texas.
- Jan. 29, 2017: Six worshippers were killed, and five others were injured by a gunman during evening prayers at the Islamic Cultural Centre in Quebec City, Canada.
- June 17, 2015: Nine worshippers, including a pastor, were killed and three others were injured by a gunman during a prayer service at the Emanuel African Methodist Episcopal Church in Charleston, South Carolina.

Research community responses to the violence in Poway, Christchurch, Pittsburgh, Sutherland Springs, Quebec City and/or Charleston.

How does violence in places of worship divide people? In what ways might violence in places of worship unite people? Which members of your community do you think might be feeling vulnerable in the wake of these attacks? What can we do if we ourselves are feeling vulnerable?

How can we stand with and support others who are feeling vulnerable or threatened? What are some meaningful actions we can take, even if only in our own home, neighborhood, or school? How do people work to build peaceful, inclusive communities or deal with ongoing violence in the days, months, or years after attacks?

Source: Adapted from Facing History and Ourselves, “Attacks on Houses of Worship” and “Reflecting on the New Zealand Mosque Attacks”;

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.S.8.5; SS.912.S.8.9

Going Beyond the Text: How words communicate bias

Most news media sources strive to report the news in an accurate, fair and impartial way. For example, the *Tampa Bay Times*' standard of accuracy is as follows:

“Our standard at the *Tampa Bay Times* is simple: To get things right the first time. This being a human endeavor, we sometimes fall short. When this happens in the news report, we correct errors of fact promptly and prominently.”

However, even if a news article is factually accurate, it can still be biased, because it reflects the author's or the newspaper's point of view. By examining which facts are included or emphasized, analyzing word choice and assessing tone, we can evaluate a news source for bias.

Read the two articles below about a Palestinian teenager admitted to Harvard who was refused entry into the United States.

- theguardian.com/education/2019/aug/27/palestinian-harvard-barred-us-friends-social-media
- foxnews.com/us/palestinian-harvard-freshman-blocked-border-friends-social-media-posts

For each article, make a list of facts from the article using the exact words the author used in the article. Next, create a t-chart with words from each article that depict the same fact or event. For example, you might write “murdered” in one column and “killed” in the other.

What are words or phrases that stick out to you as “charged” (filled with excitement, tension or emotion) in each article? What is the tone, or general attitude, of each piece? What are the writers communicating about their point of view? How do we figure out what really happened? Why would it important to be aware of both stories?

Source: Adapted from Teaching Tolerance, “Analyzing How Words Communicate Bias”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.A.1.5; SS.912.C.2.13

Going Beyond the Text: Analyzing editorial cartoons

Newspaper editorial cartoons are graphic expressions of their creator's ideas and opinions. Editorial cartoons are different from comic strips, and appear on the newspaper's editorial or front page, not on the comics page. Editorial cartoons are sometimes referred to as political cartoons, because they often deal with political issues.



Adam Zyglis, The Buffalo News, Courtesy Caglecartoons.com

Study this cartoon by Adam Zyglis of *The Buffalo News*. First, describe what you see. Write down your answers to the following questions.

- What do you notice first?
- What people and objects are shown?
- What, if any, words do you see?
- What do you see that looks different than it would in a photograph?
- What do you see that might refer to another work of art or literature?
- What do you see that might be a symbol?
- What other details can you see?

Next, reflect on the meaning of the editorial cartoon. In pairs or small groups, discuss the following questions and write down your answers. Share your answers with the class.

- What’s happening in this cartoon?
- What do you think was happening when this cartoon was made?
- Who do you think was the audience for this cartoon?
- What issue do you think this cartoon is about?
- What do you think the cartoonist’s opinion on this issue is?
- What methods does the cartoonist use to persuade the audience?
- Did you find this cartoon persuasive? Why or why not?
- What other techniques could the cartoonist have used to make this cartoon more persuasive?
- What other opinion can you imagine another person having on this issue?

As a class, brainstorm social justice topics that you feel strongly about. Write the topics on the board. Individually, choose one of the social justice topics. Research the topic using the Tampa Bay Times and the Internet.

Next, think of some ways that an editorial cartoonist could express an opinion about your topic. You can find many examples of editorial cartoons at tampabay.com/opinion.

In small groups, share your cartoon ideas. Ask each other questions to clarify your thinking. Give each other feedback and ideas.

Finally, create your editorial cartoon. You can draw it by hand or on a computer or use images from the Internet or cut out of magazines and newspapers. Post your cartoons around the classroom.

Source: Adapted from Cartoons for the Classroom, presented by NIEonline.com and the Association of American Editorial Cartoonists (AAEC), “Mosque debate: Intolerance vs. insensitivity”

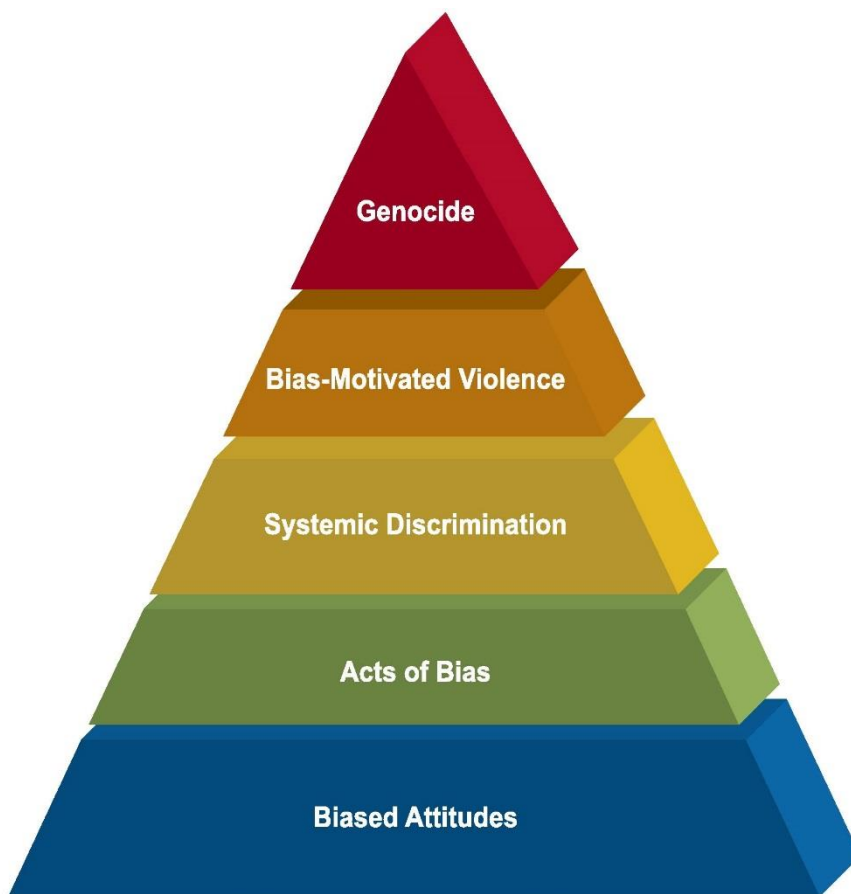
Additional sources: Library of Congress Primary Source Analysis Tool; Library of Congress Cartoon Analysis Guide; Teaching Tolerance, “Editorial Cartoons: A Conclusion”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.A.1.5; SS.912.C.2.13

Going Beyond the Text: Pyramid of Hate

The Pyramid of Hate is a useful tool to help understand how words, jokes and stereotypes can escalate to more systemic incidents of bias, hate and discrimination. It also illustrates how bias and hate can intensify when no one speaks up or takes a stand against them.

The Pyramid shows biased behaviors, growing in complexity from the bottom to the top. Although the behaviors at each level may only negatively impact individuals and groups, as one moves up the Pyramid, the behaviors have more life-threatening consequences. Like a pyramid, the upper levels are supported by the lower levels. If people treat behaviors on the lower levels as being acceptable or “normal,” it results in the behaviors at the next level becoming more accepted.



Genocide: The act or intent to deliberately and systematically annihilate an entire people

Bias-Motivated Violence: Threats, desecration, vandalism, arson, assault, murder, terrorism

Systemic Discrimination: Criminal justice disparities, Inequitable school resource distribution, housing segregation, wage disparities, inequitable employment opportunities, voter restrictions and repression, unequal media representation

Acts of Bias: Non-inclusive language, insensitive remarks, biased and belittling jokes, cultural appropriation, social avoidance and/or exclusion, microaggressions, name-calling, ridicule, bullying, slurs and epithets, dehumanization

Biased Attitudes: Stereotyping, fear of differences, justifying biases by seeking out like-minded people, seeking out information to confirm one's existing beliefs and/or biases, lack of self-reflection or awareness of privilege

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Split into five small groups, one for each level of the pyramid. Discuss and write down some of your experiences with bias at this level, whether witnessed, directly involved, heard about or read about.

- When behaviors on the bottom levels of the Pyramid are not challenged, what are the possible consequences?
- What are some of the factors that make it more likely that hate will escalate?
- Once the actions of a person involved in a bias incident began to escalate, do you think it's difficult to stop? Why or why not?
- What are some actions you could take every day to interrupt the escalation of hate as it is outlined in the Pyramid of Hate?
- What, if any, are the challenges of interrupting the escalation of hate?
- At what level of the pyramid do you think it would be easiest for someone to intervene? What are the possible consequences of waiting until behaviors escalate to act?
- What are some actions people can take to interrupt the escalation of hate? What can communities do?

Source: Adapted from Anti-Defamation League, 2019-2020 No Place for Hate Resource Guide, “Pyramid of Hate Activity” and “The Escalation of Hate: Lesson for Middle and High School Students”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.A.1.5; SS.912.C.2.13; SS.912.P.9.8; SS.912.P.10.6; SS.912.S.1.4

Going Beyond the Text: The challenge of empathy

One of the biggest challenges in responding to large-scale crises such as the global refugee crisis is encouraging the world community to care and to help. In the film *Reporter*, New York Times journalist Nicholas Kristof discusses the human tendency to turn away from mass suffering and his struggle as a journalist to spark readers' concern about problems that seem far away.

Watch *Reporter: Psychic Numbing*, a short excerpt from the film, at facinghistory.org/resource-library/video/reporter-psychic-numbing. Then discuss the following questions:

- What social psychology experiments does Kristof describe? What do those experiments reveal about what makes people more or less likely to help those in need?
- The narrator describes “psychic numbing” as “a terrible paradox . . . modern technology allows us to witness remote, large-scale suffering, but our minds simply lack the capability to comprehend it.” Has there ever been a time when you have experienced psychic numbing as you learned about current events? What has motivated you to feel empathy or compassion for others?

Source: Adapted from Facing History and Ourselves, “Brave Girl Rising: A Refugee Story”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.9.8; SS.912.S.6.11

Going Beyond the Text: The New Colossus

“The New Colossus” is a famous poem by Emma Lazarus. In 1883, statesman William Maxwell Evarts and author Constance Cary Harrison asked Lazarus to compose a sonnet for an art and literary auction to raise funds for the Statue of Liberty's pedestal. Lazarus, inspired by her Jewish heritage, her experiences working with refugees and the plight of the immigrant, wrote “The New Colossus.” In 1903, words from the sonnet were inscribed on a plaque and placed on the inner wall of the pedestal of the Statue of Liberty.

The New Colossus

*Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows 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!*

- Emma Lazarus, November 2, 1883

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)?

What do you think immigrants coming to America may have felt when they saw the Statue of Liberty for the first time? What do you think the Statue of Liberty might have meant to a war veteran coming home? What does the Statue of Liberty mean to us today?

Recently, an immigration official proposed a revised version of this poem. Ken Cuccinelli, acting director of U.S. Citizenship and Immigration Services, was asked by NPR whether the words of “The New Colossus” remain “part of the American ethos.”

"They certainly are," Cuccinelli replied. "Give me your tired and your poor – who can stand on their own two feet and who will not become a public charge."

Cuccinelli's comments referred to a proposed change in regulation that would allow federal officials to deny green cards to legal immigrants who have received certain

public benefits, such as food stamps or Medicaid, or who are thought likely to do so in the future.

How would changing this line of the poem affect its overall meaning?

Sources: National Park Service; South Asian Americans Leading Together (SAALT), In the Face of Xenophobia: Lessons to address bullying of South Asian American Youth

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9

Going Beyond the Text: Brave Girl Rising

Today we are experiencing the worst refugee crisis in history. Tens of thousands of people are forced from their homes every day due to war, violence, persecution and poverty. Children make up a large percentage of these refugees.

Traveling to a new and unknown location presents many challenges. Often, refugees can only travel with what they can carry. Many must walk a hundred miles or more to a place of safety.

Even when they arrive in a place of relative safety, life is difficult. Refugee camps may lack running water and electricity and shelter often consists of tents or shacks. Refugees have no way to earn a living and must depend on aid agencies and host governments for necessities of life. Refugees also must often learn a new language and new customs to adapt to their new surroundings.

Nasro is a 17-year-old girl who has fled from civil war and famine in Somalia to Dadaab, a refugee camp in Kenya. As of January 2018, almost 250,000 refugees lived there, having fled civil violence, war, religious persecution, poverty and hunger.

Before you watch a short film about Nasro, answer the following questions:

- What is a refugee?
- Do you know of any places in the world that large numbers of refugees come from? Where do they go to?
- How would you feel if you had to leave your home suddenly without knowing when or if you could return?
- What would you take with you? (Remember, you can only take what you can carry yourself.)

Watch the 20-minute film *Brave Girl Rising* at girlrising.org/brave/film. While you are watching, record your thoughts, impressions and questions.

After watching the film, write down your answers to the following questions:

- How does Nasro feel about her life at the beginning of the film? Why?
- How has Nasro's attitude about her life changed by the end of the story? What do you think brought about this change?
- How did she keep her dreams alive? Do you feel that your life is determined by your circumstances or can you change it? How do you keep your own dreams alive?
- What do you think Nasro means when she says, "No one leaves home unless home is the mouth of a shark"?
- Although Nasro's life is different from your own, can it teach you anything about your own life?

Sources: Adapted from Facing History and Ourselves, “Brave Girl Rising: A Refugee Story”; and Girl Rising, “Nasro from Dadaab”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.A.7.16; SS.912.P.10.3

Going Beyond the Text: Muslim Students in America

Watch the four-minute video “Muslim Students in America” at [youtube.com/watch?time_continue=23&v=38cvnHEysuY](https://www.youtube.com/watch?time_continue=23&v=38cvnHEysuY). While you are watching, record your thoughts, impressions and questions.

After watching the film, write down your answers to the following questions:

- In what ways are you and the students in the video the same? In what ways are you different?
- What was an assumption you had about Muslims prior to watching this video? What is something you learned about Muslims from the video?
- What does the word Islam mean? Does this meaning surprise you? Why or why not?
- What are some ways you can be an ally or advocate to Muslim students who experience bullying or harassment?

Source: Adapted from Teaching Tolerance, “Muslim Students in America”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.9.8; SS.912.P.10.3

Going Beyond the Text: Being an ally, advocate and activist

The *Merriam-Webster dictionary* defines Islamophobia as “the irrational fear of, aversion to, or discrimination against Islam or people who practice Islam.”

On Page 13 of *Pathways to Understanding: Creating Community through Allyship*, you learned about some recent anti-Muslim incidents in the Tampa Bay area.

Review the definitions and examples of being an ally, an advocate and an activist on Page 12 of *Pathways to Understanding: Creating Community through Allyship*. Brainstorm examples of how you could act as an ally, advocate and activist in response to a similar incident.

Next, choose one of the following roles:

- Individual citizen
- School principal
- Legislator (senator, congressperson, city councilperson)
- Community-based organization
- Social justice activist group
- Small business
- Faith-based organization
- News reporter

Brainstorm what you can do about anti-Muslim incidents from the perspective of your role. For example, if you are playing the role of a faith-based organization, one of their ideas may be to go as a congregation and paint over graffiti that was painted on a neighboring mosque. Try to come up with three to five ideas.

Source: Adapted from Anti-Defamation League, “Anti-Semitic Incidents: Being an Ally, Advocate and Activist”

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.9.8; SS.912.S.1.4

Going Beyond the Text: Understanding the global refugee crisis

Migrant is an umbrella term for people leaving their homes, often but not always crossing international borders, whether to seek economic opportunity or escape persecution.

As defined by U.S. law and the 1951 Refugee Convention, a **refugee** is a migrant who is able to demonstrate that he or she has been persecuted, or has reason to fear persecution, on the basis of one of five “protected grounds”: race, religion, nationality, political opinion or membership in a particular social group. Under U.S. law, refugees are those seeking entry from a third country.

An **asylum seeker** is a migrant who meets the criteria for refugee status but applies from within the United States, or at ports of entry, after arriving under a different status.

- Council on Foreign Relations

There are more people displaced in the world today – more than 65 million – than at any time since the end of World War II.

Half of the world’s refugees have come from only three Muslim-majority countries: Syria, Afghanistan and Somalia. Nearly 5 million people have fled Syria alone, where a brutal civil war has raged since 2011. Millions of refugees are living in Turkey, Pakistan, Lebanon, Iran, Jordan and Ethiopia. Millions of others have fled to Europe and other countries around the world.

In 1980, the United States’ Refugee Admission Program (USRAP) established permanent procedures for vetting, admitting and resettling refugees into the country. Although the number of refugees admitted into the United States varies from year to year, it has declined from more than 200,000 in 1980 to about 22,500 in 2018, after the Trump administration drastically cut the number of refugees allowed to enter the U.S. In 2017, for the first time in modern history, the United States settled fewer refugees than the rest of the world.

A January 2017 executive order by President Donald Trump, which indefinitely barred all Syrian refugees and temporarily prohibited the entry of nationals of seven Muslim-majority countries, further reduced refugee numbers.

The so-called “travel ban” was blocked twice after states sued alleging it violated constitutional religious liberties. In April 2018, the Supreme Court allowed the third version of the order to stand.

In her dissent to the ruling, Justice Sonia Sotomayor wrote that: "A reasonable observer would conclude that the Proclamation was driven primarily by anti-Muslim animus, rather than by the Government's asserted national-security justifications." The

Baptist Joint Committee for Religious Liberty said in a statement that “we are deeply disappointed by the Supreme Court’s refusal to repudiate policy rooted in animus against Muslims.” And New York Mayor Bill de Blasio said in a statement: “This ban is institutionalized Islamophobia, promoted under the guise of national security. Banning people from our country on the basis of religion is an affront to our founding ideals.”

In the 1930s, hundreds of thousands of European Jews were refugees fleeing Nazi Germany. Very few nations were willing to accept them. In 1939, more than 900 Jewish refugees boarded the ocean liner the *St. Louis* and set sail for Cuba, which had agreed to accept them. When the ship arrived, the Cuban government changed its mind. The ship then sailed along the Florida coast, hoping the U.S. government would accept the refugees. It passed close enough to Miami for the refugees to see the lights of the city, but they received no assistance. The ship was forced to return to Europe, where the refugees faced a perilous future.

Watch the video “Refusing Passengers aboard the *St. Louis*” at facinghistory.org/resource-library/video/refusing-passengers-aboard-st-louis.

Why would governments refuse to offer refugees entry into their country? What are some reasons for allowing or denying entry? Which reasons do you find most persuasive?

How does the voyage of the *St. Louis* relate to our own time, particularly in regard to the global refugee crisis? How is it different? How does hindsight help us understand an event in history differently than people understood it at the time?

Source: Adapted from Facing History, “Understanding the Global Refugee Crisis”

Additional sources: American Immigration Council, Council on Foreign Relations, NBC News, Office of the Mayor of the City of New York

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.A.6.3; SS.912.P.9.8; SS.912.S.1.4

Going Beyond the Text: Get your Raptor hijab

Last spring, the Toronto Raptors made history when they won their first NBA basketball championship ever. Now the team is making history of a different kind. In an effort to be inclusive of fans of all cultures, the Raptors have added hijab head gear to the team-branded merchandise it offers in its store and online. The Raptors are believed to be the first NBA team to offer hijabs, the head coverings worn by some Muslim women.

The team partnered with Nike to design the hijabs, and they have been well received by Toronto's Muslim community. With more than 400,000 Muslims, "Toronto is a great multicultural city to introduce something like this," noted one local Muslim leader. "It sends a powerful message of inclusion," said another.

Sports teams, businesses and other institutions often take steps to be more inclusive and diverse in their approach.

Find a story in the *Tampa Bay Times* about an effort to be more inclusive such as this. Use what you read to write an editorial outlining how the effort to promote inclusion and diversity benefits both the institution and the community. Use the editorials in the *Tampa Bay Times* as models.

Source: NIE Online, "Use the News"

Florida Standards: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.L.3.5; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RI.1.1; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.3.9; SS.912.P.10.1; SS.912.S.2.6