

STRUGGLES IN OUR DEMOCRACY:

The Aftermath of September 11, 2001

September 11, 2001 changed our lives forever. We have all mourned deeply, not only for the thousands of men, women and children we lost on that day, but also for the loss of a sense of invulnerability the U.S. had as a nation—the sense that somehow we were protected from this kind of terrible attack.

In many ways, the impact has been felt even more deeply by many of our immigrant communities. Since September 11, they have suffered the burden of individual hatred and discrimination, as well as government profiling and targeting based solely on race, religion or national origin. People from the Sikh and South Asian, Somali, Muslim and Arab communities, among others, have been the victims of vicious hate crimes, employment discrimination, bullying in schools, and targeting by government actions that have eroded human rights protections central to our country for over 200 years.

Since September 11, 2001, we have found immigrant communities living in terror and isolation. Too often, they feel rejected by the very country

continued on next page



Minidoka Internment Camp, circa 1943. Photo courtesy of the Wing Luke Asian Museum, 2002

“Sixty years ago, people of Japanese ancestry were targeted as potential threats to national security. Sixty years ago, our political leadership demanded, and our highest court upheld wartime decisions that we now know were fundamentally and constitutionally flawed. There was no public outcry while innocent people were being targeted for harassment, exclusion and expulsion. Sixty years ago, we stood alone.

Today, people of Middle Eastern, Arab or South Asian descent, Muslims and Sikhs are being targeted as threats to our national security. We heard these stories 60 years ago and if there was one legacy from our experience we were hoping that it would never happen again. We say we are not willing to sacrifice those principles of liberty, democracy, and equality that define us as a great nation. The cost is far too high to pay. One hundred and twenty thousand Japanese Americans and immigrants of Japanese ancestry paid that price in 1942. We all have a responsibility to make sure it doesn't happen again.”

Mrs. Mako Nakagawa, Japanese American Citizens League (JACL), Past President, Seattle Chapter, imprisoned as a child in an American Concentration Camp

that once offered them such tremendous hope and possibility. Many, who are refugees and asylum seekers, have no other place to go.

Unfortunately, these actions are not unprecedented in this country. As seen in the internment of 120,000 Japanese Americans and their immigrant parents during WWII, as well as countless other incidents in history, we have shown a pattern of abrogating civil liberties and human rights in the name of patriotism, national interest, and safety for some. In order to address these serious issues and ensure that they do not happen again, we need to talk about them. All of us, as individuals, need to be dialoguing about our cultures and religions, our similarities and differences, our fears, hopes and dreams. We need to enter into a real conversation about what each of us contributes to this country and how we can all live together. This reading supplement is a small step towards that powerful vision.

The supplement highlights the stories and beliefs of the Arab, Muslim, Somali, South Asian and Sikh communities. We chose to highlight these communities for two primary reasons. First, because they are ones we have seen most directly targeted by the aftermath of September 11, and second, because there is very little information available about who they are, what they believe and their contribution to this country.

It is important to note that discrimination did not start or end with September 11. September 11 was the catalyst that caused a rise in discrimination against all communities that are perceived as “different.” We hope that the information provided in this supplement can be used by students, teachers and the general public not only to discuss the aftermath of September 11, but also as a jumping off point for discussing what it means to be different in any number of ways and how to build a society that functions with dignity and respect for every human being.

Many of the incidents of hate, discrimination, and targeting were the result of ignorance. Often times, people were mistaken for terrorists simply because the offender didn’t know who the victim really was and acted on assumptions based on a severe lack of knowledge. It is our hope that this supplement will prevent this kind of ignorance from growing.

Putting this supplement together has been a wonderful process of collaboration between many organizations and individuals dedicated to preserving civil liberties and human rights. We hope you find the results as useful as we found the process of developing it. Most of all, we hope that talking about these issues brings us closer to ensuring that we never let tragedies like the Japanese American internment happen again.

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Facts About the Backlash

Hate Crimes

Within the first week after September 11, scores of the 40,000 Middle Eastern students left U.S. universities because of fears of violent reprisals by angry Americans. At Washington State University, 44% of the Arab students left within the first week. Their fears were realized.

In the three months following:

- The Council on American Islamic Relations registered more than 1,400 hate crimes against Arabs and Muslims living in the U.S.
- The National Asian Pacific American Legal Consortium documented nearly 250 bias-motivated incidents targeting Asian Americans, particularly South Asians.
- The Sikh Coalition received close to 200 confirmed cases of hate, bias or discrimination.
- Many mosques, gurdwaras and other places identified with the targeted communities were desecrated, vandalized, or even burnt to the ground.

In the year following:

- The Hate Free Zone Campaign of Washington, a non-profit grass roots organization formed in response to the backlash, dealt with over 125 cases of hate, discrimination, and government targeting right here in Washington state.
- The FBI report on hate crimes showed that reported violence against Muslims rose by 1600%. They attributed this directly to the aftermath of September 11.
- The FBI report also showed that hate crimes directed against people because of their ethnicity or national origin dramatically increased, going from 354 in 2000 to 1501 in 2001.
- 19 people in the U.S. were murdered in hate motivated violence related to the attacks.

Workplace Discrimination

Discrimination in the workplace increased dramatically.

- Employers were quick to call in the FBI or INS or to fire workers for minor incidents and for wearing a head scarf or turban.
- The Equal Employment Opportunity Commission (EEOC) and state and local fair employment practices agencies recorded a significant increase in charges alleging discrimination based on religion and national origin. Most of the charges were filed by individuals who were perceived to be Muslim, Arab, South Asian, or Sikh. The charges most commonly alleged harassment and discharge.
- Between September 11, 2001, and May 7, 2002, the EEOC received 497 charges of discrimination on the basis of Muslim religion. This was comparable to 193 such charges during the same period the previous year.
- In the first month after 9/11 there were 11 cases of employment discrimination based on religion or national origin in Washington state filed with the EEOC.

Erosion of Liberty – Government Targeting

Most actions were implemented with little or no public debate

- **Sept. 20, 2001:** Department of Justice (DOJ) allows for detention without charges in the event of “emergency or other extraordinary circumstance.”
- **Sept. 21, 2001:** Chief Immigration Judge allows deportation hearings to be closed to the public.
- **Sept. 24, 2001:** President Bush declares National Emergency; orders executive agencies to stem the flow of money supporting terrorist organizers around the world.
- **Oct. 26, 2001:** Congress Passes and President signs USA Patriot Act into law, vastly expanding the government’s power to monitor, target and apprehend immigrants and citizens.
- **Nov. 9, 2001:** The Attorney General (AG) directs the FBI to conduct interviews of 5000 Arab/Muslim men.
- **Nov. 13, 2001:** President issues an Executive Order authorizing military tribunals to try non-citizens allegedly involved in international terrorism.
- **Nov. 16, 2001:** DOJ refuses to release names and locations of 9/11 detainees (estimated at 1,200, almost all Arab and Muslim men).
- **Dec. 4, 2001:** AG testifies at Senate hearings that those who question and resist his policies are aiding and abetting terrorism.
- **Jan. 25, 2002:** DOJ announces Alien Absconder Apprehension Initiative, which will first target 6,000 men from “al Qaeda-harboring countries”.
- **Feb. 26, 2002:** DOJ reports on interviews of initial 5,000 Arab/Muslim men: 2,261 were actually interviewed; less than 20 were taken into custody; 3 were charged with crimes unrelated to 9/11. No evidence was found to link any to terrorism.
- **March 19, 2002:** DOJ announces interviews of another 3000 Arab and Muslim men.
- **April 2002:** INS conducts raids on airports throughout the U.S. 366 immigrants are arrested.
- **July 26, 2002:** AG issues rule that requires certain immigrants to provide a change of address to the INS within 10 days. Failure to do so is a criminal violation and can trigger deportation.
- **September 2002:** More than 200 college administrators are asked by the government to provide information on their Middle Eastern students.
- **October 2002:** AG orders non-citizens from 24 Arab and/or Muslim countries to be fingerprinted, interviewed and photographed in a program called Special Registration.

Arab Americans



Palestinian American children light candles in remembrance of September 11, 2001 victims. Courtesy of Arab American Institute 2002.

After the tragedy on September 11, 2001, governmental policies, including the USA Patriot Act, have adversely affected Arab Americans and Arabs living in the U.S., violating numerous civil and constitutional rights. Arab Americans have undergone massive racial and ethnic profiling by the government, the media, and the American public. Many persons of Arab descent have been held for questioning. Numerous Arab Americans have lost their jobs, have been discriminated against by the airlines when flying, deported by the INS, and have fallen victim to hate crimes and hate incidents.

Locally, persons of Arab descent have not escaped the targeting; a sign was hung on the West Seattle footbridge reading, “Death to all Palestinians,” an Arab-named film business received a threatening phone message stating, “..you guys need to go back to your own country...because you are all gonna pay for what happened,” a woman was fired from a retail store in Tukwila for wearing a *hijab* (headscarf), a Seattle cab company received a call stating that all of their Middle Eastern cab drivers would be taken out one by one, an Iraqi family in Lynnwood was harassed so badly by their neighbors that they were forced to move, and a Syrian family was held in INS detention for over 9 months. This is only a small sampling of the many incidents that have caused fear and unease in the local Arab American community since September 11, 2001.

Who are we?

Arab Americans are not a racial group but a cultural group. Arabs are bound by similar cultures and a common language—Arabic. In the U.S., all Arab Americans may not speak Arabic, particularly second, third or fourth generation Arab Americans, but they are still connected by historical and cultural roots.

There are few statistical facts known about persons of Arab descent in the U.S., including how many persons of Arab descent live in America. This is because the U.S. Census Bureau classifies Arab Americans as white along with the dominant European American majority. It has been estimated that over three million Arab

Americans live in this country. Locally, it is estimated that 30,000 persons of Arab descent live in the Seattle area.

Arab Americans originally came from a variety of countries, with the Arab world comprised of 22 countries (Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates and Yemen). The countries span from Morocco in the west to Oman in the east and from Iraq in the north to Somalia in the south. Unbeknownst to most people, Iran and Turkey are not Arab countries.

While Arab countries share a common culture and language, physical differences amongst the persons of these countries exist. Not all people hold the more stereotypical features of olive colored skin, black hair, and brown eyes. Similarly, dispelling popular stereotypes, the vast majority of Arab Americans are born in the U.S., and roughly 80% of Arab Americans are U.S. Citizens.

Arrival in the United States

The first significant wave of Arab immigrants to the U.S. began around 1875 and lasted until about 1920. Like the majority of immigrants, they came to seek new opportunities. The majority of these first immigrants were from Lebanon and Syria and followed Christianity. The U.S. restricted immigration after 1920 and immigration from the Arab world slowed.

The second wave began in the 1940s and continues at a slower pace today. People immigrated for many reasons from all over the Arab world. Many people came due to the Arab-Israeli conflict and because of civil war. These immigrants tended to be more financially secure than the first Arab immigrants that came to America for economic reasons. Students made up a large number of the second wave immigrants, as did Muslims.

Religion

The majority of Arab Americans are Christian with Christians constituting 63% of persons of Arab descent in the U.S. Muslims are the next largest majority with Judaism, Druze, and other religions existing amongst Arab Americans. Many Arab Americans define themselves by their country of origin and their religion—Lebanese Catholic or Palestinian Muslim—since there are differences between the



Moroccan immigrants entering the U.S. through Ellis Island at the beginning of the 20th century. Photo courtesy of Phillip Kurata 'Arab Immigrants to America Are Part of Ellis Island History,' 12 August 2001, U.S. Department of State's Office of International Information Programs

religions that contribute in defining a person's experiences and culture.

The earlier Arab Christian immigrants had an easier time assimilating in the Christian dominated society of the U.S. However, since the 1950s, Arab Muslims have constituted the fastest growing sector of Arab Americans.

They are often more visible than Christian Arab Americans due to religious practices that direct personal behavior, such as women wearing *hijabs* (or head-covers), beards for men, praying five times a day, and fasting during the month of Ramadan.

Dispelling Stereotypes

Many stereotypes of Arab Americans and Arabs have existed, none of which have been positive. Arab women are often seen as belly dancers and harem girls with Arab men portrayed as angry terrorists, greedy merchants, oil sheiks, and nomadic tribesmen. All of these stereotypes have been further perpetuated by television, movies, media, advertising, and even computer games.

In Hollywood, the Arab is a favorite villain with numerous movies, such as *True Lies*, *Raiders of the Lost Ark*, and *Back to the Future*, portraying Arabs as terrorists and inhuman killing machines. Even Disney's *Aladdin* has caused concern in the Arab community. The heroes, Aladdin and Jasmine, are light skinned with Anglo features and North American accents while the other characters are dark skinned and either cruel guards or greedy merchants with Arab accents and grotesque facial features. Similarly, Arabs are frequently cast as villains on Saturday morning children's TV cartoons. Children's comic books often portray Arabs as the bad guys to be demolished by the superhero. Arab stereotypes even exist in Halloween costumes, with Spencer Gift stores selling "Arab" masks with grotesque physical features one year. Computer games played by thousands of children exist where the player gains points by killing the Arab villain. The media has further exacerbated the stereotype with often biased reporting of the news, particularly the Arab-Israeli conflict, showing Arabs as angry, unreasonable individuals or terrorists. Most forms of media have portrayed Arabs and Arab Americans as dirty, angry villains with very few movies showing Arabs or Arab Americans as regular people who have families and hold jobs.

References: League of Arab States, Northwest Coalition for Human Dignity, 2001 Detroit Free Press, 100 Questions and Answers about Arab Americans: A Journalist's Guide, Arab American Institute, Helen Hatab Samhan (2001) Groliers Multimedia Encyclopedia, Hate Free Zone Campaign of WA, NW Coalition for Human Dignity, Arab American Community Coalition

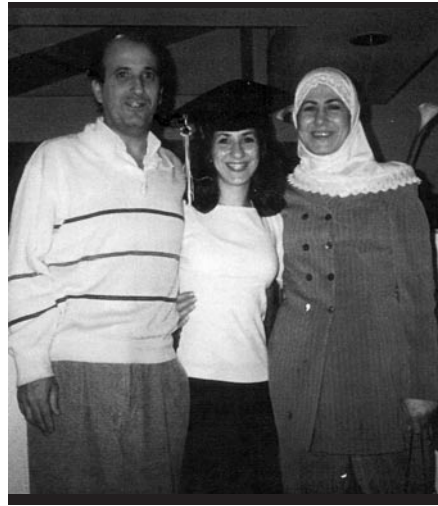
The Hamouis – a local Seattle family

At 6 a.m. on February 22, 2001, armed FBI men swarmed into a local Seattle family's home.

The mother, father, and 19-year-old daughter were forced to leave their home at gunpoint, leaving two minor children alone at home. The Hamoui family was detained under the Attorney General's 'Absconder Initiative,' which aims to interview and deport immigrants from the Middle East.

The three members of the Hamoui family, Safouh the father, Hanan the mother, and Nadin the daughter, spent nine months in the INS detention facility located across from the Seahawk's Stadium in Seattle. On November 18, 2002, Hanan and Nadin were released on 'humanitarian' grounds; Safouh was released on December 17, 2002 after almost 10 months.

During their nine-month detention, Hanan and Nadin were housed together in isolation, separately from Safouh and only able to see each other when somebody visited the family. The food was bland and lacked nutritional value (primarily ramen noodles), and the water dirty with pebbles and hair. The family was isolated, frustrated and missed the other members of their family – a young daughter and son that stayed with relatives, an older son, and an elder daughter. While most American teenagers are socializing with



***"...my mom and my dad
and my sister are being
locked up over something
just because they're
Middle Eastern Arabs..."***

friends, Nadin spent her 20th birthday in detention locked behind bars.

The mother and daughter's health deteriorated with both having to be taken to the emergency room numerous times with iron shackles attached to their legs and hand cuffs. Nadin developed chronic ulcers while in detention, passed two kidney stones, and had frequent migraines. The INS repeatedly forgot to take her to scheduled medical appointments, including an MRI. Hanan suffers from Crohn's disease, a disease aggravated by stress. After one of many emergency room visits, her doctor ordered more potassium in her diet immediately; it took the INS one week to increase her

potassium intake. The special diet only lasted one week. In October of 2002, Hanan suffered a massive heart attack while in detention. As mentioned above, the two women were released after nine long months due to their health problems.

The Hamouis immigrated from Syria in 1992 after Safouh, a top-ranking pilot in the Syrian military, was forced to make an emergency landing and was later accused of an assassination attempt of a high ranking official. He was stripped of his job and fearing for the family's safety moved to Seattle where until recently they ran a successful Middle Eastern grocery store. According to Amnesty International, Syria is known to use torture and ill treatment of political prisoners. If the Hamouis, particularly Safouh, were deported back to Syria, they would suffer grave harm and even death.

The Hamoui family's eldest son Sam has said "...my mom and my dad and my sister are being locked up over something just because they're Middle Eastern Arabs—the INS cannot justify the waste of our tax money, I just can't see them justifying their own actions..."

Although the Hamoui's are now out of detention, at the time of printing they are still in great danger of deportation to Syria.

Muslim Americans

After September 11, Muslim Americans were thrown into the spotlight and associated with terrorists and terrorism simply because the perpetrators of the 9/11 attack were also Muslim. Because of this inaccurate association, Muslim Americans have been the victims of discrimination and hate incidents. Mosques, Muslims' place of worship, have been the targets of hate. Muslim Americans have been humiliated, discriminated against, harassed, attacked and targeted by the government. Men and women with Muslim names have been forced to leave airplanes and subject to higher scrutiny while going through security. Some Muslim women wearing *hijab* have even been forced to wear stickers stating that they had passed security.

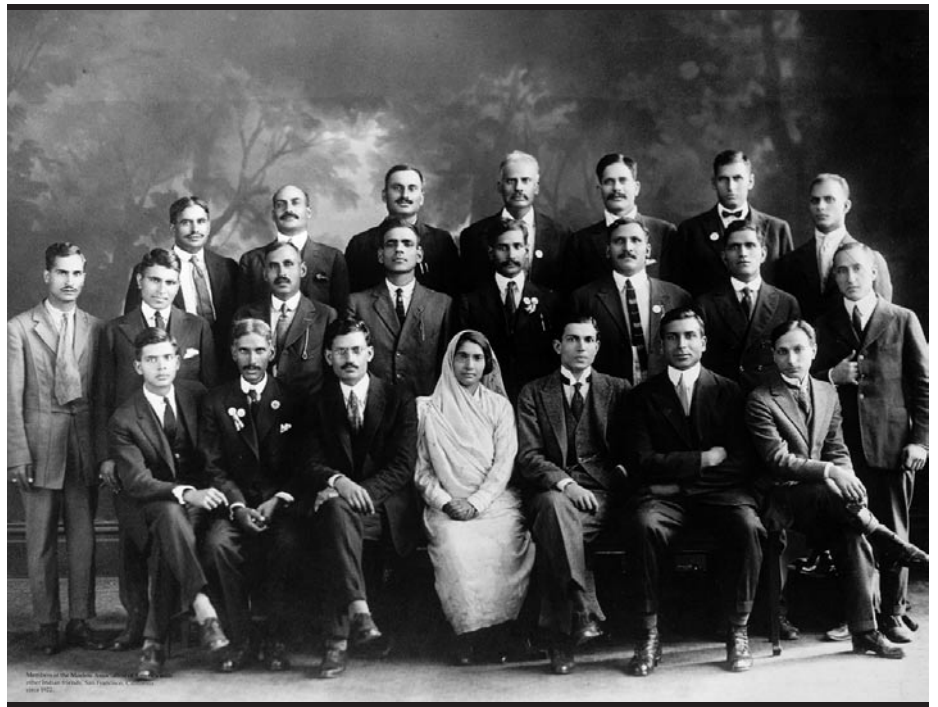
In October of 2002, the Attorney General announced a new program entitled Special Registration, which required all men over the age of 16 who were from certain Arab or Muslim countries, and who were not permanent residents, to register with the INS. By January of 2003, the

list of countries had expanded to 25; all but one were Arab or Muslim countries. The registration process included an interview and fingerprinting. The consequence for not registering was deportation. Hundreds of men who showed up to register were arrested and detained.

Locally, on September 13, 2001, Patrick Cunningham of Snohomish, WA, was discovered in the parking lot of the Idriss Mosque in North Seattle dousing cars with gasoline. When questioned, he attempted to shoot a gun at a member of the Mosque, but the gun luckily misfired. Cunningham was convicted of a hate crime and sentenced to 6½ years in prison. Muslim Housing Services received a threatening phone call stating, "Leave the country...we'll kill you all...we'll drug you...burn you...hang you to dry." A Muslim woman was fired from her job because she wore *hijab* and another group of Muslim women were told they couldn't pray at work. This is only a small sampling of the many incidents of hate, targeting, and discrimination.

Islam in the World

It is estimated that 1.2 billion people or 22% of the world's population practice Islam. It is the second largest religion in the world following Christianity. Only 15% of the world's Muslims are Arab. In fact, the country with the largest Muslim population is Indonesia with more Muslims than all of the Arab countries combined. Other populous Muslim countries include Pakistan, Bangladesh, India, Turkey, Iran, Egypt, Nigeria, and China. While most Arabs in the Arab world are Muslims, most Muslims are not Arabs.



Northern California Moslem Association, circa 1920. Courtesy of The Library, University of California, Berkeley.

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Islam in the United States

Islam is the fastest growing religion in the U.S. The most accurate estimate of Muslims in the U.S. ranges from 4-7 million depending upon the source and the definition of Muslim (e.g. person who practices Islam or identifies him or herself as a Muslim but may not practice), with the majority being U.S. citizens by birth. According to a Cornell University Study on American Muslims conducted in April 2002, there are 7 million Muslims in the U.S. With an annual growth rate of 6%, it is estimated this number will double to 16 million by 2014.

Twenty percent of all slaves brought to the Americas in the 18th and 19th centuries were Muslims and there is recorded immigration since 1875.

Persons of South Asian descent make up 26% of Muslim Americans, Arab Americans also make up 26%, and African Americans constitute 25%. Other Muslim Americans include persons originally from Sub Saharan Africa, Eastern Europe, South East Asia, the Caribbean, Turkey, Iran and also White and Latino/a Americans.

Basics of Islam

- **Islam** is an Arabic word for peace and submission to God. The followers of Islam, Muslims, completely accept and submit to the teachings and guidance of God.
- **Allah** is the Arabic word for God. It is not a word specific to Islam; Arab speaking Christians and Jews use the word Allah when referring to God as well. Judaism, Christianity, and Islam are three monotheistic religions believing in one God, the same God.
- **The Qur'an (or Koran)** is the Islamic holy book, originally written in Arabic. It is God's words as revealed to Muhammad through the angel Gabriel. The *Qur'an* is the basis for Muslim beliefs regarding God, worship, morality, knowledge, wisdom, the human relationship to God, and relationships among human beings. Muslims do not believe that any human or other creation is the manifestation of God.
- **Muhammad (or Mohammed)** is the messenger of God who received and passed on a

revelation of God. He is not the founder of Islam and is in no way divine, but a human being, "the servant of God." Muhammad is seen as the last prophet in a long line of prophets including Abraham, Moses, Solomon, and Jesus. The earlier prophets began the revelation with Muhammad completing it.

- **The Five Pillars of Islam** are specific acts of worship that provide the framework for Muslim spiritual life. They are:

Tawhid Belief in one God or 'Allah'

Sullah Prayer 5 times a day

Saum Fasting during the month of Ramadan

Hajj Performance of the pilgrimage to Mecca in Saudi Arabia once in a lifetime

Zakat A fixed contribution to the poor and needy

Pillars 3-5 are observed only if undue hardship is not present e.g. the old and infirmed do not fast; one must be able to afford the pilgrimage; and the poor do not pay *zakat*.

Common Misunderstandings

Jihad is often misconstrued in Western society to mean holy war. This is incorrect. *Jihad* means exertion of effort or struggle in agreement with the will of God. It is any struggle for good, whether physical, intellectual, or spiritual. The personal struggle to become a better Muslim is the “higher *jihad*.” *Jihad* can be standing up for the truth or a call for justice. According to Islam, war for a just cause (for self-defense or to protect those who are oppressed), or “lesser *jihad*” is permissible and is a duty. But in conduct of war, there are rules forbidding the harming of women, children, elders, animals, plants or the destruction of property.

Hijab is a concept representative of modesty. It is not only observed by women but should also be observed by men. It does not translate into head covering but rather a general understanding of modesty such as:

- Modest and loose fitting clothing;
- Covering of the head for women;
- Behaving in a respectful manner in society towards the opposite sex;
- The lowering of the gaze away from that which should not be looked at, such as obscenity.

It is very important for many *hijab*-observant women that *hijab* allows them to move in a sexually neutral way in a world of sexualized images, behavior and discrimination. Many Muslim women feel a sense of freedom from sexualized looks and harassment when observing *hijab*. *Hijab* is not a preoccupation for Muslim women, there are many other activities and concerns with which they devote their time. Many well-known Muslim women do not observe *hijab*.



Muslim American girls. Courtesy of *Colors NW* magazine.

Women in Islam

Contrary to many stereotypical beliefs, Islam granted women many rights which, for that time, were hundreds of years ahead of many European societies. These included:

- Retention of surname during marriage;
- Legal guardianship of minors;
- Employment and the right to pursue a trade;
- Right to sue in court without husband’s consent;
- Right to refuse marriage and the right to tailor a marriage contract prior to marriage;
- Required to perform the same religious requirements as men;
- Right to vote—at the time known as giving allegiance.

Iraqi Community

There are about 7000 Iraqi Americans in the Seattle and Everett areas. Most of them came from refugee camps in Saudi Arabia in 1992 because of the Gulf War. In the refugee camps they faced extreme conditions, hunger and even death.

The Iraqi Community Center of Seattle was formed in 1999 by a group of Iraqi refugees who came together to provide support and assistance to fellow refugees. Iraqi community members have survived the first stages of the refugee experience: Most speak at least functional English, most are employed and beginning small businesses, and

there is access to education for children, and community resources for family members.

Post-September 11, and with a looming war on Iraq, many community members are facing extreme isolation and fear. On December 9, 2002, Congressman Jim McDermott and a panel of Iraqi community members assembled to talk about the effect of a war on Iraq on the local Iraqi community. At this public gathering, many expressed their fears and anticipation of further harassment, discrimination and targeting by the public and the government.

Yahya, Iraqi Community Advocate

First I would like to begin to tell you about the Iraqi background. We came from Iraq where there is no freedom because of the government. Then we were in the Saudi Arabia camp where there was also no freedom and the environment there was worse than Iraq. We came from a background where there is pain, suffering, insecurity, abuse and, above all, no freedom. We came to America in search of a new beginning; a beginning where we hoped for freedom and rights to be granted for us. Indeed we have started a new life here. And we felt safe and secure as we started to establish a life with our friends and families in America. Those of us who were interested in going to school would have a variety of subjects that they can study and those who wanted to make money

could get jobs in companies. This was our hope and thoughts about America.

After September 11th America has been targeting Arab Americans and Muslims all over the states. There have been thousands and thousands of Arab Americans, Muslims, and Iraqi Americans that have been victims of the September 11th attack. Many Iraqi workers have been laid off or fired from their job simply because they are Iraqi or Muslim. We also have problems with different departments such as schools, DSHS, King County Housing, etc., because they refuse to help us because we are Muslim or because they see our last name starting with "Al." Since then we feel insecure and afraid of what might happen in the future when we go outside, go to work, and what might happen to our children

when they are at school. We feel whenever we go out, especially the women who are wearing a veil, offended by the way people look at us. In their eyes it seems to read that all Muslims are bad. We feel the pain, suffering, insecurity, and abuse that we felt in our country is the same thing that we are feeling right now.

We hope that the media and the American people will understand that all Muslims are not bad and are not terrorists, that they will understand what we have been through in our country and not judge us on how we look.

Somali Americans

Like many other immigrant communities, the local Somali community has been deeply affected by the aftermath of September 11, 2001. The targeting began with the FBI raid of Maka Mini Market Halal grocery store, and Albarakat Hawala, a money transmitter business, both in South Seattle. Following this, the USDA targeted 3 additional local Somali grocery stores, disqualifying them from accepting food stamps. This decision was challenged in court and overturned, but the businesses lost months of revenue and many families went without halal meat (meat prepared according to religious mandates). In the 2001-2002 legislative session politicians attempted to pass state level legislation that would make it almost impossible for Somalis to send money home to their families.

Local Somalis were also targeted with hate crimes and discrimination.

On September 15th, 2001, a 16-year-old Somali girl was attacked and stabbed at a gas station in West Seattle. About four days later six Somali women were fired from their jobs for wearing the *hijab* (headscarf). Many Somali women were harassed on the street including a Somali woman who had rocks thrown at her while picking up her children from school. Several Somali students were experiencing such harassment in school that they transferred. In November of 2002, 5 Somali men were arrested and held in the local INS detention center with threats of deportation to Somalia. Because of these, and many other incidents, community members felt afraid and isolated.

Asha, 16 years

"I don't know any more why I came to this country. It is almost like Somalia. The



Protests of U.S.D.A. targeting of Somali grocers in Seattle, 2001. Photo courtesy of the Hate Free Zone Campaign of Washington.

teachers don't care about the Somali students and even the school doesn't care."

Amina, 15 years

"Seattle is my home. But after September 11 my home looks different and feels different and I don't like it."

Ahmed, 18 years

"I have two younger sisters and every day they come crying from school. The teachers don't care. NO ONE cares about US. This today is not the America that I loved."

Fartun, 38 years

"I came to America TO BE SAFE and go school. America is not safe after September 11. I'm scared all the time. I'm scared about my neighbor because they think that all Muslims are BAD."

Mohamed, 36 years

"I came to America for the civil liberties, the opportunities, and the education. But all that now is gone."

Somalis in the United States

Today, about 1 million Somalis live scattered around the world. The majority are refugees living in neighboring countries in East Africa and in the Middle East. But there are also Somali communities throughout Europe and North America.

The first Somali immigrants came to the U.S. in the 1920s and settled in the New York area. Most were sailors, although some worked in steel mills, and most came from northern Somalia. These early immigrants became naturalized Americans.

In the 1960s a very small number of Somali students began

coming to the United States, mostly on U.S. government or United Nations scholarships or through the support of relatives who were living in the U.S. Many returned home after their studies and contributed greatly to the development of their country.

In the mid-1980s, small numbers of Somalis were admitted to the U.S.

as refugees. In 1990, as a result of the Somali civil war, their numbers increased. These refugees live in different parts of the United States, with larger concentrations in New York, Washington, D.C., Boston, Los Angeles, San Diego, Ohio, Atlanta, Seattle, Minneapolis, and Detroit.

In the greater Seattle area it is estimated that there are approximately 20,000 Somali Americans.

Civil War in Somalia

Mogadishu (the capital of Somalia) and much of southern and central Somalia slipped into anarchy in 1991. Before the civil war, the population of Somalia was estimated at 8 million people. It is believed that about 400,000 people died of famine or disease or were killed in the war, and nearly 45% of the population was displaced inside Somalia or fled to neighboring countries, to the Middle East, or to the West. In August 1992, an estimated one fourth of Somalia's population, about 1.5 million people, were in danger of starvation. Relief organizations estimated that by early 1993, one half of all Somali children under five years old had died. These numbers may be a gross underestimate due to the difficulty of obtaining accurate statistics in this ravaged country.

The civil war still continues today, making Somalia an extremely

dangerous and volatile place with no functioning government. For this reason, many Somalis have come to the U.S. as refugees and asylum seekers.

The Somali People

Many Somali values are similar to other American values. Somalis believe strongly in independence, democracy, and equality. Somalis value generosity and respect strength. They are proud and saving face is very important. Indirectness and humor are often used in conversation. Somalis have a long history of going abroad to work or to study and are known for their ability to adjust to new situations.

Somalis deeply value the family. The strength of family ties provides a safety net in times of need, and the protection of family honor is important. Loyalty is an important value and can extend beyond the family. Somalis value their friendships; once a Somali becomes a friend, s/he is usually one for life.

Somali, English, and Italian are the main languages spoken by Somali Americans. Arabic is used in religious contexts. Indigenous languages include various dialects of Afar and Boni.

There has been no formal government in Somalia since the civil war started in 1991. The former Somali state was officially Islamic and the overwhelming majority of Somali Americans are Sunni Muslims (less than 1 percent are Christian). Islam is



Photo courtesy of the Hate Free Zone Campaign of Washington.

vitaly important to the Somali sense of identity.

Many social norms are derived from Islamic tradition, and thus may be similar to other Islamic countries. Married women are expected to cover their bodies, including their hair. In Somalia, some Somali women also wear veils to cover their faces. This is also true in the U.S., but some find this a difficult custom to adhere to in American society. The traditional women's head covering is called a *hijab*, and the traditional clothing for a man is called a *maawis*. The snug-fitting hat that men wear is a *koofi*.

Somali Youth Association, Africans Unite, Somali Society Services, somalilandnet.com, somali.com, somalitalk.com, ethnomed.com, somalinet.com, "Justice For ALL", a report from the hearing of September 12, 2002, Hate Free Zone Campaign of Washington

Asha's Story

I am writing on behalf of the Somali Community to share our experiences and the nightmare that we have been through and are still going through. The Somalis left their home country for fear of persecution, for fear of their lives and the lives of their family members. They came to the U.S. of America for freedom of religion, freedom of expression, and the freedom that a human being is entitled to. After the nightmare of September 11th, that we as a community shared and witnessed in horror with the rest of the world, the Somalis once again felt that they were back where they ran from—from a nightmare of terror, fear, and a reluctance to trust anyone. They felt they were back in Somalia.

A few days after 9-11, a 16-year-old Somali girl was attacked and stabbed at a gas station in West Seattle. About four days later six Somali women were fired from their employer for wearing the *hijab*. Soon after, the Hawalas were raided. And then three grocery stores were targeted by the USDA. Our whole community was suffering from this. First, we couldn't send money to our families and then we couldn't even do our shopping for food. Our children were suffering from not being able to eat our *halal* meat. Even the school nurses testified that our children were weak in school because of this. Still now, a lot of cab drivers are getting harassed from the police and clients. They are afraid to come out and stand for their rights. People are getting calls from FBI agents who are asking questions about relatives and other personal questions. The media is not helping at all. For example, they showed Somalis celebrating at an important holiday and made it seem like they were celebrating the tragedy. But we were not. Why would we celebrate? America is our new home. It could have been any of us in that building. After September 11th, it didn't matter if you were a U.S. citizen. It didn't matter if you were a U.S. resident. It didn't matter anymore. Once again we had no rights. We have no voice.

I wear *hijab*. Since September 11th, people look at me different. They prejudge me, and I am always looking over my shoulder. I don't feel safe after September 11th, but I don't know where else to go. I see these speeches from a lot of leaders that say America is for everybody. That America is for ALL. But, this is not what we feel. We feel rejected. We experience hatred and violence. This community is desperately seeking peace and safety like all of us. Enough is enough. Enough with the targeting, enough with harassment. We are not terrorists. We are your neighbor, co-worker, and schoolmate. We are here for the same reason your ancestors came here—for fear of persecution and for freedom of religion. But yet, our community does not experience the core American value—that freedom and justice are for ALL. Please do something about it.

Common Somali Expressions

Ma nabad baa?

Hello. [literally, "Is it peace?" standard greeting]

Waa nabad.

Hello. [literally, "It is peace." in response]

Subax wanaagsan.

Good morning.

Maalin wanaagsan.

Good day.

Galab wanaagsan.

Good afternoon.

Habeen wanaagsan.

Good evening.

Iska warran?

How are you? [literally, "Tell about yourself."]

Magacaa?

What is your name?

South Asian Americans

Since September 11, 2001, South Asian Americans have found themselves the targets of hate crimes and misunderstandings. The first two hate-motivated murders post-9/11 were both South Asian: Balbir Singh Sodhi, an Indian American, and Waqar Hasan, a Pakistani American. By July of 2002, 400 Pakistanis had already been deported including a secret airlift of 131 men and women on June 26, 2002. None of those deported were found to have any links to terrorism.

Locally, in Bellevue, WA, four white males stopped a South Asian American man and repeatedly punched him in the stomach and slammed the car door into his face. Then they yelled profanities at him and drove away. A South Asian American hospital employee received death threats on her business answering machine. A young Afghani American girl was tormented and eventually beaten up at her school. There have been so many incidents that a local non-profit working with South Asian Americans, Chaya, started a volunteer-run backlash program to support all of the many victims of hate and discrimination.

South Asia

The region we call South Asia is located between the Middle East and South-East Asia and refers to the countries that make up the Indian Sub-continent. South Asia is home to ten different countries, each of which has a distinct history and culture. The ten countries are Afghanistan, Bhutan, Bangladesh, India, Nepal, Pakistan, Sri Lanka, Tibet, Maldives and Myanmar. Collectively these ten countries are home to approximately 1.4 billion people which is more than 20% of the world's population.

South Asia is geographically varied with snow covered mountain ranges, tropical forests and even scorching deserts. Mt. Everest – the tallest mountain in the world, as well as the river Indus, are both found in South Asia.

South Asia is a region with a rich, vibrant cultural and historical heritage and is much more diverse than most people think. It is the birthplace



Anti-South Asian sentiment in Washington State, 1907. Courtesy of the Wing Luke Asian Museum

of some of the world's oldest religions such as Hinduism and Buddhism and architectural monuments such as the Taj Mahal and Jama Masjid. There are hundreds of different languages spoken and many different religions practiced in this region. It is important to realize that South Asians are not one homogeneous group of people.

History of South Asians in the U.S.

Records show that the first South Asian immigrant entered the U.S. as early as 1790. The first wave of South Asians entered the U.S. mostly in the early 1900's, and were primarily agricultural workers from the Indian state

of Punjab. They were brought to the U.S. to work in farms, lumber yards and to lay down the extensive rail network that the U.S. was building. At that time, South Asians along with Asians of other origins were denied citizenship and landownership rights in the US.

An organization called the Asian Exclusion League (AEL) was formed in 1907 as a backlash against the Asian workers on the West Coast that were becoming increasingly successful. This organization was against civil rights for Asians and was largely responsible for many Asians moving southwards to California. In the case of South Asians in particular, women were barred from immigrating to the

U.S., as lawmakers did not want South Asians to settle down and form attachments in the country. Research shows that during the time of World War II, there were approximated 5,000 South Asians in the U.S.

Shortly after World War II, there was a huge shortage of professionals in the U.S. such as doctors and engineers. The South Asian sub-continent was viewed as a place where this labor shortage could be filled. In 1946, the Indian Citizenship Bill allowed immigrants of Indian origin to seek U.S. citizenship while simultaneously allowing low quotas of educated South Asians to enter the U.S. The program was quite successful and by the 1960s the quotas were increased yet again. By the 1970s thousands of Indians were immigrating to the U.S. in search of a better life. This trend has continued and currently there are 7-8 million South Asians in the U.S. Locally, in King County, there are approximately 40,000 South Asian Americans.

South Asian Americans add to the melting pot that the success of the U.S. depends upon. They have served in public office, the armed forces, as educators, and in many other capacities, contributing in many ways to the American fabric. The history of South Asians in the U.S. is not a recent one and they have been part of the American mosaic for centuries.

U.S. census Bureau 2000, Washington Post, National Asian Pacific American Legal Consortium, Ajay Malhotra—www.itihaas.com, www.nrlinks.com/usa/indians/history.asp, Hate Free Zone Campaign of WA, NW Coalition for Human Dignity, Chaya

Noor's Story

I am Noor. I am from Afghanistan and I am Muslim. I came to the U.S. in 2000. On July 13, 2002, my girlfriend and I went camping to Lake Moses, located in Eastern Washington. We found a spot where there was about 40 people camping so we stopped by



and asked them if we could camp there. They said they have been there about two days and no one had said anything so we started putting our tent up.

As I was putting the tent up the Sheriff pulled over and asked me to leave. I asked him why and he said it was private land. He never told any of the other people there to leave. They were white. My girlfriend and I were the only foreign-looking people there. He came right over to us.

The sheriff asked me for my driver's license. He looked at my name and then told me I was under arrest and charged with obstructing a police officer. This was a big lie and I felt that he was just doing this because I am from the Middle East.

The sheriff took me to jail in my swimming suit. He would not allow me to put on any more clothes. And he never gave my drivers license back to me. Because I did not have my license they would not let me bond out of jail. The jail called the INS, and because they thought I am some sort of illegal alien, I spent two days in jail until they checked my background and released me on \$500 bond.

This was a clear attack on me by the police because of my religion and my nationality. When I went to court my lawyer advised me not to take my case to trial because if I lose, then I could be deported back to Afghanistan. So I pled guilty to lesser charges, even though I had not committed any crime. I was fined \$400 and paid \$500 to the lawyer because the public defenders wouldn't take my case.

I had to plead guilty to a crime that I did not commit. I did this because I am afraid of the immigration consequences—that I would be deported because of these charges. This is really unfair. I should be able to go to trial and fight my case without the fear that I would lose my good life here in the U.S. The only reason I came to America is to have freedom, civil rights and human rights which we didn't have in Afghanistan. Once again it happened to me. The same thing which happened in Afghanistan—government abusing its people. I believe America is a great country, but this experience made me feel that the treatment of the police and INS to immigrants is unfair and unacceptable.

Sikh Americans



Sikh Americans have been affected by the events of September 11, 2001 in two ways: First as Americans, second as Sikhs. As the details of the tragedies unfolded, Sikh Americans, like all other citizens, were full of shock, sorrow, pain and disbelief.

New York City is home to the second largest concentration of Sikhs in the U.S. Therefore, a large number of Sikh Americans from New York City were at ground zero as the World Trade Center twin towers came crashing down. One Sikh even perished in the horrible tragedy. One of the first physicians at the scene to aid citizens and rescue workers was a Sikh American doctor, and like the thousands of people trying to help however they could, Sikh taxi drivers gave free rides to the heroic workers at ground zero. Gurdwaras (Sikh places of prayer/learning) took an active role in helping to organize blood drives for the survivors. Sikhs, like other Americans,

gave support to the Red Cross and other charities. And the Sikh community rallied together at candle light vigils all around the world in the memory of those who had fallen.

The Aftermath

For the Sikh community, pain and sorrow was not limited to the attacks. As sorrow turned to hatred, some individuals outside the Sikh community saw the enemy as anyone unknown, brown-skinned, and “foreign-looking.” Images of Osama bin Laden with a turban and flowing beard, an appearance much like Sikh men, filled TV sets across the country. The result was that Sikhs began facing intense racial intolerance and profiling in the social, professional, and political realms of American society. Name-calling, threats, vandalism, beatings, arson and even murder became a new pain in an already grief-stricken heart.

The arrest of a Sikh American, Mr. Sher Singh, on September 12th in Providence, RI was one of the first signs that times were about to get worse for Sikh Americans. Mr. Sher Singh was in disbelief about the attacks and simply wanted to go home to his family. On a train from Boston to Virginia, Mr. Singh was arrested by FBI officials, who received a call about someone “suspicious-looking.” Though Mr. Singh was promptly released, his

photo was, nonetheless, shown continuously next to that of Osama Bin Laden’s for the next several days on TV sets across America. At this point, a large part of the Sikh community began to feel insecure.

As the days went on, the hate crimes and bias incidents against Sikhs only worsened. Four days after the September 11 attacks, Balbir Singh Sodhi was shot and killed while planting flowers outside of his neighborhood gas station in Mesa, AZ. As the suspect for Sodhi’s murder was being arrested, he said, “I stand for America all the way.”



Sikh children gather in Hing Hay Park, Seattle to remember the victims of 9/11 and the victims of hate crimes.

Locally, a Sikh hotel owner in Sea-Tac was attacked by a man who entered his business, told him to, “Go to Allah”, and knocked him unconscious with a baseball bat. He had to receive 9 stitches to his head. Another Sikh man was assaulted by two customers in his cab. They pulled out his hair, knocked his turban off and said, “You are a terrorist, Osama! You have ruined us and blown up America!” A Sikh woman was taking a walk in

her Kent neighborhood when a car drove by, yelled at her and threw water balloons at her. Numerous Sikh children continue to be bullied at school because of the distinct headdress they and their parents wear.

Who are Sikhs?

Sikhism is the fifth largest faith in the world. The word Sikh itself means student or seeker of truth. The founder of the Sikh religion was Guru Nanak, who was born in 1469 in Punjab, South Asia (which is now divided between India and Pakistan). He preached a message of love, understanding, and worship of the One God devoid of rituals. Guru Nanak passed on the enlightened leadership of this new religion to nine successive Gurus.

Before his death in 1708, the tenth Guru, Gobind Singh, appointed the Sikh holy scripture—Guru Granth Sahib—to be his spiritual successor and the eternal Guru of Sikhs. The Guru Granth Sahib is unique in the world of religious scriptures because not only is it accorded the status of being the spiritual head of Sikh religion but, besides hymns of the Gurus, it also contains compositions of saints of other faiths.

The Sikh place of worship is called a *Gurdwara*, where people of all faiths are welcome. A free community kitchen serving free meals can be found in all *Gurdwaras*.

Beliefs and Practices

- There is only one God. That God is the same for people of all religions.
- Everyone, irrespective of gender, color, ethnicity or faith, has equal status in the eyes of God.
- Equality is espoused. Men and women have equal rights in all walks of life. Women can participate equally in all religious functions and ceremonies or lead the congregation in prayer.
- The path to seeking God and salvation does not require renunciation or celibacy, but living the life of an honest and truthful householder.
- A Sikh must serve humanity through sharing the fruits of his/her honest labor with others.
- Smoking, drinking, use of drugs, and adultery are prohibited.
- As per religious code, Sikhs do not cut their hair and men do not shave their moustache and beards. To cover their unshorn hair, Sikhs must wear turbans.
- Sikhism preaches a message of devotion and remembrance of God at all times, truthful living, universal brotherhood and sisterhood, sharing, social justice, and rejection of superstitions and blind rituals.
- Spurred by their religious spirit, Sikhs have a long and celebrated heritage of speaking out against injustice, and standing up for the defenseless.
- The individual must make a contribution to the social welfare as a sacred duty. The gulf between the more fortunate and the less fortunate has to be bridged.

Articles Of Faith –the Five K’s

Sikhs wear an external uniform to unify and bind them to the beliefs of the religion and to remind them of their commitment to the Gurus at all times. Initiated Sikhs wear the uniform which includes the *Kesh* (uncut hair), which is kept covered by a distinctive turban, the *Kirpan* (religious sword), *Kara* (metal bracelet), *Kanga* (comb), and *Kaccha* (under-shorts). The aforementioned have deep religious meanings for Sikhs who wear them to honor the Sikh Gurus while being ambassadors for their faith.

Why do Sikhs wear Turbans?

Ninety-nine percent of the people who wear turbans in this country are Sikh Americans. The *dastaar*, as the Sikh turban is



known, is an article of faith that has been made mandatory by the founders of Sikhism. The turban is not to be regarded as mere cultural paraphernalia. For a Sikh keeping unshorn hair or wearing a turban is not a matter of choice but it is a matter of commitment to life. It represents the Sikhs commitment to always be recognized and never be able to shun responsibility. Furthermore, the turban

represents the sacrifices that the Sikh Gurus made for the preservation of the right to freedom of religion and for the rights of the poor. These principles are an important part of the Sikh identity. Despite the prejudice that Sikh children may suffer in school or that a Sikh man or woman may suffer at the hands of some bigot, the principle is held to be greater than life.

Sikhs in the United States

- There are over 23 million Sikhs worldwide. A quarter million live in the U.S., and about half a million each in Canada and the UK.

Vancouver B.C. and the surrounding areas are home to about 120,000 and the Greater Seattle area is home to about 20,000. There are four Gurdwaras locally, the largest being in Renton.

- Sikhs have been living in the U.S. for over a century. The first Sikh



Sikh millworkers at the Northern Pacific Lumber Company, circa 1905. Photo courtesy of the Vancouver Public Library

immigrants arrived in the late 1800s and worked in lumber mills, logging, and railroad

construction companies in the Pacific Northwest. Since the 1960s, most Sikh immigrants have been professionals or businessmen and women. Today, Sikhs are active in all walks of American life.

- Sikh Americans have contributed richly to U.S. life in a variety of ways. The first Asian American to become a congressman was a Sikh. The largest federal court security contractor for the U.S. Marshals Service is a Sikh American owned company. The inventor of fiber optic, the Chief Marketing Officer for Palm Inc., and America's largest peach grower are all Sikh Americans.

Common Misconceptions Regarding Sikhism

Myth 1: Sikhs are terrorists.

FACT: **Sikhs are against and disavow terrorism.** Sikhs strongly condemn killing innocent people. On the contrary, Sikhs are commanded to defend the innocent and fight against oppression.

Myth 2: The Sikh religion is a blend of Islam and Hinduism or it is a sect of Hinduism.

FACT: **Sikhism is a unique revealed religion.** It is not derived from any other religion. It is not a blend of any two or three religions. Guru Nanak started a new faith. It is only due to a shared geographic culture that some ideas or methods may be similar.

Myth 3: Sikhism supports the patriarchal model.

FACT: **Sikhism demands the equal treatment and involvement of men and women.** The tenets of Sikhism apply to all Sikhs, regardless of whether one is a Sikh man or a Sikh woman.

Myth 4: Sikhs are Indian.

FACT: **Sikhism is a religion. Indian is a nationality.** Those Sikhs born in the U.S., Canada, UK or any other place adopt the nationality of that country. Sikhism as a religion spans any such geo-political boundaries.

Myth 5: Anyone who wears a turban and sports a beard is Muslim and from the Middle East.

FACT: **Not all turban-wearers are Sikhs,** but Sikhs must cover their heads at all times (most often done with a turban). Sikhs are required to keep unshorn hair, but non-Sikhs may have long hair, unshaved legs, or beards out of personal choice. 99% of all Americans who wear turbans are Sikhs.

Myth 6: Most Sikhs are taxi drivers.

FACT: Sikhs are more noticeable as taxi drivers because of their turbans. Like any other community they are to be found in all walks of social and professional life. **They are represented in medicine, engineering, business, economics, journalism, and legal fields in equally large numbers.**

The Sodhi Family



The first of 19 hate-motivated fatalities after 9/11, Balbir Singh Sodhi of Mesa, Arizona, a beloved son, father, and husband, was killed on September 15, 2001 by a self-proclaimed American patriot who did not understand Sikhs. Mr. Singh Sodhi was planting flowers outside his gas station when he was shot several times by a gunman who shouted, “I stand for America all the way! I am a patriot!” In a tragic postscript, the family lost another brother, Sukhpal Singh Sodhi, ten months later to hate and violence in San Francisco.

Balbir Singh was raised in Punjab and came to the American shores 13 years prior to his murder. Like countless other immigrants, he too shared the “American Dream.” He was the second among a family of eight brothers. He was blessed with three sons and two daughters. For the first 10 years in America, life was very tough. But Balbir Singh worked hard. He drove a cab in San Francisco for 12-14 hours at a stretch saving everything that he could for his family and for the future.

In 2000, he moved to Mesa, Arizona to be with his brothers. He also bought a Chevron Gas Station there with his savings. His days were spent being with the family and attending to the business at the gas station.

Balbir Singh touched his local community in many ways. Children told reporters how he would let them enjoy candy from his store, even if they didn’t have enough money. The homeless shed tears as they recounted tales of his generosity towards them. After 9/11 and before his death, Balbir Singh held discussions with family and others regarding what they could do to protect the lives of innocent people and keep Americans’ hearts open to one another. He worked to provide weekly *langaar* (community meals) at the local *Gurudwara* Sikh Temple. He also contributed to the September 11th fund that was set up at his local COSTCO store on September 15th, the very day of his murder. At his funeral, neighbors came by the hundreds with candles, flowers, pictures, and words to honor his noble memory. Sikhs, Jews, Muslims and Christians, among others, offered prayers, songs, and sympathy to the family.

Escalation of Hate into Violence

Where Can You Intervene to Stop the Cycle?

I. Stereotype: Generalizations; undifferentiated, simplistic attribution of habits, traits, abilities or expectations assigned as a characteristic to all members of a particular group regardless of individual variation or attention to the generalization and the social contexts in which they arise. **Example:** “Most Arabs are terrorists.”

II. Prejudice: Pre-judgment. Thoughts, attitudes, beliefs, values, assumptions, unfair bias towards or against, stereotypes, generalizations. Based on little or no experience and projected onto entire group. Emotions include: anger, hate, resentment, envy and discomfort. Prejudice is learned. Prejudice is an individual's internal perspective.

Example: Thinking, “I really don't trust Muslims. They are unpredictable and believe that violence brings them closer to God. It's better to just steer clear of them and not take the risk.”

III. Discrimination: Action based on prejudice. Excluding, ignoring, avoiding, threatening, ridiculing, jokes, slurs, violence, unfair treatment. Discrimination is an individual's external behavior.

Example: “Go back to where you came from: America is not your home.” or “My child is not allowed to play with the Sikh kids at school” Or, A young boy says, “Look, there's Osama” upon seeing a Sikh father coming to pick up his child at school. Or, making a Sikh man publicly remove his turban at the airport, despite passing the metal detector.

IV. Systematic Oppression: The result of prejudice plus the power to enforce that prejudice throughout the culture. It is embedded in language and institutions such as: media, family, religion, education, economics, criminal justice and in cultural definitions of what is normal, real, correct, beautiful and valuable.

Example: Anti-terrorist legislation, racial profiling, curbing admissions and rights of international students from certain countries; raiding of Somali groceries or targeting Sikhs or Arab-looking people for extra security checks at airports—all done in the name of protecting the U.S. and believed by the dominant group to be appropriate and seen as normal.

V. Violence, Death, Imprisonment: Complete violation of human and civil rights.

Example: Killing of Sikh men in Arizona, Connecticut; physical beating of Sikh hotel owner in Sea-Tac; detention of Muslim family by INS; Wanted: Dead or Alive posters of Osama Bin Laden.