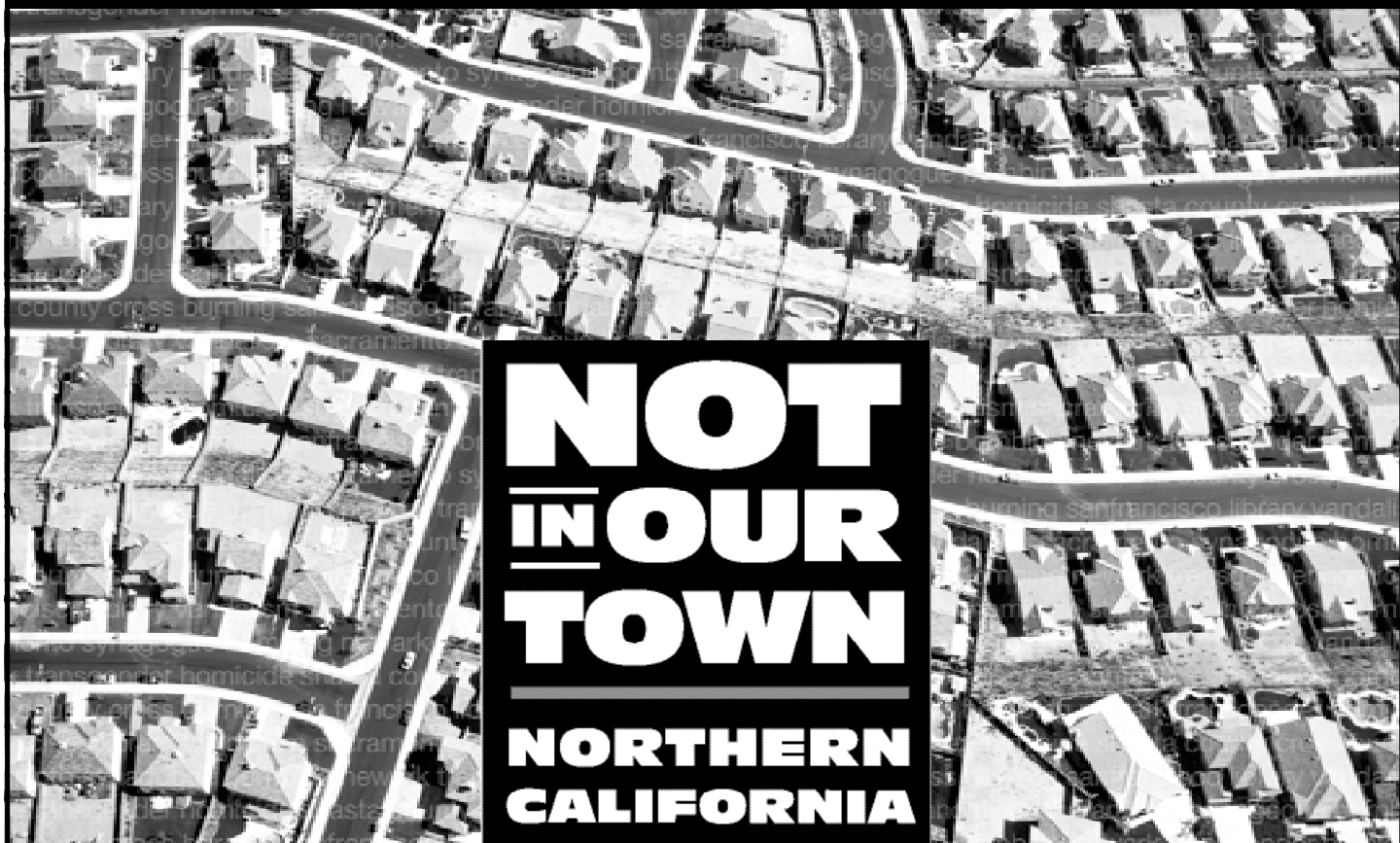


E D U C A T O R G U I D E



When Hate Happens Here

KQED
education network

 **SAN FRANCISCO CHRONICLE**
IN EDUCATION

 **FACING
HISTORY
AND
OURSELVES**

The **Not in Our Town** project launched in 1995 with the PBS special **Not in Our Town**, which followed the story of how the citizens of Billings, Montana, joined forces to resist bigotry in their town. **Not in Our Town II**, a follow-up special broadcast, shows how communities adapted the Billings model to their own experience. The project has become one of the country's leading resources for communities' organizing to prevent and respond to hate crimes. www.pbs.org/niot

Dear Reader:

As a filmmaker, I regard the opportunity to be involved in the **Not in Our Town** project as one of the greatest gifts of my career. For more than 10 years, those of us on the **Not in Our Town** team have been inspired by teachers, students, civic leaders and ordinary citizens across the country who have taken the **Not in Our Town** story and made it their own. Hate violence is not a comfortable topic, but we have been honored to bring to television the voices of people who refuse to remain silent when they are confronted with bigotry.

Now we are very pleased to be presenting this first-ever regional **Not in Our Town** special with our production partners at KQED. These new stories, which come from communities in Northern California, provide a remarkable opportunity for all of us to ask, "What can we do together to stop hate from happening here again?"

We are particularly moved by how the **Not in Our Town** campaign has spread to teachers and students around the country. Here are just a few examples:

- In Maine, a **Not in Our Town** screening inspired middle school teacher Sandy Nevens and his students to organize a multiyear, statewide conference around the theme of tolerance.
- Led by drama teacher Karen Portis, student council leaders in Rockford, Illinois, wrote a play about stereotypes and presented it at their Not in Our School assembly. www.pbs.org/niot/citizens_respond/illinois.html#rock
- After a mother and her daughters were threatened for starting an antihate campaign in Kalispell, Montana, students of Flathead Junior High School started a Not in Our School program to show support for their classmates.
- In Modesto, California, junior college teacher and local NAACP president Gladys Williams helped to establish the annual Not in Our Town march, rally and poster contest, in which the local schools, government and newspaper have all become involved.

In some of the stories featured in the documentary and outlined in this Educator Guide, young people play a central role. In Newark, California, while one group of students did nothing in the face of a horrible murder committed by their peers, another group played a leading role in educating their friends, families and civic leaders about the importance of fighting intolerance.

The citizens, leaders and students in **Not in Our Town** show us that no matter who is the target of hate, the only way to help ensure safety for everyone is to stand up for each other and unite against hate.

We look forward to continuing to learn from you and your students.

Patrice O'Neill
For The Working Group/KQED Production Team

Not in Our Town Northern California: When Hate Happens Here looks at five communities that are dealing with hate violence. The film's four segments focus on hate crimes that took place in these five communities between 1999 and 2004. Taken together, the stories reveal that whether the crimes are motivated by racism, anti-Semitism, or gender or sexual orientation, hate is the same.

From Sacramento to the center of San Francisco, from the shadow of Mount Shasta to the suburbs of Silicon Valley, community leaders and ordinary citizens have found new and innovative ways to move beyond controversy and differences to create safe communities for all residents.

After a transgender teen is killed by local youth in the Silicon Valley suburb of Newark, high school students, residents and civic leaders respond, and in so doing, they struggle with how to deal with a brutal and preventable crime. The Sacramento community mobilizes after the worst anti-Semitic attacks in the capital's history. Redding citizens find new strength in diversity after a prominent gay couple is murdered. When a cross is burned on an African American family's lawn in the Shasta County town of Anderson, the town's residents join forces to make their values clear. And the San Francisco Public Library turns the mutilation of gay-themed books into an opportunity for creative community action.

Not in Our Town Northern California is a co-production of KQED Public Television and The Working Group, an Oakland-based production company. Educational outreach is coordinated by KQED Education Network. This Educator Guide was produced jointly by KQED Education Network and the organization Facing History and Ourselves. Supplemental in-newspaper lesson plans, distribution of copies of the Educator Guide and advertising are provided by the *San Francisco Chronicle* in Education program. For more information and additional resources and support, visit the KQED companion Web site at www.kqed.org/niot.

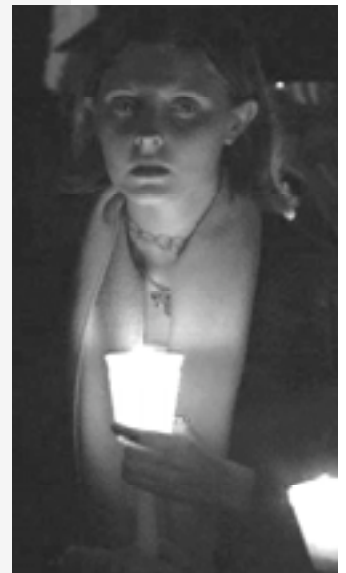
Each of the stories within **Not in Our Town Northern California** is available for purchase individually. For information on ordering these individual stories, hereinafter referred to as Educator Modules, please send an e-mail to info@theworkinggroup.org.

THE NATIONAL TELEVISION SERIES

In 1995, The Working Group released **Not in Our Town**, an uplifting story about the residents of Billings, Montana, who joined together when their neighbors were threatened by White supremacists. Townspeople of all ethnicities and religions swiftly moved into action. Religious and community leaders, labor union volunteers, law enforcement, the local newspapers, and concerned individuals stood united and spoke loudly for a hate-free community, proclaiming, "Not in our town!" One year later, a follow-up program, **Not in Our Town II**, presented six compelling new stories about people working to create hate-free towns, cities, workplaces and schools. These two critically acclaimed PBS specials sparked a national movement against hate crimes that continues to grow each year.

THE NOT IN OUR TOWN CAMPAIGN

The **Not in Our Town** campaign combines the public television broadcast with grassroots events, educational outreach and online activities to help communities that are battling hate, assisting them in organizing and enabling them to learn from each other. The campaign has grown to become one of the country's leading resources for community organizations seeking to prevent and respond to hate crimes. To learn more about the hundreds of communities that are participating in this nationwide campaign against hate, visit the **Not in Our Town** national Web site at www.pbs.org/niot/get_involved.



How to Use This Guide

Not in Our Town Northern California presents four stories that look at five communities dealing with and responding to hate violence. With this Educator Guide, you can build a unit around the entire film or you can focus on one or more of the individual Educator Modules. The modules are eight to 20 minutes long and can easily be incorporated into your classroom curricula. The lesson plans in this Educator Guide are presented in the order that the modules are listed here. The four modules are:

"STAGING A RESPONSE TO HATE," Newark, Calif., 2002—After a transgender teen is killed by local youth in the suburban community of Newark, high school students, residents and civic leaders struggle with how to deal with a brutal and preventable crime.

"SUMMER OF HATE," Sacramento and Redding, Calif., 1999—Sacramento mobilizes after the worst anti-Semitic attacks in the California capital's history; Redding citizens find new strength in diversity after a prominent gay couple is murdered.

"REVERSING VANDALISM," San Francisco, Calif., 2000—The San Francisco Public Library turns the mutilation of gay-themed books into an opportunity for creative community action.

"WELCOME SIGNS," Anderson, Calif., 2004—The residents of the Shasta County town of Anderson join forces to make their values clear when a cross is burned on an African American family's lawn.

The lesson plan for each module includes a story synopsis, a collection of quotations from the story, pre-viewing/warm-up questions, discussion questions about the content and themes of the story, and learning extensions that go beyond the film. The quotations can be used to introduce the content and themes of the story. Students can begin a journal, using the quotes as a starting point for their own reflections or for comparing their own life and actions with the lives and actions of the people being quoted. The pre-viewing/warm-up questions can help focus the students' thoughts on hate versus tolerance and other educational themes of the story. The discussion questions focus on the specific content of the story and help students think critically and draw inference from their own experiences. The learning extensions provide activities and projects that reinforce and expand upon the educational content and themes of the film.

The activities and lesson plans target students at the middle school and high school levels, but can also be used at the elementary school level. All content aligns with the California state standards for social studies and English. The lesson plan for each module is designed to last for two days; together, the four lesson plans and modules constitute a unit that can last one to two weeks. All lessons aim to incorporate educational content and themes that can be integrated into your existing content curriculum.

Please remember that these lesson plans are guidelines only. The content of this film is difficult and will require heavy preparation and scaffolding, especially for use in the primary grades. We hope that you will make the necessary adjustments to meet the needs of your academic and social environment, keeping in mind your own and your students' familiarity with the issues, the needs of your school and community, your students' grade level and social awareness, and class size and duration.





The lesson plans in this Educator Guide focus on language arts around the themes of *identity*, *community* and *change*. Each Educator Module explores one of these educational themes. Keep in mind the concepts tied to each theme, outlined in the following paragraphs, as you decide which module or modules are appropriate for your classroom setting. Thematic lesson plans can be found at www.facinghistory.org.

IDENTITY

How do you define yourself? How do you define yourself within social groups? How does society define you, and what impact does this have on who you are? Parts of your identity are socially constructed, such as race, gender or nationality. Parts of your identity draw upon your life experiences, such as your family life or where you grow up. Is any one of these aspects of your identity more important to you than others? Which aspects of your identity do you think about less frequently? How does your identity inform and influence how you interact with your family, your friends and the world at large? In what ways can a deep understanding of your identity help you understand other perspectives?

COMMUNITY

How do you define community? Which communities do you identify with? Do you have a hierarchy among the communities that you identify with (such as first family, then neighborhood, then school, city, country, or first family, then ethnicity, or first religious group, then family, and so on)? How do you determine that hierarchy? How is your identity or culture connected to the community(ies) you associate yourself with? Is there a history of change or action in your community? How do you define universality? In what ways are universality and community connected? In what ways does identity limit the concept of universality as it applies to our ability to come together as one and build community? In what ways does identity broaden the concept of universality as it applies to our ability to come together as one and build community? What factors encourage communities to come together? What factors prevent communities from coming together?

CHANGE

The identity of individuals, groups and communities affects their perception of change. What impact does change have on you as an individual? As a member of a group? As a member of a community? How does change inform how you interact with the world? In what ways is change positive? Negative? What factors influence your ability to respond or not respond to positive and negative change? Empowerment can be the driving and motivating force behind action and creating change in yourself, others and the community. In what ways is identity connected to individual and group empowerment?



History and Social Studies Standards

GRADES K-5 ANALYSIS SKILLS

- Read and understand grade-level-appropriate material by drawing upon a variety of comprehension strategies as needed, such as generating and responding to essential questions, making predictions, and comparing information from different sources.
- Relate an important life event or personal experience in a simple sequence. Students explain how the present is connected to the past, identifying both similarities and differences between the two and how some things change over time and some stay the same.
- Differentiate between primary and secondary sources.
- Pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks and architecture.
- Distinguish fact from fiction by comparing documentary sources on historical figures and events with fictionalized characters and events.
- Identify and interpret multiple causes and effects of historical events.
- Determine the reasons for rules, laws and the U.S. Constitution; the role of citizenship in the promotion of rules and laws; and the consequences for people who violate laws.
- Discuss the importance of public virtue and the role of citizens, including how to participate in a classroom, in the community and in civic life.
- Trace why their community was established, how individuals and families contributed to its founding and development, and how the community has changed over time, drawing on maps, photographs, oral histories, letters, newspapers and other primary sources.
- Compare and contrast their lives with those of their parents, grandparents and/or guardians.
- Understand the ways in which they are all part of the same community, sharing principles, goals and traditions despite their varied ancestry; the forms of diversity in their school and community; and the benefits and challenges of a diverse population.

GRADES 6 -12 CONTENT STANDARDS

GRADE 6—WORLD HISTORY AND GEOGRAPHY: ANCIENT CIVILIZATIONS

- Understand the idea of citizenship that developed in ancient Greece.

GRADE 7—WORLD HISTORY AND GEOGRAPHY: MEDIEVAL AND EARLY MODERN TIMES

- Examine hate crimes committed against Islamic people; compare and contrast with history of discrimination against these groups.

GRADE 8—UNITED STATES HISTORY AND GEOGRAPHY: GROWTH AND CONFLICT

- Examine the South's response to Reconstruction, paying particular attention to the Black Codes, the rise of the Ku Klux Klan, the Supreme Court's *Plessy v. Ferguson*, 1896 decision and Jim Crow laws.
- Examine the discrimination against immigrants from Europe and Asia and African Americans during the Great Migration.

GRADE 9—ELECTIVE COURSES IN HISTORY (RECOMMENDED COURSES)

- Our State in the 20th and 21st Centuries
- The Humanities
- Comparative World Religions
- Area Studies: Cultures
- Sociology
- Ethnic Studies
- Women in Our History
- Law-Related Education

GRADE 10—WORLD HISTORY, CULTURE AND GEOGRAPHY: THE MODERN WORLD

- Examine the significant ideas of the Enlightenment thinkers, in particular, Thomas Hobbes (*Leviathan*), John Locke (*An Essay Concerning Human Understanding*) and Jean-Jacques Rousseau (*The Social Contract*).
- Examine the Armenian genocide by the Ottoman Empire.
- Examine India under British colonization and the emergence of Mahatma Gandhi.
- Examine Nazi Germany during World War II, paying particular attention to the Ministry of Information and Propaganda, *Kristallnacht*, the Final Solution and the Holocaust.
- For area studies in the modern world, examine the following cases: (1) Asia: the Killing Fields in Cambodia and genocide in East Timor; (2) the Middle East: the Israeli-Palestinian conflict; (3) Africa: apartheid in South Africa and genocide in Sudan; (4) Latin and South America: indigenous land rights in Mexico and Brazil; (5) Europe: ethnic cleansing in the former Yugoslavia.

GRADE 11—UNITED STATES HISTORY AND GEOGRAPHY: CONTINUITY AND CHANGE IN THE 20TH CENTURY

- Examine the Supreme Court's *Plessy v. Ferguson*, 1896 decision, the establishment of Jim Crow policy throughout the South and the rise of the Ku Klux Klan.
- Examine the Red Scare, paying particular attention to the Sacco-Vanzetti case of 1927.
- Examine the Civil Rights Movement, paying particular attention to *Brown v. Board of Education of Topeka*, 1954, the murder of Emmett Till in 1955, the Montgomery Bus Boycott of 1955, the Children's Crusade in 1963, the assassination of Medgar Evers in 1963, the bombing of the Sixteenth Street Baptist Church in 1963, the "Mississippi Burning" murders in 1964 and the assassination of Martin Luther King in 1968.
- Examine the passage of the Civil Rights Act and the 24th Amendment in 1964.
- Examine the passage of the Hate Crimes Statistics Act of 1990 and the Hate Crimes Sentencing Enhancement Act of 1995.

GRADE 12—PRINCIPALS OF AMERICAN DEMOCRACY (GOVERNMENT)

- Examine the Constitution and the Bill of Rights.
- Examine the evolution of civil rights.
- Students evaluate, take and defend positions on fundamental values and principles of civil society.
- Students summarize landmark U.S. Supreme Court interpretations of the Constitution and its amendments.

What Is a Hate Crime?

DEFINITION

According to the FBI, a hate crime is a criminal act, threatened or attempted, by any person or group of persons against the person or property of another individual or group in which the act is motivated, in whole or in part, by the offender's bias toward the victim because of his/her real or perceived race, religion, sexual orientation or ethnicity/national origin. Some states have also included gender and disability. A specific penal code section must be applicable in order for the act to be prosecuted as a hate crime.

Hate crimes include, but are not limited to, threatening phone calls, hate mail, physical and attempted assault, vandalism, property damage, destruction of religious symbols, cross burning, and firebombings.

Not all acts of hatred are crimes. The delivery of a hate speech denigrating all members of a particular ethnic or religious group is not considered a hate crime in the United States because no crime has been committed. Hate speech is protected under the First Amendment. Hate speech does not constitute a hate crime unless accompanied by a viable threat or act of violence.

THE CRIMES

In 1990, the federal Hate Crimes Statistics Act (HCSA) was passed and encouraged states to report hate crime data to the FBI. As required by the 1990 law, the FBI annually releases the totals for hate crimes reported by state and local law enforcement agencies around the country. These totals are for hate-motivated crimes based only on race, religion, sexual orientation and ethnicity. In the federal Hate Crimes Sentencing Enhancement Act of 1994, the definition was expanded to include people with disabilities and women.

The FBI's 2003 HCSA report documented a total of 8,706 hate-motivated criminal offenses for the year. Of the total, 63 percent were offenses committed against persons and 36 percent were offenses committed against property (the remaining 1 percent were "crimes against society"). Racial bias motivated more than half (52.5 percent). Religious bias and sexual orientation bias each accounted for 16.4 percent. Ethnicity/national origin bias prompted 14.2 percent of offenses, and disability bias spurred 0.5 percent of offenses. Nearly one-third of all the crimes occurred in or near residences.

These official numbers are alarming, but they greatly understate the severity of the problem. These numbers reflect only those crimes that the state and local law enforcement agencies reported to the FBI. In 2003, the Anti-Defamation League reported that more than 5,000 police departments failed to participate in the HCSA report. In 2001, the state of Hawaii did not submit a report, and although Alabama participated, it reported zero hate crimes. In addition, not all states have the same hate crime statutes. For example, only 30 states have hate crime statutes for sexual orientation, and only 27 states, for gender. Further, the FBI collects no statistics on gender-motivated hate crimes, and its definition may exclude other forms of hate crimes, such as nonexplicit attacks against immigrants.

These numbers also reflect only those cases in which victims reported incidents to local law enforcement agencies and the agencies subsequently classified these incidents as hate crimes. In many cases of hate crimes against immigrants, language and culture may be barriers to these victims' reporting to the proper officials. This is further compounded if there is a history of disenfranchisement and intimidation by local and state agencies. For example, in 1995, the FBI reported 355 incidents of hate crimes against Asian Pacific Americans. For the same year, the National Asian Pacific American Legal Consortium's audit reported 458 incidents.

THE VICTIMS

Individual victims of hate crimes are more likely to be severely injured physically—and also psychologically—than the victim of a non-hate crime offense. Unlike someone who is attacked during a robbery of their personal possessions, someone who is attacked only for their actual or perceived membership in a targeted group is more likely to be a victim of brutal violence. According to the Leadership Conference Education Fund and the Leadership Conference on Civil Rights, hate-motivated crimes are five times more likely to involve assault than other crimes because the intention in a hate-motivated crime is to hurt, damage or kill. In addition, these assaults are twice as likely to cause injury and to result in hospitalization. The severity of these crimes are also magnified because they can be framed within the larger context of history and be reminders of these group's past experiences of racism, discrimination and death.

Before watching **Not in Our Town Northern California**, review the section “What Is a Hate Crime?” background sheet and use the following activities to introduce your students to hate crimes.

WARM-UP ACTIVITY

To get the students to think about their own views and ideas on hate crimes, have them answer these questions individually in writing:

- What is a hate crime? How is it different from an “ordinary” crime?
- What kinds of criminal acts against people (or their property) constitute a hate crime?
- What is a hate group? What are the general beliefs or ideologies of these groups? What kind’s of activities are they involved in?
- Who do you think are the perpetrators of hate crimes? Are they members of hate groups, individuals acting on their prejudice or a combination of both?

Go over the students’ answers and check for understanding. At this stage you should define what a hate crime is for your students (refer to the section “What Is a Hate Crime?”).

ACTIVITY: THE HUMAN FACES OF HATE CRIMES

Now that students have had an opportunity to think and talk about their own ideas of hate crimes, they can analyze real-life scenarios in which the issue of what constitutes a hate crime is contested. Break students into groups of four and have them read the scenarios below. Then instruct students to answer the following questions for each scenario. Have students first write down their answers on their own, then explain them to their group.

- Is this a hate crime? Explain your response.
- What should be done immediately?
- How does it affect you, the school environment and the community?
- How should the community respond with a long-term remedy? Who needs to be involved?

Scenario 1: An African American family moves into an all-White neighborhood. The next-door neighbor places in his window a highly visible sign that reads, “Blacks are not welcome here.” The children of the Black family are scared and afraid to leave the house.

Scenario 2: To celebrate Gay and Lesbian History Month (October), a high school places a rainbow flag at the front of the school. Several days later, an unknown person spray-paints “All gays die!” on the flag. The vandalized flag is removed, and the school does not report the episode as an incident against its gay and lesbian students.

Scenario 3: A flyer announcing a Ku Klux Klan meeting is tacked to the door of a local synagogue. Several days later, the church is firebombed.

Scenario 4: Several students at the local high school have been coming to class wearing T-shirts that have the Confederate flag silk-screened on the front. They say that because they are from the South, the flag has historical and cultural significance for them. Many students, especially those of African American descent, are offended. These students have asked the school to prohibit the wearing of these T-shirts on campus.

Scenario 5: A Black man who is talking with a White woman is assaulted by a White male who yelled racial slurs during the attack.

Scenario 6: An Asian woman is jogging in the local park when a group of boys begin to follow her. They harass her with racial slurs and crude sexual advances, then chase her and throw rocks at her. The woman escapes with minor injuries.

Scenario 7: A Latino male is finishing his lunch at the local sandwich shop when all of a sudden he is punched in the back of the head. He falls to the floor and is kicked several times while down. His assailant yells at him, “Go back to your own country—this is for 9/11!”

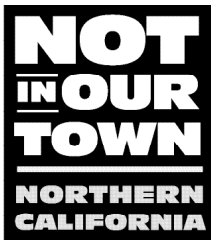
Scenario 8: A White woman is attacked by a Black man while she waits for the bus. After the assault, the man says to the woman, “Get out of here—stop invading my neighborhood. And if you come back, I have a bat!”

Scenario 9: A woman comes home from a long day at work to discover that her house has been burglarized. She is further shocked to discover that all the family pictures in the living room were vandalized—all the faces and heads of her family members were cut out.

"STAGING A RESPONSE TO HATE," NEWARK, CA, FALL 2002

SYNOPSIS

In the fall of 2002, Newark Memorial High School was making plans to present *The Laramie Project* as the school's fall play. The play explores how the residents of Laramie, Wyoming, dealt with the murder of Matthew Shepard, a shocking act of violence that focused the country's attention on hate crimes against gays and lesbians. In the middle of rehearsals for the play, students learned that one of their peers had been murdered, in a crime horrifyingly reminiscent of the one they were exploring on stage. Gwen Araujo was found brutally beaten and strangled to death. Her body had been dumped in a shallow grave in the Sierra Nevada Mountains more than 100 miles away. She was allegedly killed by a group of male students who were angered to discover that Gwen was biologically male. The story follows cast members as they take the lessons about hate and homophobia that they learned from the play into their own lives and explores how the play became a catalyst for the city of Newark to take action and respond to these issues in their community.



When Hate Happens Here



QUOTATIONS FROM THE FILM

"Regardless of whether she was Eddie or Gwen, she was still my kid."

—Sylvia Guerrero, Gwen's mother

"This is my town, my kids went to this high school ... we don't want any of our kids to get murdered for any reason."

—Gail Nelson, Newark resident

"They act like the terrorizing of gay kids was a new thing—like it had never happened before."

—Unidentified student

"You have to ask yourself, 'What got people to the point that they would feel that this behavior is OK?' ... And in some ways, they are the result of the educational system and the cultural system of Newark. And you have to say, 'How did this happen, what went wrong here?'"

—Captain Lance Morrison, Newark Police Department

"We are Laramie now ... everything mirrors it ... everything we've seen ... it's astounding."

—Jeff Bryant, student and actor in *The Laramie Project*

"It makes my skin crawl and brings me to tears that our community produced that kind of behavior."

—Unidentified parent

"She had no desire to go to school. They threw rocks at her, they chased her home, they threatened to beat her up, they did beat her up. No kid should suffer that."

—Sylvia Guerrero, Gwen's mother

PRE-VIEWING ACTIVITIES

Activity 1

Present this information to students without filling in the blank:

According to the 1999 Massachusetts Youth Risk Behavior Sheet, _____ students are

- four times more likely to attempt suicide.
- three times more likely to miss school because of feeling unsafe.
- three times more likely to be threatened or injured with a weapon while at school.

Then ask students these questions:

- Who or which group(s) of students might experience these risk factors?
- What factors might cause any student to feel unsafe or threatened?
- Are you surprised to learn that the Massachusetts study refers to lesbian, gay, bisexual and transgender youth?

Activity 2

Remind the students of Matthew Shepard's story. Shepard, a 21-year-old gay student, was beaten to death in Laramie, Wyoming, on October 12, 1998. Thousands of people across the country mourned his death. However, at Matthew's funeral, about a dozen people attended solely to protest against the wide support for Matthew and gay rights. One of them, 74-year-old Richard Osborn, held a sign that read, "Freedom of choice is the right to hate."

Then ask students these questions:

- What point is Osborn trying to make?
- Do you agree or disagree?
- How do we balance and preserve the constitutional right to free speech while countering the call to bigotry and even violence?

DISCUSSION QUESTIONS

1. In Newark, the production of the play and the crime in the community occurred synchronously. How do you think students, the school and the community of Newark would have responded if *The Laramie Project* was not being performed at the time? Would the community's response have been different?
2. Captain Lance Morrison of the Newark Police Department raises an important question: "You have to ask yourself, 'What got people to the point that they would feel that this is OK?' ... And in some ways, they are the result of the educational and cultural system of Newark. You have to ask yourself, 'How did this happen, what went wrong here?'" What do you think went wrong in Newark? Are such issues exclusive to this community or are they present in many communities?

LEARNING EXTENSIONS

- In 2004, the Gay, Lesbian and Straight Education Network (GLSEN) released its 2004 State of States report. The report summarizes state laws that affect school environments and school safety for all students, particularly for lesbian, gay, bisexual and transgender (LGBT) students. The GLSEN report represents the first systematic and comprehensive analysis of state policies for ensuring the safety of all students, regardless of sexual orientation or gender identity. Alarming, 42 states received failing grades, and only two states received an "A" grade. Have students review the GLSEN report for the state in which they live, then ask them these questions: Do you agree with the GLSEN report? Does the report accurately reflect your school environment? Review with students GLSEN's recommendations for creating safer schools, then ask them: Do you agree with the organization's recommendations? How realistic are these recommendations? Could they be implemented at your school? How would members of your school community (students, teachers, administrators and parents) react to the implementation of or the attempt to implement these recommendations?
- One of the ways to further promote understanding and inclusion of minority groups is to tell their stories and experiences and to integrate the information into the traditional curriculum across all disciplines, including math, science, history, literature and the arts. There have been many famous and influential people with varying sexual preferences throughout history, including Socrates, Michelangelo, James Baldwin and Frida Kahlo, to name just a few. Have students research a famous person from history who may have identified as LGBT, then ask them these questions: What were the person's successes and challenges? What new information did you learn in your inquiry? Has your perception of this individual and of LGBT people in general changed? If so, how?

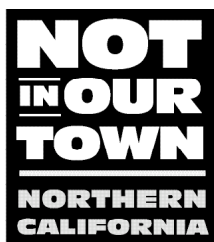


"SUMMER OF HATE," SACRAMENTO & REDDING, CA, 1999

SYNOPSIS

Within a 45-minute period in the morning hours of June 18, 1999, three synagogues—Congregation B’Nai Israel, Congregation Beth Shalom and the Keneset Israel Torah Center—were firebombed. It was one of the worst anti-Semitic attacks in California’s history. Jimmie Yee, a Sacramento city councilmember who oversaw the district where the crimes took place, organized members of the Asian and African American communities to take a collective stand against anti-Semitic hate crimes. The next day, more than 5,000 people shared a stage at the Sacramento community center under the banner “Sacramento Together—United We Stand.”

The arson attacks in Sacramento were only the beginning of what came to be known as the “summer of hate.” The alleged arsonists drove up the highway to Redding, in Shasta County, to commit another tragic crime. Gary Matson and Winfield Scott Mowder, a gay couple, were found murdered in their home less than two weeks after the Sacramento arsons. Four hundred people gathered to remember Scott and Gary, and for the first time, members of the community of Redding had the courage to speak publicly about an issue they had never addressed before—discrimination against the gay community.



When Hate Happens Here



QUOTATIONS FROM THE FILM

"When I stood here in the wee hours of Friday morning smelling the aftermath of this fire, ... the hardest thing for me is to say that I am not accepted because I am a Jew."
—Rabbi Brad Bloom, Congregation B’Nai Israel

"And to my horror I saw the firebombing. ... That burned-out library brought back a flashback when my own home was firebombed."
—Vice Mayor Jimmie Yee, Sacramento

"This was grassroots organizers who came together and decided what to do. Here’s an old-fashioned medium, a print newspaper, that can disseminate in one morning a message that now can not only be read but can be placed in peoples’ storefronts, automobiles and homes in a way that really made you feel the power of people acting and taking that affirmative step."
—Steven Weiss, Sacramento Bee

"The support of the community is what made the response so palpable and so reassuring and made you feel like you weren’t being marginalized and that you were a part of the community."
—Paul Seave, Office of the California Attorney General

"What I am hoping is that the momentum will not be lost and that we will not go back to the way we were."
—Rabbi Brad Bloom, Congregation B’Nai Israel

"The country is watching us right now, and I think it is very important that in this particular point in time we stand up and we be counted for who we are in Shasta County."
—District Attorney McGregor Scott, Shasta County

PRE-VIEWING ACTIVITY

Over the course of U.S. history, the burning of religious buildings has not been limited to synagogues. To explore this type of hate crime, have students make an entry into their journal about why they believe religious buildings are a target of hate crimes. They should do this silently, without discussing it among themselves. Then have students break into pairs and share what they wrote. And finally, have the class discuss the topic as a whole. Make a list of what the students thought might be possible motivations for committing such a crime.

DISCUSSION QUESTIONS

1. In response to the arsons, the residents of Sacramento organized a community meeting that more than 5,000 people attended. Jimmy Yee stated, "It is very dramatic to see that kind of crowd show up in such short notice, and it's very important to have the community step forward and say, 'We're behind you.' And if they don't do those things, then you don't have the same drive to continue to fight this hatred." What is Jimmy Yee saying about empowerment, particularly during times of adversity? What is the relationship between empowerment and change?
2. Martin Niemöller was a Lutheran pastor who vocally opposed the Nazi regime during World War II. He wrote this poem in 1945 at the end of the war:

First They Came for the Jews

*First they came for the Jews
and I did not speak out
because I was not a Jew.
Then they came for the Communists
and I did not speak out
because I was not a Communist.
Then they came for the trade unionists
and I did not speak out
because I was not a trade unionist.
Then they came for me
and there was no one left
to speak out for me.*

What lesson did the person in Pastor Niemöller's poem learn? What is he suggesting about being forced to make a choice? In what ways does Pastor Niemöller's message connect to the Sacramento and Redding stories?

3. The first Not in Our Town campaign began in Billings, Montana, in 1993 after a brick was thrown through the window of a Jewish home where a menorah, the nine-branched candelabra that is the symbol of the Jewish festival of Chanukah, was displayed. Wayne Inman, who was the Billings police chief at the time of the incident, stated, "Hate crimes are not a police problem, they're a community problem. Hate crimes and hate activity flourish only in communities that allow them to flourish." What is he suggesting about the role of bystanders in a community? What was the role of bystanders in the Sacramento incident?

LEARNING EXTENSIONS

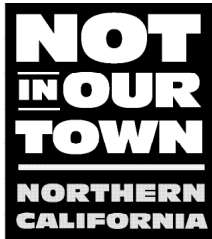
- In addition to the two hate crimes in Northern California, several other prominent hate crimes occurred across the country during that summer of 1999. Have your students research one of these hate crimes and compare and contrast that community's response with those of Sacramento and Redding.
- The United States has a long history of different groups of people overlooking their differences and coming together for a common cause. Examples include the fight to end the institution of slavery, the Underground Railroad, the labor movement, the Civil Rights Movement and the antiwar movement. Have your students research a movement in which different ethnic and religious groups formed a coalition to advocate for the same cause, then ask them: What factors enable people to overlook their differences and unite around their similarities? What lessons can we learn from these types of coalitions?



"REVERSING VANDALISM," SAN FRANCISCO, CA, 2000

SYNOPSIS

In 2000, members of the library staff at the main branch of the San Francisco Public Library were discovering books vandalized beyond repair. Most disturbing was the pattern of the crime—all the books were gay-oriented texts. The books were vandalized with the culprit's "signature," almond-shaped cutouts through the faces and eyes of people appearing in the books. The vandalism continued for more than a year until one librarian, on her day off, happened upon a man returning a freshly slashed book. The man was arrested and later charged with one count of felony vandalism with a hate-crime enhancement. In all, more than 600 books had been destroyed and removed from circulation. The police returned the damaged books, but the library staff struggled with what to do about them. It was then recommended that the damaged books be offered to artists. The response was overwhelming—the library received hundreds of requests for the books. When the books came back in their altered forms, they took on a life of their own. The result was an exhibition at the library in spring 2004 called *Reversing Vandalism*.



When Hate Happens Here



QUOTATIONS FROM THE FILM

"When you see the slightest thing that leads you to believe that someone has a hate bias, you have to pay attention."

—Inspector Milanda Moore, San Francisco Police Department

"These were not neatly sliced pages. These were deep cuts in the body of a text block of a book ... we were terrified, and to me it seemed like not a gigantic leap between carving up books to people."

—Jim Van Buskirk, Librarian

"We could have been victims, but what I think it did was unite the community. This was about everyone saying, 'This is wrong. We are not going to accept this, not in our community.' There is safety in numbers—the solution is in community involvement."

—Jim Van Buskirk, Librarian

PRE-VIEWING ACTIVITY

Vandalizing, banning, damaging or burning books has been used as a form of censorship and persecution throughout history. Have the class as a whole create a working definition of censorship. A working definition is a large-group effort to collectively brainstorm a definition by using examples and previously held knowledge. Write on the board the working definition that the class creates.

DISCUSSION QUESTIONS

1. The perpetrator of the crime, John Perkyins, destroyed more than 600 gay-themed books by carving them up with razor blades, cutting out the faces and eyes of people appearing in them. Should this crime be considered a hate crime even though no people were physically hurt by his actions? Why or why not? Review the section "What Is a Hate Crime?" for reference.
2. The library transformed vandalized books into art. Can you think of other examples of a damaged property being transformed into art? (Prompt students with examples of battle sites, memorial sites and sites of atrocities.) What is the purpose of holding on to property that has been vandalized or damaged?

LEARNING EXTENSIONS

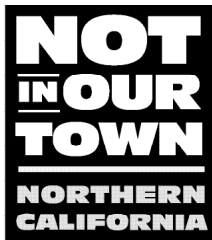
- Art can be a powerful tool with which to empower a community and create a climate of positive social change. Have students research examples of artwork, such as photographs, visual art and music, that were part of a larger movement or were a response to a negative incident in history.
- Have students create their own pieces of art in response to a current social issue. Hand out 3x5 cards and instruct them to write a title for their art on the card and to list a display location that would be relevant to the topic of the artwork. Display all student work in the class and ask students to take part in a gallery walk. In a group discussion, allow students to ask one another about their artistic process.



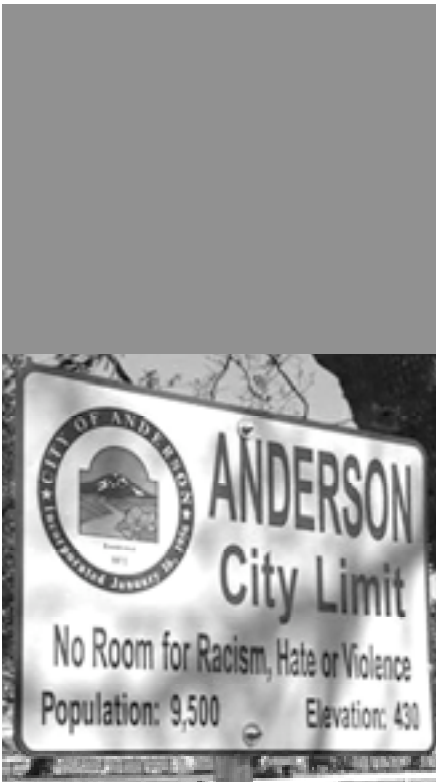
"WELCOME SIGNS," ANDERSON, CA, WINTER 2004

SYNOPSIS

In January 2004, an eight-foot-high cross was erected and burned on the lawn of an African American family in the town of Anderson in Shasta County. Fearing for their safety, the family considered moving. City officials met with the family and encouraged them to stay, vowing to take action. The police chief designated the cross burning as a hate crime and called in the FBI to handle the offense as a federal crime. Six hundred people showed up the following week to march through the neighborhood as a demonstration of support for the family. In addition, the city was declared a "no hate" zone, and signs were installed at the city limits that state: "No Room for Racism, Hate or Violence." The two offenders were later caught and convicted of their crimes.



When Hate Happens Here



QUOTATIONS FROM THE FILM

"When you know someone has been that close to you and intimidates you—to frighten you that much—it is a horrible feeling. It has a terror with it like no other. That's what a cross burning means to me—it's the worst possible thing."

—Issac Lowe, Shasta County Citizens Against Racism (SCCAR) member

"It made us aware of racism, and quite honestly, I was not aware of racism. I hadn't seen it, and I never thought it would happen in Anderson, California. And I was wrong. It was a wake-up call for all of us."

—Vice Mayor Keith Webster, Anderson

"Some people I knew were like, 'You better leave.' I kind of felt the same, in a way, but at the same time, why just get up and run away from this? I think it's very important to stand up for your rights, for what you believe, just for who you are."

—Victim (anonymous)

"You can't go around living in fear every day—you'd never get any rest, you'd be a nervous wreck. I refuse to do it, and I refuse to allow my children and grandchildren to live that way."

—Mae Lois Turner, victims' relative

PRE-VIEWING ACTIVITY

Symbols can be an effective method of communicating a larger idea. The Ku Klux Klan is perhaps the most well-known group to use cross burnings to communicate hate and intimidate individuals. Are there symbols that you feel fall into a category similar to cross burnings? Are there symbols that communicate ideas of hope rather than fear? What are they? What symbols do you identify with?

DISCUSSION QUESTIONS

1. Issac Lowe stated that "a cross burning ... [is] the worst possible thing." How does her individual identity and relationship to community inform her response to the hate-crime incident? What images or feelings come to mind when you visualize a burning cross? How does your identity inform your response?
2. The vice mayor stated that he was not aware of racism in Anderson and that he had never seen it until the cross-burning incident. Is this a naïve statement? What are some of the more subtle acts of racism? Draw from your own personal experiences.
3. Put yourself in the shoes of the victim. You live in a community and town in which the group you identify with makes up less than 1 percent of the population. Your home is targeted with a hate crime (cross burning, firebomb, graffiti or other form of vandalism). What would you do? Do you remain in the community or move? How is the way you respond connected to the community's response?
4. What does the story of Anderson, California, suggest about the way people get involved? About the way one act leads to another and yet another? What legacies did the residents of Anderson leave for their children? For other communities?

LEARNING EXTENSIONS

- There have recently been two major cases on defining whether or not cross burning is protected by the right to free speech. The two cases are *R.A.V. v. St. Paul*, 1992 and *Virginia v. Black*, 2004. Have students familiarize themselves with these cases and compare and contrast the two court decisions. Then ask students these questions: Do you agree or disagree with the Supreme Court's final decision? Should the burning of a cross be protected under the First Amendment as freedom of expression? How do you balance the issue of preserving and protecting our constitutional right of free speech while countering the calls to bigotry, racism and violence?
- Research a hate crime incident that has happened in the town, city or state in which you live and summarize the incident for your students. Then ask students these questions: How was the incident resolved? How did the community react (with action or inaction)? Compare and contrast the incident in Anderson with the one you researched.
- Ask students to describe the relationships between the diverse populations of the neighborhood, community, town or city to which they belong. They should include various dynamics in their descriptions, such as race and ethnicity, economics, nationality, language, and other social factors. Then ask students these questions: How are these relationships reflected at your school? If an ethnic or racial hate crime occurred at your school, how do you think your school would respond? What would your school need to do to resolve the incident and any potential problems? Have students get responses from different members of the community by interviewing other students, teachers, administrators and parents.



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NATIONAL

American-Arab Anti-Discrimination Committee

<http://www.adc.org>
4201 Connecticut Ave. N.W., Suite 300
Washington, D.C. 20008
Telephone: (202) 244-2990
Combats media stereotyping, defamation and discrimination against Americans of Arab descent through legal action and education.

American Jewish Committee

<http://ajc.org>
The Jacob Blaustein Building
165 East 56th St.
New York, N.Y. 10022-2746
Telephone: (212) 751-4000
Published *What to Do When the Militia Comes to Town*.

Anti-Defamation League

<http://www.adl.org>
823 United Nations Plaza
New York, N.Y. 10017
Telephone: (212) 490-2525
Combats anti-Semitism and racial supremacist ideology; published *Hate Crimes Laws: A Comprehensive Guide*.

Asian American Legal Defense and Education Fund

99 Hudson St., 12th Floor
New York, N.Y. 10013-2869
Telephone: (212) 966-5932
Focuses on community education, legal counseling and advocacy on behalf of victims of anti-Asian violence.

Center for Democratic Renewal

<http://www.cdr.org>
P.O. Box 50469
Atlanta, Ga. 30302
Telephone: (404) 221-0025
Published *When Hate Groups Come to Town: A Handbook of Effective Community Responses*.

National Council of Churches

<http://www.nccusa.org/>
475 Riverside Dr., Suite 880
New York, N.Y. 10115
Telephone: (212) 870-3004
Organized nationally to rebuild burned churches in 1996.

National Gay and Lesbian Task Force

<http://www.thetaskforce.org>
1325 Massachusetts Ave. N.W., Suite 600
Washington, D.C. 20005
Telephone: (202) 393-5177
Fights hate crimes; monitors attacks on civil liberties.

Parents and Friends of Lesbians and Gays (PFLAG)

<http://www.pflag.org>
1726 M St. N.W., Suite 400
Washington, D.C. 20036
Telephone: (202) 467-8180
Support for families of gays and lesbians; has hundreds of local chapters.

People for the American Way

<http://www.pfaw.org>
2000 M St. N.W., Suite 400
Washington, D.C. 20036
Telephone: (202) 467-4999
Supports community organizing for freedom of thought, expression and religion.

Political Research Associates

<http://www.publiceye.org/>
1310 Broadway, Suite 201
Somerville, Mass. 02144
Telephone: (617) 666-5300
Think tank monitoring the full spectrum of hate organizations.

Study Circles Resource Center

<http://www.studycircles.org>
P.O. Box 203
Pomfret, Conn. 06258
Telephone: (860) 928-2616
Helps communities and organizations begin small democratic, discussion groups that can make significant progress on difficult issues, including race.

NORTHERN CALIFORNIA

Anti-Defamation League (ADL)

<http://www.adl.org>
Central Pacific Region
720 Market St., Suite 800
San Francisco, Calif. 94102-2501
Telephone: (415) 981-3500
Fax: (415) 981-8933
san-francisco@adl.org
The ADL combats anti-Semitism through programs and services that counteract hatred, bigotry, discrimination and prejudice. The organization offers diversity appreciation and anti-hate workshops; monitors and exposes extremist group activities; and offers security advice and training to Jewish institutions.

Facing History and Ourselves

<http://www.facinghistory.org/>
San Francisco Bay Area Office
24301 Southland Dr., Suite 318
Hayward, Calif. 94545
Telephone: (510) 786-2500
Facing History and Ourselves helps students and teachers confront the complexities of history in ways that promote critical thinking and moral behavior. By studying the historical development of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they face in their own lives.

Gay, Lesbian and Straight Education Network/San Francisco-East Bay (GLSEN/SF-EB)

<http://www.glsen-sfeb.org/>
1924 Grant St., Suite 4
Concord, Calif. 94520-2426
Telephone: (925) 685-5480
Fax: (925) 685-5413
respect@glSEN-sfeb.org
GLSEN/SF-EB strives to ensure that each member of every school community is valued and respected, regardless of sexual orientation or gender identity/expression. The network's goal is to educate teachers, students, administrators and the public at large about the damaging effects that homophobia and heterosexism have on youth and adults alike.

Horizons Foundation

<http://www.horizonsfoundation.org/>
870 Market St., Suite 728
San Francisco, Calif. 94102
Telephone: (415) 398-2333
Fax: (415) 398-4733
info@horizonsfoundation.org
This San Francisco Bay Area-based foundation serves the lesbian, gay, bisexual and transgender community by making grants, strengthening LGBT organizations and leadership, and increasing philanthropic giving. The foundation set up the Gwen Araujo Memorial Fund for Transgender Education to support school-based programs in the nine-county Bay Area that promote understanding of transgender people and issues.

Lavender Youth Recreation and Information Center (LYRIC)

<http://www.lyric.org/>
127 Collingwood St.
San Francisco, Calif. 94114
Telephone: (415) 703-6150
Fax: (415) 703-6161
A community center for lesbian, gay, bisexual, transgender and transitioning youth aged 23 and younger, LYRIC aims to build community and inspire positive social change through education enhancement, career training, health promotion and leadership development.

Youth Gender Project

<http://www.youthgenderproject.org/>
c/o San Francisco LGBT Community Center
1800 Market St., Suite 307
San Francisco, Calif. 94102
Telephone: (415) 865-5625
ygp@youthgenderproject.org
The Youth Gender Project is a youth-led organization working to empower and advocate for transgender, gender-variant and questioning youth.



KQED

education network

KQED Education Network brings the impact of KQED Public Television, KQED Public Radio and other multimedia resources to thousands of teachers, students, parents and media professionals through workshops, events, partnerships, and educational content and resources. KQED Education Network operates the **School Services** project, which offers professional development and curricula opportunities for K-12 teachers that demonstrate how to incorporate media literacy and technology into the classroom. Aligned with the California state standards, these programs and services include **Bay Area Mosaic** diversity workshops, **SPARKed** (arts in education), the **Digital Storytelling Initiative** and a variety of additional workshops that combine the resources of the Internet, video production, the PBS broadcast schedule and specific lesson plans to enrich today's classroom. Other projects include **Early Learning**, **Adult Learning** and **Community Outreach**. Visit us at www.kqed.org/ednet.



**FACING
HISTORY
AND
OURSELVES**

Facing History and Ourselves is a national nonprofit organization that promotes the teaching of citizenship by helping students to find meaning in the past and to recognize the need for participation and responsible decision making. For more than 27 years, Facing History and Ourselves has engaged teachers and students of diverse backgrounds in an examination of racism, prejudice and anti-Semitism in order to promote the development of a more humane and informed citizenry. By studying the historical development of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they confront in their own lives. Facing History and Ourselves offers workshops and educational resources to teachers, educators and students nationwide. For more information, visit www.facinghistory.org.



**THE
WORKING
GROUP**
a media production company

Founded in 1988, **The Working Group** is an Oakland-based nonprofit media company that combines television, Internet and Web resources with outreach and organizing efforts in the areas of workplace issues; race, diversity and the battle against intolerance; and encouraging democracy and citizen participation. In addition to producing the *Not in Our Town* PBS series and being involved in the national antihate campaign of the same name, TWG is the largest distributor of workplace media in the country, producing the award-winning PBS series *Livelihood*.



**SAN FRANCISCO CHRONICLE
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The **San Francisco Chronicle in Education** program is a valuable resource for enabling teachers and students to bring a real-world component to their classroom studies. The Chronicle in Education encourages responsible citizens of tomorrow by helping students of today acquire and value newspapers as a reliable source of information. Schools participating in the program receive sponsored copies of The Chronicle, delivered to the schools for use in the classroom. Supplemental educator guides and lesson plans are provided for all teachers and students. For more information, visit <http://www.sfchronicle.com/cie>.

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