

THE BEYOND SEPTEMBER 11 PROJECT

For every American teacher the tragedy of September 11, 2001 presented one of the greatest personal and professional challenges of a lifetime: How to cope with the psychological and social repercussions of the attacks? How to address the imperative questions? How to help students put these events into meaningful perspective?

The Beyond September 11 Project was formed to sustain this desire to learn and encourage an on-going exploration of the issues, especially to place them in a historical and global context. Members of the Beyond September 11 Project have committed themselves to provide resources for schools, starting with the occasion of the first anniversary of the attacks in New York, Washington, and Pennsylvania.

On the anniversary of the September 11 atrocities and their aftermath, this resource provides an opportunity for educators to examine the relationship between identity and culture, foster constructive dialogue, and build an environment where all can learn and develop.

The Beyond September 11 Project is a consortium of representatives of five national educational organizations:

- Facing History and Ourselves
www.facinghistory.org
Adam Strom, Program Associate
- Global Source Education
www.GlobalSourceNetwork.org
Jon Garfunkel, Director
- The Stanley Foundation
www.stanleyfoundation.org
Jill Goldesberry, Program Officer
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- The University of Minnesota Human Rights Center
www.hrusa.org and <http://www.umn.edu/humanrts/>
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www.itsyourworld.org/schools
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HUMAN RIGHTS THROUGH THE ART OF COMPASSIONATE REBEL STORYTELLING

INTRODUCTION:

Stories of Compassionate Rebels

It has been said that whoever tells the stories, defines the culture. Perhaps that's why people are looking for new stories, stories where the response is not violence, retaliation, and war, stories where basic human rights are not violated. Everyone wants to believe that human beings can make better choices than the ancient paths of destruction and despair.

The events of September 11, 2001 came as a new story to most Americans, but others around the globe have been living with similar atrocities for generations.

In addition to stories of armed retaliation, however, more and more stories have begun to emerge that speak to the more powerful, graceful part of ourselves when we let our pain and anger serve as a catalyst for rebelling against the status quo and taking compassionate action.

We first discovered the power of such stories when we began to wonder what would happen if we told stories not just from the vantage point of the victim but from a place of power and a belief that ordinary citizens can effect social change when faced with adversity and outrage. These are compassionate rebel stories.

Shortly before September 11, 2002, we collected a number of such inspiring stories and published them as *The Compassionate Rebel: Energized by Anger, Motivated by Love*. Now this collection can provide the new stories we so desperately need to stop the cycle of violence escalating in the world around us. In these compassionate, rebellious acts of ordinary people, human rights are affirmed. Such stories of how people have responded to "That's not fair" help us to tap into our own compassionate rebellion to create other stories and through them to change our culture.

The compassionate rebel exists in all of us. Our challenge is developing ways to tell our own stories and bear witness to the stories of others in order to create a more just society and protect the human rights of all.

We present the following lessons in hopes that the power of our stories put us on a more humane path.

Rebecca Janke
Growing Communities for Peace

Compassionate Rebel Storytelling

PART ONE: Stories of Compassionate Rebels

1. Story Selection: Select appropriate compassionate rebel stories from *The Compassionate Rebel: Energized by Anger, Motivated by Love* by Burt Berlowe, Rebecca Janke and Julie Peshorn. The book may be purchased or five stories are available on the website www.peacemaker.org.

2. Study Team assignment:

a) Introduce the assignment with a discussion of the idea that ***“Whoever tells the stories, defines the culture”*** (see above). Ask students to identify familiar narratives, real or fictional, that illustrate how stories convey the values of their society.

b) Divide students into study teams and assign one story to each study team. Ask each team to read the story (together or as a homework assignment) and discuss the reflection questions at the end. Encourage them to apply compassionate rebel concepts to their own lives and community.

c) Ask a spokesperson from each team briefly to describe their story and summarize their discussions.

3. Class Discussion:

- What are some of the values these stories convey?
- In what way were these people rebellious? In what way compassionate?
- What other types of compassionate rebels do you know whose lives and actions could serve to create a new chapter for this book?

PART TWO: Personal Storytelling

1. Introduction: Explain to students that we all have important personal stories that can also convey our values. Divide students into pairs and explain that each pair will share stories, one speaking while the other takes notes. These notes will then serve as the “raw material” for writing these stories. Emphasize the importance of respecting the privacy of all storytellers.

2. Telling Stories of Injustice

a) Working in pairs, students tell each other an early memory of injustice that they personally experienced. They should try to include these questions:

- What happened and how did you respond?
- Was one of your human rights denied?

b) While one student talks, the other takes notes on the stories trying to capture the exact phrases or words the storyteller uses.

c) Students then exchange story notes and write their own story using those words and phrases (These could be part of a homework assignment)

3. Telling Stories of Joy

a) Working in the same pairs, students tell each other a joyful early experience. They should try to include these aspects:

- Describe what happened in as much detail as possible, including the sights, sounds, smells, textures, and taste.
- Who was there? What were people doing?
- Why did this experience make you so happy?
- Did you experience a human right in action?

Again record each other's story using the exact phrases or words the storyteller shares with you. Students then exchange story notes and write their own story using those words and phrases (These could be part of a homework assignment)

4. Telling Stories of Struggle

a) Working in the same pairs (or a private writing session) students describe a current dilemma or struggle they are experiencing. They should try to include these questions:

- What makes it difficult?
- What would you like to have happen to resolve the situation?
- Are there human rights in conflict?

b) If working in pairs, use the process of listening and recording as used above.
c) Students write their dilemma stories.

5. Analyzing the Stories

When the stories have been completed, invite students to reflect on what they have written. This reflection might be in the form of class discussion, discussion in pairs or small groups, or private writing.

a) Stories of Injustice:

- How did you respond to the injustice? Do you still respond that way?
- What was your conflict resolution style then? What is it now?
- What method are you using with your current dilemma as described in the third story? If you are, is this method still effective? If you are not, could your new method have been effectively applied? Is it time to try something different? (NB: We tend to develop our conflict resolution style before we are three years old and keep it unless we learn new things along the way.)
- Have any metaphors appeared in this story that have meaning for you?

- What have you learned about yourself after doing this exercise that you didn't know before? Write your conclusions.

b) Stories of Joy

- Why was this particular event joyful?
- What does the story show about what you value and hold as important and meaningful?
- Who else was present with you in this memory? What do you remember about this person or persons? What legacy did they give you? Is this a legacy that can be applied to your current dilemma?
- Have any metaphors appeared in this story that have meaning for you?

c) Stories of Struggle

- What does your story of a current dilemma or struggle show that you value?
- Anger is good for identifying what you are against. Try to write a statement about how this dilemma or struggle shows about what you are against.
- Once you know what you are against, ask yourself what you are for. By doing this, research shows you will have three times the amount of energy to strive for it than you would have had if you only focused on your anger. Knowing what you support also allows you to tap into your compassion and gives you specific ways in which you can work for social change. Write a statement about what you are for, care about, and support.

PART THREE: Becoming a Compassionate Rebel

1. Taking a Compassionate Rebel Response: From your writings and the compassionate rebel stories you've read, brainstorm with your partner and/or another pair of partners about how each could respond as a compassionate rebel response to personal struggles or dilemmas.

- What response would you would like to make?
- What concerns, fears or excitement might you have in carrying out your compassionate rebel act?
- What support might you need to make this act?
- What steps would you need to take?

Write this part of your story.

2. Assessing a Compassionate Rebellion: Report back to the group the results of your compassionate rebel act.

- Did it improve the situation?
- How did it make you feel? How did it make others feel?
- What human rights were addressed?
- If you had to do it over again, would you change anything? If so, what?

- How did you feel acting as a compassionate rebel, even if it didn't change the situation?
- Do you feel this compassionate rebel act would make a good TV show or movie?

3. Writing Your Own compassionate Rebel Story: Compile all previous writing into one compassionate rebel story and submit to www.peacemaker.org where stories are being continually collected for just this purpose.

Thank you for contributing to a culture of peace and nonviolence!

Author: Rebecca Janke, Associate, University of Minnesota Human Rights & Director, Growing Communities for Peace

Identity and Society
Facing History and Ourselves

Three readings and connection questions on the role of identity in forming our understanding of ourselves and our role in society, especially in relation to the events of 9.11.01. Readings include a profile of Muslim activist Asama Khan and writings by economist and humanitarian Amartya Sen and Moroccan scholar Fatima Mernissi.

Overview: Students read and discuss three passages that address the role of identity in forming our understanding of ourselves and our role in society, especially in relation to the events of September 11, 2001.

Reading 1: The Individual And Society: Choosing To Participate includes a profile of Muslim activist Asama Khan. **Page 9**

Reading 2: Multiple Identities includes writings by economist and humanitarian Amartya Sen. **Page 13**

Reading 3: A Vision of the World uses an allegory by Moroccan scholar Fatima Mernissi for reflection. **Page 16**

Reading 1: The Individual And Society: Choosing To Participate

In the aftermath of the September 11th attacks on the United States there was an outpouring of support for the families and victims of the atrocities. People around the country donated food, blood and money. Some New Yorkers found that participating in recovery efforts became a way to cope with their grief and sorrow. For Muslims living in New York there was an additional burden, in the flash of anger that followed the attacks, many found their loyalties questioned. Asama Khan discovered that the best way for her contribute was by embracing her multiple identities as a Muslim, a New Yorker, a lawyer, and someone who cares deeply about human rights. Less than a week after the attacks, Khan and several friends and colleagues formed the group Muslims Against Terrorism with the hope that education can help to prevent future attacks and an unending cycle of hate.

Reporter Robin Finn wrote a profile of Khan that appeared in the *New York Times*. In the article Khan talks about how the attacks on September 11th influenced the way she thought about her identity:

... Ms. Khan's identity was in flux, even before the events of Sept. 11 transformed her from a citified, New Age Muslim who shopped at Ikea, skated in Central Park and made profitable use of her law degree as a project-finance associate at Chadbourne & Park, to an angrily articulate advocate intent on disproving any link between Islam and the fugitive who dominates her nightmares, Osama bin Laden.

"I don't want to see this religion used by Al Qaeda and Osama to justify mass murder sprees. It's unacceptable," she says, agitation evident in her clenched fists. "It's like our religion was hijacked," she adds, an observation she'd like to take credit for but attributes to a California-based imam, Hamza Yusuf.

On the morning of the attack, Ms. Khan was alone in her brother's apartment, having not yet preceded her furniture into this one, preparing to hit the gym with a friend from Zawia, the informal Islamic study group, whose focus is intellectual, not political, that she joined after being unable to find a mosque that fit her needs.

The friend phoned and instructed her to turn on the television; she did, just in time to see the second plane hit, and remembered her brother's law firm did occasional business at the World Trade Center. (He wasn't there, nor did she lose anyone close to her.)

Muslims Against Terrorism had its genesis in frustration: when she and several Zawia members went to give blood and donate supplies at the armory at 26th Street and Lexington Avenue, they were turned away because the facilities were overwhelmed. "We wanted to help but didn't know how; as Muslims, we were doubly grieving," she says.

The Sunday after the tragedy, she and 10 colleagues formed a Web site and synchronized their mission: education. They developed a curriculum, sent speakers to schools in Brooklyn, Queens and the Bronx, and made a presentation

at a Columbia University workshop attended by 400 directors of after-school programs.

"The best way to stop the cycle of hate is through education," maintains Ms. Khan, who is also working with the television and news media "to take away bin Laden's platform and take back our religion. If people start hating Islam, it's kind of like what Gandhi said, 'An eye for an eye and the whole world goes blind.' "

Born and raised in Peoria — her parents, both physicians, immigrated from Pakistan to London to the United States — Ms. Khan spent three years in Pakistan during high school, a prolonged family reunion that wasn't as idyllic as planned. Though she had previously visited her grandparents in Karachi and Lahore, she encountered disturbing changes in 1986. "As kids, we'd sleep outside when we visited, and no one ever locked doors; the boundaries of the yards were two feet high. When we moved there, every home was a fortress. The walls were six feet high, some with barbed wire, some electrified. It was a stressful, violent place," she says. "It was clear to my parents that we were definitely going back to the United States for college."

Ms. Khan, who attended college and law school in Chicago, was aghast to learn that some Americans responded affirmatively to a recent poll suggesting that Muslims wear badges; it scares her. Asked if she fears for her safety since making the move from anonymity to this very public antifundamentalist stance, Ms. Khan's poise deserts her.

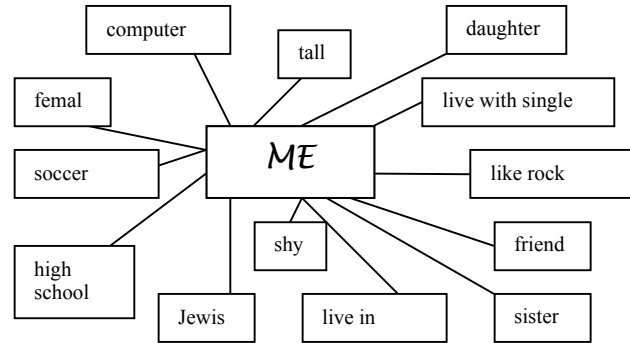
"Initially I thought I might be a target for anti-Muslim Americans. Now I realize I may be a target for the extremists, because what they're most afraid of is the truth. God forbid I should die speaking the truth," she says, her face wet with tears. "But better to speak the truth than to die not saying it. The people who lost their lives on Sept. 11th deserve at least that."

Composed again, Ms. Khan decides that this new identity, while unsought and unpaid, might be a keeper, if only for the time it takes to enlighten Americans, especially young ones, that Islam is no villain. "I never for a minute thought my interest in and love for my religion would ever become a cause du jour. Now that it has, Muslim- Americans bear that responsibility."¹

¹ "A Daughter of Islam, an Enemy of Terror" by Robin Finn, *New York Times*, Oct. 25, 2001, Metro Section.

Connections

Below is an identity chart for a high school student from the United States. For ideas on how to use identity charts refer to the Facing History and Ourselves Web site www.facinghistory.org.



Using this model, create an identity chart for Aasma Khan. What labels does she use to describe herself? Which labels might others attach to her?

Create an identity chart for yourself. Begin with the words or phrases that describe the way you see yourself. Add those words and phrases to your chart. Compare your chart with those of your classmates. Which categories were included on every chart? Which appeared on only a few charts? As you look at other charts, your perspective may change. You may wish to revise your chart and add new categories to those you have already included. This activity allows you to see the world through multiple perspectives. What labels would others attach to you? Do they see you as a leader or a follower? A conformist or a rebel? Are you a peacemaker or a bully? Or a bystander? How do societies labels influence the way you see yourself? The kinds of choices you make each day?

Professor Helen Fine writes about the idea of a “universe of obligation” – the name she gives to the circle of individuals and groups “toward whom obligations are owed, to whom rules apply, and whose injuries call for [amends].² How does Khan define her universe of obligation? How do you define yours?

How did Khan’s interests and identity influence her response to the atrocity of the attacks on September 11th? What tools did she have to shape her actions?

Muslims Against Terrorism stress the role of education in preventing more attacks like the one on September 11th. What kind of education can make a difference?

² Helen Fein, *Accounting for Genocide*, (Free Press, 1979)p.4
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www.beyondseptember11.org

In the wake of the September attacks, hate crimes and bias incidents against Muslims have spiked, at the same time bias incidents against Jews are also on the rise. What is the role of activists, such as Asama Khan, in responding to the incidents? What is the role of politicians and community leaders? What is the role of ordinary individuals in responding? To learn more about how one community responded to a series hate crimes watch the video *Not in Our Town* with your class. (Information is available on *Not in Our Town* at www.pbs.org/niot/ or from the film's distributor, The Working Group, info@theworkinggroup.org.)

Khan and her colleagues at Muslims Against Terrorism have spoken to Muslims and non-Muslims about violence perpetrated by those claiming to speak for Islam as well as violence directed at Muslims and people who been identified as Arab or Muslim. Why is it important that they address both?

To learn more about Muslims against Terrorism and their attempts to break the cycle of violence, visit their web site. <http://www.matusa.org>.

Research other educational efforts to bring people of diverse backgrounds together to prevent terrorism and a violent backlash against Muslims. What strategies do the groups employ?

Reading 2: Multiple Identities

Economist and humanitarian, Amartya Sen writes about his multiple identities. He believes “the main hope of harmony lies not in any imagined uniformity, but in the plurality of our identities.” Sen uses his own identity to illustrate his point, "I can be at the same time an Asian, an Indian citizen, a U.S. resident, a British academic, a Bengali with Bangladeshi ancestry, a graduate of two colleges in two different countries, an atheist with a Hindu background, a non-Brahmin, an economist, a researcher and teacher in philosophy, a Sanskritist, a married man, a feminist, a defender of gay rights, a non-believer in after-life and also before-life, and a non-believer also in frequent visits by extra-terrestrial aliens in austere spaceships, but a believer in the view that if such aliens do exist, they ought to make their spaceships a lot jollier and more colorful."³

After September 11th, in an attempt to understand the hatred and violence, many people found themselves trapped by labels, which Sen believes, reduce complex ideas and identities, thereby often obscuring what is really important.

To talk about "the Islamic world" or "the Western world" is already to adopt an impoverished vision of humanity as unalterably divided. In fact, civilizations are hard to partition in this way, given the diversities within each society as well as the linkages among different countries and cultures. For example, describing India as a "Hindu civilization" misses the fact that India has more Muslims than any other country except Indonesia and possibly Pakistan. It is futile to try to understand Indian art, literature, music, food or politics without seeing the extensive interactions across barriers of religious communities. These include Hindus and Muslims, Buddhists, Jains, Sikhs, Parsees, Christians (who have been in India since at least the fourth century, well before England's conversion to Christianity), Jews (present since the fall of Jerusalem), and even atheists and agnostics. Sanskrit has a larger atheistic literature than exists in any other classical language. Speaking of India as a Hindu civilization may be comforting to the Hindu fundamentalist, but it is an odd reading of India...

Dividing the world into discrete civilizations is not just crude. It propels us into the absurd belief that this partitioning is natural and necessary and must overwhelm all other ways of identifying people. That imperious view goes not only against the sentiment that "we human beings are all much the same," but also against the more plausible understanding that we are diversely different. For example, Bangladesh's split from Pakistan was not connected with religion, but with language and politics.

Each of us has many features in our self-conception. Our religion, important as it may be, cannot be an all-engulfing identity. Even a shared poverty can be a source of solidarity across the borders. The kind of division highlighted by, say, the so-called "antiglobalization" protesters - whose movement is, incidentally, one of the most globalized in the world - tries to unite the underdogs of the world economy and goes firmly against religious, national or "civilizational" lines of division.

³ From <http://www.bu.edu/pardee/news/lecture.html>
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The main hope of harmony lies not in any imagined uniformity, but in the plurality of our identities, which cut across each other and work against sharp divisions into impenetrable civilizational camps. Political leaders who think and act in terms of sectioning off humanity into various "worlds" stand to make the world more flammable - even when their intentions are very different. They also end up, in the case of civilizations defined by religion, lending authority to religious leaders seen as spokesmen for their "worlds." In the process, other voices are muffled and other concerns silenced. The robbing of our plural identities not only reduces us; it impoverishes the world.⁴

Connections

How do unexamined ideas about human difference become categories and labels that define a person's worth to society?

How do Sen's comments influence the way you think about groups, nations, and individuals? Do groups themselves have identities? If so, how do they develop their identity?

How does a society decide which differences matter?

Create an identity chart for Amartya Sen. What groups does he belong to? Create one for yourself. What groups do you belong to? Compare and contrast your identity chart with other members of the class so that you can see the multiple identities and the varieties of ways people express who they are. After sharing your identity charts, are there other categories you would now want to add to your chart? Which labels do others use to categorize you? How does group membership influence your individual identity? When do you choose to emphasize one facet of your identity over another? What influences those choices? What are the consequences of those decisions?

Can you create an identity chart for a community? Culture? Civilization?

According to Amartya Sen, the "main hope of harmony lies not in any imagined uniformity, but in the plurality of our identities, which cut across each other and work against sharp divisions into impenetrable civilizational camps." Sen suggests that we need to work to avoid sharp divisions and work towards accepting multiple interpretations and perspectives of identity. Why is that hard? Is it a kind of tolerance? What happens if we fail?

Revisit your definition for the words culture and civilization. How has Sen's article influenced your thinking? Are there values and roles shared by cultures all over the world?

Psychologist Deborah Tannen writes, "We all know we are unique individuals, but we tend to see others as representatives of groups. It's a natural tendency, since we must see

⁴ Excerpted from "A World Not Neatly Divided" by Amartya Sen, *New York Times*, November 23, 2001, op-ed
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the world in patterns in order to make sense of it; we wouldn't be able to deal with the daily onslaught of people and objects if we couldn't predict a lot about them and feel that we know who and what they are. But this natural and useful ability to see patterns of similarity has unfortunate consequences. It is offensive to reduce identity to a category, and it's also misleading."

Give examples of the ways that generalizing can be useful. Give examples of its "unfortunate consequences." How do Sen's comments support Tannen's observation? History teaches us to take seriously the dangers of using stereotypes to define others. At what point do physical and social differences become social and political divisions that affect what we believe is possible for ourselves and others?

Many scholars believe that national borders mean less and less as the world becomes increasingly interconnected. Does that mean nationality is a less important marker of identity? Does it mean the opposite?

Professor Henry Louis Gates argues that rigorous multiculturalism and encouraging diversity can help steer a society away from the dangers of "ethnic absolutism"? Do you agree? What does he mean by rigorous multiculturalism? What is tolerance? What is intolerance?

This reading may be used with "Little Boxes" in chapter 1 of *Facing History and Ourselves: Holocaust and Human Behavior*. For further exploration of difference and how it affects membership in society, refer to *Facing History and Ourselves: Race and Membership in American History: The Eugenics Movement*.

Reading 3: A Vision of the World

In the aftermath of the September 11th atrocities many scholars have commented that states and nations have become less important. What do we need to live in a world where, as political scientist Benjamin Barber notes, “it could hardly escape even casual observers that global warming recognizes no sovereign territory, that AIDS carries no passport, that technology renders national borders meaningless, that the internet defies regulation, that oil and cocaine addiction circle the planet like twin plagues.” In 1989, aware of increasing interdependence, Professors Kwame Anthony Appiah and Henry Louis Gates, Jr. began a project that would eventually become *The Dictionary of Global Culture*. Through their work, they hoped to equip students of the world with the necessary vocabulary to help people from diverse traditions understand, respect, and work with each other. They dubbed their project “the global citizens’ guide to culture.” They write:

What we are suggesting in effect is that we all participate, albeit from different cultural positions, in a global system of culture. That culture is increasingly less dominated by the West, less Eurocentric, if you like. And so there must be more of many of the “other” traditions and we want to know more.... in part because we think that in preparing the new generations for a culture that is more global, it is essential for them to learn about William Shakespeare as they learn about Wole Soyinka from Nigeria, Murasaki Shikibu from Japan, Rabindranath Tagore from India. As we in the West develop a more global culture, we do so in the context of Western traditions: we do so because an understanding of other cultures enriches, without displacing, our own.⁵

Strengthening what links humanity across cultures does not mean eradicating local differences or weakening national bonds. In her book, *Islam and Democracy*, Moroccan scholar Fatima Mernissi tells the story of a poet named Attar and his vision of a world where differences were understood as a strengthening and enriching instead of a source for division, fear, and conflict.

She writes:

It happened in Nishapur in Iran in the spring of A.D. 1175. A man dreamed of a world without fear, without boundaries, where you could travel very far and find yourself in company of strangers who you knew yourself, strangers who were neither hostile nor aggressive. It was the land of the Simorgh.

In his long meditations in Nishapur, all by himself Attar imagined that land where strangeness only enriched what we are to the ultimate degree. He committed his dream to paper, a long poem that he called *Mantiq al-tayr* (The Conference of the Birds). It instantly became famous, but intolerance and violence knocked one night at Attar’s door. Genghis Khan’s Mongol soldiers murdered Attar in 1230. The poet died, but the dream lived on through the centuries and continues to haunt our imaginations.

⁵ *The Dictionary of Global Culture* edited by K. Anthony Appiah and Henry Louis Gates, Jr. Knopf, 1997, xi

Thousands of birds had heard of a fabulous being called the Simorgh, whom they longed to see and know. They decided to go together, by their thousands, to the place where they were told he could be found. For years and years they crossed rivers and oceans to find the Simorgh, that fabulous creature, radiant and dazzling. Many birds died along the way and never finished the journey. Fatigue and the rigors of the climate decimated most of the seekers. Only thirty succeeded in arriving at the gates of the fortress of the legendary Simorgh. But when they were finally received, a surprise awaited them which we will understand better if we know that in Persian *si* means thirty and *morgh* means birds:

There in the Simorgh's radiant face they saw
Themselves, the Simorgh of the world – with awe
They gazed, and dared at last to comprehend
They were the Simorgh and the journey's end.
They see the Simorgh standing there;
They look at both and see the two are one,
That this is that, that this, the goal is won.
They ask (but inwardly; they make no sound)
The meaning of these mysteries that confound
Their puzzled ignorance....

When the thirty birds, dazzled and baffled, asked the Simorgh to explain this strange reality to them, he talked of a mirror that could reflect the whole planet, with all its differences and individualities. They asked him to reveal the great secret, to explain the mystery of why 'we' is not distinguished here from 'you'?' The Simorgh explained to them what is still not understood eight centuries later by our leaders: that the community, indeed the whole world can be a mirror of individualities, and that its strength will then only be greater:

I am a mirror set before your eyes,
And all who come before my splendour see
Themselves, their own unique reality;
You came as thirty birds and therefore saw
These selfsame thirty birds, not less nor more;
If you had come as forty, fifty here
An answering forty, fifty would appear;...
And since you came as thirty birds, you see
These thirty birds when you discover Me,
The Simorgh, Truth's last flawless jewel, the light
In which you will be lost to mortal sight,
Dispersed to nothingness until once more
You find in Me the selves you were before.

Since that time, the Simorgh, banned in the Orient of the palaces, has haunted women's tales and children's dreams. Today the cry for pluralism no longer has to hide behind metaphysical allegories. We can bring a new world into being through all the scientific advances that allow us to communicate, to engage in unlimited dialogue, to create that global mirror in which all cultures can shine in their uniqueness. Nothing makes me more exuberant than the vision of this new world, and the fact that we must go forward toward it without any barriers no

longer frightens me. How are we to learn to stride into the abyss and be like the wind? How are we to be defenseless like the forest? How can we have uncertainty as our country? It is surely the poets who will be our guides among these new galaxies.⁶

Connections

If Professors Gates and Appiah were to ask you, as they did scholars across the world, for 10 things that people from all over the world should know about your culture, what would you list? What would you use as a criteria for selection? What culture would your list represent? You may choose to share your lists with you classmates. How are your lists similar? How are they different? How do you account for both the similarities and differences?

Fatima Mernissi recounts the allegory of the Simorgh. What does the allegory mean to you? How do you understand its lessons for the world today?

Why do you think many people are frightened by the idea of creating a “global mirror in which all cultures can shine in their uniqueness”? What do you think people would see?

What does Mernissi mean by her questions, “How are we to learn to stride into the abyss and be like the wind? How are we to be defenseless like the forest? How can we have uncertainty as our country?” How would you attempt to answer them? What do you see as other questions we must answer in order to negotiate our shrinking world?

Fatima Mernissi has great hope in the ability of democracy to help prevent conflict and respect difference. At its best, how does democracy respond to conflict and difference?

Individually or in small groups, create allegories that you think might serve a useful stories to guide people as they encounter difference and conflict. What lessons do you think people need to embrace?

Research poets, musicians, writers, artists, and architects that have imagined a better world. What are their visions? How would you imagine such a world?

⁶ *Islam and Democracy: Fear of the Modern World* by Fatima Mernissi translated by Mary Jo Lakeland. Perseus Books, 1992, pp. 172-174.
Beyond September 11 Project
www.beyondseptember11.org

Media Literacy in a Post 9/11 World

Introduction

Although the facts of the tragedy that took place on September 11, 2001 (9/11) are indisputable, there exist many diverse points of view to explain why they happened and how to respond. The responses, from the "war" on terrorism to reaction to Islam, have created their own series of diverse views and perspectives. To look for the educational meaning, or the meaning of education, in this time of crisis, educators must help students develop the necessary skills to work through the abundant information and multiple perspectives they will encounter. To achieve an authentic literate discourse on the myriad of issues surrounding 9/11, we need to frame this crisis in the global context in which it exists. Through the educational sphere of media literacy, this lesson offers a process to foster the authentic discourse and an approach to framing a global context.

In today's information age, the media that has become the dominant force in shaping our view of reality and our understanding of the way the world works. As educators in this era, we have a professional responsibility to teach our students how best to access and evaluate the vast spectrum of information, in the variety of forms and structures, which they have available to them.

Media sources may intend to be objective in their reporting, but, today more than ever, we have come to understand that all media is constructed. Because of the nature of decisions that go into producing media, from the audience it is intended to serve, to the way the story is told, to the voices that are edited to be presented, all media embodies a point of view. If one voice can be heard as advocacy, many voices can be heard as education. The best of scholarship comes from studying more than one source (whether primary, secondary or reference). This process of learning also applies to becoming media literate. Developing media literacy skills can give students tools to identify and evaluate information about their world, from a local to global context.

About the Lesson

The aim of this lesson is to have students study the atrocities of September 11, 2001, and its aftermath while building media literacy skills. It offers educators a student-centered teaching model to explore the multiplicity of issues surrounding these tragic events and the way the world has changed as a result. Students will explore multiple sources of media and varying points of view – ranging from the local to the global and the global to the local.

This lesson is designed to be self-directed for the teacher and/or student. Both the topic related to September 11 and its aftermath and the sources of media to study the topic are open to the discretion of the educator and can be tailored to meet larger curricular objectives and student interests. The media should be selected both to demonstrate the diversity of information sources and varying points of view that exist on the topic of study.

By studying the topic through different media sources, students will develop a base of knowledge, identify and consider multiple perspectives, and develop their own voice to articulately express and critically discuss the topic at hand. Through this lesson, students can learn to address a situation of conflict and crisis and examine the lenses and layers of complexity involved. The process of study, discussion, and debate surrounding issues of conflict can be used to model how students can listen to other voices and make their voices heard. This then presents the opportunity to use the classroom to explore personal and collaborative pathways to reconcile conflicting points of view.

Because of the complexity of the issues and contention over 9/11 and its aftermath, this lesson can be facilitated as a process of inquiry: teachers can begin with essential questions, work through these questions, and conclude with questions for further inquiry.

Objectives

- To provide educators and students a curricular vehicle to discuss the atrocities of September 11, 2001 and its aftermath.
- To have students learn about a topic or issue stemming from the atrocities of 9/11 and its aftermath while developing independent study skills.
- To help students develop media literacy skills, which allow them to use the media to gain knowledge, think critically, and make meaning of a topic or issue, and also to be scholarly and think critically about media sources.
- To teach students to seek multiple perspectives in making informed choices about a topic or issue.
- To encourage students to seek out possibilities for common ground in conflict resolution.
- To develop a more global context for analyzing and discussing the crisis stemming from 9/11 and its aftermath.

Curricular Themes

The tragedy of September 11, 2001 and its aftermath, Social Education, Learning in a Global Context, Conflict Resolution, Media Literacy

Applied Skills

Independent Research, Reading for Information, Evaluating Information, Summarizing, Synthesizing, Critical Thinking, Dialogue, Debate, Individual and Group Process of Inquiry

Suggested Grades: 7-14

Suggested Time Frame: 3 days-2 Weeks

Curricular Suggestions for this Lesson

Select a topic of study surrounding the atrocities of September 11, 2002 and its aftermath. Then choose three or four different sources of media. The sources should be selected around one common topic, issue or event.

Suggestions for Source Material and Media Forms

- Primary
- Secondary
- Reference
- News Story (from any source)
- News Analysis
- Editorial Opinions
- Essays
- Photojournalism
- Documentary/ Film
- Newspapers (Paper & Virtual)
- Periodicals (Paper & Virtual)
- World Wide Web/ Internet
- Television/ Video
- Radio/ Audio

Suggestions for Combinations of Perspectives

- Local, Regional, National, International
- American, European, Arab, Asian
- United States, Great Britain, China, India
- Afghanistan, Pakistan, Iran, India
- United States, Afghanistan, Pakistan
- Israeli, Iraqi, Saudi, Russian
- United States, Canada, Mexico
- Different media sources within a city, state, country, or region
- Come up with your own

Suggested Topics and Issues to Study

- Terrorism
- The "War" on Terrorism
- War and Peace in a Time of Crisis
- Violent vs. Non-Violent Conflict Resolution
- Al Qaeda and/or Taliban
- Afghanistan
- United States Government Reaction to the September 11 attacks
- Foreign Policy and Diplomacy in a post-9/11 World
- United States Homeland Security
- Personal Security in a post-9/11 World
- Civil Liberties
- Human Rights
- Culture and Cultural Identity
- The Islamic World
- Religion and Religious Identity
- National Identity and Patriotism
- Recognition of September 11 anniversary
- Media coverage of September 11, 2001
- Media coverage of September 11, 2002
- Media coverage in a post-9/11 World

- The Role of Education in a post-9/11 World
- Come up with your own

Think, Pair, Share

The lesson uses a think/ pair/ share methodology, which moves students through a process of inquiry in both independent and group study. Stage one and two put students in a "think" mode. Stages three through five take them through the "pair" and "share" modes. The five stages of this lesson can be spread over three days or more, depending on the time teachers and students wish to give it.

Stage One

Start the lesson by asking students to discuss topic of study, the events surrounding September 11, 2001, and media literacy. Here are some suggested questions:

- How did the events of September 11, 2001, play a role in your life?
- What do you know about [the topic of study]?
- Do you have any preconceived ideas or opinions about [the topic of study]?
- What is the role that media plays in our lives?
- How has the media played a role in shaping our knowledge and understanding of the atrocities of September 11, 2001, and its aftermath?
- What does it mean to be media literate?
- What information do you need to learn about [the topic of study]?
- How much information do you need to feel informed about [the topic of study]?
- Additional questions you can add.

Stage Two

Option 1, For teachers who select the media sources for students to study:

Choose three or four sources of media, from varying points of view, around the topic of study. Divide the sources of media evenly among three or four groups of students, assigning one source per group to study. For more advanced students, assign each student all of the sources to study.

Option 2, For teachers who will have students find their own sources of media:

Determine the topic(s) of study to assign students. Identify the available outlets for your students to access media (classroom, library, home). Choose the form(s) of media you want students to use (or newspapers, periodicals, internet, etc.). Select the type of media source for students to study the topic (news story, news analysis, editorial, etc.). Determine criteria for the combination of perspectives. Assign students to find three or four sources of media about the topic of study.

Have students study and summarize their media source(s). The following questions can be used to as a guide for documenting the essential information in their source(s):

- Provide a full citation for the media source (title, author/producer, date of publication, publisher, location of publisher, etc.)

- What type of media source is it (news, opinion, scholarly, governmental, advocacy, popular, alternative, etc.)?
- What is the main topic(s) or issue(s) of the media source?
- When did it happen?
- Where did it happen?
- Who was involved?
- Whose voices are being presented?
- Is there a perspective(s) about the issue being presented? If so, please describe.

Stage Three

Depending on whether the students will be studying three or four sources of media, organize students into groups to discuss the topic of study and their sources of media.

For students who initially studied all sources of media:

Have each student choose one source of media to report to the group, making sure all sources of media will be discussed. You can have students share their responses to the questions in stage two as a guideline for what information students are responsible for reporting to the group.

For students who initially studied only one source of media:

Pull one student from each initial media source group into a new group of four with each student in the new group reporting on their source of media. You can have students share their responses to the questions in stage two as a guideline for what information students are responsible for reporting to the group.

Stage Four

Have the group discuss the similarities and differences among the sources of media. The following questions can be used to help them debrief their understanding of the topic or issue:

- What do the readings discuss about [the topic of study]?
- What information is given about [the topic of study]?
- What issue(s) are being raised and addressed?
- What position(s) or perspective(s) on [the topic of study] is being presented?
- Whose voices are being represented or not represented?
- What audience/population do you feel each media source was intended to serve?
- Is there a conflict being articulated in the sources of media?
- What and where is the truth among the varying sources?
- What have they learned about [the topic of study] from this exercise?
- What have they learned about the media from this exercise?
- Consider the following statement, "One voice is advocacy, many voices is education." How does this statement relate to this exercise?
- Additional questions you can add

Stage Five

Conclude the lesson with a class discussion, small group discussion, debate, writing assignment and/or plan of action. The following questions can be used to facilitate any concluding assignment(s) or activity(ies)

- Where does the information in the sources of media converge?
- Where does the information in the sources of media diverge?
- What other sources could you seek out to provide additional perspectives on [the topic of study]?
- What particular issues and themes thread through these sources of media?
- How has [the topic of study] affected the lives of people involved? In the world? In your life?
- If there is a conflict being presented in the topic of study, how is the conflict being resolved? Is there room for common ground between the positions of conflict?
- Where do you think [the topic of study] will be 1, 5, 10 years from now?
- Is there a connection between the point of view in the source of media and the audience it was intended to serve and/or those who published it?
- Can there be citizen participation related to [the topic of study]?
- What can be done about?
- What will you do about it?
- Additional questions you can add

Suggestions for Expanding the Lesson

- Have students do further research by finding additional sources of media about [the topic of study].
- Have students write someone involved with the topic of study, or the source of media, to find more information or to express their opinion.
- Have students research more about the media source and its publisher.
- Invite media professionals (journalist, editor, producer, publisher) to class to speak with students about their work and media literacy.
- Have students act as journalists to create their own source of media about the topic of study.
- Have students choose a different topic of study to research on their own and identify three or four diverse media sources.
- Integrate the lesson with a larger curricular theme or with other disciplines.

Additional Resources On Media Literacy

- American Library Association: <http://www.ala.org/ICONN/kcevaluate.html>
- Media Awareness Network: <http://www.media-awareness.ca/eng/>
- MediaChannel.org: <http://www.mediachannel.org/>

On-line Media Sources and 9/11

- 911 Digital Archive: <http://911digitalarchive.org/websites/type/media>
- Re:Constructions: <http://web.mit.edu/cms/reconstructions>

Author: Jon Garfunkel, Director of Global Source Education, for The Beyond September 11 Project.

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Remembering 9/11/01:

Ideas for the School Community

Especially on the anniversary of the terrorist attacks of September 11, 2002, but also throughout the school year, school principals and staff need to consider how they will help their students come to understand these events and their aftermath in private lives and government policies.

Suggestions for Marking the 9/11/01 Anniversary

- Choose an activity that includes individual as well as group reflection. This might include a writing assignment in social studies or English classes following an all-school assembly. (See the activities “Identity and Society” and “Human Rights through the Art of Storytelling”)
- Emphasize the wider local community. Include adult members of the community, such as parents and public servants (e.g., elected officials, firefighters, police, etc.) in memorial activities.
- Encourage an awareness of the global interconnectedness of events.
- Ask all members of the community to consider what they have learned as a result of events of 9/11. Especially ask what people feel they need to learn more about.
- Create a climate and forum for sharing a wide spectrum of ideas and responses.
- Avoid creating polarizing generalizations. For example, make a clear distinction between Islam and Islamic militants, Arabs and Muslims.
- Consider an all-school learning day on Islam, Afghanistan, or the nature of terrorism, emphasizing the fact that terrorism is not exclusive to any group.
- Emphasize the importance of individual responsibility and participation in the community.
- See the Facing History and Ourselves Web site at www.facinghistory.org for additional memorial ideas.

Suggestions for On-Going Community Activities

- Establish a world events club that would read and discuss current global affairs.
- Offer an elective course or encourage the addition of units on world religions, Islam, the Arab World, the global economy, development, geography or other topics relevant to 9/11 events.
- Invite assembly or classroom speakers on relevant topics (e.g., human rights, global economy, Islam, religious extremism).
- Encourage an evaluation of the climate of the school: how well does our school community reflect the values of diversity and democracy? (See the activity “Taking the Human Rights Temperature of Your School”)
- Support school organizations that offer exposure to a global perspective like Model UN, Amnesty International, and Oxfam.
- Remember that faculty may also lack a background in global affairs and diversity. Arrange speakers and workshops on faculty enrichment days that will deepen staff appreciation of the complexity of issues.
- Create library displays and reading lists of periodicals and books on related topics.

Some Caveats

- Avoid eliciting automatic responses, especially in unthinking gestures and statements. Instead encourage personal reflection.
- Never assume that the community shares the same views and feelings. Allow for diversity of opinion in any memorial activity.
- Be sensitive to polarizing “us:them” terminology by both staff and students. Instead show that innocent people are hurt in warfare of all kinds, including both terrorism and a war against terrorism.
- Avoid over-simplifying issues, even for younger students. Instead, emphasize that these topics are complex and require serious thought and thorough information.

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TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

David Shiman and I welcome you to translate and/or adapt the activity to your specific communities. We have adapted this activity for use in other settings, including the workplace, communities of faith, and neighborhoods. I would like to post this activity in different languages and be able to share ways this activity is being used throughout the world.

Please send me your new translations or adaptations with your comments on how effective this tool was as a part of your training or educational program. You can view the adapted versions at <http://hrusa.org/hrmaterials/temperature/adaptations.shtm>.

Thanks in advance for your input!
Kristi Rudelius-Palmer
krp@tc.umn.edu

Overview:

Participants evaluate their school's human rights climate using criteria derived from the Universal Declaration of Human Rights. The subsequent discussion builds towards identifying areas of particular concern and developing an action plan to begin addressing them.

Objectives:

- To assess human rights conditions within the school community
- To reflect critically on forces at work within the school that affect the human rights climate
- To develop an action plan to improve the human rights situation within the school

Grade Level: 7-12; administrators, parents, and teachers as well

Time: 1-2 hours (survey only)

Materials: Taking the Human Rights Temperature Questionnaire; copies of the UDHR (reference only)

Procedures:

1. Have participants evaluate their school's human rights climate, i.e. take its "temperature," by completing the survey questionnaire below. It might be appropriate to have participants conduct research into school conditions, using the survey items below, prior to completing the instrument or prior to developing an action plan.
2. Prepare for class discussion by creating a 1-4 rating scale on a chalkboard or newsprint. Then have participants call out responses to each item.
IMPORTANT: Participants might not wish to make their own responses public. Consider collecting the questionnaires and redistributing them so that participant anonymity can be assured.
3. Discuss the findings from the survey, drawing on the following questions to move from analysis and evaluation to the development of an action plan.

- a. In which areas does your school appear to be adhering to or promoting human rights principles?
- b. In which areas do there seem to be human rights problems? Which of these are of particular concern to you? Elaborate on the areas of concern, providing examples and identifying patterns in human rights violations.
- c. How do you explain the existence of such problematic conditions?
 - Do they have race/ethnicity, class, gender, disability, age, or sexual orientation dimensions?
 - Are the issues related to participation in decision-making (who is included and who isn't)?
 - Who benefits and who loses/suffers as a result of the existing human rights violations?
 - Other explanations to consider?
- d. Have you or any of your fellow community contributed in any way to the construction and perpetuation of the existing climate? (e.g. by acting in certain ways or by not acting in certain ways – ignoring abuses or not reporting incidents)
- e. Were those completing the questionnaire representative of the population of the school? Would you expect different results from a different group of people? In what ways might another group's responses differ and why? Should these differences be of any concern to you and to the school community? When determining which human rights concerns need to be addressed and how to address them, how can you be certain to take into account the perspectives and experiences of different people?
- f. What needs to be done to improve the human rights climate in your school? What action(s) can you and your group take to create a more humane and just environment where human rights values are promoted and human rights behaviors practiced?

4. Review questionnaire item #25, stressing the importance of assuming responsibility and acting. Then, as a group brainstorm possible actions the group might take to improve the human rights situation. Decide on a short list of options for action. Thoroughly debate and discuss the short list before any decision regarding actions to be taken.

5. Based on the group discussion, choose items for action, and develop an action plan, identifying goals, strategies, and responsibilities.

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

Introduction

The questions below are adapted from the United Nations Universal Declaration of Human Rights (UDHR). (The relevant UDHR articles are included parenthetically in each statement.) Some of these issues correlate more directly to the UDHR than others. All of these questions are related to the fundamental human right to education found in Article 26 of the Universal Declaration. It asserts:

Everyone has the right to education... Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

When discrimination is mentioned in the questionnaire below, it refers to a wide range of conditions: race, ethnicity/culture, sex, physical/intellectual capacities, friendship associations, age, culture, disability, social class/financial status, physical appearance, sexual orientation, life style choices, nationality, and living space. This is a much more expansive list than that found in the Universal Declaration of Human Rights but is more helpful in assessing the human rights temperature in your school community.

The results should provide a general sense of the school's climate in light of principles found in the Universal Declaration of Human Rights. Obviously more questions are needed and follow-up questioning during the discussion will enrich the assessment. These questions can help to identify specific areas of concern that need to be addressed.

Taking the Human Rights Temperature of Your School: The Questionnaire

Directions: Take the human rights temperature of your school. Read each statement and assess how accurately it describes your school community in the blank next to it. (Keep in mind all members of your school: students, teachers, administrators, staff.) At the end, total up your score to determine your overall assessment score for your school.

RATING SCALE

- 1 - no/never
- 2 - rarely
- 3 - often
- 4 - yes/always

- ____ 1. My school is a place where students are safe and secure. (Art. 3 & 5)
- ____ 2. All students receive equal information and encouragement about academic and career opportunities. (Art. 2)
- ____ 3. Members of the school community are not discriminated against because of their life style choices, such as manner of dress, associating with certain people, and non-school activities. (Art. 2 & 16)
- ____ 4. My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Art. 2 & 7)

- ____ 5. Members of my school community will oppose discriminatory or demeaning actions, materials, or slurs in the school. (Art. 2, 3, 7, 28, & 29)
- ____ 6. When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Art. 26)
- ____ 7. Members of my school community care about my full human as well as academic development and try to help me when I am in need. (Art. 3, 22, 26 & 29)
- ____ 8. When conflicts arise, we try to resolve them through nonviolent and collaborative ways. (Art. 3, 28)
- ____ 9. Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Art. 3 & 7)
- ____ 10. In matters related to discipline (including suspension and expulsion), all persons are assured of fair, impartial treatment in the determination of guilt and assignment of punishment. (Art. 6, 7, 8, 9 & 10)
- ____ 11. No one in our school is subjected to degrading treatment or punishment. (Art. 5)
- ____ 12. Someone accused of wrong doing is presumed innocent until proven guilty. (Art. 11)
- ____ 13. My personal space and possessions are respected. (Art. 12 & 17)
- ____ 14. My school community welcomes students, teachers, administrators, and staff from diverse backgrounds and cultures, including people not born in the USA. (Art. 2, 6,13, 14 & 15)
- ____ 15. I have the liberty to express my beliefs and ideas (political, religious, cultural, or other) without fear of discrimination.(Art. 19)
- ____ 16. Members of my school can produce and disseminate publications without fear of censorship or punishment. (Art. 19)
- ____ 17. Diverse voices and perspectives (e.g. gender, race/ethnicity, ideological) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Art. 2, 19, & 27)
- ____ 18. I have the opportunity to express my culture through music, art, and literary form. (Art. 19, 27 & 28)
- ____ 19. Members of my school have the opportunity to participate (individually and through associations) in democratic decision-making processes to develop school policies and rules. (Art. 20, 21, & 23)
- ____ 20. Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Art. 19, 20, & 23)
- ____ 21. Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Art. 26 & 29)
- ____ 22. Members of my school encourage each other to organize and take action to address societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Art. 20 & 29)
- ____ 23. Members of my school community are able to take adequate rest/recess time during the school day and work reasonable hours under fair work conditions. (Art. 23 & 24)
- ____ 24. Employees in my school are paid enough to have a standard of living adequate for the health and well-being (including housing, food, necessary social services and security from unemployment, sickness and old age) of themselves and their families. (Art. 22 & 25)

____ 25. I take responsibility in my school to ensure other individuals do not discriminate and that they behave in ways that promote the safety and well being of my school community. (Art. 1 & 29)

TEMPERATURE POSSIBLE = 100 HUMAN RIGHTS DEGREES

YOUR SCHOOL'S TEMPERATURE _____

Distributed by:

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Resources

Educational Resources

Amnesty International USA

<http://www.amnestyusa.org/education/>

Amnesty's Human Rights Education Program has produced an excellent September 11 Crisis Response Guide that puts these events in the context of human rights and humanitarian law. To obtain a copy, contact nsullivan@aiusa.org. For a specific activity, see "September 11 and International Humanitarian Law" at <http://hrusa.org/hrmaterials/activities/HumanitarianLaw.htm>.

Choices for the 21st Century Education Program

<http://www.choices.edu>

1) TERRORISM-9.11

"Responding to Terrorism: Challenges for Democracy" helps high school teachers raise the issue of terrorism.

<http://www.choices.edu/edsummaries/terrorpage.html>

2) MIDDLE EAST

"Shifting Sands: Balancing U.S. Interests in the Middle East" draws students into the policy debate on a range of issues in the region.

<http://www.choices.edu/edsummaries/mideastpage.html>

Facing History and Ourselves

<http://www.facinghistory.org/>

An excellent collection of readings, lessons, ideas and resources from the Facing History community.

The Human Rights Education Series

<http://www1.umn.edu/humanrts/edumat/hreduseries/default.shtm>

Education in human rights is itself a fundamental human right and also a responsibility: the Preamble of the Universal Declaration of Human Rights (UDHR) exhorts every individual and every organ of society to strive by teaching and education to promote respect for these rights and freedoms. Published by the Human Rights Resource Center at the University of Minnesota in partnership with the Stanley Foundation, the Human Rights Education Series seeks to meet this responsibility by providing resources for the ever-growing body of educators and activists seeking to build a culture of human rights in the United States and throughout the world. The HRE Series is edited by Nancy Flowers.

Rethinking Schools

<http://www.rethinkingschools.org>

The articles in this special "War, Terrorism, and America's Classrooms" insert are available at the Rethinking Schools website, many in pdf format.

The September 11 Digital Archive: Saving the histories of September 11, 2001

<http://911digitalarchive.org>

The September 11 Digital Archive uses electronic media to collect, preserve, and present the history of the September 11, 2001 and the public responses to them.

September 11 Resources

<http://www.u.arizona.edu/ic/humanities/september11/pages/>

Provided by the University of Arizona, September 11 Resources offers an extensive, well-organized collection of links on everything from the Afghanistan War to War Crimes.

9/11 as History Initiative

<http://www.familiesandwork.org/911ah/911ashistory.html>

Prepared by the Family and Work Institute, this resource offer curricula, resource lists and tips for educators and parents to help children commemorate September 11.

Teaching 9-11-01

<http://www.teaching9-11.org/>

Created by the Clarke Center for the Interdisciplinary Study of Contemporary Issues at Dickinson College, this site provides hundreds of useful links for teachers, including lists of resources, sample lesson plans, syllabi and modules.

Other Resources, Readings, and Links

American Arab Anti-Discrimination Committee has a wealth of resources, readings, and links www.adc.org

"100 Questions and Answers about Arab Americans: A Journalist's Guide"

www.freep.com/jobspage/arabs

The Arab American Institute www.arab-aa.org

AWAIR Arab World and Islamic Resources and School Services at:

<http://www.telegraphave.com/gui/awairproductinfo.html>

Looking At Ourselves and Others. This Peace Corps teacher guide contains lesson plans, activities and readings to introduce students to the concept of culture at:

<http://www.peacecorps.gov/wws/guides/looking/index.html>

K - 12 Educational Resources from the Middle East Network Information Center at:

<http://menic.utexas.edu/menic/k.html>

In response to the terrorist tragedy and subsequent attacks against Arab-Americans, Education Development Center, Inc. (EDC) has developed a free, 25-page curriculum for middle and high school students focused on issues of justice and mislaid blame. You may access it at: <http://www.edc.org/spotlight/schools/beyondblame.htm>

A number of people referred to the article in the New York Times on September 19, 2001 by Richard Rothstein entitled "Teach More than Where To Put H In Afghanistan". Here is an excerpt referring to resources (see link at the bottom for the full article):

The New York Times Company's digital division has collected selected articles for teacher and student use at: <http://www.nytimes.com/learning/terrorism>. The Web site includes geopolitical analyses as well as discussions about balancing civil liberties and security.

The Middle East Institute's Web site, <http://www.mideasti.org>, organized by former Foreign Service officers, publishes a range of viewpoints; some will reinforce and others challenge student preconceptions. A site more sympathetic to Arab analyses is <http://www.merip.org>, run by the Middle East Research and Information Project, which was founded 30 years ago by returned Peace Corps volunteers. Some materials may be appropriate only for students with more advanced interpretive skills.

In order to read the following article, you first register with the New York Times (free of charge)

<http://www.nytimes.com/2001/09/19/national/19LESS.html?ex=1001901876&ei=1&en=f7a54ab450e82fef>

The State of the World Forum: To view reflections on the September 11th event from members of the Forum Network, visit: <http://www.worldforum.org>.

Seeds of Peace, an organization bringing together Jewish and Palestinian youth: <http://www.seedsofpeace.org>

Search for Common Ground in the Middle East, a network of professionals in the region "who share the same vision of a more peaceful and secure Middle East."

<http://www.sfcg.org/>

Those looking for resources on Islam should check out "Islam Project" a unit focusing specifically on the seventh grade unit of state-mandated social science curriculum introducing the development and spread of Islam. Horace Mann seventh grade teachers, Nick Bartel and Marg Costello, devoted their impressive energy and extensive teaching experience to developing this Islam unit and have created a web page documenting their experiences with the project, including a very useful list of links for student research on the Middle East and lots of student-created pages. You can find their page at <http://www.sfusd.k12.ca.us/schwww/sch618/islam/start.html>.

The Afghan's Women's Mission <http://afghanwomensmission.org/index.shtml> Refugees from Afghanistan, has a photo gallery of refugee camp scenes, including blanket distribution project, with text and updated information.

Arab Film Distribution: Promotes and distributes the cinemas of the Arab World in North America. <http://www.arabfilm.com>

Counterpunch Online Magazine: "CounterPunch is the bi-weekly muckraking newsletter edited by Alexander Cockburn and Jeffrey St. Clair. Twice a month we bring our readers the stories that the corporate press never prints." <http://www.counterpunch.org>

Workable Peace: <http://www.workablepeace.org/now.html>

In mid-September the Choices for the 21st Century Education Project <<http://www.choices.edu>> at Brown University posted several resources to its web site designed to help teachers (primarily high school) raise the issues surrounding the Sept 11 attacks in a constructive context and promote open dialogue about future policy direction. Those materials were framed for use during the time when as a nation we were considering how to respond to the September 11 attacks on the World Trade Center and the Pentagon. With the start of the military campaign in Afghanistan and the escalation of terrorist scares in this country, the questions have changed. We have posted new material to address the current situation. The URL is <http://www.choices.edu/Sept11/top.html>

Coalition of Essential Schools. <http://www.essentialschools.org/>

The Islam Page www.islamworld.net

The Rising Star (formerly NW Islamic Journal) www.nwij.org

FEMA for Kids, the part of the FEMA web site devoted to children, offers advice on how parents can discuss terrorism to their children. The site also includes general guidelines about dealing with disasters' impact on children and an opportunity for schools to submit artwork children have done in an effort to share their feelings. The address for the site is: www.fema.gov/kids

“September 11 and its Aftermath: Context, Questions, Responsibility and Justice”
Compiled by the Independent Media Center
<http://www.belgium.indymedia.org/archive/features/2002/09/2002-09.html#4927> (These resources are primarily in German and France)

Association for Supervision and Curriculum Development <http://www.ascd.org>
When Tragedy Impacts Education ... In response to the terrorist attacks, ASCD has compiled resources on dealing with the impact of tragedy on our schools and children.

Educators for Social Responsibility (ESR) www.esrnational.org
Suggested Lessons for Teachers Following the Attacks of September 11, 2001 and the Bombing of Afghanistan can be found along with other materials at:
<http://www.esrnational.org/wtclessons.htm>