

# Pathways to Understanding:

CREATING COMMUNITY THROUGH ALLYSHIP



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## CREATING COMMUNITY THROUGH ALLYSHIP

The Tampa Bay region of Florida is home to tens of thousands of Muslims of South Asian, Middle Eastern, Eastern European, Central Asian and North African heritage, and the population continues to grow steadily.

Despite the region's diversity, however, many people of all religions have few relationships outside their own faith groups. This can lead to a lack of understanding and a less-unified community.

The goal of Pathways to Understanding is to give community members the opportunity to build relationships across and within faith communities to increase understanding and inclusion.

The Tampa Bay Times Newspaper in Education program and Community Tampa Bay staff invite you to join us in this journey of discovery and understanding.

In this time of deep division, our hope is that Pathways to Understanding will encourage readers to explore their own identities, values and biases; foster greater understanding of and respect for persons of different cultural backgrounds; and help to create a more inclusive community for all.

### Islam in the world

- Islam is the world's second-largest religion, with 1.8 billion followers.
- About one-quarter of the world's population (24 percent) is Muslim.
- The Southeast Asian nation of Indonesia has the world's largest Muslim population.
- Most of the world's Muslims live in Asia, the Middle East and Africa.

Source: Pew Research Center

### Islam in America

There has been a Muslim presence in America for more than four centuries.

The first documented Muslim in America was Estevanico of Azamor (Mustafa Zemmouri), a North African Muslim captive who arrived with the Panfilo de Narvaez expedition in 1527.

The first American Muslims were African slaves. An estimated 10 to 40 percent of Africans – 600,000 to 1.2 million individuals – forced into slavery during the trans-Atlantic slave trade to the United States were Muslim. Although often forced to convert to Christianity, many slaves practiced their faith in secret and passed it on to their children through songs and stories.

Multiple men with Muslim names appear on Revolutionary War military muster rolls, including Bampett Muhamed, Yusuf ben Ali (also known as Joseph Benhaley) and Joseph Saba.

The first immigrant Muslims came from what are today Lebanon, Jordan and Syria as early as the 1870s, followed later by European Muslims. Muslims from what is now India and Pakistan came to the West Coast as early as 1901. Larger-scale Muslim immigration from South Asia and the Ottoman Empire to the United States began in the middle of the 19th century. By the 1920s, American Muslims from diverse backgrounds lived throughout the United States.

Currently, there are about 3.45 million Muslims in the United States. By 2050, the population is projected to grow to more than 8 million, making Islam the second-largest religion in America.

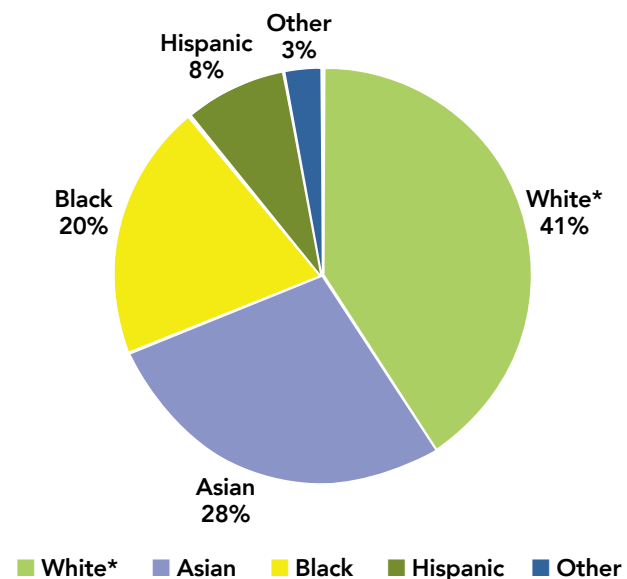
American Muslims are the most racially diverse religious group in the United States. Muslims are of every race and ethnicity. It is not possible to know who is a Muslim and who isn't just by looking at that person.

Sources: Encyclopaedia Britannica; Interfaith Alliance; National Museum of African American History and Culture; National Park Service; PBS; Pew Research Center; Pluralism Project; Religious Freedom Education Project of the First Amendment Center; WorldAtlas



Fatmeh Ali  
Hands of Hope

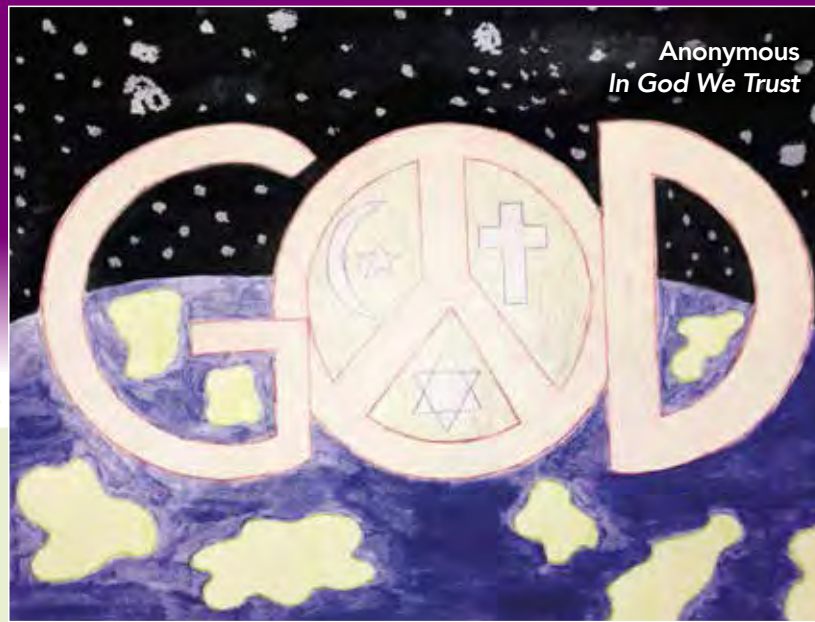
### Muslim Americans are racially and ethnically diverse



\* Based on current Census Bureau categories, includes those who describe their race as Arab, Middle Eastern, Persian/Iranian or similar. Source: Pew Research Center



Rahaf El-Fayez  
*Islam in America*



Anonymous  
*In God We Trust*

## American Muslims – by the numbers

- There are about 3.45 million Muslims in the U.S.
- 58 percent of adult Muslims in the U.S. are first-generation Americans.
- 82 percent of Muslims living in the U.S. are American citizens.
- 20 percent of American Muslims are self-employed or own a small business.
- 5 percent of physicians in America are Muslim.

Sources: Institute for Social Policy and Understanding; Pew Research Center



**Want to learn more about the fundamentals of Islam?**  
Visit [nieonline.com/tbtimes/downloads/supplements/2015\\_pathways.pdf](http://nieonline.com/tbtimes/downloads/supplements/2015_pathways.pdf) to download our previous publication, *Pathways to Understanding: Exploring Muslim Cultures in Tampa Bay*.

## Islam in Florida

Florida has the sixth-largest Muslim population in the United States, behind Texas, New York, Illinois, California and Virginia, and more mosques than every state besides New York, California and Texas.

The Muslim community in Tampa Bay grew from an estimated population of less than 10,000 in 2000 to more than 36,000 in 2010.

Sources: "2010 U.S. Religion Census: Religious Congregations & Membership Study," Association of Statisticians of American Religious Bodies; WorldAtlas

Location of Muslim Congregations in the United States, 2010



© Association of Statisticians of American Religious Bodies, 2010  
2010 U.S. Religion Census: Religious Congregations & Membership  
Created by Research Services using ESRI ArcMap 10.0

2,106 congregations and 2,600,062 adherents were reported in 592 counties.  
Dots are randomly placed within each county to represent the congregations.

## Going beyond the text: Learning new things

As you begin exploring *Pathways to Understanding: Creating Community through Allyship*, start your journey with a KWL chart. Create a chart listing what you know (k), what you wonder (w) and what you have learned (l). On the back of the chart, start listing vocabulary words you may be unfamiliar with, such as alliance, ethnic, diverse or Muslim. Look through the *Tampa Bay Times* for examples of ethnic and cultural diversity in words, images and photos. Share the information on your chart and what you have discovered in the *Times* with your class.

### Florida Standards

Social Studies: SS.912.A.7.16; SS.912.S.2.6; SS.912.S.4.10  
Language Arts: LAFS.1112.L.1.1; LAFS.1112.L.3.4;  
LAFS.1112.L.3.6; LAFS.1112.RI.2.4; LAFS.1112.RI.3.7;  
LAFS.1112.SL.1.1; LAFS.1112.SL.2.4; LAFS.1112.SL.2.6;  
LAFS.1112.W.3.7 Visual Arts: VA.912.C.1.4

## Going beyond the text:

# Exploring identity through photographs

## Part I

Without looking at the caption, examine the photograph at right and write down your answers to the following questions:

- Describe the person in the photograph. Just make note of what you see. Don't draw any conclusions.
- In what setting do you imagine this photo was taken?
- What do you imagine the person in the photo is thinking about and feeling?
- What feelings do you have when you look at the photo?

In pairs or small groups, discuss your answers to the four questions above. Did you come to similar conclusions?

Now, read the caption below. Does knowing the situation affect your thoughts and feelings about the photo? If so, how?

## Part II

Next, individually look for a photograph in the *Tampa Bay Times* that includes people. This photo can be from any section of the newspaper, including an advertisement. Write a paragraph responding to the following:

- Describe the person in the photograph.
- What do you imagine happened just before the photo was taken? Why?
- What do you imagine the person in the photo is thinking about and feeling?
- What do you think will happen next?
- What feelings do you have when you look at the photo?

## Part III

What kind of photograph would you take to show a component of your identity? Think about different aspects of your identity. Then, plan a photo that will illustrate an element of your own identity that you would like to show. Your photo can be a selfie, or you can work with a partner.

Source: Adapted from *Teaching Tolerance*, "Using Photographs to Teach Social Justice – Exploring Identity"

## Florida Standards

Social Studies: SS.912.P.10.1; SS.912.P.10.3; SS.912.P.10.6; SS.912.P.10.12; SS.912.P.16.11; SS.912.S.4.1

Language Arts: LAFS.1112.L.1.1; LAFS.1112.L.1.2; LAFS.1112.L.2.3; LAFS.1112.L.3.4; LAFS.1112.L.3.6; LAFS.1112.RI.1.1; LAFS.1112.RI.1.2; LAFS.1112.RI.1.3; LAFS.1112.RI.2.4; LAFS.1112.RI.2.5; LAFS.1112.RI.2.6; LAFS.1112.RI.3.7 Visual Arts: VA.912.C.1.2; VA.912.C.1.3; VA.912.C.1.5; VA.912.C.1.6

# Identity

People from privileged groups may receive advantages regardless of whether or not they want them or are even aware of them.

Having privilege does not mean that an individual is immune to hardships. Privilege is relative to each individual's lived experience. But, privilege is a part of the reality that helps some and obstructs others.

Privilege is most often associated with race/ethnicity and economic status, but it also can apply to religious affiliation, citizenship status or disability.

Understanding and engaging in self-reflection and discussions about privilege is an essential step to addressing individual and systemic inequities in our society.



## What is identity?

The answer to the question "Who am I?" is complex. How we define ourselves – and how we are labeled by others – informs our beliefs, values, biases and actions.

Identity is made up of many intersecting aspects, such as gender; race or ethnicity; sexual orientation; nationality; religious affiliation; age; social or economic class; political beliefs; mental or physical disability; and physical characteristics. People often also define themselves by their hometown or place of birth; their role in a family; and their profession, talents or interests.

Importantly, society also shapes our identities as individuals. Much of our identity is influenced by others – family, peers, role models, school, institutions, government and the media. Many times, the labels assigned to us by others may not be what we would assign to ourselves.

## Community and identity

Part of understanding our identity means understanding how we fit in with other groups of people.

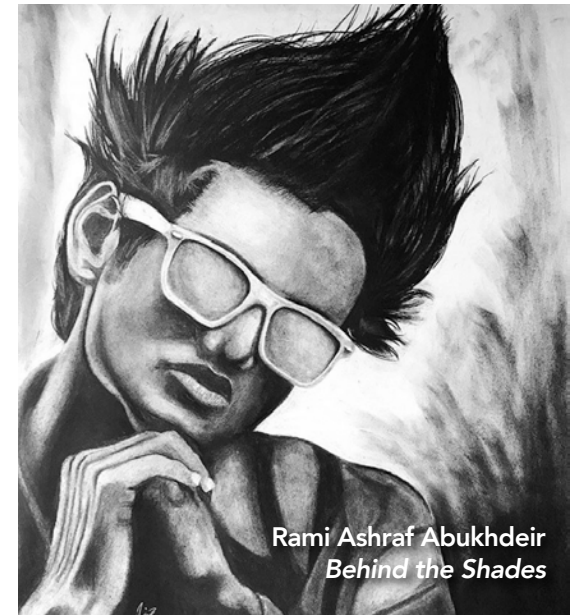
Our various group identities – such as family, tribe, nationality, race, class, religion or gender – help to shape us as individuals.

Group membership also shapes the way we understand and experience the world – especially how we view people who live outside of our community – and the types of opportunities and challenges we may face. How we see and understand the world and the people around us is influenced by the communities to which we belong as well as by our unique identity.

## Identity and privilege

Individual and group identity also are linked to issues of privilege and power. "Privilege" provides advantages, access and benefits to members of dominant groups at the expense of members of marginalized groups. For example, people from privileged groups may have greater access to jobs, housing and medical treatment.

Most people have identities that are part of both privileged groups (for example, male, white, straight, middle or upper class) and oppressed groups (for example, female, person of color, gay, working class).



Rami Ashraf Abukhdeir  
*Behind the Shades*

## "I don't see color" — Identity and inequality

"When you say that you do not see color, you are saying that you do not see me."

— Tanisha Davis-Doss

It's not uncommon for people from privileged groups to claim that they simply "do not see" race or other differences. While often made with good intentions, this claim disregards aspects of others' identity and lived experience.

In other words, the refusal to acknowledge race or other aspects of identity makes it difficult to recognize the unconscious biases that everyone has.

Ignoring difference allows people to ignore inequality or discrimination.

Sources: *Americans for the Arts*; *Critical Media Project*; *Facing History and Ourselves*; *National Association of School Psychologists*; *National Conference for Community and Justice*; *Teaching Tolerance*; *Diversity and Democracy*, "Helping Students Explore Their Privileged Identities" by Diane J. Goodman

Photo Caption: Sarah Eldin, 19, at the University of South Florida in Tampa, Fla. on Monday, Jan. 30, 2017. "As long as there's issues like this speaking up to injustice is our duty. I know people who are affected by this. Everyday we're a symbol of what's at hand right now," she said for why she chose her specific hijab design to wear today. "I want people to feel hope and happiness." Concerned students and faculty gathered for a No Ban No Wall Tampa Rapid Response protest against the executive order President Donald Trump signed on Friday calling for a ban on Syrian refugees indefinitely, suspending all refugee immigration for 120 days and blocking citizens of seven majority Muslim countries for 90 days. (Charlie Kaijo, *Times*, 2017)



Suzie Abadjian  
1.6 billion



Anonymous  
Life

# Two Worlds Inside a Hyphen

I am not enough —  
I am too little of this or too much of that  
Too American, too Muslim  
Not enough American, not enough Muslim

I am the hyphen between two worlds  
I am sitting on it, looking to either side  
As if I must pick one or the other  
When I am both

May Allah forgive me  
For all the years I tried to deny this  
Forgive us  
For denying others this freedom

But this struggle is not my own  
It is all of ours  
It is America's, it is our immigrant families,  
And the ones left back home  
Who don't understand what it means to be  
An American —  
A Muslim-American —  
In this world we live in now

Muslim is my heart  
It is not the country I live in  
Or the clothes I wear  
It is how I treat others —  
With compassion and love  
No matter our differences

America is my home  
And to be American is to be your best self,  
To not discriminate —  
Accepting others with open arms,  
To stand for freedom  
And self-determination

We are not invisible  
To hide behind one identity  
Is to lie to yourself,  
Embrace the hyphen —  
No one else will

— Anonymous

# Bias, prejudice and stereotypes

**Stereotype:** An exaggerated belief, image or distorted truth about a person or group (or) a generalization that allows for little or no individual differences or social variation. Stereotypes are based on images in mass media, or reputations passed on by parents, peers and other members of society. Stereotypes can be positive or negative. — *Teaching Tolerance*

**Bias:** Inclination or prejudice for or against one person or group, especially in a way considered to be unfair. — *Oxford Dictionaries*

**Discrimination:** Behavior that treats people unequally because of their group memberships. Discriminatory behavior, ranging from slights to hate crimes, often begins with negative stereotypes and prejudices. — *Teaching Tolerance*

**Hate crime:** A criminal offense against a person or property motivated in whole or in part by an offender's bias against a race, religion, disability, sexual orientation, ethnicity, gender or gender identity. — *Federal Bureau of Investigation*

**Tolerance:** 1) A fair and objective attitude toward those whose opinions and practices differ from one's own; 2) The commitment to respect human dignity. — *The Museum of Tolerance*

## Explicit and implicit bias

Most of us would like to believe that we are not biased. But, most of us are more biased than we realize.

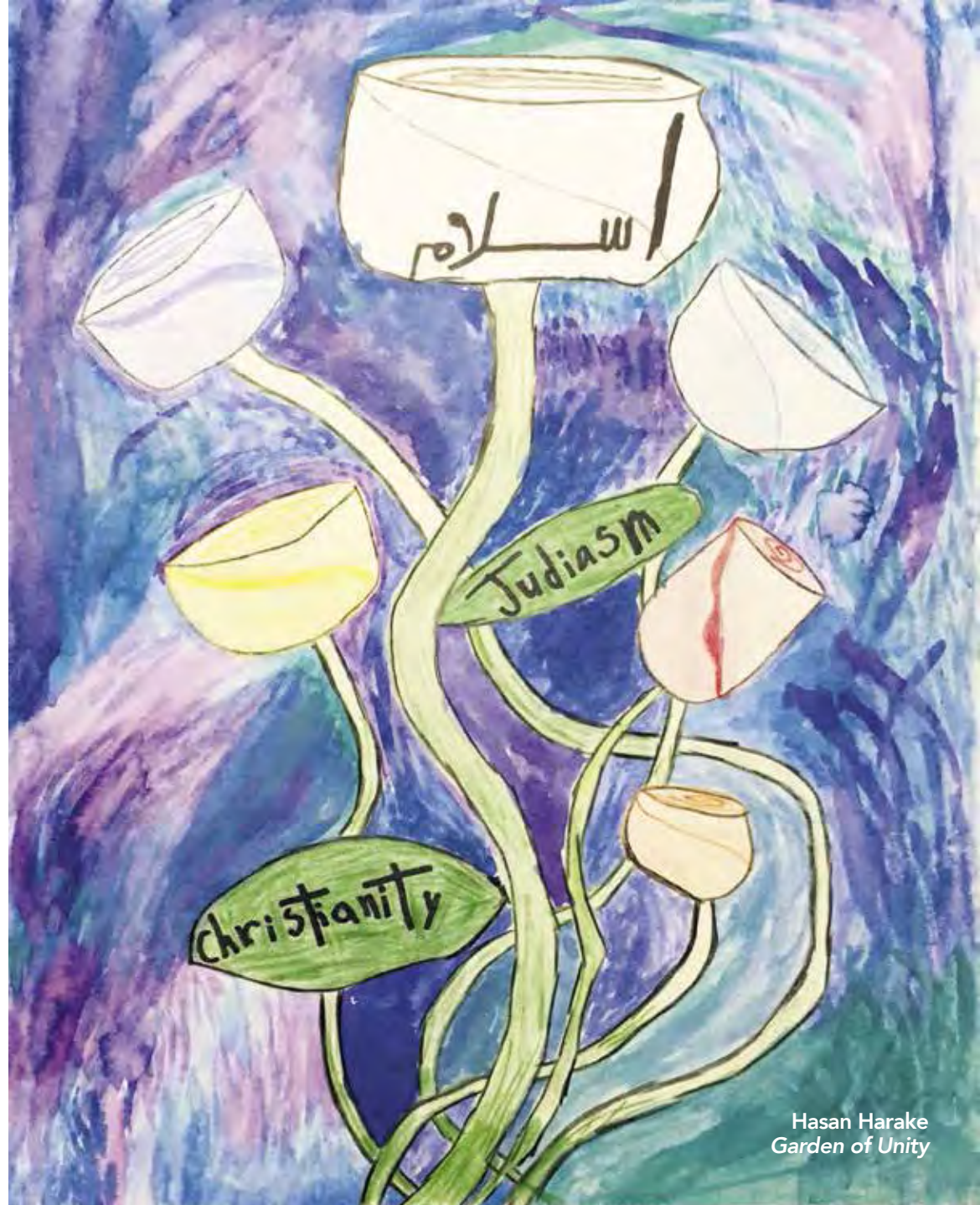
Explicit biases are fairly easy to recognize. In these cases, the person is aware of their prejudices and attitudes toward certain groups, and their biased actions are taken with intent. Overt racism and racist comments are examples of explicit biases.

Implicit, or hidden, biases involve the subconscious feelings, perceptions, attitudes and stereotypes that have developed as a result of a person's prior life experience. Implicit biases are thought processes that happen without you even knowing it, and everyone has them. For example, many people hold the implicit bias that older people are less competent computer users; although if asked, they would deny thinking anything of the sort.

Bias is reinforced and maintained by our memberships in certain groups – such as family, peers, neighbors or work colleagues – and by the wider culture. For example, television and film often use stereotypes as shorthand to describe a character. Once learned, stereotypes and prejudices resist change; people focus on experiences that reinforce their biases and discount experiences that contradict them.

Implicit biases can be reduced by discussing and recognizing them. Once acknowledged, people can attempt to compensate for their hidden attitudes before they result in discriminatory behavior.

Sources: Georgetown University National Center for Cultural Competence; Google Official Blog; Kirwan Institute for the Study of Race and Ethnicity; National Public Radio; U.S. Justice Department Community Relations Service



Hasan Harake  
Garden of Unity

## Key characteristics of implicit biases

- 1. They are unconscious and automatic:** They are activated without an individual's intention or control.
- 2. They are universal:** Everyone possesses them.
- 3. They do not always align with explicit beliefs:** They may even contradict a person's stated beliefs and values.
- 4. They have real-world effects:** Research has documented real-world effects of implicit bias in areas such as employment, education and criminal justice.
- 5. They are changeable:** The biases and associations we have formed can be "unlearned" and replaced with new mental associations.

Source: Kirwan Institute for the Study of Race and Ethnicity

## Implicit bias caught 'red-handed'

When YouTube launched their video upload app for iOS, between 5 and 10 percent of videos uploaded by users were upside-down. Initially, it was thought that people were shooting videos incorrectly. But the answer was related to the app's developers, not its users. The app was designed for right-handed users by a right-handed team of developers, so left-handed users who typically rotate their phones the opposite way ended up with upside-down videos.

Source: Google Official Blog

For a good introduction to implicit bias, watch the video  
"Implicit Bias: Peanut Butter, Jelly and Racism" at  
[pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism](https://www.pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism)

# Islamophobia: A dislike of or prejudice against Islam or Muslims, especially as a political force. — *The Oxford Dictionaries*

According to the Pew Research Center, more than one-third of Americans have an unfavorable view of Islam, and believe that Islam is more likely than other religions to promote violence.

Islamophobia is connected to international politics and, more specifically, to the fear of terrorism. Acts of terror and violence carried out by extremist Muslims and the political and media reactions to them have created a link in the public mind between Muslims and terrorism and have made many people fearful of Muslim communities.

According to Dr. Kevin L. Nadal of the John Jay College of Criminal Justice at the City University of New York, "Hateful rhetoric toward Muslims gives people permission to be discriminatory toward them, whether overtly or more subtly."

Muslim men get stereotyped as violent criminals or terrorists, while Muslim women get stereotyped as oppressed. Non-white Muslims also face the assumption that they are not "real" Americans, even though they may have been in the country for several generations or view themselves as completely American. According to a 2019 report by the Institute for Social Policy and Understanding, 62 percent of Muslims reported experiencing religious discrimination.

Islamophobia also leads to bullying in our schools. According to a 2015 study by the Council on American-Islamic Relations, more than half of Muslim students had experienced bullying, twice as high as the national average. Bullying such as being called a terrorist, having a head covering pulled off or being told to go "home" to a foreign country can have negative effects

on students' academic performance, mental health and physical health.

According to the Southern Poverty Law Center, anti-Muslim hatred is on the rise as activists and politicians exploit atrocities committed by the Islamic State and other extremists. Nationally, almost one in five hate crimes reported to the FBI in 2017 were anti-Islamic. In 2017, there were 145 total reported hate crimes in Florida, a 102 percentage increase from 2013. Hate crimes don't just victimize individuals; they victimize entire communities, because everyone in the community may feel targeted, frightened and unsafe.

Sources: Federal Bureau of Investigation; Institute for Social Policy and Understanding; "Islamophobia" by Rebecca A. Clay, Monitor on Psychology; Pew Research Center; Southern Poverty Law Center

## Attacks on houses of worship

Over the past decade, hundreds of Jewish, Christian and Muslim worshippers across America and around the world have been attacked in their places of worship.

Attacks on places of worship take direct aim at religious freedom – the right to choose what religion to follow and to worship without interference.

According to the American Civil Liberties Union, there have been 23 incidents of violence, vandalism or harassment against mosques in Florida alone since 2005, including three in the Tampa Bay area – more than every state except New York, California and Texas.

View the ACLU's interactive map of anti-mosque activity at [aclu.org/issues/national-security/discriminatory-profiling/nationwide-anti-mosque-activity](http://aclu.org/issues/national-security/discriminatory-profiling/nationwide-anti-mosque-activity).

Sources: American Civil Liberties Union, Religion News Service, Teaching Tolerance



## Going beyond the text: How do communities respond to violence?

On Feb. 24, 2017, a male person set a fire at the Islamic Society of New Tampa in Thonotosassa. The fire was extinguished and no one was hurt, but the building suffered property damage that required worshippers to relocate until the damage was repaired. Fire investigators have confirmed that the fire was deliberately set. The person who set the fire has not been identified.

Acts of violence can intensify tension in a community but can also unite people across divides.

Read the two articles below from the *Tampa Bay Times*:

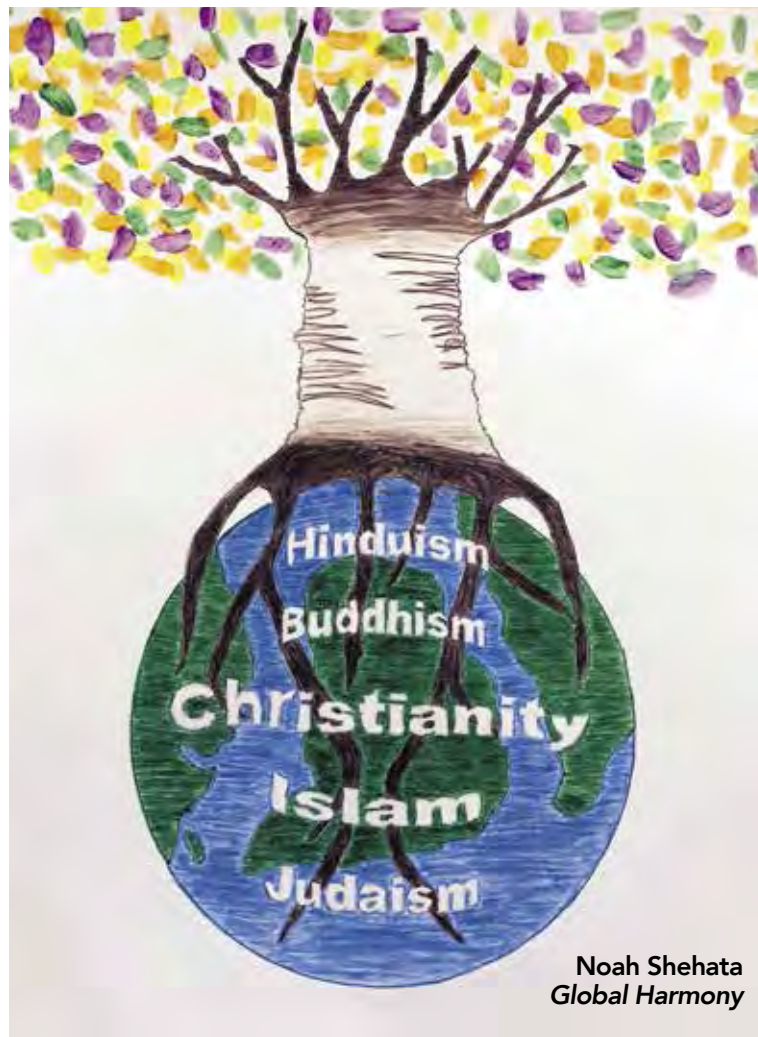
- <https://www.tampabay.com/news/publicsafety/fire/overnight-fire-at-thonotosassa-mosque-under-investigation/2314359/>
- <https://www.tampabay.com/news/politics/national/bob-buckhorn-to-tampa-muslims-we-will-stand-with-you-forever/2312057/>

Next, watch the video "Interfaith vigil held after Tampa mosque arson" at <https://www.fox13news.com/news/interfaith-vigil-held-after-tampa-mosque-arson>

Share your thoughts about the articles and video with your class. Discuss the key points and issues. Write an essay exploring how the Tampa Bay community responded to the attack on the Islamic Society of New Tampa.

### Florida Standards

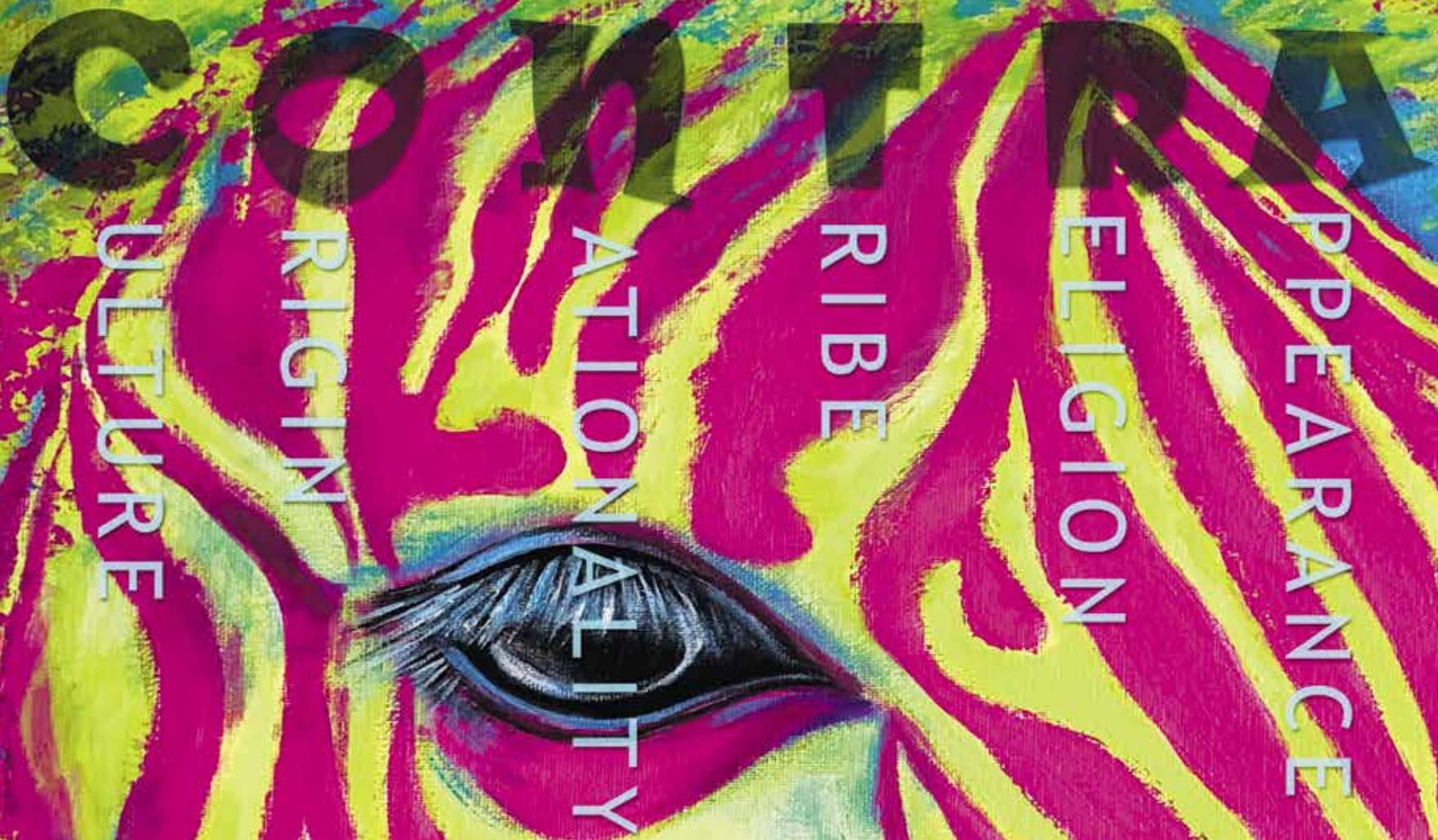
Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5 Language Arts: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RH.2.4; LAFS.912.RI.1.1; LAFS.912.RI.1.2; LAFS.912.RI.1.3; LAFS.912.RI.2.4; LAFS.912.RI.2.5; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.RI.3.8; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.SL.2.6; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.2.6; LAFS.912.W.3.7; LAFS.912.W.3.8; LAFS.912.W.3.9; LAFS.912.W.4.10



Noah Shehata  
Global Harmony

According to the Southern Poverty Law Center's Hate Map ([splcenter.org/hate-map](http://splcenter.org/hate-map)), there are nine anti-Muslim hate groups based in Florida.

According to the Anti-Defamation League's Hate, Extremism, Anti-Semitism, Terrorism (H.E.A.T.) Map, there were 191 extremist and anti-Semitic incidents in Florida in 2018-2019. [adl.org/education-and-resources/resource-knowledge-base/adl-hate-map](http://adl.org/education-and-resources/resource-knowledge-base/adl-hate-map)



# CONTRAST

APPEARANCE  
RELIGION  
RIBBE  
ATION  
ALITY  
ULTURE  
RIGIN

THE UNIVERSE CREATED CONTRAST  
TO ADD MORE BEAUTY IN THE WORLD  
BUT ALAS, THE CONTRAST  
MUST FIRST LEARN TO LOVE ITSELF

Shireen Sardar  
CONTRAST

## Going beyond the text: Test yourself for hidden bias

Not knowing correct information can lead to hidden bias. Psychologists at Harvard University, the University of Virginia and the University of Washington created "Project Implicit" to develop hidden bias tests (called implicit association tests, or IATs, in the academic world) to measure unconscious bias.

Hidden bias tests measure unconscious, or automatic, biases. Your willingness to examine your own possible biases is an important step in understanding the roots of stereotypes and prejudice in our society.

Test yourself at [implicit.harvard.edu/implicit](http://implicit.harvard.edu/implicit). Tests can be taken anonymously and take about 10 minutes.

Look through the comics in the *Tampa Bay Times*. What types of stereotypes can you find in the comic strips? Write down what the stereotypes are. Are these stereotypes based on myths or exaggerations? Are these stereotypes dangerous assumptions? Share your thoughts with your classmates.

Sources: Project Implicit; Teaching Tolerance

### Florida Standards

Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5 Language Arts: LAFS.1112.L.1.1; LAFS.1112.L.1.3; LAFS.1112.L.3.4; LAFS.1112.L.3.5; LAFS.1112.L.3.6; LAFS.1112.RI.2.4; LAFS.1112.RI.2.5; LAFS.1112.RI.2.6 Visual Arts: VA.912.C.3.3; VA.912.C.3.4





# Busting myths

**Myth:** Muslims want to see “sharia law” introduced in the U.S.

**Fact:** False.

Sharia is an Arabic word meaning “way” or “path.” It spells out how practicing Muslims should lead their daily lives, such as their behavior in business and relationships.

Sharia is based on the Koran and the interpretations of Muslim scholars over the centuries. Sharia is not a set collection of laws and is interpreted differently in different countries and by different communities of Muslims. It does influence legal codes in Muslim-majority countries. Because American Muslims are so diverse, their understanding of sharia varies widely.

The Southern Poverty Law Center points out that this myth has been spread largely by anti-Muslim groups to encourage fear of Islam. There has never been an attempt to introduce “sharia law” in the U.S.

The First Amendment to the Constitution, which guarantees religious liberty for all Americans and prohibits the government from establishing religious law, makes it illegal to establish Islamic or any other religious courts.

Sources: BBC; Council on Foreign Relations; Interfaith Alliance; Pew Research Center; Religious Education Freedom Project of the First Amendment Center; Southern Poverty Law Center

**Myth:** Islam promotes terrorism and violence.

**Fact:** False.

Although some terrorist groups self-identify as Muslim, mainstream Muslims in the United States and around the world reject the ideology of Islamic extremism.

Following the Sept. 11, 2001, attacks and up to the present day, Muslim organizations and individuals around the world have condemned violence and extremism.

The “Open Letter to Al-Baghdadi” (lettertobaghdadi.com) repudiates the ideology and practices of Muslim extremist groups and has been signed by dozens of Muslim theologians and leaders.

Researcher Charles Kurzman, a professor of sociology at the University of North Carolina at Chapel Hill and co-director of the Carolina Center for the Study of the Middle East and Muslim Civilizations, also has compiled a list of Islamic statements against terrorism at [kurzman.unc.edu/islamic-statements-against-terrorism](http://kurzman.unc.edu/islamic-statements-against-terrorism). The facts show that the majority of terror attacks in the U.S. are perpetrated by non-Muslims.

Since Sept. 11, 2001, Muslim-American extremists have caused 141 deaths. In 2018 alone, 230 lives were lost in mass shootings, none by Muslim extremists.

According to David Schanzer, director of the Triangle Center on Terrorism and Homeland Security, “Radicalization to violence is a rare phenomenon among Muslim Americans. Law enforcement and intelligence authorities must continue to pay close attention to this problem since small numbers of people can do substantial damage, but resources should be allocated commensurate to the level of the threat, which, it turns out, is small compared to mass shootings, gun violence and even other forms of violent extremism.”

Unfortunately, every religion has extremist elements. For example, the Ku Klux Klan considers itself a Christian organization, while Buddhists and Hindus have committed violent attacks against Muslims in countries such as Myanmar, Sri Lanka and India.

Sources: Federal Bureau of Investigation; Global Terrorism Database; [kurzman.unc.edu](http://kurzman.unc.edu); Pew Research Center; Teaching Tolerance; Triangle Center on Terrorism and Homeland Security

**Myth:** Jihad means “holy war.”

**Fact:** Mostly false.

The Arabic word jihad literally means “struggle” or “effort.”

Most modern Muslims understand jihad as a believer’s internal struggle for spiritual self-improvement – the effort to live according to the Muslim faith as well as possible. This is known as the “Greater Jihad.”

The term jihad also can mean an outward struggle to defend or strengthen Islam. This is known as the “Lesser Jihad.” Most modern scholars define this as a struggle against oppressors or aggressors who commit injustice. It can involve military force, but it is not “holy war” in the sense of a Christian crusade.

The misuse by extremists of the term jihad to describe or justify acts of terror or war is rejected by the vast majority of Muslims worldwide. Muslims around the world strongly reject violence in the name of Islam.

Sources: BBC; Interfaith Alliance; National Geographic; Pew Research Center; Religious Education Freedom Project of the First Amendment Center

**Myth:** All Muslims are Arab.

**Fact:** False.

A Muslim is a follower of the Islamic religion. Muslims can be any ethnicity and nationality.

Worldwide, the Southeast Asian nation of Indonesia has the world’s largest Muslim population, while African Americans make up the largest group of American Muslims. Hispanics make up a growing number of Florida Muslims.

Arab is a cultural term meaning a native speaker of the Arabic language or a person from an Arabic-speaking country in the Middle East or North Africa. Although the majority of Arabs are Muslim, about 5 percent practice other faiths, including Christianity and Judaism.

Sources: Cambridge Academic Content Dictionary; Encyclopædia Britannica; Miami Herald; Pew Research Center

**Myth:** Islam is inherently sexist.

**Fact:** False.

Many of the Koran’s teachings regarding gender were quite progressive when it was written in the seventh century. For example, women may own property, keep their last names after marriage and initiate divorce.

However, cultural practices around the world strongly influence how these religious teachings are interpreted, including the status and rights of girls and women.

In progressive Muslim cultures, women have rights equal to those of men and can pursue the education and careers of their choice. In conservative Muslim cultures, however, women may be prevented from participating fully in education or public life.

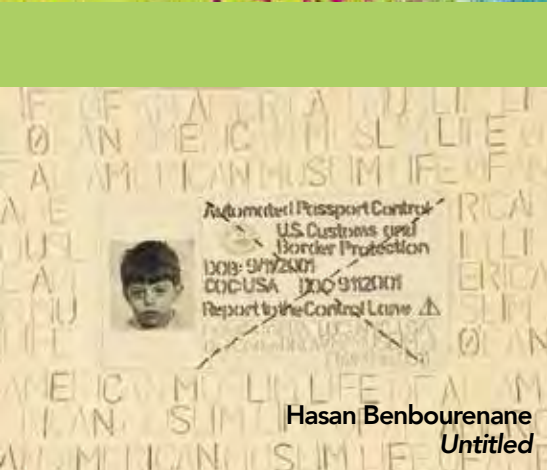
As in many other religions, Islamic law requires that both men and women behave and dress modestly. However, substantial differences exist in how different regions, cultures, traditions and individuals interpret this requirement for modesty.

Some Islamic states require women to wear a hijab (headscarf) or to dress in a certain way in public. In other cultures, whether or not a woman covers her head is a personal choice.

Some Muslim girls and women regard the headscarf as a sign of oppression. However, others view it as a symbol of self-respect and a way to demonstrate pride in their religious and cultural identity.

Just over one-third of American Muslim women (36 percent) always wear the hijab whenever they are out in public, and an additional 24 percent wear the hijab most or some of the time. Forty percent never wear it.

Sources: BBC; Council for American-Islamic Relations; PBS; Pew Research Center; Teaching Tolerance; University of North Carolina-Chapel Hill Center for Global Initiatives



Hasan Benbourenane  
Untitled

“I have the feeling that we let our consciences realize too late the need of standing up against something that we knew was wrong. We have therefore had to avenge it – but we did nothing to prevent it. I hope that in the future, we are going to remember that there can be no compromise at any point with the things that we know are wrong.”

— *First Lady Eleanor Roosevelt*

**Empathy:** The experience of understanding another person's thoughts, feelings and condition from his or her point of view, rather than from one's own.

— *Psychology Today*

**Bystander:** One who is present but not taking part in a situation or event.

— *Merriam-Webster*

**Upstander:** A person who speaks or acts in support of an individual or cause, particularly someone who intervenes on behalf of a person being attacked or bullied.

— *Facing History and Ourselves*

**The “bystander effect”:** The bystander effect occurs when the presence of others discourages an individual from intervening in an emergency situation. The greater the number of bystanders, the less likely it is for any one of them to provide help to a person in distress.

— *Psychology Today*

## Building understanding: It begins with me

Connecting in meaningful ways with people who are different from us is hard. Acknowledging and working through our own biases and prejudices is even more difficult. It's also one of the most important steps toward breaking down the walls of silence that allow intolerance to grow. We all possess the power to overcome our ignorance and fear.

### Here are some questions to ask yourself:

- How wide is my circle of friends? How diverse are the people who visit my home?
- How integrated is my neighborhood? My child's school? My workplace?
- Do I take economic segregation and environmental racism for granted?
- Do I have the courage to ask a friend not to tell a sexist, racist, homophobic, anti-Semitic or Islamophobic joke?
- Do I receive information about other cultures from members of those cultures, or from potentially biased, third-party sources?
- Do I take the time to listen and learn from other people's experiences, especially people with whom I might initially disagree?
- How often am I in the minority?

Source: *Southern Poverty Law Center, “Ten Ways to Fight Hate: A Community Resource Guide”*

## Building understanding: Five steps for parents

1. Examine your children's textbooks and the curricula at their schools to determine whether they are equitable and multicultural.
2. Expose your child to multicultural experiences by intentionally expanding your circle of friends and experiences.
3. Encourage your children to become activists. They can form harmony clubs, build multicultural peace gardens, sponsor “walk in my shoes” activities, and create ways to interact with children of other cultures.
4. Examine the media your children consume, from internet sites to the commercials during their favorite TV shows. Stereotypes and examples of intolerance are bound to be present. Discuss these issues openly, as you would the dangers of cigarette smoking.
5. Model inclusive language and behavior. Children learn from the language you use and the attitudes you model. If you demonstrate a deep respect for other cultures, races and walks of life, they most likely will, too.

Source: *Southern Poverty Law Center, “Ten Ways to Fight Hate: A Community Resource Guide”*



Shanon Stovell  
*Untitled*

## Five tips for positive online engagement

- **T.H.I.N.K. before you reply:** Is what you are about to say True? Is it Helpful? Is it Inspiring? Is it Necessary? Is it Kind?
- **Imagine you are speaking to a real person:** Would this be hurtful or offensive if I said it to someone's face?
- **Take a beat, or do nothing:** If a post makes you angry or upset, wait until you're calm and then collect your thoughts before sharing them. And, it's okay to not respond at all.
- **Read to understand, not to respond:** The online format lends itself to skimming content quickly and responding instantly. But this means that sometimes we miss out on important context that would help us to understand. Take the time to read for comprehension.
- **Take it offline:** If something feels very personal, heated or challenging, ask the person if you can talk face to face about it.

Source: *Teaching Tolerance*

# Be a changemaker

Most of us care deeply about our communities and want to make our society better. One of the biggest barriers that individuals face in getting involved is that it is hard to know what concrete actions to take.

The scope of the problems we face can be overwhelming. It can be hard to see how one individual can effect change.

Think of social justice movements such as the U.S. civil rights movement, the fall of the Berlin Wall or the struggle against apartheid in South Africa. These events weren't inevitable, and they weren't the work of one person or even one group. Instead, they resulted from many people who each believed that they could make a positive difference, and took action to bring about the changes they wanted to see.

So how can you make a positive difference in our community? Here are some simple ways that you can start to be a changemaker.

**Write your elected officials:** Look up who your elected officials are at the local, state and national level at [dos.myflorida.com/elections/contacts/elected-officials](http://dos.myflorida.com/elections/contacts/elected-officials). Write each of them a short letter about an issue that you care about.

• Find a sample letter from the American Library Association at [ala.org/aasl/sites/ala.org.aasl/files/content/aboutaasl/aaslcommunity/quicklinks/el/Sample\\_Letter\\_to\\_Elected\\_Officials.pdf](http://ala.org/aasl/sites/ala.org.aasl/files/content/aboutaasl/aaslcommunity/quicklinks/el/Sample_Letter_to_Elected_Officials.pdf).

**Volunteer:** Many people shy away from volunteering because they don't know where to start or aren't sure they can make a long-term commitment. But there are lots of one-time or short-term volunteer opportunities out there.

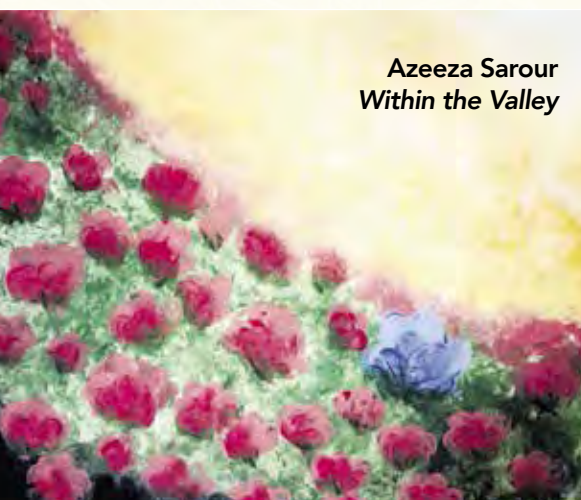
- Start by exploring opportunities with organizations whose causes you support. Your school, workplace or place of worship also may offer opportunities to get involved.
- Many community organizations and environmental groups host one-day projects, such as planting trees, picking up trash, painting over graffiti or collecting recyclables. If you're a student, sign up for a volunteer project over spring or winter break.
- Browse for volunteer opportunities at [volunteerflorida.org](http://volunteerflorida.org), [idealist.org](http://idealist.org) or [unitedway.org/get-involved/volunteer](http://unitedway.org/get-involved/volunteer).

**Register to vote – and vote:** Local elections often are decided by a matter of tens, not thousands, of votes. Your vote truly makes a difference in determining who will represent your interests at the local, state and national level.

- Register to vote in Florida online at [registertovoteflorida.gov](http://registertovoteflorida.gov) or in person at your county's Supervisor of Elections office. Find your Supervisor of Elections at [dos.elections.myflorida.com/supervisors](http://dos.elections.myflorida.com/supervisors). In Florida, 16- and 17-year-olds can pre-register to vote.
- The best resources to learn about your candidates include the *Tampa Bay Times* (or your local newspaper). Many issue-based organizations also publish voter guides for their supporters.
- In Florida, you can vote by mail, vote early in person at an early voting polling place or vote in person on Election Day at your assigned polling place. Find details for your voting precinct on your local Supervisor of Elections website.

**Donate:** Support organizations that work on causes that matter to you. If you can't donate cash, check with the organization to see what items they need.

Sources: *Facing History and Ourselves*, "Choosing to participate" and "How to find your civic superpower"



Azeeza Sarour  
*Within the Valley*

"If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality."

— Archbishop and Nobel Peace Prize recipient  
Desmond Tutu



Abrar Hamdan  
*No One Likes Me*

"Where you see wrong or inequality or injustice, speak out, because this is your country. This is your democracy. Make it. Protect it. Pass it on."

— Supreme Court Justice Thurgood Marshall

## Going beyond the text:

### Speaking out – write a letter to the editor

Letters to the editor reach a wide audience in your community. Submit a letter about an issue that you care about to the editor of the *Tampa Bay Times* online at [tampabay.com/opinion/submit-letter](http://tampabay.com/opinion/submit-letter).

Find examples of letters to the *Tampa Bay Times* in the opinion section of the *Times* or at [tampabay.com/opinion](http://tampabay.com/opinion). You can look through the archives to see more letters using the digital edition of the *Times*.

#### Florida Standards

Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5 Language Arts: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RH.2.4; LAFS.912.RI.1.1; LAFS.912.RI.1.2; LAFS.912.RI.1.3; LAFS.912.RI.2.4; LAFS.912.RI.2.5; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.RI.3.8; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.SL.2.6; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.2.6; LAFS.912.W.3.7; LAFS.912.W.3.8; LAFS.912.W.3.9; LAFS.912.W.4.10

# Allyship, advocacy and activism

**Ally:** Someone who speaks out on behalf of someone else or takes actions that are supportive of someone else. Example: hearing someone use a racist slur and reaching out to that person and telling them you think that was wrong.  
— *Teaching Tolerance*

**Advocate:** Someone who publicly supports or recommends a particular cause or policy. Example: writing a letter to your political representatives to urge them to support anti-bias legislation.  
— *Teaching Tolerance*

**Activist:** Someone who gets involved in activities that are meant to achieve political or social change. This also includes being a member of an organization which is working on change. Example: participating in a demonstration focused on fighting hate crimes.  
— *Teaching Tolerance*

## How to be an ally

### 1. Educate yourself

Many of us spend most of our time around people who share our various group identities, such as racial and ethnic background, religion and social or economic class. To be an effective ally to marginalized groups, you need to educate yourself about the issues that are important to them.

Seek out diverse voices on television, on the radio, online and in print. Follow diverse voices on social



Zainab Mohamed  
*Hijabi Reality*

media. Find ways to be around people who don't share your background and privilege; visit museums and cultural centers that focus on cultures other than your own; visit a different religion's house of worship during an open house or community event; make a point of frequenting businesses in neighborhoods with diverse populations; volunteer for an organization that supports marginalized groups. Listen more than you speak.

### 2. Be prepared

Life happens fast. The best way to be ready to confront bias in the moment is to have some responses prepared that will work in a variety of situations:

- That offends me.
- I don't find that funny.
- I'm surprised to hear you say that.
- Using that word as a put-down offends me.
- I don't like words like that.
- That phrase is hurtful.
- Please don't do/say that.

Phrases such as these allow you to speak up against bias in a simple and straightforward manner. Sometimes they may open a dialogue. Other times, they simply allow you to take a stand against bias.

Simple questions also are a good way to interrupt everyday bigotry:

- What do you mean by that?
- Why would you say something like that?
- What point are you trying to make by saying that?
  - Did you mean to say something hurtful when you said that?
  - Can you explain why you think that?

Questions such as these place the burden back on the person who made the remark. If the speaker falls back on something such as, "It was just a joke," then you can use one of your prepared phrases, such as "I don't find that funny" or "That phrase is hurtful."

Practice the phrases aloud. Memorize them. Role play with them.

### 3. Confronting bias in the moment

Be aware of your objectives in getting involved. Keep three goals in mind: 1) Interrupt the bad behavior; 2) Support the target; and 3) Keep yourself and others safe from harm.

**1) Interrupt the bad behavior:** This is where your prepared phrases will help you to respond effectively to a bigoted joke or remark, or to intervene on behalf of a person being harassed or bullied. Try to stay calm; if you sound angry, the person you're confronting might perceive your anger as threatening and react violently.

If the person using bigoted language seems receptive, try explaining why a word or phrase is offensive. Encourage the person to choose a different expression. Hate isn't behind all hateful speech – sometimes ignorance is. Try saying "Did you know that word is very hurtful?" or "Do you know the history of that word?"

If you are witnessing verbal harassment or bullying but don't feel safe speaking up, there are still ways that you can act as an ally.

## Going beyond the text:

### Role play

The best way to be ready to speak up as an ally is to prepare. With a partner, read the scenarios below and practice using the phrases and questions above. How could you intervene? Try to practice longer scenarios. For example:

- "That's a hurtful thing to say."
- "Jeez, it was just a joke!"
- "Well, I don't think it's funny. Did you know that word/phrase is considered a slur?" (Explain why the word/phrase is considered a slur.)
- "Why would you say something like that?"
- "Everybody thinks it!"
- "I don't like words like that." (Explain why the word is offensive.)

### Scenarios:

- An elementary student holds up the corners of his eyes and says "Ching chang chong chong" as an Asian student walks by.
- A student jokes that a Muslim classmate is related to Saddam Hussein because she has a similar last name.
- A boy who likes attention gets laughs by chanting to a classmate with hearing aids, "Can you hear me now?"
- A student is teased by classmates because she is wearing a hijab.
- One girl criticizes another about her earrings: "Don't you realize that those look ghetto?"
- During group work, one student turns to another and says, "Good, you can be our token minority."
- In the grocery store checkout line, you overhear the customer ahead of you tell the Latinx cashier, "You don't belong here. Go back to Mexico or I'll report you to ICE."
- While watching a football game at school, a Muslim student is confronted by another student who calls her a "terrorist."

Source: Adapted from *Teaching Tolerance, "Speak up at School: How to Respond to Everyday Prejudice, Bias and Stereotypes"*

Additional source: *Morningside Center*

## Florida Standards

Social Studies: SS.912.P.9.8; SS.912.P.10.6; SS.912.P.10.10  
Language Arts: LAFS.912.L.2.3; LAFS.912.SL.1.1;  
LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.RH.3.7



Janna Hamed  
*The Irony*



Shanon Stovell  
Untitled

For example, you can approach the person being harassed and engage them in conversation while ignoring the attacker. This demonstrates allyship without direct confrontation. (Before using this strategy, do consider whether your intervention is appropriate. For example, a conservative Muslim woman or girl may feel very uncomfortable if a male bystander engages her in one-to-one conversation. In this case, another strategy – such as asking a female bystander to help – may be better.)

If you don't feel comfortable engaging at all, you can record the event on your phone. This could be crucial evidence to bring the perpetrator to justice. Do not post the video on social media without the victim's permission.

Ask others to help, if necessary. In a school situation, reach out to a teacher, guidance counselor, coach or another trusted adult. In a retail situation, find a manager or security guard. If there are other people around, ask another bystander, "Will you help me stop this?"

**2) Support the target:** Ask the target if there is anything else you can do to help. For example,

you can offer an escort to a safe place. Ask the target if they are planning to report the event, and offer to provide a witness statement and your cellphone video. Respect the target's wishes if they decline your offer of help.

**3) Keep yourself and others safe from harm:** If you are witnessing a physical attack, you should only intervene directly if you feel that you can do so safely.

However, there are still actions you can take even if you don't feel safe confronting the attacker.

Simply creating a distraction by making noise or talking loudly lets the attacker know that he or she is being seen. You also can record the attack on your phone as evidence. Do not post the video on social media. Find or call – or ask another bystander to find or call – the police, a security guard or a school administrator to handle a physical assault. Call for medical attention if the victim is physically harmed.

Sources: Anti-Defamation League, Citylab, Quartz, Southern Poverty Law Center, Teaching Tolerance, Upworthy.com



## Going beyond the text: Being an ally, advocate and activist

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

Read the following four articles from the *Tampa Bay Times* about recent anti-Muslim incidents in the Tampa Bay area:

- [tampabay.com/news/publicsafety/fire/two-tampa-area-mosque-fires-ruled-arson/2290569](http://tampabay.com/news/publicsafety/fire/two-tampa-area-mosque-fires-ruled-arson/2290569)
- [tampabay.com/news/publicsafety/crime/tampa-man-crashes-into-parked-cars-gate-at-the-islamic-society-of-tampa/2328808](http://tampabay.com/news/publicsafety/crime/tampa-man-crashes-into-parked-cars-gate-at-the-islamic-society-of-tampa/2328808)
- [tampabay.com/news/courts/Tampa-man-pleads-guilty-to-threatening-Muslim-couple\\_165902322](http://tampabay.com/news/courts/Tampa-man-pleads-guilty-to-threatening-Muslim-couple_165902322)
- [tampabay.com/news/crime/2019/09/13/holiday-man-faces-year-in-prison-for-trying-to-scare-iraqi-neighbors-into-leaving](http://tampabay.com/news/crime/2019/09/13/holiday-man-faces-year-in-prison-for-trying-to-scare-iraqi-neighbors-into-leaving)

Look for additional articles in the *Times*. Are there more recent articles in the newspaper? Why do you think these incidents are happening now? Who are the targets of these incidents? What do you think the perpetrators of these incidents are trying to accomplish? What impact does it have on the Muslim community? What impact does it have on the larger society? What should we, as a society, do about it?

Answer these questions with a small group of your peers. Create an infographic or other graphic organizer to display the issues and some suggestions about what can be done to combat the problems. Share your results and what you have learned with your classmates.

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

### Florida Standards

Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5  
Language Arts: LAFS.912.L.1.1; LAFS.912.L.1.2; LAFS.912.L.2.3; LAFS.912.L.3.4; LAFS.912.RH.1.1; LAFS.912.RH.1.2; LAFS.912.RH.1.3; LAFS.912.RH.2.4; LAFS.912.RI.1.1; LAFS.912.RI.1.2; LAFS.912.RI.1.3; LAFS.912.RI.2.4; LAFS.912.RI.2.5; LAFS.912.RI.2.6; LAFS.912.RI.3.7; LAFS.912.RI.3.8; LAFS.912.SL.1.1; LAFS.912.SL.1.2; LAFS.912.SL.1.3; LAFS.912.SL.2.4; LAFS.912.SL.2.5; LAFS.912.SL.2.6; LAFS.912.W.1.1; LAFS.912.W.1.2; LAFS.912.W.1.3; LAFS.912.W.2.4; LAFS.912.W.2.5; LAFS.912.W.2.6; LAFS.912.W.3.7; LAFS.912.W.3.8; LAFS.912.W.3.9; LAFS.912.W.4.10

# Get involved

- Visit [nieonline.com/tbtimes/pathways.cfm](http://nieonline.com/tbtimes/pathways.cfm) to download a digital edition of this publication, a Teacher Guide and pre/post test for classroom and group use.
- Visit [surveymonkey.com/r/FJJC2R2](http://surveymonkey.com/r/FJJC2R2) to take our reader survey.
- Visit [nieonline.com/tbtimes/pathways.cfm](http://nieonline.com/tbtimes/pathways.cfm) to share your thoughts with the Pathways team.

## Join us

### *Pathways to Understanding* Community dialogues

These facilitated small-group dialogues offer the opportunity for attendees to engage in teambuilding with participants of diverse faiths to share their stories, start breaking down barriers between strangers and build relationships.

These events are free and open to the public. RSVPs are requested, as space is limited. For dates and venues and to RSVP, visit [nieonline.com/tbtimes/pathways.cfm](http://nieonline.com/tbtimes/pathways.cfm).



## Evident Impact:

### *Pathways to Understanding* September 2020

This large community forum will bring together Tampa Bay Muslims and non-Muslims for an evening of relationship-building across faith communities to increase understanding and inclusion.

This event is free and open to the public. Refreshments will be served. RSVPs are requested. To learn more and RSVP, visit [nieonline.com/tbtimes/pathways.cfm](http://nieonline.com/tbtimes/pathways.cfm).

#### This community celebration will feature:

- An artist talk by Pakistani-American Muslim visual artist **Marium Rana**, whose work delves into the complexity of belonging to two different cultures. Rana, who works primarily in ink and aqueous media, is a graduate of Florida State University who has exhibited, curated exhibitions, painted murals and



Marium Rana

taught visual art and art history all over the United States. Her work has been on display at the Children's Museum of Manhattan, Yale University, the Joshua Tree Art Gallery and Aqua Art during Art Basel Miami Beach.



Kalimah Ujaama

- A performance by **Kalimah Ujaama (Lady K)**, a Muslim black and indigenous American author, poet, activist, speaker and scholar. Ujaama, who recently graduated from the University of Florida, is currently working on a young adult afro-indigenous fantasy novel. Her work drives toward the advancement of marginalized peoples through policy, law and the arts.
- Art exhibition featuring works by Tampa Bay-area Muslim artists.

## Want to visit a mosque? Attend an open house.

Many Tampa Bay mosques offer open houses for non-Muslims, especially during Ramadan. Ramadan 2020 in the United States will begin April 23 and end May 23.

## Want to schedule an anti-bias presentation for your company, organization or group?

Contact Community Tampa Bay program director Sam(ira) Obeid at 727- 240-3307 or [sam@communitytampabay.org](mailto:sam@communitytampabay.org).

## Want to request a presentation about Islam for your group?

Contact CAIR Florida at 813-514-1414 or [cairflorida.org](http://cairflorida.org).

## Going beyond the text:

# Making a difference

What does it mean to be charitable? Do charity and charitable mean the same thing? Dr. Martin Luther King Jr. said, "Everybody can be great... because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace. A soul generated by love." Most religions encourage some form of charity or service; it is one of the things they have in common. Look through the *Tampa Bay Times* for examples of ways to serve your community. Write a blog post encouraging others to participate in service or charity projects in the community.

### Florida Standards

Social Studies: SS.912.P.9.5; SS.912.P.9.6; SS.912.P.9.7; SS.912.P.9.8; SS.912.P.10.3; SS.912.P.10.4; SS.912.P.10.12; SS.912.S.1.4; SS.912.S.1.6; SS.912.S.1.7; SS.912.S.1.8; SS.912.S.7.5 Language Arts: LAFS.1112.L.1.1; LAFS.1112.L.1.2; LAFS.1112.L.2.3; LAFS.1112.L.3.4; LAFS.1112.L.3.6; LAFS.1112.RI.1.1; LAFS.1112.RI.1.2; LAFS.1112.RI.1.3; LAFS.1112.RI.2.4; LAFS.1112.RI.2.5; LAFS.1112.RI.2.6; LAFS.1112.RI.3.7



Aaisha Jamal  
*One World for All*



Aya Abu-Zahra  
*Islamic Reality*



Ameena Khan  
*Whale Over My Head*

# Charity services offered by the Tampa Bay Muslim community

Zakat, or charity, is one of the Five Pillars of Islam, five obligations that every practicing Muslim must perform. Muslims believe that all things belong to God and that wealth is only held in trust by human beings. Muslims are required to donate a percentage of their wealth to those in need every year.

Local Muslim charitable organizations include:

### ICNA Relief Tampa

ICNA Relief strives to uplift the underserved in the United States through a nationwide network of shelters, food pantries, health clinics, skill development programs, disaster relief services, refugee services and more. In Tampa, ICNA Relief offers a food pantry on the first and third Saturdays of the month for returning clients, and on the second and fourth Saturdays of the month for new clients, at the Islamic Society of Tampa Bay, 7326 E Sligh Ave., Tampa, FL 33610. ICNA Relief Tampa also offers transitional housing for homeless women in need of temporary housing, free mobile health clinics and health fairs, hunger prevention and family service programs and a back-to-school school supply giveaway program.

For more information, visit [icnarelieff.org/florida](http://icnarelieff.org/florida), call 813-515-4494 or email Khalid Ouanaim at [kouanaim@icnarelieff.org](mailto:kouanaim@icnarelieff.org).

### Tampa Bay Muslim Alliance Islamic Charity Festival

The Tampa Bay Muslim Alliance advocates cooperation, understanding and continuous dialogue between all faiths, all races and all ethnicities to achieve a just, peaceful and harmonious society.

The Tampa Bay Muslim Alliance offers an annual Islamic Charity Festival for people of all faiths. The festival features free medical screenings, kids' activities and giveaways of food, clothing, shoes, toys, bicycles and hygiene kits.

The 23rd Annual Islamic Charity Festival will be held in April 2020 at MacFarlane Park, 1700 N MacDill Ave., Tampa, FL 33607. For more information, visit [tampabaymuslimalliance.org](http://tampabaymuslimalliance.org), call 813-661-6161 or email [admin@tampabaymuslimalliance.org](mailto:admin@tampabaymuslimalliance.org).

### 200 Muslim Women Who Care

200 Muslim Women Who Care seeks to empower women to improve their local community by supporting existing charities and initiatives. Their purpose is twofold: to be charitable, a key Islamic pillar, and encourage Muslim women to make a tangible difference in their

broader communities; and to educate and connect Muslim women to local Tampa nonprofits in order to promote and raise awareness of successful community efforts and provide opportunities for collaboration. This giving circle meets four times each year to select a local nonprofit to receive a donation of \$20,000. To date, 200 Muslim Women Who Care has donated more than \$205,000 to nonprofits in Tampa Bay. Nonprofits must be nominated by a member for consideration. For more information, visit [200mwwc.org](http://200mwwc.org).

### Red Crescent Clinic of Tampa Bay

The Red Crescent Clinic of Tampa Bay is an all-volunteer clinic committed to providing compassionate, free medical care to all those in need. The clinic provides medical services to all uninsured/underinsured patients regardless of gender, age, national origin, race/ethnicity, religion or ability to pay. Appointments in advance are desired, but walk-ins are also seen. Visit [redcrescenttampa.org](http://redcrescenttampa.org), call 813-246-5006 or email [info@redcrescenttampa.org](mailto:info@redcrescenttampa.org) to learn more or schedule an appointment.

Pathways to Understanding is made possible by a grant from the Doris Duke Charitable Foundation and the Doris Duke Foundation for Islamic Art's Building Bridges Program.

## Doris Duke Charitable Foundation

The mission of the Doris Duke Charitable Foundation (DDCF) is to improve the quality of people's lives through grants supporting the performing arts, environmental conservation, medical research and child well-being, and through preservation of the cultural and environmental legacy of Doris Duke's properties.

Established in 1996, the foundation supports four national grant-making programs. It also supports three museums and centers on properties that were owned by Doris Duke in Hillsborough, N.J.; Honolulu, Hawaii; and Newport, R.I.

For more information about the Doris Duke Charitable Foundation, visit [ddcf.org](http://ddcf.org).

## Doris Duke Foundation for Islamic Art

The mission of the Doris Duke Foundation for Islamic Art (DDFIA) is to promote the study and understanding of Islamic arts and cultures.

The mission of the Building Bridges Program is to advance relationships and increase understanding between Muslim and non-Muslim communities for mutual well-being.

Since 2007, the Building Bridges Program has supported endeavors that engage U.S.- based Muslims and non-Muslims in arts experiences to increase understanding and advance relationships between the communities.

For more information about the Doris Duke Foundation for Islamic Art and the Building Bridges Program, visit [ddcf.org/what-we-fund/building-bridges](http://ddcf.org/what-we-fund/building-bridges).

## Pathways to Understanding Advisory Committee

Aida Mackic, SEIU Florida Public Services Union  
Kaukeb Malik, Tampa Bay Hand Center  
Loretta Calvin Monroe, Strategic Business Solutions  
Amatullah Muhammed, CAIR Florida  
Hassan Shibly, CAIR Florida



## Community Tampa Bay

The mission of Community Tampa Bay (CTB) is to cultivate inclusive leaders to change communities through dialogue and cross-cultural interactions.

By 2050, there will no longer be a racial or ethnic majority in the United States. In fact, 2016 marked the first year that the incoming kindergarten class was majority non-white. Islam is the fastest-growing religion in the U.S. National movements are bringing increased attention to transgender rights and those of the broader LGBTQ community. Women currently outpace men in earning college degrees.

Yet, even amid these significant demographic shifts in our society, individuals from historically marginalized communities continue to face discrimination, and, in some cases, as our demographics shift, prejudice and discrimination are actually getting worse.

Working toward the positive outcomes that diversity and inclusion can yield must be intentional, ongoing and outcomes-driven. Many individuals and institutions give up on working toward inclusion because ending discrimination seems so insurmountable and intangible.

CTB makes the seemingly intangible work of interrupting prejudice and increasing equity tangible through diversity education programs focused on empowering inclusive leaders of all ages in all sectors of our society.

For more information about CTB, visit [communitytampabay.org](http://communitytampabay.org). Like CTB on Facebook at [facebook.com/CommunityTampaBay](https://www.facebook.com/CommunityTampaBay) and follow them on Twitter at [twitter.com/CommunityTB](https://twitter.com/CommunityTB).

# Educators

Share 100 words about how you used this resource in your classroom for a chance to win a \$15 gift card! Visit [tampabay.com/nie](http://tampabay.com/nie) for details and to enter.



## Newspaper in Education

The Tampa Bay Times Newspaper in Education program (NIE) is a cooperative effort between schools and the Times Publishing Co. to encourage the use of newspapers in print and electronic form as educational resources – a living textbook. Our educational resources fall into the category of informational text, a type of nonfiction text. The primary purpose of informational text is to convey information about the natural or social world.

NIE serves educators, students and families by providing schools with class sets of the Pulitzer Prize-winning *Tampa Bay Times* plus award-winning original educational publications, teacher guides, lesson plans, educator workshops and many more resources – all at no cost to schools, teachers or families. In 2018-2019, NIE provided more than 1.4 million print copies and 10 million digital editions of the *Times* to area classrooms free of charge thanks to our generous subscribers and individual, corporate and foundation sponsors. NIE teaching materials cover a variety of subjects and are aligned to the Florida Standards.

For more information about NIE, visit [tampabay.com/nie](http://tampabay.com/nie), call 727-893-8138 or email [ordernie@tampabay.com](mailto:ordernie@tampabay.com). Follow us on Twitter at [twitter.com/TBTimesNIE](https://twitter.com/TBTimesNIE). Find us on Facebook at [facebook.com/TBTNIE](https://www.facebook.com/TBTNIE).

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Cover image, *A Portrait of Zahra (cafe)* by Ameena Khan

## Florida Standards

This publication and its activities incorporate the following Florida Standards for high school students.

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

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

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

