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**GRADE LEVEL** 6-12**SUBJECT AREAS** Social Studies, Language Arts,  
Ethnic Studies, World History, Current Events**ESTIMATED DURATION** 4-6 hours

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**OVERVIEW**

*“After 9/11 everyone was scared. First it was terrorist against American. Then it was Americans against Americans. A lot of innocent people were hurt because [it was] thought they looked like the enemy.”*

—Rana Singh Sodhi

Four days after the 9/11 attacks, Balbir Singh Sodhi was gunned down at his Phoenix area gas station by a man named Frank Roque. To Roque, Balbir Sodhi’s beard and turban—articles of his Sikh faith—symbolized the face of America’s new enemy. Seeking retaliation for 9/11, Roque killed Sodhi and went on to shoot at a Lebanese American man and fire multiple rounds of ammunition outside an Afghan American family’s home.

A DREAM IN DOUBT follows Rana Singh Sodhi, Balbir’s brother, as he attempts to fight the hate threatening his family and community. The Sodhis had fled ethnic violence in India to pursue their version of the American dream. But less than a year after Balbir’s murder, Sukhpal Sodhi, Rana’s next-eldest brother, is killed in mysterious circumstances while driving a cab in San Francisco. Nine months later, Rana’s friend Avtar Chiera is shot by three men who yell, “Go back to where you came from!” Three weeks after Avtar’s shooting, another friend, Inderjit Singh, is physically assaulted and threatened with death while working at a convenience store. These incidents receive little to no coverage in the U.S. media, and a national dialogue concerning post-9/11 hate crimes and ethnic profiling is sorely missing.

Wanting justice for his brothers’ murders, Rana is motivated towards social action. He demands that America live up to its ideals of freedom, equality and justice for all. Or is it justice for some? To guard his own school-aged children from bullying and harassment, Rana and his wife visit their children’s school to answer questions about Sikhs. Rana educates Phoenix-area residents and meets with local Sikh Americans to discuss the increase in hate crimes. But with each new case of violence that targets his community, he is forced to question just how much he should suffer.

While the attackers in these crimes view themselves as proud defenders of America, Rana insists that their actions contradict the core values of his adopted homeland. In A DREAM IN DOUBT, he challenges his fellow citizens to think deeply about individual responsibility in the face of bigotry and what it means to be a true patriot.

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**ASSOCIATED KQED LESSONS**

- KQED Independent Lens “A Dream in Doubt” Lesson Plans: <http://www.kqed.org/>
- KQED Bay Area Mosaic “Turbans” Lesson Plans: <http://www.kqed.org/w/mosaic/asianamerican2/>
- KQED Independent Lens “American Made” Lesson Plans: <http://www.kqed.org/w/mosaic/asianamerican2/>
- KQED Classroom Content “Not in Our Town Northern California” Educator Guide: <http://www.kqed.org/programs/tv/niot/classroom.jsp>

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**MATERIALS**

- Link to film website:
  - <http://www.adreamindoubt.org/>
  - <http://www.pbs.org/independentlens/dreamindoubt/>
- Link to KQED Bay Area Mosaic: <http://www.kqed.org/w/mosaic/asianamerican2/>
- Link to American Civil Liberties Union Website: <http://www.aclu.org/>
- Link to Interfaith Alliance: <http://www.interfaithalliance.org>
- Link to Sikh American Legal Defense and Education Fund: <http://www.saldef.org>
- Link to American-Arab Anti-Discrimination Committee: <http://www.adc.org>
- Link to Anti-Defamation League: <http://www.adl.org>

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**PROCEDURE****Activity 1** – *What is a Hate Crime?* (90 min + assignments)

Hate crimes are a specific category of criminal act with a Federal statute and date reported to the FBI. This lesson clarifies what a hate crime is and asks students to explore scenarios that may be hate crimes.

1. Present this short survey in which students rate the degree to which is true for hate crimes, based on their prior knowledge or inferences: (1-never, 2-sometimes, 3-always)
  - Hate crimes include criminal acts against persons based on their religion...
  - Sending hate mail is a hate crime...
  - States are required to report hate crime data to the FBI...
  - Hate speech is protected by the First Amendment and is not considered a hate crime...
  - Hate crimes are acts of violence...Call on students to share different responses.
2. Read together the “Hate Crimes in America” article from the SF Chronicle in the Classroom *Not in Our Town Northern California* Educator Guide (<http://www.kqed.org/programs/tv/niot/KQEDCIC-NIOT1.pdf>)  
Discuss using these guiding questions:
  - What is a hate crime? How is it different from an “ordinary” crime?
  - What kinds of criminal acts constitute a hate crime?
  - What is a hate group? How do they spread their message?

- Who are the perpetrators of a hate crimes? Are they members of hate groups, individuals acting on their prejudice or a combination of both?
  - Why is hate speech protected by the Constitution? Should it be? Why or why not?
  - Have you ever been a victim or witness to a hate crime? Explain.
  - Why might the Southern Poverty Law Center report that “the real level of hate crime runs between 19 and 31 times higher than the numbers that have been officially reported”? (Article reference: <http://www.splcenter.org/intel/intelreport/article.jsp?aid=586>)
3. Refer to the Teacher Activity on page 9 of the *Not in Our Town Northern California Learning Guide*:  
(<http://www.kqed.org/.stream/anon/programs/tv/niot/KQEDNIOT-LearningGuide.pdf>)  
Distribute the 9 Scenarios to small groups (3-4 students) to read and discuss using these questions:
- Is this a hate crime? Explain.
  - What should be done immediately?
  - How does it effect you, the school environment, the community?
  - How should the police/government/community respond?
4. Distribute to the small groups the “Post-9/11 Hate Crimes Prosecutions” update from the U.S. Department of Justice  
(<http://www.usdoj.gov/crt/legalinfo/discrimupdate.htm>). Have groups select one case to describe report to the class about.

**Activity 2 – Cultural Clothing and Physical Appearance** (60-90 min + assignments)  
(Adapted from Activity 2 of the *American Made Educator Guide*:  
<http://www.kqed.org/w/mosaic/asianamerican2/>).

Many cultures and religions have traditional clothing, dress, or appearance as part of their beliefs. This lesson asks students to examine their own dress and make connections between clothing and statements of affiliation, belief and culture.

1. Write this quote from the film on the board: “*Balbir Singh Sodhi died expressing his religion. He wasn’t standing on a street corner, uh, preaching about, about his faith. He was simply wearing, wearing the turban that they’re that they’re required to wear because they’re Sikhs. –Jim Walsh, Reporter, Arizona Republic*”
2. What are you wearing? Have students take an inventory of their clothing by making a list of each outer clothing item they are currently wearing. Next, have them make some notes about why they chose to wear each item.
3. Watch the film.
4. Assess and discuss the clothing of each character in the film.
  - What did they wear?
  - What did it symbolize or indicate about who they were or what they wanted to be?
  - What was the importance of the Father’s turban?
5. Read about The Five K’s and the Turban on the “Beliefs” page of the PBS Independent Lens, A Dream in Doubt website  
(<http://www.pbs.org/independentlens/dreamindoubt/beliefs.html>) as well as these pages:
  - <http://www.sikhnet.com/s/WhyTurbans>
  - <http://www.pbs.org/wnet/religionandethics/week840/belief.html>

6. Brainstorm a list of traditional clothing that students have observed and research their symbolism and cultures from which they come. Here are a few to start:
  - Veil, known in different countries and cultures as chador, burka, tarha, çarsaf
  - Sari
  - Kente cloth
  - Kilt
  - Kimono
  - Qipao or cheongsam
  - Kafiyyeh
  - Gallabiya
  - Hijab
7. Finally, have students discuss these questions:
  - If clothing is symbolic, should people who come from a different culture change their dress in order to assimilate?
  - What would the message be from the person who chose to dress like everyone else?
  - What would be the message from the society who pressured someone to dress like everyone else?
8. Assignment: Opinion-Editorial  
Have students pick one item of clothing, dress, or physical appearance and write an explanation of what it means to them (or to the wearer), how it has been misinterpreted (ex: baseball caps=gangs), how they want people to see it or interpret it, and their views on dress and assimilation.

**Activity 3 – Community Response to Hate Crimes (30-90 min + assignments)**

The role of the community is of great importance in terms of fostering or preventing hate crimes, as well as responding to incidents of hate. This lesson delves into how individuals and communities can make a difference.

1. Write this quote from the film on the board: *“Racism, bigotry, uh we describe it to people, we describe it to kids in the schools that it is a disease that is always looking for an opening, it’s a virus that’s always looking for a host. -- Bill Strauss, Arizona Regional Director Anti-Defamation League”*  
Have the class respond with a thumbs up/thumbs down. Call on students to explain why they agree or disagree with the statement.
2. After viewing the film, have the class brainstorm the community’s responses to Balbir’s murder and the effectiveness (ie. the 1-year memorial, the principal supporting the class visit, the MLK rally and march). Discuss using these guide questions:
  - What was the event? Who organized it? Who attended?
  - What is the message of the event to the community at large? To the victims? To the perpetrator?
  - How effective was the event in achieving its goal?
3. Read the “Somewhere in America” introduction to “10 Ways to Fight Hate” from Tolerance.org ([http://www.tolerance.org/10\\_ways/index.html](http://www.tolerance.org/10_ways/index.html)). Divide the class into 10 small groups and distribute the information for one of the “10 Ways to Fight Hate” to each group. Have each group read, discuss, and create a poster with their way (ie. #3 Support the Victims, #7 Lobby Leaders) including the title, pertinent information, and illustrations or graphics to make the poster visually appealing.

**4. Assignment: Action Plan**

Have students pair up and select one case from the Not in Our Town Northern California lesson materials (<http://www.kqed.org/programs/tv/niot/classroom.jsp>) to research and create an action plan for:

- Newark, CA
- Summer of Hate
- SF Public Library vandalism
- Anderson, CA cross burning
- Vincent Chin
- Jasper, TX
- Religious Centers as targets
- Laramie, WY

Their action plan should include at least 2 of the “10 Ways to Fight Hate” as well as details for a public event they would organize .

**Activity 4 – Unraveling Myths and Realities about Sikh Culture and Beliefs** (60-90 min + assignments)

(Adapted from Activity 4 of the *American Made* Educator Guide:

<http://www.kqed.org/w/mosaic/asianamerican2/>).

Hate crimes originate from bigotry, ignorance and stereotypes. This lesson looks at myths about Sikhism and delves into Sikh beliefs to raise greater awareness and understanding.

This activity may be done before or after watching the film, or watch the film after doing the first introductory exercise.

1. Begin by brainstorming myths that adults may have about today’s teenagers. They may be related to youth culture, dress, music, attitudes, work ethic, etc. (ie. Today’s teenagers download all their music illegally). Discuss using these guide questions:
  - Why might adults have these misconceptions? How true or false are they?
  - How do these myths effect teenagers as a group?
2. Post and read each of the following statements and have students identify whether they believe it is a myth or reality:
  - Turbans are sacred for Sikhs.
  - Turbans are a mandatory part of Sikhism, not merely a cultural custom or clothing choice.
  - Turbans and beards signify radical beliefs.
  - Sikhs believe in reincarnation.
  - Sikhs don’t cut their hair.
  - Only Sikh men wear turbans, not women.
  - Sikhism is a cult.
  - Sikhs do not celebrate secular holidays like Halloween.
  - Sikhism is a non-violent religion.
  - Sikhs are not allowed to smoke or drink alcohol.
  - Sikhism believes in the superiority of men over women.

Using the explanations from the “Myths and Realities” page of the KQED Independent Lens *A Dream in Doubt* website

(<http://www.pbs.org/independentlens/dreamindoubt/myths.html>), read and discuss the answers to each statement.

3. Next, have students read about the history and beliefs of Sikhism from the Independent Lens website:  
History (<http://www.pbs.org/independentlens/dreamindoubt/history.html>)  
Beliefs (<http://www.pbs.org/independentlens/dreamindoubt/beliefs.html>)
  4. Next, go to the PBS website for the documentary *Roots in the Sand*, (<http://www.pbs.org/rootsinthesand/>). Read about the families and individuals featured on the site.
  5. For additional research and reading about Sikh communities in America, follow the links from the PBS Independent Lens American Made site in the “Learn More” section: <http://www.pbs.org/independentlens/americanmade/more.html>
  6. Conduct a discussion about the *Roots in the Sand* Website content:
    - Who were these people?
    - Where did they come from?
    - Why did some of the men marry Mexican women?
    - How did the 1917 immigration law affect the numbers of people coming from Southeast Asia to America?
    - Who was Bhagat Singh Thind and what did he do? What was the broader significance of the 1923 court decision on his case?
  8. Next, go to the Pacific Link site to read an overview of immigration laws in U.S. history (<http://www.kqed.org/w/pacificlink/history/usimmigration/>).
    - When were people from Southeast Asia allowed to immigrate to the United States again? How many?
    - How did the 1965 Immigration Act affect the population of the United States? (answering this question may require some additional internet research on recent immigration data)
  9. Finally, have students trace their own immigration law connections by figuring out which laws were in place or not in place that allowed the first generations of their families to come to the United States.
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## RESOURCES

### Web links

- A Dream in Doubt PBS Independent Lens Site: <http://www.pbs.org/independentlens/dreamindoubt/>
  - A Dream in Doubt web site: <http://www.adreamindoubt.org/>
  - American Made PBS Independent Lens Site: <http://www.pbs.org/independentlens/americanmade/>
  - Not in Our Town Northern California Site <http://www.kqed.org/programs/tv/niot/classroom.jsp>
  - Roots in the Sand PBS Site: <http://www.pbs.org/rootsinthesand/>
  - KQED, Bay Area Mosaic: <http://www.kqed.org/w/mosaic/bumper.html>
  - KQED, Pacific Link: <http://www.kqed.org/w/pacificlink>
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**STANDARDS**

## Grades 6-12— Correlating California State Content Standards

## Grades 6-8—Historical and Social Sciences Analysis Skills

- **Chronological and Spatial Thinking:** Students explain how major events are related to one another in time. Students use a variety of maps and documents to identify physical and cultural features of neighborhoods, cities, states, and countries and to explain the historical migration of people, expansion and disintegration of empires, and the growth of economic systems.
- **Research, Evidence, and Point of View:** Students frame questions that can be answered by historical study and research. Students detect the different historical points of view on historical events and determine the context in which the historical statements were made (the questions asked, sources used, author's perspectives).
- **Historical Interpretation:** Students explain the central issues and problems from the past, placing people and events in a matrix of time and place. Students understand and distinguish cause, effect, sequence, and correlation in historical events, including the long-and short-term causal relations. Students explain the sources of historical continuity and how the combination of ideas and events explains the emergence of new patterns. Students recognize that interpretations of history are subject to change as new information is uncovered.

## Grades 9-12—Historical and Social Sciences Analysis Skills

- **Chronological and Spatial Thinking:** Students compare the present with the past, evaluating the consequences of past events and decisions and determining the lessons that were learned. Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs. Students use a variety of maps and documents to interpret human movement, including major patterns of domestic and international migration, changing environmental preferences and settlement patterns, the frictions that develop between population groups, and the diffusion of ideas, technological innovations, and goods. Students relate current events to the physical and human characteristics of places and regions.
- **Historical Research, Evidence, and Point of View:** Students evaluate major debates among historians concerning alternative interpretations of the past, including an analysis of authors' use of evidence and the distinctions between sound generalizations and misleading oversimplifications.
- **Historical Interpretation:** Students show the connections, causal and otherwise, between particular historical events and larger social, economic, and political trends and developments. Students recognize the complexity of historical causes and effects, including the limitations on determining cause and effect. Students interpret past events and issues within the context in which an event unfolded rather than solely in terms of present-day norms and values.

## Grades 10-12—History-Social Sciences Content Standards

Grade 10— World History, Culture and Geography: Growth and Conflict

- 10.4 Students analyze patterns of global change in the era of New Imperialism in at least two of the following regions or countries: Africa, Southeast Asia, China, India, Latin America, and the Philippines
- 10.11 Students analyze the integration of countries into the world economy and the information, technological, and communications revolutions (e.g., television, satellites, computers)

Grade 11— United States History and Geography: Continuity and Change in the 20<sup>th</sup> Century

- 11.11 Students analyze the major social problems and domestic policy issues in contemporary American society.

Grade 12—Principles of American Democracy (Government)

- 12.1 Students explain the fundamental principles and moral values of American democracy as expressed in the U.S. Constitution and other essential documents of American democracy.
  - 12.2 Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured.
  - 12.3 Students evaluate and take and defend positions on what the fundamental values and principles of civil society are (i.e., the autonomous sphere of voluntary personal, social, and economic relations that are not part of government), their interdependence, and the meaning and importance of those values and principles for a free society.
  - 12.10 Students formulate questions about and defend their analyses of tensions within our constitutional democracy and the importance of maintaining a balance between the following concepts: majority rule and individual rights; liberty and equality; state and national authority in a federal system; civil disobedience and the rule of law; freedom of the press and the right to a fair trial; the relationship of religion and government.
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## LESSON CREDITS

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Ken C. Garcia-Gonzales has been an educator for more than ten years. He last taught at Berkeley High School as a History and Ethnic Studies teacher. He has been recognized in the national publication, Who's Who among American Teachers, and has also taught abroad. He has a B.A. in American Studies and an M.A. in Teaching with an emphasis in Literacy.

**KQED Bay Area Mosaic Project**

Bay Area Mosaic is a project of KQED Education Network and is designed to help classroom teachers integrate cultural and historical content reflective of our diverse communities into the standardized curriculum. Mosaic presents ethnic studies content and educational themes by utilizing PBS and KQED media to enhance learning and teaching, with an emphasis in single subject social studies and language arts. We offer professional development workshops, community screenings, and educator events around the heritage month schedule and other national PBS projects. For more information please visit [www.kqed.org/mosaic](http://www.kqed.org/mosaic) or contact [HistoryEd@kqed.org](mailto:HistoryEd@kqed.org).

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