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### **Grantmakers Concerned with Immigrants and Refugees**

GCIR seeks to move the philanthropic field to advance the contributions and address the needs of the world's growing and increasingly diverse immigrant and refugee populations. GCIR members work on a wide range of issues including education, health, employment, civic participation, and immigrant integration. Some have longstanding immigrant-specific funding initiatives, while others incorporate the immigrant and refugee dimension into their core grantmaking programs. Each year, more than 500 grantmakers representing 300+ foundations take advantage of GCIR's information resources and programs.



### **Asian Americans/Pacific Islanders in Philanthropy**

AAPIP is a national membership and philanthropic advocacy organization dedicated to bridging philanthropy and Asian Pacific American (APA) communities. AAPIP members include foundations, staff and trustees of grantmaking institutions, and nonprofit organizations in eight regional chapters in the United States. AAPIP seeks to increase the leadership and participation of APAs in the philanthropic sector; to connect philanthropy with APA and other immigrant and refugee communities; and to increase resources to these underserved populations.

## About this Project

The events of September 11<sup>th</sup> and subsequent government actions have greatly impacted Arab, Middle Eastern, Muslim and South Asian communities in the United States. These communities have faced challenges ranging from hate crimes to employment discrimination and racial profiling by immigration officials and law enforcement. Many of these communities have been torn apart as a result of the mass detentions and deportations due to government policies such as the USA PATRIOT Act, the Absconder Initiative, and Special Registration.

Recognizing the role philanthropy might play in response to these critical challenges, a number of foundation program officers in the San Francisco Bay Area began meeting informally to identify strategies to learn more about, reach out to and support these communities. Since most of the foundations involved have not traditionally funded organizations in Arab, Middle Eastern, Muslim and South Asian communities--many of which are new or do not have nonprofit status--there was a need to first conduct an informal scan to identify ethnic-based organizations serving these communities in the Bay Area. The mapping process, which was completed in fall 2003, was funded by the Evelyn and Walter Haas, Jr. Fund and The San Francisco Foundation. Upon completion of the mapping process, the next logical step was to identify the issues, needs and capacity challenges facing these communities. Grantmakers Concerned with Immigrants and Refugees (GCIR) and Asian Americans/Pacific Islanders in Philanthropy (AAPIP) agreed to take the lead in this research process.

The research process included a community roundtable with representatives from the Arab, Middle Eastern, Muslim and South Asian communities in the San Francisco Bay Area, augmented by interviews with community activists and grassroots leaders. The roundtable was held on March 12, 2004 with the following goals:

1. To provide an opportunity for local community leaders to share information and network;
2. To understand the impact of post-September 11 backlash, homeland security policies and other issues confronting Arab, Middle Eastern, Muslim and South Asian communities and the organizations that serve them; and,
3. To gather information and insights that can inform foundations about community needs and solutions and that can be used to advocate for increased philanthropic investments in these communities.

This report summarizes the main findings and recommendations that came from the rich and informative discussions held at the community roundtable, as well as from the telephone and in-person interviews. The report seeks to inform the Bay Area foundation community about the most salient issues facing these communities and encourage foundations to support programs and strategies that respond to these issues. The community roundtable and the production of this report were made possible by a grant from The California Endowment.

## Report Methodology

This report was primarily informed by qualitative data gathered through the community roundtable with local leaders from Arab, Muslim and South Asian grassroots organizations. Ten leaders were able to participate in this roundtable, which was held on March 12, 2004 from 12pm to 5pm. Three additional grassroots leaders from key communities not represented at the roundtable were also interviewed.

In addition, the project interviewed four local activists and attorneys based at other advocacy organizations that have provided extensive services, community education and outreach to Arab, Middle Eastern, Muslim and South Asian immigrants since September 11th. Their recommendations to funders are also included in this report.

The chilling effects of government surveillance and suspicion of Arab, Middle Eastern, Muslim and South Asian organizations were evident in the reluctance of some community leaders to be audiotaped during the roundtable session. GCIR and AAPIP respected this concern and did not audiotape the roundtable or interviews. For this reason, direct quotes are not provided in this report; instead, we made every effort to capture the substance of the leaders' comments without individual attribution. All participants in this study were given the opportunity to review and comment on the report content prior to publication.

Please see Appendix A for a list of the community roundtable participants, Appendix B for a list of interviewees, and Appendix C for demographic information about these communities in the San Francisco Bay Area.

Census 2000 data and existing reports on these local communities and post-9/11 issues were also reviewed to provide additional context for this report.

## Report Structure

This report comprises three sections. The first section provides background information and demographic analysis of the Arab, Middle Eastern, Muslim and South Asian populations nationwide and in the Bay Area. The second part of the report identifies some of the priority issues facing these communities. The concluding section of the report presents key recommendations from GCIR and AAPIP to funders interested in supporting these communities.

## Executive Summary

Census 2000 data reveal that Arab, Middle Eastern and South Asian communities are among the fastest growing ethnic groups in the United States and California. These communities have and continue to face significant challenges following the events of September 11<sup>th</sup>. They have been the targets of hate crimes and media stereotyping. Furthermore, their families have been torn apart by government actions and laws, focused primarily on Muslim communities, that have sanctioned racial profiling, mass detentions and deportations.

Many community, faith-based and other grassroots organizations and leaders from within the Arab, Middle Eastern, Muslim and South Asian communities have come forward to address some of these challenges through service delivery, organizing and advocacy. In the continuing volatile social and political context, these organizations have played an increasingly critical role in responding to the needs and protecting the rights of their communities. At the same time that they are pressed to do more, these grassroots organizations struggle with myriad organizational capacity issues.

Recognizing the role philanthropy might play in response to these critical challenges, a number of foundation program officers in the San Francisco Bay Area began meeting informally to identify strategies to learn more about, reach out to and support these communities. They asked Grantmakers Concerned with Immigrants and Refugees (GCIR) and Asian Americans/Pacific Islanders in Philanthropy (AAPIP) to take the lead in the research process.

*Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area: An Introduction for Grantmakers* is the outcome of that research process, with findings and recommendations drawn from a community roundtable in the San Francisco Bay Area co-convened on March 12, 2004 by GCIR and AAPIP. The report identifies some of the issues, needs and capacity challenges facing these communities and provides recommendations on funding priorities and strategies to foundations seeking to support and invest in Arab, Middle Eastern, Muslim and South Asian communities.

## Priority Issues Facing Arab, Middle Eastern, Muslim and South Asian Immigrants

These ethnically and culturally diverse communities are facing significant challenges as they experience rapid growth and attempt to deal with the post-9/11 backlash. Numerous community-based organizations in the San Francisco Bay Area have been working tirelessly to assist community members, advocate against unjust policies and programs, and educate the broader community, government officials and the media. The leaders at the community roundtable identified the following priority issues facing their communities and organizations:

### 1. **Organizational Capacity**

Many grassroots groups have limited infrastructure and face many organizational development, fundraising and staffing challenges that impede their ability to respond to community needs and concerns. Women-led organizations and start-up groups confront additional challenges particular to their type of organization;

**2. Leadership Development**

Strong staff and volunteer leaders are fundamental to effective grassroots organizations. Yet many emerging organizations do not have access to the resources needed to build the skills of current leaders or cultivate and support the development of new leaders. Women's leadership development, within organizations and within the broader community, is a particularly important challenge to meet;

**3. Health, Mental Health and Social Services**

Lack of access to vital and culturally competent community services is an ongoing concern. Issues in need of attention include mental health, domestic violence, senior health and issues specific to immigrant women and girls;

**4. Legal Assistance**

Services are needed to address immigration-related issues and to protect the civil rights and liberties of communities being criminalized after 9/11 through increased criminal investigations, selective immigration enforcement, and racial profiling and discrimination;

**5. Media Outreach and Education of the General Public**

Improving media coverage and educating the general public are crucial to shaping positive public perceptions and mitigating negative stereotypes of Muslims, Arabs and others who are or perceived to be from the Middle East and South Asia;

**6. Cultural Competency Training for Mainstream Community Institutions**

Educating service providers, hospitals, schools, law enforcement and other community systems and institutions about Sikh and Muslim peoples and cultures can help reduce discrimination and bring about long-term changes in how these institutions respond to those thought to be Muslim or Sikh;

**7. Organizing, Advocacy and Civic Engagement**

Many community-based organizations have stepped up organizing and advocacy efforts to bring the perspectives of the large and mostly unorganized Arab, Middle Eastern, Muslim and South Asian populations into public debates on issues such as civil rights violations, immigration policies and hate incidents. They have also been working to engage community members in these organizing and advocacy efforts; and,

**8. Coalition Building**

Community organizations recognize the importance of collaboration and coalition building. However, many continue to face significant barriers to building bridges, finding common ground and working in coalition with other immigrant and ethnic communities.

## Recommendations to Philanthropy from GCIR and AAPIP

Although foundations responded generously to many post-9/11 issues, such as disaster relief, few philanthropic resources have been targeted to address the backlash against Muslims, Arabs and others from the Middle East and South Asia and the numerous needs facing these communities. Foundations have a real opportunity to take leadership in supporting these communities during this period of social and political strife. Building on input from the roundtable participants and other community activists, GCIR and AAPIP developed the following set of funding recommendations for the consideration of Bay Area foundations:

1. Take time to learn about Arab, Middle Eastern, Muslim and South Asian communities in the Bay Area;
2. Invest in building the organizational capacity and long-term sustainability of grassroots community-based organizations, particularly in the form of seed funding for start-up groups, to develop and strengthen their abilities to meet the needs of and advocate for Arab, Middle Eastern, Muslim and South Asian populations;
3. Support leadership development, peer-based learning, networking and cultural change work undertaken by Arab, Middle Eastern, Muslim and South Asian community members;
4. Fund the delivery of health, mental health and social services, particularly to vulnerable populations such as women, the elderly, the undocumented and other out-of-status immigrants;
5. Support the provision of legal services to address immigration-related matters and protect civil rights and liberties;
6. Fund efforts to educate service providers, hospitals, schools, law enforcement and other community systems and institutions about the Muslim and Sikh religions and cultural practices;
7. Invest in media outreach efforts by grassroots organizations, as well as media training for staff, volunteers and other leaders of community-based organizations;
8. Fund efforts to protect civil rights and civil liberties, increase civic participation and effectively address hate crimes against Arabs, Muslims, and others from the Middle East and South Asia; and,
9. Support efforts of Arab, Middle Eastern, Muslim and South Asian grassroots organizations to build alliances--with one another and with broader social justice organizations, academia, labor and other allies for policy and systemic change.

## Part I: Background and Context

### *Arab, Middle Eastern, Muslim and South Asian Communities in the Post-September 11<sup>th</sup> Era*

The media, politicians and public opinion polls often focus attention on the American public's ongoing fear of terrorism following the events of September 11, 2001. But less reported and certainly more complex is the intensity of fear and dread that the post-September 11<sup>th</sup> social, cultural and political environment has created among members of Arab, Middle Eastern, Muslim and South Asian<sup>1</sup> communities all over the United States. Every day, many in these communities find themselves in a hostile environment marked by pervasive hate speech and media stereotypes, continuing incidents of hate crimes against those perceived to be Muslim, and the government's harsh treatment of people from countries with large Muslim populations.

The constitutional guarantee of due process regardless of national origin established in the Bill of Rights has been seriously undermined by the USA PATRIOT Act and other immigration laws and policies promulgated after 9/11. Passed in October of 2001 with little review or scrutiny while the nation was still reeling from the September 11<sup>th</sup> attacks, the USA PATRIOT Act gave the U.S. government sweeping new powers to conduct secret searches of homes and businesses and detain people upon the suspicion that they may have information on terrorist activity. This law, in addition to post-9/11 immigration policies, grants such expansions of government power without any meaningful review by the courts.<sup>2</sup> Though perhaps not surprising, it is nonetheless disturbing that a 2004 Gallup poll reported that 60 percent of Americans believe that the curtailment of civil liberties in the name of national security is acceptable,<sup>3</sup> and a 2002 First Amendment Center poll found that over 40 percent of those surveyed said that the government should have greater power to monitor the activities of Muslims living in the United States than it does other religious groups.<sup>4</sup>

Similarly, the government's immigration functions have been folded into the Department of Homeland Security, sending a strong message that immigrants in general are now viewed as terrorist threats. Many newcomers are placed in detention before they can even enter the country, and established immigrants are being deported for such simple reasons as not having informed the government of address changes.

A number of post 9/11 policies, including detention and Special Registration, were targeted at Muslims, Arabs and others from the Middle East and South Asia. Thousands of men (exact numbers are unknown though initial estimates are around 1,200) were held in detention centers across the United States immediately following the tragic events of 9/11. Then in December 2002, a process called "Special Registration" was implemented in which male visitors age 16

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<sup>1</sup> The term South Asian commonly pertains to people whose origins are from India, Pakistan, Bangladesh, Sri Lanka and Nepal. The US Census Bureau separately tracks only Indians, Pakistanis, Bangladeshis and Sri Lankans. Other South Asian communities are usually lumped under the category "other."

<sup>2</sup> National Asian Pacific American Legal Center, "How Could the New Anti-Terrorism Law Impact My Family?" Fact sheet available at [www.napalc.org](http://www.napalc.org).

<sup>3</sup> Lydia Saad, "Americans Generally Comfortable with Patriot Act." Gallup News Service, March 2, 2004.

<sup>4</sup> First Amendment Center, *State of the First Amendment 2002*. p. 3.

and older from 24 countries were ordered to report in person, register and be fingerprinted by the Bureau of Citizenship and Immigration Services (BCIS), a division of the Department of Homeland Security. All but one of the nations of origin in this program had large Muslim populations. An estimated 13,000 men were placed in deportation proceedings during the first year of this program. Though it has now ended, Special Registration was the most visible and systematic government-instituted program to detain members of specific ethnic groups in the United States since the internment of Japanese Americans during World War II.

### *Affected Communities: Emerging and Growing Rapidly*

**National Demographics:** Census 2000 data reveal that Arab/Middle Eastern and South Asian communities are among the fastest growing ethnic groups in the United States. In 2000, 1.9 million Asian Indians lived in the United States, representing an increase of 106 percent between 1990 and 2000 and constituting the country's third largest Asian ethnic group.<sup>5</sup> Adding other numerically significant South Asians populations such as Pakistanis, Bangladeshis and Sri Lankans tracked in the Census 2000 Supplemental Survey, the U.S. Census estimate of South Asians is close to 2.2 million.

Arab populations, which are defined by shared culture as opposed to national origin, are just as broad (if not broader) in terms of ethnicity and national origin than the pan-Asian grouping.<sup>6</sup> The Census estimates the Arab population in the United States at 1.25 million.<sup>7</sup> Adding to this number Iranians, a numerically significant Middle Eastern population that is not included in the Arab definition, the Census estimate is 1.6 million.<sup>8</sup> Unofficial estimates, however, put the Arab population at 3 million.<sup>9</sup>

**California and Bay Area Demographics:** As detailed in Appendix C, California is home to large concentrations of Asian Indians, with a total of approximately 350,000 in the state. The Asian Indian population in the nine-county San Francisco Bay Area was estimated at 145,000 in 2000, a 186 percent jump since 1990. More than half of this population—almost 80,000—is concentrated in the cities surrounding the southern tip of the Bay and Silicon Valley, including Union City,

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<sup>5</sup> Jessica S. Barnes and Claudette E. Bennett, *The Asian Population: 2000*. Census 2000 Brief, issued February 2002.

<sup>6</sup> Census definitions are imprecise because people self-identify on the surveys. Supplemental survey data is more precise with respect to immigrants because it identifies countries of origin. The American-Arab Anti-Discrimination Committee's definition of the Arab World includes 22 countries in North Africa and the Middle East, including Algeria, Bahrain, the Comoros Islands, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Mauritania, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen. This definition includes more countries of origin than the US Census Bureau definition.

<sup>7</sup> C. Patricia de la Cruz and Angela Brittingham, *The Arab Population: 2000*. Census 2000 Brief, issued December 2003.

<sup>8</sup> Alejandra Lopez, "Middle Eastern Populations in California: Estimates from the Census 2000 Supplementary Survey." Center for Comparative Studies in Race and Ethnicity, Stanford University, 2002. p. 4.

<sup>9</sup> Salah D. Hassan, "Arabs, Muslims and Race in America." *Middle East Report* 224, Fall 2002. There has been on-going controversy about the size of the U.S. Arab population. A number of Arab-American organizations claim that there has been an undercount of the Arab population. A significant reason for the undercount is racial classification. Most U.S. Arabs are racially classified as white. However, many U.S. Arabs contend that for the past 30 years as the perceived linkage between Arabs with terrorism has grown, the treatment of U.S. Arab communities has become more racialized. This has raised the question of whether U.S. Arabs should have a different classification or be incorporated into one of the existing racial minority categories, such as Asian. This issue has not yet been resolved by the larger Arab American community or the U.S. Government. Nevertheless, some respondents may have identified themselves as "Arab" in the race question and then not answered the ancestry question. If this was the case, they were not counted in the Arab ancestry category since it was solely based on the issue of ancestry.

Fremont, Sunnyvale, Santa Clara and San Jose. Bangladeshi and Pakistani populations, though much smaller in number, are also more concentrated in the southern Bay Area as opposed to the Peninsula, San Francisco and the northern counties.

About half of the U.S. Arab population is concentrated in five states, one of which is California. Arabs and Iranians in the state number approximately 360,000, according to the Census 2000. The four San Francisco Bay Area counties with the largest combined Arab and Iranian populations are Santa Clara, Alameda, San Mateo, and San Francisco.<sup>10</sup> The total number of Arabs and Iranians in these four counties is estimated at almost 65,000. Santa Clara County has the largest Arab population (8,919) and the largest foreign-born Arab population (4,645), followed by San Mateo County.

These demographic changes present numerous opportunities and countless challenges, especially after 9/11, for public agencies, service providers and funders.

## Part II: Priority Issues Facing Arab, Middle Eastern, Muslim and South Asian Immigrants

As the demographic section reveals, the ethnically and culturally diverse Arab, Middle Eastern, Muslim and South Asian communities in the Bay Area are experiencing rapid growth. Since September 11<sup>th</sup>, 2001, community-based organizations in the San Francisco Bay Area have been working tirelessly to assist community members, advocate against draconian policies and programs, and educate the broader community, government officials and the media. Reflecting on their work and the gaps in support, participants in the GCIR/AAPIP roundtable identified priority issues and capacity challenges and shared ideas with one another on how to best respond to these issues. These areas were:

- Organizational Capacity
- Leadership Development
- Health, Mental Health and Social Services
- Legal Assistance
- Media Outreach and Education of the General Public
- Cultural Competency Training for Mainstream Community Institutions
- Organizing, Advocacy and Civic Engagement
- Coalition Building

### **ORGANIZATIONAL CAPACITY**

Many community-based organizations have limited local infrastructure, staffing concerns and fund development challenges. These difficulties can quickly overwhelm a grassroots organization, especially those that work across many sub-communities and on multiple issues, often responding to crisis situations. The primary organizational challenges can be divided into three categories:

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<sup>10</sup> Ibid.

**Organizational Development:** Many community leaders do not have a full understanding of the process of creating a nonprofit, building a diversified funding base and accessing technology, technical assistance and organizational development resources. Some groups have no permanent office space, exacerbating the sense of instability.

**Fundraising:** Raising adequate financial resources is a difficult and ongoing challenge for many of these organizations. Some directors spend a considerable portion of their time trying to fundraise, often at the expense of important program work. Moreover, in some immigrant communities there is a cultural discomfort with asking for money. Some community leaders have also identified a lack of long-term philanthropic investment in these community institutions as a barrier to organizational stability and effectiveness.

**Staffing:** The lack of funding creates numerous staffing challenges for community-based organizations. Most groups either have little or no staff. The staff that grassroots groups can afford to hire often have limited skills and experience, yet they are responsible for multiple projects. Foundations can help mitigate this situation by providing funds for staff training and development. Another common staffing concern is where committed, experienced individuals may be hired as staff but end up volunteering much (if not all) of their time, resulting in deep personal and financial sacrifices for these individuals. In addition, many paid staff must wear multiple hats and work long hours so that the organization's work can move forward. Volunteers provide only a partial solution. While many of these groups utilize volunteers, the lack of staffing makes it difficult to recruit, train and manage volunteers properly and make effective use of their time.

## **LEADERSHIP DEVELOPMENT**

Leadership development plays a pivotal role in stabilizing, sustaining and strengthening these communities and the organizations that serve them. In particular, community leaders and activists indicated that women's leadership and participation must be supported.

**Isolation from resources:** Arab, Middle Eastern, Muslim and South Asian community leaders spoke specifically of the need to reach out to and build the leadership of immigrant women in their communities. Many immigrant women in these communities are not well educated, are isolated in the home, and lack access to health care and social support. Immigrant women also need training and education to become economically independent.

**Barriers to women's leadership:** Women's issues were also discussed in the context of organizations. Women-run organizations are often modest in size and face challenges in promoting their work—but they are very successful in building close community relationships. Although a number of Arab, Middle Eastern, Muslim and South Asian grassroots organizations are led and run by women, discomfort about or opposition to women's leadership on the part of more conservative men in these

communities (particularly in religious-based organizations) can create barriers for and limit the impact of women leaders as they work to respond to community needs.

## **HEALTH, MENTAL HEALTH AND SOCIAL SERVICES**

The lack of access to vital community services and the need for cultural competency in critical institutions such as schools, hospitals, law enforcement and the criminal justice system is an ongoing problem.

*Mental health:* Although three years have elapsed, the backlash of September 11<sup>th</sup>, 2001 continues to have a deep impact. Feelings of fear, distrust of government, lack of personal security, and hopelessness have taken a toll and are seriously affecting the mental health and well being of people in Arab, Middle Eastern, Muslim and South Asian communities. Many, especially marginalized individuals, e.g., those who lack legal immigration status, feel trapped, targeted and alone in their plight. This fear is so powerful that it can effectively deprive them of the most basic freedoms, such as freedom of religion, speech and even movement, leaving many far more isolated and at risk of mental health problems. As an illustration, community leaders participating in the GCIR/AAPIP roundtable noted that many Muslims will not attend mosques now for fear of being associated with terrorism. Those who are undocumented or whose status is in administrative process are sometimes afraid to even go outside their homes due to fear of deportation. Women face special challenges adjusting to living in a society with such different gender norms and expectations, and some may fall into depression—especially if they are isolated with no social support network or are unable to work outside the home.

*Domestic violence:* Women's health and gender violence were identified as major ongoing health issues. The director of an organization serving South Asian and Middle Eastern survivors of domestic violence stated that calls to the hotline spiked by 20 percent after September 11<sup>th</sup>. She explained that the jump was due to violence perpetrated by men experiencing increasing levels of stress due to post 9/11 backlash and the economic downturn that has resulted in layoffs and loss of their H1-B work visas. Immigrant women whose legal right to be in the United States is dependent on their spouses' immigration status are most vulnerable to abuse. For example, as spouses of H1-B visa holders, they hold an H-4 visa which does not allow them to work, obtain a social security number, or self-petition for legal status under the Violence Against Women Act.

*Particular issues facing immigrant women and girls:* Family violence exists in all communities, but immigrant women are particularly vulnerable as described in the previous section. Divorce in Muslim and South Asian communities is culturally stigmatized, making it difficult for women to leave abusive situations. Compounding the cultural barrier is the fact that divorce is an exceptionally complicated legal process for immigrant women with children, especially those whose immigration status is dependent on their spouses. The lack of cultural competence in the family court system may result in a woman losing custody of her children. Trafficking of women and girls for sexual slavery and labor exploitation is

a disturbing trend that is occurring in a wide range of immigrant communities. Women and girls in these situations need legal and financial assistance as well as supportive environments in order to deal with their traumas and rebuild their lives.

Some recently arrived women from the Middle East and South Asia, as well as some girls being raised in orthodox families who are not allowed to attend schools, may never have had the opportunity to learn to read in their first language, much less in English. Girls from such families are extremely isolated and may only be allowed to attend religious services, making mosques a potentially important venue for supporting educational and youth development activities.

*Senior health issues:* Some seniors live in extreme isolation, due to lack of English skills and awareness of and connections to community resources. They face health and mental health challenges such as depression, elder abuse, and lack of access to health care.

*Service access and cultural competence:* Many immigrant community members, both young and old, are unaware of the health, social and legal services available to them; cannot access them due to language and cultural barriers; or are not comfortable seeking help outside of the community. The burden, therefore, falls on ethnic- and faith-based community organizations to conduct outreach and education to inform community members of available services and how to access them, as well as to build trust. These groups also need funding to hire staff to handle phone intakes, information and referrals. Foundations can also support training and internship programs to address the shortage of culturally competent social workers directly serving low-income Arabs and others from the Middle East, Muslims and South Asians.

*Support leaders to develop responsive community programs.* Because there are few grassroots organizations currently working intentionally with low-income Arab, Middle Eastern, Muslim and South Asian immigrants, support for effective program development and delivery is critical to meeting the everyday needs of the most vulnerable community members, such as those who are out of immigration status, low-income, unemployed, and/or experiencing abuse or family violence. The health, employment and mobility of these less visible community members are at risk and have been for some time. Organizations and leaders who are committed to reaching these populations need support, ideally through multi-year grants, to create long-term projects with clear outcomes and impact for individuals. For example, foundations can support counseling services delivered in a culturally sensitive manner.

Finally, facilities for community services and youth activities are an important need. Many families in these communities view the mosque as a safe space (particularly for children), but faith-based institutions often lack the resources, staffing or expertise to provide community and youth services.

## **LEGAL ASSISTANCE**

In the current anti-immigrant climate, immigrants in these communities must have access to legal services to defend their civil rights and liberties—from harassment and racial profiling by law enforcement to discrimination in the workplace. Since criminalization of these communities is becoming more widespread and they are being targeted for selective enforcement, there is a critical need for legal representation and assistance with criminal investigations and prosecutions.

These communities also need legal services to address issues relating to immigration status. Those eligible for permanent residency need legal assistance with forms, documentation and guidance with the process. In addition, with the recent downturn in the high-tech industry and the rise of outsourcing, H1-B visa expiration is a big concern, especially among South Asians who have been laid off and are unable to find other permanent employment. Fear of immigration officials and of deportation makes it difficult for community members who need legal help to ask for it. In this context, grassroots groups trusted by community members to provide free or low-cost legal services play a crucial role. Moreover, community leaders say that pro bono deportation defense services are not currently available in the Bay Area, which is a critical problem since immigrants under deportation proceedings are not entitled to government-provided, free legal representation. Emerging community-based legal services efforts in the Bay Area have been provided mostly by private attorneys on a pro-bono or generously discounted basis.

## **MEDIA OUTREACH AND EDUCATION OF THE GENERAL PUBLIC**

A constant theme in the GCIR/AAPIP roundtable was that the mainstream media plays a very important role in shaping public perceptions and reinforcing largely negative stereotypes of Muslims, Arabs and others from the Middle East and South Asia. In particular, there is a need to educate the general public about the Islam and the Sikh faiths; the contributions made by people from these communities; and human and civil rights issues they face.

*Critical role of the media:* Community leaders spoke about the pervasiveness of negative stereotypes and double standards in the media. They pointed out that talk radio is full of hate speech about Muslims, people of color and immigrants. Since so many of the organizations serving these communities are understaffed, few have time to monitor the media, document bias and respond. Community groups want to get more accurate and humane portrayals of their communities into the media. But they find that when journalists are receptive, it is difficult to get community members to tell their stories to the media due to fear of exposure and possible retaliation.

*Improving media coverage:* The lack of media attention to problems facing Muslims, Arabs and others from the Middle East and South Asia, such as hate crimes and civil rights violations, have partially contributed to the pervasiveness of hateful acts against these communities. The community roundtable discussion identified the need to bring a critical mass of community organizations together to do coordinated media outreach, including regular media briefings, to gain better coverage of

community issues, issues in the home countries and the contributions that Muslims, Arabs and others from the Middle East and South Asia make to American society.

*Educating the general public:* As in many immigrant communities, religion is a core determinant of people's identities and affiliations. In Arab, Muslim and South Asian communities, the importance of religious identity often transcends other identities such as race, class, and even ethnicity and national origin. As a result, some of the most active and grassroots community-based organizations serving Arab, Middle Eastern, Muslim and South Asian communities in the Bay Area are faith-based. Muslim and Sikh leaders point to widespread ignorance about their religions as a root cause of hate crimes, bias incidents, and wasteful government programs that crack down on their communities. Post-9/11 government policies such as racial profiling and Special Registration of those from countries with large Muslim populations reinforce cultural stereotypes that encourage other citizens to be suspicious of Muslims, Arabs and others from the Middle East and South Asia.

Local faith-based leaders believe that education of the American public about Muslims, the true tenets of Islam, and the Sikh faith is the key to improving relationships between their communities and others. There is also a need to educate the broader community about human and civil rights. Some community leaders have recommended that education about Muslim culture, although secular in approach, needs to include discussions about Islam as a religion. This can happen through various programs such as those that provide an opportunity to learn about Islam. Furthermore, many of these organizations recognize the need to work with other faith-based communities and communities of color and to engage in interfaith efforts in order to utilize that network to educate other communities. Lastly, there is a need to strengthen cultural programs to help community members express themselves and foster community pride.

## **CULTURAL COMPETENCY TRAINING FOR MAINSTREAM COMMUNITY INSTITUTIONS**

Islam and the Sikh faith remain greatly misunderstood by mainstream institutions that serve these communities, such as service providers, hospitals, schools, law enforcement, among others. This lack of cultural competence has often resulted in discrimination against Muslims and Sikhs and those thought to be of these faiths, preventing them from accessing the needed services and receiving fair and equal treatment. Systems and institutions serving these communities will benefit from religious tolerance and cultural competency training.

## **ORGANIZING, ADVOCACY AND CIVIC ENGAGEMENT**

Many community-based organizations have stepped up organizing and advocacy efforts to bring the perspectives of the large and mostly unorganized Arab, Middle Eastern, Muslim and South Asian populations into public debates. Following are critical issues ripe for organizing and advocacy:

***Civil rights violations:*** Leaders who participated in the GCIR/AAPIP community roundtable gave many examples of how current policies of the Departments of Justice and Homeland Security are unfairly targeting their communities. For example, one organization is currently providing legal defense for a group of Muslim students who were stalked, thrown into a van and detained by the FBI. Another community leader described how men whose health were failing, and even a man who was in a coma, were required to meet the Special Registration deadline given for their country of origin.

***Hate incidents and scapegoating:*** Civil rights violations as discussed above occur in the context of deteriorating intergroup relations in the United States that leads to dehumanizing acts at the individual level. Today, Muslims, Arabs and others from the Middle East and South Asia endure not only some of the most severe hate incidents, such as the murders of Sikhs whose beards and turbans resemble those worn by Osama bin Laden, but also more common everyday harassment such as harassment by law enforcement and derogatory comments about their faiths from teachers, fellow students and co-workers. For many Arabs, Muslims, Sikhs and other South Asians, such incidents are constant reminders that the scapegoating of their communities that has resulted from September 11<sup>th</sup> puts them at risk for verbal and physical assaults, as well as threatens their livelihoods through such actions as wrongful termination of employment. There is a critical need for responding constructively to hate, including organizing efforts to build bridges with other communities and faiths, particularly among youth.

***Large, unorganized populations:*** While there are large populations of Muslims, Arabs and others from the Middle East and South Asia in the Bay Area, the grassroots organizations serving them are relatively new and are not yet able to have a broad reach to these populations due to lack of capacity. In addition, as in many immigrant communities that lack well-funded institutions, the volunteer-driven nature of most of the local Arab, Middle Eastern, Muslim and South Asian community organizations makes it difficult for working-class and low-income people to have sustained involvement in organizing and advocacy efforts or in the organizational leadership. Community-based organizations need support to become stronger voices for the community and encourage civic participation. With regard to engaging on policy issues facing their communities, Arab and Muslim leaders stressed that their organizations must be able to address both domestic and foreign policies.

Some of these community leaders also see a need for their communities to get more involved in the American democratic process. For example, Arab and Muslim leaders were active in organizing a recent candidates' forum in San Jose. Youth empowerment and leadership are also critical needs, since youth are the bridge to American society. These community leaders want youth to be educated and involved in issues facing the community, such as cutbacks in the state funding for education.

## COALITION BUILDING

The community organizations at the roundtable recognized the importance of collaboration and coalition building. Community leaders continue to spend a lot of time on external and internal relationship building through mediums such as public speaking engagements. However, many have faced significant challenges both within their respective communities and in trying to work with organizations representing other communities and issues.

*Community integration:* Community leaders view integration as a two-way process but noted that immigrants cannot become full participants in society without connection to and engagement in community institutions, typically grassroots groups, they know and trust. While many community leaders are interested in collaborating more deeply with other groups, they are very aware that their communities lack established institutions and strong organizations to facilitate that collaboration. Like many immigrant-serving organizations, they are struggling to meet the immediate needs of their own communities.

*Bridge-building:* Since September 11<sup>th</sup>, collaborations with other communities have usually been issue-based and have rarely led to long-term relationships. Trust-building between different ethnic and religious communities is vital to create broader support for Muslims, Arabs and others from the Middle East and South Asia. This can be accomplished through face-to-face, one-on-one meetings and interactions, as well as through block parties to help people get to know each other and build relationships and trust across differences. Roundtable participants noted that Japanese Americans, Quakers and Catholics have been most supportive of their communities in the aftermath of September 11<sup>th</sup>. They would like to build similar relationships with other Americans and communities of color. They also spoke about the need to build stronger connections among Muslims of different backgrounds and young people of various faiths.

Part III:

## Recommendations to Philanthropy from GCIR and AAPIP

Philanthropic giving dramatically increased in response to the events of September 11<sup>th</sup>. But most of the dollars went to the families of victims of the attacks, disaster relief, and to rebuilding efforts in New York City and the D.C. metropolitan area. For example, only 4 percent of philanthropic giving related to September 11<sup>th</sup> went to support civil rights efforts, and only 5.6 percent went to fund health programs.<sup>11</sup> With a few notable exceptions, Arab, Middle Eastern, Muslim and South Asian community-based organizations around the country have generally received very little funding. The Four Freedoms Fund, the September 11<sup>th</sup> Fund, The California Endowment, Open Society Institute, Ford Foundation and the Tides Foundation are

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<sup>11</sup> Loren Renz and Leslie Marino, *Giving in the Aftermath of 9/11: 2003 Update on the Foundation and Corporate Response*. The Foundation Center, December 2003. p. 14.

among a small number of foundations and funding initiatives that have attempted to specifically address the backlash against and the needs of Arab, Middle Eastern, Muslim and South Asian communities after 9/11.

The Bay Area philanthropic community can make a significant difference by supporting grassroots organizations working directly with Arab, Middle Eastern, Muslim and South Asian communities. Building on the input of community leaders who participated in the roundtable discussion and interviews, GCIR and AAPIP developed the following set of funding recommendations.

**1. *Take time to learn about Arab, Middle Eastern, Muslim and South Asian communities in the Bay Area.***

To date, these communities have not had much visibility among foundations. Although many organizations have a “face of faith” and may appear to be organized solely for religious purposes, these groups are actually responding to wide-ranging needs of their communities. In considering a funding request, GCIR and AAPIP recommend that foundations invest adequate time to learn more about the grant-seeking organization and the communities it serves through a site visit, meeting with staff and volunteer leaders and conversations with community leaders and activists.

**2. *Invest in building the organizational capacity and long-term sustainability of grassroots community-based organizations, including women-led groups and start-up organizations, to develop and strengthen their abilities to meet the needs of and advocate for Arab, Middle Eastern, Muslim, and South Asian populations.***

Foundations can consider providing seed funding to start-up organizations, many of which are playing a vital role in meeting community needs through service delivery, outreach, organizing, and advocacy. Relatively small grants can provide the necessary capital for many start-up organizations and programs to meet basic organizational needs, enhance programmatic quality, and increase their capacity to pursue larger funding opportunities in the future.

Foundations, particularly those interested in organizational capacity building, can consider support for culturally competent technical assistance to assist grassroots, women-led, and start-up community organizations in the following areas:

- Basic infrastructure development including acquiring office space, instituting proper administrative systems and securing nonprofit status.
- Resource development including raising funds from foundations, individual donors, special events and grassroots fundraising. In particular, training and technical assistance will need to address cultural discomforts around fundraising.

- Building technology capacity, including needs assessment, access to appropriate tools and resources, procurement and installation of hardware and software, and training to maximize their utilization in the programmatic endeavors of the organization.
- Strategic planning to help organizations move beyond working in a crisis mode, transition from a volunteer to a staffed organization, set clearly defined priorities, address issues of staffing and volunteer management, and plan effectively for organizational growth.
- Leadership development of Executive Directors and Board chairpersons, particularly for leaders who are women.
- Board development training to strengthen the volunteer governance structure of grassroots organizations.

Given the emergent nature of these organizations, multi-year funding should be considered to give organizations the time and resources they need to stabilize operations and build a solid infrastructure.

**3. *Support leadership development and peer-based learning and networking for Arab, Middle Eastern, Muslim, and South Asian community members.***

Women, youth, and persons affected by post-9/11 policies, in particular, need support to strengthen their voices in public debates on issues that directly affect their well being. Funding for leadership development training and ongoing convenings will provide community leaders the opportunity to learn from one another, access resources from culturally competent experts, and enhance their leadership skills to strengthen the work of their organizations. Current cultural change work taking place within these communities also need philanthropic support.

**4. *Fund the delivery of physical and mental health and social services, particularly to vulnerable populations such as women and the elderly.***

Domestic violence, elder abuse, and extreme mental stress – and their resulting physical health problems – are among the key issues to be addressed. In particular, community leaders identified the need for additional support of their community education, outreach, intake and counseling functions.

5. ***Make grants to support legal services to address issues related to immigration status and to protect civil rights and civil liberties, particularly for low-income immigrants.***

In the wake of September 11, 2001, Arab, Middle Eastern, Muslim and South Asian communities need legal assistance with criminal investigations and prosecutions, racial and ethnic profiling, selective immigration enforcement, deportation defense, and employment and other forms of discrimination.

6. ***Support efforts to educate service providers, hospitals, schools, law enforcement and other community systems and institutions about the Muslim and Sikh religions and cultural practices.***

This type of cultural competency education and training can help reduce discrimination, improve services, and bring about long-term changes in how these institutions respond to Sikhs, Muslims and those thought to be of these faiths.

7. ***Invest in media training for staff, volunteers and other leaders of community-based organizations.***

In addition, support the development of effective messages, outreach to allies, and the development of media and other communications strategies to counter negative images of Muslims, Arabs and others from the Middle East and South Asia in the media.

8. ***Fund efforts to protect civil rights and civil liberties, increase civic participation and address hate crimes against Muslims, Arabs and others from the Middle East and South Asia.***

Grants can support organizing and advocacy for efforts to educate law enforcement, institute stronger hate crimes laws, as well as provide direct legal and social services for individual community members whose rights have been violated. Resources also need to be channeled to organizations engaging, educating and assisting these communities to further participate in civic life.

9. ***Support efforts of Arab, Middle Eastern, Muslim and South Asian grassroots organizations to build alliances--with one another and with broader social-justice organizations, academia, labor, and other allies for policy and systemic change.***

Philanthropic support can both deepen and broaden such coalition-building efforts, helping ethnic-based groups and their allies in the broader community leverage the impact of their individual organizations and collective endeavors.

## Conclusion

Like all immigrant communities, Muslims, Arabs and others from the Middle East and South Asia make an enormous contribution to the social, economic, and cultural fabric of our society. Yet, following the tragic events of September 11<sup>th</sup>, these communities have borne the brunt of societal anger and misguided government action. Community organizations and leaders have responded admirably to their communities' needs, despite extremely limited resources. Foundations have a critical opportunity to make a difference and support these communities through continued engagement with community groups and leaders, funding to help them meet pressing community needs and strategic investments to build their long-term organizational and programmatic capacities.

## APPENDIX A

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### **ROUNDTABLE PARTICIPANTS**

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##### **American Muslim Voice**

Ms. Samina Faheem  
Executive Director  
120 Park Avenue  
Palo Alto, CA 94306  
Phone 650-387-1994  
[www.amuslimvoice.com](http://www.amuslimvoice.com)

American Muslim Voice's mission is to protect and preserve civil liberties and constitutional rights for all. Its goals include reaching out to fellow Americans and educating them about the plight of Muslims and Arabs since 9/11; opposing discrimination against Muslims and all other minorities; and mobilizing Muslims in America to stand up to protect their liberties and constitutional rights.

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##### **Arab Cultural and Community Center**

Ms. Nadine Ghammache  
2 Plaza Avenue  
San Francisco, CA 94116  
Phone 415-664-2200  
Fax 415-664-2280  
[www.arabculturalcenter.org](http://www.arabculturalcenter.org)

The mission of the Arab Cultural and Community Center includes the following:

- To provide the Arab community in the Bay Area and neighboring regions with a physical base for cultural activities, where a sense of belonging and unity are strengthened.
- To teach the younger generation of Arabs about the components of their culture especially the Arabic language, history and traditions in order to nurture pride in their heritage and identity.
- To provide community members with the support they need in bettering their educational and professional prospects and to offer newcomer individuals and families in need of vital services, the assistance and support they need.
- To promote mutual understanding between the Arab Community and the community at large and to work against prejudice and anti-Arab sentiments.

## APPENDIX A

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### **ROUNDTABLE PARTICIPANTS**

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##### **Association for Residency and Citizenship in America (ARCA)**

Mr. Dharma Karki

(contact information for ARCA upon request)

The Association for Residency and Citizenship in America (ARCA) is an all-volunteer organization of long-established undocumented immigrants. Its goal is to call attention to the plight of immigrants who have been in the United States since 1982, and help them become legal residents and citizens. Since the early 1990s, ARCA has organized dozens of protests, rallies and lobbying trips, including five to Washington, D.C., and helped pass the LIFE Act.

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##### **CAIR San Francisco Bay Area**

Mr. Helal Omeira

Executive Director

3000 Scott Blvd, Suite

Santa Clara, CA 95054

Tel 408-986-9874

Fax 408-986-9875

<http://www.cair.com/default.asp>

[www.cair-california.org](http://www.cair-california.org)

The Council on American Islamic Relations (CAIR) is a non-profit, grassroots membership organization with headquarters in Washington, D.C. and CAIR chapters across America. CAIR is dedicated to presenting an Islamic perspective on issues of importance to the American public. In offering that perspective, CAIR seeks to empower the Muslim community in America through political and social activism.

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## APPENDIX A

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### **ROUNDTABLE PARTICIPANTS**

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##### **India Community Center**

Ms. Umi Baqer  
Operations Manager  
555 Los Coches Street  
Milpitas, CA 95035  
Phone 408-934-1130  
Fax 408-934-1150  
[www.indiacc.org](http://www.indiacc.org)

The mission of the India Community Center is to promote Indian culture and values by providing social, cultural, recreational and community programs, thereby uniting the Indian community, and raising awareness about Indian culture in the local community.

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##### **Islamic Networks Group**

Ms. Maha ElGenaidi  
CEO  
2136 The Alameda, Suite 2F  
San Jose, CA 95126  
Phone 408-296-7312  
Fax 408-296-7313  
[www.ing.org](http://www.ing.org)

Islamic Networks Group strives to inform the American public about misconceptions and the beliefs of Islam. Its strategy is tailored educational programs that are delivered directly by informed Muslims to schools, media, law enforcement, corporations, hospitals, social service agencies, faith-based organizations, and community organizations. ING delivers about 800 seminars and other educational programs each year.

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## APPENDIX A

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### **ROUNDTABLE PARTICIPANTS**

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##### **Narika**

Ms. Shobha Menon-Hiatt  
Executive Director  
PO Box 14014  
Berkeley, CA 94712  
Phone 510-540-0754  
Fax 510-540-0201  
[www.narika.org](http://www.narika.org)

Narika was founded in 1992 to address the problem of domestic violence in the South Asian community. Embracing the notion of women's empowerment, Narika set out to address the unmet needs of abused South Asian women by providing advocacy, support, information, and referrals within a culturally sensitive model. We serve women who trace their origins to Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka and diasporic communities such as Fiji and the Caribbean.

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##### **South Bay Islamic Association**

Mr. Muhammad Junjua  
325 N. Third Street  
San Jose, CA 95112  
Phone 408-947-9389  
[www.sbia.net](http://www.sbia.net)

The South Bay Islamic Association (SBIA) is a multi-cultural, community service, and religion promoting organization was established in 1978 with the overarching goal of providing a focal point for Islamic activities. It was incorporated in the State of California in April of 1980, and is registered with the U.S. IRS as a 501(c)(3) - Non-Profit Tax Exempt Religious Organization. In 1981, by the grace of Allah, the community acquired the American Legion Building, located in downtown San Jose which to-date serves as SBIA headquarters and central mosque. This was the first mosque in the South Bay Area.

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## APPENDIX A

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### **ROUNDTABLE PARTICIPANTS**

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##### **United Muslims of America**

Mr. Iftekhhar Hai  
Director of Interfaith Relations  
126 Appian Way  
South San Francisco, CA 94080  
Phone 650-872-2578  
Fax 650-589-2277

United Muslims of America's mission is to build interfaith peace and harmony, and to educate immigrants on their rights and obligations. The organization works with people of all ages to build bridges among different faiths.

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##### **United Youth Leadership Council**

Ms. Shahidah Hamed  
Masjidul Waritheen  
1652 - 47<sup>th</sup> Avenue  
Oakland, CA 94601  
Phone 510-434-0604  
Fax 510-434-0390  
<http://www.uri.org/youth/retreat/AboutUs.html>

United Youth Leadership Council is a goal-oriented, diverse council of youth committed to the improvement of life for youth of the Bay Area and beyond. Its principles of operation are the word of G-d, the life examples of His inspired servants, and the unity and value of the common man and woman. UYLC has currently developed an Interfaith Youth Action Retreat and will soon be operating Educational workshops, Health & Wellness campaign, Do-for-self Employment Initiative, Community Service, Civic Engagement, and Study Abroad Opportunities.

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APPENDIX A

**Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:**  
*An Introduction for Grantmakers*

**CBO REPRESENTATIVES**  
**NOT PRESENT AT ROUNDTABLE, SEPARATELY INTERVIEWED**

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**National Legal Sanctuary for Community Advancement (NLSCA)**

Ms. Banafsheh Akhlaghi, Esq.  
Founder & President  
444 De Haro Street, Suite 205  
San Francisco, CA 94107  
Phone 415-553-7100  
Fax 415-553-7101

NLSCA is dedicated to the protection of the civil and human rights and dignity of Middle Eastern, Muslim and South Asian peoples within the United States. Launched in September 2004, NLSCA emerged as a nonprofit organization out of Akhlaghi & Associates – a private San Francisco-based law firm founded in the wake of September 11, 2001 that has represented and advocated for over 600 people affected by Post 9-11 policies and backlash. In the tradition of the NAACP, NLSCA will take a national leadership role while remaining dedicated to continued legal representation of Northern and Central Californians targeted by the institutionalized discrimination, disenfranchisement, and related widespread prejudice so prevalent in the Post 9-11 Era. It will mobilize and champion social change via: (1) Legal defense of civil rights; (2) Promoting responsible media coverage and depiction; (3) Proactive advocacy with legislative and political bodies; and (4) Educational and community outreach.

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**Sikh Mediawatch and Resource Task Force (SMART)**

Mr. Kavneet Singh  
Regional Director  
2930 Domingo Avenue #108  
Berkeley, CA 94705  
Phone 877-917-4547 ext 29  
<http://www.sikhmediawatch.org>

SMART is dedicated to the accurate representation of Sikhs and Sikhism in American Society and media; combating bigotry and prejudice; protecting the rights and freedom of Sikhs in America; and providing resources to empower the community by helping it understand and exercise its civil, political, economical, social, and cultural rights.

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**Zawaya**

Ms. Nabila Mango

President

311 - 41st Avenue

San Mateo, California 94403

Phone: 650-341-3697

[www.zawaya.org](http://www.zawaya.org)

Zawaya is a non-profit organization dedicated to promoting Arabic Music, Art, Poetry, Literature, Theater, and Culture through instruction and presentation. Zawaya was established in 2001 by a group of Arabs and Americans in the Bay Area to promote the public expression of Arab art and culture. By providing a forum for exhibiting all forms of Arab culture, the organization strives to create understanding of this rich heritage.

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**INVITED BUT UNABLE TO PARTICIPATE**

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Afghan Coalition

Alliance of South Asians Taking Action (ASATA)

American-Arab Anti-Discrimination Committee of San Francisco (ADC-SF)

American Muslims Intent on Learning and Activism (AMILA)

Iraqi Community Association

Maitri

Service Employees International Union (SEIU) Local 1877 (San Francisco Tenderloin neighborhood)

## APPENDIX B

### **Arab, Middle Eastern, Muslim and South Asian Communities in the San Francisco Bay Area:** *An Introduction for Grantmakers*

#### INTERVIEWEES

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##### **Ms. Youmna Chlala**

Director of Training  
WILD for Human Rights  
3543 - 18th Street, #11  
San Francisco, CA 94110  
Phone 415-355-4744  
Fax 415-355-4745  
[www.wildforhumanrights.org](http://www.wildforhumanrights.org)

Youmna is also a current Board member of Zawaya and a former Board member of American-Arab Anti-Discrimination Committee of San Francisco.

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##### **Ms. Kanwarpal Dhaliwal**

Independent Consultant  
[kanwarpal@sbcglobal.net](mailto:kanwarpal@sbcglobal.net)

Kanwarpal is a former staff member of Intergroup Clearinghouse and a former trainer with the Alliance of South Asians Taking Action (ASATA).

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##### **Ms. Heba Nimr**

Resource Center Manager  
Northern California Citizenship Project  
160 - 14th Street  
San Francisco, CA 94103-3743  
Phone 415-621-4808 x104  
Fax 415-621-4809  
[www.immigrantvoice.org](http://www.immigrantvoice.org)

Heba was formerly a Staff Attorney with INS Watch, a project of La Raza Centro Legal. She is a member of the Arab Women's Solidarity Association.

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**Ms. Jayashri Srikantiah**

Associate Professor and Director, Immigrants' Rights Clinic

Stanford Law School

559 Nathan Abbott Way

Stanford, CA 94305-8610

Phone 650-724-2442

Fax 650-723-4426

Jayashri was formerly the Associate Legal Director for the ACLU of Northern California.

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**APPENDIX C**

**CENSUS DATA ON SOUTH ASIAN,  
ARAB AND MIDDLE EASTERN POPULATIONS**

**Table 1. Bay Area South Asian Populations Relative to All Asian and Total Population of California**

County	Total Population	Total Asian Population	Total Asian Indian	Total Pakistani	Total Bangladeshi	Total Sri Lankan
Alameda	1,443,741	327,057	46,294	2,639	n/a	n/a
Contra Costa	948,816	121,205	12,716	1,002	n/a	n/a
Marin	247,289	13,969	1,673	n/a	n/a	n/a
Napa	124,279	4,817	n/a	n/a	n/a	n/a
San Francisco	776,733	254,290	5,948	877	n/a	n/a
San Mateo	707,161	157,554	13,092	429	n/a	n/a
Santa Clara	1,682,585	463,032	68,159	3,276	491	403
Solano	394,542	60,928	3,680	n/a	n/a	n/a
Sonoma	458,614	19,092	2,013	n/a	n/a	n/a
California	33,871,648	4,151,177	348,746	28,359	3,842	6,944

**Table 2. Bay Area Foreign-Born South Asian Populations Relative to All Asian and Total Population of California**

County	Total Population	Asian FB	Asian Indian FB	Pakistani FB	Bangladeshi FB	Sri Lankan FB
Alameda	1,443,741	207,573	34,881	2,020	n/a	n/a
Contra Costa	948,816	66,784	8,922	772	n/a	n/a
Marin	247,289	6,997	1,275	n/a	n/a	n/a
Napa	124,279	2,521	n/a	n/a	n/a	n/a
San Francisco	776,733	170,344	3,929	522	n/a	n/a
San Mateo	707,161	96,763	9,997	276	n/a	n/a
Santa Clara	1,682,585	311,831	53,002	2,263	402	335
Solano	394,542	32,718	2,259	n/a	n/a	n/a
Sonoma	458,614	9,693	1,443	n/a	n/a	n/a
California	33,871,648	2,588,336	250,631	19,297	3,192	5,489

**Notes:**

1. N/A = the South Asian sub-group for some of these counties was too small to report without impacting confidentiality restrictions;
2. All the population data includes both alone and multiracial responses;
3. All data in these tables from 2000 U.S. Census.

APPENDIX C

**CENSUS DATA ON SOUTH ASIAN,  
ARAB AND MIDDLE EASTERN POPULATIONS**

**Table 3. Arab American and Arab Foreign-Born Populations in Bay Area Counties and California**

County	Total Population	Total Arab Population	Total Foreign-Born Arab Population
Alameda	1,443,741	6,938	3,255
Contra Costa	948,816	5,089	2,134
Marin	247,289	1,468	605
Napa	124,279	n/a	n/a
San Francisco	776,733	5,354	2,744
San Mateo	707,161	8,464	4,249
Santa Clara	1,682,585	8,919	4,645
Solano	394,542	1,302	664
Sonoma	458,614	1,407	460
California	33,871,648	190,890	96,589

**Table 4. Total Arab and Other Middle Eastern Communities in Bay Area Counties and California**

County	Arab								Other	
	Arab/Arabic	Egyptian	Iraqi	Jordanian	Lebanese	Moroccan	Palestinian	Syrian	Afghan	Iranian
Alameda	1,902	699	n/a	n/a	1,700	n/a	739	458	8,008	5,604
Contra Costa	1,251	748	n/a	n/a	1,364	n/a	493	n/a	2,965	5,485
Marin	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	1,908
Napa	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
San Francisco	1,311	n/a	n/a	n/a	1,120	n/a	877	n/a	n/a	1,662
San Mateo	2,023	474	n/a	711	1,499	n/a	2,478	400	n/a	3,743
Santa Clara	1,596	1,417	617	n/a	2,153	n/a	969	919	813	13,467
Solano	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	487
Sonoma	n/a	n/a	n/a	n/a	413	n/a	n/a	n/a	n/a	734
California	37,737	30,959	8,143	9,000	53,286	4,709	14,523	19,553	25,112	159,016

**Notes:**

1. N/A = the Arab, Arab sub-group or Middle Eastern community for some of these counties was too small to report without impacting confidentiality restrictions.
2. Individuals were allowed to select more than one ancestry, therefore summing the totals in the columns will give an incorrect total.
3. The information on these charts are based on the ancestry question response. Therefore, for example, if someone did not answer this question but did write-in "Arab" in the race questions, that person will not be reflected in the information presented here.

APPENDIX C

**CENSUS DATA ON SOUTH ASIAN,  
ARAB AND MIDDLE EASTERN POPULATIONS**

**Table 5. Foreign-born Arab and other Middle Eastern Communities in Bay Area Counties and California**

	Arab								Other	
	Arab/ Arabic FB	Egyptian FB	Iraqi FB	Jordanian FB	Lebanese FB	Moroccan FB	Palestinian FB	Syrian FB	Afghan FB	Iranian FB
Alameda	975	438	n/a	n/a	482	n/a	280	51	6,071	3,797
Contra Costa	548	411	n/a	n/a	263	n/a	299	n/a	2,168	3,979
Marin	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	1,391
Napa	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
San Francisco	779	n/a	n/a	n/a	335	n/a	415	n/a	n/a	1,138
San Mateo	1,026	294	n/a	439	473	n/a	1,249	168	n/a	2,677
Santa Clara	878	807	481	n/a	830	n/a	449	330	586	9,687
Solano	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	340
Sonoma	n/a	n/a	n/a	n/a	68	n/a	n/a	n/a	n/a	483
California	18,938	19,765	5,648	5,520	19,793	2,873	7,427	8,025	18,727	117,417

**Notes:**

1. N/A = the Arab, Arab sub-group or Middle Eastern community for some of these counties was too small to report without impacting confidentiality restrictions.
2. Individuals were allowed to select more than one ancestry, therefore summing the totals in the columns will give an incorrect total.
3. The information on these charts are based on the ancestry question response. Therefore, for example, if someone did not answer this question but did write-in "Arab" in the race questions, that person will not be reflected in the information presented here.



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