

The CAS Tribune



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Discrimination Caused by Social Media Negativity

By Chama Abdelmoumen

In the world we live in today, technology has become noticeably prominent. Teenagers are pretty much addicted to their phones and staying connected to social media. However, the platforms they use daily like Facebook, Instagram, Twitter, TikTok, and more are astonishingly toxic and discriminatory. People who use those platforms and spread a negative message using derogatory comments offending many people are discriminating against others. Unfortunately, these people rarely get punished for their harmful actions. It is disheartening to say that harassing and bullying online seems like it has been normalized in this generation, and we are often used to seeing it too often. Moreover, going through the global pandemic as a consequence of the coronavirus outbreak has, in fact, disturbingly progressed this sort of content.

A poll was sent out to all three grade ten classes in the Casablanca American School community addressing social media discrimination to get a more detailed perspective regarding this topic. The data collected helped confirm how dreadful social media has become, especially for young adults. The majority of the students, which was 57.1%, said they encountered more positive than harmful content while scrolling through social media for an average of five hours a day. However, that does not mean they didn't come across malicious content. When they were presented with questions like, "did you ever see any derogatory comments?" and "did you ever cross paths with negative content that made you feel misrepresented or uncomfortable?" more than 75% of them answered yes. That being the case, although the polls showed there is more positive content, the impact of the harmful messages has a more notable effect, hence outweighing the good.

Harassment online has severe consequences and can lead to suicide, depression, detachment from friends and family, and even physical ailment. A study was conducted at the University of Illinois by Professor Brandesha Tynes of educational psychology and African American studies. What inspired her research was her belief that because teenagers were bound to social media and the internet in general, people should consider that it might start to affect their well-being. Besides, more parents should be worried and take the initiative surrounding this issue.

However, there have been numerous studies concerning discrimination happening online. She wanted to gather information and dig deeper into the concept of racial victimization and, more specifically if online discrimination affects one's physical and mental health as much as offline experiences do. She asked people of color to describe their recollections of moments; they were harassed face-to-face and harassed on the internet. Results showed that whatever race and ethnicity you happen to be, the chance of ending up being diagnosed with depression or any other kind of mental illness, are susceptible to be relatively higher in the clutches of social media. This is usually acquired through direct or instant messages, text messages, online games, social networking sites, etc. Hence, since the web is brutal most of the time, it is best to seek help and talk to loved ones or a professional when in need of emotional support before things degenerate.

That being said, it is evident that when people are given social media platforms, they are at liberty to express and display whatever they please. Although it might affect many people and make them feel oppressed, people persist with hatred. Discrimination doesn't just touch an individual; it is way bigger than that. It is a matter of race, identity, gender, sexuality, religion, social status, ethnicity, and more. Yes, this was a problem way before the pandemic happened, but it certainly has gotten worse since people have relatively more time to spare on their hands. In varying cases, they most likely chose to spend it behind their screens. Thus, even though social media can be a great resource and allows unlimited access to information, one still has to be aware of its precariousness and use it in ways that ensure to keep one's well-being intact.

By Aayan Singh

DIFFERENT TYPES OF DISCRIMINATION

The unjust treatment of a person due to their characteristics. There are many types of discrimination, and this diagram shows the kinds of discrimination and their causes.

Types

Religious
Discrimination

- Occurs when someone treats a person unfavorably because of his or her religious beliefs.
- Common problem: A person not having access to educational facilities because they are Muslim.

Age
Discrimination

- Occurs when someone is treated wrongfully due to their age.
- Common problem: difficulty for older people to find jobs as many companies tend to hire younger people.

Race
Discrimination

- Occurs when someone is treated unfairly because of their race.
- Common issue: Black people are refused equal opportunities. BLM movement is protesting against this injustice.

Nationality
Discrimination

- Occurs when someone shows prejudice towards another person due to their nationality
- Common problem: Difference in treatment due to the country of birth, ancestry, or accent.

Sexual
Orientation

- Occurs when some expresses bigoted views against one's sexuality
- Common problem: People part of the LGBTQ community face prejudice; abused by society.

Sex
Discrimination

- Occurs when someone experiences injustice on the basis of their sex.
- Common problem around the world and mostly affects women in our society.

BY AAYAN SINGH

CAS Supporting the LGBTQ Community

By: Alya Mernissi

In our society, the LGBTQ community has endured severe discrimination, prejudice, and hatred. Our society is rejecting these people due to a preconceived notion of religion or simple ignorance. This condemns them to wear a disguise and push their true identities aside. But our CAS community decided to celebrate our differences and demonstrate solidarity and support for the LGBTQ community. To be inclusive, welcoming, and kind to everyone is a crucial message that is part of the CAS spirit. As teachers and students hold the LGBTQ flag, they demonstrate solidarity and strength for the oppressed, hopefully radiating a colourful message in a colourless society.



A Woman's Perspective: Islamic Feminism

By: Alya Mernissi



Women standing together, despite differences, to fight for one common goal: Equality

Walking down the street, the whistle of shattering assurance blows through the air. That skirt is too short; legs are exposed, it gives him the right to approach. Walking down the street, virtue is defeated, beaten, and then vanquished. As a woman, walking down the street safely is a privilege that we rarely acquire.

If you are a woman that lives in Morocco, the uncontrollable dread of solely walking down that street is undeniable. Throughout history, women were bound to fulfil domestic responsibilities accentuating society's drilled views on their roles as "caretakers." Morocco, as an Islamic nation, established a patriarchal system as part of the normality of religion. They placed expectations on women to live a life of domesticity and chastity, serving as a "companion for men." But, wondrous women in our community have opposed this preconceived notion of religion that confines all influential females from fulfilling their desired vocations. Some traditionalistic, class-conscious individuals would always quarrel with the uprising of feminist movements. Unfortunately, this is the harsh truth for women in Morocco as the glass ceiling further crushes their hopes and aspirations.

Morocco's traditional patriarchal culture sets value on a girl's domestic role in her household. According to the 2018 UNESCO data charts, there are approximately 4,740,720 illiterate women; a decrease of 54.7% shows approximately 2,143,819 illiterate men, showing an exponential difference in educational structure. This is due to the inadequate quality of education for females which includes directives in manual tasks and home economics to help their families with household chores rather than regular schooling. Specifically, in rural areas, due to the COVID-19 Pandemic, it has become increasingly harder for young girls to defy their domestic responsibilities and go to school (Bozic). The pandemic quarantine forces them to continue domiciliary work, shattering their once established dreams of holding a backpack with tidy supplies, entering a classroom full of passion.

If this was not bad enough, domestic disturbances and violence rates have never been higher. The first parliamentary chamber has not reinforced legislative laws in Morocco and even deemed several accords proposed by feminist organisations as "less of a priority." As a young woman living in Morocco, I have experienced first-hand that absolute panic of expressing my opinion. The taunting whistles and laughter coming from every corner, crushing my individuality. The humiliation, that shadow following my every move, my every turn, my every breath. My opinions once again are overlooked and locked inside my mind, a feeling that is all too familiar. Not only is a woman's privilege to access an education limited, but her rights to speak her truths, with full protection and coverage, are utterly neglected.

For the longest time, women throughout the Middle East were too fearful of raising their voices and fighting the unjust system. Still, Fatema Mernissi was the absolute contrary of "a silent woman." Founder of Islamic Feminism, Mernissi was a Sociology Professor at Mohammed V University in Rabat and published lectures and books in several languages. Throughout her work, she advocated for a balanced, embracing Islam, and indicated the study of religious texts that demonstrated insufficient aid for "women's subordination" (Fox). She clarified that religious texts were "manipulated" by men for centuries to subject women to cultural views. Professor Mernissi wrote in her book "The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam" that, "Not only have the sacred texts always been manipulated, but manipulation of them is a structural characteristic of the practice of power in Muslim societies."



Fatema Mernissi giving a speech after winning the Erasmus Prize in 2004. First Moroccan and Muslim Women to win such a distinguished prize.

Mernissi grew up in a domestic harem with her grandmother, under her grandfather's surveillance to protect his nine wives and their daughters from another man's perception. Unlike her grandmother and mother, Professor Mernissi went to school during the French colonisation and even studied with male students. She went to graduate school and earned her Ph.D. from Brandeis University and pursued her passion for literature, publishing books now reviewed in several Sociology courses all across the Middle East. Mernissi was the first Muslim women and Moroccan to win the Princess of Asturias Award of Literature which is the European equivalent to the Noble Peace Prize. However, despite all her accomplishments, she would never miss an opportunity to give speeches in different conservatories across the world. Even if conservative elitists disrupted them, Professor Mernissi never once stammered and always proceeded with her lectures, completely unfazed. (Fox).

Fatema Mernissi denoted that Muslim women were martyrs of manipulated religious rites just as Western women were martyrs of a patriarchal society. In the end, all females were still oppressed, whether it was by religion or societal institutions; those were just categorisations established to further undervalue women. During her time, she gave a voice to women that needed one. Today, she left behind a legacy that changed women, but also men's views all around the world.

In a society where we have access to unlimited technological resources and knowledge, why not utilise our voices just as efficiently as Mernissi did with so little? Instead of thoughtlessly navigating through social media, spread a message of women empowerment, positivity, and optimism. That way, maybe one day, we, as women, won't find ourselves frightened of merely expressing ourselves or striding down the street.

Effects Of Negative Social Media On The Youth

Negativity on social media = (i.e. derogatory comments, racist remarks etc.)

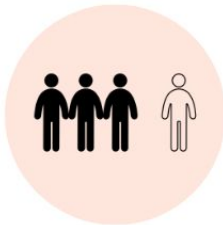


ISOLATION

- People that deal with negative social media influence on a daily basis are inclined to isolate themselves from the world.
- They find it difficult or almost impossible to let their guard down.
- They would rather keep their hardships unknown, instead of speaking up and getting help.

DEPRESSION/ANXIETY

- Stress which is accumulated when dealing with negative content on social media results in one's happiness to diminish over time.
- The youth is more susceptible to believing in false narratives and building uncontrollable fears.



HIGHER RISK OF COMMITTING SUICIDE

- Data has shown that most suicide rates for students are a result of the negativity and dark sides of social media.
- When crossing paths with these derogatory and slanderous remarks, they tend to feel more worthless and vulnerable.



PHYSICAL PAIN

- Teenagers that are exposed to these invalidating controls on social media tend to go through physical discomfort.
- This is due to the fact that stress causes stomachs, headaches, insomnia, and also skin problems such as the development of rashes and/or acne.



BY CHAMA ABDELMOUMEN

Advice:

Try to limit the time you spend on social media and try to get rid negative content!
If you realize that you are slowly isolating yourself from others, make yourself known! It is crucial to receive help and advice from loved ones! Don't stay alone!
If you notice someone around you that is showing signs of willingness to put themselves in danger, please do everything in your power provide emotional support and help from a professional.
It is necessary to talk to a professional that will be able to advise strategies to focus on your physical and mental health.

By Chama Abdelmoumen

Anti-Asian Sentiment Emerging Due to The Spread of COVID-19

By: Aayan Singh



164 members of Congress voted against a resolution stating that Anti-Asian sentiment, racism, and discrimination is wrong.

Since the spread of COVID-19, xenophobia against Asian-Americans has been on the rise in various countries such as the United States. Numerous Congress members voted against legislation that condemns all types of racism, scapegoating, and calls on the officials of the government to condemn anti-Asian sentiment. Although the government passed this resolution, the Republicans refused to recognize the anti-Asian sentiment as 164 members of the Republican party voted "NAY." The Republicans believe that COVID-19 is a "Chinese virus"; therefore, they disagree with this bill, condemning anti-Asian speech (Gajjar). Several celebrities posted their concerns about how the GOP refuses to acknowledge bigotry and hate speech against Asians.

A report was recently conducted by STOP APPI Hate, which states since the start of the coronavirus pandemic, there has been a surge of hostility towards Asian-Americans. While running the report, the group received 2,583 incidents of discrimination from March 19 to August 5. Seven out of 10 experiences included verbal harassment such as racist slurs and name-calling. These incidents also took place in businesses as the employees of several companies were physically and verbally abused. Most of these conflicts took place in states such as California, which has 46% of the events reported, followed by New York and Texas. Although the number may seem small to many, not all occurrences were reported, as numerous go unheard. One unnamed person reported to the coalition that she was in a line at a pharmacy when a lady approached her with a disinfectant and proceeded to spray it all over her body. She then continued to tell her, "You're the infection. Go home. We don't want you here!" No one came to stand up for her, as numerous people were just bystanders.

Not only are Asians facing situations where they are being blamed for the virus, but their work is also being affected. Countless business owners are facing problems such as vandalization of their shops. Chinatown has stores owned mainly by Asians, and they faced significant difficulties during the pandemic. Not only are tourists and locals avoiding Chinese restaurants, shops, and other businesses in New York, but their property is also getting destroyed. Several manufacturers reported a drop of 30% to 80% when the news broke out about Wuhan's coronavirus outbreak. They reported to the Mayor that the decline in revenue occurred before there were any cases in America. The frequent visitors of Chinatown said they don't want to go to the restaurants anymore as they are afraid they might get contaminated from there. Despite having no connection with the virus spread, the current bias persists.

The rise of xenophobia in America has caused a financial problem for industries owned by Asians as they are unable to get enough money to pay their rent or feed their families. As the picture above shows, several are destroying their property which causes them to struggle financially, but also socially. Many of the Asians are concerned about their businesses as they feel things will not return to normal due to the decrease in footfall of clients.



A man helping a store owner pick up a stand in Chinatown after teenagers vandalized the store

There have been numerous reports in which Asians have been assaulted physically in public squares. At least 125 physical attacks on Asians occurred, in which all are connected to the assailant being racist towards them. An Asian recounted to an organization how a man in a trash truck threw a can at him and yelled at him, 'Hey chink, you're nasty.' In this case, not only did he verbally assault the victim but also hurled an object at him. In Australia, two women attacked Chinese students studying at a university in Melbourne and told them, "Go back to China, you immigrants." She then proceeded to punch the students in the head and kick them in their torsos. There have also been occurrences worldwide in which landlords are kicking out Asian tenants, even though they hadn't travelled to China in recent times. The spread of this virus is fueling xenophobia, and Anti-Asian sentiment as the rise of such discrimination initiated worldwide seems to be never-ending for the victims. In the end, it is the role of all humans to end this form of hatred from spreading to future generations and establish a community where everyone feels safe and will be able to work together to combat this crisis.

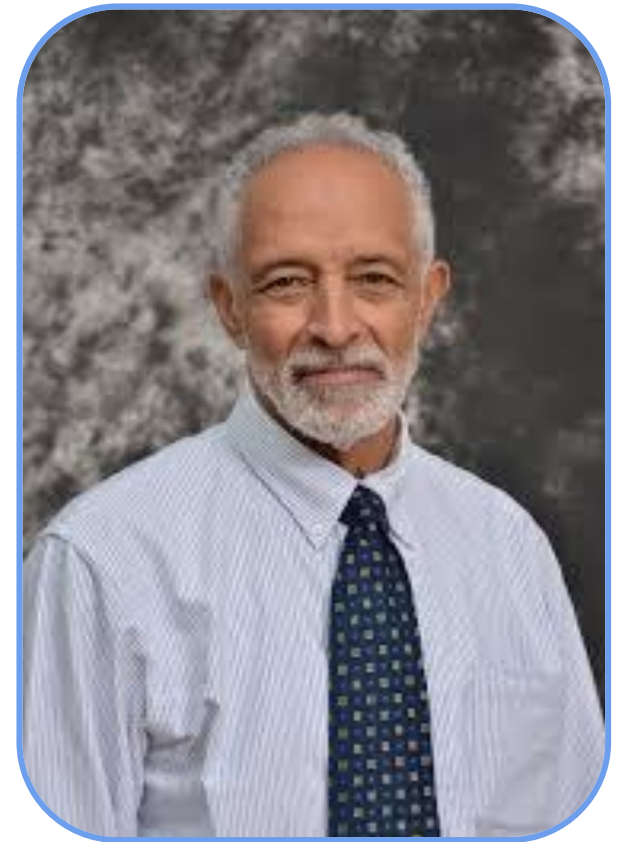
The Expert's Voice: Interview with Mr. Randolph

By: Alya Mernissi and Aayan Singh

It was indeed an exceptional experience and honour to discuss current issues within our society with our director, Mr. John Randolph. Mr. Randolph has perpetually been a jovial dynamism stringing the school together. As a director, but also the most exceptional person in our CAS family, he has eternally remained a supportive leader like none other. I had the privilege of talking to him and understanding more about his strifes facing discrimination and racism during the apartheid in the United States. The experiences that helped him establish our school as we know it today with strong anti-discriminatory policies creating a safe environment for all. Thank you for being a fantastic mentor for all students at Casablanca American School.

Alya: To begin with, we would like to get to know more about you. Firstly, where did you grow up in the United States?

Mr. Randolph: I was born in Boston and grew up in a World War Two Veteran's Housing Project.



Alya: Could you please tell us about the segregation that occurred during your time?

Mr. Randolph: In the United States, there was segregation. In the South, it was mandated by law. In the North, it was de facto, meaning that it occurred, but it wasn't law. There was segregation for housing and for all means of living. Black Americans could not live where they wanted to live. However, I grew up in an integrated neighbourhood because the military desegregated before civilian life. My mother is from Columbia, South Carolina, and my dad is from Boston, and they met during the war. When we would go to South Carolina, I encountered an apartheid in the South, a real apartheid.

Alya: Could you tell us more about the apartheid?

Mr. Randolph: For instance, my mother and I were taking a train to South Carolina, we would get into an integrated train car in Boston, get to Washington DC. We had to get out and get into the coloured vehicle to continue the trip from Washington DC to South Carolina. It was all separated. Also, throughout the fifties, when I was a child, we had to drive to visit my mother's family. I had a great grandmother in South Carolina who was born in 1878, and I had a grandmother and grandfather there. We had to pack our own food because we were not allowed to go to any restaurants. So, once we got to Washington DC, we had to make sure the car was full of food.

We had to go to the bathroom on the side of the road because we could not use any facilities. We could only get gasoline for the truck, and that was it. So segregation was everywhere in the South. In every aspect, there were actually two societies, one black, one white for everything. Blacks had separate schools, separate doctors, separate everything from whites. They were not allowed to go to any restaurants and eat anywhere where whites were. They had to have their own restaurant, and they had their own churches. So I went to a segregated church as a child when I was there.

Alya: Could you please tell us more about your experience in the military?

Mr. Randolph: When I got into the military, and when I was stationed in the South, all of the forts that I was stationed at were named after Confederate generals. All of them. I was stationed at Fort Bragg in North Carolina. I was stationed at Fort Jackson in South Carolina. I was stationed at Fort Gordon in Augusta, Georgia. I was stationed at Fort Benning in Georgia. This was always problematic. Although the military desegregated, the people self-segregated. So when you went into a barrack, whites would be in one location, blacks in another location, and Puerto Rican's in another location.

Alya: Was there a difference in the way you were treated in the military?

Mr. Randolph: No, none in the military. That was not permitted for you to be discriminated against in the military. But when I was in the military and stationed in the South, I was refused food at three restaurants in uniform. One of the owners told me, "We don't serve your kind here." So I told him, "I did not come here to eat my kind; I don't think we taste very good." Because of the way I responded, he called the police. The police sort of snuck up on the place, and they had the place surrounded. It was at a diner, and one policeman came in, and the owner of that diner pointed me out. The policeman came over to talk with me, and thank God he was a nice cop and took me outside. When we got in between the doors, he said, "Look, just forget, these people are never going to change." So I went outside, and there were all these policemen with guns pointed at me.

Today there are blacks being shot by policemen for doing much less than that.

Alya: Unfortunately, like the George Floyd incident and many others, Floyd did absolutely nothing and got killed by police officers.

Mr. Randolph: It's very disappointing that that stuff is still going on, but it was permitted easily in the States. When I was young, cops could kill African-Americans and get away with it. But that mostly occurred in the South. You wouldn't hear so much of that in the North, that outright killing of our people. I didn't hear it, but in the South, it happened all the time.

Alya: In English, we're reading short stories that discuss what happened in the South during the segregation. We learned about the Southern Gothic literature genre and how it explored segregation and occurring racism in the 1950s.

Mr. Randolph: I would call it an apartheid, not just segregation, because you're talking about something that was mandated by law. Blacks at that time could be killed by the police. No one would do anything about it. There were these incredible laws that were against black people. We're talking about any kind of relationship. Whites couldn't marry blacks and all sorts of really terrible things that were all mandated by law. No one really cared if we got an education or not.

My mother's entire family was educated by Catholic nuns who came after the Civil War. The church came South and set up schools, as did a lot of Northern people. They set up schools for blacks in the South, and they paid for that. My relatives went to parochial schools (Catholic schools), and my mom's entire family attended. It was an excellent education that they had received; otherwise, they wouldn't have gotten anything.



Alya: Are your experiences with racism and dealing with discrimination in the States one of the reasons you've established such strong anti-bullying, anti-discrimination policies here at CAS?

Mr. Randolph: Oh, no doubt that my experience, as a child, has a lot to do with the way I think, and my thinking is I do not tolerate discrimination of any kind. Any kind. Against race, sexuality, sexual orientation, against anything. I do not; I will not tolerate it.

Alya: Do you have some words of wisdom that you would like to share with us, especially during such challenging times with negativity spread on social media and in our lives throughout this pandemic?

Mr. Randolph: I want you all to remember that rejection is probably the worst thing you can do to another human being. To reject them, I would say, is the worst thing you could do. Never reject another human being. Ever. It is a very horrible thing to do, and this cyberbullying, discrimination, hatred, and racism is all about rejecting. Human beings don't take rejection very well. It is part of human nature as social beings to interact with others. Yet, by nature, human beings discriminate. People call out others, and part of it is a natural selectivity issue that is a part of being an animal. I feel like sometimes we give each other too much credit. Animals select, and we are no different; we select too. So, if an animal gets rejected from the pack, it significantly affects them. As humans, we would have a similar reaction since all social beings want to be accepted.

Since you are all young, you're just emerging into the world. You look at yourself in the mirror, and you all think you're ugly, or you got too many pimples, or you have this or that, and your hair is this or whatever. You're always so critical of yourselves and tend to dislike yourselves so much, and that's unfortunate. You have to learn how to like and accept yourself. But the worst thing you can do is have these feelings running around in your head and have somebody reject you because you might start to believe them. So, kindness. Right now, compassion and empathy are absolutely necessary. It is the best thing you can show to other human beings. Be kind to yourself and to others.

Afterthought:

As Mr. Randolph said, "The worst thing you could possibly do to another human being is to reject them." This reveals how people denying to accept others provokes negative thoughts to fill one's mind. This whole pandemic has transformed our ways of living. The youth, especially showing declines in their mental health and disconnecting from the real world. As social beings not being able to hug one another, or approach each other, or celebrate with each other, makes us feel disconnected.

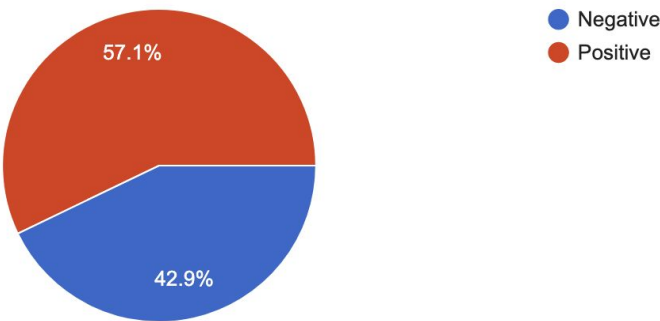


This is why it is vital and profoundly the most critical time to be kind to others and to yourself. When you reject another person, you become part of the problem. Part of the discrimination. Hence, always remember to "Treat others the way you want to be treated." Mr Randolph opened up about how difficult it has been for him not to show affection with the students, playing sports together, or just having little children tackling him in the middle of the soccer field. But hopefully, as we persist in respecting each other, respecting the rules, and showing kindness, maybe our CAS family, in the near future, will be reunited.

CLASS POLL

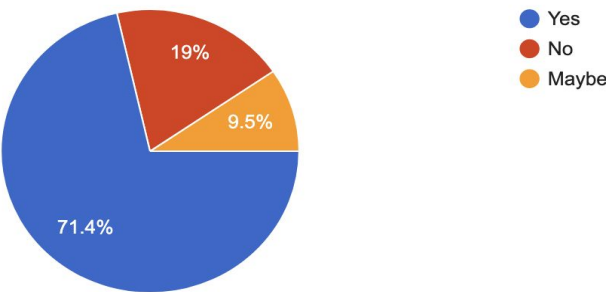
2. Do you tend to cross paths with more negative or positive content?

21 responses



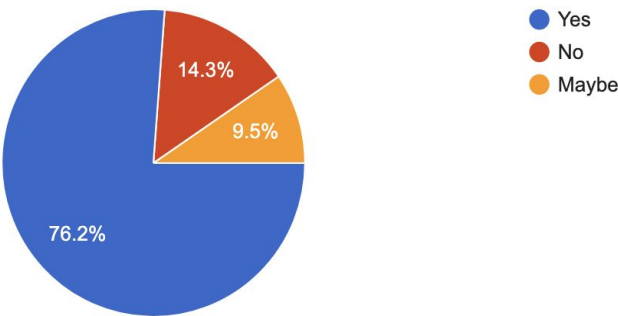
3. When normally scrolling through social media, did you ever view content that made you uncomfortable or that you felt harmed you as an individual or your values?

21 responses



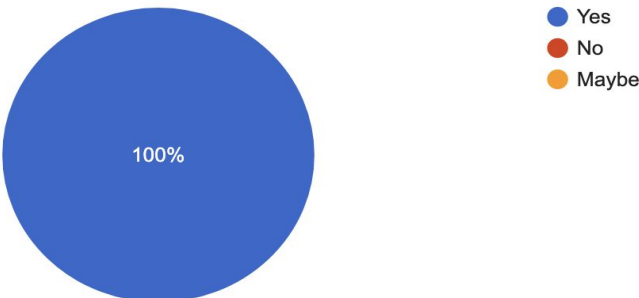
6. Did you ever feel misrepresented by specific content on social media?

21 responses



4. Did you ever SEE anyone use derogatory terms when scrolling through social media?

21 responses



Class Excerpts: Blogs

“Trapped in a Woman's Body” by Malak Naaman

I am not entitled to my body.
Because I dress for men.
For their comfort.

Because when I walk the streets,
My pants fall to cover the ground at my feet
My shirt chokes my neck until I can't breathe.
But at least I won't be “asking for it.”

I am not entitled to my body.
Because I dress for my male peers.
For their comfort.

Because when I walk the halls,
My skirt is too provocative
My shorts are too short
My pants are too tight.
But I must cover my body
Until it fades away into the cloth on my back.
But at least I won't be a “distraction.”

I am sorry if I was asking for it,
I am sorry that I am a distraction,
I am sorry that I have feminine features.
I am sorry to have a body at all.

But most of all I am sorry that I am trapped
In a man's world.

“Why Are You So Bossy?” by Alia Kafil

For as long as I can remember, it seemed the rules were set in stone. I felt I could not escape from “bossy,” and that I had to adjust myself to it: Maybe I should let others take over, and act less “overconfident.” Maybe I should force myself to be quieter, less visibly “pushy.” Maybe I should make myself invisible altogether.

After 4 years of debate, the words still have never left me. They are always there, swirling in the back of my mind. The difference is that I have stopped giving them the power and attention they crave. Still, I know they continue to taunt thousands of other young women. I know that there is still a girl out there, hesitating to raise her hand in class. I know that there is a young woman apologizing for expressing her opinions. I know that there is a child who is being told that she is “bossy,” “overbearing,” and “overconfident.”



WOMEN'S EMPOWERMENT

Word Search

DISCRIMINATION

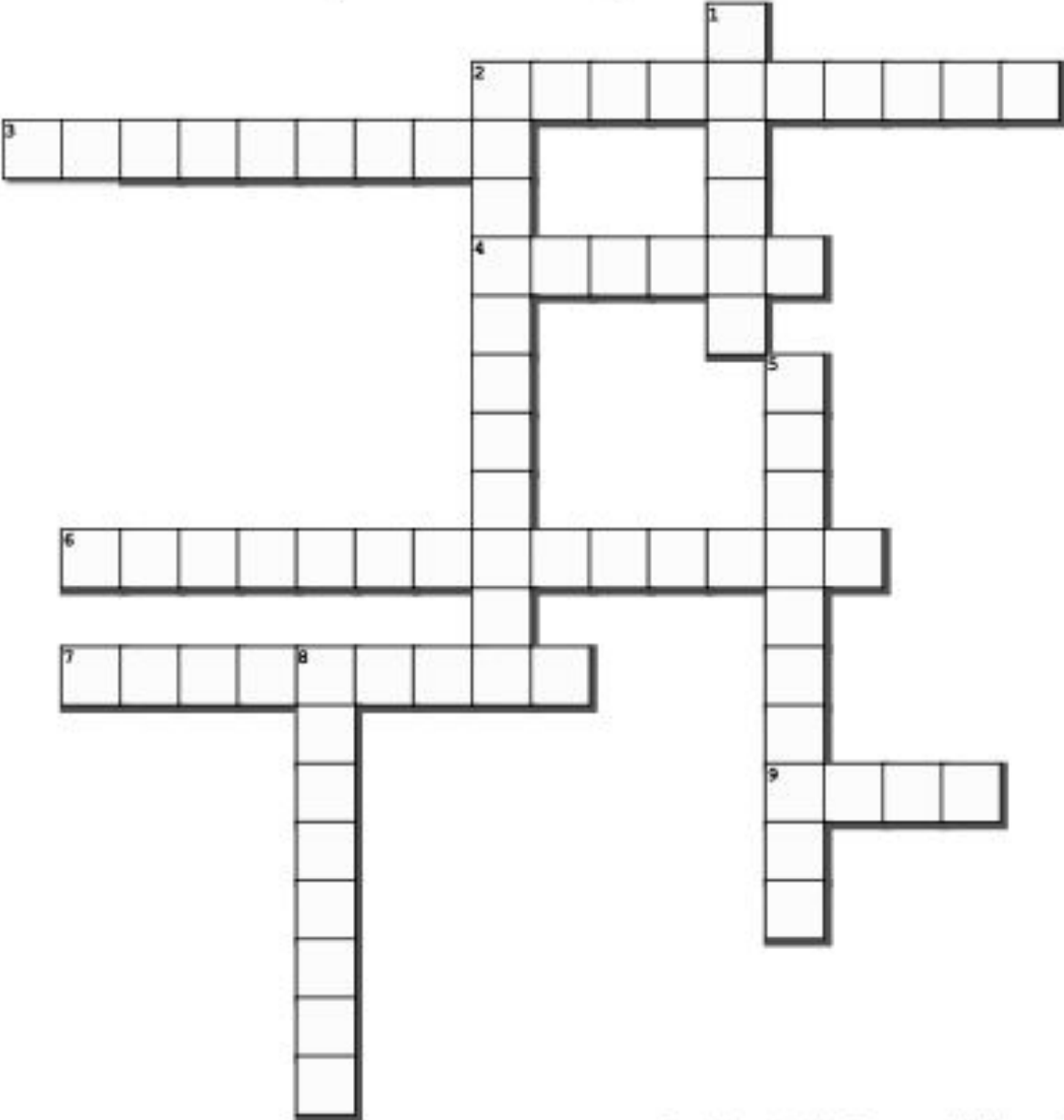
T	T	A	R	E	D	N	E	G	Y	D	R	N	W	O
N	N	M	E	O	A	I	D	G	N	I	C	O	Z	X
E	O	D	P	N	Q	E	U	N	A	S	A	I	E	P
M	M	R	Y	O	E	C	N	N	T	C	F	T	G	G
S	N	E	T	I	X	I	E	O	I	R	N	A	X	Y
S	S	J	O	T	C	D	Q	I	O	I	L	R	D	T
A	E	E	E	A	L	U	U	T	N	M	J	A	I	I
R	X	C	R	T	U	J	A	A	A	I	K	P	T	L
A	I	T	E	N	S	E	L	G	L	N	E	E	Y	A
H	S	I	T	A	I	R	N	E	E	A	Y	S	A	U
D	M	O	S	L	O	P	I	R	Y	T	Z	W	Q	X
S	M	N	M	P	N	Y	G	G	J	I	X	V	D	E
G	U	J	J	M	O	D	I	E	H	O	V	E	Y	S
T	M	K	Z	Y	W	Y	R	S	X	N	P	A	S	M
I	H	O	M	O	P	H	O	B	I	A	T	W	P	P

- DISCRIMINATION
- STEREOTYPE
- EXCLUSION
- UNEQUAL
- GENDER
- SEGREGATION
- HARASSMENT
- SEPARATION
- HOMOPHOBIA
- SEX
- NATIONAL
- SEXISM
- ORIGIN
- SEXUALITY
- PLANTATION
- PREJUDICE

Word Puzzle

DISCRIMINATION

Complete the crossword puzzle below



Horizontal

- 2. Behaviour which offends, humiliates or intimidates a person
- 3. A preconceived negative opinion or attitude
- 4. Discrimination on the basis of race
- 6. Unfair treatment of people because they belong to a particular group
- 7. When you come to a conclusion about someone by how they look or act
- 9. In favour or against a person based on their race, age or class

Vertical

- 1. When you treat someone different based on their gender
- 2. the policy of keeping racial-ethnic groups apart
- 5. Fear or hatred of foreigners
- 8. When two things are made the same amount of importance

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