

Islam Across the Globe:

from Southeast Asia, to the Middle East
and the American Midwest



Baitul Makmur Meulaboh Grand Mosque, Meulaboh, Aceh Province, Indonesia

Teaching Resources

June 28, 2019

M | LSA CENTER FOR
MIDDLE EASTERN & NORTH AFRICAN STUDIES
UNIVERSITY OF MICHIGAN

M | LSA CENTER FOR
SOUTHEAST ASIAN STUDIES
UNIVERSITY OF MICHIGAN

M | LSA GLOBAL ISLAMIC STUDIES CENTER
UNIVERSITY OF MICHIGAN

ceder
CENTER FOR EDUCATION
DESIGN, EVALUATION, & RESEARCH

M | LSA AFRICAN STUDIES CENTER
UNIVERSITY OF MICHIGAN



Introduction

This packet of educational resources was developed to complement the June 28, 2019 workshop, *Islam Across the Globe: from Southeast Asia, to the Middle East and the American Midwest*. This workshop will introduce Grade 6-12 teachers to Islam in the Middle East, Southeast Asia, and the U.S. Midwest. Experts in the field, as well as members of Michigan's Muslim community, will lead the workshop and discussion.

Participating teachers will learn about the basic tenets of Islam and its multiple and diverse traditions and practices in the Middle East and Southeast Asia. They will also learn about the history and practice of Islam in the U.S., with emphasis on Michigan's Muslim community, challenging the assumption that the global religion of Islam is new and foreign to this country.

The workshop will also address Islamophobic stereotypes and misperceptions in the U.S. and provide strategies for teachers to respond in their classrooms and communities.

The resources in this packet contain three primary components: ideas for designing inquiry-based lessons, an inquiry lesson on the broad history of Islam, a lesson on Islam in Southeast Asia, and a lesson on Islam and Islamophobia in the United States. The section on designing lessons can help teachers take content from the workshop and create their own materials and units of study. The lesson plans can help teachers begin to connect students to these issues more immediately, and are ready to be adapted and implemented in secondary classrooms. These lessons can and should be supplemented with additional material and activities when possible. They are starting points for discussion and learning, but there is much more to discuss and learn!

This packet was developed by the design team at the Center for Education Design, Evaluation, and Research (CEDER) in the School of Education at the University of Michigan.



Instructional Design: Building Inquiry and Text Driven Lessons

When planning for inquiry-based learning around social studies and/or humanities related topics like religion, one of the first steps is to frame learning around a driving, or essential, question.

In their 2013 book, *Essential Questions*, Wiggins and McTighe outline the qualities of a good question as follows:

A good question...

1. Is *open-ended*; that is, it typically will not have a single, final, and correct answer.
2. Is *thought-provoking* and *intellectually engaging*, often sparking discussion and debate.
3. Calls for *higher-order thinking*, such as analysis, inference, evaluation, prediction. It cannot be effectively answered by recall alone.
4. Points toward *important, transferable ideas* within (and sometimes across) disciplines.
5. Raises *additional questions* and sparks further inquiry.
6. Requires *support* and *justification*, not just an answer.
7. *Recur*s over time; that is, the question can and should be revisited again and again.

<http://www.ascd.org/publications/books/109004/chapters/What-Makes-a-Question-Essential%A2.aspx>

When students read and write about big historical questions and problems, they can address questions that are framed around the following broad concepts....

- Turning points
- Cause and effect
- Change over time
- Leadership and Decisions
- Continuity
- Depth of impact
- Breadth of impact
- Social divisions
- Conflict
- Tension
- Power
- Critical mass

For example, when scholars study the movement of a religion like Islam into a world region like Southeast Asia, they are exploring a version of the following broad, essential questions that get at **change over time** and also **cause and effect**: *How do the beliefs and ideas that shape human societies move and change across space and time? How do new belief systems change an existing culture, and how does that culture in turn change the practices of the belief system?*

Once larger questions like these are framed, more specific supporting questions, or case study questions that get at the larger question, can be developed. To answer this larger question using the example of Islam in Southeast Asia, a wide range of smaller questions have to be answered:

- What is Islam?
- What is Southeast Asia?
- How, when, and why did Islam enter into this region?
- Who was involved?
- What cultural groups were introduced to Islam?
- How did Islam change the culture of the region, and how did that culture shape the ways that Islam came to be practiced there?

Students can and should be involved in the generation of these supporting questions, but the teacher can also develop some initial ones to help inform design. Taking students' background knowledge into account is extremely important and should play a role in developing these questions.

Once the questions have been framed (always considering students' prior knowledge), the teacher can begin thinking about HOW the questions will be answered and with WHAT resources. Ideally, a range of resources including background secondary texts and primary sources, across different genre/media (video, audio, in-person, print-based, visual text) can be used as resources by the students to pursue their line of inquiry. When selecting information sources, it is again important to keep student interests, knowledge, and skills in mind.

With a text set developed, the teacher can then DESIGN (not just ASSIGN) an activity that both challenges and supports the students to use the sources in the service of the inquiry. Collaborative learning and teamwork can and should come into play here!

Designing an activity that has students use sources includes building in scaffolds and tools to help students achieve the goals of the lesson while still having students do the bulk of the thinking and learning. This is why the question comes FIRST! In this framework, the goal of reading goes beyond a set of low-level questions that come after they read. In this framework they start with a big, important question, they help develop supporting questions, and then they read and view and listen in the process of developing an evidence-based response to these driving questions.

When designing the activity, always consider the text or other information sources as a key component of the design process. Some texts or sources need to be modified or adapted, or activities need to be built to support students in meeting specific challenges of the text. The following sets of practices can help in this process:

Chunking

- After considering your students and the complexity and content of the text, figure out how much students will read at any given time.

- Divide text up into manageable chunks and give students some way to process between chunks (more on that later).

Preparing the reader and building knowledge

- Consider how much background knowledge students have about this topic. Do they have the knowledge assumed by the texts?
- If not... how can you quickly build some background knowledge? (video, mini-lecture, textbook)
- Are students interested in the question?
- If not... how can you present it to maximize connection and interest? (Connect to the modern world, find youth connection, relate to social issues they understand)
- Consider your students as readers/listeners/viewers. What patterns of strengths and weaknesses are there in the classroom?
- How can you develop activities with text to use their strengths and develop their areas of need?

Designing activities

- Learning activities should require students to read and use text, but also to talk with each other and write informally about what they read.
- Collaboration and collective meaning-making should be encouraged.
- Activities need to clearly connect to the problem/question and guide students to use the provided resources to explore the problem/question.
- Include scaffolds need to be included to help students meet challenges.
- Be sure to always clearly connect the main activity to the driving question.

Scaffolds...

- Mediate between the challenges of the text and concepts and the knowledge and skills of the learner.
- Get removed over time to build independent learning.
- Help students but still force them to think on their own.
- Address clear areas of need at the interaction of readers and texts.

For example...

- If the text assumes certain prior knowledge and also indirectly provides important ideas (through suggestion, implied connections, etc.), and if your students struggle with “reading between the lines:”
- Build background knowledge with a quick video clip or mini-lecture.
- Build activities into the lesson that teach students the difference between inferential and literal reading and questioning (you can explore a strategy called QAR - Question Answer Relationships as one way to do this:
http://www.readingrockets.org/strategies/question_answer_relationship)

Another way to think about helping all students use and make meaning from texts...

- **Before reading**, prepare the students for reading...
- **During reading**, have students identify and organize important information...

- **After reading**, promote and facilitate the synthesis of evidence and the development of students' historical accounts.

This process of instructional design does take some time (of course), so it is important to start small and look for existing materials that can just be adapted. The table below outlines some questions that can help guide this type of planning.

Course	<ul style="list-style-type: none"> ○ In what course will this lesson be taught? ○ What are relevant learning goals at the course level?
Content	<ul style="list-style-type: none"> ○ What is the content focus of the overall unit in which this instruction will take place? ○ What are the relevant content expectations? ○ What key concepts or patterns do you want students to explore?
Problem Framing	<ul style="list-style-type: none"> ○ What is the broad problem or question that can drive this lesson? ○ How can this question be narrowed to focus in on an example or case? ○ What are key supporting questions? ○ How will you introduce the questions in an engaging way?
Essential Understandings	<ul style="list-style-type: none"> ○ What do you hope students will understand and be able to do at the end of this lesson? ○ How will you make these expectations clear and visible?
Final Product/Assessment	<ul style="list-style-type: none"> ○ How will students demonstrate this understanding? ○ What criteria will you use to evaluate success in this lesson?
Texts/Media and Reading Practices	<ul style="list-style-type: none"> ○ What texts/media will students use and produce in this lesson? ○ What challenges do you predict these texts will pose for students? ○ What reading and/or analysis practices will students need to use to be successful? ○ How will you model these practices and then scaffold instruction in order to help students gain independent use of these practices over time (gradual release of responsibility)? ○ How will you help students with different strengths and challenges succeed?
Writing Purposes and Practices	<ul style="list-style-type: none"> ○ What writing practices will students need to use? ○ What types of writing will students produce, and what range of purposes and audiences will they have? ○ How will you help students with different strengths and challenges succeed? ○ What specific strategies seem helpful for your students with these particular writing practices?
Discussion Goals, Processes, and Structures	<ul style="list-style-type: none"> ○ How will students engage in discussion about texts and ideas in this lesson? ○ How will you help all students engage in meaningful discussion?

Key Concepts and Vocabulary	<ul style="list-style-type: none"> ○ What are the key concepts and other vocabulary terms? ○ How will they be introduced? ○ How will students explore and use them in a range of contexts?
------------------------------------	---

Content Expectations:

On June 11, 2019, the Michigan Board of Education approved new Social Studies content expectations for grades K-12. The following expectations are relevant to the lessons in this packet. Depending upon your content and grade level, and any adaptations you make to the lessons, different content expectations will be more relevant. In addition, there may be other content expectations connected to the lessons that are not listed below, particularly with respect to ELA content expectations and Common Core literacy standards for History and the Social Sciences.

6th Grade World Geography

G2.2 Human Characteristics of Places.

Describe the human characteristics of places.

6 – G2.2.1

Describe the human characteristics of the region under study, including languages, religions, economic system, governmental system, cultural traditions.

G4.1 Cultural Mosaic.

Describe the characteristics, distribution, and complexity of Earth’s cultural mosaic.

6 – G4.1.1

Define culture and describe examples of cultural change through diffusion, including what has diffused, why and where it has spread, and positive and negative consequences of the change.

7th Grade World History

W3.2 Growth and Development of World Religions.

Explain how world religions or belief systems of Hinduism, Judaism, Buddhism, Christianity, Confucianism, and Islam grew and their significance (Islam is included here even though it came after 300 CE/AD). The world’s major faiths and ethical systems emerged, establishing institutions, systems of thought, and cultural styles that would influence neighboring peoples and endure for centuries.

7 – W3.2.1

Identify and describe the core beliefs of the major world religions and belief systems, including Hinduism, Judaism, Buddhism, Christianity, Confucianism, and Islam.

High School World History

4.1 Global or Cross-Temporal Expectations.

Analyze important hemispheric interactions and temporal developments during an era of increasing regional power, religious expansion, and the collapse of some powerful empires.

4.1.1 Growth and Interactions of World Religions.

Analyze the significance of the growth of and interactions between world religions.

4.2 Interregional or Comparative Expectations.

Analyze and compare important hemispheric interactions and cross-regional developments, including the growth and consequences of an interregional system of communication, trade, and culture exchange during an era of increasing regional power and religious expansion.

4.2.1 Growth of Islam and Dar al-Islam (a country, territory, land, or abode where Muslim sovereignty prevails).

Explain the significance of Islam in an interconnected Afro-Eurasia.

5.1.2 Diffusion of World Religions.

Evaluate the impact of the diffusion of world religions and belief systems on social, political, cultural, and economic systems.

CG3 Patterns of Global Interactions.

Define the process of globalization and evaluate the merit of this concept to describe the contemporary world by analyzing:

- Economic interdependence of the world's countries, world trade patterns, and the impact on those who labor, including voluntary and forced migration such as human trafficking
- The exchanges of scientific, technological, and medical innovations
- Cultural diffusion and the different ways cultures/societies respond to "new" cultural ideas

CG4 Conflict, Cooperation, and Security.

Analyze the causes and challenges of continuing and new conflicts by describing:

- Tensions resulting from ethnic, territorial, religious, and/or nationalist differences
- Causes of and responses to ethnic cleansing/genocide/mass killing
- Local and global attempts at peacekeeping, security, democratization, and administration of international justice and human rights
- The types of warfare used in these conflicts, including terrorism, private militias, and new technologies

High School US History

9.2 Changes in America's Role in the World.

Examine the shifting role of the United States on the world stage from 1980 to the present.

9.2.1 United States in the Post-Cold War World.

Explain the role of the United States as a superpower in the post-Cold War world, including advantages, disadvantages, and new challenges.

9.2.2 9/11 and Responses to Terrorism – analyze how the attacks on 9/11 and the response to terrorism have altered American domestic and international policies.

Common Core Anchor Standards for Reading

- CCSS.ELA-LITERACY.CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- CCSS.ELA-LITERACY.CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- CCSS.ELA-LITERACY.CCRA.R.9
Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

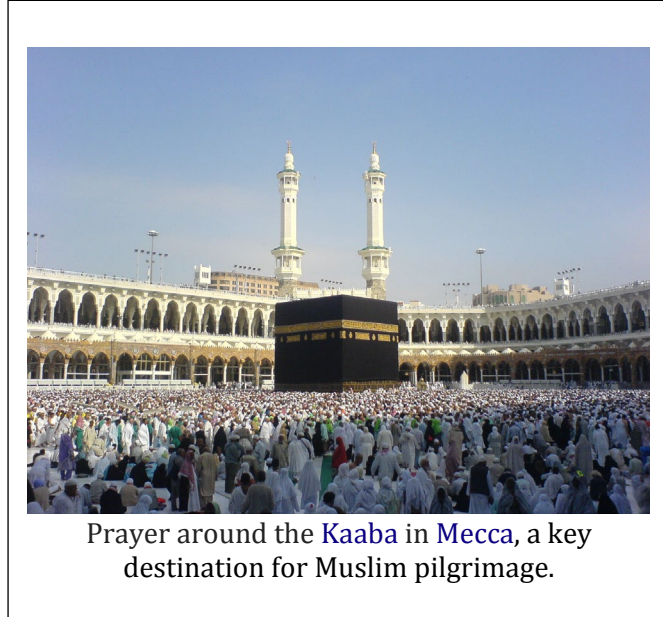
Lesson 1 (High School, but adaptable to Middle School)

An Overview of Islam

Overview

This high school-oriented lesson provides a broad overview of Islam. The lesson engages students with different texts and resources to help them understand the basic tenets of Islam, the early history and development of Islam, and the diversity of Islamic practices and Muslim people around the world and in the United States.

It can be used in a variety of content contexts as needed to provide students with a deeper understanding of Islam.



Prayer around the **Kaaba** in **Mecca**, a key destination for Muslim pilgrimage.

This lesson is meant to be adapted and modified to suit the needs of your students! It can be adapted to middle school, but some of the texts might need additional scaffolds. Feel free to just use individual activities if the lesson is too long!

Possible Driving Questions

- What makes a religion a global, or world, religion? What stays the same across the world and what changes?
- What diversity of people and practices can get lost when we generalize about any religion?

Supporting (Case Study) Questions

- How can we understand Islam as both a world religion with shared beliefs across the globe, and also a religion with a great diversity of people and practices both across and within world regions?
- What are the core beliefs and practices that Muslims share across the world?
- What are some of the differences between Muslim people and Islamic practices in different regions?
- How are both the unity and diversity of Islam reflected in the United States?

Learning Objectives

- Students will be able to analyze diverse text sets and resources to identify primary beliefs and practices of Islam, and also to explain the diversity of practices in Islam and among Muslim people.
- Students will be able to reflect on their own learning and identify ways their knowledge and/or views have shifted.

Key Concepts

- Religion
- Practice
- Diversity

Teacher Preparation and Instructional Resources

This lesson uses online articles and resources. Articles can be printed out in advance or students can access them online. Teachers should verify that the links are still active and accessible by students before choosing this option. In the event that links are no longer active, other articles or resources on the topics can be substituted. There are also several additional handouts in the lesson that can be printed in advance, or made available to students electronically. Video and sound projection are needed.

This lesson also requires lots of discussion, collaborative group work, and assumes that students have had some experience already working in groups. If this is not the case, the teacher should develop clear norms and protocols for group work and provide students with support and practice around collaboration. To save time, the teacher can form student groups ahead of time. Mixed-ability grouping is recommended for this activity.

This lesson engages students in learning about the religion of Islam. Islam, as well as Muslim people, are often misrepresented in popular culture, and students might have misconceptions. Be sure you have established classroom norms for respectful and productive discussions before beginning this lesson. Consult the resources below if you feel you need additional support or ideas in this area:

- <https://www.tolerance.org/magazine/publications/critical-practices-for-antibias-education/classroom-culture>
- <http://www.tolerance.org/sites/default/files/general/TT%20Difficult%20Conversations%20web.pdf>

If you have Muslim students in your classroom, please remember that it is not their job to be spokespersons for their religion or community. Give them the space to participate (or not) in dialogue as individuals. If they choose to share their own insights and experiences, welcome that and help them feel safe, but also provide the space for them to make a different choice and keep that part of their personal lives personal.

Lesson Sequence

Opening

1. Begin the lesson by presenting the students with one of the following driving questions, or with your own adaptation of a question:
 - What makes a religion a global, or world, religion? What stays the same across the world and what changes?
 - What diversity of people and practices can get lost when we generalize about any religion?

Explain to the students that they are going to think about these questions using the case study or example of Islam. Explain that learning about Islam is extremely important because it is a growing religion all across the world, and it is also often misunderstood and misrepresented in American popular culture and politics.

Tell the students that this lesson will help them better understand Islam as a major religion with shared beliefs across the globe, but also a religion with a great diversity of people and practices both across and within world regions.

2. Explain that they are going to be going by watching a brief TED Talk by a man named Bassam Tariq. Tell them that as they watch the TED Talk, they should try to identify the goals that Tariq is trying to achieve in the different projects he talks about in the talk. Provide students with the following questions before showing the video and tell students they should jot down answers while watching.
 - Where did Tariq and his partner go? Why did they go there?
 - What emotions does Tariq hope his film provokes?
 - What does *halal* mean?
 - Why did Tariq open up a butcher's shop?

Show the video accessed at the following link (if the link doesn't work, search for Bassam Tariq TED Talk):

https://www.ted.com/talks/bassam_tariq_the_beauty_and_diversity_of_muslim_life?referrer=playlist-misconceptions_of_islam_and_mu

After they have watched the TED talk, have students answer any questions from the list above they didn't get to. Have different students share their answers and quickly discuss to make sure that students were paying attention and got the main content of the talk. Then have students turn and talk about the following questions (have these written on your board or projected on your screen):

- What does Bassam Tariq hope to achieve with all of his different projects?
- How do his different projects connect?
- What does all of this have to do with Islam?

Give students 2-3 minutes to discuss, then ask different pairs to share their thinking. Engage students in broader discussion as needed to help them understand the goal of Tariq's work and of the TED talk. Ask students if the video raised any new questions about Islam for them and if so, have them share. Record relevant questions on the board and tell students that they will return to these questions at the end of the lesson to see if they were answered. Also make sure that students now understand what a mosque is if they did not before!

Guided Inquiry

3. Explain to the students that Islam is like any major religion that is practiced in different parts of the world. There are important core beliefs and practices, but there are also many differences across the world, and even in the United States. However, in many cases when Islam is discussed or represented in the United States, there is a lot of misinformation, and also an overly general (and negative) portrayal of Islam. Explain that in the rest of the lesson, they will read, listen, view and discuss in order to develop a better and deeper understanding of Islam (this can be a good time to remind students that one of the core principles of our Constitution and government is freedom of religion). Distribute Handout 1, which provides a very broad overview of Islam.

You can approach reading the handout in different ways, for example by working with the whole class and having different students read different paragraphs. However, to fully engage students in dialogue, consider having students work in groups of 3 to 4 to read the article together. Then have them discuss the Connect – Extend – Challenge prompt at the end of the article in these small groups.

Then call the class back together and have different members of different groups share some of their ideas about how the article connected to, extended, and challenged their thinking. Then have students work individually to complete the prompts on their handouts, or to add to their thinking if they have already written something.

4. Tell the students that now that they have reviewed some basic information about Islam, they are also going to learn about the early history of the religion. Explain that Islam is a global religion, but that many people associate it mainly with the Middle East. Explain that the Middle East is where Islam began, but also where Judaism and Christianity began, and that all of these religions have expanded out of this region.

Pass out Handout 2 and have students read the text, preferably in small groups (but do what works best for your students).

Once they have read the article, explain that each group has to produce at least three graphic organizers that capture important information in the article. Explain that they can choose which 3 of the 4 options they want to complete, and that they can organize the work in one of two ways: work together on all three, or assign each member their own organizer.

- They can complete a flow chart timeline that shows key events in the development of Islam.
- They can complete a T-chart that separates key information about Islam as a religion and Islam as it connected to empires/kingdoms and political power as described in the article (the goal being to help students see the difference between the religion and the political forces that have that religion as part of their identity).
- They can complete the center section of a Venn Diagram by identifying shared features of Islam, Judaism, and Christianity.
- They can choose to develop their own graphic organizer showing important information.

Have each group share something about one of their graphic organizers.

5. Conclude this part of the lesson with *the I used to think.... but now I think....* Visible Thinking Routine. Have students complete the sentences in writing: *I used to think that Islam..... but now I think....* Ask a few students to share and quickly identify some of the key ideas they have gathered.

Collaborative Inquiry

6. The next step in the lesson involves Handout 3, in which students engage in basic data analysis. Have students work in their groups to review the data and answer the questions on the handout. As a whole class, discuss their answers to the final questions... what big understandings are they taking away from the data?
7. Next explain to the students that they are going to return to the work of Tariq Bassam. Provide them with the article at the following link (either on a device or printed out): <https://www.pri.org/stories/2014-08-27/man-visited-30-mosques-month-here-s-what-he-found> You might also decide to read the article out loud with students and quickly process as a class. You can also have students listen to the story as it was produced for a radio program.

Ask the students to quickly summarize who Bassam and Aman are, and discuss why they visited 30 mosques in 30 days. Then explain that they are going to explore 3 to 5 (choose the amount that best aligns with your time) blog posts from this project to better understand what Bassam and Aman learned, and what they want us to learn. You can choose to assign all 30 posts and spread them out across the class, or you might allow students to choose.

Students will either need online access to the blog, or you will have to print out a selection of posts: <https://30mosques.com/>

Have students explore the blog posts and answer each of the following questions for each post they are assigned (either individually in small groups).

- What did they do and who did they meet?
- What do you think Aman and Bassam learned at this particular mosque and in this community?
- What was unique about this visit?
- What did you learn from this blog post?

After they have reviewed the selected number of posts, have them either respond in writing, or through discussion to these questions:

- What lessons can be learned about Islam in America from the whole blog?
- What do you think they might learn if they also visited mosques around the world?

Reflection and Conclusion

8. To wrap up the lesson, have students do a quick Stop and Jot in response to the following prompt:

- What was the most surprising or interesting thing you read in any of the blog posts?
- Across all of the readings and media, what new understandings have you developed about Islam?

Give students time to think and write, and then begin a discussion by having students share some of their responses. Encourage other students to not just share their responses, but also to respond respectfully to the ideas of others.

9. To conclude the lesson and assess student understanding, you can also ask students to write a 3-2-1 reflection about the lesson in which they share:

- 3 new things they learned from the lesson
- 2 questions they still have about ideas or information in the lesson
- 1 thing they can do to answer one of their own questions

Assessment Ideas

10. To conclude the lesson and assess student understanding, students can be asked to read a few more of the blog posts from 30mosques.com and then complete one of the following options:

- Create 2-3 blog posts reflecting upon their own religious or spiritual identity
- Create 2-3 blog posts about an experience they had in a different community
- Create 2-3 blog posts about their own reflections and learning from this lesson

For a rubric for blog posts, use the following link:

<https://www2.uwstout.edu/content/profdev/rubrics/blogrubric.html>

Handout 1

What Is Islam? *(excerpts)*

BY SEMYA HAKIM

When I ask about Islam, I often get blank stares, followed by stammerings such as, “Muslims pray a lot,” or, “They believe in Allah” (or, as one of my students told me, “They believe in Allan.”). Some students have even told me that all Muslim men have, and possibly are required to have, more than one wife.

One common misconception is that Jihad can be easily translated as “holy war.” Jihad actually translates as “to strive in the way of God.” So a person who studies Islam, preaches Islam, or defends an Islamic country is jihad. It is not someone who initiates violence in the name of Islam. In fact, the literal translation of the word “Islam” is “peace.”

This misunderstanding stems, in part, from the fact that many non-Muslim Americans do not understand that Islam is a way of life. Because Muslims don’t necessarily see boundaries between nation-states the way Americans do, their patriotism is more about the religion than a particular country. Also, because of religious/racial profiling in the media and elsewhere, Muslims are one of the few groups who are consistently identified by religion when they are accused of committing terrorist acts.

BASIC FACTS ABOUT ISLAM

Part of the problem is that many [people] approach Islam as if it were some distant, ancient religion. Yet there are six million Muslims in the United States, and Islam is one of the fastest- growing religions in the country.

Here is some basic information about Islam that can help...

- Islam is the name of the religion; Muslim refers to its followers.
- Worldwide, there are 1.2 billion Muslims. Islam is the dominant religion throughout large portions of Asia and Africa, with the largest Muslim populations living in Indonesia, Pakistan, and Bangladesh.
- Islam is the third of the three largest monotheistic religions, in addition to Judaism and Christianity. Muslims believe that the Qu’ran is God’s word as revealed to the prophet Muhammad (570-632) through the angel Gabriel.
- There are five basic beliefs of Islam.
 1. Belief in one god. (Allah is the Arabic word for god, not believed to be a separate god from the Judeo-Christian version).
 2. Belief in prophethood (Muhammad and the ones before him).
 3. Belief in the justice of God.
 4. Belief in the Imams (or Apostles) of God (Shi’ite belief).
 5. Belief in the Day of Judgment.

- There are five major duties of Muslims.
 1. Pray five times a day — morning, noon, afternoon, sunset and evening (Sullah).
 2. Make a pilgrimage to Mecca once in their lifetime if physically/financially able (Hajj).
 3. Fast during the month of Ramadan (Saum).
 4. Give to the Poor (Zakat).
 5. Strive in the way of God (Jihad).
- According to Islam, there are five major prophets: Noah, Abraham, Moses, Jesus and Muhammad.
- Muslims worship God directly. Religious leaders do not have any divine characteristics; people and objects are not “holy.” It is, in fact, sacrilegious to worship anything or anyone outside of God.
- Muslims, unlike Christians, do not believe that Jesus was God’s son, although they do believe he was a prophet.
- The Qu’ran contains much of the basic information told in the Bible’s Old Testament and in the Torah as well as additional information.
- Women dress modestly out of reverence for God, not for men. Muslim women are not more submissive than other women. Some argue that Muslim women, in fact, have been treated better than women in other cultures. For example, women in Islam were given the right to vote about 1,400 years ago, centuries before other women. Of course, like many other cultures, patriarchal culture can corrupt Muslim culture.
- There are two main sects of Islam: Sunni and Shi’ite. One of their main differences is in their beliefs about who were the leaders following the death of Prophet Muhammad and how they became leaders (appointed by God or elected). Also, Muslims in Saudi Arabia and Qatar practice Wahabism, which is an extremist interpretation of Islam founded in the 18th century by Mohamed Ibn Abd-al-Wahab. It is often discounted by Islamic scholars, just as they discount the Taliban.
- Arranged marriages have changed over time. It is rarely the case where the two people involved have absolutely no input in the decision to marry. Muslim women are rarely forced into marriage, even in the most religious of families.
- Muslims follow the lunar calendar, and thus their holidays move approximately 11 days on the Christian calendar. There are two major holidays in Islam: Eid al Adha is at the end of the pilgrimage to Mecca and Eid al Fitr is at the end of Ramadan.

- Islam is very family-oriented. The primary means of transmitting the religion are through the family. Therefore parents, both mothers and fathers, take on a big responsibility when raising children. This family orientation also translates into a community-oriented way of life that can greatly conflict with Western notions of individuality.

Here are some websites for further information:

- American-Arab Anti-Discrimination Committee (ADC), www.adc.org Arab American Institute (AAI), www.aaiusa.org
- American Committee on Jerusalem (ACJ), www.acj.org American Muslim Alliance (AMA), www.amaweb.org American Muslim Council (AMC), www.amconline.org
- Council on American Islamic Relations (CAIR), www.cair-net.org Islamic Institute, www.islamicinstitute.org.

Semya Hakim teaches at St. Cloud State University in St. Cloud, MN.

From *Rethinking Schools*. "War, Terrorism, and America's Classrooms: Responding to Sept. 11 and its Aftermath," December 2001. Downloaded from Rethinking Schools Online: www.rethinkingschools.org.

Connect – Extend – Challenge

How does the information in this article **connect** to what you already knew and thought about Islam?

How does the information in this article **extend** (or add to) what you already knew and thought about Islam?

How does the information in this article **challenge** what you already knew and thought about Islam?

Handout 2

Overview of the History of Islam in the Middle East



Look at the map to the left. In the middle of the circle you will see the Arabian Peninsula, which is the large piece of land that bridges Asia and Africa. The Arabian Peninsula has water on all four sides, with the Mediterranean Sea to the northwest, the Red Sea on the west side, the Persian Gulf on the east, and the Arabian Sea and connected Indian Ocean to the south.

The Arabian Peninsula is mostly desert, although there are some more fertile areas on the edges. Archaeologists have found human artifacts there from as far back as 8,000 BCE and think that at one point, the Peninsula was not as dry and was covered with grasslands.

The Arabian Peninsula is, in many ways, at the crossroads between Asia and Africa, and the many waterways around it make it an important area for trade and transportation.

The first people in this area lived where they could raise animals like sheep and goats in areas with enough vegetation. Later on, probably sometime after 1000 BCE, people began to move into new areas of the peninsula thanks to the domestication of the camel. The camel allowed people to travel across large areas of the desert between areas with water (oases). Camels can travel long distances without water and they can carry large loads, including enough water for people, on packs that people strap to their backs. The camel made it possible for people to travel the peninsula for trade and exploration, and opened up a new route between Africa and Asia. As civilizations developed, certain cities on and near the peninsula became important trading centers, and some of the routes of the Silk Roads passed through this region.



Soldiers from this area, who had learned to use camels as cavalry animals, even fought for the Roman and Persian armies at different times. The use of camels for desert warfare allowed people from the Arabian Peninsula to gain control of some parts of the Silk Roads, giving them regional power and access to new products and ideas.

People in this region included pastoral nomads as well as farmers and people who lived in the towns, and all of these groups interacted and depended on each other in some way. The nomads raised different animals and traded meat, skins, and milk from their animals, while farmers provided grains and other agricultural products. Skilled laborers in towns provided different goods and products, and towns also served as places where trade was carried out and coordinated. Nomads who used camels as their pack animals also served as guides and porters for traders who needed to carry goods across the desert areas. Everyone benefited in some way from these exchanges of goods and services.

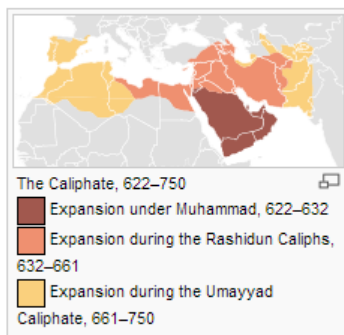
The trade and movement of people through this area brought new products to the Arabian Peninsula, as well as new ideas. The religions of Judaism and Christianity, which began in the Middle East, were introduced to

people in the Arabian Peninsula, even though most people in the area were polytheistic until the development of Islam.

Muslims believe that God chose a man named Muhammad for the religion of Islam. Muhammad was born on the Arabian Peninsula sometime around 570 CE; he became recognized as a prophet when he began sharing religious revelations he stated were important messages from God, or Allah in Arabic, around 610 CE. Many people were drawn to him and the revelations, and he developed a large body of followers. Muhammad lived in the city of Makkah (now known as Mecca), which was a caravan stop on an important trade route. This town was also a place of worship associated with the Prophets Abraham and Ishmael, important figures in religious history for both Jews and Christians.

Muhammad spent 13 years in Makkah, during which the rulers of the area persecuted him, and then he and many of his followers went to Madinah (Medina), where he received more revelations. The journey to Madinah took place in 622 CE, and is used as the beginning of the Islamic calendar. The revelations of Muhammad were memorized and written down in what became the holy book for Islam, the Qur'an, which means "the recitation." The Qur'an is seen as the word of God by Muslims.

The religion founded by Muhammad became known as Islam, and its followers are known as Muslims. There were several years of conflict between the growing Muslim community and other groups in the region at this time, including several battles. Nevertheless, the religion of Islam spread and gained many more followers throughout Arabia, and Muslims developed a strong sense of identity and community and established system of beliefs and practices. Muhammad became a political leader as well and developed a government system and army. Islam and its leaders thus became a political force in the region by the time Muhammad died in 632 CE.



Muhammad's political rule was continued by his successors, who were known as Caliphs, leaders of the political and religious kingdom that was known as the Caliphate. These leaders exercised political and military power, but were not seen as prophets or religious leaders on the level of Muhammad. In the 100 years after Muhammad's death, the Caliphate gained control of a large area that stretched between North Africa and Central Asia. The Persian Empire was conquered around 651 CE, and much land was taken from the Byzantine Empire as well. During a time called the Umayyad Dynasty, from 661 to 750 CE in which the Caliphs came from the Umayyad family, the Islamic empire moved into Spain.

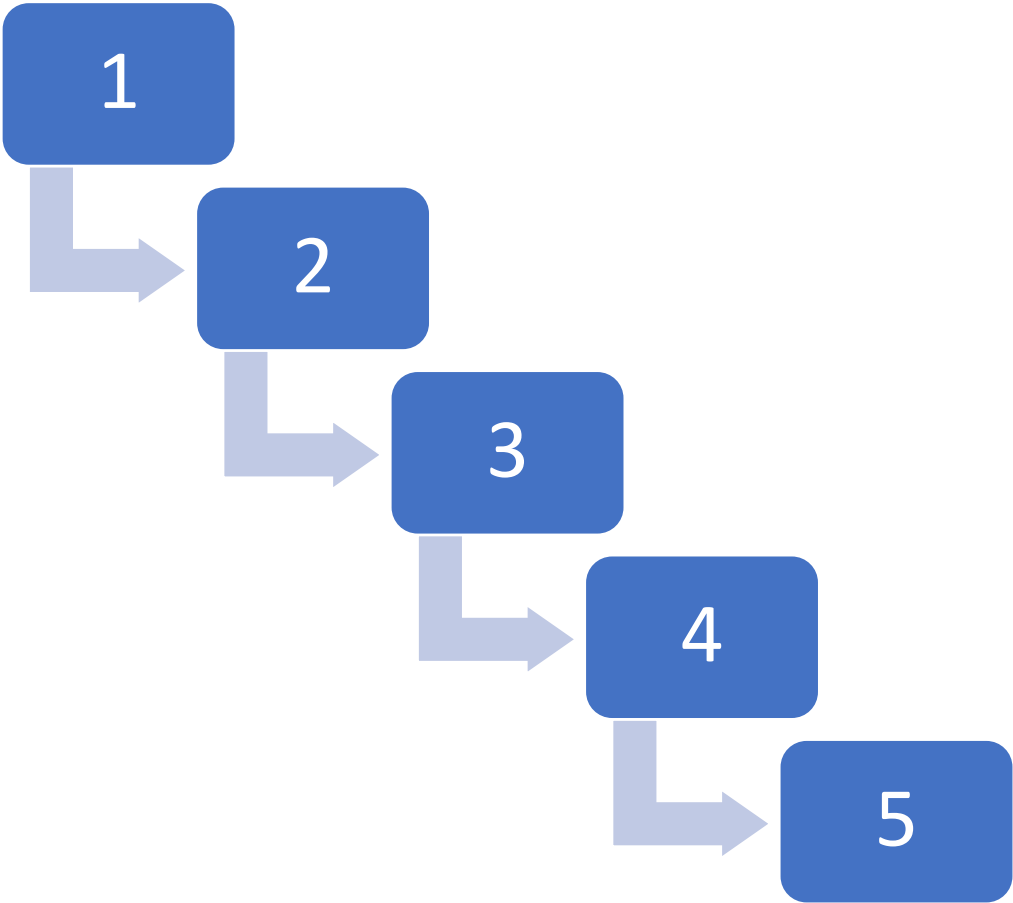
Although the Islamic empires controlled lots of territories, that did not mean that everyone in these lands became a Muslim. Religious tolerance, the idea of allowing others to practice different religions, was typically practiced, and Muslims in general did not try to force people in these lands to convert to Islam. So, the spread of the religion of Islam actually happened at a much slower pace than the spread of the political control of the Caliphate empires. Eventually, this empire had its own issues staying together, and conflict developed with Christian kingdoms to the west in Europe.

As a religion, Islam shares historical and geographical origins with Judaism and Christianity. All three religions are monotheistic (belief in one God) and also share belief in much of the early history of creation as described in the Old Testament of the Bible. They all believe that God gave teachings to the people of the world through different prophets, and that these teachings were written down in their holy books. All three religions believe in moral standards, treating others with kindness, and worship of one God. They disagree, however, on some of the prophets and on more specific beliefs and practices.

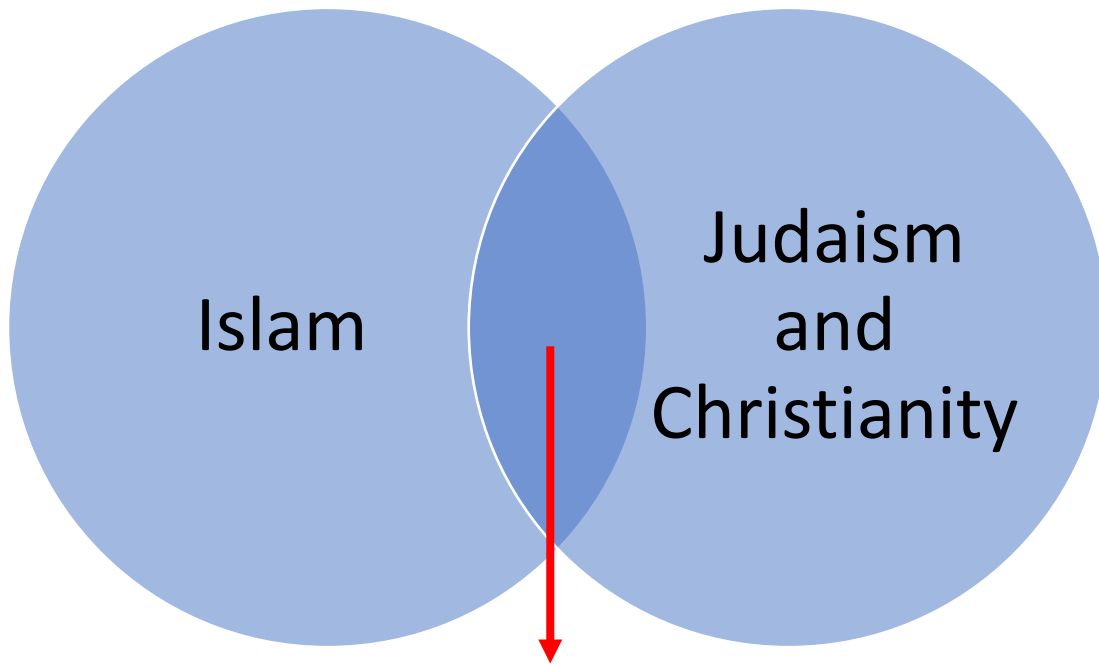
*Reading from Ancient World History MC3 curriculum of Oakland Schools,
Adapted from:*

http://www.islamproject.org/muhammad/muhammad_04_GeographyArabianPeninsula.htm

Key Events in the development of Islam:



Key Points: Islam as a Religion	Key Points: Islamic Kingdoms and Political Power



What they have in common:

Pick another key set of ideas from the article to summarize with a graphic organizer:

Handout 3

6/11/2019

Infographic: The World's Muslims: Unity and Diversity | Pew Research Center



The World's Muslims

HIGHLIGHTS FROM A PEW RESEARCH CENTER SURVEY REPORT

A new survey of Muslims explores the religious beliefs and practices of the world's 1.6 billion Muslims. While there is broad agreement on core tenets of Islam, the survey also finds that Muslims differ significantly on the importance of religion in their lives and on the groups and practices they accept as part of Islam. The survey was conducted in 39 countries or territories with substantial Muslim populations and involved more than 38,000 face-to-face interviews in over 80 languages.

Where the Survey Was Conducted



1) What is most surprising about this map?

All Muslims who are able to do so are expected to visit Mecca at least once in their lifetime. The percentage who have already performed the hajj tends to decline with distance from Mecca and is no higher than 48% in any country surveyed.

Observance of the other Pillars of Islam is much higher. For example, majorities in 34 of 39 countries surveyed say they fast during Ramadan, including fully

100% of Muslims surveyed in Thailand and Cameroon.

% who have performed the hajj



Articles of Faith

Islam has a traditional set of core beliefs, which are widely accepted across the countries included in the study.

Median level of belief across the countries surveyed



* This question was only asked in sub-Saharan Africa

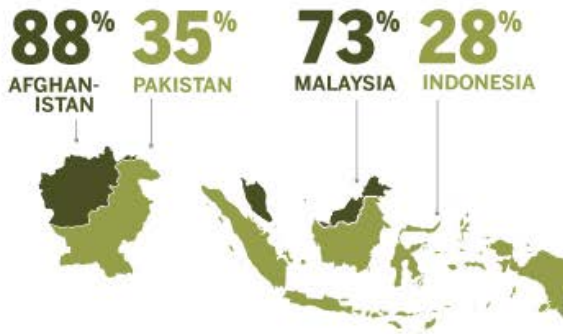
2) What unifies Muslim people across the world?

3) What is a key difference in practice across different regions? Why do you think this difference exists?

Diversity of Practice

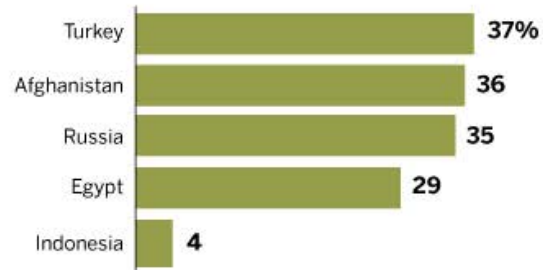
In many countries, half or more believe reciting poetry in praise of God is an acceptable practice in Islam. Nonetheless, views on this practice vary considerably even in neighboring countries.

% who say reciting poetry is acceptable



While most Muslims do not carry talismans, in many countries, Muslims report having objects in their home to ward off the evil eye.

% in selected countries who say they have objects in their home to ward off the evil eye



72% accept the practice of devotional dancing in Turkey, compared with fewer than four-in-ten in all other countries surveyed.

Interpretation of Islam

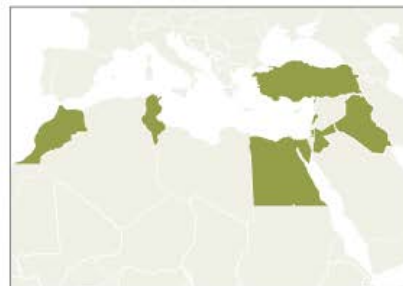
Half or more of Muslims in

32 OF 39

countries say that there is only **one true** interpretation of Islam.

However, significant percentages of Muslims in many countries say there is **more than one** correct interpretation of the teachings of their faith. In the Middle East and North Africa, for example ...

... majorities or substantial minorities believe that it is possible to interpret Islam's teachings in multiple ways.



Tunisia	58%
Morocco	58
Palestin. terr.	49
Lebanon	45
Iraq	43
Jordan	23
Egypt	21

- 4) What other practices and beliefs unify Muslims across the world?

- 5) What other practices seem different in different parts of the world?

- 6) What does this data help us understand about Islam?

Lesson 2 (World Geography)

Islam in Southeast Asia... Opportunities and Challenges

Overview

This secondary world geography lesson helps students understand the culture and geography of Southeast Asia with a focus on Islam. Students will develop a basic understanding of the geography and history of Islam in the region. They will also explore the different opportunities and challenges faced by Muslim communities in different nations in the region.

Similar to the first lesson, this lesson is meant to be adapted and modified to suit the needs of your students!

This lesson can be adapted for use with either middle or high school students.



Great Mosque of **Medan**, or **Masjid Raya Al Mashun**, in **Medan**, Indonesia. The mosque was built in the year 1906 and completed in 1909.

Possible Driving Questions

- How does culture move? How do religions that started in one place end up somewhere new?
- How do politics and religion connect? How are people marginalized across the world because of their religion?

Supporting (Case Study) Questions

- How did Islam come to Southeast Asia, and what is Southeast Asia?
- What role does Islam play in this region, and what are the demographic patterns of Muslim people across Southeast Asia?
- What differences are there in the experiences and position/power of Muslims across the nations of Southeast Asia?

Learning Objectives

- Students will be able to describe the region of Southeast Asia and locate it on a map.
- Students will be able to apply the concept of cultural diffusion and explain how Islam arrived in Southeast Asia.
- Students will be able to compare and contrast the experiences of Muslim people in at least two nations of Southeast Asia.
- Students will be able to reflect on the development of their own knowledge and recognize any changes in preconceptions over the course of the lesson.

Key Concepts

- Cultural diffusion

Teacher Preparation and Instructional Resources

This lesson may require access to online articles. These articles can be printed out in advance or students can access them online. Teachers should verify that the links are still active and accessible by students before choosing this option. In the event that linked articles are no longer available, other articles or resources on the topics can be substituted. There are also several additional handouts in the lesson that can be printed in advance, or made available to students electronically. Video and audio capacity are helpful for projecting if possible.

This lesson also requires lots of discussion and some collaborative group work and assumes that students have had some experience already working in groups. If this is not the case, the teacher should develop clear norms and protocols for group work and provide students with support and practice around collaboration. To save time, the teacher can form student groups ahead of time. Mixed-ability grouping is recommended for this activity. Consider having students take on different roles in their groups, such as spokesperson, facilitator, note-taker, synthesizer of ideas, etc.

This lesson assumes some basic knowledge of Islam on the part of the students. If your students have not yet learned much about Islam, you can adapt portions of the previous lesson to build some background knowledge.

Students will need access to an atlas, as well as coloring pencils, for one activity. Chart paper is also recommended.

Lesson Sequence

Opening

1. Begin the lesson with a Stop and Jot activity by asking students to respond informally in writing to the following prompt:
 - How do you think ideas and beliefs spread across the world before modern technology like the internet, TV, and radio? How would a religion that began in one part of the world spread into other areas?

Next, ask the students to guess which nation in the world has the largest number of Muslim people living in it. Have a few students guess but don't provide the correct answer yet, explaining that they will get the correct answer in the next activity (although some students will probably just this look up as you say this!).

Explain that this lesson will help to answer both questions, and will give them a concrete example of the broad concept of cultural diffusion. Provide students with a definition of cultural diffusion, such as the one below, on your board or screen:

***Cultural diffusion** is the spread of **cultural** beliefs and social activities from one group of people to another. ...*

Explain that ever since humans developed and began to move across the world in different ways, they have brought their beliefs and cultures with them and exchanged them with the people they meet. In this lesson, they will learn in particular about how the societies and cultures of Southeast Asia were introduced to the religion of Islam, and then they will learn a little bit about the lives of Muslim people in a few of the nations in this world region.

2. Next, ask students what nations they think are included in Southeast Asia. Have them brainstorm a list with a partner, or allow them to look on a map and try to identify where they think this region is located and what nations are there.

Have several students share some of their ideas, and then either project or share the list below, explaining that Southeast Asia itself is often divided into Mainland and Maritime (island) nations.

- Mainland: Vietnam, Laos, Cambodia, Thailand, Myanmar, and Malaysia (the western part)
- Maritime: Indonesia, Malaysia (the eastern part), Singapore, Brunei, the Philippines, and East Timor, along with other islands such as Andaman and Nicobar which belong to India.

Remind students that regions like Southeast Asia are arbitrary, made up by people to help us study and understand cultural patterns across different geographic areas. We develop these ideas of regions based on shared histories and cultural systems, but there is still great diversity in any world region, and we could probably come up with ideas for different regions as well.

Guided Inquiry

3. Now, pass out Handout 1 and explain to the students that they are going to look at data from some (not all) of these nations to compare the size of their Muslim populations, and then they will do some map work. Explain to the students that Islam is an important religion in the region, but also that many people in the United States aren't really aware of this.

Have students work with a partner or in small groups of 3-4 to analyze the data and answer questions 1-4. When they have completed that portion of the handout, check in with them and have different pairs or groups share out their answers. Have students help each other generate correct answers if someone says something incorrect.

You may need to help students with questions 3 and 4, which are much more inferential. Help them look for broad patterns, and explain what a generalization or big idea might be.

4. Then have students complete the map work on Handout 1. They will need access to an atlas, either online or a hard copy. They should label the countries from the table on the blank map and then develop a color coded legend as outlined on the handout, and color the nations.

Collaborative Inquiry

5. Explain to the students that the religion of Islam began in the Middle East, on the Arabian Peninsula, but that it became an important religion in nations like Indonesia over a long period of time. Tell the students that Indonesia now has the largest population of Muslim people of any nation in the world. Explain that they will now learn about how that belief systems came to this region. Form the students into groups if you have not already done so, and pass out Handout 2. Have them read the article in their groups and work collaboratively to complete questions 1-7, including the map work. Again, they will need access to a world atlas or detailed maps of this region.
6. After student teams have completed this, have different groups share out their thinking. Project a map of the region, or use a wall map, and have a few teams come up and talk through their own maps and what cities they labeled. Explain that Jeddah was a major port from which many Muslim traders left, and that the other cities and areas were places known to be connected along these trade routes. Ask them to make their best

guess as to a possible route taken by Muslim traders who made it all the way to the Philippines and the island of Mindanao.

7. Write the term *cultural diffusion* on the board again and remind students of the definition. Ask them to quickly Stop and Jot to respond to the following prompt:
 - How did Islam come to Southeast Asia, and how is this an example of cultural diffusion?

Have several students share their responses and probe as needed to make sure they are connecting the concept to the ideas from the article.

8. Next, explain to the students that they are going to do a jigsaw activity in which different groups will become experts in a topic, in this case a particular nation, and they will form into new groups with mixed expertise to teach others about their topics.

Make sure students are in groups of 3 to 4, and then divide the total number of groups by 3 and assign 1/3 of the groups in the class to Indonesia, 1/3 of the groups to Myanmar, and 1/3 of the groups to the Philippines.

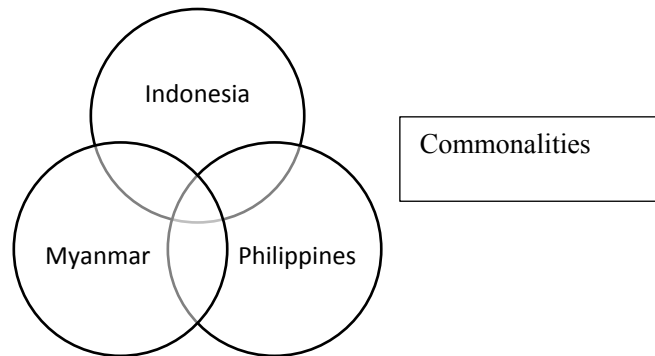
Explain that groups with the same topic can help each other, but that each group is in charge of researching the role of Islam and the lives of Muslim people in this particular nation across the group members. Explain that the experiences of Muslim people vary widely across these nations, and that they will learn about one nation, and then learn about the others with students from other groups.

Pass out Handout 3 which includes guiding questions for the research/reading. Depending upon your time, resources, and student experience with research, you can have students research their region in their groups and find their own resources. Alternatively, you can use the adapted articles in the text set in Handout 4, providing each group with the appropriate article or articles. There is more than one article provided for some of the nations, so you can also choose to only assign one article per group, or have some groups do more reading, or add in additional resources. Adapt to fit your class!

This activity is meant to be relatively contained, and students need only to develop thoughtful answers to the research/reading guide prompts. However, it could certainly be adapted to extend into larger projects.

9. When student teams have completed their research or reading and note taking, make sure that each student in each team has their own notes on their topic. Then form them into new groups, with each group having at least one student who studied a different nation (Myanmar, Indonesia, and the Philippines). Have students in their new groups take turns summarizing their article and reflecting on what they learned. Provide each group with a piece of chart paper and have them create a graphic organizer like the one below, and instruct them to identify key points about the experience of Muslim people

that seem unique to each nation. These should be summarized in bullet points in the circle for that nation. Then ask them if they can identify any basic commonalities, and these can be written down outside the circles with an arrow connecting them to the middle portion.



Reflection and Conclusion

10. When they have completed their team graphic organizers, have each team briefly share out their organizer and some take-aways. Transition this into a discussion about the differences of experiences of Muslim people across the region of Southeast Asia. Ask students why it might be important to understand that people with the same religions can have very different experiences in different places. Have them discuss what difference it might make when people of any religion are in a majority in a nation as opposed to when they are a cultural minority. As needed, use probing questions to help them compare the experiences of Muslim people in Myanmar and Indonesia.

Assessment ideas

11. A quick and easy formative assessment idea is to have students write and exit pass using the *I used to think... but now I think visible* thinking routines. Provide them with a prompt like, *I used to think that Southeast Asia was.... but now I think....* and have them respond.

Students can also be asked to explain the concept of cultural diffusion using the example of Islam and Southeast Asia in paragraphs.

The reading activity on the three countries can easily be expanded into a larger research project as well that can lend itself to more summative performance assessments.

Over the course of the lesson, the individual activities can be graded for completeness and accuracy, and the students can be assessed for participation in discussions.

Handout 1

Study the data below and answer the questions below the table on a separate sheet of paper:

	Estimated total population	Muslim percentage of population	Estimated Muslim population
Myanmar	55,123,814	4.15%	2.3 million
Thailand	68,414,135	5%	3.4 million
Laos	7,126,706	.01%	8,000
Cambodia	16,204,486	1.9%	312,540
Vietnam	96,160,163	.1%	65,000
Malaysia	31,381,992	61.3%	19.5 million
Indonesia	260,580,739	87.2%	227 million
Singapore	5,888,926	15%	883,338
Philippines	106,000,000	5-11%	5.3 to 10.6 million

- 1) Which nation in the table has the largest number of Muslim citizens?
- 2) Which nation has the second highest number?
- 3) What generalizations, or big ideas, can you create about religion in Southeast Asia based upon these data?
- 4) What surprises you in these data?

Now, using online or classroom resources, find a map of Southeast Asia. Locate and label each of the countries listed in the table above on the blank map below. Develop a color code that shows the following population patterns, and create a map key to explain it.

- Countries where more than 60% of the population is Muslim.
- Countries where between 10% and 60% are Muslim.
- Countries where between 1% and 10% are Muslim.
- Countries where less than 1% are Muslim.

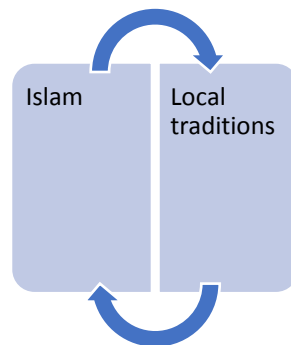


Handout 2

Overview of Islam in Southeast Asia

Across the whole region of Southeast Asia (including the nations of Brunei, Cambodia, East Timor, Indonesia, Malaysia, Myanmar, Philippines, Singapore, Thailand, and Vietnam), Islam is the most commonly practiced religion. There are more Muslims in this region in total than there are in the Middle East and North Africa (although these regions have a higher percentage of their populations that are Muslim). The nation of Indonesia has the largest population of Muslims of any nation in the world. Around 42% of all people living in this region are Muslim.

Most Muslims in Southeast Asia are Sunni, although Islam in Southeast Asia is very diverse and varies quite a bit across nations and cultural groups in the region. All across Southeast Asia, people adapt Islam to their local traditions, while also adapting their local traditions to align with Islamic beliefs.



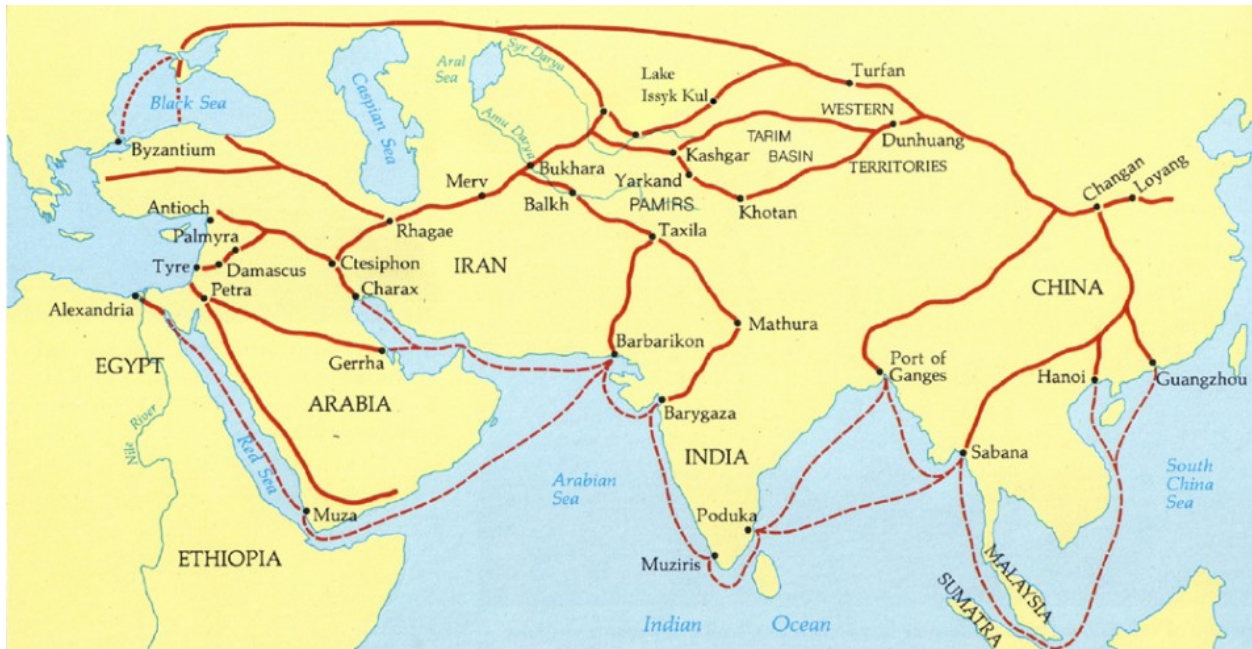
The History of Islam in Indonesia

The Silk Roads were networks of trade routes, across both land and water that connected China and Southeast Asia with India, the Middle East, and Europe. The important pathways for trade were first developed when the Han Dynasty of China opened trade with nations to their west around 130 BC. China was particularly interested in finding markets where it could sell silk, which is why this network came to be called the Silk Roads.

Many different products were exchanged through this network of trade routes, but the people who traveled them also brought along and exchanged ideas, beliefs, and cultural traditions. This mixing of cultures changed many parts of the world over time, and allowed new belief systems and religions to spread into new areas. The religion of Islam, for example, was brought from the Middle East into China and Southeast Asia along these routes.

The religion of Islam developed in the Arabian Peninsula during the 7th century CE. As you can see in the map below, the trade networks of the Silk Roads that connected

Europe to China passed through and around the Middle East, and the people of this region played a key role as merchants and traders because of their location.



As sailing technology developed, Muslim traders from this region began using the water routes to sail to India, then to China and different parts of Southeast Asia like Malaysia and Indonesia (although these last two didn't exist as nation states with these names at that time). Over time, they began to gain some control over the east to west routes. Along these routes, their ships stopped for food, water, repairs, or because of the weather, and they began to develop trading posts, settlements, and connections in many major Asian port cities.

As these traders interacted with local people and created new communities in the region, Islam was introduced into these areas as well. In some places, such as the Southeastern islands of modern-day Indonesia and the Philippines, Islam was adopted by local leaders whose followers then also adopted the religion. For example, it appears that the rulers of the island of Sumatra, in modern-day Indonesia, adopted Islam in the 12th century CE, perhaps in order to better connect with Muslim merchants and gain better access to trade routes.

Many Muslim traders also moved and married into local communities, thus introducing Islam through family bonds. None of this happened very quickly, but Islam became more popular in some areas over many years, continuing to grow as a religion into modern times.

Adapted from the following articles:

- *The Silk Road*, 2018. <https://www.history.com/topics/ancient-middle-east/silk-road>
- *Did you know?: The Spread of Islam in Southeast Asia through the Trade Routes*, UNESCO. <https://en.unesco.org/silkroad/content/did-you-know-spread-islam-southeast-asia-through-trade-routes>

- 6) Using online or classroom resources, locate and label the following on the map below:
- The city of Jeddah
 - The island of Sri Lanka
 - The island of Sumatra
 - The city of Malacca
 - The island of Mindanao



- 7) Now draw a line that connects these places that does not cross any land. This is just one variation of the routes that Muslim traders developed over time that helped bring the religion of Islam from the Middle East to the people of Southeast Asia.

Handout 3

Research / Reading Guide

- What country are you researching and/or reading about?
- What percentage of this nation's population is Muslim (refer back to the data from the first activity)?
- What other religions are important in this nation? (you might have to look this up if it is not in the article you have been given, or in any article you find)
- Based on this article and the statistics, are Muslims the majority (largest group) in this nation, or are they a minority?
- What challenges do some Muslim people face in this nation? What issues confront their communities?
- What is the most surprising or interesting about this article?
- What does this article teach you about the lives of Muslims in this nation?
- What does this article teach you about life in this nation in general?
- What questions does this article raise for you?

MYANMAR

Myanmar: Who are the Rohingya? *(excerpts)*

By Al Jazeera Staff, adapted by Newsela staff

Text Level 7

09/15/2017

Word Count **1478**



(Left) An exhausted Rohingya man helps an elderly family member and a child as they arrive at the Kutupalong refugee camp in Ukhta, Bangladesh, after crossing the border from Myanmar, September 5, 2017. The man said he lost several family members in Myanmar.

Who are the Rohingya?

The Rohingya are often described as "the world's most persecuted minority." They are an ethnic group who have lived for centuries in the country of Myanmar, in Southeast Asia. The Rohingya are majority Muslim, while Myanmar is majority Buddhist. Currently, there are about 1.1 million Rohingya who live in Myanmar.

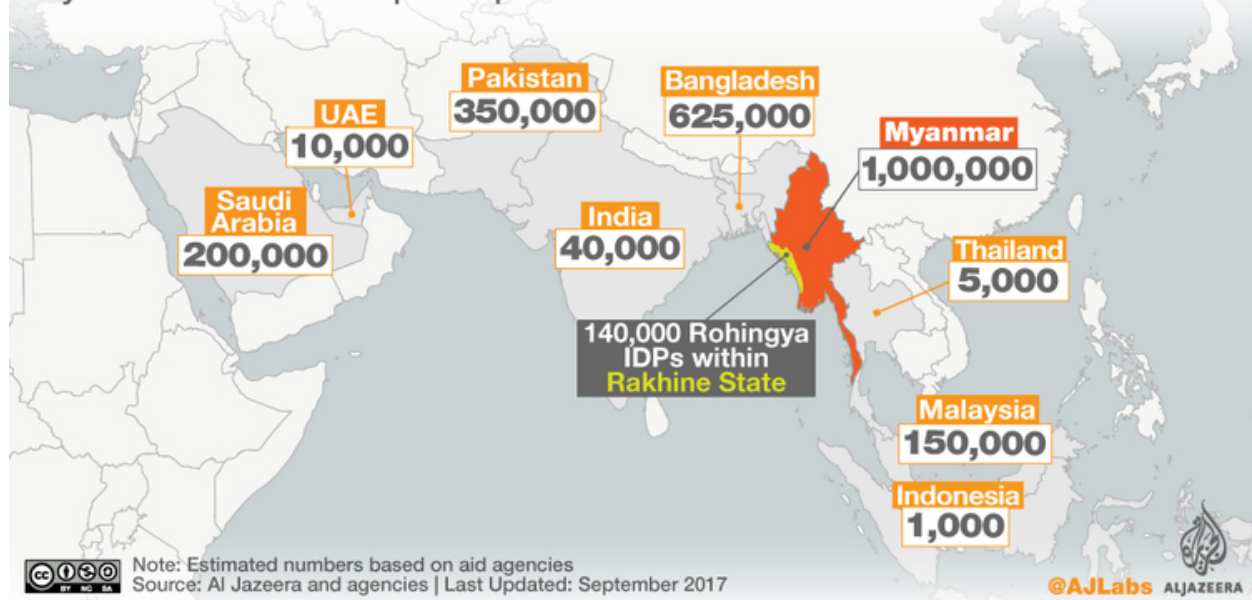
They speak their own language and are not considered one of the country's 135 official ethnic groups. They have been denied citizenship in Myanmar since 1982.

Nearly all of the Rohingya in Myanmar live in the western coastal state of Rakhine. They are not allowed to leave without government permission. The Rohingya are very poor, and their camps lack basic services.

Due to ongoing violence, hundreds of thousands of Rohingya have fled to neighboring countries for many years.

Following Myanmar's fleeing Rohingya

Since the late 1970s, nearly one million Rohingya Muslims have fled Myanmar due to widespread persecution.



Where are the Rohingya from?

Muslims have lived in the area now known as Myanmar since as early as the 12th century, according to many historians and Rohingya groups.

From 1824-1948, Britain ruled over what are known today as the countries of India, Bangladesh and Myanmar. Over that time, many workers traveled between these countries. This movement was allowed, since all were British colonies.

However, most Myanmar natives did not like that the Indian and Bangladeshi workers were coming to their country.

In 1948, Myanmar got its independence from Britain. The new government saw the travel between countries during British rule as "illegal." Because of this, the government "refuses citizenship to the majority of Rohingya," says the Human Rights Watch group.

This has led many Buddhists to consider the Rohingya to be Bengali, or Indian.

How and why are they being persecuted? And why aren't they recognized?

In 1948, the Union Citizenship Act was passed, defining which ethnicities could gain citizenship in Myanmar. The Rohingya were not included in this law.

Yet at first, many Rohingya could get citizenship if they proved they had lived in Myanmar for many years. During this time, several Rohingya even served in government.

Then, in 1962, the Myanmar military overthrew the government. Things quickly changed for the Rohingya. All citizens were required to get national registration cards. The Rohingya, however, were only given foreign identity cards. This limited their opportunities for jobs and education.

In 1982, a new citizenship law was passed. In order to obtain the most basic level (naturalized citizenship), there must be proof that the person's family lived in Myanmar prior to 1948, as well as being fluent in one of the national languages. Many Rohingya don't have this paperwork because it was unavailable or denied to them.

As a result of the law, their rights to study, work, travel, marry, practice their religion and access doctors were restricted. The Rohingya cannot vote.

Since the 1970s, there have been crackdowns on the Rohingya in Rakhine State, forcing hundreds of thousands to flee to other countries. During such crackdowns, refugees have often reported seeing rape, torture and murder by Myanmar security forces.

<https://newsela.com/read/lib-myanmar-rohingya-minority/id/35027/>

INDONESIA

Heavy Metal Girl Band in Indonesia...

Three Indonesian teenagers perform in a heavy metal group in headscarves and want to combat the perception of Muslim women as submissive and voiceless. Their band is called VoB. They're using their music to combat the stereotypes of Muslim women.

<https://www.youtube.com/watch?v=3xqUWFDad5E>

In Indonesia, 3 Muslim Girls Fight for Their Right to Play Heavy Metal

By Joe Cochrane

Sept. 2, 2017



The three teenage girls — shy and even seeming slightly embarrassed as they peer out from their Islamic headscarves — do not look much like a heavy metal band.

But a dramatic change occurs when they take the stage. All pretense of shyness or awkwardness evaporates as the group — two 17-year-olds and one 15-year-old — begin hammering away at bass, guitar and drums to create [a joyous,](#)

[youthful racket.](#)

They are Voice of Baceprot, a rising band in Indonesia, a country where heavy metal is popular enough that the president is an avowed fan of bands like Metallica and Megadeth.

But beyond blowing away local audiences with their banging music, the three girls are also challenging entrenched stereotypes about gender and religious norms in the world's most-populous Muslim-majority nation.

“Baceprot” (pronounced bachey-PROT) means “noise” in a common dialect in the West Java region, where the girls live and attend high school in a rural town, Singajaya.

They say they want to prove that they can be observant Muslims while also playing loud music and being independent.



The drummer, Eusi Siti Aisyah, center, and Widi Rahmawati, far right, who plays bass, having makeup applied before a performance in Jakarta last month. They say they want to show that observing Islam and playing heavy metal are not mutually exclusive. Credit: Kemal Jufri for The New York Times

“A hijab and metal music are different,” said Firdda Kurnia, 17, the guitarist and lead singer, referring to the traditional Muslim head scarf she and her bandmates wear. “A hijab is my identity, and metal is my music genre.”

In finding their voices and becoming a band, they say they have endured criticism from their families, friends and neighbors, and have received hundreds of online death threats for supposedly blaspheming Islam and not acting like proper Muslim girls — in other words, submissive, they said.

One night, while riding motorcycles home from a recording studio, they were pelted with rocks wrapped in paper inscribed with profane messages.

But they have fought back, through songs about intolerance, gender equality and the rights of young people in a country where issues like forced underage marriage are still prevalent, especially in rural areas like West Java.

Their tenacity is paying off. Last month, [they performed before a crowd of 2,000](#) senior government officials, business leaders and student groups in [the capital, Jakarta](#), as part of a celebration of the country’s 72nd independence anniversary.

Ms. Firdda and her bandmates — the drummer, Eusi Siti Aisyah, 17, and the bassist, Widi Rahmawati, 15 — have been friends since childhood.

The daughters of rural farmers, they had never played instruments before taking a music class in middle school in 2014. They formed the band that same year.

Their music teacher, Cep Ersa Eka Susila Satia, sensed their potential and offered to manage them, saying that he “saw three rebellious students and I channeled it” into music.

Initially, the girls said their parents forbade them from performing. But they ignored the order, playing in secret, and they soon developed a local following through live shows. Videos of their performances posted to Facebook quickly went viral, expanding their fan base.

However, that exposure on social media also opened them up to death threats, which the girls said were made by Muslim hard-liners.

“They said that if we produce an album, they would burn it, and some people threatened to decapitate us,” Ms. Eusi said.

Beyond the death threats, they also dealt with a more prosaic form of disapproval: “Our school principal is a conservative Muslim, and he says music is ‘haram,’” or forbidden under Islam, Ms. Eusi added.

Indonesia is a secular country of about 260 million, with influential Christian, Hindu and Buddhist minorities, but there has been a growing conservatism among some of its more than 200 million Muslims, as well as [the continued presence of violent, hard-line Islamic groups...](#)

Despite conservative norms, the country has a vibrant music scene, including one of the largest punk rock movements in Asia, according to music industry analysts.

Heavy metal is also widely popular among younger Indonesians, and internationally famous acts like Metallica, Megadeth and the Scorpions have played large concerts here over the decades.

Indonesia’s metal-loving president, Joko Widodo, was supposed to attend the event last month, but canceled at the last minute.

Rudolf Dethu, an Indonesian music columnist and band manager, said that he compared Voice of Baceprot’s music with the defiant sounds of riot grrrl, an underground feminist punk movement that arose in Washington State in the 1990s.

For their part, the girls say they are still trying to win over some students and teachers at their school who disapprove of their band.

“Achievement at school should not always be studying, but it can be music,” Ms. Firdda said. “But some say music will give us nothing. That’s not true.”

<https://www.nytimes.com/2017/09/02/world/asia/indonesia-voice-of-baceprot-girls-heavy-metal.html>

Faith Politics on the Rise as Indonesian Islam Takes a Hard-Line Path (adapted and excerpted)

By Hannah Beech and Muktita Suhartono

April 15, 2019



A mosque with a large black cube, a replica of the one in Mecca, on the rooftop of a shopping mall in South Jakarta, Indonesia. Thousands of mosques around the country bear Middle Eastern motifs attesting to their Saudi, Qatari or Kuwaiti funding.

Credit: Kemal Jufri for The New York Times

By Hannah Beech and Muktita Suhartono

JAKARTA, Indonesia — Joko Widodo, the Muslim president of Indonesia, is into heavy metal and saving Christians.

Earlier in his political career, he helped shelter ethnic Chinese Christians who were being targeted during deadly rioting. And upon [winning the presidency in 2014](#), Mr. Joko filled his government departments and leadership positions with women. He also banned a radical Islamic group that calls for Islamic law to replace Indonesia's democracy. His election was seen as a victory for the moderate Islam that has long flourished in this country.

But this time around in 2019, as he ran for re-election against a much more conservative politician who follows a more rigid version of Islam. To counter this, Mr. Joko also began to take more conservative, limiting positions. He also chose a running mate named Ma'ruf Amin, who is the head of an Islamic council and very conservative himself.

President Joko Widodo at a rally in Jakarta on Saturday. His election in 2014 was seen as a victory for moderate Islam in Indonesia, the nation with the world's largest Muslim population, but Mr. Joko has veered rightward in the current campaign.

Credit: Ed Wray/Getty Images



<https://www.nytimes.com/2019/04/15/world/asia/indonesia-election-islam.html>

Joko succeeded in winning the presidency again and will serve another term, but his victory was challenged by his opponent, and there were riots and protests when he won. In the week after the election, 8 people were actually killed as Joko's opponents protests and riots brought out. Newspapers reported that some teachers from Islamic schools encouraged their teenage students to participate in the riots, and many young people were seen in the streets.

President Joko will have to try to balance the tension between people who are more liberal and open to different practices and beliefs and those who think everyone should be held to a more strict and conservative set of practices connected to their interpretation of Islam.

Adapted from:

<https://www.scmp.com/news/asia/southeast-asia/article/3013128/indonesia-riots-islamic-teachers-linked-defeated-candidate>

PHILIPPINES

Muslims of the Philippines: Struggling for Dignity, Freedom and Equality (*excerpt*)

11/09/2016 07:23 pm ET Updated Dec 06, 2017

[Muqtedar Khan](#), Contributor

Professor of Islam and Global Affairs at the University of Delaware

Muslim presence in the islands that now constitute the modern Philippines dates back to the fourteenth century. But for much of their history, Muslims in Philippines have been fighting against invasions and efforts to reform and govern them by Chinese, Japanese, the Spanish, the Americans and now the Filipinos.

There are anywhere between 5-10% Muslims in the Philippines, a vast majority of them living in the southern Island of Mindanao. The challenge to integrate Muslims within the modern state of Philippines remains one of the main political issues for this rapidly developing and emerging nation of predominantly Catholics.

The mainstream society is concerned with Muslim rebels, demands for autonomy and even independence, the terrorism committed by some groups and the potential rise of extremism. Until the US tried to subsume the Moro struggle under the umbrella of war on terror, this issue was primarily of autonomy and accommodation. Now it is part of the war on terrorism. For Mindanao Muslims, the issue is about preserving culture and religious heritage and also land rights in the face of Christian migration to their islands that has made them a minority in their own homeland. They also suffer from neglect and bad governance, living in the poorest of neighborhoods and the most underdeveloped of provinces.

https://www.huffpost.com/entry/muslims-of-phillipines_b_12872752

Muslim graduate from Catholic University posts online peace message that goes viral

06/05/2019, 15.35
PHILIPPINES

The student is a graduate of Santo Tomas, an old and prestigious university. In five years of studies, she has not felt nor experienced discrimination. On social media, she writes that the world needs to look at similarities rather than differences.



Manila (AsiaNews) – A Muslim woman who just graduated from a Catholic university said that the world needs to look at similarities rather than differences. She shared her inspiring graduation story online taking social media by storm.

Jomana Lomangco (*pictured*), 21, graduated cum laude with a degree in Bachelor of Science in Accountancy at the University of Santo Tomas (UST).

In a post published after the graduation ceremony, she wrote that in her five years studying in the predominantly Christian campus, she never felt discriminated or treated “less” by others just because she is Muslim.

Jomana was not upset by those who criticised her for going to a Catholic university despite her faith. "I did not mind what other people said," she said. "I found out that UST was one of the best accountancy schools in the Philippines. There was no reason to let it go."

"Never did they leave me out just because of my faith," she added. "I have learned many things throughout my stay, but this I will remember in my whole life."

"To be of a certain faith, may it be Christianity or Islam, is to be HUMAN. And to be human is to respect and accept each other in spite of the differences in our beliefs," she noted.

"As a Muslim who took up a few Theology courses, I've learned to look at our similarities rather than our differences. And I think that's exactly what this world needs," she explained.

At the end, Lomangco expressed her gratitude to her alma mater for making her feel some sense of belonging during her studies.

"Maraming salamat, UST! Thank you for making me feel that I belong. Alhamdulillah for everything!" she added.

<http://asianews.it/news-en/Muslim-graduate-from-Catholic-University-posts-online-peace-message-that-goes-viral-47203.html>

Philippine Muslims hope new law brings 'dream of peace' 9 (excerpt)

About 150,000 people have been killed in the Muslim-dominated south since the 1970s - one of Asia's longest conflicts.

29 Jul 2018



Members of the Moro Islamic Liberation Front shout slogans at Camp Darapanan in 2012 [Karlos Manlupig/AP]

Supporters of the [Philippines'](#) largest Muslim rebel group gathered in their tens of thousands on Sunday to discuss a landmark law granting them autonomy, with one expressing hope it would make their "dream of peace" a reality.

President [Rodrigo Duterte](#) last week signed the law, a key step to ending a Muslim rebellion in the south of the mainly Catholic Philippines that had claimed about 150,000 lives since the 1970s.

Moro Islamic Liberation Front members, supporters and local residents from various parts of the southern island of Mindanao, including women in headscarves and fighters carrying arms, trooped to the main rebel camp there for a consultation.

Their leaders are seeking support for the law in advance of a referendum on the measure, which creates an expanded autonomous region and is aimed at ending one of Asia's longest and deadliest conflicts.

"This is our dream. If we end this [fighting], hopefully, we can live in peace," Nasser Samama, a 61-year-old veteran rebel fighter, told AFP news agency at Camp Darapanan.

"Most people want peace and so do we in [the Front] forces. What [the Front] has achieved is not just for our group but for the whole of Mindanao."

Fight for self-rule

Muslim rebels have long battled for independence or autonomy in Mindanao, which they regard as their ancestral homeland.

The law aims to enforce an historic but fragile 2014 peace deal under which the Front vowed to give up its quest for independence and lay down the weapons of its 30,000 fighters in return for self-rule.

Under the law, a new political entity known as the Bangsamoro Autonomous Region would replace the current autonomous region created following a 1996 deal with another rebel group, the Moro National Liberation Front.

The Bangsamoro is set to have more powers and cover a bigger area.

Rebel leaders approve of the measure but say its communities would need to back the law for it to pass a plebiscite.

<https://www.aljazeera.com/news/2018/07/philippine-muslims-hope-law-brings-dream-peace-180729100615338.html>

Lesson 3 (High School US History, Civics, Humanities, Sociology, Civil Rights, or ELA)

Islamophobia in the United States

Overview

This lesson can be adapted for use in different content areas, but is most directly applicable to high school US History or courses that explore social justice issues and/or civil rights. It explores Islamophobia in the United States since the 1970s and provides some historical context through the use of primary documents.

In the lesson, students analyze some of the myths about Islam that feed into Islamophobia, and they apply an analytical lens to different historical instances of Islamophobia since the 1970s. Students should develop a critical analysis of Islamophobic messaging and also develop a deeper historical understanding of Islamophobia in the United States.



This lesson is meant to be adapted and modified to suit the needs of your students and content area. It has a few different activities that can each be used individually, or together over 2-3 class periods.

Possible Driving Questions

- How and why are different groups of people in the United States stereotyped and framed as a “dangerous”?
- What can we do to help work against this type of discrimination?

Supporting (Case Study) Questions

- What is Islamophobia?
- Is Islamophobia in the United States a new phenomenon? If not, has it changed over time?
- What are the causes and effects of Islamophobia, and what can we do to help make things better?

Learning Objectives

- Students will be able to summarize myths about Islam and provide facts that counter these myths.
- Students will be able to analyze primary documents in order to identify and discuss historical trends in Islamophobia.
- Students will be able to explain some causes and effects of Islamophobia, and suggest ways to counter it.

Key Concepts

- Stereotyping
- Discrimination
- Islamophobia

Teacher Preparation and Instructional Resources

This lesson requires access to online resources. Teachers should verify that the links are still active before choosing this option. In the event that linked resources (mainly a video) are no longer available, other resources can be substituted. There are also several handouts in the lesson that can be printed in advance, or made available electronically.

This lesson also requires lots of discussion and some collaborative group work and assumes that students have had some experience already working in groups. If this is not the case, the teacher should develop clear norms and protocols for group work and provide students with support and practice around collaboration. To save time, the teacher can form student groups ahead of time. Mixed-ability grouping is recommended for this activity. Consider having students take on different roles in their groups, such as spokesperson, facilitator, note-taker, synthesizer of ideas, etc.

This lesson engages students in learning about Islam, as well as about Islamophobia. Be sure you have established norms for respectful discussions before beginning this lesson. Consult the resources below if you feel you need additional support or ideas in this area:

- <https://www.tolerance.org/magazine/publications/critical-practices-for-antibias-education/classroom-culture>
- <http://www.tolerance.org/sites/default/files/general/TT%20Difficult%20Conversations%20web.pdf>

If you have Muslim students in your classroom, please remember that it is not their job to be spokespersons for their religion. Give them the space to participate (or not) in dialogue as individuals. If they choose to share their own insights and experiences, welcome that and help them feel safe, but also provide the space for them to make a different choice and keep that part of their personal lives personal.

Lesson Sequence

Opening

- 1) Explain to the students that they are going to be learning about the religion of Islam, as well as about Islamophobia, or discrimination against Muslim people (followers of Islam). Review your classroom norms and be sure that all students understand how to have a productive, respectful dialogue (see links above if you need to work on this).

Next, ask the students to Turn and Talk to generate their own definitions of two terms:

- a) Stereotype
- b) Discrimination

Ask different students to share their definitions. Then have them again Turn and Talk to respond to the following question: *What causes stereotypes and discrimination, and why are they are harmful?*

Pull the class together and again have different students share some of the ideas they talked about. Begin a classroom discussion by encouraging students to respond to each other respectfully using the Connect, Extend, Challenge *Visible Thinking Routine*.

(http://www.visiblethinkingpz.org/VisibleThinking_html_files/03_ThinkingRoutines/03d_UnderstandingRoutines/ConnectExtendChallenge/ConnectExtend_Routine.html)

In this routine, students respond by **connecting** an idea to something someone else says, **extending** someone else's idea, or **challenging** an idea (always respectfully and focused on the idea). Use this discussion to help students explore and voice their understanding of the concepts of stereotyping and discrimination.

End this activity by showing students two or three different definitions of each term (or have them look them up online) and quickly comparing these definitions to ones they generated.

Guided Inquiry

- 2) Now explain to the students that Islamophobia is a word used to describe stereotypes about, and discrimination towards, Muslim people. Explain that this is not a new phenomenon in the United States, but that this form of prejudice has recently received more media coverage because of violent attacks against Muslim

people around the world, such the mass killing at a mosque in Christchurch, New Zealand in 2019, and also because of increasing incidents here in the United States.

Tell them that in this lesson they will learn about this form of discrimination and discuss its causes, effects, and possible solutions.

Next, form the students into collaborative groups of 3-4 people and pass out Handout 1. Explain to the students they are going to explore some common myths about Islam that are connected to stereotypes, and also look at some facts that contradict the myths. Have them work in their groups to read through and discuss each myth and relevant set of facts, and then summarize the information on the graphic organizer included at the end of the handout.

When student teams have finished, have each group discuss what they learned using the Visible Thinking Routine, *I used to think but now I think*.

http://www.visiblethinkingpz.org/VisibleThinking_html_files/03_ThinkingRoutines/03c_Core_routines/UsedToThink/UsedToThink_Routine.htm

Close this activity by having each group share out one idea from their discussion.

Collaborative Inquiry

- 3) Next pass out Handout 2 to each team. This article excerpt provides a way to think about two different types of Islamophobia, and it also gives a bit of historical context. Have groups read the article excerpt together and then work as a team to complete the questions after the article. Each student should write their own answers, but they should work together to arrive at these answers.

Check for understanding by having different groups share their answers, and then asking other groups if they want to connect to, extend, or challenge what each group shares (again, keeping the challenge part focused on ideas).

- 4) Next tell the students they are going to do some archival, historical research looking at primary sources related to Islamophobia in the 70s, 80s, and 90s. Tell them that the documents they will be looking at are all located in a special collection at the Bentley Library at the University of Michigan (this is true!), and they are now working as historians to answer the following questions using historical evidence: Is Islamophobia a new problem in the United States? If it is not, how has it changed over time? Pass out the Handout 3 packet to each group (only 1 packet per group) as well as one copy of Handout 4 to each student. Have the groups develop a plan to read and analyze each document in the Handout 3 packet. Each student should be responsible for filling out one analysis sheet for one of the documents (this is the first page in Handout 4).

When they have worked through each document and summarized them, have them work as a team to share what they each learned from their document. Using the second page of Handout 4, each student should take notes based upon what their teammates share about each document. When they are done summarizing their documents and compiling their individual notes, they should work as a group to discuss and write down any patterns they see across the different documents. They should also discuss how these examples connect to the myths they learned about earlier in the lesson.

- 5) Next, have each group share something about at least one document and about the patterns they noted. Through classroom discussion, try to identify patterns or trends that most groups noticed across the documents.

Reflection and Conclusion

- 6) Reform the class into a whole group and prepare them to watch a video. Explain that they are going to watch a video that talks about two brothers who dedicated their lives to fighting Islamophobia. As they watch, they should watch and listen for ideas as to how everyone can contribute to the fight against Islamophobia and other forms of discrimination.

Show the 15-minute video, *Arab American Stories – the Shora Brothers*

- <https://www.youtube.com/watch?v=sq8JPzNu9ps&feature=youtu.be>

Use the following questions either as a viewing guide on which students take notes, or for discussion after the video, or both.

- Immediately following the 9/11 attacks, how did life change for Arab Americans?
- What makes someone a target for bullying? Why do you think bullying because of race, religion, or culture happens?
- Why are anti-discrimination groups important?
- What are the causes and effects of Islamophobia?
- What myths about Islam seemed relevant to the experience of the Shora brothers?
- What larger lessons can we learn from the Shora brothers?

Note... this video has its own curriculum guide, so for additional resources and activities, go to the following website:

- <http://www.arabamericanstories.org/wp-content/uploads/2013/07/AAS-Episode-110-C-2.pdf>

Assessment ideas

- 7) To conclude the lesson, have students write in response to one or both of the following prompts. This can be structured as an informal exit pass, or as a more formal response essay. You might also choose to use the second question to drive student presentations and/or multimedia projects.
- How did the story of the Shora Brothers relate to the stories and articles we explored through the document analysis activity (sources 1-6)? What pattern do you see across all of the examples?
 - How can we contribute to dismantling stereotypes and working against Islamophobia and other forms of discrimination?

Extension options and additional resources

- In this lesson, students explore some of the religious and cultural variations and diversity within Islam, as well as the relation of Muslims to members of other religious groups.
<https://dptv.pbslearningmedia.org/resource/islam08.socst.world.glob.lpinamer/islam-in-america/>
- Who Are American Muslims? Why is anti-Muslim bias on the rise in the United States? How much do your students know about Islam and its followers? Explore these questions with two student-friendly videos.
<https://www.tolerance.org/magazine/who-are-american-muslims>
- Debunking Stereotypes about Muslims and Islam
This activity will help students identify similarities and differences between the U.S. Muslim population and the entire U.S. population. It will also help dispel common stereotypes about Islam.
<https://www.tolerance.org/classroom-resources/tolerance-lessons/debunking-stereotypes-about-muslims-and-islam>

Research and Design Credits: Hilal Bazzi conducted the archival research and contributed to the instructional design for Lesson 3 as an Undergraduate Research Opportunity Program intern with CEDER.

Handout 1

Busting Myths about Islam

Myth #1: All Arabs or Middle Eastern people are Muslim, and all Muslims are Arab.

The Facts:

Islam did get its start as a global religion in the Middle East, and the holiest sites of Islam are also in the region called the Middle East. However, that region only has about 20% of the world's population of Muslim people. There are approximately 1.8 billion Muslims in the world, and Indonesia in Southeast Asia is the nation with world's largest population of Muslims. Approximately 33% of Muslims live in South Asia in nations like Pakistan, Bangladesh, and India, and 15% of Muslims live in West Africa. There are large populations of Muslims in the Americas as well. The Middle East and North Africa, while predominantly Muslim, are also home to millions of Jews and Christians, as well as smaller numbers of people with other belief systems.

In terms of Muslims in the United States, 75% of all U.S. Muslim adults have lived in this country since before 2000. The Muslim American population is significantly younger and more racially diverse than the population as a whole, with 30% describing themselves as white, 23% as black, 21% as Asian, 6% as Hispanic and 19% as other or mixed race.

Myth #2: Islam is a violent religion and Muslims identify with terrorism.

The Facts:

Within every religion, there is a range of beliefs, attitudes, and behaviors. Followers of every major religion have used extreme versions of their beliefs to justify violence, historically and in recent times. Just as there are Muslims with extreme beliefs who commit acts of violence they justify with their beliefs, there are also Christians, Jews, Buddhists, and Hindus who do the same. In all of these religions, people with extreme attitudes and violent behavior are in the minority. With respect to Islam, the large majority of Muslim people reject extremism and violence, and many actively speak out and work against acts of terror. In countries such as Afghanistan and Iraq, very large numbers of Muslims have themselves been the victims of extremist violence. According to a 2015 Pew Research Center study collected in 11 countries with significant Muslim populations, people overwhelmingly expressed negative views of ISIS.

Muslims are also subject to increased incidents of hate crimes. In 2014, there was an overall decrease in hate crimes in the United States, but the number of hate crimes targeting Muslims grew from 135 in 2013 to 154 in 2014. And this is most likely an underrepresentation of the number of Muslims targeted because the numbers reflect only those crimes reported to police.

Overall, terrorist attacks in the United States have been committed by extremists with a wide range of ideological beliefs including the Ku Klux Klan, white supremacy, anti-government, Islamic extremism and others. No one ideology is responsible for terrorism in the United States.

Myth #3: You can't be Muslim and be patriotic to America.

The Facts:

Based on a Pew Research Study survey, there are an estimated 3.45 million Muslims in the United States (some estimates of the Muslim population are larger), making up about 1.1% of the total population. A 2011 Gallup poll found that the majority of Muslim-Americans say that they are loyal to the United States and are optimistic about the future even though they experience bias and discrimination.

Muslim Americans are equally as likely to identify with their faith as they do with the United States; 69% identify strongly with the U.S. and 65% identify with their religion. A 2013 Pew study found that most Muslim-Americans (63%) say there is no inherent tension between being devout and living in a modern society; as a point of comparison 64% of American Christians felt that way.

There are currently three members of the United States Congress who are Muslim-American: Andre Carson of Indiana, Ilhan Omar of Minnesota, and Rashida Tlaib of Michigan. Ilhan Omar and Rashida Tlaib are the first Muslim women in Congress.

Approximately 5,900 members of the U.S. military self-identify as Muslim. In fact, Muslim-Americans have fought for the United States in every war, including as colonial soldiers in the Revolutionary War.

Myth #4: Islam oppresses women and forces them into a subservient role.

The Facts:

A common perception is that Muslim women are oppressed, discriminated against and hold a subservient position in society. The role and status of Muslim women in society cannot be separated from the role of women in the larger society because women around the world of all races, religions and nationalities face inequality on many levels. Muslim women are not alone in this.

The *Qur'an*, the holy text of Islam, explicitly states that men and women are equal in the eyes of God and forbids female infanticide, instructs Muslims to educate daughters as well as sons, insists that women have the right to refuse a prospective husband, gives women the right to divorce in certain cases, etc.

However, the way that the gender roles described in the Quran are interpreted does vary across different countries and cultures, and there are places in the world where Islam is interpreted in ways that subjugate and oppress women (e.g. forced marriages, abductions, deprivation of education, restricted mobility). It is also important to understand that, similar to other religions, people in positions of power will sometimes use religion as an excuse to justify oppression of women. In addition, many contemporary women and men reject the limitations put on women and reinterpret the *Qur'an* from this perspective.

The headscarf is often cited as an example of oppression. The *Qur'an* directs both men and women to dress with modesty but how this is interpreted and carried out varies a great deal. Many people think that Muslim women are forced to wear a hijab (headscarf), niqab or burqa. While it is true that in some countries with significant Muslim populations women are forced to wear the hijab, this is not the reason Muslim women wear the hijab in most cases, particularly in the United States. In fact, many women choose to wear a hijab, niqab or burqa on their own and do so for a variety of reasons including a sense of pride in being Muslim, a collective sense of identity or to convey a sense of self-control in public life.

Another measure of women's roles in Muslim society is leadership. Since 1988, eight countries have had Muslim women as their heads of state, including Turkey, Indonesia, Senegal, Kosovo, Kyrgyzstan, Bangladesh (two different women), Pakistan and Mauritius. Many Muslim countries—including Afghanistan, Iraq, Pakistan and Saudi Arabia—have a higher percentage of women in national elected office than does the United States.

Adapted from:

<https://www.adl.org/education/resources/tools-and-strategies/myths-and-facts-about-muslim-people-and-islam>

Write each myth in your own words, and then summarize 3-5 key facts that counter each myth.

<i>Myth</i>	<i>Key Facts</i>
1)	
2)	
3)	
4)	

Handout 2

Author breaks down the “roots and rise” of Islamophobia in America (*excerpts*)

By STATESIDE STAFF • MAR 22, 2019

The global Muslim community has been in mourning since a gunman open fired in two mosques in Christchurch, New Zealand, nearly a week ago. Fifty people were killed in the attack, which New Zealand’s prime minister has described as an act of terrorism.

The massacre has prompted a larger discussion about the rise of Islamophobia across the world, including here in the United States. *Stateside* spoke with Khaled Beydoun, a law professor at University of Detroit Mercy and author of *American Islamophobia: Understanding the Roots and Rise of Fear*, about the increase in anti-Muslim sentiment.

Beydoun says there are two distinct, but related, forms of Islamophobia.

The first is “private Islamophobia,” which refers to the “fear, hatred, [and] animus” that individuals feel toward Muslim people and Islam in general. The second is “structural Islamophobia,” which takes the shape of policies, laws, and political rhetoric put forth by the government and its officials that negatively affect Muslims in America.

“There’s a distinction there, and it’s an important distinction, but there’s also a convergence where state-sponsored, structural Islamophobia intensifies, emboldens, [and] abets the private Islamophobia we see on the ground,” Beydoun explained.

Hate crimes and attacks against individual Muslims have been on the rise since the terrorist attacks of September 11, 2001. Beydoun argues that the federal government has also unfairly targeted Muslims through policies established in the wake of the attacks, including the The Patriot Act and NSEERS (National Security Entry-Exit Registration System). He says those policies reveal a “bigoted disposition toward Muslims.”

But while Islamophobia may have become more public in recent years, Beydoun says it existed long before 9/11 and the subsequent War on Terror.

“There’s always been this, at worst, demonization of Islam and Muslims, and at best this idea that Muslims were this foreign class of people that could not be assimilated into the American body politic or American society,” Beydoun said.

Beydoun argues that global superpowers like the United States always need a “rival” by which to define themselves. During the Cold War, that rival was the Soviet Union. But after that regime fell in 1989, it left a void that Islam and the Muslim world soon filled.

Audio of interview available online:

<https://www.michiganradio.org/post/author-breaks-down-roots-and-rise-islamophobia-america>

As needed, write your answers on a separate sheet.

- 1) Summarize the main idea(s) of this article passage:

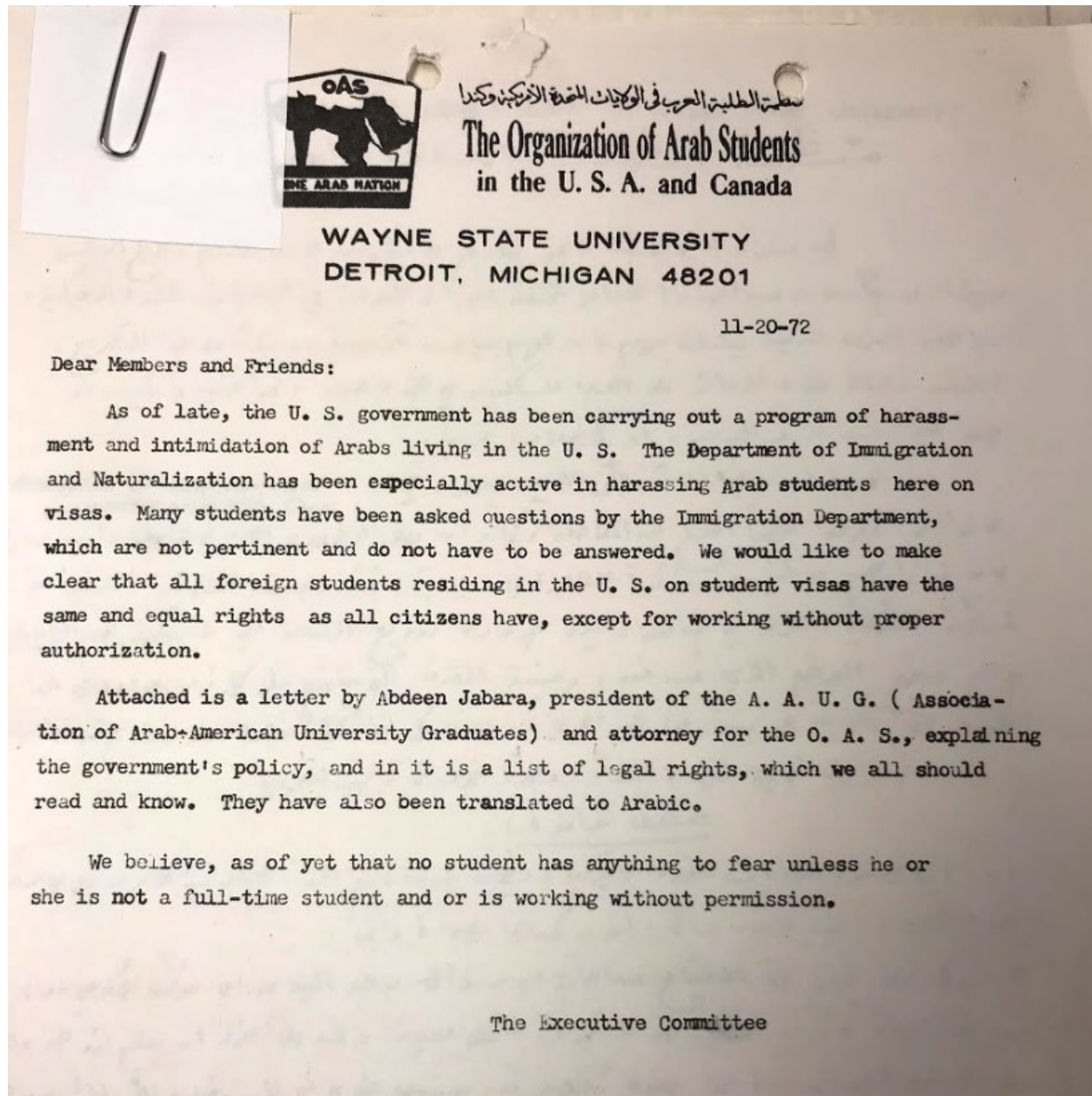
- 2) According to Khaled Beydoun, what are two types of Islamophobia? Identify each and describe them in your own words:
 - a)

 - b)

- 3) What are some of the root, historical causes of Islamophobia according to Beydoun?

Handout 3 Packet (sources 1-6)

Source 1:



Source 2:

NAME: JAMAL R. NASSAR
14512 N. 22nd ST Apt. 150
Lutz, Florida 33549
Legal status: Resident Alien

Between June 1973 and ~~July~~^{June} 1974, F.B.I agents have visited many of my friends in Jacksonville, Florida to ask them about my activities in the Arab Student Organization and the possibilities of being a member of Palestinian groups (which I am not). Of these I can name the following, all of whom reside in Jacksonville: Murad Farah, Azmi Saman, Samir Akil, George Kassis, Aziz Michael and Samir Farhat.

About the end of June 1974, an F.B.I agent called on me to investigate my activities. Sergeant Warren Carter of the Tampa FBI office visited me and stayed for more than three solid hours where he questioned me on my activities. During this visit I had told him that I will be leaving town around the end of August.

August 23, 1974: Agent Carter dropped home unexpectedly to ask where I will be moving to and to get my new address; I informed him that I have delayed my move till the end of the year.

October 29, 74: During the process of organizing a demonstration against a visit of Moshe Dayan to Florida, I met a person who ~~also~~ mentioned that he was from a group called the October League. Today agent Carter stopped by to ask me about the October League and to ask me to join the league so I can give him more information about it, I refused to work for the FBI against

the League or against anybody else giving my beliefs and my ideals as the reason.

November 4, 1974 :

Mr. Carter phoned to ask about the demonstration in Gainesville against Moshe Dayan. I informed him of the success of the demonstration especially that no legal trouble or group confrontation occurred.

- *Handwritten testimony provided to the lawyer of Jamal Nassar*
- *Document part of a collection and the University of Michigan Bentley Library*

Source 3:

Detroit Free Press

Section A, Page 3

SECOND FRONT PAGE

Friday, December 13, 1985 ••

lottery extra

Thursday's number, 820
has been drawn four times
before: on 8-30-77, 12-7-
78, 9-4-79 and 4-18-80.

Lottery line 1-976-2020

Anti-Arab sentiment worries local leaders

By BILL McGRAW
Free Press Staff Writer

In Washington, D.C., a foundation is urging the deportation of what it calls "armed Shiite terrorists . . . the hub of a nationwide terrorist network . . . walking the streets of Detroit."

In California, a production company is finishing a made-for-TV movie — "Under Siege" — in which an international group of terrorists uses a safe house in Dearborn.

And FBI Director William Webster said this week that Arab Americans have entered a "zone of danger" after a series of recent attacks against Arab Americans in three U.S. cities.

Concerned by those events, local Arab-American leaders have been discussing how to protect their community from what they describe as rising anti-Arab sentiment.

"THE ATMOSPHERE that Arab Americans live in is really a very frightening one," said Ismael Ahmed, director of the Arab Community Center in Dearborn. ". . . People have ideas of who and what Arab Americans are that don't come close to reality."

Abdeen Jabara, a Detroit attorney and national vice-chairman of the American Arab Anti-Discrimination Committee, said a group of 40 leaders who met Wednesday has decided to sponsor an anti-racism rally in January.

They also decided to draft a holiday greeting to Michigan residents from the Arab-American Community; to form a co-ordinating committee composed of local Arab-American groups and to ask political, labor and religious leaders to join Arab Americans "to say there is no place for (racism) in American society."

None of a half dozen leaders interviewed

was aware of any attacks against the estimated 80,000 to 250,000 members of the Detroit area Arab community, the nation's largest.

But they said phone and mail threats are a problem, particularly whenever there is a crisis in the Middle East.

They also worry about the recent firebombings of offices of the American Arab Anti-Discrimination Committee in Los Angeles and Washington, D.C., and an attempted bombing in Boston.

THE LEADERS also are concerned about developments they say create an anti-Arab sentiment. For example:

- A recent newsletter mailed by Americans for a Sound Foreign Policy, a conservative foundation in Washington, D.C., said that a band of 1,500 Shiite Muslim terrorists had stolen mili-

tary guns and was building bunkers in Detroit. The newsletter tells readers to urge federal authorities to disarm the alleged terrorists and to throw them out of the country.

- In June, during the hijacking of a Trans World Airlines jetliner in Beirut, the New York Post reported that there was an armed Shiite militia in Dearborn, and proclaimed the city, "Beirut USA." Kenneth Walton, special agent in charge of the FBI office in Detroit, said the FBI has no information on armed Shiite terrorists in Detroit or Dearborn.

- The TV movie, "Under Siege," is tentatively scheduled to be shown on NBC in February, producer Karen Danaher said. But she said the movie does not exploit Arab Americans.

"One of the lessons of the movie is that we cannot point the finger at everyone in the Middle East," she said.

Source 4:

ADVERTISEMENT

THE NEW YORK TIMES, SUNDAY, JANUARY 5, 1986

Y 11
ADVERTISEMENT

Let Us Resolve Together Don't Let Terrorism Spread Into America

There have been three terrorist attacks in the past few months in three different cities on offices of the American-Arab Anti-Discrimination Committee.

In the first, on August 16, 1985, a pipe bomb was placed in front of ADC's Boston regional office. Two officers of the Boston Police Bomb Squad were injured, one critically, when the bomb exploded in their faces.

The second occurred during the night of October 10, 1985, when a trip wire bomb was placed inside ADC's California regional office in Santa Ana. When ADC Regional Director, 41 year old Alex Odeh, opened the office door the next morning, the explosion killed him. He left a 29 year old widow and three children, aged 7, 5 and 2. During Odeh's funeral, bomb threats

were phoned in to St. Norbert's Catholic Church where it was held.

In the third and latest incident, on November 29, 1985, the building which houses the Washington, D.C. National Headquarters of the ADC was set afire, in highly suspicious circumstances. ADC's Assistant Director, Barbara Shahin, narrowly escaped as the flames engulfed the office in which she had been working. Countless threatening phone calls and telegrams have been received during the past three years by the staff of the ADC in Washington and other cities. Immediately after the Washington fire four telegrams were received, purporting to come from a fanatical Jewish fringe group. One telegram, in a reference to one of two near fatal bombings of West Bank Arab Mayors several years ago said, "We have Bassam

Shaka's legs." Shaka, then Mayor of Nablus, lost both legs in the bombing.

We cannot stand by and watch silently as the terrorist evils of Northern Ireland, Beirut, and the West Bank begin to spread into the United States. Those human and political tragedies demonstrate how quickly intercommunal hatred and paranoia can escalate, and how easily fanatics on either side can propel their communities into violence.

As Americans we are proud of the fact that in our country rival ethnic and religious groupings who hate and kill each other abroad manage to live here in peace and friendship. In this respect our country, despite its failings, sets a model for humankind.

Those of us who are Americans

of Jewish or Arabic origin feel a special obligation to prevent this miasma from spreading. We would like instead to set an example of fraternity that may help to heal the tensions between our kindred in the Middle East.

We welcome the expressions of concern from the American Jewish Committee, International B'nai B'rith, Washington Jewish Community Council and the New Jewish Agenda, as well as many Moslem and Christian groups and individuals, in the wake of these events, and ask all Americans of good will to join in a common effort to stifle intercommunal terrorism here while there is still time, good will and good sense.

Orange County Human Relations • Dr. Jean Sindab, Executive Director, Washington Office on Africa

State had most cases of Arab harassment

By TOM HUNDLEY
Free Press Staff Writer

WASHINGTON — Michigan led the nation last year in violent or threatening incidents against Arab Americans, according to a forthcoming report prepared by the American Arab Anti-Discrimination Committee.

Of 42 such ethnically or politically motivated incidents logged by the national organization in 1986, 10 occurred in Michigan. California ranked second with seven incidents.

Fifteen of the incidents, including four in Michigan, were violent — involving bodily harm or arson. The incidents resulted in two murders, that of Ismail Raji al Faruqi, a Temple University religion professor in Philadelphia, and his wife, whose name was not available.

The report seeks "to sensitize the American public and government officials to the growing dangers facing this segment of our population," according to a copy made available to the Free Press. The group said it planned to issue similar reports annually.

THE REPORT, which does not give the names of victims, suggested a link between events in the Middle East and attacks on Arab Americans. The report said that 15 of the reported attacks last year occurred during the days leading up to and immediately after the April 14 U.S. raid on Libya. The report said the next largest group of incidents — eight — appeared to be linked to Jewish extremist organizations such as the Jewish Defense League.

The report is based on accounts of these incidents as given by people who contacted the anti-discrimination group's offices around the country. Some of the accumulated data resulted

in hearings by the U.S. House subcommittee on criminal justice, chaired by Rep. John Conyers, D-Mich.

Six of the 10 Michigan incidents took place in Detroit while two each were reported in Dearborn and Flint. About 200,000 Arab Americans live in the Detroit metropolitan area — the largest such concentration in the United States.

The local incidents ranged from threatening telephone calls and bomb threats to a complaint by one woman who said a smoke bomb was tossed into her house and "Go back to Libya" painted on the side.

IN FLINT, a member of the group reported that he was arrested along with his brother and sister-in-law in the lounge of a major chain hotel.

According to the report, a hotel employe tipped police that the three were part of a "Qaddafi hit squad." The three, all of whom are U.S. citizens, said the police abused them verbally and refused to explain the charges.

The two men said they were beaten by jail guards and, according to the report, one of the men suffered a fractured foot that did not receive medical attention until the following morning.

Flint police officials familiar with the incident could not be reached late Thursday to comment on the allegations.

Harold Samhat, president of the Detroit chapter of the ADC and vice-president of the national organization, attributed the incidence of attacks in Michigan to the large size of the metropolitan Detroit Arab community and its growing political activism.

"That's the price we have to pay," said Samhat.

Source 6: *The American-Arab Anti-Discrimination Committee (ADC) 1991*

HATE CRIMES CHRONOLOGY

01/01/91 – (small town), MI

Vandalism: During the night, someone threw a rock through the window of a house owned by an Arab-American family.

01/02/91 – Detroit, MI

Threatening telephone call: An Arab-American store owner received threatening phone calls at his store.

01/05/91 – Milwaukee, WI

Unauthorized entry: Two editors of a campus newspaper at the University of Wisconsin were caught at 1:00 a.m. by campus security officers in the offices of an Arab-American organization. Records in the office were later found to be in disarray.

01/05/91 – Richmond, VA

Threatening telephone call: An Arab-American activist received a call the day after he took part in a peace rally. The caller threatened, "Stop supporting Saddam or we will blow your house up."

01/09/91 – Cleveland, OH

Threatening telephone call: An Arab-American community center received a threatening phone call.

01/10/91 – San Francisco area, CA

Assault and battery: The *San Francisco Chronicle* reported that a Kuwaiti was beaten while delivering a pizza.

01/10/91 – Cleveland, OH

Threats/Intimidation: Someone called an Arab-American community center claiming to represent "the Aryan people" and said, "If there are any attacks on this country, you people are going to die."

01/11/91 – Portland, OR

Harassing telephone call: An Arab-American family received obscene and harassing telephone calls. The caller demanded that they, "Go back to Arab land." Someone also telephoned then hung up when the phone was answered.

01/11/91 – Baltimore, MD

Harassing statements: Four or five drunken men verbally assaulted a man, calling him a "Filthy Arab! Arab pig!" and shouted obscenities. The man was a Polynesian Jew.

Handout 4

(you may choose to write on a separate sheet)

Source Title and/or Description:	
Type of Document:	
Author/Publisher:	
Date	
Summarize the information presented in this document.	
Analyze the information in this document. What does it tell you about the author, the problem they are addressing, the time period, and the nature of the Islamophobic discrimination being described? Does this example connect to any of the myths you read about? If so, how?	
Does this source relate more to “private” or “structural Islamophobia”? Why do you think this?	

Source Synthesis

Source Summary	Important information and ideas from this source:
1	
2	
3	
4	
5	
6	
<p>Cross-text Analysis:</p> <p>What patterns or trends in Islamophobia do we see over time?</p> <p>What stays the same?</p> <p>What changes?</p>	

The creation of these teaching resources has been funded in part by two Title VI federal grants from the US Department of Education.