



Muslims in America: A journey in time from slavery to today's community pillars

By Radwa Ahmed, 2020 CTI Fellow

Waddell Language Academy

This curriculum unit is recommended for:
ELA & Social Studies Fourth grades

Keywords: Tolerance, African, Muslim, slaves, religion, identity, diversity, stereotypes, culture, immigrants, racism, discrimination.

Teaching Standards: See [Appendix 1](#) for teaching standards addressed in this unit.

Synopsis: In this unit, students will learn about the American Muslim community with a focus on the challenges a highly diverse population brings to our daily lives. This unit aims at shedding light on the importance of adapting a culture of tolerance, as well as embracing the individual differences. It is about learning to appreciate our differences, and finding how these differences strengthen our community rather than tear it apart. Through a variety of fiction and non-fiction novels and articles, students will meet children and young teens who like many of them struggle with maintaining their identity or fading into the surrounding community. Students will also have the opportunity to research their own heritage, through the Family Heritage Project. The project will allow them to discover, reconnect and share their culture with their peers as well as to learn about their classmates' culture, and finding things in common in order to create strong relationships.

I plan to teach this unit during the coming year to 24 students in ELA & Social Studies in Fourth grade.

I give permission for Charlotte Teachers Institute to publish my curriculum unit in print and online. I understand that I will be credited as the author of my work.

Muslims in America: A journey in time from slavery to today's community pillars

Radwa Ahmed

Introduction

This unit discusses the presence of Muslims in America: what it means to be a Muslim in America, the impact Muslims have on the American culture, and how they are part of other communities such as the African American community.

Being an immigrant Muslim myself, made me aware of many challenges created by the ignorance of the other, which prevents proper and positive integration of individuals in the community they live in. Sometimes having different race, ethnicity, or beliefs creates barriers, making it difficult for people on both sides to communicate. They also become more susceptible to wrongful assumptions, and for falling for stereotypes.

When I thought about my fourth grade students, I felt that schools offer the ultimate experience of diversity they may encounter in their years of education; our classrooms need to be places where students can feel comfortable sharing their own beliefs and be exposed to those that may be different from their own and learn to accept them.

In my unit, I want to make "Tolerance & Acceptance" the focus of our class discussions. I want my students to learn to accept themselves as well as to accept others and to try finding unity in diversity. As we will look closely to the American Muslim community as an example of confluent multiple streams, indigenous and immigrant, I hope they will be able to realize the opportunities that people of different cultures can have as well as the unique challenges they face. Young people, more than others, often feel torn between two or more identities, related to their culture of origins and the American culture surrounding them. They might actually lose themselves while trying to fit in, and to meet the expectations of the society. This is why I think that teaching the culture of tolerance and acceptance is a priority at these times.

I plan to teach my unit as part of module four of EL curriculum "Responding to Inequalities." While the module focuses on women, I want to broaden the spectrum to include other minorities. I would like to introduce my students to, not only gender, but also racial and religious inequalities in the United States. I want to let them explore, through multiple readings, the role played by Muslim, African American men and women, we will discuss how they helped shape the American culture despite what they suffered throughout history.

I teach fourth grade at Waddell Language Academy, a K-8, magnet, language immersion school, in Charlotte, North Carolina. Like other magnet schools, Waddell serves a widely diverse population. The school serves 1,341 students: 43.6% are White, 23% Hispanic, 21.5% African Americans, 6.5% two or more races. 26.5% of students qualify for AIG (Academically and Intellectually Gifted).

In this unit, fourth grade students will explore and research Muslim and/or African American men and women throughout American history who had an impact on the American life. They were people that had to deal with obstacles along their path because they are different, but did not give in and instead they took action, made a stand for what they believed was their right, and ended up impacting the society and paving the road for those who came after them.

The high diversity of my students makes this topic closely related to them on a personal level. Many of them are children of immigrants, living in poverty, or just prejudiced to failure by the color of their skin, their accent, or even the way they dress: They all share the feeling of entrapment in a frame the community created for them.

Through this unit's readings, discussions and the research they will do, I want my students to discover hidden figures, not only in the community or in history books, but also in their own families: people like them that broke the frame and made a difference. It is important to me to keep the position of an observer of the research and findings rather than a guiding role, to ensure no bias from my part.

The content of this unit is designed to address English Language Arts standards and to be taught during the literacy block. The module intentionally incorporates Social Studies content that may align to additional teaching during other parts of the day. "Native People" and "Revolution and Citizenship" are two Social Studies units that discuss Native American culture, how slavery started, US constitution, Citizen's Rights, and Women's suffrage among other issues. All of these topics help build a basic historic literacy of social inequalities and clarify why a response was necessary.

Content Research

When did Muslims come to America?

There is a common misconception about the arrival of Islam to America. Even many educated people think that Islam and Muslims are recent additions to America.

In fact, the history of American Muslims goes back more than four hundred years. Although the exact "when" remains unclear, researchers relate the first wave of Muslims in America to the arrival of slaves from Africa. Scholars estimate that, as many as 30% of the African slaves brought to the U.S from West and Central African countries like Gambia and Cameroon, were Muslims.¹

Freedom of religion was mostly denied to slaves who were expected to convert to Christianity as a way to de-root and civilize them. Nevertheless, many of these slaves adhered to their beliefs, practiced their faith in secret, and made sure to pass it on to their children and descendants.

¹ Saeed Ahmed Khan, "Muslims Arrived in America 400 Years Ago as Part of the Slave Trade and Today Are Vastly Diverse," *The Conversation*, May 4, 2020, <https://theconversation.com/muslims-arrived-in-america-400-years-ago-as-part-of-the-slave-trade-and-today-are-vastly-diverse-113168>.

As explained by Akbar Ahmed in his book *Journey into America: the challenge of Islam*, “We were Christians by day and Muslims by night.”

Enslaved Muslims tried to stay connected with each other, in order to preserve their culture and religious identity. Their version of Islam may have not survived long but left prints and traces in history.

The twentieth century witnessed the flow of Muslim immigrants from the Middle East. The Great Migration of African Americans to the North occurred around the same time. The largest wave of Muslim immigrants came after changes to immigration laws in 1965, which opened the door to Muslims from the Middle East, Asia and Africa.²

A more recent arrival of Muslim immigrants took place following the Syrian civil war (2011-present), and the United States admitted Syrian refugees in response to the Syrian crisis. The government agencies cooperated to resettle the refugees in communities where there are already Syrian immigrants. Refugees settled and integrated in their new communities, they are actually showing a remarkable progress, both, socially and economically.³

Both, immigrants and migrants, were searching for better life conditions. As some African Americans rediscovered their Islamic roots, African American Islam re-emerged.

American Muslim Identity

“African American Muslim identity is therefore a complex matter,” writes Akbar Ahmed in his book *Journey into America*. He explains how African American individuals carry in themselves, not only the legacy of their ancestors who were enslaved, or the culture of the American society which often times perceives them and treats them as “less,” but also their new identity as Muslims. It is interesting how African Americans refer to adopting the Islamic faith as “reverting” rather than “converting.” In a way, they perceive this process as a return to their origins.⁴

The Nation of Islam (NOI) is an African American movement and organization, founded in 1930 and known for its teachings combining elements of traditional Islam with Black Nationalist ideas. Elijah Muhammad led his followers during the height of the Civil Rights Movement and the Black Power Movement. While creating Islamic awareness and passion, Muhammad embraced counter citizenship; several of his followers were imprisoned for not registering for the draft during World War II, and the state not recognizing their opposition. Muhammad

² “Islam In America | History Detectives.” PBS. Public Broadcasting Service, n.d.
<https://www.pbs.org/opb/historydetectives/feature/islam-in-america/>.

³ David Dyssegaard Kallick, Cyierra Roldan, and Silva Mathema, “Syrian Immigrants in the United States,” Center for American Progress, December 13, 2016,

⁴ Akbar Ahmed. *Journey into America: the Challenge of Islam*. Washington, DC: Brookings Institution Press, 2010.

promoted the idea that blacks are the superior race. In the NOI version of the myth, an evil Black scientist created the monster of whiteness and released it on earth.⁵

In his autobiography, Malcolm X talked about Muhammad's teachings: "And the only way the black people caught up in this society can be saved is not to integrate into this corrupt society, but to separate from it, to a land of our own, where we can reform ourselves, lift up our moral standards, and try to be godly."⁶ American public saw the NOI, at that time, as a Black supremacist organization whose goal was the separation of Black Americans from the United States into a separate homeland.

Many Americans associated Islam with Black nationalist groups such as the Nation of Islam, represented by the civil rights leader Malcolm X, and by the Five Percent Nation (also known as the "Five Percenters"); the reality is that the religious beliefs, rituals, and practices of these groups were far outside the mainstream of Islam as practiced and understood globally. The fact that they promoted the superiority of one race over the other is actually contrary to the teachings of Islam, as understood by most of the world's Muslim population. Nevertheless, the NOI continues to be an important group in its own right, and influentially, it has been the first step for thousands of African Americans on a journey towards embracing Sunni Islam.

Shortly after the assassination of President Kennedy, Malcolm X disobeyed Elijah Muhammad and made an inappropriate comment regarding the assassination. He was suspended, and then he decided to separate from the NOI.⁷ Sunni Muslims invited Malcolm X to learn the basics of Islamic traditions, and with their help, he received an invitation to "*hajj*" which is pilgrimage the fifth pillar of Islam. This holy journey allowed Malcolm X to progress into a deeper understanding of Islam and led him to redefining his philosophy. He never really had the time to develop it. Ten months after the completion of *hajj*, Malcolm X was assassinated. Three former members of the NOI were convicted and sentenced to life in prison.⁸

⁵ Zareena Grewal. *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*. New York, NY: New York University Press, 2014.

⁶ Malcolm X, and Attallah Shabazz . "Black Muslims." Essay. In *The Autobiography of Malcolm X* , edited by Alex Haley, 241–70. New York, New York: Ballantine Books, 1992.

⁷ Patrick J. Ryan, "One Pilgrim's Progress: When Malcolm X Became El-Hajj Malik El-Shabazz," *America Magazine* (America Press, May 5, 2014), <https://www.americamagazine.org/issue/one-pilgrims-progress>.

⁸ Pierre Tristam, "How Malcolm X Became a Real Muslim," ThoughtCo, accessed November 15, 2020, <https://www.thoughtco.com/malcom-x-in-mecca-2353496>.

As Imam W.D Muhammad, son of Elijah Muhammed, inherited the leadership of NOI, he rejected Black separatism. In fact, he encouraged African American Muslims to embrace their Islamic identity and American citizenship, and to take part of the political life.⁹

The other major component of American Muslims is the immigrant population: typically, highly skilled professionals whose entry into the U.S was facilitated by the change in immigration laws. Many Muslims who came during this time were from the Middle East and South Asia. Like others, most Muslims who choose to migrate to America arrive seeking economic opportunity and democratic freedom.¹⁰

It is important to recognize that, like African American Muslims, immigrant Muslims struggled to find the balance between their Islamic identity, and their newly acquired American citizenship.

When they arrived in the early nineteenth century, immigrants worked hard to make the ends meet. In the World War II era, many Muslims stopped identifying themselves as practicing Muslims and let their Islamic identity melted away. Others remained faithful to their beliefs and As Edward E., Curtis IV says in his book *Muslims in America: A Short History*: “But it would be wrong to conclude from these examples that the Muslim immigrants of the late nineteenth and early twentieth centuries did not establish self-sustaining religious institutions. Arabic speaking immigrants were settling in American cities around the country and often created religious institutions in those places.”¹¹

I believe that these institutions have paved the road for the second wave of immigrants.

American stereotypes of Muslims after 9/11

Islam in the mind of many non-Muslim Americans is correlated to Arabs and the Middle East. Middle Easterners and hence Muslims were frequently perceived as more brutal, less civilized and lacking intelligence. If asked about Muslims they really knew, non-Muslim Americans will recognize that they do not really know any Muslims, and those who do, will barely know a handful of Muslim individuals.

The catastrophic attacks on September 11 undeniably changed this image as Islam and Muslims became associated with violence and terrorism. Media in general and social media helped propagate this forefront image of terrorist Muslims.

⁹ Grewal. *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*.

¹⁰ “American Muslims in the United States.” Accessed September 27, 2020.

<https://www.tolerance.org/magazine/publications/what-is-the-truth-about-american-muslims/american-muslims-in-the-united>.

¹¹ Edward E. Curtis *Muslims in America: a Short History*. New York, NY: Oxford University Press, 2009.

Racial slurs about Muslims reinforced this picture. In their speeches, politicians would refer to *terrorist* and *Muslim* as interchangeable terms.¹² These consistent reinforcements of Muslim stereotypes lead to a cultural and public acceptance of this picture. Hate crimes increased, and, among others, Arab Americans were targeted—some of whom were Christian). Muslim women, recognizable by their hijabs, suffered the hostile comments more than others did.¹³

Following the 9/11 attacks, Muslim Americans tried to help their communities heal, they helped neighbors, donated money and effort. As individuals and communities, American Muslims felt the need to reaffirm their devotion to the United States, and open an interfaith dialogue with non-Muslim Americans.¹⁴

Almost twenty years after the attacks, it seems like the Muslim and non-Muslim communities cautiously continue to coexist and to practice tolerance.

Who are American Muslims today?

The American Muslim population is extremely diverse: African Americans, immigrants, born to immigrants, and converts to Islam and their descendants as well.

Despite this diversity, a survey conducted by Pew Research Center in 2017 revealed many similarities between these subsets of Muslims including the degree of engagement in religious practices like attending service prayers, eating halal foods, fasting Ramadan, as well as dressing in a way that identifies them as Muslims. They are also equally proud to be, both, Muslim & American.¹⁵

The Muslim American youth generally feels more empowered than their parents do. They might or might not follow all the religious practices, but they still identify themselves as Muslims.

If we take a deeper look to the Muslim American youth of today, we will clearly identify the dual identity struggle they have managed to integrate and join. Fasting Ramadan and celebrating Eid, as well as going for trick & treat in Halloween and exchanging gifts in Christmas. Many attended regular public schools during weekdays and Saturday school for religious studies and/or Arabic (being the language of Quran, even if it is not their parents' native language).

¹² Gerges, Fawaz. "Islam and Muslims in the Mind of America." *Annals of the American Academy of Political and Social Science* 588 (2003): 73-89. JSTOR. Web. 10 Apr. 2011. <<https://www.jstor.org/stable/1049855>>.

¹³ Kathleen Moore. "Muslims in the United States: Pluralism under Exceptional Circumstances." *Annals of the American Academy of Political and Social Science* 612 (2007): 116-132. JSTOR. Web. 10 Apr. 2011. <<https://www.jstor.org/stable/25097932>>.

¹⁴ "Research Paper on Muslims in The United States." Ultius, nd. <https://www.ultius.com/ultius-blog/entry/research-paper-on-muslims-in-the-united-states.html>

¹⁵ Michael Lipka. "Muslims and Islam: Key Findings in the U.S. and around the World." Pew Research Center. Pew Research Center, May 30, 2020. <https://www.pewresearch.org/fact-tank/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

Many Muslim families hold high expectations for their youth, in terms of following Islamic practices while at home, such as praying and using Islamic invocations. The anthropologist John O'Brien records his observations in *Keeping It Halal*. When invited to a male teenager's Islamic household, he witnessed the practice of saying "*Bismillah*" (In the name of Allah) before and after the family eats.¹⁶ This is a common practice, usually at home but rarely outside the household; however, it is a choice young Muslims make depending on how confident and comfortable they feel about being identified as Muslims. The Muslim boys who were the focus of the O'Brien's ethnography have to make other choices once outside their homes. They were still involved in dating and keeping up with hip-hop culture that is not appreciated by their parents. This is how the youth creates modern Islam: through their engagement in activities outside the norms of the religion as understood by their parents.

Young American Muslims are aware of the discrimination they are subject to, like any other minority, and they are conscious of the way most Americans perceive Muslims especially after 9/11. They realized their need to be part of the public and political lives to represent themselves as part of the U.S.

CNN conducted a survey, and came up with a list of the twenty-five most influential American Muslims in their fields, culture, education, politics, athletes, and others. Amongst these names that showed in this interview:

- *State Rep. Ilhan Omar* who is herself a former refugee from Somalia, and eventually worked her way into local politics.
- *Eboo Patel* founder of Interfaith Youth Core, book author, and former member of President's Obama Advisory Council.
- *Dean Obeidallah* host of a national radio show who started as a lawyer.
- *Imam Suhaib Webb* known for answering young Muslim questions from around the world through Snapchat.
- *Ibtihaj Muhammad* who became the first Muslim American to wear hijab in the Olympic Games, breaking the stereotype about Muslim women.¹⁷

¹⁶ John O'Brien. *Keeping It Halal the Everyday Lives of Muslim American Teenage Boys*. Princeton, NJ: Princeton University Press, 2017.

¹⁷ Daniel Burke, and Madeleine Stix. "25 Influential American Muslims." CNN. Cable News Network, 2020. <https://www.cnn.com/interactive/2018/05/us/influential-muslims/>.

These twenty-five public figures mentioned by CNN are only few of many. Other examples of other Muslim American public figures include Muhammad Ali, Shaquille O’Neal, DJ Khaled, Kareem Abdul-Jabbar, Mos Def/Yasiin Bey, Dr Oz and many more.

All of these people are representatives of the Muslim Americans of today, their ability to excel and embrace their Muslim and American identities made them distinguished members of the community and great contributors to the American cultural life.

Instructional Implementation

Teaching Strategies

Think, Pair, Share: After reading a chapter of the book, I will ask a question. Students will think individually, write down their thoughts, then pair up and share with classmates. Discussing an answer with a partner serves to maximize participation, focus attention and engage students in comprehending the reading material.

Cooperative learning: Students of mixed abilities work together mainly in small group activities. Through verbally expressing their ideas and responding to other students will develop their self-confidence, as well as enhance their communication and critical thinking skills.

Project-based Inquiry: Students will work individually on a family heritage project. The purpose is to allow them to connect to their ancestors, and recognize hidden figures in their own family and share it with the class.

Read aloud & Book study: I chose the author Hena Khan’s books for my class; her characters are Muslim children and young people living in America. They are in pursuit of their dreams, and often times struggle with their identity or with ties to traditions. Students will work on many activities related to the books, will prepare interview questions for the author, and then they will watch an actual interview with her

Lessons and Activities

Amina’s Voice Book Study

About the book: The first year of middle school is tricky. Suddenly, Amina’s best friend, Soojin, starts talking about changing her name and, even worse, spending time with Emily—a girl that used to make fun of them! Amina’s older brother seems to be getting into a lot of trouble for his

grades, and now he wants to play basketball instead of studying. To make matters worse, her uncle comes to visit from Pakistan, and her parents seem to be trying very hard to impress him. With so many changes, it is hard to know how to be a good friend, sister, and daughter. When Amina's mosque is vandalized, she learns that the things that connect us will always be stronger than the things that try to tear us apart.

Week One: Getting to Know the Characters, Reading Chapters 1-6

Focus:

How can I understand the character's identities, motivation, and worldview?

Objectives:

Use text-based evidence to describe characters from the novel.

Create and respond to discussion questions.

Activities:

- As we read the chapters, students are tracking and creating a list of new characters, and words associated with Islamic life.
- Questions used for think, pair, and share activity include:
 - Why does Soojin want to change her name?
 - Why doesn't Amina want her to change her name?
 - Why doesn't Amina like Emily?
 - How does Amina feel about Sunday school?
 - What causes tension between Amina's parents and her brother Mustafa?
 - Why doesn't Amina want her uncle to visit?
- Vocabulary List: Students will use strategies like context clues, words family to find definitions for difficult or new words like: prowling, ushers, imposter, grainy, engrossed, jostled, overtaxed, petty.
- Explain Character Identity Charts, model with Amina's character chart, and assign groups.

Character Identity Charts: Students will work in small groups to create a detailed Identity Chart of a character from the novel. Students should use words, symbols, and quotes from the novel to describe their character. Listed below are the aspects they could describe:

- Identity group (gender, race, class, nationality, religion, age, family role)
- Personality characteristics (ex: stubborn, curious, shy)
- Important family members or friends
- Hopes, fears, aspirations

For each detail, students must include a page number where a reader can find information to support that detail

Week Two: Getting to Know the Characters, Reading Chapters 7-15

Focus:

How can I understand the character's identities, motivation, and worldview?

Objectives:

Describe the events from the novel from a character's perspective.

Create and respond to discussion questions.

Activities:

- As we read the chapters, students are working on their Character Identity Charts.
- Questions used for think, pair, and share activity include:
How does Aretha Franklin's song "A Change is Gonna Come" make Amina feel? How about you?
What is Amina's first impression of her uncle?
Compare the kinds of food Amina, Soojin and Emily eat.
Why is Mustafa in trouble?
Why is Amina upset?
- Vocabulary List: Students will use strategies like context clues, words family to find definitions for difficult or new words like: commotion, rummage, obnoxious, reverberating, lacquered, earnestly, consolation, pacified.

Week Three: Amina's Religious life, Reading Chapters 15-20

Focus:

What have we learned about aspects of Muslims life so far?

How can I organize my ideas using a graphic organizer?

Objectives:

Track and define words related to Muslim religious life or Pakistani culture.

Activities

- As we read the chapters, what have we learned about the way some people might practice Islam? What questions remain? Students will complete a T-chart: What I have learned...../ I am curious about....Students will also brainstorm and share how could we find answers to our questions?
- Questions used for think, pair, and share activity include:
What advice does Amina's mom give her?
If you were in Emily's position, would you forgive Amina?
What happened to the mosque?
How should people respond when something like that happens?
- Vocabulary List: Students will use strategies like context clues, words family to find definitions for difficult or new words like: earnestly, consolation, quavers, slouched, rummaging, tousles.

Week Four: Embracing differences, Reading Chapters 21-25

Focus:

What choices do people have when they encounter a person or group who is different from themselves?

Objectives:

Track and define words related to Muslim religious life or Pakistani culture.

Activities:

- Gallery walk through the Character Identity Charts
- Questions used for think, pair, and share activity include:
Do you think Amina's music will change Thaya Jaan's mind about music?
Why does Imam Malik still think America is a great place to live even after the attack?
Why do the police think the attack took place?
How has Mustafa changed over the story?
- Vocabulary List: Students will use strategies like context clues, words family to find definitions for difficult or new words like: reproachful, somber, wearily, sophisticated, vigilant, expansive.

Family Heritage Project

Since we are discussing identity crisis of Muslim Americans, and challenges meeting young people of different races and ethnicities living in America, I thought it would be interesting to ask the students to acknowledge and reconnect with their heritage, and share it with their peers. The project has three sections and a cover page (see Appendix II); I will use a rubric (see Appendix III) to grade students' work.

Section One: My Ancestors

- Family tree, with names, dates
- Info sheets on parents and grandparents
- Photographs of ancestors labeled
- Flags & maps of your heritage.

Section Two: The Interview

- Try to find the oldest, or the most interesting relative you can
- Use the interview questions to find out information(see Appendix IV).
- Turn the questions into a mini-biography essay of the family member
- Include photos and other documents if possible.

Section Three: All About Me

- My Beginning page
- Origin of my name

- My favorite things
- Create a timeline with at least one event for every year of your life
- Recipe: Write the ingredients and add picture.

Assessments

Informal: Throughout the novel study, I will confer with students to determine if they are following a good pace on their reading. In addition to the identity charts and the vocabulary lists.

Formal: The Family Heritage Project will be used as a formal assessment tool. The students will have access to the rubric I will be using for grading.

Appendix 1: Teaching Standards

ELA Standards:

RL.4.7: Making connections between the text and visual or oral presentation of the text.

RI.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

W.4.2 Write explanatory texts to examine a topic and convey ideas and information clearly.

SL.4.3 Identify the reasons and evidence a speaker provides to support particular points.

Social Studies standards related to this topic include

4.H.1.4 Analyze North Carolina's role in major conflicts and wars from the Pre-Colonial period through Reconstruction.

4.C&G.1.1 Summarize the key principles and revisions of the North Carolina Constitution.

4.C.1.1 Explain how the settlement of people from various cultures affected the development of regions in North Carolina (languages, foods and traditions).

4.C.1.2 Explain how the artistic expression of various groups represents the cultural heritage of North Carolina.

Name:

Date:

Grade/ Teacher:

Family Heritage Project

Draw a picture or your own design for your project

Appendix III: Heritage Project and Essay Rubric

Score	4	3	2	1	Total
Research	Project and essay demonstrate extensive research about my family's origins, history, and traditions.	Project and essay demonstrate some research about my family's origins, history, and traditions	Project and essay demonstrate very little research about my family's origins, history, and traditions.	Project and essay demonstrate no research about my family's origins, history, and traditions.	
Family Tree	Family tree is neat, organized, and labeled correctly. There are many pictures to represent my family.	Family tree is mostly neat, organized, and labeled correctly. There are a few pictures to represent my family.	Family tree is somewhat neat, organized, and labeled correctly. There are no pictures to represent my family.	No family tree is included or family tree is disorganized and difficult to understand	
Interview	Asked several specific questions and explained the relation to my family's culture and tradition.	Asked questions and somewhat explained the relation to my family's culture and tradition.	Asked very few questions and/or did not explain the relation to my family's culture and tradition.	Did not include information about my family's culture and tradition.	
All about Me	Described 3 or more facts and 3 or more events in the timeline and a complete recipe	Described 2 facts and 2 events in the timeline and a somewhat complete recipe	Described 1 fact and/or 1 event in the timeline an incomplete recipe	Did not describe any facts or events in the timeline and no recipe.	
Subject Knowledge	Student demonstrates full knowledge by answering all class questions with explanations and elaboration.	Student is at ease with expected answers to all questions, without elaboration.	Student is uncomfortable with information and is able to answer only rudimentary questions.	Student does not have a grasp of information; student cannot answer questions about subject	

Appendix IV: Interview Questions

Introduction Paragraph

Interviewee-----
Relationship ----- Age-----
Birthdate----- Location-----
Location of interview ----- Date -----

Childhood Paragraph

- What was your childhood home like?
- Did you have chores to do around your house? What?
- What was elementary school like?
- As a child, what did you do in your free time?
- What clubs or athletic groups did you join?
- What jobs did your parents have?

Young adult Paragraph

- Did you get any education after high school? Explain
- What was your job?
- How did you meet your spouse?
- Did you, your spouse or siblings join the military? Tell more

Memories over the years Paragraph

- Tell me more about the day you remember best in history.
- What is your favorite invention? Why?
- Who was your role model? Why?
- What was your favorite holiday? Describe it.

Memories with Me Paragraph

- What was the best times we have spent together?
- What words of wisdom do you have for me?

Appendix V: Resources

Materials

Projector
Anchor Chart Paper (as needed)
Markers
Mentor Texts
Copies of Worksheets
Pencils
Highlighters

Student Resources

Khan, Hena. *Amina's Voice*. Waterville, ME: Thorndike Press, 2019.

A novel, about a Pakistani American Muslim sixth-grader who struggles to stay true to her family's culture while fitting in at school. Aimed at readers ages 8 to 12, the novel draws on some of Khan's experiences. Like Amina, Khan is Pakistani American and Muslim. Growing up, she grappled with issues of identity and assimilation.

Meet the author Hena Khan <https://www.youtube.com/watch?v=Sf5XyPUvHGA>

In this edition of Meet the Author, this Pakistani-American author talks about her books, including her latest book, *More to the Story*. Themes of what it means to belong culturally as a Muslim in our society, what it means to be a friend, and part of a family are prevalent in many of her books.

Various books related to the topic

These are books that the students will find in the class and school libraries, and that are related to the topic we are discussing. Recommended texts are listed in the section below.

Recommended Texts

Ross, Susan L. *Kiki and Jacques*. York, PA: Maple Press, 2018.

An interesting fiction novel about preteens proving that cultural differences can be overcome. This story explores important realities of children's lives today: relationships with friends and adults, and immigrants.

Bajaj, Varsha. *Count Me in: a Novel*. New York: Puffin Books, 2020.

A realistic fiction novel that gives readers varied and valuable perspectives of what it means to be first- and third-generation Indian Americans in an increasingly diverse nation.

Dumas, Firoozeh. *It ain't so awful, Falafel*. Houghton Mifflin Harcourt, 2018.

Historical fiction, where the author describes the cultural and political changes in Iran and the nation's complicated history with the U.S., and portrays the countless ways newcomers to America can struggle to feel at home. It raises issues about the immigrant experience that still resonate today.

Warga, Jasmine. *Other Words for Home*. SI: Balzer & Bray, 2021.

A realistic fiction novel where the author describes the transformation of a family's life before and after the war began in Syria.

Teacher's Resources

Kahf, Mohja, and Amina Wadud. *Hagar Poems*. Fayetteville: The University of Arkansas Press, 2016.

Kahf, an immigrant born in Syria, speaks through several female characters from the Quran, connecting their stories with contemporary stories. She is trying to create a common ground between religion and culture attempting to connect not only to her Muslim brothers and sisters, but to non-Muslims as well.

The Feeling of Being Watched. Prime Video, 2018.

In this documentary, journalist/ filmmaker Assia Boundaoui investigates rumors in her neighborhood in Chicago. Her neighbors think they have been under surveillance by the FBI for over a decade. She exposes the effects of racialized surveillance on her life and that of her neighbors.

Maghbouleh, Neda. *The Limits of Whiteness Iranian Americans and the Everyday Politics of Race*. Redwood City: Stanford University Press, 2017.

Neda Maghloubeh discusses how Iranian Americans and other Americans of Middle Eastern origins keep moving back and forth across the color line. When are they white, and when are they not white? Who gets to decide? Will they ever be white enough?

Grewal, Zareena. *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*. New York, NY: New York University Press, 2014.

This book offers some original social history of the Muslim community in America and particularly the unique role of the African-American influence of shaping American Islam. Grewal provides a window into Muslim American debates around religious authority and identity.

O'Brien, John. *Keeping It Halal: the Everyday Lives of Muslim American Teenage Boys*. Princeton, NJ: Princeton University Press, 2019.

O'Brien focuses specifically on the lives of the Legendz, a group of teenage male Muslim friends, yet the research presented is relevant and paints a picture of the modern Muslim-American experience. These young men are trying to maintain their cultural identity while trying to avoid public scorn. It becomes clear that this burden is universal for many Muslim Americans being associated with violence due to their faith.

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