



## **The Rise of American-Born Muslims, In An Era of Islamophobia, Post-9/11!**

by: Roshan R. Varghese, 2020 CTI Fellow  
David W. Butler High School

This Curriculum Unit is recommended for:  
American History II: 12<sup>th</sup> Grade  
World History: 9<sup>th</sup> Grade

**Keywords:** Islam                      Islamophobia                      September 11<sup>th</sup>, 2001  
American diversity      discrimination                      bigotry and racism

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

**Synopsis:** As a first-generation immigrant, I see the world considerably different than my children do. While my children are quite young (five and three respectively), my five-year old son, Theodore, often comments when we talk about visiting India or engaging in my Indian heritage, "Daddy, I am not Indian, I am American". While this may be true, since I have more affinities to the country of my residency than the country of my birth, it speaks to the divide that may exist culturally and religiously throughout many immigrant homes. I know my parents see the world very differently from me because while being first-generation immigrants themselves, their perspectives are grounded in their experiences in their native land. As a result, when societal issues arise (i.e. discrimination, racial justice) that may be common ground, from an outsider's perspective, we do not always align in our thought patterns and actions.

This curriculum unit will explore the growing divide that exists not only between the Muslim community inside the United States with the overall American populace, but also the increasing divide in beliefs that exist between native-born Muslims with their immigrant Muslim parents. The reality is that identities can be quite complex. Typical immigrant stories usually focus upon ethnicities and nationalities, and their common desire to build a spirit of assimilation to the new surroundings, built upon a shared cultural heritage, such as food, music, and attire. However, with religion being the common shared denominator, instead of ethnicity and nationality, what we are seeing is that young Muslim-Americans are forfeiting the nationalistic tendencies of their parents, to communicate and congregate with those outside their race and their ethnicity. Case in point, the common scenes of African Muslims hanging out with Southeast Muslims and African-American Muslims, along with those from the Middle East and Central Asia.

*I plan to teach this Curriculum Unit during the coming year to **roughly 200** students in **World History, American History I and American History II in grades 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup>**, respectively.*

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## **Introduction, Rationale and School Demographics**

As a first-generation immigrant, I see the world considerably different than my children do. While my children are quite young (five and three respectively), my five-year old son, Theodore, often comments when we talk about visiting India or engaging in my Indian heritage, "Daddy, I am not Indian, I am American". While this may be true, since I have more affinities to the country of my residency than the country of my birth, it speaks to the divide that may exist culturally and religiously throughout many immigrant homes. I know my parents see the world very differently from me because while being first-generation immigrants themselves, their perspectives are grounded in their experiences in their native land. As a result, when societal issues arise (i.e. discrimination, racial justice) that may be common ground, from an outsider's perspective, we do not always align in our thought patterns and actions.<sup>i</sup>

Based on the research data that the Pew Research Center began in this study (<https://www.pewforum.org/essay/muslims-in-america-immigrants-and-those-born-in-u-s-see-life-differently-in-many-ways>), I would like to explore how the perspectives of Muslims vary generationally, from their first-generation parents to their second-generation children. Their parents have suffered in a world of Islamophobia, post-September 11<sup>th</sup>, 2001, but their children, who may feel more American, than Middle Eastern, Indian, Southeast Asian, etc., go to school with children who may see them more as foreign and immigrant than like the Americans they see themselves as.<sup>ii</sup>

This curriculum unit will explore the growing divide that exists not only between the Muslim community inside the United States with the overall American populace, but also the increasing divide in beliefs that exist between native-born Muslims with their immigrant Muslim parents. The reality is that identities can be quite complex. Typical immigrant stories usually focus upon ethnicities and nationalities, and their common desire to build a spirit of assimilation to the new surroundings, built upon a shared cultural heritage, such as food, music, and attire. However, with religion being the common shared denominator, instead of ethnicity and nationality, what we are seeing is that young Muslim-Americans are forfeiting the nationalistic tendencies of their parents, to communicate and congregate with those outside their race and their ethnicity. Case in point, the common scenes of African Muslims hanging out with Southeast Muslims and African-American Muslims, along with those from the Middle East and Central Asia.<sup>iii</sup>

David W. Butler High School is one of the thirty-two high schools within the Charlotte-Mecklenburg School System, but the only located within the town limits of Matthews. Opened in 1997, Butler High School was named in honor of David Watkins Butler, an outstanding mathematics teacher at West Charlotte High School who tragically lost his life in a house fire while attempting to save his family. During the 2011-12 school year, Butler High School was designated as a "School of Distinction with High Growth" and one of only seventy-two schools in Charlotte-Mecklenburg Schools to meet all the AMO targets. The school also met twenty out of the twenty goals for the 2011-12 academic year fulfilling all the federal guidelines for the No Child Left Behind Act. From 2014-2016, David W. Butler High School was recognized by U.S. News and World Report as the #1 high school in CMS and the 5th highest rating in North Carolina. The graduation rate was at 91.6% in 2014-15, 92.7% in 2015-16, and 93.1 in 2016-17,

reflecting a 1.5% growth in the last 2 calendar years, and 3.5% higher than the graduation rate among all Charlotte-Mecklenburg Schools.<sup>iv</sup>

Out of the current student enrollment of 2133 at David W. Butler High School, the racial/ethnic breakdown is, as follows: 37% white, 30% African-American, 22% Hispanic and 5% Asian, with 51% of the student population male and 49% female. 10% of students are assisted through the Exceptional Children (EC) department, 7% are assisted through the English as a Second Language (ESL) department by being classified as having limited English proficiency (LEP), and 8% of students meet the requirements to be classified as academically gifted (AIG). Twenty-five students at Butler High School are also federally classified as McKinney Vento, meaning that they currently do not possess a residence and are homeless. Of those numbers, 43% and rising, subscribe to free/reduced lunch requirements, due to economic hardships and disadvantages, and are classified by Charlotte-Mecklenburg Schools as economically-disadvantaged.<sup>v</sup>

## **Content Research**

The United States is different than it was on September 11<sup>th</sup>, 2001, before Islamic terrorists, associated with Al-Qaeda, attacked the World Trade Center in New York City and the Pentagon, outside Washington. For one, our citizens live within the confines of the United States Patriot Act and the Department of Homeland Security, created to fend off future attacks and protect the homeland from potential threats. Since those days, the American military has been engaged in two primary wars of conflict in Afghanistan and Iraq and several proxy conflicts in Libya, Syria and others, all for the sake of taking the fight to those whose mission still intends to potentially hurt our country and our allies. Nevertheless, as these measures and conflicts have ensued, the significant conflicts have not solely been abroad, but domestically. It has been in the ideological divide, created among the American people, about the connection that mainstream Muslims have with radical jihadists, and whether those that preach the Islam of peace are the true believers, or whether it is those that kill indiscriminately in the name of Allah.<sup>vi</sup>

The Pew Research Center cites that today, forty-two percent of all Muslims living inside the United States were born domestically, and thus their country of citizenship is the United States of America. Moreover, as these kids, often of immigrants, look out at their country of birth, they are seeing a land that has strong feels of Islamophobia towards them and their immigrant parents. Going back to the presidency of George W. Bush (2001-2009), there were numerous attempts by the administration to distinguish that there was a clear line of difference between Islamic jihadists and the majority of Muslims, who lived peacefully, abhorring terror. However, despite those pragmatic purposes, the message did not stick. When Barack Obama was running for president in 2008, and throughout his presidency (2009-2017), there were constant rebukes of his "Muslim origins", even though he was self-professed Christian. In fact, many could argue the entire presidency of Donald Trump (2017-present), is a direct result of America's growing stance of Islamophobia. This is evidenced as one of the first acts that candidate Trump called for was "the complete ban of all Muslims entering the country" and one of his first acts as president, was to initiate the so-called "travel ban" against countries, primarily made up of Muslims.<sup>vii</sup>

So how do these American citizens, feel about their Muslim faith, in a land built upon religious freedom, who clearly does not value their religious faith?<sup>viii</sup> The Pew Research Center cites that ninety-one percent of these young people feel like there is "a lot" of discrimination towards Muslims. Twenty-five percent exclaimed that acts of verbal abuse had been directed towards them, with nine percent admitting that they had been physically attacked and maimed for their faith. With the growing dissatisfaction towards law enforcement inside the community and at the airport, by many minorities, in the wake of the shocking video of police brutality towards George Floyd and so many others, one can only infer that these young people have these same reservations.<sup>ix</sup>

For a plurality of Muslims in the United States, being Muslim in America, is deeply shaped by the experiences of immigration. Due to the Immigration and Nationality Act of 1965, the majority of American Muslims (58%) hail from foreign lands. This Act lowered barriers to immigration from South and East Asia, the Middle East and North Africa, and sub-Saharan Africa, allowing for greater diversity past the preexisting systems that heavily favoring northern and western Europeans. Piggybacking on the success of the Civil Rights Act of 1964 and Voting Rights Act of 1965, which legally (not culturally), eliminated segregationist practices against African-Americans, in society and the mechanisms of democracy, the United States was now experiencing a move of diversity and tolerance.<sup>x</sup>

While fifty-eight percent of American Muslims are foreign-born, the forty-two percent of native-born (inside the United States) of the American Muslim population is still quite significant. Many of that population are descendants of Muslim immigrants, along with recent converts and descendants of converts to Islam, primarily of African-American heritage. Please note that forty percent (40%) of American Muslims are African-Americans, thus the immigration experience does not correspond to their own personal experiences. As a result, it creates this complicated and effective synergy of "new world" and "old world" Islam, being played out in the mosques and cultural centers of the United States.<sup>xi</sup>

When comparing these two groups, American-born Muslims and foreign-born Muslims, there are incredible commonalities and differences. In terms of similarities, the Pew Research Group cited that among adults, the level of adhering to religious practices and activities was similar. Both sets of groups attend Friday mosque services, prayers settings and cultural events, at roughly the same levels. What that indicates is that Islam, as a religious entity, has not been watered down, based on cultural and ethnic backgrounds. However, their differences lie in the factor that has the tendency to divide most Americans on how they view their place in America, economic wealth. Statistically, foreign-born Muslims have acquired more wealth than their American-born counterparts, as a result, see a more positive viewpoint of the American dream and how it might apply to them. That is not unsurprising as most foreigners are unaware of the systematic damages that systematic injustices, such as redlining and the inability to acquire home loans and mortgages, have played on American-born minorities, especially among the African-American population.<sup>xii</sup>

The commonalities and differences continue along racial and ethnic lines. Most foreign-born Muslims are from Asia, particularly focusing on the Middle East and southeast Asia. Many native-born Muslims are either African-American or Hispanic. However, while native-born

Muslims see themselves as the minority, due to racial demographics, foreign-born Muslims by large numbers, identify themselves closely aligned, racially, with white Americans, while also maintaining their connections to being Arab, Middle Eastern or Persian. The irony is that most white Americans would not hold such associations in the opposite direction.<sup>xiii</sup>

Most foreign-born Muslims (56%) have arrived in the United States within the last twenty years, and have come from a plethora of countries, with no region or country, holding a monopoly upon emigrant origins. In fact, Pew estimates that seventy-five countries can lay claim to Muslim heritages within the United States. As a result, it strengthens the logic that why as many of these foreign-born Muslims associate as well with being associated with white Americans, as they would over other racial demographics. Even with second-generation Muslims, who only had one immigrant parent, over fifty percent associate with being white, even though over one out of four are descendants of the Middle East and North Africa.<sup>xiv</sup>

Among native-born Muslims, in which they are at least third-generation Americans (i.e.: two generations removed from immigration, and 24% of all American Muslims), a simple majority of them, associates themselves as being African-American, while nearly none associate as being of Asian descent. That is because those in the third-generation or higher, have the tendency to be converts to Islam, instead of being raised in Islam. In fact, only one-third of third generation Muslims were raised Muslim, while that number balloons to four-fifths for second-generation Muslims (18% of American Muslims) and almost close to unanimous for immigrants Muslims.<sup>xv</sup>

Religious observance does not vary between foreign-born and native-born Muslims, as they are equally likely to attend religious services at their local mosques, at least once a week. They are also equally likely to consider eating halal, as an essential aspect of their diets, and never to underestimate the importance of fasting during the holy month of Ramadan. Also, they share similar views and perspectives about how Muslims should appear, clothing-wise in public, and use their voices, regarding political platforms and issues. American-born Muslims are just likely to wear head coverings in public, as immigrant Muslims, reflecting once again, that Islam's connectivity permeates, over that of racial, ethnic, and generational lines.<sup>xvi</sup>

The connectivity of Islam allows both the foreign-born and native-born Muslim in America to share an equal appreciation for their religious affiliations and national identities. Large majorities of both subsets believe it is vital to be proud of being Muslim, while also being proud of being American. In fact, while silent compared to the overly-brazen American populace, in terms of patriotic zeal, Muslims in the United States are just as likely to be proud of being American, and are as proud of being Muslim as evangelical Christians are of their religious identity.<sup>xvii</sup>

The greatest differences between foreign-born and native-born Muslims inside the United States lies in how they have found economic prosperity and/or stability. Most native-born Muslims have not been able to find the same levels of success as their immigrant peers, despite a head start by years and years. By most measures of financial well-being and stability, foreign-born Muslims are better off, collectively, and as a result, twice as likely to own their own home and acquire a college degree.<sup>xviii</sup>

These differences are often linked to the broader racial discriminations placed on African-Americans in American society, more so than their identities as Muslim Americans. Case in point, African-Americans rank low, compared to other races and ethnicities, in acquiring college degrees and making, at least, \$100,000 in combined household income. And since most native-born Muslims are predominately African-American, it skews the figures towards the disparities that exists versus foreign-born Muslims.<sup>xix</sup>

With the racial undertones not drastically undermining their efforts to succeed economically, foreign-born Muslims tend to make high salaries and are more likely to acquire college degrees, compared to other immigrant groups that enter the United States. And for that reason, most foreign-born Muslims also have a more positive viewpoint of their American experience than other immigrant peers. Most are satisfied with how the American dream has benefited them and do not see increased bigotry towards them, versus other immigrant cultures, just for being Muslim. However, with the rise of Donald Trump, as initial a candidate, and later President of the United States, most non-European immigrant groups, including foreign-born Muslims are seeing their anxieties increase.<sup>xx</sup>

As the anxieties of foreign-born Muslims increase, it is starting to come close to mirror the feelings that native-born Muslims about anti-Muslim discrimination within the United States. Most native-born Muslims attest that they have personally experienced, at least, one form of religious bigotry, and often suggest that they experience as much, if not more, than African-Americans, Hispanics/Latinos and the LGBTQ+ community. Again, much of this can be attributed to the racial discrimination that many African-Americans experience that can also be construed as religious persecution.<sup>xxi</sup>

Politically, despite their economic disparities, foreign-born and native-born Muslims share more in common than apart. Due to the backlash among the Republican Party, via Donald Trump, most Muslims associate more with the Democratic Party. However, those lines are skewed, as with most of American politics, along economic lines. Poorer Muslims, whether foreign-born and native-born, tend to vote for liberal candidates, while wealthier Muslims forego their views, of the anti-immigration rhetoric of the Republican Party, to vote for conservative candidates. Again, this falls consistently with most immigrant perspectives, especially among South Asian immigrants. The lone exception being with African-American Muslims, who see their religious and racial experiences linked politically.<sup>xxii</sup>

In the 2016 Presidential election, overwhelming number of Muslim Americans, foreign- and native-born, voted for the Democratic candidate, Hillary Clinton over the Republican candidate, Donald Trump. However, the figures trended higher, compared to the 2004 and 2008 elections respectively, with larger numbers choosing Clinton, probably as a response to Trump, versus John Kerry and Barack Obama, respectively. Case in point, in 2004, twenty-one percent of foreign-born Muslims cast a vote for George W. Bush, the incumbent Republican president, despite the increase of Islamophobia, post-September 11<sup>th</sup>, 2001. In return, only eight percent of native-born Muslims cast a vote for Bush in 2004, probably reflecting that connectively between religion and race.<sup>xxiii</sup>

Despite these similarities and differences, foreign-born Muslims do not cast political votes as often as their native-born Muslims, despite their ability to vote, based on citizenship and registration, being in sync with each other. This may suggest that there may be still a closely-knit relationship that may exist with their land of birth, over their land of residency, and ironically, their land of citizenship. Seven out of ten foreign-born Muslims moves quickly to become American citizens, to effectively immigrate into the American experience. Per the United States Census, that dwarfs the overall immigrant population, in which only about five in ten moves through the naturalization process. And when those statistics includes those immigrants within the first five years of residency, the desire of foreign-born Muslims to acquire American citizenship easily trumps all other immigrant groups, at almost ninety percent to fifty-five percent.<sup>xxiv</sup>

In Keeping It Halal: The Everyday Lives of Muslim American Teenage Boys, the author, John O'Brien makes a really fascinating observation, to state that the experience of "not quite fitting in" as an immigrant student, or as the son or daughter of immigrant parents. or as a Muslim student is an exceedingly common experience for high school students and adolescents. In fact, it turns out that very few students feel like they completely fit in. Rather, according to O'Brien's research, we are all stuck between the categories and narratives that have seemed to dominate our perspectives and opinions, especially from the outside-in, culturally to individually.<sup>xxv</sup>

John O'Brien continues his train of thought, to argue that there is a genuine struggle that Muslim-American students might face, whether they are immigrants, identified as religious minorities or as the sons or daughters of immigrants. He does not shield away from the uniqueness of their stories, but effectively finds a way to connect it to patterns beyond the specifically Muslim experience. As a result, there is an explicit exploration of the gaps that do exist between who these students want to be, who they feel they are supposed to be according to society, and who they feel they are supposed to be according to their parents. The gaps of the individual, the community, the family, create often a potentially uncomfortable juxtaposition.<sup>xxvi</sup>

## **General Teaching Strategies and Classroom Activities**

This Curriculum Unit will be broken down to consist of seven days of instruction, followed by the formal assessment for this unit on the eighth day. Arguably, it could be compressed into a shorter timeframe, but to provide students enough depth, as well as a thorough review, it is vital to follow the designated pacing suggested. It is suggested that the instructor assign an overarching homework assignment, such as a unit qualifier, that would be due on the date of the formal assessment, as it will provide adequate practice for students as they learn the content throughout the duration of the Curriculum Unit.

The initial day of the Curriculum Unit will focus on the 2009 documentary film, New Muslim Cool, directed and produced by Jennifer Maytorena Taylor. The film follows the life of Hamza Perez, a Puerto-Rican American rap artist, who converted to Islam, after he decided to quit his life as a drug dealer. Using his past experiences, Hamza spends his time on the streets and visiting jail cells, spreading the message of Islam to at-risk youth and communities. Hamza also frequently uses hip-hop, as part of being in the group M-Team, a musical collaboration with his

brother, Suliman Perez. The duo incorporates the medium of hip-hop, to spread their faith and religious message to other young people. In the midst of his journey to establish a new religious community, Hamza is forced to face the reality of being an active Muslim in a post-9/11 America when his North Pittsburgh, Pennsylvania community's mosque gets raided by the Federal Bureau of Investigation's (FBI) anti-terrorism task force, believing that it is an affront to potential terrorist activity. This is a hard reality for Hamza to handle, knowing not only has turned his life away from a life of drugs, but he has committed himself to living a righteous Muslim life, complete with being married to a Muslim woman. Students will follow along with the film using a viewing guide that they will answer. After the instructor will use that respective viewing guide, to engage in a group discussion of the film, especially in regards to the perceptions of what life really is like for the majority of Muslim-Americans, versus how the perceptions of how the American populace believe how Muslim-Americans think, act and behave, based on portrayals in entertainment, news coverage and political discussions. It is advisable to end the class session with a 3-2-1 exit ticket on New Muslim Cool, in which students submit as they are leaving class, with three things they learned about Islam and/or Muslim-Americans through viewing the film, two questions they still have about Islam and/or Muslim-Americans, and one prominent theme of the film and/or this particular class session.<sup>xxvii</sup>

On day two of the Curriculum Unit, the instructor will explore the causes of the attacks of the World Trade Center and the Pentagon on September 11<sup>th</sup>, 2001, focusing heavily on the rise of Al-Qaeda, a radical fundamentalist organization. Students will be exposed to the rise of Wahhabism in Saudi Arabia, and how those theological differences have been manifested into as much political aspirations, as much as religious uniqueness and credibility. Instructors can use Enhanced Direct Instruction, with the creation of a PowerPoint or Google Slides presentation, to talk about the rise of terrorism towards the West (the United States and Europe), in response to the Balfour Declaration (1917) and the creation of the state of Israel (1948), pushing Palestinian Arabs out of the newly-created Jewish state. From there, they can hit upon various conflicts of the Middle East, leading up to the Persian Gulf War of 1990-1991, and how the Saudi Arabian government's decision to favor assistance from the United States, as a defense against a potential invasion from Saddam Hussein's Iraqi army, angered the conservative Wahhabis segment of the population. And how as a result, Osama bin Laden was able to gather his former friends and acquaintances from the mujahedeen fighting the Soviet invasion of Afghanistan between 1979-1989, to come together and form the group that will terrorize the Saudi monarchy and its allies, al Qaeda. Then, the instructor can transition into discussing the initial attack on the World Trade Center in 1993, the Khobar bombings of 1996, the United States Embassy bombings in Nairobi, Kenya and Dar es Salaam, Tanzania in 1998 and the U.S.S. Cole bombing in 2000, and how all these events set the stage for Al Qaeda's planning and execution of the September 11<sup>th</sup>, 2001 attacks. Finally, the instructor will describe what transpired over the course of that particular day, with all 4 hijacked airplanes, the 19 respective hijackers and their intended targets at the World Trade Center, the Pentagon and the crash site in Shanksville, Pennsylvania.<sup>xxviii</sup>

On day three of the Curriculum Unit, the class session will focus on the aftermath of the September 11<sup>th</sup>, 2001 attacks on the United States by Al Qaeda. With these events, students will split into groups of three or four, and as class opener, discuss what would be the appropriate response to the terrorist attacks against the United States, as well as, should there be a response to Muslims, living within the United States. After about ten to fifteen minutes of group



discussion, students will engage with the entire class in how they would collectively respond, if they were President George W. Bush, his administration, and the American populace to acts of terrorism. The instructor will facilitate the discussion, ensuring that students are respectful and appropriate in their responses. After the discussion, the instructor will effectively segue-way to a discussion of the United States invasion of Afghanistan<sup>xxix</sup>, as a response to the September 11<sup>th</sup>, 2001 attacks, but also how the effectiveness of how that response was railroaded by the decision to preemptively invade Iraq and overthrow Saddam Hussein, in the pursuit of seeking weapons of mass destruction (WMDs). To close the class session, students will free write on how their group responses compared with the actual response by the United States to being attacked by terrorists, associated with Al Qaeda.<sup>xxx</sup>

On day four of the Curriculum Unit, students will explore the effects of the United States Patriot Act (2001) and the creation of the Department of Homeland Security, and the subsequent increased discrimination of American Muslims. The instructor will harken back to the use of New Muslim Cool, and how Hamza was being viewed by those outside of his Muslim community, despite all the good things he was doing for those in Pittsburgh. Students will be able to contribute into how Muslims should be treated, in the wake of terrorist activities against the United States. In correspondence, students will be visually exposed to select episodes from the two seasons of Ramy, an excellent resource on the streaming site, Hulu. The series is from the perspective of Ramy Hassan (Yousef), a child of Muslim immigrants, trying to find his way to his own faith, in the wake of how other non-Muslim Americans view him, along with how his own family's perspective regarding his spiritual odyssey. In this particular class session, students will be shown episode four of season one, in which Ramy will reminisce about he was young, when the United States was attacked, and how immediately, other children began to exclude him and discriminate against him for being Muslim, even though he was "normal" of a child, one could be growing up in northern New Jersey. In the episode, Ramy struggles with losing nearly all his friends, and cannot comprehend and understand why he is being associated with those engaged in terrorist activities. (Educators. please use personal discretion on length of clips and episodes of Ramy, based on age and maturity of students, considering there are considerable sexually-based discussions and humor of the sexual persuasion). After the completion of the episode, students will engage in whole class discussion, on similarities and differences between Hamza's experiences and Ramy's experiences. To close the session, students will complete a 3-2-1 exit ticket, highlighting three things they learned from Ramy's experiences, two questions that they would ask Ramy about those days as a child and one overarching theme connecting the experiences of Hamza and Ramy.<sup>xxxi</sup>

On day five of the Curriculum Unit, the class will explore the connections between the bigotry of African-Africans with that of Islamophobia. For this particular class session, an episode of Ramy will be used again. This time it will be later in season two, in which Ramy will become infatuated with an African-American Muslim woman at his local mosque. It is complicated because her father is the imam of the mosque, to which Ramy is fascinated by, for not only his devotion to his faith, but also his consistency in practice. When Ramy proposes that they come open with their relationship, in the hopes of a future engagement and marriage, their parents must meet. And while his future father-in-law is a respected imam, his parents, who are pretty lax in their own Muslim faiths, look down on him for being African-American, and not as pure in his Islamic faith, as they are, for being Egyptian by birth and culture. When the episode is

over, the instructor will engage in group discussion of how the bigotry towards Muslims is only exponentially increased when that Muslim is also African-American. Students will be to discuss the merging of bias, that clouds people's attitudes, when religion and race are meshed. Historical examples of the Nation of Islam and the Five Percenters will be introduced, to give students context, to spur the classroom discussion.<sup>xxxii</sup>

On day six of the Curriculum Unit, the class content will focus on the rise of Donald Trump's candidacy for the presidency of the United States, which was partially built upon a reemergence of Islamophobia. To begin, students will look at various primary source documents of then-candidate Trump's initial speeches, including his proposal for the so-called travel ban, forbidding entrance into the United States by seven predominantly Muslim countries. Students will be expected to annotate and highlight the speeches. After the instructor will show the class, the town hall debate between Donald Trump and Secretary of State Hillary Clinton from the 2016 presidential campaign, in which the audience member asks the two candidates about the rhetoric towards Muslims, as well as, the rise of Islamophobia within the United States. The link is provided: <https://www.youtube.com/watch?v=qTJH9uPKGt4>. After, students will group up with those closest to them, two to three maximum, and discuss what they viewed and how they would have responded, if they were in audience member to which the responses were directed. Next, students will watch an episode of Muslim USA, from TLC, in which life in Dearborn, Michigan is examined. Dearborn is one of the most prominent cities in the United States for Arab Muslims living in the United States. It is good to end the unit, as such, to go full circle so that students see that just like New Muslim Cool, Muslims do everything they can to provide themselves levels of normalcy, just like every other American, even if those Americans around them, maybe do not view them just as affectionately.<sup>xxxiii</sup>

On the last official day of the Curriculum Unit, day seven, the instructor will begin review of topics and concepts for students, in preparation for their formal assessment on the Curriculum Unit in the following class session. In their academic student manual, various manual pages and graphic organizers will be used as a collective review of information. This will allow for choral response, as well as individualized input. For students that strive on the multiple intelligence guided by visual skills, these activities are highly effective for their ability to understand and apply content. As the class session is ending, the instructor will remind students of their formal assessment in the next class session, including the submission of their overarching unit qualifier, thus they should prepare accordingly through various study skills.<sup>xxxiv</sup>

Day eight of the Curriculum Unit is the formal assessment. It will feature a combination of multiple-choice, short answer and fill-in-blank questions. For honors and advanced placement students, essay questions may be added upon the instructor's discretion. Students will be expected to have adequately prepared themselves for this formal assessment, based on the previous seven days' worth of instruction. Prior to beginning the formal assessment, students will turn in their unit qualifier, which was assigned on day one of the unit and is expected to be turned in at the time of the formal assessment.<sup>xxxv</sup>

Data from this formal assessment, from score analysis to question item analysis, will be used to assess the effectiveness of this Curriculum Unit, from a Common Core perspective. If positive data affirms the effectiveness of the unit, in correspondence with data-driven instruction, then

other Curriculum Units could be strengthened what has been previously prepared and utilized. If negative data shows a lack of comprehension and understanding by students, then the Curriculum Unit will be adapted and altered to highlight the Curriculum Unit's strengths and remedy the Curriculum Unit's weakness for future growth and development as both as an educator and a practitioner.

## **Appendix 1: Implementing Teaching Standards**

In correlation with the Common Core Standards (adopted by the state of North Carolina in 2010, to be fully implemented and operational within all of the state's classrooms by 2013) and the North Carolina Standard Course of Study for American History I and American History II (formerly, united together as United States History) and World History, this Curriculum Unit will individually meet the needs of honors, standard and inclusion students, based upon their instructional needs using a series of differentiation techniques. Since North Carolina has just recently adapted the Essential Standards for Common Core within the last few years, the ability to fully connect the specific content to the required Essential Standard is much more difficult than it was to the previous Competency Goal and Objective, according to the North Carolina Standard Course of Study.

As defined by the state of the North Carolina, the purpose of the Common Core Standards is to strengthen academic standards for students, as they were developed by national experts with access to best practices and research from across the nation. Despite the uniformness amongst states that Common Core has brought, it has been highly speculated within North Carolina, that the state will choose to withdraw its participation within the consortium as early as 2015, so please be mindful that these Essential Standards may not still exist if you use this Curriculum Unit. Please reference [www.NCPublicSchools.org](http://www.NCPublicSchools.org) for updated information, regarding to the state's curriculum for these specific disciplines.

Below are the Common Core Essential Standards via the North Carolina Department of Public Instruction for American History I (<http://www.dpi.state.nc.us/docs/curriculum/socialstudies/scos/american-history-1.pdf>), American History II (<http://www.dpi.state.nc.us/docs/curriculum/socialstudies/scos/americanhistory-2.pdf>) and World History (<http://www.dpi.state.nc.us/docs/curriculum/socialstudies/scos/world-history.pdf>) that would effectively correspond to the content discussed within this particular unit:

As part of Essential Standard AH.1.H.2 of American History I, the student will be able to analyze key political, economic and social turning points in American History using historical thinking. Within this Essential Standard, the student will be able to analyze key political, economic and social turning points from colonization through Reconstruction in terms of causes and effects (e.g., conflicts, legislation, elections, innovations, leadership, movements, Supreme Court decisions, etc.), as part of clarifying objectives AH1.H.2.1 and AH1.H.2.2.<sup>xxxvi</sup>

As part of Essential Standard AH1.H.4 of American History I, the student will be able to analyze how conflict and compromise have shaped politics, economics and culture in the

United States. Within this Essential Standard, the student will be able to analyze the political issues and conflicts that impacted the United States through Reconstruction and the compromises that resulted (e.g., American Revolution, Constitutional Convention, Bill of Rights, development of political parties, nullification, slavery, states' rights, Civil War), as part of clarifying objective AH1.H.4.1. Also according to clarifying objective AH1.H.4.2, the student will be able to analyze the economic issues and conflicts that impacted the United States through Reconstruction and the compromises that resulted (e.g., mercantilism, Revolutionary era taxation, National Bank, taxes, tariffs, territorial expansion, Economic "Panics", Civil War).<sup>xxxvii</sup>

As part of Essential Standard AH1.H.5 of American History I, the student will be able to understand how tensions between freedom, equality and power have shaped the political, economic and social development of the United States. Within this Essential Standard, the student will be able to summarize how the philosophical, ideological and/or religious views on freedom and equality contributed to the development of American political and economic systems through Reconstruction (e.g., natural rights, First Great Awakening, Declaration of Independence, transcendentalism, suffrage, abolition, "slavery as a peculiar institution", etc.), as part of clarifying objective AH1.H.5.1. Also according to clarifying objective AH1.H.5.2, the student will be able to explain how judicial, legislative and executive actions have affected the distribution of power between levels of government from colonization through Reconstruction (e.g., the Marshall Court, Jacksonian era, nullification, secession, etc.). As part of Essential Standard AH2.H.4 of American History II, the student will be able to analyze how conflict and compromise have shaped politics, economics and culture in the United States. Within this Essential Standard, the student will be able to analyze the political issues and conflicts that impacted the United States since Reconstruction and the compromises that resulted (e.g., Populism, Progressivism, working conditions and labor unrest, New Deal, Wilmington race riots, eugenics, Civil Rights Movement, anti-war protests, Watergate, etc.), as part of clarifying objective AH2.H.4.1. Also according to clarifying objective AH2.H.4.2, the student will be able to analyze the economic issues and conflicts that impacted the United States since Reconstruction and the compromises that resulted (e.g., currency policy, industrialization, urbanization, laissez-faire, labor unrest, New Deal, Great Society, supply-side economics, etc.).<sup>xxxviii</sup>

As part of Essential Standard AH2.H.5 of American History II, the student will be able to understand how tensions between freedom, equality and power have shaped the political, economic and social development of the United States. Within this Essential Standard, the student will be able to summarize how the philosophical, ideological and/or religious views on freedom and equality contributed to the development of American political and economic systems since Reconstruction (e.g., "separate but equal", Social Darwinism, social gospel, civil service system, suffrage, Harlem Renaissance, the Warren Court, Great Society programs, American Indian Movement, etc.), as part of clarifying objective AH2.H.5.1. Also according to clarifying objective AH2.H.5.2, the student will be able to explain how judicial, legislative and executive actions have affected the distribution of power between levels of government since Reconstruction (e.g., New Deal, Great Society, Civil Rights, etc.).<sup>xxxix</sup>

As part of Essential Standard AH2.H.6 of American History II, the student will be able to understand how and why the role of the United States in the world has changed over time. Within this Essential Standard, the student will be able to explain how national economic and political interests helped set the direction of United States foreign policy since Reconstruction (e.g., new markets, isolationism, neutrality, containment, homeland security, etc.), as part of clarifying objective AH2.H.6.1. Also according to clarifying objective AH2.H.6.2, the student will be able to explain the reasons for United States involvement in global wars and the influence each involvement had on international affairs (e.g., Spanish-American War, World War I, World War II, Cold War, Korea, Vietnam, Gulf War, Iraqi War, etc.).<sup>x1</sup>

As part of Essential Standard AH2.H.7 of American History II, the student will be able to understand the impact of war on American politics, economics, society and culture. Within this Essential Standard, the student will be able to explain the impact of wars on American politics since Reconstruction (e.g., spheres of influence, isolationist practices, containment policies, first and second Red Scare movements, patriotism, terrorist policies, etc.), as part of clarifying objective AH2.H.7.1. Also according to clarifying objective AH2.H.7.2, the student will be able to explain the impact of wars on the American economy since Reconstruction (e.g., mobilizing for war, war industries, rationing, women in the workforce, lend-lease policy, World War II farming gains, GI Bill, etc.). With clarifying objective AH2.H.7.3, the student will also be able to explain the impact of wars on American society and culture since Reconstruction (e.g., relocation of Japanese Americans, American propaganda, first and second Red Scare movement, McCarthyism, baby boom, Civil Rights Movement, protest movements, ethnic, patriotism, etc.).<sup>xli</sup>

As part of Essential Standard WH.H.3 of World History, the student will be able to understand how conflict and innovation influenced political, religious, economic and social changes in medieval civilizations. Within this Essential Standard, the student will be able to explain how religious and secular struggles for authority impacted the structure of government and society in Europe, Asia, and Africa (e.g., Cluniac Reforms, common law, Magna Carta, conflicts between popes and emperors, Crusades, religious schisms, Hundred Years' War, etc.), as part of clarifying objective WH.H.3.2. Also according to clarifying objective WH.H.3.3, the student will be able to analyze how innovations in agriculture, trade and business impacted the economic and social development of various medieval societies (e.g., Feudalism, Agricultural Revolutions, Commercial Revolution and development of a banking system, manorial system, growth of towns, etc.).<sup>xlii</sup>

As part of Essential Standard WH.H.7 of World History, the student will be able to understand how national, regional, and ethnic interests have contributed to conflict among groups and nations in modern era. Within this Essential Standard, the student will be able to evaluate key turning points of the modern era in terms of their lasting impact (e.g., conflicts, documents, policies, movements, etc.), as part of clarifying objective WH.H.7.1. Also according to clarifying objective WH.H.7.3, the student will be able to

analyze economic and political rivalries, ethnic and regional conflicts, and nationalism and imperialism as underlying causes of war (e.g., WWI, Russian Revolution, WWII).<sup>xliii</sup>

As part of Essential Standard WH.H.8 of World History, the student will be able to analyze global interdependence and shifts in power in terms of political, economic, social and environmental changes and conflicts since the last half of the twentieth century. Within this Essential Standard, the student will be able to analyze the “new” balance of power and the search for peace and stability in terms of how each has influenced global interactions since the last half of the twentieth century (e.g., post WWII, Post-Cold War, 1990s Globalization, New World Order, global achievements and innovations), as part of clarifying objective WH.H.8.3. Also according to clarifying objective WH.H.8.6, the student will be able to explain how liberal democracy, private enterprise and human rights movements have reshaped political, economic and social life in Africa, Asia, Latin America, Europe, the Soviet Union and the United States (e.g., U.N. Declaration of Human Rights, end of Cold War, apartheid, perestroika, glasnost, etc.).<sup>xliv</sup>

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