



**Head Coverings:
Analyzing Adaption of Identity via History, Representation, and Stereotypes**

by Sharonda Walker, 2020 CTI Fellow
Garinger High School

This curriculum unit is recommended for:
9th and 10th Grade English

Keywords: Muslim, Islam, Hijab, identity, head covering, fear, America, English

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

Synopsis: *How has the wearing of head coverings evolved in response to the negative association of intimidation and fear by the media?* As educators we are charged with the responsibilities of contributing to open minded life learners and critical thinkers. Students must be introduced to analyzing, challenging, and researching information given with the intent of constructing an authentic narrative based also on their experience. I believe teenagers tackle the struggle of being misunderstood much like Muslims in this country. The media and stereotypes play a major role in the fixed mindsets about people of different races, religion groups, or different nationalities. This unit will expose how identity can be shaped by stereotypes and perceptions leading to the developments of negative and false narratives. This unit will also share positive narratives about people of different races, religious groups, and different nationalities encouraging a growth mindset, empathy, and open-mindedness towards narratives that are unfamiliar. Lastly, this unit will boost students' confidence, enhance their national and international cultural knowledge, provide practice with numerous English I and II skills, and contribute to student being college ready by meeting NC Language Arts Standards. This unit is designed for a semester class during 2020-2021.

I plan to teach this unit during the coming year to at least 50 tenth grade students in English 2 during 2nd semester, 3rd quarter of 2021.

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.

Introduction

Rationale

This unit is intended to educate students according to the NC 9-10 grade Language Arts standards exploring identity while also humanizing a religion and culture that is practiced in the US but often misrepresented in history and media. Peter Ralston once said that, “Your perception of the world is not necessarily the same as what is actually occurring.”¹ On September 11, 2001, our lives as we knew it in the United States shifted. Families and the nation mourned while a new narrative was being created for a certain religious group. Images of Islamic extremist flooded news outlets and the media. Muslim people became targeted as a threat to the United States even though some were US citizens. Their citizenship was stripped from their identity and they became mere terrorists in the representations from much of the media. The stereotypes and perceptions introduced were labels of extremist and terrorist to Muslim people. Sadly, the important labels of human, mother, father, son, daughter, and in some cases United States citizen were often forgotten and not recognized as part of their identity.

One important standard that our 9th and 10th graders have is RL.9-10.6 which states: “Analyze a particular point of view or cultural experience reflected in a work of literature from outside the United States, drawing a wide reading of world literature.”² I found it fascinating that our students are considered college ready by a phenomenal standard such as the one I shared previously but none addressed the cultural experiences that students live with here in the United States as well. As a teacher and especially an English teacher, we are charged with the responsibilities of creating life learners that are open minded and critical thinkers. Students must be introduced to the skillset of analyzing, challenging, and researching information given with the intent of constructing an authentic narrative based on their experience as well. I believe that students will be able to connect to this unit because it will give them the awakening that all people especially teenagers struggle with identity. This unit will boost students’ confidence in English, enhance their national and international cultural knowledge, and make them college ready by meeting NC Language Arts Standards. This unit is designed for a semester class during 2020-2021.

The goal of this study is to expose how identity can be shaped and shifted by stereotypes, perceptions, and media and to introduce students to how what they see or was taught to see may not be the true narratives for people that practice Islam just like the narrative given about teenagers may not reflect them. This unit will be taught with the essential question, “*How has the adoption of head coverings evolved in response to the negative associations and intimidation by the media?*” We will explore the history of hijabs, the history of headaddresses worn for other religions, and the narratives and importance of head coverings.

School Demographics

Garinger High School is the school is a Title One school located on the Eastside of Charlotte North Carolina. Title I is the largest federally funded educational program. A Title I school is a school receiving federal funds for students. The basic principle of Title I is that schools with large concentrations of low-income students receive supplemental funds to meet students’ educational goals.³ I was able to locate Garinger High School’s demographics from School Digger’s website. School Digger received their data from National Center for Education

Statistics, U.S. Department of Education, the U.S. Census Bureau and the North Carolina Department of Public Instruction. According to School Digger's website, Garinger High is ranked 437th of 510 North Carolina High Schools and as of September 4, 2019 the number of students were 1775.⁴ The website GreatSchool.org shared that Garinger now has a student population of 1815.⁵

Both websites share that 99.3% of our students receive free or discounted lunch. Both websites shared that our school population racial breakdown consist of 44.3% African American, 42.4% Hispanic, 7.4% Asian, 3.8% White, 1.9% two or more races, 0.2 Pacific Islander, and 0.1 American Indian. There has been no growth in the enrollment, test score averages, and free/reduced lunch for our students since 2016.⁴⁻⁵ School Digger's website shares a chart that shows that in 2018-2019 Garinger had an average standard score of 14.88%.⁴ Though that score is a constant, the statewide ranking dropped drastically as the number of schools increase in North Carolina. These ratings are important to me because this year I transition from teaching English 1 to English 2. English 2 is where students are tested, scored, and reviewed on a statewide level.

Garinger High School currently has a high faculty turnover rate but has a priority action goal of maintaining teacher retention per the 2018-2019 school's improvement plan. Garinger High School consist of the grade levels ninth through twelfth grade. The classes are broken down into four seventy-five minutes blocks, with a thirty-minute lunch, and a forty-five-minute block for Social and Emotional learning time. Due to the Pandemic, schools are operating in a different compacity. Garinger has made it a priority to share on their website and in person the accommodations available for students during remote learning who maybe enduring hardships. Garinger's website shares that, "CMS and the Sprint 1 Million Project have partnered to provide 10GB Wi-Fi hotspots at no charge to high school students who do not have sufficient Internet access in their homes."⁶

Unit Goals

At the end of this unit, my goal is to help students see the benefits of developing their own ideas and analysis based off research and accredited resources. I want our students to develop the connection that we are all effected by stereotypes and misperceptions leading to a hurtful narrative. Our class assignments and reading of literature by Muslim authors, articles, documentaries, and videos addressing the many obstacles students can connect with such as faith, identity, and social issues. My goal is to share that though students will be able to cite, provide the central idea, and author's point of view of a text such as literature there is complexity, history, and misrepresentation that can be corrupt in the narrative being presented. Students will understand that they may not agree with the information provided but the skillset of arguing their point providing creditable evidence will be mastered. I hope that our students learn to humanize what is foreign to them. I hope our students connect with the benefits of asking questions. I hope that they gain a deeper understanding of the responsibility that they hold as our future, and that America's identity is made up of diverse people with a mass variety of backgrounds.

Content Research

When I was first introduced to teaching English, I was introduced to a quote by Dr. Rudine Sims Bishop:

Books are sometimes windows, offering views of worlds that may be real or imagined, familiar or strange. These windows are also sliding glass doors and readers have only to walk through in imagination to become part of whatever world has been created and recreated by the author. When lighting conditions are just right, however, a window can also be a mirror. Literature transforms human experience and reflects it back to us, and in that reflection, we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books.⁷

This seminar provided windows, glass doors, and mirrors for each participant. It gave a window view of a culture is so diverse with introducing how the practice of Islam can vary within different communities and groups of people. It also revealed that no Muslim looks the same. In May, we were introduced to a Puerto Rican American rapper, Hamza Perez, in the film documentary *New Muslim Cool*.⁸ I found the narrative of Hamza Perez to be interesting because he did not fit the description of what I thought was Muslim due to the fact of never being introduced to an Hispanic group that practice the faith of Islam. The mirror of this seminar existed when I learned of the history of Charlotte housing the Masjid ash-Shaheed which is one of the oldest Muslim communities on Sugar Creek Road. I begin to reflect on how much rich history that is housed right under our nose.⁹

Lastly this seminar provided sliding doors because it allowed each participant to imagine and experience a world that could have been foreign to them such as a new mindset on identity. I was impacted the most on learning the similarities Islam shared with other religions with characters, history of modesty, and beliefs and even beliefs on certain diets. I learned that just like within other religions, people's practices and methods vary within Islam. Some believe it is important to wear the hijab or a head covering because it is a cultural practice that shows modesty and reverence to their religious obligation. Others believed that being a Muslim woman is not defined by head covering but by their modest lifestyles and practices of Islam. These women also find that it is empowering to reveal their hair and face, and we can see the entire range of veiling practices in the United States.

What determines one's identity? Is it clothing, skin color, or religious practices? Common identifiers of religion have been the style of clothing and head coverings. Head coverings have been practiced for many centuries for many religions. On the website Headcovers.com they share that the practice of head covers, and veils were used for religious and social status purposes. According to this website, "The first records of women wearing head coverings dates back to the 13th century BC Assyria. Women of nobility began wearing head coverings in order to set themselves apart from women of lower social status."⁷ The commonality shared with the wearing of head coverings is that all were worn as a symbol of modesty and originated as a form of submission to God and her husband.

This research will bring to attention to the normality of the wearing of head coverings for fashion, comfort, and religious purposes. Whether it is one day of the week or every day of the

week, it shapes and performs an aspect of a person's identity. There is an old saying that says, "Don't judge a book by its cover," I would like to say, "Don't judge a person by their head covering." Though there are many religions that have held traditions of donning head covers for the sake of modesty and submission, we will briefly explore four religious that participated and currently wear head coverings along with people who find comfort in wearing for fashion and or comfort. We will explore how even in Christianity there are diverse groups that differ in many ways, but, like Muslims, share a history of head covering.

Baptist Christianity:

In the past Christian women wore head covering to follow the Bible instructions of spiritual submission to God and their husbands. As a Baptist Christian woman, I remember growing up seeing all of the older women wearing beautiful, distinguished, and glamorized hats. These hats always coordinated with the dress or the church suit of the woman. These remarkable hats would be in all shapes and sizes decorated in jewels and fine fabrics such as pearls, feathers, and ribbons to name a few. The women who would wear these hats are normally revered under the name of "mother or church mother."

A church mother is a senior lady who represents stability, wisdom, and guidance in the church. She is one who will correct, educate, and teach younger women and children the behaviors that are acceptable and expected within the church and in some cases life. She is a woman that nurtures and prays for all of the people of the church. Though she is all these amazing things in my experience she is normally strict, by the book, and believes in no nonsense. The hats worn represent social status, church hierarchy, and obedience to God and the Bible. In my youthful ignorance viewing the amazing hats that would be worn on Sundays was a high light to church. I often dream of the style of hat I would wear in my senior years as a church mother. I often thought about what type of church mother would I be. Would I be like my first lady (first lady is the name of a woman married to the pastor of a church) grandmother and be the church mother that gave kids candy? Or would I be like the strict church mother who demanded respect while scolding kids and fussing about trivial things. I hope I am the loving candy giving church mother.

Men wore head covering in route to church but unlike women they removed their hats before stepping foot in the church building. After doing research I learned that significance of my memories of my uncles and the men of the church wearing hats was mostly for comfort and fashion. I remember the nice brim Fedora hats that were worn to coordinate with the dapper suits, and shiny cufflinks. I often wondered why the men automatically took off their hats once they walked in a building such as church, but women's hats remained on. Earl L. Henn, in his article "Men and Women, Hats and Hair," points to the New Testament as an explanation and notes that the apostle Paul specifies that women should wear a head covering. As proof, they point to I Corinthians 11:5 where God inspired Paul to write, "But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved."

Regarding men, Henn continues:

In I Corinthians 11:4, Paul relates this matter of authority first to a man's head covering, "Every man praying or prophesying having his head covered, dishonors his head." Paul

explains that a man should not have his head covered because a head covering symbolizes subjection. To wear a head covering would dishonor his God-given position as the head of his wife. The apostle explains this principle further in I Corinthians 11:7-10: For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason, the woman ought to have a symbol of authority on her head, because of the angels.¹⁰

This information reveals that every tradition or mannerism that we just are accustomed to has a history and significant story behind it.

Catholic Christianity:

Within the Catholic Church, some women wear a head covering and veil. The veil or mantilla head covering can often be seen on nuns, the religious sisters, and some women entering the Catholic church. The mantilla is a scarf that is either lace or silk worn over the hair and shoulders of women. According to Headcover.com the size and the shape of the veil worn are based off the religious order of the women. Just like in Baptist Christianity, they shared the belief that the veil or mantilla is worn in obedience to Apostle Paul's specifying that women should wear a head covering in acts of submission and modesty to reverence God and men do not wear head covering besides church clergy.¹¹

The veil head covering is sacred and cherished by some, and like in Islam, some Catholic women choose not to participate. The veil or mantilla currently has both positive associations and negative stigmas. In Kathleen Holscher's article, "Contesting the veil in America: Catholic Habits and the Controversy over Religious Clothing in the United States," she shares that America has struggled with the idea of women taking on a vow of modesty by actively wearing a certain style of clothing and head covering. According to some critics, the idea of this type of modesty seemed foreign and opposite of the democratic governance that America stands for.¹² The First Amendment, however, protects religion practices by saying, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."¹³ This has not stopped people from fantasizing and creating false narrative about the people practicing in a religion follows those guidelines.

Heidi Schlumpf is a Catholic reporter whose article, "Head covering is thinly veiled patriarchy," discusses the Facebook image of a young lady wearing a veil as she prayed glamorizing a potential fashion comeback of the "retro" look of the Catholic women. In her article she shared how interesting it was to see the remarkable amount of women gushing over the picture and leaving dozens of "likes" and comments about "how it is an amazing way to honor the Blessed Mother, as well as an antidote to immodest dressing."¹⁴ She shares that this Facebook post disclosed how some women viewed the practice of the head covering as a privilege and not an act of submission, but she personally happens to be one that differs from wanting to participate in the practice of wearing a head covering.

Amish Christians:

Amish people are a humility-based community that is known for their work ethic and seclusion from mainstream society. Unlike the other religious based communities discussed both men and women are known for their modest dress in clothing and head covering. Leo Paul Dana did a study of the Amish community in Lancaster County, Pennsylvania focusing on the values of the Amish people how thrive without modernization with successful small business. In his article, “A humility-based enterprising community: the Amish people in Lancaster County,” Dana states:

Men and boys alike wear broad-brimmed hats made of black felt or straw. It is the norm for Amish women to have long hair and a prayer head-covering, which is white for married women and black for single girls. During cold weather, a bonnet and shawl are worn. Children do not have styles of their own, but rather both boys and girls are expected to dress, look, and act like adults.¹⁵

What I find most fascinating from this article about the Amish community is that they focus on simplicity with a belief system rooted in God and community with a standardized dress that represents their humility and loyalty to the community. Amish people reject technology and modernization which they believe “erode their traditional way of life” by weakening their belief system.¹⁵ Interaction with outsiders are for limited economic and entrepreneurship purposes such as “a roadside stand or farmers' market.”¹⁵ They also do not spend money on a place of worship because they believe each home in the community can serve as a house of God.

Muslims:

Muslim women are mostly recognized and portrayed in the media by the wearing of the hijab. The hijab includes, “veiling and covering of a woman’s head and body—is a part of a dress code that symbolizes women’s modesty, respectability, and maturity.”¹⁶ The history and practice of head coverings, dress, and idea of modesty for Muslim women is much richer than what meets the eye. Women in the Muslim community wear diverse style of coverings for the head and body such as the hijab, khimar, chador/abaya, burqa and niqab. What was discovered in research is that much like the diverse views and styles of modesty being displayed with in religions outside of Islam, the individuality and diversity within Muslim women varies based off an array of influences and ideas. In the article, “Three things we can learn from contemporary Muslim women’s fashion,” Liz Bucar explained that she learned the idea of modesty varied across different regions of the world. She discussed that there were “scattered references to modesty dress in the sacred written sources of Islam,” but the Qur’an does not go into detail about what modesty should looked like or be.¹⁷

Bucar’s article shared that some may see the modesty of women portrayed within Muslim culture, as a sign of oppression, but some Muslim women would disagree. She noted that the look of modesty is also a sign of expression of identity within their community, and it has been used as an act of protest. The “modesty look” is now being glamorized with the wearing of head covering and the use of Muslim models within fashion. She describes the profound, complex, and hybrid identities is the Muslim communities of the United States. The United States has a large population of Muslim people, as she shared in her article, making up of, “approximately 3.45 million Muslims. Fifty-eight percent of Muslim adults in the U.S. are immigrants.”¹⁸ As Muslims have such diverse environments and backgrounds head covering and clothing style there is a plethora of diversity shown in their wardrobe amongst the men and women.

In conclusion, the history and practice of modesty and head covering is present within more religions than just Islam, despite the stereotypes that many non-Muslim Americans have about Islam. The adoption of head coverings evolved within most religions leaving some with the choice to continue the tradition, develop a newer tradition, or opt out. We should not view head coverings or the practice of being modest in wardrobe as oppression but instead we should transition our thinking into it being a part of one's identity. When we value that head coverings acts as a form of identity with all races and religions we learn that what may be foreign to us should not be suspicious. We should embrace the melting pot of diversity within the United States and abandon the thought of a United State citizen having a standard genetic makeup, look, and or belief. Participating in this seminar exposed me to the unconscious bias embedded in myself and provided me a growth mindset of the complexity and vulnerability identity reveals when exposed to the unknown. We are being drowned with narratives given from social media and media while not challenging or comprehending the prejudice seeds being buried and watered within us. I want my students and students all over the world to learn to humanize what is foreign and develop a narrative from exposure and research.

Instructional Implementation

Teaching Strategies

The following list consist of teaching strategies for this unit.

**Definitions of teaching strategies are taken from the linked websites*

1. Direct Instruction- Instructional approaches that are structured, sequenced, and led by teachers
2. I do, You do, We do- The gradual release of responsibility (also known as I do, we do, you do) is a teaching strategy that includes demonstration, prompt, and practice.)
3. Graphic Organizer- Teaching and learning tool that is used to organize information and ideas in a way that is easy to comprehend and internalize.
4. Think- Pair- Share- Think-pair-share (TPS) is a collaborative learning strategy where students work together to solve a problem or answer a question about an assigned reading. This strategy requires students to (1) think individually about a topic or answer to a question; and (2) share ideas with classmates. Discussing with a partner maximizes participation, focuses attention, and engages students in comprehending the reading material.
5. Student asynchronous reading and answering questions- Teacher release students to read and answer questions independently.
6. RACES- Writing strategy student will use to construct responses
7. S.T.E.A.L- Method of 5 elements of characterization using Speech, Thoughts, Effects on Others, Action, and Looks.

8. Low-Prep Discussion- Strategy where teacher give students broad question or problem that is likely to result in lots of different ideas.
9. Videos- Teacher use the of media to enhance students understand as another form of presenting information.
9. Accountable Talk- Type of talk that moves learning forward.
10. Academic Vocabulary- Words that are traditionally used in academic dialogue and text.
11. Cooperative Learning- The process of breaking a classroom of students into small groups so they can discover a new concept together and help each other learn.
12. Presentation- Students will prepare and present information learned via Google Slides or PowerPoint.

Quarter 3: 8-week Text Set Unit

Anchor Text: (Book) *American Islamophobia: Understanding the Roots and Rise of Fear* by Khaled A. Beydoun

Topic: Exploring Identity and Narrative of Muslim American

Quarter 3 will begin the new semester with potentially a new class roster. Our class will explore their identity, what identity is, what contributes to identity, and how stereotypes can alter the character associated to a person and or a group with an anchor novel unit plan. Our anchor text will be the book, *American Islamophobia: Understanding the Roots and Rise of Fear*, by Khaled A. Beydoun. We will begin the unit with exploring our personal ideas of identity and how we think others identify us. The method to begin this discussion will be I do-You do-We do, where I will introduce to my students a graphic organizer. The Starburst Identity Chart is remarkable because it allows students to list aspects of their identity outside of the arrows pointing away from the circle, which represents them. They also will document on the outside of the arrows going in the direction of the circle what they believe their identity is to other people. By doing this activity it creates a space for relationship building and a better understanding of my students. Students will explore their identity and literature that deals with identity. Students will be introduced to academic vocabulary words and words that will enhance their international and national knowledge dealing with culture. While exploring identity via poems, speech, video, and novel. Students will use English skillsets of applying inference, theme, authors purpose, etc. The writing strategy R.A.C.E.S. and discussion worksheet will be use guide students in their class discussion writing response. Lastly student will explore the narrative of Muslim Americans and create a group presentation combating a stereotype that affect Muslim American narratives. They will prepare and present Google Slide or PowerPoint presentation citing the sources they use along with an additional resource of literature (such as a poem or short story), music, and or media.

Week 1

Introducing Identity: See Appendix 2

- Objective: Students will be able to determine the theme, author's purpose, meaning of words and phrases as they are used in the text.
- Do Now(s)- Understanding Vocabulary
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Think- Pair- Share, I do, You do, We do, & Graphic Organizer.
- Lesson Activities: This week will be used to introduce students to Identity and academic vocabulary. There will be several text used to explore identity. The first is the poem, "I'm Nobody! Who Are You?" by Emily Dickinson from the platform Common Lit. The second is TedTalk media, "My identity is a superpower—not an obstacle with the speaker America Ferrera. Lastly over the course of two days we will explore and analyze the short story, "Everyday Use" by Alice Walker -Common Lit.
- Assessment: Students learning will be assess in their discussion responses.

Week 2:

Introducing anchor text and supplemental texts

- Objective: Students will demonstrate understanding of figurative language and clarify the meaning of unknown and multiple-meaning words and phrases.
- Do Now(s)- Understanding Literacy Forms (figurative lang.)
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Academic Vocabulary, Low-Prep Discussion, & Student asynchronous reading and answering questions.
- Lesson Activities: This begin our anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear*, by Khaled A. Beydoun reading chapter 1 and the beginning of chapter 2 over the span of four days. There will be a supplemental text of the speech by the passed President George W. Bush entitled, "Islam is Peace" found in Common Lit. We will also use media "My Name is Zainab, and I am NOT a Terrorist-TED Talk.
- Assessment: Students will be assessed in their understanding with a Figurative lang. quiz

Week 3:

Anchor book and supplement text- Appendix 3 Appendix 4

- Objective: Students will be able analyze characters using character traits and S.T.E.A.L in novel while also using the writing strategy R.A.C.E.S. to demonstrate understanding of how to cite strong and thorough textual evidence to support analysis.
- Do Now(s)- Understanding Character
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, S.T.E.A.L, Think- Pair- Share, & Student asynchronous reading and answering questions.

- Lesson Activities: Continue anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear*, by Khaled A. Beydoun reading chapter 2 and the beginning of chapter 3 over the span of three days. There will be a supplemental text of “Classical Conditioning” by Saul McLeod found in Common Lit.
- Assessment: Students will be assessed in their understanding by answering a discussion question using the writing strategy R.A.C.E.S.

Week 4

Anchor novel and supplement text- Appendix 5

- Objective: Students will demonstrate understanding symbolism, mood, main idea, and author’s purpose of narrative.
- Do Now(s)- Main Idea
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Think- Pair- Share, I do, You do, We do, & Graphic Organizer.
- Continue anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear* by Khaled A. Beydoun reading chapter 3 and the beginning of chapter 4 over the span of three days. There will be a test review of chapters 1-3.
- Assessment: Students will be assessed with a unit summative test of chapters 1-3.

Week 5:

Anchor book and supplemental text- Appendix 6

- Objective: Students will analyze details and demonstrate inferences from the text.
- Do Now(s)- Making Inferences
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Think- Pair- Share, I do, You do, We do, Assign Group & Graphic Organizer.
- Continue anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear*, by Khaled A. Beydoun reading chapter 4 and the beginning of chapter 5 over the span of three days. There will be a supplemental text “Fashion exhibit shows the many sides of Muslim clothing trends” by Hannah J. Davies, *The Guardian*, adapted by Newsela staff– ELA found in NewsELA. We will also use media “Majede Najar: Why I wear a hijab,” found on TEDTalentSearch.
- Assessment: Students will be assessed in their understanding participation in group discussions and completing discussion worksheet.

Week 6:

Anchor book and supplement text- Appendix 5

- Objective: Students will analyze how complex characters develop over the course of a text, interact with other characters, and advance the plot.
- Do Now(s)- Understanding Character
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, S.T.E.A.L, Think- Pair- Share, Graphic Organizer & Student asynchronous reading and answering questions.

- Continue anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear* by Khaled A. Beydoun reading chapter 5 and the most of chapter 6 over the span of four days. There will be a supplemental text “Fashion exhibit shows the many sides of Muslim clothing trends” by Hannah J. Davies, *The Guardian*, adapted by Newsela staff–ELA found in NewsELA. We will use media “Hijab. Directed by Joshua Seftel.”
- Assessment: Students will be assessed in their understanding completion of graphic organizer

Week 7:

Anchor book and supplement text- Appendix 7

- Objective: Students will analyze how an author’s choices concerning how to structure a text, order events within it, and manipulate time create effects and contributes to mood and tone.
- Do Now(s)- Tone
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Cooperative Learning, Think- Pair- Share, Graphic Organizer & Group work to prepare for presentation.
- Continue anchor book, *American Islamophobia: Understanding the Roots and Rise of Fear* by Khaled A. Beydoun reading chapter 6 and the most of chapter 7 over the span of three days. Novel will be complete on this week. There will be allotted for two days of group work where students will as a group collab to develop argument for stereotype they select to present. Our class will use the graphic organizer of story map.
- Assessment: Students will be assessed in their understanding with a quiz focus on mood and tone.

Week 8:

Concluding anchor text and supplement text

- Objective: Students will demonstrate understanding of figurative language and clarify the meaning of unknown and multiple-meaning words and phrases.
- Do Now(s)- Making Inferences
- Teaching Strategies- The teaching strategies for this week will be Direct Instruction, Academic Vocabulary, Group work, & Presentation.
- Lesson Activities: There will be a test review of chapters 4-7 on one day and unit summative test on the following day for chapters 4-7. Students will have one more day for group work and then presentation will be the last two days.
- Assessment: Students will be assessed with a unit summative test of chapters 4-7.

Appendix 1: Implementing Teaching Standards

The content and teaching standard I plan to target are listed below:

- RI.9-10 Standard 1 Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- RI.9-10 Standard 4 Determine the meaning of words and phrases as they are used in a text; analyze the cumulative impact of specific word choices on meaning and tone
- RI.9-10 Standard 5 - Supporting Ideas: Analyze in detail how an author's ideas or claims are developed and refined by sentences, paragraphs, or larger portions of a text (e.g., a section or chapter).
- RL9-10 Standard 1- Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- RL.9-10 Standard 2 Determine a theme of a text and analyze in detail its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.
- RL.9-10 Standard 3 Analyze how complex characters develop over the course of a text, interact with other characters, and advance the plot or develop the theme.
- RL.9-10 Standard 4 Determine the meaning of words and phrases as they are used in the text; analyze the cumulative impact of specific word choices on meaning and tone.
- RL.9-10 Standard 5 Analyze how an author's choices concerning how to structure a text, order events within it, and manipulate time create effects such as mystery, tension, or surprise.
- RL.9-10.7 Analyze the representation of a subject or a key scene in two different artistic mediums, including what is emphasized or absent in each treatment.
- W.9-10 Standard 3- Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured events sequence.
- SL.9-10 Standard 1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- SL.9-10 Standard 5- Make strategic use of digital media and visual displays of data to express information and enhance understanding of presentations.
- L.9-10 Standard 4 Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 9-10 reading and content, choosing flexibly from a range of strategies.
- L.9-10 Standard 5 Demonstrate understanding of figurative language and nuances in word meanings. a. Interpret figures of speech in context and analyze their role in the text based on grades 9-10 reading and content. b. Analyze nuances in the meaning of words with similar denotations.

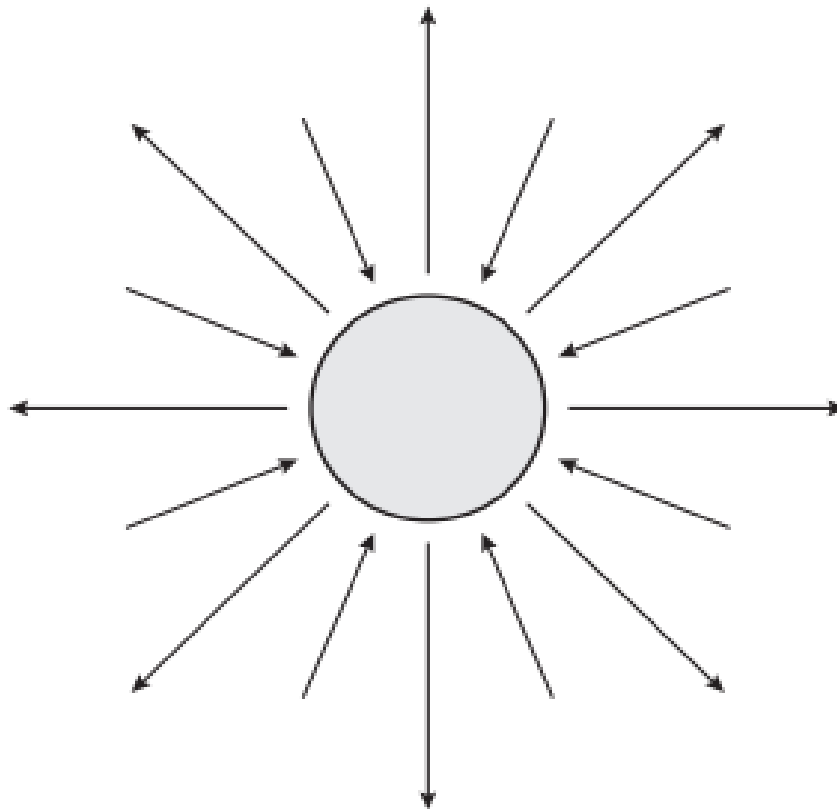
Appendix 2

H A N D O U T

Starburst IDENTITY CHART



Directions: Write your name (or the name of a person or character) in the circle. At the ends of the arrows pointing outward, write words or phrases that describe what you consider to be key aspects of your identity. At the ends of the arrows pointing inward, write labels others might use to describe you. Add more arrows as needed.



Appendix 3



Name: _____ Class: _____

Classroom Discussion

Before Discussion

Discussion Question: _____

My Answer	My Evidence

During Discussion

Interesting points my classmates made	Questions I have	My new ideas

Grade _____

Appendix 4

Using RACES to answer Constructed Response Questions

Directions: Use the RACES Notes slides to complete the notetaker below. You will use this document all year to help you write constructed response paragraphs! If a box below is blacked out, it does not require you to record any notes.

Steps:	What it stands for:	Sentence Starters:
R	•	
A	•	
C	•	→ → → →
E	•	→ → → →
S	•	→ → → →

SCROLL DOWN, YOU'RE NOT DONE YET! ↓

Appendix 5

Topic.....					
K	What I Know	W	What I Want to Know	L	What I Learned

Appendix 6

Text Frame: Inferencing

One section of the text that made me stop and think was

Complete one of the following:

- I think the author is trying to say

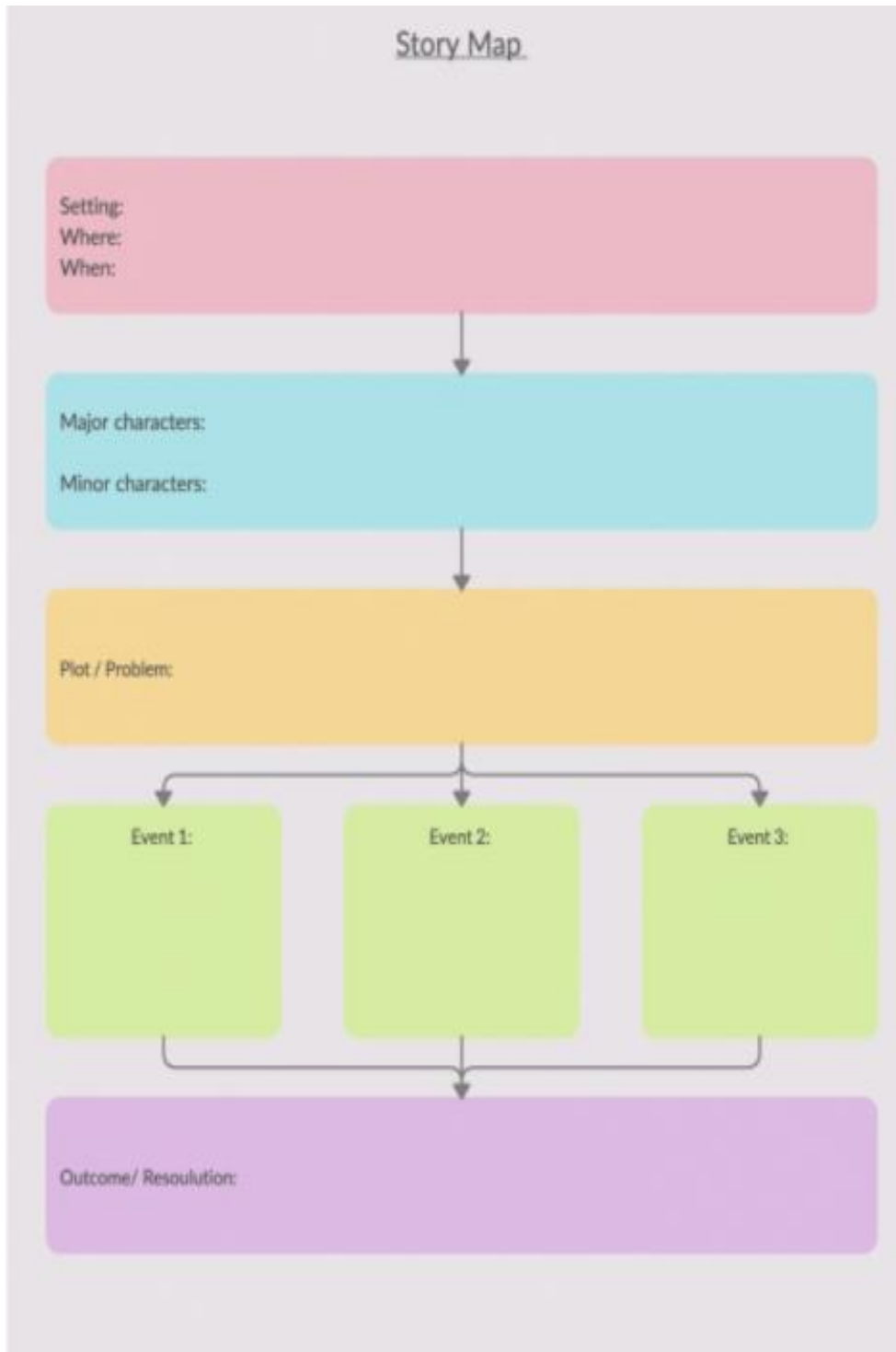
- It reminds me of

- I wonder

- It made me feel

- One question I'd like to ask the author is

Appendix 7



Material List:

All the materials needed are listed in the teacher and student resources. Some additional equipment that is suggest is lap top/chrome book. I also suggest speaking with students about growth mindsets and being open to the unfamiliar.

Student Resources:

Anchor Text:

Beydoun, Khaled A. *American Islamophobia: Understanding the Roots and Rise of Fear*. Oakland, CA: University of California Press., 2018.

This nonfiction story introduces the term of Islamophobia. This is a resource that is essential for both a teacher and their students. It share the experience that American Muslims have face historically and currently in the United States. The author of this book is Khaled A. Beydoun, a law professor and race theorist. He discusses how the United States laws have failed to protect in comparison to the injury cause by the system of Islamophobia. This book will encourage great class discussions and awareness about Islamophobia and how it effects the lives of Muslims in America whether mistreatment is intentional or unintentional.

Supplemental Texts on Common Lit

Article-

McLeod, Saul. "Classical Conditioning." CommonLit, 2014. Accessed November 16, 2020. <https://www.commonlit.org/en/texts/classical-conditioning>.

Common Lit is popular website that is used amongst English teachers within Charlotte Mecklenburg Schools. It is an educational technology platform dedicated to the success of students in development by enhancing their skill set within reading, writing, problem-solving, and other imperative proficiencies that will equip them for college and beyond. The article, "Classical Conditioning," is an article that examines if a person's behavior can be altered from being exposed to different experiences. The idea of behavior being altered by being exposed to different experiences was first evaluated on animals resulting in the study evolving into humans. This helps to explore if the treatment towards Muslim people is a developed from a particular experience and can it be altered by newer experiences.

Poems-

Donne, John. "No Man Is An Island." CommonLit, 1624. Accessed November 16, 2020.
<https://www.commonlit.org/en/texts/no-man-is-an-island>.

This poem is also on the CommonLit platform. It explores a lot of figurative language and discuss theme. Students can use this poem to meet NC English Standards while answering guided comprehension questions. This poem is a great resource because it guides students into the theme that everyone one and everything are connected for a greater world.

Supplemental Texts on NewsELA

Article-

Davies, Hannah J. "Muslim Fashion Exhibit Will Showcase Cultural Diversity." Newsela, August 12, 2018. Accessed November 16, 2020.
https://newsela.com/read/Muslim-fashions-exhibition/id/45816/quiz/question/0/?search_id=76ab5cf1-cbdf-457c-9654-e7436d1bac0b.

This article discusses how Islamic culture is exhibited and through the clothing style of Muslims in different regions of the world. It shares how many designers and companies are starting to create cloths that caters to Muslims. Modesty is now trending resulting in a fashion exhibition looking mostly at trends aiming for Muslim women.

Media-

My Name Is Zainab, and I Am NOT a Terrorist. Youtube. TEDTalk, 2016. Accessed November 16, 2020. https://youtu.be/x1ia6_Ycqcg

In this Ted Talk Zainab is a young lady who identifies as Muslim and she discusses her identity. She shares how Islamophobia has created a false idea that she is a terrorist because of here religion and dress. She also shares the fears and discrimination she encounters for being Muslim before being considered American.

Media cont.-

My identity is a superpower—not an obstacle. Youtube. TEDTalk, 2019. Accessed November 16, 2020. <https://youtu.be/RjquHTj4HIY>

Hollywood actress America Ferrera shares her experience on her journey to becoming an actress. She discussed how important it is to have different cultures and authentic representation within media. She shares how important it is to shift the stories being told about minorities or people from cultures that are not familiar or recognized as glorious. As a Latino American woman, she describes how she alters her culture to meet her the ideas of the media. She learned that when she embraced her identity that were often criticized, she was able to live in her truth.

What is Islamophobia. Youtube. Yaqeen Institute. June 26, 2020. Accessed November 16, 2020. <https://youtu.be/VchgteNBEOg>

This video defines what Islamophobia is. It shares how it impacts Muslims worldwide. It is a student friendly tool using animation and visuals. This video also shows how negative narratives of Muslims are created on a larger scale by showing bad images and bad news of Muslim within the media and racism. Muslims are often not protected and recognized as being an American first but recognized by modesty and culture norms leading to violence and discrimination towards this group of people.

R.A.C.E.S Writing Strategy video. Youtube. Loose Cannons, 2020. Premiered November 1, 2020. <https://youtu.be/z8FP9-rV-7Q>

In this video students will be able to use song and repetition to remember the writing strategy R.A.C.E.S. It was created and uploaded by myself and a great team to provide practice and a learning tool that caters to students learning style through music

Teacher Resources:

Supplement Text: Common Lit

Fictional Short Story-

Walker, Alice. "Everyday Use." CommonLit, 1973. Accessed November 16, 2020. <https://www.commonlit.org/en/texts/everyday-use>.

This fictional short story by Alice Walker discusses identity. It exposes identity from a daughter's visit back home. This text allows students to meet NC Standards by identifying theme, practicing inferencing, citing, and supporting with evidence. The young lady in this short story visits with her mother and sister updating her family on the changes to her identity that she made from her America heritage to transitioning into her new future with practicing Islam.

Poem-

Dickinson, Emily. "I'm Nobody! Who Are You?" CommonLit, 1891. Accessed November 16, 2020. <https://www.commonlit.org/en/texts/i-m-nobody-who-are-you>.

This poem shows the theme of how it is more important to living and having a modesty identity than one of fame and fortune. This poem provides practice on skillsets such as theme, diction, and figurative language. It also provides an opportunity for student to discuss the difference of being a nobody and a somebody.

Speech-

Bush, George W. "President Bush's 'Islam Is Peace' Speech." CommonLit, 2001. Accessed November 16, 2020. <https://www.commonlit.org/en/texts/president-bush-s-islam-is-peace-speech>.

This text shares the tragedy and the traumatic impacts from the terrorist attacks on Sept. 11, 2001. The 43rd and current president at that time, George W. Bush spoke at the Islamic Center of Washington DC. In his speech he addresses the negative mistreatment and discrimination towards Muslims within the United States. He shares that the attack that occurred is not a reflection the Islamic faith or the people that practice the religion. We should all aim for peace.

Media-

Why I Wear a Hijab. Youtube. TEDTalentSearch, 2012. Accessed November 16, 2020.
https://youtu.be/SYvYBxt_Dg

In this Ted Talent Search a young lady name Majede Najar shares her identity of being Muslim. This brilliant 16-year-old Iranian Canadian student shows the different identities that contribute to her. She shares her experiences of combating against Western society's norm and her experiences with being a young lady who wears a hijab. She gives the history of hijab, why some women choose to wear it, and the fact that she takes pride from the identity that is recognized by actively wearing a hijab.

Hijab. Directed by Joshua Seftel. SmartyPants, 2017. Accessed November 16, 2020.
<https://video.alexanderstreet.com/watch/hijab>.

This video is a two min. clip of Muslim-American women sharing their unique and some quirky experiences with being a person who wears hijab. They share questions and answers that are presented to them in everyday life. This clipping is from Season 1 episode 11 of, "Secret life of Muslim."

Graphic Organizer Worksheets:

Appendix 2 worksheet-

Facing History Ourselves.

https://www.facinghistory.org/sites/default/files/Starburst_Identity_Chart.pdf

Appendix 3 worksheet-

Common Lit.

https://cdn-staging.commonlit.org/smh_content/Discussion+Template-Version-1.docx

Appendix 4 worksheet-

RACES Chart retrieve from Garinger High School English 2 department

Appendix 5 worksheet-

Creately

<https://creately.com/blog/diagrams/types-of-graphic-organizers/#Teaching>

Appendix 6 worksheet-

Why Didn't I Learn This in College? 2nd Edition

file:///C:/Users/sharonda.l.walker/Downloads/58_Text_Frame_Inferencing.pdf

Appendix 7 worksheet-

Creately: <https://creately.com/blog/diagrams/types-of-graphic-organizers/#Teaching>

Notes

1. Laura Ralston and Peter Ralston, *Zen Body-Being: An Enlighten Approach to Physical Skill, Grace, and Power* (Berkeley, CA: North Atlantic Books, 2006).
2. State Board of Education Department of Public Instruction, "PDF" (Raleigh, 2017).
3. CMS: Charlotte Mecklenburg Schools, "Title 1 Information," Garinger High School, 2020, <https://schools.cms.k12.nc.us/garingerHS/Pages/Title1Information.aspx>.
4. School Digger, "Garinger High," Garinger High (School Digger, 2020), <https://www.schooldigger.com/go/NC/schools/0297003245/school.aspx>.
5. GreatSchools.org, "Explore Garinger High School in Charlotte, NC," Garinger High School (GreatSchools.org, 2020), <https://www.greatschools.org/north-carolina/charlotte/8014-Garinger-High-School/>.
6. "Garinger High School," Charlotte-Mecklenburg Schools, 2020, <https://schools.cms.k12.nc.us/garingerHS/Pages/Default.aspx>.
7. Violet Harris, "In Praise of a Scholarly Force: Rudine Sims Bishop," Urbana: National Council of Teachers of English, November 1, 2007.
8. Jennifer Maytorena Taylor et al., "New Muslim Cool," uncc.primo.exlibrisgroup.com, Accessed November 16, 2020, https://uncc.primo.exlibrisgroup.com/permalink/01UNCC_INST/5neftp/alma991010757188904091.
9. Narratives of Muslim Life in America Seminar, *Masjid ash-Shaheed*. September 24, 2020
10. Earl L. Henn, "PDF" (August 1996).
11. "Religious Head Coverings Guide," Headcovers.com. (Headcovers Unlimited Inc, April 14, 2019), <https://www.headcovers.com/resources/hats-scarves/religious-head-coverings/>.
12. Kathleen Holscher, "Contesting the Veil in America: Catholic Habits and the Controversy over Religious Clothing in the United States," *Journal of Church and State* 54, no. 1 (September 2011): pp. 57-81, <https://doi.org/10.1093/jcs/csq146>.
13. "U.S. Constitution - First Amendment: Resources: Constitution Annotated: Congress.gov: Library of Congress," Constitution Annotated, 2020, <https://constitution.congress.gov/constitution/amendment-1/>.
14. Heidi Schlumpf, "Head Covering is Thinly Veiled Patriarchy." *National Catholic Reporter* 48, no. 25 (Sep, 2012): 16-16, 20.

<https://librarylink.uncc.edu/login?url=https://www-proquest-com.librarylink.uncc.edu/docview/1081746585?accountid=14605>.

15. Leo Paul Dana, "A Humility-Based Enterprising Community: the Amish People in Lancaster County," *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (May 2007): 142-154, <https://doi.org/10.1108/17506200710752566>.
16. Zahra Alghafli et al., "Veiling in Fear or in Faith? Meanings of The Hijab to Practicing Muslim Wives and Husbands in USA," *Marriage & Family Review* 53, no. 7 (2017): pp. 696-716, <https://doi.org/10.1080/01494929.2017.1297757>.
17. Liz Bucar, "Three Things We Can Learn from Contemporary Muslim Women's Fashion," *The Conversation*, 2018, <https://theconversation.com/three-things-we-can-learn-from-contemporary-muslim-womens-fashion-104889>.

Bibliography:

Alghafli, Zahra, Loren D. Marks, Trevan G. Hatch, and Andrew H. Rose. "Veiling in Fear or in Faith? Meanings of TheHijabto Practicing Muslim Wives and Husbands in USA." *Marriage & Family Review* 53, no. 7 (2017): 696–716.
<https://doi.org/10.1080/01494929.2017.1297757>.

Beydoun, Khaled A. *American Islamophobia: Understanding the Roots and Rise of Fear*. Oakland, CA: University of California Press., 2018.

Bozena C. Welborne, Aubrey L. Westfall, Özge Çelik Russell, and Sarah A. Tobin. *The Politics of the Headscarf in the United States. The Politics of the Headscarf in the United States*. Ithaca: Cornell University Press, 2018.

Bucar, Liz. "Three Things We Can Learn from Contemporary Muslim Women's Fashion." *The Conversation*, 2018. <https://theconversation.com/three-things-we-can-learn-from-contemporary-muslim-womens-fashion-104889>.

Bush, George W. "President Bush's 'Islam Is Peace' Speech." CommonLit, 2001.
<https://www.commonlit.org/en/texts/president-bush-s-islam-is-peace-speech>

CMS: Charlotte Mecklenburg Schools, "Title 1 Information." Garinger High School, 2020. Accessed November 16, 2020.
<https://schools.cms.k12.nc.us/garingerHS/Pages/Title1Information.aspx>.

Dana, Leo Paul. "A Humility-Based Enterprising Community: the Amish People in Lancaster County." *Journal of Enterprising Communities: People and Places in the Global Economy* 1, no. 2 (2007): 142–54. <https://doi.org/10.1108/17506200710752566>.

Davies, Hannah J. "Muslim Fashion Exhibit Will Showcase Cultural Diversity." Newsela, August 12, 2018. https://newsela.com/read/Muslim-fashions-exhibition/id/45816/quiz/question/0/?search_id=76ab5cf1-cbdf-457c-9654-e7436d1bac0b

Dickinson, Emily. "I'm Nobody! Who Are You?" CommonLit, 1891.
<https://www.commonlit.org/en/texts/i-m-nobody-who-are-you>

Donne, John. "No Man Is An Island." CommonLit, 1624.
<https://www.commonlit.org/en/texts/no-man-is-an-island>

"Garinger High School." Charlotte-Mecklenburg Schools, 2020.
<https://schools.cms.k12.nc.us/garingerHS/Pages/Default.aspx>.

GreatSchools.org, "Explore Garinger High School in Charlotte, NC," Garinger High School (GreatSchools.org, 2020), <https://www.greatschools.org/north-carolina/charlotte/8014-Garinger-High-School/>.

Harris, Violet. "In Praise of a Scholarly Force: Rudine Sims Bishop." *Urbana: National Council of Teachers of English*, November 1, 2007.

Henn, Earl L. "Men And Women, Hats And Hair." *Forerunner, "Ready Answer," August 1996.*
<https://pdf.cgg.org/Men-Women-Hats-Hair-430.pdf>

Hijab. Directed by Seftel, Joshua. Smartypants, 2017.
<https://video.alexanderstreet.com/watch/hijab>.

Holscher, Kathleen. "Contesting the Veil in America: Catholic Habits and the Controversy over Religious Clothing in the United States." *A Journal of Church and State*, vol. 54, no. 1, 2012, pp. 57–81., doi:10.1093/jcs/csq146.

Jared, Elizabeth. "The Educational Journey of an Amish Woman." *The Teacher Educator* 36, no. 4 (2001): 235. <https://doi.org/> <https://librarylink.uncc.edu/login?url=https://www-proquest.com.librarylink.uncc.edu/docview/220631363?accountid=14605>.

McLeod, Saul. "Classical Conditioning." CommonLit, 2014.
<https://www.commonlit.org/en/texts/classical-conditioning>

My Name Is Zainab, and I Am NOT a Terrorist. Youtube. TEDTalk, 2016.
https://www.youtube.com/watch?v=x1ia6_Ycqcg&list=WL&index=2.

Why I Wear a Hijab. Youtube. TEDTalentSearch, 2012.
https://www.youtube.com/watch?v=SYvYBxt_Dg&list=WL&index=1.

Ralston, Laura, and Peter Ralston. *Zen Body-Being: An Enlighten Approach to Physical Skill, Grace, and Power.* Berkeley, CA: North Atlantic Books, 2006.

"Religious Head Coverings Guide." Headcovers.com. Headcovers Unlimited, Inc., April 14, 2019. <https://www.headcovers.com/resources/hats-scarves/religious-head-coverings/>.

Schlumpf, Heidi. "Head Covering is Thinly Veiled Patriarchy." *National Catholic Reporter* 48, no. 25 (Sep, 2012): 16-16, 20. <https://librarylink.uncc.edu/login?url=https://www-proquest-com.librarylink.uncc.edu/docview/1081746585?accountid=14605>.

School Digger. Garinger High. School Digger, 2020. Accessed November 16, 2020.
<https://www.schooldigger.com/go/NC/schools/0297003245/school.aspx>.

State Board of Education Department of Public Instruction, "Understanding the NC English Language Arts Standard Course of Study." Raleigh: Public Schools of North Carolina, 2017. Accessed November 16, 2020.
<https://files.nc.gov/dpi/documents/publications/catalog/cm207-gr910-understandingelascos.pdf>

Taylor, Jennifer Maytorena, Chris Strollo, Hamza Pérez, and Suliman Pérez. *New Muslim Cool.* San Francisco, California, USA: Kanopy Streaming, 2016.

“U.S. Constitution - First Amendment: Resources: Constitution Annotated: Congress.gov: Library of Congress.” Constitution Annotated. Accessed November 16, 2020.
<https://constitution.congress.gov/constitution/amendment-1/>.

Walker, Alice. “Everyday Use.” CommonLit, 1973.
<https://www.commonlit.org/en/texts/everyday-use>.