Arab Americans

Sample Lesson: Understanding Arab and Muslim Americans Experiences & Challenges in the United States

Theme: History, Immigration, and Stereotypes

Disciplinary Area: Asian American Studies

Ethnic Studies Guiding Principles Alignment:

1. Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color.
2. Celebrate and honor Native peoples of the land and communities of color by providing a space to share their stories of struggle and resistance, along with their cultural wealth.
3. Center and place high value on pre-colonial, ancestral, indigenous, diasporic, familial, and marginalized knowledge.
4. Critique empire and its relationship to white supremacy, racism, patriarchy, and heteropatriarchy.
5. Challenge imperialist/colonial hegemonic beliefs and practices on the ideological, institutional, interpersonal, and internalized levels.
6. Connect ourselves to past and contemporary transnational movements for social justice.
7. Conceptualize, imagine, and build new possibilities for post-imperial life that promotes collective narratives of transformative resistance, critical hope, and radical healing.

Standards Alignment:
CA HSS Content Standards: 11.3.4; 11.11.1; 11.11.7
CA HSS Analysis Skills (9-12): Chronological and Spatial Thinking 1; Historical Interpretation 3 CA CCSS for ELA/Literacy: RH.11-12.1, 2, 3

Lesson Purpose and Overview
In this lesson students will be introduced to the experiences of Arabs and Arab Americans. This lesson will examine the formation of Arab American identity, culture, and politics within the United States using a variety of sources and centering the Arab voice. Students will be exposed to the experiences of Arab Americans and see them as a diverse group with a history stretching back over a century in California and across the country. This lesson will explore a broad range of topics and events pertaining to the complex and diverse experiences of Arab Americans. This lesson will focus on the history of Arab Americans, their struggle against racism, discrimination, harmful stereotypes, and social, political, and economic marginalization. Key Terms and Concepts: Arab American, Muslim American, stereotypes, race, racism, Orientalism, Islamophobia, hegemony, xenophobia, migration, exile, religious diversity, transnational politics, gender, media, hegemony, and counter-hegemony, and resistance.

Lesson Objectives (Students will be able to...)

1. Describe Arab immigration and the reasons they came to the United States.
2. Make connections between Arab labor and immigration patterns and link to immigration in other communities. Identify major US policies toward immigrants, specifically those from the Arab world.
3. Explain how Arab Americans, along with non-Arab Muslims, South Asians, Sikhs, and others, have suffered from being perceived as a domestic enemy in the wake of the terrorist attacks of September 11, 2001. Explain some intersections between attitudes toward race and immigration.
4. Learn who who Arab & Muslim Americans in the US are, including demographic and geographic trends.
5. Articulate the challenges facing these populations in contemporary times and explain various ways they have resisted their continued 'othering'.
6. Identify and explain commonly held stereotypes of Arab Americans; and analyze how they have been perpetuated in the media.

Essential Questions:

1. What are the experiences that Arab Americans have with immigration and how are their experiences connected to those of other communities?
2. Who are Arab and Muslim Americans; what are the contemporary challenges they face living in the US and how have they resisted their continued 'othering?'
3. How can the media empower or disempower groups within society through the ways in which they portray them?

Lesson Activities/Steps:

Day One: Arab American Immigration

1. Teacher distributes the "History of Arab Immigration to the United States" handout to students the day before the lesson. Depending on time, teachers can either have students read the handout for homework or as a warm up. Students are assigned to mark three points that surprised them and write out three questions they have after reading the handout.

2. Teacher distributes a blank map of North Africa and the Middle East. Students write in the names of any countries they recognize and mark each Arab country with a star. When students have finished, the teacher projects the same map and fills it in along with the students. To wrap up the exercise, students identify the ways that one might identify a country as "Arab," (e.g. predominantly Arabic-speaking, member of the Arab League). If time permits, students highlight Lebanon, Syria, Israel/Palestine, and Iraq, and for each country, the teacher explains what time periods saw significant immigration from each of those countries to the US.

3. Teacher has students take out the handout that they read for homework along with their questions. Teacher asks students to share what points surprised them. Teacher collects their questions and uses them to inform the next day of teaching.

4. Teacher divides students into three groups, and gives each group copies of one of the three immigrant narratives. Students read the narratives, discuss, and answer the questions. Afterwards, the teacher calls on one member of each group to summarize the narrative for the rest of the class. Teacher leads a class discussion on the similarities and differences among the narratives, using the following questions for each: What challenges has the author faced as an Arab in America? What opportunities has the author encountered? How has the author been labeled and categorized based on his or her identity?

5. Extension Writing Activity: Students write a final paragraph in response to the following prompt: "How have these individuals been affected by labels that others have applied to them? What labels have people applied to you that ignore your right to define yourself, and what effect has that had on you?"

Day Two: Arab Immigration and Labor

1. Teacher distributes the "Arab American Immigration and Labor" handout to students. Depending on time, teachers can either have students read the handout for homework or as a warm up. Students read the handout and mark three points that surprised them and write out three questions they have after reading the handout.

2. Students write down three reasons why a person might leave his or her native country and immigrate to a new land. Students share their ideas and reflect on whether they know anyone (including themselves and their own families) who has immigrated for any of those reasons.

3. Teacher projects the map from the Immigration and Labor handout or has students look at the map in the packet. Teacher explains the key and helps the students understand the meaning of the map, then has students identify which states and metropolitan areas have the highest concentration of Arabs. If students have computer access in the classroom, they can visit the GIS for History website and the New York Times interactive Immigration Explorer to answer questions on the handout singly or in pairs. If students do not have computer access, the teacher provides them a printout of the relevant demographic data. Students complete the map then the teacher projects the map and has student volunteers mark the appropriate areas.

4. Teacher leads the class in a discussion about the relationship between immigration and industry. Teacher distributes the handout of immigrant profiles and assigns one to each student. Teacher instructs them that they are to decide where in America they would try to reach and write a paragraph explaining their choice. They should address the following: family, community, work. (Depending on time and student need, this can be done as homework, in pairs or individually)

5. Teacher distributes the handout on connections among immigrant communities. Teacher leads students in a discussion comparing the immigrant experience of Arabs and Latinos. Teacher asks the following:
    a. What challenges do they face in common? What experiences are unique to each community? How has the reaction to immigration from one community affected the other (e.g.: militarization of the US- Mexico

border for anti-terror reasons)? How did the experience of Naji Daifullah and the other Arab American and Latino farm workers differ from the promise of the "land of opportunity"?

b. *Optional*: Play videos from the MEARO website on the Arab American experience. Have the students answer the questions from the website.

6. Using the information in all the handouts, books or on the Internet, have the students complete the following assignment: students imagine they are a laborer and write a letter to a family member back in their home country. Within the letter they describe what they think it means to be "Arab" within the US; what are the similarities and differences among various "Arab" groups. Students also explain the work they are doing and make connections among other immigrant communities they work with.

Lesson Modifications/Accommodations for Students with Different Needs:
Direct and written instructions can be used to relay information on rules, procedures and strategies. Students will be placed in mixed ability groups when reading. Readings can be broken into various lexiles if needed, like those found in Newsela. Sentence starters can be created for the letter. Examples can also be used. Students will receive constructive feedback and opportunity for revision if need be.

Assessment, Application, Action, and Reflection:
Assessment: The summative assessment for the lesson is a letter addressed to a family member from the perspective of an Arab laborer describing their experiences in America. Students will be assessed on their ability to address the following topics within their letter: what it means to be "Arab" within the US; what are the similarities and differences among various "Arab" groups; connections among other immigrant communities they work with.

Application: Students will apply Ethnic Studies principles 1 & 6 to their letters
Action: Students can do a number of things with what they learned. First, they can use the material to analyze immigration policy that is important today. The teacher can include an extension activity so that students can contact a local politician or ACLU to make their voices heard on issues of immigration policy. Another possibility would be to present the material they learned to the history department, encouraging them to teach about the diverse group that unionized farm workers. Americans who know anything about the farm workers movement believe it was started by César Chávez. In reality, Arab, Chicano/a, Mexican, Filipino/a, black, and white farm workers founded it too.

Reflection: Students should reflect critically on both the assignment and their habits around how they approached and took this assignment to completion [or not]. Furthermore, teachers should reflect on the effectiveness of the lesson based on student work and reflections.

Example student reflection questions:
1. How much did you know about the writing genre or content before we started?
2. What does this piece reveal about you as a learner? What did you learn about yourself as you worked on this piece?
3. What does this piece say about your understanding of the Ethnic Studies Values and Principles?
4. If you were the teacher, what comments would you make about this piece as it is now?
5. If someone else were only looking at the piece of writing, what might they learn about who you are?
6. What is one aspect of the work you would like to improve upon?

Materials & Resources:

THE HISTORY OF ARAB IMMIGRATION TO THE UNITED STATES

Immigration has always been a central characteristic of the American experience. The settlers who established the original colonies were immigrants from Britain, and subsequent waves of immigration have diversified American society in each generation. Arabs began to arrive in the United States in significant numbers in the late nineteenth century. Beginning around 1870, there were three major waves of Arab immigration. The first wave came mostly from a region of the Ottoman Empire then called Syria (which includes the modern states of Syria, Lebanon, and Palestine/Israel), in particular the region of Mount Lebanon. Many of these immigrants, about 200,000 in all, were young men pursuing economic opportunity in the United States. First wave immigrants were generally called Syrians or Turks, and in fact many did not necessarily think of themselves primarily as Arab. They often identified as members of a particular religious group or geographic area: Christians, Muslims, or Jews, from Lebanon, Aleppo, or Jerusalem.

The influx of immigrants from outside Western Europe in the late nineteenth century provoked a backlash in the US from

some among the white majority of European origin, who believed that these immigrants would negatively influence the character of American society. This nativist trend resulted in restrictive immigration policy and legal and institutionalized discrimination against groups that did not fit the white, Western European, Protestant profile. This first wave of Arab immigration ended with the passage of the Immigration Act of 1924 (the Johnson-Reed Act), which sharply restricted the number of immigrants through a quota system. Only one hundred Arabs were allowed to immigrate each year.

The second wave of immigrants, in the middle of the twentieth century, arrived more slowly because of these restrictions in immigration law. This wave was smaller (less than 100,000) and much less homogeneous than the first. Immigrants both Christian and Muslim arrived from all over the Arab world, not just Syria. The largest single group was Palestinian, as hundreds of thousands of Palestinians had been displaced in the Nakba (Arabic for "Catastrophe," the term used to describe the dispossession and dispersal of many Palestinian Arabs from the new state of Israel in the 1948 War). Most of the Arab immigrants to the US in this period, Palestinian and otherwise, were well-educated professionals because restrictive immigration laws kept out those without wealth or a trade.

Second wave immigrants left the Arab world at a time when Arab nationalism was rising as a powerful ideological force. Many of these new immigrants identified as Arabs and considered their Arab identity politically central. The term "Arab" is generally used to mean someone who speaks Arabic, but as with other ethnic terms, an Arab is anyone who identifies with Arab culture and history and the Arabic language.

The Immigration and Nationality Act of 1965 loosened the restrictions that had kept out many immigrants, ushering in a massive third wave of Arab immigration. Many Arabs in the third wave, which continues today, were fleeing violence at home. The Lebanese Civil War from 1975 to 1990 prompted thousands of Lebanese to seek security in the West. Iraqi refugees fled the Gulf War, the abuses of the regime of Saddam Hussein, and the Iraq War. Many of the immigrants in this wave were Muslim, contributing to a slow demographic shift in a population that was once almost entirely Christian.
The terrorist attacks on September 11, 2001 resulted in increased discrimination against Arabs not only among the American public, but at the level of government policy as well. In late 2002 the government initiated the National Security Entry-Exit Registration System, commonly called the Special Registration Program. Noncitizens over the age of 16 who were born in any of 25 specially designated countries were required to register with authorities and be fingerprinted, photographed, and interviewed. All but one of the 25 countries were predominantly Muslim, and 18 of them were Arab countries. The program has been terminated, but increased monitoring of Arab Americans remains. Deportations of Arabs and Muslims from those countries increased by nearly a third in the two years after 9/11. In the post-9/11 period, immigration enforcement was brought into much closer alignment with national security agencies and priorities.

ARAB AMERICAN IMMIGRATION AND LABOR

Labor has always been an important factor in Arab immigration to the United States. The first wave of immigrants to the United States, mostly Christians from Mount Lebanon, left their ancestral lands in a time of great change. The spread of foreign educational institutions (many set up by missionaries) and increasing economic connections with the West opened up new migration routes. Political violence, particularly the massacres of 1860, destabilized the Christian population of Mount Lebanon, and conscription and taxation by Ottoman authorities exacerbated the situation. In the end many left for economic reasons. There was a shortage of land to work, and the land under cultivation suffered from a series of droughts and blights in the late nineteenth century. The silk industry, which had been central in the economy of Mount Lebanon, also collapsed. World War I prompted a redoubling of the exodus from Mount Lebanon, which suffered immensely during the war. After conscription stripped a significant proportion of the working male population from the area, Mount Lebanon was crippled by an Allied naval blockade combined with brutal administration by the Young Turk Djemal Pasha. Perhaps a quarter of the population died.

Whether driven away from Lebanon by famine or simply attracted by the promise of making a fortune in the US, most Arab immigrants in this period came for work. The first wave was overwhelmingly male, mostly single young men hoping to work for a few years and send money to their families or return home with their fortunes. Almost all immigrants arrived and were processed in New York, and many stayed in the city. Others moved on to cities where industry provided jobs for uneducated workers, like Detroit for the auto industry and Chicago for the meatpacking industry. Many, however, became traveling peddlers, selling goods across the country. This mobility resulted in Arab immigrants settling in small communities across the United States. Like other immigrant communities, Arabs coming to the United States in subsequent years tended to settle in areas with an existing Arab population, especially where family or friends were already living.

Often on foot, Syrian peddlers traveled door to door for months at a time hauling packs full of necessaries and trinkets to sell to housewives. Their packs might include fabric and clothing, notions (items used for sewing), and items such as

rosaries from the Holy Land (though these were often made in the United States). The Syrian peddler was a fixture in early twentieth-century American life, but this mode of work was eventually made obsolete by large stores and magazines like Sears & Roebuck. Formerly itinerant peddlers, many having saved up decent sums, settled down to other types of work in the many small Arab communities scattered across the country.

Of course peddling was not the only Arab occupation by any stretch. Arabs took up all manner of professions and worked in local industries. Arab-American immigrants to southern California who became agricultural laborers faced the same difficulties as the larger Latino laborer community there. Many Arabs joined the National Farm Workers Association, the union founded by Cesar Chavez. One of them, a Yemeni immigrant named Naji Daifullah, became an important NFWA activist and organized strikes for fair wages and labor practices. During a protest in 1973 he was beaten in the back of the head with a flashlight by a sheriff's deputy and killed.

Naji Daifullah's legacy continues in cooperation between Arab and Latino groups, especially since US government policy increasingly targets both groups through the dual lenses of immigration and security. Arabs and Latinos have been the victim of increased amounts of legal, government-sanctioned surveillance and profiling. Arizona Senate Bill 1070, which overhauled enforcement of immigration law in 2010, required police officers to determine the immigration status of any individual suspected of being an illegal immigrant. It also required all immigrants aged 14 and over to register with the government after 30 days of residence in the country and to carry immigration status documents with them at all times, though these key abusive provisions of the law were struck down by the Supreme Court in 2012.

IMMIGRANT NARRATIVE ONE: AMEEN RIHANI

This letter is from Ameen Rihani's The Book of Khalid, considered the first Arab American novel in English. Although the book is a work of fiction, it draws from Rihani's own experience as an Arab immigrant to the United States in the late nineteenth century. In this excerpt the book's protagonist, Khalid, writes to his friend Shakib about the life of a peddler in the Bronx.

My loving Brother Shakib,

I have been two months here, in a neighbourhood familiar to you. Not far from the place where I sleep is the sycamore tree under which I burned my peddling-box. And perhaps I shall yet burn there my push-cart too. But for the present, all's well. My business is good and my health is improving. The money-order I am enclosing with this, will cancel the note, but not the many debts, I owe you. And I hope to be able to join you again soon, to make the voyage to our native land together. Meanwhile I am working, and laying up a little something. I make from two to three dollars a day, of which I never spend more than one. And this on one meal only; for my lodging and my lunch and breakfast cost next to nothing. Yes, I can be a push-cart peddler in the day; I can sleep out of doors at night; I can do with coffee and oranges for lunch and breakfast; but in the evening I will assert my dignity and do justice to my taste: I will dine at the Hermitage and permit you to call me a fool. And why not, since my purse, like my stomach, is now my own? Why not go to the Hermitage since my push-cart income permits of it? But the first night I went there my shabbiness attracted the discomforting attention of the fashionable diners, and made even the waiters offensive.

Indeed, one of them came to ask if I were looking for somebody. 'No,' I replied with suppressed indignation; 'I'm looking for a place where I can sit down and eat, without being eaten by the eyes of the vulgar curious.' And I pass into an arbor, which from that night becomes virtually my own, followed by a waiter who from that night, too, became my friend. For every evening I go there, I find my table unoccupied and my waiter ready to receive and serve me. But don't think he does this for the sake of my black eyes or my philosophy. That disdainful glance of his on the first evening I could never forget, billah. And I found that it could be baited and mellowed only by a liberal tip. And this I make in advance every week for both my comfort and his. Yes, I am a fool, I grant you, but I'm not out of my element there.

Reading Questions

1. Based on clues in the letter, identify some positives and some negatives of Khalid's life as a peddler.
2. What hopes and goals does Khalid express in the letter?
3. How does Khalid reflect the average profile of a Lebanese Arab immigrant to the United States during this period?

IMMIGRANT NARRATIVE 2: ZAFIR HANDI ESSABAWI

This excerpt is taken from an oral interview with Zafir Handi Elsabawi, a Palestinian American from Florida. Source: Arab Immigrants Oral History Project, http://ufdc.ufl.edu/AA00007498.

[Pursuing medicine] was my family's decision. In Palestine, wars and the consequent hard life circumstances caused a heavy pressure on people there. This motivated them to care very much about their children's education to secure a good living and employment for themselves. I was one of those who were falling under heavy pressure that we should continue with our education, go to university, and obtain a certificate.

...

While I was [in England], I got to know a woman who later became my first wife who is now deceased, may God grant her soul peace and mercy. I went back to Egypt, but because of my status as a carrier of Palestinian refugee document, the British authorities did not allow me to go back to England to see my wife. I still remember the words of the consul when she refused to give me a visa. Her words were literally, "You are a homeless, stateless person and for that reason you can't go." It was very difficult for me. I left her office and sat outside on the street curb. I cried and prayed to Allah to ease things for me.

...

[Most Arabs in the area] are very busy from one another. We are a new generation here and we are busy with work and providing our children's needs such as cars, a good living place, education and others. This is keeping everybody busy. It is also making their visits to each other less than what it would have been if they were living in their Arab countries.

...

The West gave me a lot. It gave me settlement and a nationality, especially for a Palestinian like me who never had a nationality certificate. You remember what I told you earlier, what the British consul had said to me. Now I have both the American and the European nationalities. God has answered my prayers when I was sitting on the curb, and opened all the countries of the world for me...It gave me feeling of settling down and personal security which I lacked when I was in the Arab countries. The political and economic situations and the living conditions were very unstable there. Here things are stable.

Reading Questions

1. What challenges did the narrator face as a stateless immigrant?
2. How did the experience of immigration factor into Zafir Elsabawi's career choice?
3. Identify some advantages and disadvantages to life in the United States, according to the narrator.

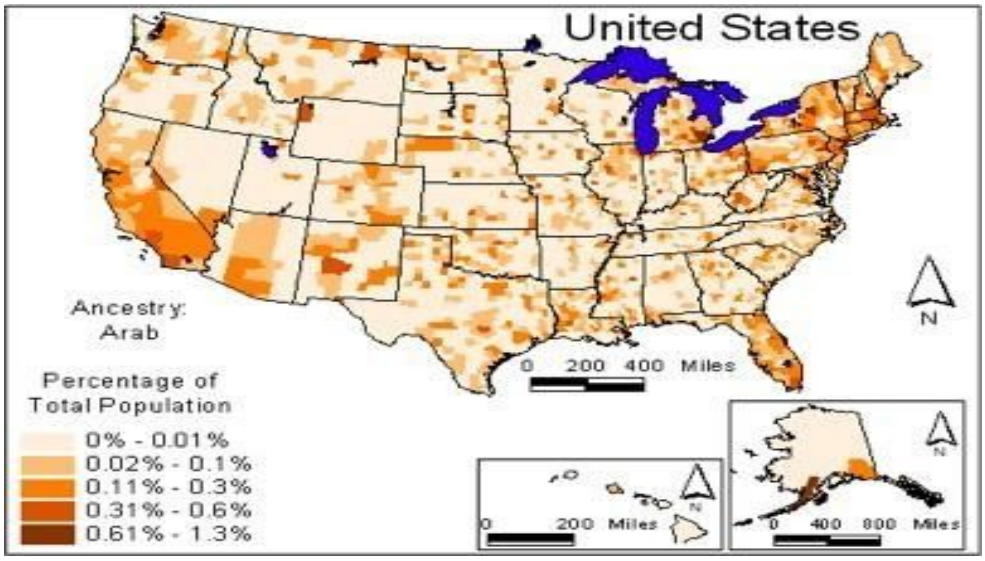
Day One Worksheet: ARAB AMERICAN SETTLEMENT

Before answering the following questions, take a look at the maps on these two websites:

GIS for History website
http://www.gisforhistory.org/projects/immigration/

New York Times interactive Immigration Explorer
http://www.nytimes.com/interactive/2009/03/10/us/20090310-immigration-explorer.html

1. For the years 1880, 1900, and 1940, identify what parts of the country exhibited the highest concentration of jobs in industry.
2. For the years 1880, 1900, and 1940, identify what parts of the country exhibited the highest foreign-born population.
3. What do these two maps suggest about the relationship between immigration and industry in America?
4. Examine the map below of the distribution of Arab-Americans in the United States and on the blank map, mark the highest five concentrations of Arab-Americans with an X and then circle the areas providing the most jobs in industry around the turn of the century.



Source: American-Arab Anti-Discrimination Committee, http://www.adc.org/fileadmin/images/arab_map.gif

5. Describe the relationship between the two sets of marks you made. What does that suggest about Arab settlement patterns in the US?

FURTHER RESOURCES

Teaching with the News: The Iraqi Refugee Crisis
http://www.choices.edu/resources/twtn/twtn_iraq_refugee.pp

Bayoumi, Moustafa. How Does It Feel to Be a Problem?: Being Young and Arab in America. New York: Penguin Press, 2008.

Haddad, Yvonne Yazbeck. Not Quite American?: The Shaping of Arab and Muslim Identity in the United States. Waco, Texas: Baylor University Press, 2004.

The Middle Eastern-American Experience: The Early Years (MEARO)
http://www.mearo.org/lesson1.php

Middle Eastern-Americans in the Post-1965 Era (MEARO)

http://www.mearo.org/module2/lesson1/

Naff, Alixa. Becoming American: The Early Arab Immigrant Experience. Carbondale, IL: Southern Illinois University Press, 1985.

The New Americans (PBS)
http://www.pbs.org/independentlens/newamericans/foreducators_index.html#resources

Orfalea, Gregory. Before the Flames: A Quest for the History of Arab-Americans. Austin: University of Texas Press, 1988.

Day Three: Identifying Arab Americans

1. Warm-Up question: Ask students to define who might identify as an Arab American?
    a. Debrief by soliciting responses and having a discussion about where their responses came from.

2. Give students a blank map of the MENA region and ask them to label the countries they think are Arab-speaking countries. Identifying AA. Have students attempt to answer the questions at the bottom of the sheet. Have students work through their attempts as a group and then solicit student responses. Use THIS key to have students get the correct responses.

3. Use the following resources to help students understand who Arabs in the USA are: Where do AA in the USA live; Religious Affiliations of AA; AA demographics and Quick Facts about AA. You can create a graphic organizer, and/or google slides presentation to help students navigate the information. Students can work in groups and jigsaw the various sources and create a portrait of Arab-Americans in the US as an infographic or summary paragraph.

Day Four: Identifying Muslim Americans

1. Warm-Up question: What percent of Arabs in America do you think are also Muslim? Where do you think most Muslim Americans come from?

2. Have students watch this use the resources outlined on the Muslims in America outline, including the videos to learn more about who Muslim Americans in the US are. Debrief through structured student talk and class discussion. Have students keep track of the information they learned in a graphic organizer or notes sheet.

Day Five: Challenges facing these populations in contemporary times
(can use the reading linked under materials and resources - Civil Liberties and the Otherization of Arab and Muslim Americans as a grounding text)

1. Warm-Up question: What have you learned so far about who Arab and Muslim Americans are; and what challenges they are facing. Develop a list based on students responses - have students take notes on the list. Have students watch this Ted Talk about three young Arab AND Muslim Americans as an intro to their investigations. Use This Handout and its included resources to have students learn more about the contemporary challenges facing Arab- and Muslim-Americans in the US and the ways they have resisted them. There are many other resources that can be added.

2. As students work through the texts and video clips, and film - facilitate small and large group discussions of what they are finding. Track findings on a shared document or posters around the classroom. Guide students to making connections with other historically marginalized groups as they continue to investigate the experiences of Arab and Muslim Americans.

Days Three-Five Modifications
All of these lessons and materials can be modified by using sentence frames to help students develop responses to prompts. There are lots of graphics and media included so students have a variety of sources to reference and texts can be modified to highlight key vocabulary and concepts that are important to its understanding.

Days Three-Five Assessment, Application, Action & Reflection
Potential Summative Assessments

1. Have students create a project around celebrating Arab and Muslim Americans and the ways they have managed to thrive and practice resilience - these can be shared in class or displayed. Part of this can be including who the communities are; challenges they have faced and then focusing on their methods for facing the adversity.
2. Students can participate in a Socratic discussion focused on how Arab and Muslim Americans have faced similar challenges/experiences of marginalization as other groups in the US and at the same time how they are distinct.
3. Have students create a public service announcement or media campaign to educate other Americans on the Arab- and Muslim-American communities in the USA. Our Three Winners (linked under resources) can be an example.

Students can write a short summary reflecting on what they learned about these communities and how, if any, of their perspectives have changed. Additionally they can comment on whether they had any similarities.

Materials & Resources (additional - not linked above)
Who are Arab Americans
Civil Liberties & the Otherization of Arab and Muslim Americans
Our Three Winners
CAIR

Day Six: Social Movements -- Hip-hop as Resistance

1. On a piece of paper, teacher asks students to recall some commonly held stereotypes of Arab- Americans. Then teacher distributes the handout, Arab Stereotypes: A one-pager of common stereotype from the American-Arab Anti-Discrimination Committee (ADC) to review student answers.

2. Students will then watch Busta Rhyme's song, "Arab Money" and give examples--on the same piece of paper--of how Arab-American Stereotypes are perpetuated in the video. Students share their responses.

3. The teacher introduces the Hip-hop artist, Narcy (formally the Narcicyst) by projecting a picture of him and explaining the following or If time allows, teacher can also show the video Rapper and Artist Narcy is Creating Space for Voices of the Muslim Community: (5 min)
    a. Rap music and Hip-hop culture has its roots within the Black community of New York. Hip- hop originated as a form of political expression and resistance; the environment in which it emerged from in the Bronx during the 70's is very similar to the environment in which other communities of color find themselves today all over the US. Hip-hop, like other music can be an effective tool for creating and expanding the awareness of social movements, and communicating the need for social justice among all oppressed communities.
    b. Yassin Alsalman, better known by his stage name Narcy is an Iraqi-Canadian journalist and hip-hop artist. He currently lives in Montreal Canada. After Busta Rhyme's released Arab Money, Narcy created a response track critiquing the stereotypes present in Busta's song

4. Students listen to Narcy's "the real Arab Money" and read the lyrics. While they are following a long, students highlight 3 lines that stand out to them and explain why in the margins. Students can also ask questions about topics covered in the lyrics. Students share their responses. After students discuss the song, the teacher reviews specific lines that are important to understanding Narcy's critique of the original song. Examples can include explaining where Basra and Dubai are and why Narcy would discuss them in his song.

5. Students read the article, Busta Apologizes for Releasing Arab Money where Busta apologizes for being racist Afterwards, students reflect on whether or not artists should be held solely responsible for reinforcing stereotypes. If not, who and/or what should be?

6. Teacher distributes the assignment titled, Soundtrack of Hegemony. Students will explore their own experiences with hegemony. They will use the information they have used in the unit to create a cover for a CD that includes songs about examples of hegemony in their own life. Teacher reads the directions and instructs the students that they will:
    a. Write a brief description of each of the 5 ways that you have experienced hegemony in your own life. Then give each event a song title
    b. On the back, you will write a song about ONE of those events. Your song must have facts from

everything you have learned in class

c. Create a CD cover in color with the 5 song titles and an image. Be creative and fun! (Time will vary based on class size)

7. Teacher should create their own song as an example, about examples of hegemony in their own life for a model and read it to the class. Students can reference this during their own cultural creation.

8. After students brainstorm examples of hegemony in their lives, the teacher MUST review student work before moving onto the song creation in order to check for understanding. Teacher must allow time for revision if necessary.

9. Once students are done, they should give their poem a title and practice reading it aloud before peer presentations. After students have practiced their poems and/or received feedback from peers and/or an adult, they take part in a public song reading that allows for all voices to be heard and work to be honored. (Time will vary based on class size)

Lesson Modifications/Accommodations for Students with Different Needs:
Direct and written instructions can be used to relay information on rules, procedures and strategies. Teacher will read materials aloud and allow for longer response times when students are asked to analyze song lyrics. Readings can be broken into various lexile levels if needed, like those found in Newsela.
Sentence starters can be created for summaries and the song. Students will receive constructive feedback and opportunity for revision then have opportunities to practice presenting their songs before reading it publicly.

Assessment, Application, Action, and Reflection:
Assessment: Students will be assessed on their ability to use words, concepts and/or phrases that demonstrate a clear understanding of the hegemony and how it works. The CD cover visual must include all the things asked for in the instructions. Students should not be assessed on the presentation of their song UNLESS the teacher has specifically given instruction on presentation skills and ample opportunity for the practice and revision of song reading.

Application: Students will apply Ethnic Studies principles 2, 5, 6 and/or 7 to their songs and presentations

Action: Teacher can open the song reading to the larger community: other classes, history departments, community organizations, local politicians, middle schoolers etc.

Reflection: Students should reflect critically on both the assignment and their habits around how they approached and took this assignment to completion [or not]. Furthermore, teachers should reflect on the effectiveness of the lesson based on student work and reflections.
Example student reflections:

1. How much did you know about the writing genre or content before we started?
2. What does this piece reveal about you as a learner? What did you learn about yourself as you worked on this piece?
3. What does this piece say about your understanding of the Ethnic Studies Values and Principles?
4. If you were the teacher, what comments would you make about this piece as it is now?
5. If someone else were only looking at the piece of writing, what might they learn about who you are?
6. What is one aspect of the work you would like to improve upon?

Materials & Resources:

ARAB STEREOTYPES

General Epithets: A-rabs, camel jockeys, towel-heads, sand-niggers “All Arabs are Muslims” or “All Muslims are Arabs” “Moslems” or “Mohammedans” (rather than Muslims) “Sheik,” harem, desert, camels, oasis, nomads, Bedouin, warriors, tribal; Arab world as an exotic arena where Western heroes have romantic adventures. Arabian Nights, genie, magic carpet, princess, evil vizier

Muslims: fundamentalists, extremists, militants, fanatics, terrorists, cut off hands, oppress women, jihad as “holy war”

Palestinians: terrorists, blow up airlines, try to “destroy Israel” and “drive the Jews into the sea”

Good Arabs: minor characters, passive, culturally Western, dramatically insignificant, subordinate to Western heroes, rarely the main character or action hero

Arab Men: Oil Sheiks, fabulously wealthy, lavish and wasteful spending, “buying up America” Greasy merchants, swarthy, dirty, greedy, unshaven, uneducated, dishonest, manipulative, incompetent Mad dictators, ruthless, violent, treacherous, barbaric, hate Jews & America, secret plots to destroy America Cruel, deceitful, hot-tempered, irrational Abduction of blond western women

Arab Women: Oppressed by Arab men/Islam Luxurious harem, scantily clad belly dancers; sensuous, beautiful woman in love with Western hero who rescues her from evil Arab man Confined to home, veils, head coverings, long robes; passive, uneducated, voiceless, faceless, characterless Older women: hysterical, artificial grief in mourning rituals

Source: American-Arab Anti-Discrimination Committee

Busta Apologizes for Releasing Arab Money
http://allhiphop.com/stor.../2008/12/09/20743084.aspx

Only hours after expressing his outrage over Busta Rhymes' controversial song "Arab Money," Iraqi-born rapper The Narcicyst told AllHipHop.com that he received a personal phone call from Busta himself last night (December 8), apologizing for the misunderstanding created by the song.

According to Narcicyst, the two rappers spent nearly half an hour on the phone discussing Busta's original intent in making the song, which the veteran rapper says was meant to pay homage to Arab culture.

The Narcicyst, whose family fled Iraq years ago after they were displaced by the political turmoil, said he came to understand that there may have been a bigger culprit in Busta's lyrical misstep. "It was a thorough explanation and he was a very respectful man," the Narcicyst told AllHipHop.com.

"He explained to me his experience as an African-American man in the States and [it] seemed to me as an experience that I can correlate as an Arab being in the Middle East and having been displaced from my nation and seeing my country being bombarded in the media, being misrepresented."

According to Narcicyst, Rhymes revealed that he didn't purposely disrespect Arab culture and that representing it "in a positive light" was important to his fellow rapper. "He also acknowledged that it was definitely something that spun out of control,"

Narcicyst continued. "You know, when you put out a song, you can't really put out an essay on why you put out the song. And it's always hard to explain to the masses." While some YouTube posts of the song and/or video have already been removed from the popular website, there is no word on when or if the controversial song will be officially removed from rotation.

The song is already banned in the U.K., where award winning DJ Steve Sutherland was temporarily suspended by Galaxy FM, for playing the song.
As a result of Busta's apology and The Narcicyst has also agreed to pull his response to the song, a track titled "The Real Arab Money."

"This is an example of how two people can come together and create something bigger than them," The Narcicyst concluded. "I'm a strong believer in truth and breaking stereotypes down and not allowing people to box you in. And this whole experience has been a huge eye opener for me. This is what Hip-Hop is about. Two brothers from another mother can come to a peaceful and just conclusion for all sides."

The Real Arab Money Narcy

[Hook]

Allah i'eenak ya busta (May God show you the light)
Misrepresentin' us in Dubai
It ain't Ayrab Money It's called Arab
Money
Allah i'eenak ya busta (May God show you the light) Arabs don't
play up in Basra
It ain't Ayrab Money It's called Arab
Money
[Verse 1] Lek Ibnil Ibnil

Your Arab boys like "shoof itfil itfil"
If I was them, I'da told him the hook is dead wrong And tell the
homie, Ron Browz, skip to the next song Truth is, I can see
through the playback funny
"Yo son, let's do a track about Ayrab money, dunny" The pain in
my people's blood runs thicker
Than oil fields, the word Ayrab's like nig--- [Hook]

Allah i'eenak ya busta (May God show you the light)
Misrepresentin' us in Dubai
It ain't Ayrab Money It's called Arab
Money
Allah i'eenak ya busta (May God show you the light) Arabs don't
play up in Basra
It ain't Ayrab Money It's called Arab
Money

[Verse 2]

Brother
"The Life" is too biased
Hook about as Middle East as Dubai is Even if you
never heard of me, verbally
You should done your research about the current state of currency We hurt
Way more than we ball
In Palestine, kids can't shop at these malls My nation on my
back, look how proud we are America bustin' nuts on Saudi
Riyals....

[Hook]

Allah i'eenak ya busta (May God show you the light)
Misrepresentin' us in Dubai
It ain't Ayrab Money It's called Arab
Money
Allah i'eenak ya busta (May God show you the light) Arabs don't
play up in Basra
It ain't Ayrab Money It's called Arab
Money

[Verse 3]

I got the nerve to burn bridges like Halliburton John
McCain with Sarah Palin probably flirtin' I had to Busta
Rhyme just to polly work it

And set the standard straight about the violent circuit From bomb makers stripping Islam Naked
The strong face of the wrong fakers, in calm nature, see The truth in America's hip-hop is gone sacred
Not to generalize, dawg, this song's racist [Outro]

So don't get it twisted

See not all Arabs are rich, my brothers and sisters Get your history right
"Arab money' came from British colonialism So that means the slave master got you back
So when you look at that money in your pocket Make sure you spend it right

Instructions: Three Steps:
Step 1: Write a brief description of each of the 5 ways that you have experienced hegemony in your own life. Then give each event a song title
Step 2: On the back, you will write a song about ONE of those events. Your song must have facts from everything you have learned in class
Step 3: Create a CD cover in color with the 5 song titles and an image. Be creative and fun!

Example	Song Title

CD cover:

- Must include a front image
- Must include 5-7 song titles on the back
- Must include lyrics for one of the songs (has to be about at least one of your experiences)
    - Song title
    - 4 verses and a chorus
- Must demonstrate your understanding of hegemony and how it works
- Must be in color

- Must have an album title

Example Song Structure

Suggested First Verse
Write about the status quo. What do we think is normal?
Example: Girls should be feminine and reserved (teacher should think of their own example) [Chorus]
What is the message that you think should be represented over and over again Example:
teacher should write their own example

Suggested Second Verse
Write how we learn the status quo. How do social institutions teach and reinforce this?
Example: Through our consumer economy and family, we are taught gender norms even before we can talk

[Chorus]

Suggested Third Verse
Write about how this controls our mind and bodies
Example: Through strict gender norms, we can be forced to hide our true selves, and our natural interests limited at a young age

[Chorus]

Suggested Fourth Verse
Write about something we can do to resist this example of hegemony
Example: We can stop ascribing gender identity to infants and we can resist the aggressive marketing targeted at parents and families

Further Resources:

Arab American American-Arab Anti-Discrimination Committee http://www.adc.org/

Reel Bad Arabs: How Hollywood Vilifies a People is a documentary film directed by Sut Jhally and produced by Media Education Foundation in 2006. This film is an extension of the book of that name by Jack Shaheen which also analyzes how Hollywood corrupts or manipulates the image of Arabs.
https://www.mediaed.org/discussion-guides/Reel-Bad-Arabs-Discussion-Guide.pdf

Videos:

Busta Rhymes—Arab Money https://www.youtube.com/watch?v=bcuAw77J8_Y

Narcy—The Real Arab Money https://www.youtube.com/watch?v=C0E3BhHkbIE

Rapper and Artist Narcy is Creating Space for Voices of the Muslim Community
https://nowthisnews.com/videos/pop/rapper-narcy-is-creating-space-for-voices-of-the-muslim-community

Additional Topics:
The Arab World vs. The Middle East Defining Arab
and Muslim Islamophobia
Arab Immigration to the United States Dow v. United
States (1915)
Race and the Arab-American Experience The history of
Anti-Arab Immigration Policies The Muslim Ban Executive
Order 13769
Arab-American and Civil Liberties post-9/11 Orientalism & Arab Representations in
the Media
Arab and Muslim Women in the United States Anti-Arab and
Muslim Violence
Direct Action Front for Palestine and Black Lives Matter Comparative
Border Studies: Palestine and Mexico

Potential Significant Figures to Cover (this list is in no way exhaustive):
Jack George
Shaheen Candy Lightner
Kemal Amin "Casey"
Kasem Alia Martine Shawkat
Rashida Harbi Tlaib
George John
Mitchell Jr.
Helen Thomas
Naomi Shihab Nye
Mustafa az-Zammouri
Kahlil Gibran
Philip Hitti
Nagi Daifullah
Edward Wadie Said
Ralph Nader