

Module 15: Muslim Youth and Resistance (2015)

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Note to Educators

The Teaching Beyond September 11th curriculum project seeks to capture the events of the two decades (2001-2021) following 9/11 as a means for youth to understand the post-9/11 global order. Developed by a team of educators from the University of Pennsylvania in collaboration with inter-/national scholars, practitioners, and community activist leaders, each stand-alone module is grounded in at least one of six identified themes and is anchored in an event in a particular year following 9/11. The curriculum does not need to be taught sequentially. Lessons within a module may be taught sequentially or individually unless specified.

The curriculum is ideal for advanced high school and early college students. Educators are encouraged to adapt lessons to meet the needs of their classroom and student academic level. The curriculum framework at the end of this document highlights guiding questions for students to grapple with and enduring understandings that we wish for students to glean from these lessons.

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Module 15: Muslim Youth and Schools

Primary Theme: **Public Opinion, Perception & Anti-Muslim Sentiment**

Secondary Theme: **Democracy + Rights**

Year in focus: **2015**

Grades: **11 and 12 and freshman college**

Entry points (subject area): **Global and US History/Civics (all lessons); English (lesson 2); Anti-Muslim racism, Anti-Black racism; Education Studies; Digital Media Studies**

Module Context:

2015 marked the 14th year since the US began the War on Terror. In that time, the people living in regions impacted by war experienced an incalculable loss of life, home, and identity. For people living in the US, Trump announced his bid for US president in a speech marked by a deluge of racist, sexist, and ableist political rhetoric, especially on social media. In this heightened national context, young Muslims were racialized as threats and discriminated against in schools, colleges, and neighborhoods across the country. In February, three dental students in North Carolina, Deah Barakat, Yusor Abu-Salha, and Razan Abu-Salha (Our Three Winners), were murdered outside their home in an anti-Muslim hate crime by a white male shooter. In September, a 14-year-old boy, Ahmed Mohamed, was racially discriminated against when he brought his home-made clock invention to school. This event became national news and radically changed the course of Mohamed and his family's life. Across media reports and academic research, Muslim youth reported the stress, trauma, and violence they faced in the form of everyday anti-Muslim racism in educational settings and digital spaces.

The three lessons in this module focus on youth *experiences with* and *resistance to* anti-Muslim racism. The first two lessons highlight the connections between anti-Black racism and anti-Muslim racism, while the third lesson highlights both the role of the media in shaping public perception of anti-Muslim hate crimes and the power of counter-storytelling. Lesson activities are meant to facilitate a conceptual understanding of anti-Muslim racism as structural phenomena with a long history and long-term impacts. The lessons may be taught sequentially or individually.

Module Goal

Students will engage in independent and group learning to recognize and understand the impact of anti-Muslim racism and its intersections with both anti-Black racism (particularly in Lessons 1 and 2) and xenophobia. They will relate anti-Muslim racism and anti-Black racism in one US school context. They will understand how systems of racism are fortified through everyday actions and discriminative policies that harm the learning environment context. They will learn about how Muslim youth resist injustices through social media and counter-storytelling and explore ways to amplify and support the fight against anti-Muslim racism, anti-Black racism, and white supremacy more broadly.

Module Overview

The lessons in this module provide students with an understanding of how US Muslims experience and resist the climate of rising anti-Muslim racism and anti-Black racism. Over the course of three (stand-alone) 50-minute periods, students will use videos, texts, and images to engage in discussion to understand how anti-Muslim racism (and in two of the lessons, anti-Blackness) impacts youth and how they resist through activism and social media. Lesson 1 examines the ways in which 14-year-old Ahmed Mohamed's life was altered by the actions of Mohamed's school and the police. Over the mid 2010s, there emerged a youth-driven direct response and rejection of racism through social media organizing, as Lesson 2 explores through online Muslim discourse. Finally, Lesson 3 explores the importance of perspective and framing by examining the media coverage of the murders of Deah Barakat, Yusor Abu-Salha, and Razan Abu-Salha and the counter-storytelling by one of the victim's sisters. Throughout the module, students will consider how anti-Muslim racism is produced in schools and communities, as well as how Muslims respond to these conditions.

Lesson 1 - Structural Anti-Muslim Racism: Focus on Muslim Students

In this lesson, students will learn about racialization as a process based on the experience of Ahmed Mohamed, a Muslim American student of Sudanese heritage who was discriminated against in 2015. They will read and study the timeline of this discrimination event to analyze how individual actors and their actions collectively produced one moment of systemic anti-Muslim racism and anti-Black racism. They will use the timeline to study the actions of the teachers, principal, and police as authority figures in relation to a definition of racialization. They will also see how that event had long-term impacts on his life. Based on the lesson, students will develop an understanding of how anti-Muslim and anti-Black racism are experienced through specific events of discrimination.

Lesson 2 - #BlackOutEid as/and Resistance

In this lesson, students will learn about the growth of the hashtag #BlackOutEid in 2015 as part of Black Muslim digital resistance to anti-Black and anti-Muslim racism on social media. Students will read and study the timeline of the hashtag's emergence. They will analyze this hashtag in relation to #BlackLivesMatter and other justice-based social movements. Through this lesson, students will develop a more intersectional understanding of the experiences of the US and global Black Muslim community.

Lesson 3 – Countering Hate Through Storytelling

This lesson focuses on the ways in which the media initially framed the murders of Deah Barakat, Yusor Abu-Salha, and Razan Abu-Salha. Students will learn how Deah's sister used storytelling to counter the prevailing media narrative, and how she drew attention to microaggressions and implicit bias through her call for advocacy and allyship.

Curriculum Connections:

Module 7: What is Islamophobia?

Module 10: Youth Activism in Global Perspective

Module 16: Rising Youth Activism

Module 15: Muslim Youth and Resistance

Lesson 1:

Lesson 1. Structural Anti-Muslim Racism: Focus on Muslim Students

Overview, Background Resources and Materials Needed

In this lesson, students will learn about racialization as a process based on the experience of Ahmed Mohamed, a Muslim American student of Sudanese heritage who was discriminated against in 2015. They will read and study the timeline of this discrimination event to analyze how individual actors and their actions collectively produced one moment of systemic anti-Muslim racism and anti-Black racism. They will use the timeline to study the actions of the teachers, principal, and police as authority figures in relation to a definition of racialization. They will also see how that event had long-term impacts on his life. Based on the lesson, students will develop an understanding of how anti-Muslim and anti-Black racism are experienced through specific events of discrimination.

Background reading for educators before Lesson 1:

It would be beneficial for the educators to review:

- Kirk Semple: **Young Muslim Americans Are Feeling the Strain of Suspicion.** (A New York Times article on Muslim youth experiences with anti-Muslim racism.)
<https://www.nytimes.com/2015/12/15/nyregion/young-muslim-americans-are-feeling-the-strain-of-suspicion.html>

Additional resources for educators

- Mariam Durrani and Arshad Imtiaz Ali: **Islamophobia as/and Racism: Understanding Education and Muslim Youth Through the Imperial Optic.** (An academic essay on anti-Muslim racism in schools and universities.) <https://www.theologyandreligiononline.com/article?docid=b-9781350934931&tocid=b-9781350934931-002&st=durrani>
- [Islamophobia Syllabus](https://islamophobiaistracism.wordpress.com) (<https://islamophobiaistracism.wordpress.com>) offers a Resource for Teaching & Learning about anti-Muslim Racism in the United States. Educators can focus their attention on:
 - Readings on [Race, Empire, and Islam](https://islamophobiaistracism.wordpress.com/race-empire-islam/)
<https://islamophobiaistracism.wordpress.com/race-empire-islam/>
 - Readings on [Resisting Anti-Muslim Racism](https://islamophobiaistracism.wordpress.com/challenges-to-anti-muslim-racism-and-resistance-to-white-supremacy/)
<https://islamophobiaistracism.wordpress.com/challenges-to-anti-muslim-racism-and-resistance-to-white-supremacy/>

Additional resources for students

In these two videos, Ahmed Mohamed speaks to reporters at a press conference and in a one-on-one interview. If there is time, students can watch one or both of these videos to hear directly from

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Mohamed what happened to him. They can also use these press conferences to look up more press coverage of the incident over the years.

- Video of Ahmed Mohamed appearance at September, 2015 press conference
https://www.youtube.com/watch?v=kUu2Wv_e6Bw
- Video of Ahmed Mohamed interview with Dallas Morning News in his family home
<https://www.youtube.com/watch?v=3mW4w0Y1OXE>

Key Terms in Lesson 1:

- **Anti-Muslim Racism:** Discrimination towards Muslims or those that practice Islam.
- **Anti-Blackness:** Behaviors, attitudes and practices of people and institutions that work to dehumanize Black people in order to maintain white supremacy. (Source: Amherst College)
- **Racialization:** The use of the characteristics of race to marginalize or discriminate people or any custom, practice, belief, etc.
- **Structural Racism:** The racial group inequities in systems, laws, policies, and institutions that maintain power for white people and continue to marginalize people of color.
- **Systemic Racism:** Prejudice, discrimination, or antagonism by an individual, community, or institution against a person or people on the basis of their membership in a particular racial or ethnic group, typically one that is a minoritized or marginalized.

Materials Needed for Lesson 1:

1. Lesson 1 Slide Deck
2. Lesson 1, Handout 1: **Understanding Racism through Racialization: Focus on Black Muslim Students** (1 per student)
3. [Video on racialization](https://www.youtube.com/watch?v=cTcs-qOaAQ0) <https://www.youtube.com/watch?v=cTcs-qOaAQ0> (to be played in class; included in slide deck)
4. Racialization Diagram (can be projected during handout work; included in slide deck)
5. Educator Resource: **Suggested Answers for Understanding Racism through Racialization, Focus on Black Muslim Students**

Lesson 1. Structural Anti-Muslim Racism: Focus on Muslim Students

Learning Plan

Opening – 5 minutes

Since this lesson will focus on the experience of Ahmed Mohamed, the opening activity is meant to help students connect with him first as a 14-year-old high school student excited to bring his invention to school. Use this time to discuss the feeling of excitement and joy students feel when they create something.

1. How do you feel when you have created something?
2. Do you want to share it with others? Why or why not?
3. What kind of response do you hope for when you share?
4. Is there a time you shared and didn't get the response you wanted? How did that make you feel?

Anticipated student responses:

- Some students might share that they feel excitement, joy, or pride when they create something. Others might discuss what they learn through the creative process. Some might also express that they don't feel like they can share their excitement in certain contexts.
- If students are not forthcoming with responses, remind the students of any creative projects they have done in your class, or ask them to consider extra-curricular activities. The main goal of the opening topic is for students to emotionally empathize with the general situation before hearing about Ahmed Mohamed's specific experience in 2015.

Key Concepts – 15 minutes

Next, explain to students that today's lesson will focus on understanding anti-Muslim racism. You may wish to ask students if they know what structural racism or systemic racism is, and then follow up by asking **what is meant by anti-Muslim racism?** Ask why experts use terms like "structural" or "systemic" to understand racism. Then transition and explain that the focus of the class will be on exploring these questions through a news story from 2015 that involved a young student.

Remind students of the opening discussion about what it feels like to be a young person who wants to share something they've learned. Explain that in this situation, the person who wanted to share ended up being racialized and discriminated against by his teachers, his principal, and the police. Tell them that

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the class will focus on the real news story about 14-year-old Ahmed Mohammed who brought his home-made clock to school and his teachers and principal did not appreciate it. Instead, they negatively racialized him based on actions and behavior that perpetuate anti-Muslim and anti-Black racism in educational settings.

Be sure to **highlight that the focus of the class will be about understanding racialization as a process and racism as structural and systemic**. Further explain that different people had different reactions to Mohamed's invention and those reactions had long-term impacts in his life. **The purpose will be to see that systemic racism is based on how people are racialized in everyday events of discrimination.**

Pass out the Lesson 1, Handout 1: **Understanding Racism through Racialization, Focus on Black Muslim Students** to each student and ask a student to read the background out loud while the others follow along on the handout.

In September 2015, fourteen-year-old student Ahmed Mohamed built a clock from scratch and excitedly brought it to his Texas high school to share with teachers and classmates. The high schooler believed that the clock would give a positive impression to his teachers. In middle school, Mohamed had been known as the "inventor kid," legendary for making electronic contraptions. Below, you will find a summary of the day that Mohamed brought the clock to school in 2015 (part 1) and then how that day's events affected him and his family in the days, months, and years afterward (part 2).

The point of the background section is to connect the opening discussion to Mohamed on the morning that he brought his clock invention to school. You may reference and/or emphasize this connection before proceeding to the event summary part.

Application - 20 minutes

Next, students should read the event summary on their own and use Table 1 to identify the characters in Part 1. Part 1 focuses on the day that Mohamed brought his invention to school and subsequently was arrested. Part 2 focuses on how that day impacted the next few years for him and his family.

To make it more interactive, this can be done as an open dialogue. You may ask students: Who are the characters in the story? What did they do? At this point, students can identify each character and their actions and use that to fill out the handout's Table 1.

For quick reference:

- Mohamed brought his clock to school.
- His engineering teacher, who already knew him as an inventor, advised him to put away his invention
- His English teacher was suspicious of the clock and called the principal.

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- The principal was suspicious of the clock as a hoax bomb. He called the police on his student. He also released Mohamed, a minor, to the police.
- **For advanced students, highlight this is when the discrimination context expands beyond the school to the police/ justice system process.
- The police arrested and detained Mohamed without his parents.

Split students into small groups or pairs and explain that they will work together and use the Ahmed Mohamed case to understand how racialization is a process made up of multiple actors across institutions.

[Lesson 1 Slide Deck, Slide 2]. Time permitting, play the definition of racialization video. <https://www.youtube.com/watch?v=cTcs-qOaAQ0>. In the video, Dr. Carlos Hoyt (author, speaker, and licensed social worker) explains racialization through five steps which are summarized in the Racialization diagram (next slide).

[Lesson 1 Slide Deck, Slide 3]. Next, project the Racialization diagram and walk students through the 5 steps.

1. **Selecting:** perceiving human characteristics (including physical characteristics, ancestry, language, clothing) as signs of supposed racial differences between people
2. **Sorting:** Sorting people into racial groups based on perceived differences of human characteristics
3. **Attributing:** assigning traits, behaviors, and qualities to people classified as members of some racial grouping
4. **Essentializing:** considering these supposed differences between racial groups as permanent and/or inherited
5. **Acting:** treating people differently and unjustly by discriminating based on perceived differences

Be sure to explain that **racialization is a process whereby prejudiced perceptions are loaded with authority and lead to racial discrimination and inequality**. Stress that although this is **not a simple step-by-step process**, the goal of the diagram is to help students understand how each of these steps leads to a society where racialization becomes so normalized that a student's excitement for learning can be misread as an intended bomb and a public safety issue.

Direct students to the handout and instruct them to start by reviewing the actors and actions identified in Table 1 (Identifying Authority in One School-based Discrimination Event).

Next, they should develop their analysis utilizing Table 2 (Analyzing Racialization in One School-based Discrimination Event) by specifically relating one or more steps in the racialization process diagram to those actors and actions. An example is provided that you may want to go over together before they begin.

While students are engaging in this work, walk around and help students as necessary. This can also be done as a group activity where the segment ends with each group sharing how they completed the handout.

Time permitting, point out how some of the actions, such as **the English teacher's assumption that Mohamed brought a hoax bomb to school, were examples of systemic racism, but the principal calling the police is an example of structural racism.** The definitions provided earlier can help expand this discussion for more advanced students.

The goal is for students to understand racialization as a process, where each "step" plays a different part of the system that collectively illustrates how Muslim youth are racialized as suspicious or dangerous.

- Like other students, Mohamed was excited about his invention. However, his excitement and intelligence became racialized, or perceived as dangerous/criminal, when his teacher, principal, and the police criminalized his invention as a hoax bomb.

This activity is not about finding right or wrong answers for the tables; rather, it is about taking the event apart and analyzing each piece through the lenses of both anti-Muslim racism and anti-Black racism.

- When Mohamed was accused of bringing a bomb, he was racialized through the terrorist figure by his teachers and principals.
- At the same time, the system that processed this incident as a "safety" concern, as it was communicated by the school, represents a wider issue of the school-to-prison pipeline directed towards Black, Latinx, and Muslim students of color.
- The mechanisms, policies, and actors that typically racialize Black students also impact Muslim students. As demonstrated in Mohamed's case, Black Muslim students can experience the intersection of these systems of oppression in institutional settings.
- It is important to highlight that this lesson focuses on the everyday actions and policies used in educational institutions and by police that create and perpetuate systemic discrimination through carceral systems. In this context, the racialization of Black students in US schools is well documented in studies, and stories like Mohamed's illustrate the intersection of anti-Black and anti-Muslim racism for Black Muslim youth in the US.

Closing – 10 minutes

For the closing conversation, ask students to look over Part 2 of the handout and think about the events in light of the opening discussion. It is important to point out how people with prejudices in positions of authority play the biggest role in how racialization impacts peoples' everyday lives. The closing should develop this important takeaway about the long-term impact of racism in the individual and family lives of racialized youth.

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Direct students to get in pairs and ask each other the following questions:

- **How does racialization shape student learning and education?**
- **How does racialization affect school culture?**

Anticipated student responses:

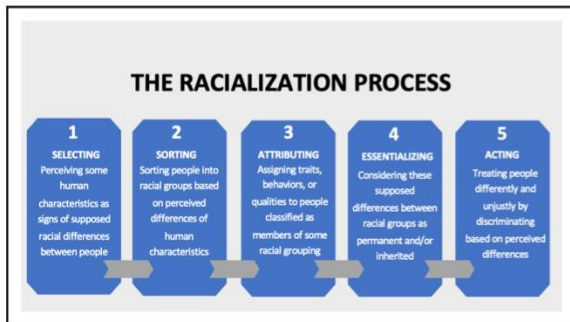
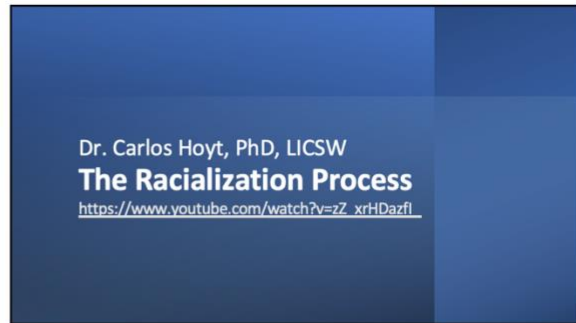
- Students might make personal connections to how learning is shaped and/or constrained in racist and racializing contexts.
- They might talk about how it stifles creativity and makes students less confident to share in class.
- The discussion may also expand into how the event impacted the Mohamed family for months and years. The family ultimately moved to Qatar for 9 months because of the racism they had to contend with.
- Some students may talk about how they think Mohamed's classmates interpreted the entire situation.

Lesson 1. Structural Anti-Muslim Racism: Focus on Muslim Students

Student Handouts and Supplementary Teaching Materials

1. Lesson 1 Slide Deck preview (3 slides) [Please download separate slide deck file]
2. Lesson 1, Handout 1: **Understanding Racism through Racialization: Focus on Black Muslim Students** (1 per student)
3. Video on racialization: <https://www.youtube.com/watch?v=cTcs-qOaAQ0> (to be played in class; included in slide deck)
4. Racialization Diagram (can be projected during handout work; included in slide deck)
5. Educator Resource: **Suggested Answers for Understanding Racism through Racialization, Focus on Black Muslim Students**

Lesson 1 Slide Deck Preview



Understanding Racism through Racialization: Focus on Black Muslim Students

Background

In September 2015, fourteen-year-old student Ahmed Mohamed built a clock from scratch and excitedly brought it to his Texas high school to share with teachers and classmates. The son of Sudanese immigrants, the high schooler believed that the clock would give a positive impression to his teachers. In middle school, Mohamed had been known as the “inventor kid,” legendary for making electronic contraptions. Below, you will find a summary of the day that Mohamed brought the clock to school in 2015 (part 1) and then how that day’s events affected him and his family in the days, months, and years afterward (part 2).

Event Summary

Part 1: The day of...

1. When Mohamed showed his engineering teacher the clock, his teacher appreciated Mohamed’s invention but told him to keep the device in his backpack.
2. Later in his English class when Mohamed took the clock out, the English teacher confiscated it and reported the incident to the principal.
3. The principal called the police because he thought it was a hoax bomb.
4. Without calling his parents, the police interrogated a fourteen-year-old minor at his school for an hour and a half.
5. While the teenager repeatedly explained his invention was a clock that he wanted to show teachers, the police officers repeatedly questioned his intentions for bringing the device to school.
6. According to Mohammed, his principal also threatened him with expulsion.
7. Eventually the police handcuffed Mohammed and brought him to a juvenile detention facility where he was fingerprinted and photographed.
8. The police held him at the facility until they released the minor to his parents.

Part 2: What happened after...

1. Although the police did not press charges, Mohamed was suspended from school for three days.
2. Shortly after his arrest, MacArthur High School administration sent students and families a letter from the principal, Dan Cummings, where the incident was framed as a “safety” concern.
3. These accusations against Mohamed were followed by national criticism prompted by right-wing targeted harassment campaigns.
4. Mohamed’s family initiated a Twitter account “@IstandwithAhmed,” and Mohamed was invited by President Obama to the White House. On his account, he included a picture of Mohamed wearing a NASA T-shirt and also a picture of him in police handcuffs.
5. Mohamed’s story went viral, and thousands of people expressed their support through the hashtag, #IstandwithAhmed.
6. Following these events, the Mohamed family decided to relocate to Doha, Qatar, where Mohamed and his sisters attended high school.
7. According to the Dallas Morning News, the family also moved due to the attacks and harassment they continued to face in the US, including elaborate conspiracy theories, false

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rumors, and casual, unevidenced accusations of terrorist connections on national and local news.

8. As of 2018, all three efforts by the Mohamed family for justice, including a lawsuit against the school district, defamation suits against right-wing media outlets, and a federal lawsuit, were summarily dismissed.

TABLE 1: Identifying Authority in One School-based Discrimination Event

Actor/ Person(s)	Authority Figure Y/N	Institutional Affiliation	Actions

TABLE 2: Analyzing Racialization in One School-based Discrimination Event

#	Person/ Actor	Action	Racialization	Details
1	Engineering Teacher	Advised student to keep device in backpack	Selecting (because he could see how the clock might be perceived by others)	He might have told him to put it away because he was worried that someone else might think it was something dangerous due to their racist thinking.
2				
3				
4				
5				
6				
7				
8				

EDUCATOR RESOURCE:

**Understanding Racism through Racialization: Focus on Black Muslim Students
(SUGGESTED ANSWERS)**

Background

In September 2015, fourteen-year-old student Ahmed Mohamed built a clock from scratch and excitedly brought it to his Texas high school to share with teachers and classmates. As the son of Sudanese immigrants, the high schooler believed that the clock would give a positive impression to his teachers. In middle school, Mohamed had been known as the “inventor kid,” legendary for making electronic contraptions. Below, you will find a summary of the day that Mohamed brought the clock to school in 2015 (part 1) and then how that day’s events affected him and his family in the days, months, and years afterward (part 2).

Event Summary

Teacher Notes: The actors have been identified in red and their actions are in blue.

Part 1: The day of...

1. When **Mohamed** showed his **engineering teacher** the clock, his teacher **appreciated** Mohamed’s invention but **told him** to keep the device in his backpack.
2. Later in his English class when Mohamed took the clock out, **the English teacher** **confiscated it and reported the incident** to the principal.
3. The **principal** **called the police** because he thought it was a hoax bomb.
4. Without calling his parents, the **police** **interrogated a fourteen-year-old minor** at his school for an hour and a half.
5. While the teenager repeatedly explained his invention was a clock that he wanted to show teachers, the **police officers** **repeatedly questioned his intentions** for bringing the device to school.
6. According to Mohammed, **his principal** also **threatened him with expulsion**.
7. Eventually the **police** **handcuffed** Mohammed and **brought him to a juvenile detention facility** where he was fingerprinted and photographed.
8. The **police** **held him at the facility** until they **released the minor to his parents**.

Part 2: What happened after...

1. Although the police did not press charges, Mohamed was suspended from school for three days.
2. Shortly after his arrest, MacArthur High School administration sent students and families a letter from the principal, Dan Cummings, where the incident was framed as a “safety” concern.
3. These accusations against Mohamed were followed by national criticism prompted by right-wing targeted harassment campaigns.

4. Mohamed’s family initiated a Twitter account “@IstandwithAhmed,” and Mohamed was invited by President Obama to the White House. On his account, he included a picture of Mohamed wearing a NASA T-shirt and also a picture of him in police handcuffs.
5. Mohamed’s story went viral, and thousands of people expressed their support through the hashtag, #IstandwithAhmed.
6. Following these events, the Mohamed family decided to relocate to Doha, Qatar, where Mohamed and his sisters attended high school.
7. According to the Dallas Morning News, the family also moved due to the attacks and harassment they continued to face in the US, including elaborate conspiracy theories, false rumors, and casual, unevidenced accusations of terrorist connections on national and local news.
8. As of 2018, all three efforts by the Mohamed family for justice, including a lawsuit against the school district, defamation suits against right- wing media outlets, and a federal lawsuit, were summarily dismissed.

TABLE 1: Identifying Authority in One School-based Discrimination Event

Actor/ Person(s)	Authority Figure Y/N	Institutional Affiliation	Actions
Mohamed	N	14-year-old student	Brought clock invention to school; shared it with teachers and students
Engineering teacher	Y	School	Told him to take out the clock
English Teacher	Y	School	Called principal
Principal	Y	School Leader	Called police
Police	Y	Government	Arrested Mohamed Detained him at government carceral facility

TABLE 2: Analyzing Racialization in One School-based Discrimination Event

#	Person/ Actor	Action	Racialization Step(s)	Analysis Notes
1	Engineering Teacher	Advised student to keep device in backpack	Selecting (because he could see how the clock might be perceived)	He might have told him to put it away because he was worried that someone else might think it was something dangerous due to their racist thinking.
2	English Teacher	Confiscated clock and reported it to the principal	Attributing and Acting	Teacher assumed that the clock was something dangerous due to her Islamophobia and racism.
3	Principal	Called the police because he thought it was a hoax bomb	Acting	Although the principal did not think the clock was an actual bomb, his racism led him to escalate the situation by involving law enforcement and assigning criminality to Mohammed.
4	Police	Interrogated a minor with his parents present	Sorting and Acting	By interrogating Mohamed without his parents present, the police treated him more as an adult than a child.
5	Police	Repeatedly questioned Mohamed's inventions for bringing the clock to school	Essentializing	Despite Mohamed's explanation that his invention was a clock, the police officers still assumed that he had criminal motives.
6	Principal	Threatened Mohamed with expulsion	Acting	The principal threatened an extreme punishment even though Mohamed had done nothing wrong.
7	Police	Brought Mohamed to a juvenile detention facility	Acting	Without evidence, the police officers treated Mohamed, a 14- year-old Black Muslim boy, as a threat and a criminal.
8	Police	Held Mohamed at the facility until they released him to his parents	Acting	Without evidence, the police officers treated Mohamed, a 14- year-old Black Muslim boy, as a threat and a criminal.

Lesson 2. #BlackOutEid as/and Resistance

Overview, Background Resources, and Materials Needed

In this lesson, students will learn about the growth of the hashtag #BlackOutEid in 2015 as part of Black Muslim digital resistance to anti-Black and anti-Muslim racism on social media. Students will read and study the timeline of the hashtag's emergence. They will analyze this hashtag in relation to #BlackLivesMatter and other justice-based social movements. Through this lesson, students will develop a more intersectional understanding of the experiences of the US and global Black Muslim community.

The topic of this lesson also marks an important conversation about race within Muslim community discourse. Within the U.S., Muslims are usually assumed to be immigrant Muslims from South Asia or the Middle East. Although Black Muslims have been here since before U.S. independence, they are often not recognized as Muslims within the broader US context and within the US Muslim community. In the years following the emergence of #BlackLivesMatter, US Black Muslims also began to use social media and specifically hashtags to protest discrimination and injustice. They also used social media to celebrate the beauty of the Black Muslim community and being unapologetically Black and Muslim, which anthropologist Krystal Smalls has called emphatic Blackness. This lesson features a study of the hashtag #BlackOutEid and two related hashtags (#BlackMuslimRamadan and #BlackMuslimFamily) as the opportunity to learn from Black, African, and Afro-diasporic Muslim community dialogues about political resistance and spiritual celebration. Through this lesson, we can highlight how Muslim narratives have changed based on broader social, political, and technological shifts since 9/11.

Background reading for educators before Lesson 2:

It would be beneficial for the educators to review:

- Ahmed Ali Akbar: **26 #BlackOutEid Selfies That Will Completely Make Your Day**
<https://www.buzzfeed.com/ahmedaliakbar/Blackout-eid>
- Nena Beecham: **#BlackoutEid: Celebrating being Black and Muslim**
<https://www.aljazeera.com/opinions/2019/6/4/Blackouteid-celebrating-being-Black-and-muslim/>
- Mariam Durrani: **#BlackOutEid: Resisting Anti-Blackness in Digital Muslim Life.** (2021). *Journal of Linguistic Anthropology*, Vol. 31, Issue 2, pp. 298-303

Additional resources for educators

This lesson focuses on Black Muslim digital resistance to racism and erasure by dominant groups. Although it is not necessary for students, it may benefit educators to watch this [2 minute video about intersectionality](https://www.youtube.com/watch?v=ViDtnfQ9FHc&t=1s) (<https://www.youtube.com/watch?v=ViDtnfQ9FHc&t=1s>) where Dr. Kimberlé Crenshaw explains intersectionality as a framework or prism. In popular culture, the term

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intersectionality is often taken up as a loose carry-all term for multiple identity categories, but this video defines intersectionality as follows:

- Intersectionality is a metaphor for understanding the way that multiple forms of inequality or disadvantage compound themselves and create obstacles that are not often understood within conventional ways of thinking about the racism, sexism, or other social justice advocacy structure.
- Intersectionality is like a prism or a framework for understanding certain kinds of problems based on systemic and structural inequity and discrimination.

It is important to recognize that intersectionality theory developed as a way to understand particular kinds of problems. It connects to the lesson because Black Muslims experience anti-Blackness within the US Muslim community, the US generally, and globally. In the US, #BlackOutEid emerged within a context of #BlackLivesMatter and a growing online discourse of Muslim youth celebrating their spirituality in the face of growing anti-Muslim racism. It is within this intersection of resisting racism online that #BlackOutEid was created and grew.

Key Terms in Lesson 2:

- **Eid:** The short name given to the two major Muslim holidays. Eid-ul-Fitr (also known as Little Eid), which follows the month of fasting (Ramadan), and Eid-ul-Adha (also known as Big Eid), which follows the annual pilgrimage to Mecca. Because the holidays are observed on the Lunar Calendar, they are at different times of the year (they move back approximately 10 days a year).
- **Anti-Muslim Racism:** Discrimination towards Muslims or those that practice Islam.
- **Anti-Blackness:** Behaviors, attitudes and practices of people and institutions that work to dehumanize Black people in order to maintain white supremacy. (Source: Amherst College)
- **Intersectionality:** Intersectionality considers the ways that certain aspects of people's identities, which are socially constructed, overlap creating various combinations of discrimination or privilege (i.e., the combination of race, gender, immigration etc.).
- **Resistance:** Actions taken in opposition to injustice and oppression. It can take a variety of forms, including civil disobedience, digital resistance, cultural resistance, protests, and boycotts.

Materials Needed for Lesson 2:

1. Lesson 2 Slide Deck
2. Lesson 2, Handout 1: **#BlackOutEid and Black Muslim Digital Resistance** (1 per student)
3. Videos:
 - a. [3-minute video](https://www.youtube.com/watch?v=YhOSMhTWMGk) about Black Muslims in the US
<https://www.youtube.com/watch?v=YhOSMhTWMGk>
(to be played; link included in slide deck)

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- b. [1-minute video about one Black Muslim woman](https://www.youtube.com/watch?v=daN_G5xSMpo)
https://www.youtube.com/watch?v=daN_G5xSMpo
(to be played; link included in slide deck)
4. Lesson 2, Handout 2: **Graphic Organizer** (1 per student)

Lesson 2. #BlackOutEid as/and Resistance

Learning Plan

Opening – 5 minutes

Open the lesson by talking about the history of hashtags on the internet. Explain that hashtags originated in 2007 as an indexing and sorting system for tweets on twitter, which was founded the year before. From there it grew into a way of grouping relevant content into an organizing tool for communities online. Eventually it also helped inform the public about major events through the use of the hashtag with a place name. e.g. Ferguson.

At this point, elicit discussion by asking students one of more of the following prompts:

- What do you know about the connection between hashtags and social justice movements?
- What are examples of social movements attached to a hashtag?
- How did the hashtags support the growth of these social movements?
- Have you participated in using these hashtags?

Expected student responses:

- Students may mention the following movements with hashtags including #BlackLivesMatter, #MeToo, #ArabSpring, #Ferguson, etc. This is a good opportunity for students who have familiarity with hashtags and social justice movements to share their knowledge. The educator may bring those student insights back during later parts of the lesson.

Before closing the introduction, point out that as time has progressed, hashtags went from place-based names such as #ArabUprisings and #Ferguson to affirmative slogans like #BlackLivesMatter and #MeToo. These slogans can be said to speak a truth that transcends geographic specificity and thus have grown into global movements. Emphasize the life affirming nature of the Black Lives Matter movement in the face of state violence and death. Similarly, highlight that in the early 2010s, with the Arab Uprisings and then BLM, hashtags were a significant resistance tool online because more people had cell phones than in the early 2000s. As technology became more accessible and popular, young people also began to use social media for not only entertainment or networking, but also resistance and organizing.

Key Concepts – 10 minutes

Explain that today's lesson focuses on #BlackOutEid to study some aspects of hashtag activism and how it functions within racial justice movements.

Let students know that they will learn about the growth of #BlackOutEid, which originated with young Black Muslims on Snapchat in 2014, then expanded to multiple platforms including Twitter and

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Instagram in 2015 and 2016. They will also learn that this was part of a larger Black Muslim digital resistance to racism.

Inform students that they will be talking about how hashtags are used as organizing and community building tools through the example of #BlackOutEid.

[Lesson 2 Slide Deck, Slides 2-3]. Next, share two videos for students to become more familiar with the US Black Muslim community: a [3- minute video](https://www.youtube.com/watch?v=YhOSMhTWMGk) <https://www.youtube.com/watch?v=YhOSMhTWMGk> about Black Muslims in the United States and [1-minute video about one Black Muslim woman](https://www.youtube.com/watch?v=daN_G5xSMpo) https://www.youtube.com/watch?v=daN_G5xSMpo.

Finally, ask students to reflect upon the videos using the questions below. It is important to emphasize that Black Muslims have been here since before the US existed and that Black Muslims have often been erased from both the broader African American and American story, and even from many Muslim communities in the US. This is another opportunity to highlight the significance of community-based narratives of empowerment.

- What challenges do the people in the first video face as members of both the Black community and the Muslim community?
- What does it mean for the woman in the second video to talk about being unapologetically Black and Muslim?
- What are some of the ways that people in both videos resist racist narratives?

Application - 30 minutes

Pass out Lesson 2, Handout 1: **#BlackOutEid and Black Muslim Digital Resistance** to students and ask them to silently read it; alternatively, you may ask for volunteers to read out a paragraph each. Through the reading, students will learn that the hashtag #BlackOutEid was created by young Black Muslims to celebrate Black Muslims online and implicitly respond to both anti-Black racism and anti-Muslim racism in online spaces.

Guide students through the following questions. Determine what is best for your particular age group of students and feel free to add additional questions. Possible answers to the comprehension-based questions are included below. The analysis-based questions are more open-ended to launch more complex discussions around race, religion, and digital media. Use the Lesson 2, Handout 2: **Graphic Organizer** as needed to structure the discussion.

Comprehension-based Questions (*Anticipated answers are included in parentheses*)

- Where did the #BlackOutEid hashtag campaign originate?
 - (*It was created by Aamina Mohamed, a Minnesota-based writer.*)
- Why does it matter that it was inspired by #BlackOutDay from tumblr?

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- *(It shows the connection to previous hashtag campaigns centering Black people and Black communities.)*
- Why did Amina Mohammed create this hashtag?
 - *(She created it to highlight Black Muslim celebrations of Eid and as a response to the exclusion of darker-skinned Black and African Muslims from the official Snapchat Eid Live Story)*
- What are two related hashtags that emerged? How are they related? How are they different?
 - *(The two related hashtag campaigns are #BlackMuslimRamadan and #BlackMuslimFamily. They are related in that both celebrate the Black Muslim community. Differences include the former's focus on food traditions and political analysis, and the latter's focus on healing, self-love, and self-definition.)*

Analysis-based Questions

- How does #BlackOutEid respond to both anti-Muslim racism and anti-Black racism?
- How do #BlackOutEid and the subsequent hashtag campaigns connect with broader social movements and social justice advocacy?

Additional prompts for educators to extend discussion:

For more advanced students, bring in intersectionality as a framework to analyze #BlackOutEid. The hashtag calls out the erasure of Black Muslims both within Muslim communities and within broader white publics that do not understand that (1) people can be both Black and Muslim, and (2) these two identities are not in conflict now nor were they ever in the past. At the same time, the hashtag is an emphatic statement of being Black and Muslim.

If students are interested in learning more, share the following website: www.sapelosquare.com. Their mission "is to celebrate and analyze the experiences of Black Muslims in the United States to create new understandings of who they are, what they have done, and why that matters." There are multiple videos, podcasts, and articles that can be used to extend this discussion.

Closing - 10 mins

For the closing, students may use their digital devices to study #BlackOutEid online. Encourage them to search the hashtag on Google, Twitter, Instagram, or other social media of their choice.

To finish, ask students to share some posts they found online.

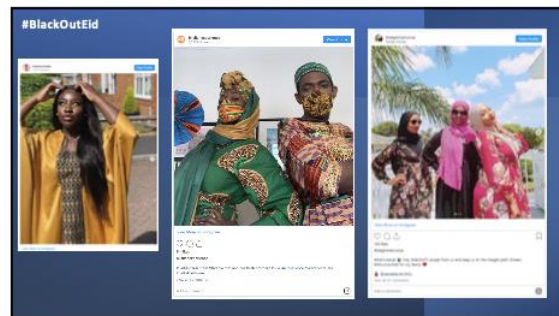
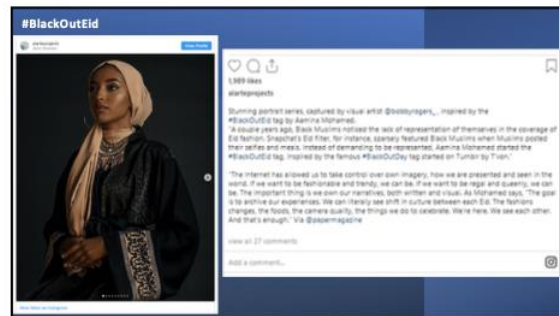
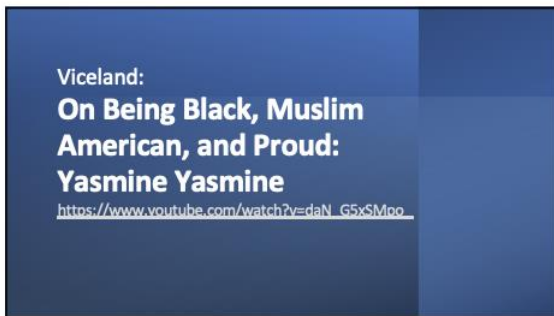
No-tech option: print out and share Lesson 2 Slide Deck, Slides 4-7 with examples of #BlackOutEid images. Prompt students to share how the selected images show resistance to racist and/or sexist narratives.

Lesson 2. #BlackOutEid as/and Resistance

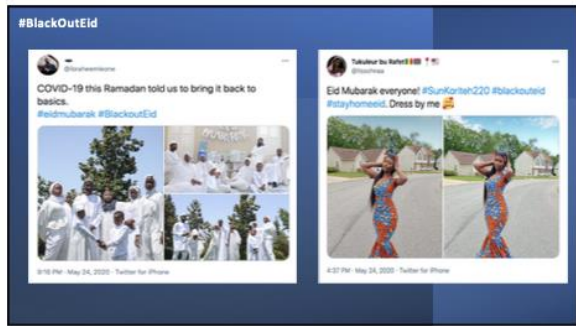
Student Handouts and Supplementary Teaching Materials

1. Lesson 2 Slide Deck Preview (8 slides) [Please download separate slide deck file]
2. Lesson 2, Handout 1: **#BlackOutEid and Black Muslim Digital Resistance** (1 per student)
3. Lesson 2, Handout 2: **Graphic Organizer** (1 per student)

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Lesson 2 Slide Deck Preview (8 slides)



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Examples of
#BlackOutEid

How do these images
show resistance to racist
and/or sexist narratives?

#BlackOutEid and Black Muslim Digital Resistance



This lesson focuses on the hashtag #BlackOutEid to understand the importance of hashtag activism in today's racial justice movements through online resistance discourse. You will learn about the growth of #BlackOutEid from 2014 through 2015 and 2016 as a part of a larger Black Muslim digital resistance to racism online and offline. #BlackOutEid demonstrates another example of hashtags in social media-based anti-racist protests towards social and political justice movements in the US.

In 2013, #BlackLivesMatter emerged as the collective affirmation of Black life in protest to police killings of Black people in the US. #BlackLivesMatter inspired other hashtag-based activist campaigns, for example,

#BlackOutDay on tumblr where Black users would only post pictures and posts centering Black people and Black communities. In this way, #BlackLivesMatter inspired multiple movements in the US and elsewhere, illustrated by the use of social media to organize protests and community events in real life.

In 2015, Aamina Mohamed, a Minnesota-based writer, created the social media campaign #BlackOutEid to shine a light on Black Muslim celebrations of Eid. The hashtag #BlackOutEid originated as a response to the exclusion of darker-skinned Black and African Muslims from the official Snapchat Eid Live Story. In subsequent years, social media users noticed that Snapchat's and other social media Eid celebrations highlighted mostly lighter-skinned Muslims, reproducing the erasure of Black Muslims within the Muslim community and the broader online community. When asked about her inspiration for the hashtag, Mohamed explained: "I felt [#BlackOutEid] was something that we were aching for. *An international connection and celebration.*"

In 2015, Dr. Donna Auston launched the social media campaign #BlackMuslimRamadan to start a shared, public conversation about being Black and Muslim. This hashtag's archive includes exchanges about Black Muslim food traditions such as navy bean pie, plantains, and *sambusas*, and political analysis about U.S. racial justice movements, anti-Blackness, and Black Muslim media and arts projects.

In 2016, Dr. Kameelah Rashad launched the hashtag campaign #BlackMuslimFamily, "as a testimony of a community's commitment to healing, self-love, and self-definition", which reached over 3.5 million people in the first 48 hours.



Since its start, #BlackOutEid has grown into a biannual digital event across platforms, connecting the global Black Muslim community in collective Black Muslim-centered online celebrations.

#BlackOutEid as/and Resistance Graphic Organizer

Comprehension Questions	
Where did the #BlackOutEid hashtag campaign originate?	
Why does it matter that it was inspired by #BlackOutDay from tumblr?	
Why did Amina Mohammed create this hashtag?	
What are two related hashtags that emerged? How are they related? How are they different?	
Analysis-Based Questions	
How does #BlackOutEid respond to both anti-Muslim racism and anti-Black racism?	
How do #BlackOutEid and the subsequent hashtag campaigns connect with broader social movements and social justice advocacy?	

Lesson 3. Countering Hate Through Storytelling

Overview, Background Resources, and Materials Needed

This lesson focuses on the ways in which the media initially framed the murders of Deah Barakat, Yusor Abu-Salha, and Razan Abu-Salha. Students will learn how Deah’s sister used storytelling to counter the prevailing media narrative and how she drew attention to microaggressions and implicit bias through her call for advocacy and allyship.

Key Terms in Lesson 3:

- **Allyship:** The lifelong process of building relationships with marginalized communities to which one does not belong. This is a practice of showing up, working in solidarity with, and centering the needs and voices of marginalized groups. This work should be done as directed by those communities. These efforts can only be named as allyship by the marginalized group. To be acting in allyship means that you are actively working to dismantle structures of oppression. (Source: Amherst College)
- **Anti-Muslim Racism:** Discrimination towards Muslims or those that practice Islam.
- **Assault:** A sudden, violent attack on a person or a threat of such violence.
- **Hate violence:** Any violent act based upon hate or discrimination against an individual or group based on their identity. This can include physical violence as well as symbolic violence such as racist graffiti, property damage, or verbal threats.
- **Hate Crimes:** Defined by the United States Department of Justice: “At the federal level, a crime motivated by bias against race, color, religion, national origin, sexual orientation, gender, gender identity, or disability.” Note that this is a legal term.
- **Microaggression:** The everyday, subtle, intentional — and oftentimes unintentional — interaction or behavior that communicates some sort of bias toward historically marginalized groups. Microaggressions can be explicit or implicit, but are frequent and common in everyday interactions and can include workplace discrimination or a hostile or exclusionary school/work climates.

Materials Needed for Lesson 3:

1. Lesson 3 Slide Deck (2 slides)
2. Lesson 3, Handout 1: **Quiz** (optional paper version, 1 per student)
3. Lesson 3, Educator Resource: **Quiz Answer Key**
4. Lesson 3, Handout 2: **TED Talk Graphic Organizer** (1 per student)

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5. Media coverage of Our Three Winners murders in the immediate aftermath (randomly assign articles among class; educator choice to assign all four or just a selection)
 - NBC (2015). *Chapel Hill, North Carolina, Shootings: Parking Dispute Eyed in Killings*. NBC News, <https://www.nbcnews.com/news/us-news/chapel-hill-north-carolina-shootings-parking-dispute-eyed-killings-n304236>
 - CBS (2015). *Cops: Parking dispute may have sparked N.C. triple homicide*. <https://www.cbsnews.com/news/parking-dispute-may-have-sparked-north-carolina-triple-homicide-cops-say>
 - NPR (2015). *Hate Crime Or Parking Dispute? Killing Of 3 Muslims In N.C. Sparks A Debate* <https://www.npr.org/sections/thetwo-way/2015/02/11/385417978/an-arrest-but-no-motive-announced-in-killing-of-3-muslims-in-n-c>
 - CNN (2015). *3 students shot to death in apartment near UNC Chapel Hill*. <https://www.cnn.com/2015/02/11/us/chapel-hill-shooting/index.html>

Lesson 3. Countering Hate Through Storytelling

Lesson Plan

Pre-Class Preparation/Homework - 10 minutes

Ask students to take the quiz that tests their knowledge about Muslims and Arabs in the United States, using either the google form below or a paper version (Lesson 3, Handout 1: Quiz).

<https://forms.gle/Sds95uGzkKaDE7Zg7>

[Educator note: the google form will show the answers to the quiz immediately after students complete it. Students will be able to see how many points they receive. If using the paper version, be ready to share the answers to the quiz with the students at the start of class.]

Opening – 5 minutes

Begin the lesson by asking students about their experiences taking the quiz.

It is likely that very few students (if any) will get all the answers correct. Explain to students that this is because there are a lot of misconceptions about Arabs and Muslims in the US.

Clarify these common misconceptions about Arabs and Muslims to students:

- Not all Muslims are Arabs and not all Arabs are Muslim.
- Islam is a faith and the followers of that faith, known as Muslims, can come from any ethnic or racial background.
- Arabs come from 22 countries that speak Arabic as a primary national language.
- People from the various Arab countries are not monolithic; the cultures and people from the different countries are very diverse.
- Muslims have been in the United States since before the US became a nation.

Explain that because of these and other misconceptions, Arabs and Muslims (as well as those presumed to be Muslims) in the United States have suffered a great deal of discrimination. This was apparent even before 9/11, though things have gotten worse since 9/11 and especially since 2016. At times, this discrimination has been small acts of microaggression; at other times, it has led to fatal hate crimes.

Key Concepts – 5 minutes

[Lesson 3 Slide Deck, Slide 2]. Introduce concepts of microaggressions, assault, and hate crimes.

Microaggression: The everyday, subtle, intentional — and oftentimes unintentional — interaction or behavior that communicates some sort of bias toward historically marginalized groups.

Microaggressions can be explicit or implicit, but are frequent and common in everyday interactions and can include workplace discrimination or a hostile or exclusionary school/work climates.

Assault: A sudden, violent attack on a person or a threat of such violence.

Hate violence: Any violent act based upon hate or discrimination against an individual or group based on their identity. This can include physical violence as well as symbolic violence such as racist graffiti, property damage, or verbal threats.

Hate Crimes: Defined by the United States Department of Justice: “At the federal level, a crime motivated by bias against race, color, religion, national origin, sexual orientation, gender, gender identity, or disability.”

Be sure to explain that **hate crime** is a legal term and while communities may experience hate violence, for it to be deemed a hate crime, it must include both an actual crime and motivation by hate. This is often difficult to prove.

Application – 30 minutes

Note to educator: In this part of the lesson, students will read news articles that circulated immediately after the murders of the three students and then compare the media representation with the family’s side of the story, through a ted talk given by one of the victim’s sisters. It is up to the educator to decide whether they wish to randomly assign all four articles or only pick two of them to distribute. The goal is to show that these articles helped perpetuate the idea of a parking dispute when that was not actually the case.

Explain that while there have been many incidents of hate violence over the past two decades, the story of the “Three Winners” especially stands out not only because it was such a violent crime but also because of the initial media framing of it.

Students will explore the story of the murder of these students by reading media coverage of the event. You may wish to let students know that all four sources were written in the immediate aftermath of the crime. **The four articles should be randomly distributed to the class. Instruct student to skim their respective article and identify how the killings were framed by the media:**

- NBC (2015). *Chapel Hill, North Carolina, Shootings: Parking Dispute Eyed in Killings*. NBC News, <https://www.nbcnews.com/news/us-news/chapel-hill-north-carolina-shootings-parking-dispute-eyed-killings-n304236>

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- CBS (2015). *Cops: Parking dispute may have sparked N.C. triple homicide*.
<https://www.cbsnews.com/news/parking-dispute-may-have-sparked-north-carolina-triple-homicide-cops-say>
- NPR (2015). *Hate Crime Or Parking Dispute? Killing Of 3 Muslims In N.C. Sparks A Debate*
<https://www.npr.org/sections/thetwo-way/2015/02/11/385417978/an-arrest-but-no-motive-announced-in-killing-of-3-muslims-in-n-c>
- CNN (2015). *3 students shot to death in apartment near UNC Chapel Hill*.
<https://www.cnn.com/2015/02/11/us/chapel-hill-shooting/index.html>

1. Instruct students to read/skim the articles on their own and identify how the killings were framed by the media. [5 minutes]
2. Group or pair students so that they can compare different articles and share what they read with one another. For example, they may wish to compare the titles and framing of the articles. [5 minutes]

Have 2-3 students share out some key observations (3-5 minutes).

Anticipated responses:

1. Students may talk about how the articles focus on the parking dispute.
2. They may say that the families of the victim believed it was a hate crime.

[Lesson 3 Slide Deck, Slide 3]. Next, explain to students they will now learn about the crime through the eyes of Suzanne Barakat, one of the victim's sisters. Her TED Talk is titled *Islamophobia killed my brother.-Let's end the hate* (15 minutes)

https://www.ted.com/talks/suzanne_barakat_islamophobia_killed_my_brother_let_s_end_the_hate

As they listen to the talk, they will complete a graphic organizer in order to analyze and process the message of the talk (allow students to use any remaining time to complete the graphic organizer).

Graphic organizer anticipated answers:

1. Students may describe Deah as an "American kid", "tall", "funny", "Stephen Curry fan", "loving", a "doting brother"; they might describe Yusor as a "basketball fan", "compassionate", "community focused"; and Razan as "creative", "caring", "focused on the needy".
2. Students may talk about the irony of showing kindness to someone who is threatening you. They may say, despite their kindness the neighbor responded with fatal violence.
3. Yusor and Razan felt more threatened because they wear the hijab, which is a visual representation of their faith but also because they are women. Students may mention that Deah "doesn't stand out" or is "tall" or even that he is "white-passing".
4. The media circulated the story of the perpetrator (parking dispute) rather than that of the victims' family (hate crime) [*"The man who murdered my brother turned himself in to the police shortly after the murders, saying he killed three kids, execution-style, over a parking dispute. The police issued a*

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premature public statement that morning, echoing his claims without bothering to question it or further investigate. It turns out there was no parking dispute. There was no argument. No violation. But the damage was already done. In a 24-hour media cycle, the words "parking dispute" had already become the go-to sound bite"].

5. Students may express sadness and anger but also compassion and empathy when hearing Suzanne's story.
6. Students may talk about the ways in which implicit biases often translate into microaggressions – whether intentional or unintentional - harassment and even assault. If these biases go unchecked, they can lead to fatal hate crimes. Students may also bring up that the political environment can also have an impact here (e.g. Donald Trump calling for a “total and complete ban of all Muslims”)
7. Suzanne asks us to recognize our implicit biases and not to remain silent in the face of microaggressions. Small actions or signals of solidarity make a big difference.

Debrief – 10 minutes

In the final 5-10 minutes, discuss students' findings and observations. Ask the students, based on the class activities and discussions, to consider to the following questions:

How have they come to understand the ways that the media shapes the narrative about Arabs and Muslims? What could reporters have done differently?

Anticipate responses:

- The titles often did not convey the full story, so if a person only read the title, they would not even think this was a hate crime.
- The reporters should have investigated the parking dispute allegation before claiming that it was the perpetrator's actual motivation for his crime.
- The reporters should have investigated whether the perpetrator of the murders had a history of hate or violence.

Homework

Using the graphic organizer and ideas generated from the class discussion, students will review the perspectives in both the news coverage of the murders and Suzanne Barakat's TED Talk. They will then reflect on the following questions:

1. **How does the story differ depending on who is telling it?**
2. **Think about Suzanne Barakat's call for allyship. In what ways can you be an ally to Arabs and Muslims?**

Lesson 3. Countering Hate Through Storytelling

Student Handouts and Supplementary Teaching Materials

1. Lesson 3 Slide Deck Preview (3 slides) [Please download separate slide deck file]
2. Lesson 3, Handout 1: **Quiz** (optional paper version, 1 per student)
3. Lesson 3, Educator Resource: **Quiz Answer Key**
4. Lesson 3, Handout 2: **TED Talk Graphic Organizer** (1 per student)

Lesson 3 Slide Deck Preview

Countering Hate Through Storytelling
Module 15, Lesson 3

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Key Terms

Microaggression: The everyday, subtle, intentional — and sometimes unintentional — interaction or behavior that communicates some sort of bias toward historically marginalized groups. Microaggressions can be explicit or implicit, but are frequent and common in everyday interactions and can include workplace discrimination or a hostile or exclusionary school/work climate.

Assault: A sudden, violent attack on a person, or a threat of such violence.

Hate violence: Any violent act based upon hate or discrimination against an individual or group based on their identity. This can include physical violence as well as symbolic violence such as racial graffiti, property damage, or verbal threats.

Hate Crimes: Defined by the United States Department of Justice: "A crime motivated by bias against race, color, religion, national origin, sexual orientation, gender, gender identity, or disability." Note that this is a legal term.

Ted Talk
*Islamophobia killed my brother.
Let's end the hate*
Suzanne Barakat

https://www.ted.com/talks/suzanne_barakat_islamophobia_killed_my_brother_let_s_end_the_hate

Test your knowledge about Arabs and Muslim Communities!

Don't worry if you don't get the right answers - we're all here to learn!

1. What percentage of Americans are Muslim?

- A) 17.4
- B) 7.9
- C) 5.2
- D) 1.1

2. When did the first Muslims come to the Americas?

- A) 1600s
- B) 1700s
- C) 1800s
- D) 1900s

3. All Arabs are Muslim

- True
- False

4. The country with the most Muslims in the world is:

- A) Saudi Arabia
- B) Nigeria
- C) Indonesia
- D) Pakistan

5. What is the largest ethnic/heritage/racial group of Muslims in the United States?

- A) Asian
- B) Arabs
- C) Blacks
- D) White

6. Most Arabs in the United States are:

- A) Christian
- B) Jewish
- C) Muslim

7. Muslims are the most racially diverse religious group in the United States

- True
- False

8. Most Muslims who are born in the United States are:

- A) Black

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- B) Immigrants
- C) Latino
- D) White

9. Arab Americans in the United States trace their heritage to

- A) 7 countries
- B) 14 countries
- C) 22 countries
- D) 31 countries

10. All middle eastern countries are Arabic speaking

- True
- False

Lesson 3, Educator Resource: Quiz **ANSWER KEY**

Test your knowledge about Arab and Muslim Communities!

1. What percentage of Americans are Muslim?

- A) 17.4
B) 7.9
C) 5.2
D) 1.1

According to Pew Research data from 2017, there are 3.45 million people who identify as Muslim in the US - that's 1.1% of the total US population.

2. When did the first Muslims come to the Americas?

- A) 1600s**
B) 1700s
C) 1800s
D) 1900s

The first Muslims arrived in the Americas as part of the Trans-Atlantic slave trade in the 1600s. Estimates vary between 10-30% of all enslaved people were Muslim.

3. All Arabs are Muslim

- True **False**

While the majority of Arabs are in fact Muslim (approx. 93%), there are several non-Muslim Arabs including sizable Christian minorities. Arab Christians generally follow one of the Eastern Christian Churches. There also exist small numbers of Arab Jews still living in Arab countries. Other smaller minority religions also exist, such as the Druze, Zoroastrianism, and the Bahá'í Faith.

4. The country with the most Muslims in the world is:

- A) Saudi Arabia
B) Nigeria
C) Indonesia
D) Pakistan

Indonesia has the largest Muslim population in the world, followed by Pakistan and then India.

5. What is the largest ethnic/heritage/racial group of Muslims in the United States?

- A) Asian**
B) Arabs
C) Blacks
D) White

Given that many Asian origin people identify as white, it is difficult to really provide an accurate answer here. Most likely, it is Asian. According to Pew: No racial or ethnic group makes up a majority of Muslim American adults. A plurality (41%) are white, a category that includes those who describe their race as Arab, Middle Eastern, Persian/Iranian or in a variety of other ways. About three-in-ten are Asian (28%), including those from South Asia, and one-fifth are black (20%). Fewer are Hispanic (8%), and an additional 3% identify with another race or with multiple races. [...] Among US Muslim adults who were born abroad, more come from South Asia (35%) than any other region. An additional 23% were born in other parts of the Asia-Pacific region (such as Iran, Indonesia, etc.)

6. Most Arabs in the United States are:

A) Christian

B) Jewish

C) Muslim

Most Arab Americans are Christian –63%– compared to 24% Muslim and 13% of other or no religious affiliation (Source: America by the Numbers)

7. Muslims are the most racially diverse religious group in the United States

True False

According to Pew: No racial or ethnic group makes up a majority of Muslim American adults. A plurality (41%) are white, a category that includes those who describe their race as Arab, Middle Eastern, Persian/Iranian or in a variety of other ways. About three-in-ten are Asian (28%), including those from South Asia, and one-fifth are black (20%). Fewer are Hispanic (8%), and an additional 3% identify with another race or with multiple races.

8. Most Muslims who are born in the United States are:

A) Black

B) Immigrants

C) Latino

D) White

US-born Muslims are more likely than immigrant Muslims to be Black (32% vs. 11%). In fact, fully half of Muslims whose families have been in the US for at least three generations are black (51%). (Source: Pew Research)

9. Arab Americans in the United States trace their heritage to

A) 7 countries

B) 14 countries

C) 22 countries

D) 31 countries

The following 22 countries are considered part of the "Arab World" (as Arabic is the primary language spoken in these countries): Algeria, Bahrain, the Comoros Islands, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Mauritania, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen.

10. All middle eastern countries are Arabic speaking

True **False**

Depending on whom you ask, the following 18 countries constitute the Middle East: Bahrain, Cyprus, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, the Syrian Arab Republic, Turkey, the United Arab Emirates and Yemen. While Arabic is the primary language in 15 of these countries, it is not so in Iran, Israel, and Turkey with the primary languages are Farsi, Hebrew, and Turkish respectively.

Graphic Organizer: *Islamophobia killed my brother. Let's end the hate.*

A Ted Talk by Suzanne Barakat

<p>Jot down words that come to your mind as Suzanne describes her brother (Deah), his wife (Yusor), and her sister (Razan) from 0:00-3:05.</p>	
<p>What is the irony in the advice Yusor's mother gave her to be "kind" to her neighbor?</p>	
<p>Why do Yusor and Razan feel more threatened?</p>	
<p>Describe the difference between what the media relays as the reason for the murder versus the reason that Suzanne gives.</p>	
<p>Describe the feelings and thoughts that this video evokes in you. Why do you feel this way?</p>	
<p>What is the relationship between implicit biases, microaggressions, harassment and bullying, and how does that relate to Suzanne's call to action?</p>	

Appendix to Module 15: Muslim Youth and Schools

Curriculum Framework

Goal

Students will engage in independent and group learning to recognize and understand the impact of anti-Muslim racism and its intersections with both anti-Black racism (particularly in Lessons 1 and 2) and xenophobia. They will relate anti-Muslim racism and anti-Black racism in one US school context. They will understand how systems of racism are fortified through everyday actions and discriminative policies that harm the learning environment context. They will learn about how Muslim youth resist injustices through social media and counter-storytelling and explore ways to amplify and support the fight against anti-Muslim racism, anti-Black racism, and white supremacy more broadly.

Essential questions

1. How does anti-Muslim racism impact students and youth?
2. What are the consequences of living in a society and culture where Muslims are seen as a threat?
3. How do Muslim youth and their allies resist racist and sexist narratives?
4. What stories are told about Arabs and (Black) Muslims and who tells these stories?
5. What does solidarity with Muslims look like?

Understandings

Students will understand that...

1. following 9/11, discrimination and hate crimes against Muslims, Arabs and those who were presumed to be Muslim grew tremendously.
2. the narrative of Arabs and Muslims is influenced by media representations and narratives that flatten and homogenize their experiences.
3. counter-storytelling is a powerful tool of advocacy and allyship.
4. anti-Muslim racism can also intersect with anti-Black racism in schools.
5. anti-Muslim racism is a structural phenomenon (not just an individual bias issue) that has long-term impacts on young people's lives.
6. racialization is a process whereby prejudiced perceptions are loaded with authority and lead to racial discrimination and inequality.

Knowledge

Students will know...

1. the five steps in the racialization process.
2. the creation of #BlackOutEid and associated hashtag campaigns.
3. the difference between microaggressions, bullying behavior, assault, and hate crimes.
4. that all Arabs are not Muslim and vice versa.

Skills

Students will be able to...

1. **Assess the impact** of structural anti-Muslim and anti-Black racism in educational contexts, both immediate and long-term.
2. **Analyze** the process and consequences of racialization through a specific example of one youth's experience.
3. **Interrogate** the representation of Black Muslims in social media and how it both reflects and influences common perceptions of Muslims.
4. **Identify** hashtag campaigns that contribute to a broader movement of Black Muslim resistance in the US and around the world.
5. **Analyze** how 9/11 has been used to normalize violence against Arabs and Muslims.
6. **Discuss** the role of the media in "othering" Arabs and Muslims.
7. **Consider** how counter-storytelling can be used to combat stereotypes.

Summary of Performance Tasks (Assessment)

1. **Group Discussion about the Excitement of Creativity (Lesson 1):** Students will discuss their creative experiences as a way to empathize with Ahmed Mohamed and the excitement he felt when he brought his invention to school.
2. **Event Analysis Handout (Lesson 1):** Students will read a summary of the events surrounding the experience of Ahmed Mohamed, a Black Muslim student who was discriminated against in 2015. On their own, they will then fill out one table that identifies authority in the school-based discrimination event. Then, in pairs or groups students will fill out another table that analyzes the racialization that occurred during that event.
3. **The History of Hashtags (Lesson 2):** Through a full-class discussion, students will learn about the origin of hashtags and how they grew into a way of grouping relevant content into an organizing tool for communities online.
4. **The US Black Muslim Community (Lesson 2):** Students will view two videos that will acquaint them with the challenges faced by the Black Muslim community in the US. This will be followed by a group discussion about the ways in which members of the community have resisted racist narratives.
5. **#BlackOutEid and Black Muslim Digital Resistance (Lesson 2):** Students will read a short article detailing the origin of #BlackOutEid and related hashtag campaigns. Then, students will answer comprehension and analysis-based questions on a Graphic Organizer.

6. **Social Media Research (Lesson 2):** Students will view examples of #BlackOutEid and discuss how the selected images show resistance to racist and/or sexist narratives.
7. **TED Talk Media Analysis (Lesson 3):** Students will watch the Ted Talk *Islamophobia killed my brother. -Let's end the hate* by Suzanne Barakat. They will take notes on a graphic organizer as they view it. Students will then examine the media narratives on the same incident.
8. **Debriefs and whole-class discussions:** In each lesson, students will apply key concepts in groups or individually, then return to the whole class space to articulate their findings and takeaways.

Common Core Standards

History/Social Studies 11th and 12th Grade

Key Ideas and Details:

CCSS.ELA-LITERACY.RH.11-12.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

Craft and Structure:

CCSS.ELA-LITERACY.RH.11-12.4

Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.

Integration of Knowledge and Ideas:

CCSS.ELA-LITERACY.RH.11-12.7

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

About the Contributors

Lessons 1 & 2

Mariam Durrani, PhD is a feminist anthropologist, critical pedagogue, and multimodal artist/mediamaker originally from Lahore, Pakistan and based in the US. As an interdisciplinary scholar of global racialization, her research engages with migration, youth culture, and critical education studies through academic and public projects in the US, Pakistan, and online. She teaches anthropology at Hamilton College. You can reach her on twitter @mariamdurrani and on instagram @theroticcollective.

Lesson 3

Sawsan Jaber, PhD is a Palestinian American global educator with over 20 years of educational leadership experience both in the U.S. and abroad. She is one of the founders of the Arab American

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Education Network (AAEN) and currently leads Education Unfiltered Consulting. A passionate advocate for Muslim and Arab students, her research focuses student engagement in equity work. She is currently a high school English teacher at East Leyden High School in Franklin Park. She can be found on twitter @SJEducate.

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