

Leadership and Legacy: Muslim Women Remembered



- ↳ A project of Rabata,
- ↳ Published by Daybreak Press,
- ↳ Supervised by the scholars at Ribaat Academic Program

Middle School and Secondary Packet



Table of Contents

	Overview and Common Core Standards	4
Unit One	Aminah Assilmi: American Pioneer	9
	Handouts for Unit One	14
Unit Two	Nana Asma'u: Scholar, Activist and Poet	20
	Handouts for Unit Two	25
Unit Three:	Razia Sultan: Courageous and Intelligent ruler	32
	Handouts for Unit Three:	37
Unit Four:	Fatima al-Fihri: Visionary Founder and Ascetic Developer	44
	Handouts for Unit Four	48
	Appendix One: Cross Curricular Extensions	55
	Appendix Two: Islam and Christianity chart	57
	Appendix Three: Vocabulary teaching tips	60
	Appendix Four: Additional resources	62
	Authors and contributors	63
	Rabata and its projects	64

Teaching Packet

"History looks different when the contributions of women are included."
-- The National Women's History Project

Overview:

The following material is assembled in an effort to "Give rise to women's voices." Its intent is to demonstrate a way that teachers and students can work together to forward awareness of both historic and contemporary Muslim women. This guide can be used as four individual lessons or it can be utilized to integrate themes and ideas.

Overall Objective of Teaching Packet:

To acquire attitudes which are essential for citizens of democratic pluralist societies, in particular intellectual honesty, open-mindedness, respect for truth, tolerance, acceptance of differences, empathy and civil courage.

Common Core Language Arts Standards

<u>High School Common Core Standards</u>	<u>Middle School Common Core Standards</u>
<p><i>Reading Informational Text: Key Ideas and Details</i></p> <p>CCSS.ELA-LITERACY.RI.11-12.3 Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.</p> <p><u>CCSS.ELA-LITERACY.RI.11-12.1</u> Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text</p>	<p><i>Reading Informational Text: Key Ideas and Details</i></p> <p>CCSS.ELA-LITERACY.RI.8.3 Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.</p> <p><u>CCSS.ELA-LITERACY.RI.8.1</u> Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text</p>

<p>leaves matters uncertain.</p> <p><u>CCSS.ELA-LITERACY.RI.11-12.2</u> Determine two or more central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.</p>	<p>leaves matters uncertain.</p> <p><u>CCSS.ELA-LITERACY.RI.8.2</u> Determine two or more central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.</p>
<p><i>Writing:</i></p> <p>CCSS.ELA-LITERACY.W.11-12.2 Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.</p>	<p><i>Writing:</i></p> <p>CCSS.ELA-LITERACY.W.8.2 Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.</p>
<p><i>Vocabulary Acquisition and Usage:</i></p> <p>CCSS.ELA-LITERACY.L.11-12.4.A Use context (e.g., the overall meaning of a sentence, paragraph, or text; a word's position or function in a sentence) as a clue to the meaning of a word or phrase.</p> <p>CCSS.ELA-LITERACY.L.11-12.4.D Verify the preliminary determination of the meaning of a word or phrase (e.g., by checking the inferred meaning in context or in a dictionary).</p>	<p><i>Vocabulary Acquisition and Usage:</i></p> <p>CCSS.ELA-LITERACY.L.8.4.A Use context (e.g., the overall meaning of a sentence, paragraph, or text; a word's position or function in a sentence) as a clue to the meaning of a word or phrase.</p> <p>CCSS.ELA-LITERACY.L.8.4.D Verify the preliminary determination of the meaning of a word or phrase (e.g., by checking the inferred meaning in context or in a dictionary).</p>
<p><i>Speaking and Listening:</i></p> <p>CCSS.ELA-LITERACY.SL.11-12.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and</p>	<p><i>Speaking and Listening:</i></p> <p>CCSS.ELA-LITERACY.SL.8.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and</p>

<p>persuasively.</p> <p><u>CCSS.ELA-LITERACY.SL.11-12.4</u> Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.</p>	<p>persuasively.</p> <p><u>CCSS.ELA-LITERACY.SL.8.4</u> Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.</p>
---	---

National Social Studies Standards (NCSS)

<u>High School NCSS</u>	<u>Middle School NCSS</u>
<p>Prepare learners to analyze a variety of public policies and issues from the perspective of formal and informal political actors; guide learners as they evaluate the effectiveness of public opinion in influencing and shaping public policy development and decision-making</p> <p>Encourage learner efforts to evaluate the degree to which public policies and citizen behaviors reflect or foster the stated ideals of a democratic republican form of government</p> <p>Support learner efforts to construct policy statements and action plans to achieve goals related to issues of public concern.</p>	<p>Guide learners in acquiring knowledge of the history and values of diverse civilizations throughout the world, including those of the West, and in comparing patterns of continuity and change in different parts of the world.</p> <p>Assist learners in understanding the origins and continuing influence of key ideals of the democratic republican form of government, such as individual human dignity, liberty, justice, equality, and the rule of law</p>

Essential Understandings:

- Connections between events of the past and present help us understand our world.
- Global societies are diverse, creating varied perspectives, contributions, and challenges.
- People respond to and resolve conflicts in a variety of ways.
- Analyzing multiple points of view allows the ideas and actions of individuals or groups to be more fully understood.

Content Understandings: Language Arts (LA)

- An author's style and voice are revealed through diction, syntax, imagery, mood, and tone.
- Writing records experiences, clarifies thoughts, structures ideas and enables communication for a variety of purposes.

Content Understandings: Social Studies (SS)

- Civilizations leave an enduring legacy through ideas, traditions, knowledge, and discoveries that provide a foundation for advancement.
- History reflects the tension between the wants and needs of the individual vs. the wants and needs of the society.
- Religion is an institution that influences a nation's priorities by providing guidelines about how human beings should morally and ethically interact.

Essential Questions LA and SS:

- How does conflict inspire change?
- What can we learn from challenges?
- How do challenges affect our perspective?
- How do specific words affect our mood or opinion of an article?
- How do diction, syntax, and imagery reveal an author's style and voice?
- To what extent do mood and tone reveal an author's style and voice?
- What can we learn from word choice?
- What can I learn from the past?
- In what ways am I connected to the past?
- How can studying the past help me?
- What causes change?
- What remains the same?
- How has the world changed and how might it change in the future?
- What does it mean to be civilized?
- How are all religions similar?
- How does belief influence action?
- How and why do beliefs change?
- How do our personal stories reflect varying points of view and inform contemporary ideas and actions?

Overall Lesson Plan Objectives:

- To examine how values influence the way hardships are approached and decisions are made.
- To comprehend multiple perspectives that emerge from within a person's own culture and from the vantage points of other diverse cultural groups within that society.
- Achieve a knowledge base about Muslim women's role in history — their contributions, oppression, resistance, and accomplishments.
- Become aware of Muslim women's experiences in historical cultural contexts, both nationally and globally.

**Unit One: Aminah Assilmi
(1945-2010)
American Pioneer
North America**

Historical Significance: Aminah Assilmi was a popular speaker, community activist and a powerful Muslim woman. Her social justice activism spanned US divorce courts and war crimes. She brought the Eid stamp to the US Postal Service and with it the first official recognition of American Muslims' holidays.



Read and Learn:

Read the Article.

Discussion Points and curriculum connections:

1. **Politics and Propaganda:** Heathenism (in groups look up the meaning of the word): Discuss the historical significance of the word heathenism. Connect to the Crusades and justification of colonialism.
2. **History:** The 1970s in America: What did America look like?
3. **History:** The Bosnian war and war crimes.
4. **Sociology:** Custody law – and the emotional ramifications of losing custody. When do parents lose custody? Is the law always fair? What did Aminah do to address the injustice in the law in Colorado?
5. **Women's Studies:** The National Organization for Women (NOW) was an important organization that fought for women's rights. They joined forces with Aminah Assilmi but struggled with accepting the headscarves (hijabs) of the women on their team. At one point they asked that the Muslim women not join them on stage during an event. Finally they reconciled by agreeing to let everyone wear what they wanted to wear and not interfering.
 - a. How are women's bodies and their clothes used as a political tool?
 - b. How do societies pressure women into wearing a certain types of clothes?
 - c. What do you think about the compromise made between NOW and the Muslim women?
6. **Sociology:** What kinds of pictures does the USPS choose for stamps? Why was it important for the Muslim community to see their holiday represented on stamps?

Activity suggestions:

Vocabulary: See tips in Appendix I and list in Student Handout A2

Learning Activities:

- 1) **Discuss** the metaphor--“Life is a journey, not a destination” by Ralph Waldo Emerson.
 - a. What things affect a physical journey? (stop signs, red light, green light, yellow light, dead ends, speed bumps, detours, highways, tolls, rest stops, bridges, mountains, construction, fun places to stop and visit, scenery, gas prices etc..) What things might affect a life journey?
 - b. Why is the journey itself more important than the destination? What does Emerson mean by that?
 - c. What were some events in Aminah Assilmi’s life? How do you evaluate her life based on the information you have in the article? What are some adjectives you might use to describe her life journey?
- 2) **Categorize** her life events using common traffic signals as a sorting tool. Decide whether the event moved Aminah Assilmi forward (yellow or green light), yielded her progress (yield sign), stopped her growth (stop sign) or was a challenge (curvy road sign).
- 3) **Work together:** In small groups of 3 or 4 students, choose Activity A or Activity B:
 - a. **Life Road Map:** Using the Table from Activity 2, construct life maps or time lines in small groups or individually of Aminah Assilmi. Map Aminah’s journey using SmartArt or another computer tool. The journey should represent important decisions and events that have shaped her life. Students can use symbols that were created in the warm up as they are constructing Aminah’s Life journey.
 - b. **Group Skit/Interview:** In groups of 4 list some of the important events in Aminah’s life. Then choose one pivotal moment and develop a skit or interview around it. Clearly show the problem and your solution. Make sure each person has a role. You may create a skit or a short video. Remember to use a professional demeanor when presenting the skit – stay in character.

4) Group Debrief:

- a. Gallery Walk to view Life Maps (Print and present).
and/or
- b. Presentations, Skits and comments

5) Wrap up & Individual Assessment: Exit Ticket

- a. What tools allow you to deal with hardships? How is this similar to Aminah? Different?

Differentiation:

Scaffolding Learning:

- Pre-reading Activity
- Vocabulary Handout
- Choice of Activities
- Grouping Strategies

On Level: Activities & Lesson Plans

Extension:

Students can add details to their maps about Aminah Assilmi, including factors that may have influenced their decisions such as historical events, important relationships, goals, beliefs, and aspects of human behavior (fear, conformity, prejudice, etc). As students work on their “Map”, you might allow them to walk around the room to survey what their peers are doing. This can be a great way for students to generate new ideas about how to represent an individual’s life as a journey.

High Level Learners:

1. Though Aminah’s work was feminist in nature, when asked if she was a feminist she replied, “I’m not a feminist, I just know my Islam.” In a blog or webpage, explain what she might have meant by this statement.
 - a. Questions for thinking: How is feminism regarded today? How was it regarded in the 1970s? Do you think Aminah would be considered a feminist today? Why or why not?
2. A Muslim teacher once said to Aminah Assilmi, “Knowledge and understanding of spirituality were like climbing a ladder...if you climb a ladder and try to skip

rungs, there is a danger of falling.” In a manga or cartoon strip, depict the meaning of the quote.

3. Craft a poem, monologue or dramatic speech utilizing one of the following quotes.
 - a. “How much more we love the light...if at once we lived in darkness.” - Aminah Assilmi
 - b. “I alone cannot change the world, but I can cast a stone across the waters to create many ripples.” -Mother Teresa
 - c. “Life shrinks or expands in proportion to one’s courage.” -Anais Nin



Handouts for

Unit One

Aminah Assilmi

(1945-2010 C.E.)

Late 20th/Early 21st Century

North America/ United States



Student Handout A1: Article 1

Aminah Assilmi: An American Muslim Pioneer

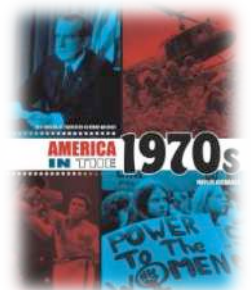
(1945 - 2010 C.E.)

Aminah Assilmi was born Janice Huff in 1945. She was bright, personable and an ardent believer in God. Assilmi was raised a Southern Baptist and joined the Second Wave feminist movement as a young woman. In 1975 she was introduced to Muslims for the first time. They were taking a university class together and Assilmi was unamused by their presence. She did not like to be around 'heathens' and planned to drop the class. Her husband encouraged her to continue with the class in the hopes that she might point the Muslims toward Christianity.



Aminah Assilmi failed to convert her classmates and so delved into a personal study of Islam in order to find ammunition to use in her struggle to convince them of their error. She discovered that Islam was an Abrahamic religion, that Muslims believed in many of the same fundamental principles as Christians and that they were not 'heathens' after all. She continued her study of Islam and eventually converted in 1977.

The Immigration and Nationality Act of 1965 had opened America's doors to professional Muslims from Arab and Asian countries, but most Americans did not have a clear understanding of the religion and its diverse population. It is not surprising that Assilmi looked upon her Muslim classmates as people who did not believe in God. But she was unique in her open mind and willingness to learn. Not everyone who learns about a new religion converts, but certainly those who refuse to learn about new things do not grow.



Assilmi faced bigotry and prejudice after her conversion. Her husband divorced her and she lost custody of her children. Her sister had her declared insane and her father threatened to kill her. She also lost her job because she decided to wear the hijab, and so found herself alone and without income. To make matters worse she was diagnosed with bone cancer, which temporarily put her in a wheelchair. Through it all, she remained cheerful and brave. Eventually she reunited with her husband, made up with her sister, and found her place in her father's heart again.

During these years of hardship, Assilmi worked tirelessly to uplift the Muslim community in America. She spoke about women's rights, encouraged the

burgeoning community to get involved in American civic life, and worked for social justice in America and abroad.

Burning from the injustice of losing custody of her children because of her choice of religion, she lobbied for a change in Colorado's custody laws. She won, and the new law respected religious diversity in parents.



In 1993, Assilmi was instrumental in assisting the National Organization of Women in declaring rape a war crime in Bosnia. But her work did not stop there. She went on to become co-founder of the American branch of the International Union of Muslim Women.

Throughout the 1990's and early 21st century, Assilmi spoke at Islamic conferences around America as well as on college campuses. She also spoke globally and was invited to speak at the 2004 World Parliament of Religions in Barcelona, Spain.

Aminah Assilmi is perhaps most renowned for her successful campaign to add an "Eid Greetings" stamp to the United States Postal Service catalogue. To achieve this goal, Assilmi requested that children send in their designs for the stamp. The elegant blue and gold design that was eventually chosen commemorates the two Muslim holidays of Eid Al Fitr and Eid Al Adha. This was an important milestone for Muslims because it was the first time that an Islamic religious holiday would be recognized by the USPS. Muslims today are still able to purchase Eid stamps because of her efforts.



In 2009 Aminah Assilmi, along with 43 other Muslim women, was recognized by the Royal Islamic Studies Centre as one of the 500 most influential Muslims in the world. Just one year later on March 5, 2010, Assilmi died at the age of 65 in a car accident near Newport, Tennessee while driving home after a speaking engagement in New York. There are many in the American Muslim community who still remember her vivacity, and strive to emulate her commitment to social justice and women's rights.

Aminah Assilmi Obituary



May Allah bless Aminah Assilmi with the best place in Paradise. May God forgive her shortcomings. All of us are very human when it comes to our shortcomings. But His Mercy and forgiveness is above everything. May He reward her immensely for her struggles and sacrifices for Islam and Muslims. May He let those of us who are still alive learn from her example of steadfastness of faith in all circumstances and commitment to and love for God in the truest sense. And may He give America several more Muslim women leaders like her. God knows we need many, many more.





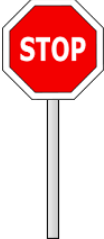



Student Handout A2: Vocabulary List (Assilmi)

Word	Definition	Usage	Synonym	Antonym
ardent				
hijab				
burgeoning				
lobbied				
instrumental				
renowned				
campaign				
vivacity				
emulate				



Student Handout A3: Sorting Table (Assilmi)

Obituaries

Student Handout A4: Writing skills 1

Write an obituary for an online newspaper:

(name), age _____, died yesterday from

_____.
She is survived by _____. At the time of death, she was working on

_____. She made contributions in the area of _____. She will be remembered for

Funeral services will be held at _____.



Research questions for the obituary:

Who of her family was still living at the time of her death?

When and where were her funeral services held?

**Unit Two: Nana Asmā'u
(1793-1864)
Scholar, Activist and Poet
Africa**

Historical Significance: Nana Asmā'u was a leading scholar and educational activist of the nineteenth century in Africa. She was a prolific writer and creative thinker, building an educational system of enormous import and impact. Her father was the Caliph (leader) of the Sokoto Caliphate and both supported and promoted his daughter in her work. Nana Asmā'u cared deeply for the future of the people of Africa and worked hard during her life to ensure that women were educated so that the next generations would be educated as well.



Read and Learn:

Read article B1.

Discussion Points and Curriculum Connections:

1. **History:** Nana Asmā'u lived between two important world events, the French Revolution and the American Civil war. How might these events have affected her life? What about her descendants? Was world history intertwined during her life?
2. **Math:** How old was Nana Asmā'u at each major personal life event?
3. **Geography:** Where was the Sokoto Caliphate located based on a modern map?
4. **History:** What is oral history and how is it an important tool for historians?
5. **Leadership:** Nana Asmā'u's challenge was three fold. The land made it difficult to reach the women who needed an education, young girls got married beginning at around 12 years old, and most of the women were illiterate. Discuss what she did to overcome these challenges. Further the discussion to challenges the students face and how they might overcome them in a creative way.
6. **Literature:** There are many types of poetry: Haiku, limerick, verse, sonnet, ballad, etc.. Nana Asmā'u wrote poems to educate her students in four languages. Usually she wrote narrative and informational poems in verse. Talk about the different types and uses of poetry today. (Song, political protest, rap etc..)
7. **Research:** Look up the Yan Taro movement and investigate their work today.

Lesson Plan: Creative Thinking

Vocabulary: Use vocabulary activities to review the vocabulary words in student handout B2. See Appendix 1 for tips.

Activities

1. Memorization: Since birth we have been asked to memorize things. Recite some of the things you have memorized – songs, nursery rhymes, the chemical table (☺) etc..
2. Be a Jaji: In pairs of two, memorize the poem *Parts of Speech* and then go to another class and teach them the poem. Or have each team learn a different poem, and teach it to their class in turns. Videotape the event and play it for the class. Discuss how difficult or easy it is to memorize a poem. Think about the learning goal of Nana Asmā'u – she was teaching the *content* of the poem. Would her method be effective today? Why or why not?

Parts of Speech

A NOUN's the name of any thing:
As, school or garden, hoop or swing.

ADJECTIVES tell the kind of noun:
As, great, small, pretty, white or brown.
Three of these words we often see
Called ARTICLES --- a, an and the.

Instead of nouns the PRONOUNs stand:
Asmā'u's head, her face, my arm, your hand.

VERBs tell of something being done:
As, read, write, spell, sing, jump or run.

How things are done the ADVERBs tell:
As, slowly, quickly, ill or well.
They also tell us where and when;
As, here, and there and now, and then.

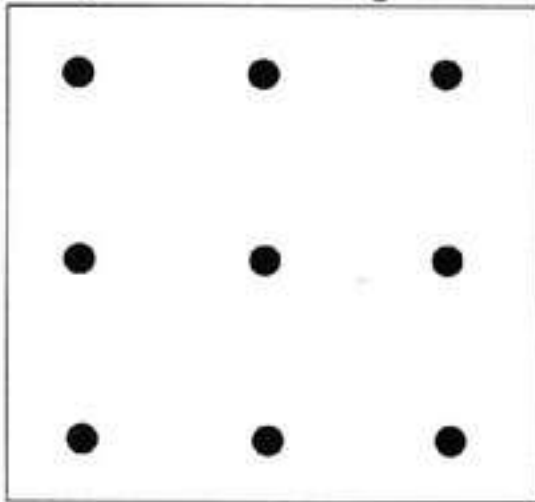
A PREPOSITION stands before a noun:
As, in, or through a door.

CONJUNCTIONs sentences unit:
As kittens scratch and puppies bite.

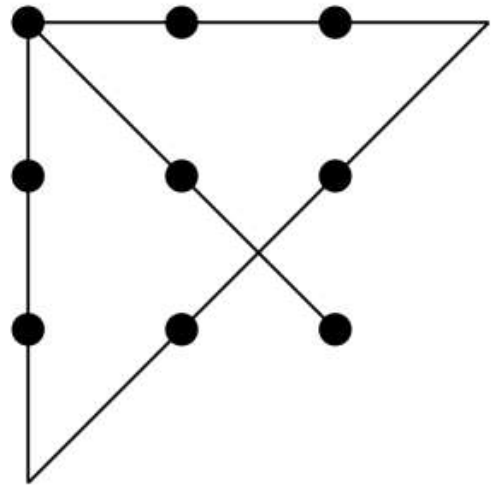
3. Be a leader: Think outside the box. Connect the Dots:

- Draw a grid of nine dots in three rows on the board or chart paper. Tell students that their task is to connect all of the dots with four straight lines. They may NOT lift their pencil or pen off the paper and may NOT retrace any line. Lines may cross if necessary.
- Give students time to work on the problem.
- After about 5 minutes, ask if anyone has solved the problem.
- Demonstrate the solution.
- Discuss how Nana Asmā'u had to 'think outside the box' and think about other leaders the students know who also had to think outside the box to accomplish their goals.

**Thinking Out of The Box
9 Dots Challenge!!!**



Solution



4. Uniforms: Think outside the box. How important are uniforms today? Think about how the following professions dress:

Doctor
Lawyer
Teacher

Priest
Flight Attendant
Mechanic

Police officer
Football player

What uniform did Nana Asmā'u give her jajis? How important do you think it was? Design a uniform for a modern Jaji, what do you think she should wear in order to be respected at first glance?

5. **Wrap-Up:** Exit pass: On a yellow sticky note have student's write one thing they learned about Nana Asmā'u and stick it on the wall. Students write a question they have on a blue sticky note and place it on the wall as well. Let students compare sticky notes and see if any of the yellow stickies answer the questions on the blue stickies.

Differentiation:

Use grouping strategies for peer teaching.

High Level Learners:

Becoming Nana Asmā'u. Compose an easily memorized poem (about a common value, rule or truth) in order to teach your classmates something that you have learned. Teach that poem to one student. See if they can memorize it and teach it to other students. You win when you have the most students who have memorized and recited your poem to you! Keep count!

ELL learners: Let students tell about schooling in their countries. If you have African students let them share what they know about Yan Taro. Nana Asmā'u wrote in four languages, perhaps allow your ELL students to write poems in their native language and teach others.



Handouts for

Unit Two

Nana Asmā'u

(1793-1864 C.E.)

19th Century

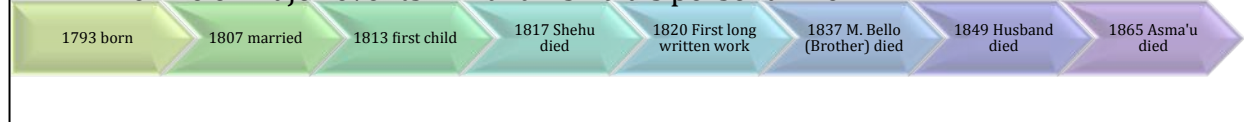
West Africa/ Nigeria States



Student Handout B1: Article Nana Asmā'u: Scholar, Activist and Poet (1793-1864 C.E.)

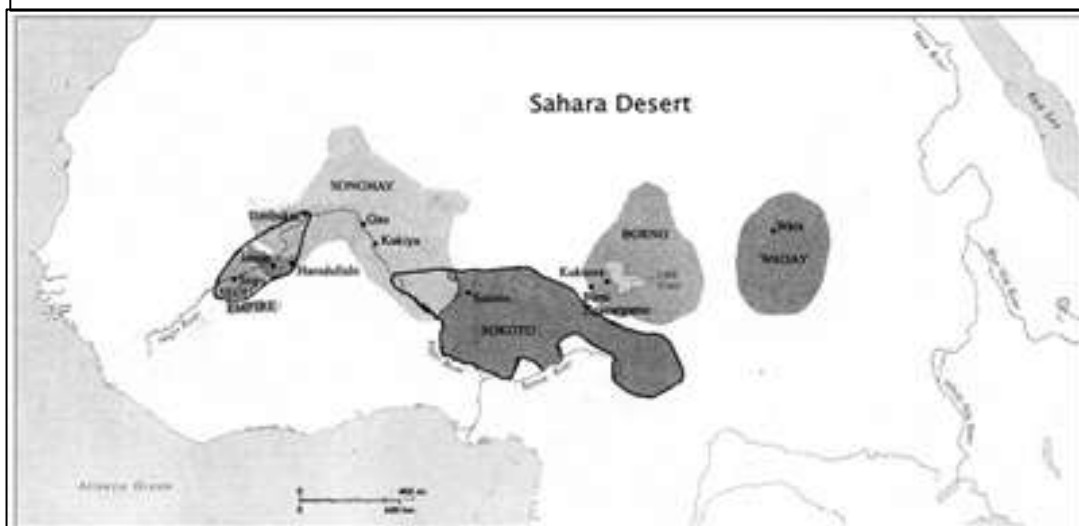
Nana Asmā'u's life was sandwiched between the French revolution, which concluded in the year of her birth, and the United States Civil War, which ended the year of her death. She was born in 1793, married in 1807, and had her first child in 1813. Six years later she wrote her first long work of narrative poetry. In 1817 her father - leader of the Sokoto Caliphate and her greatest fan - died. Her beloved brother and colleague died in 1837 and her husband, who was her confidant and dear friend, passed away in 1849.

Time line of major events in Nana Asmā'u's personal life



Nana Asmā'u lived during the Sokoto Caliphate, a successful African Caliphate spanning the area near Lake Chad in the East and Middle Niger in the West.

Map of the Sokoto Caliphate in relationship to other African States



Source: Journal of Early Modern History, 2009, Vol. 13 Issue 6, p509-541, 33p, 2 Maps



Asmā'u and her twin brother Hassan were the 22nd and 23rd children of the *Shehu* (title given to their father, the spiritual and political leader of the country), yet they were raised under gentle fatherly attention and advice. Her father named her Asmā'u, instead of the more typical Hassanah (feminine form of her brother's name) because he expected great things from her. It is said that Asmā'u inherited her father's *karama*, or personal miraculous blessings and at fifteen he came to her when his general, Asmā'u's older brother and later inheritor of the Caliphate, was locked in a battle. He said to his daughter, "You see how Bello is struggling at Alkalawa," at which Asmā'u took up a burning branch and pointing it toward the direction of the battle said, "Burn Alkalawa." She was later told that her brother won the battle because the battlefield burned. This story became part of the oral history of the Sokoto people, and contributed to Asmā'u's honor and notability.

Nana Asmā'u was fluent in four languages, Arabic, Fulfulde, Hausa and Tamacheq. Arabic was the language of scholars across Africa and the Arab lands. Fulfulde, Hausa and Tamacheq were the languages of the various tribes and clans in the area. She was a *hafitha* (one who memorized the Quran), scholar in Islamic sciences, experienced in military science and an expert in the ability to translate sacred text into practical community values.



In 1842 Aliyu b. Muhammad Bello became Caliph and Assma'u's leadership role increased in authority and strength. She made herself available for students and their questions in her home, and continued to be involved in public life, but her thoughts turned to the plight of rural women and the upcoming generations. She believed in the transformative power of educated women but how could she deliver education to the rural areas, which were great distances apart and the roads between them were fraught with danger? Who would teach them? The women could not, or would not come to her and she could not go to all of the villages and teach all of the women on her own.

Assma'u decided to send teachers in unique pairs. She appointed one advanced student past the years of child rearing and one advanced student still in her pre-marriage age (over 40 and under 14). Together they would sit with Nana Asmā'u and learn the curriculum for that season. Then together they would trek the dangerous roads to their assigned village, where they would stay and teach the women. Sometimes they would return to Nana Asmā'u with questions and thorny problems they needed help with, and sometimes they would bring her a woman with her own questions.



Asmā'u crowned her teachers with a *Malfa*, a large straw hat wrapped with a red cloth. The hat told the women of the village that a Jaji (teacher-leader) had come to teach them.

The Jajis, with hats atop their scarves, brought an entire curriculum in the form of poems. Nana Asmā'u wrote these poems with an eye to the oral culture of her people. They could be memorized before they would be read, and read before they would be written. One example of curriculum in poetry is her poem "The Quran." Here she writes a poem in thirty verses to teach one hundred fourteen names of chapters of the Quran. It teaches not only the names, but the order as well, and is a beginning primer to the ultimate goal of memorization of the book itself. The following is a short excerpt;

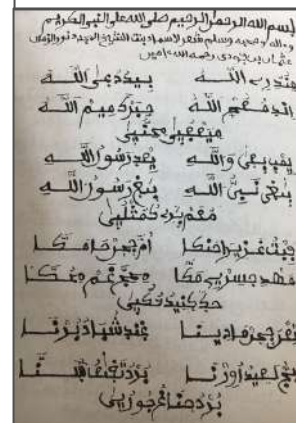
I pray to God the Glorious
Through the honor, al-Hamdu and the Sura
Baqara
And Āli Imrāna and Nisā'u and Mā'idatu
Al-An'āmi, al-'Ārafi and al-Anfali and Bara'

And the poem continues, weaving the names of the chapters in sentences that facilitate their memorization.

Nana Asmā'u's educational movement became known as the Yan Taro movement, meaning "those who congregate together" and women continued to learn through the Yan Taro through the European colonization of 1903 and up to today. There are Jaji's who can recite the entire collection of teaching poems, a long list of Asmā'u's students and her prescriptions for common ailments.

Nana Asmā'u was a spiritual leader, scholarly teacher, and social visionary. She was beloved by her people, respected by her colleagues and long remembered by her students. Her contributions are still remembered today and if you venture to find the Yan Taro, you will find Jajis still working in Africa and around the world.

Sample: Nana Asmā'u's poetry in her own handwriting.





Student Handout B2: Vocabulary

Nana Asmā'u

Word	Definition
Assimilate	
Admonition	
Fluent	
Illiterate	
Disseminate	

Terms

Shehu: a term indicating spiritual, religious and political leadership. Synonym: sheikh.

Caliphate: a form of Islamic government led by a caliph; the Sokoto Caliphate was based in the Nigerian city of Sokoto.

Jaji: the first jajis were spirit leaders of animist religions and dealt in magic. Nana Asmā'u re-appropriated the term to mean teacher-leader. It is used as the leader of a caravan as well.

Malfa: a large straw hat, with a red cloth tied around it that is a symbol of office and leadership.

YanTaru: the name Asmā'u gave to her students meaning "those who congregate together." Often, it is translated as "friends," "sisters," or "associates."



Student Handout B3: Maps

Draw the borders of the Sokoto Caliphate on this modern map of Africa. Add the names of all the countries that fall within the old borders.



www.theodora.com/maps



Student Handout B4: Writing Skills

Acrostic Poems: Nana Asmā'u often wrote acrostic poems. In her acrostic poems she would have one message in the lines of the poem and another in the words that were made by the first letter of each line.

For example a young refugee wrote the following poem about her homeland. She writes S-A-L-A-M as the first letters, meaning peace in Arabic, and writes her feelings in the lines of the poem.

SALAM

Sweet and salty is the
 Air of my homeland
 Liltng memories of gentle breezes whirling
 Around sweet
 Memories that produce salty tears.

Write your own acrostic poem. Choose a word that is meaningful to you and write it top to bottom on the lines below. Then write lines of poetry that describe the word for you.


Unit Three: Razia Sultan (1205-1240) Courageous and Intelligent Ruler Indian Subcontinent

Historical Significance: Razia Sultan was leader of the Delhi Sultanate in the thirteenth century. The Sultanate was the beginning of Muslim sovereignty in India and it is thought that the Urdu language emerged during this time as a result of Persian, Turkic and Arabic influences. The fusion of Hindu and Muslim cultures found itself in buildings, literature, music and clothing. The Delhi Sultanate remained in control until 1398, one hundred years after Razia's death.



Read and Learn:

Discussion questions and curriculum connections:

1. **History:** Work on a timeline of the 13th century across the globe. Compare and contrast female leaders in other areas when and if they exist. The following link is resource for your timeline: <http://www.fsmitha.com/time/ce13.htm>
2. **Language:** Many languages demonstrate gender in the formation of their words. What other languages do you know and how do they do that? [Possible choices – Spanish, French, Arabic, Urdu] Because men were usually the leaders, the word Sultan indicated the head of the government and the word Sultana indicated his wife. Razia insisted that people call her Sultan. How do titles influence how people interact with us? How do you feel when you meet someone with Dr. in front of their name? Do you think it was a good idea for Razia to insist on Sultan? Or could she have changed the implication of the word Sultana by using it?
3. **Geography:** Turkic peoples: Are Turkic peoples the same as Turkish people? Who are they? What languages do they speak and where did they originate? Students can work on a map like the following:
 
 A world map titled "Turkic Languages" showing the distribution of various Turkic language groups. The map is color-coded: red for Altaic languages in the north (Russia, Mongolia), orange for Oghuz languages (Turkey, Central Asia), green for Kipchak languages (Russia, Ukraine, Central Asia), yellow for Karluks and other groups in Central Asia, and purple for other Turkic groups in the Middle East and Central Asia. Labels include "Turkic Languages", "Altaic", "Oghuz", "Kipchak", "Karluks", "Iran", "Afghanistan", "China", "Mongolia", "Russia", and "Uzbek".
4. **Women in political leadership:** What unique challenges do women face in political leadership? See the movie Iron Lady and discuss how her handlers taught her to lower her voice and change herself. Make a chart of women leaders around the world since the thirteenth century.
5. **Social Studies:** How has war changed since the time of Sultan Razia till now? Do you think that modern weaponry should change how we think about war?
6. **Religious minorities:** In the twenty first century minorities are still struggling for social justice and equal treatment under the law and we have learned to define 'privilege' and how it affects resistance to social change. Thinking about social justice and privilege, why do you think the governors opposed Sultan Rania for her work in social justice?

Lesson Plan: Stereotypes

Vocabulary: Use the attached vocabulary and terms sheet to review important words in the text

Activities

1. Stereotypes

Watch 'The Danger of a Single Story' Ted Talk by Chimamanda Ngozi Adichie (July 2009).

http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

- a. Write the following phrases:
 - *All old people are forgetful.*
 - *Men are better at math than women.*
 - *Tall people are the best basketball players.*

2. Collaborative Work

Picturing Stereotypes: In small groups distribute Picture 1 of Handout C4 (The woman wearing a hijab)

Then, do the following:

- a. Students write down the first word(s) that comes to mind.
- b. Students share their free-writes.
- c. Give the background story for the person.: See <http://muslimvillage.com/2010/11/05/7120/non-muslim-woman-goes-undercover-in-hijab-for-one-month/>
- d. Show the new photo with the students.
- e. Ask them how their impressions might have been different had they seen this photo first.

3. Discussion Questions:

- a. Why is it important to discuss stereotypes first, before talking about Razia Sultan?
- b. Why was Razia significant?
- c. What did she accomplish in her reign as Sultan?
- d. What prepared her to be Sultan (male form of noun)? Why did she choose not to become Sultana (female form of noun)?
- e. Razia Sultan experienced discrimination because of her gender. Do you know students or other people who have been discriminated against because of who they are? If so, was it race, gender, religion or something else that incited the discrimination? What did they do, or what would they have liked



- to do? What is Razia's single story (as defined by Chimamanda Ngozi Adichie; see Extension exercises 2 and 3 below)
- f. During the thirteenth century, what was the single story of women?
 - g. How does society influence perceptions?

4. Wrap Up: Exit Ticket

Journal entry/Quick write assignment - Have you ever disagreed with your friends or parents? How did that make you feel? How did they feel about your stance? Was it worth it to defend that stance? How was your conflict resolved?

Differentiation:

Scaffolding Instruction

- View Dr. Seuss' *The Sneetches* on YouTube (https://www.youtube.com/watch?v=qPhOZzsi_6Q) to discuss the idea of stereotypes
- Vocabulary Handout
- Grouping Strategies

Higher-Level Learners

- Choose one of the following stereotypes and create a timeline depicting events/media/articles that enhance this stereotype. Then, find events/media/articles that try to dispel this idea. Display in the classroom and discuss findings.
 - Muslim women are oppressed.
 - Islam is a religion of terrorism.

Extensions

1. Social Studies Extension. Using the attached map of India (Student Handout C3), sketch it. Comparing it to the map of North America, how is it similar? How is it different? Sketch a map of North America and overlap it with the map of India before answering the questions.

2. Discussion. Chimamanda Adichie in "The Danger of a Single Story" speaks of "How impressionable and vulnerable we are in the face of a story, particularly as children".

- What stories did you grow up reading or listening to?
- Could you identify with the characters in these stories? Why? Why not?
- Did these stories influence your perception of the world?

- When she said, “Our lives, our cultures, are composed of many overlapping stories.” What do you think this means?
- How do we project single stories on others?
- How do our emotions shift when we realize there is more than a single story?
- How can we transcend our perceptions of other peoples having only a single story?
- How is Chimamanda Adichie able to recognize her own view of people and move past the single story?

3. Research Questions:

- What was Razia Sultana’s society like at that time?
- During that time, what was the single story of women?
- How does society influence perceptions?



Handouts for

Unit Three

Razia Sultan

(1205-1240 C.E.)

13th Century

Indian Subcontinent

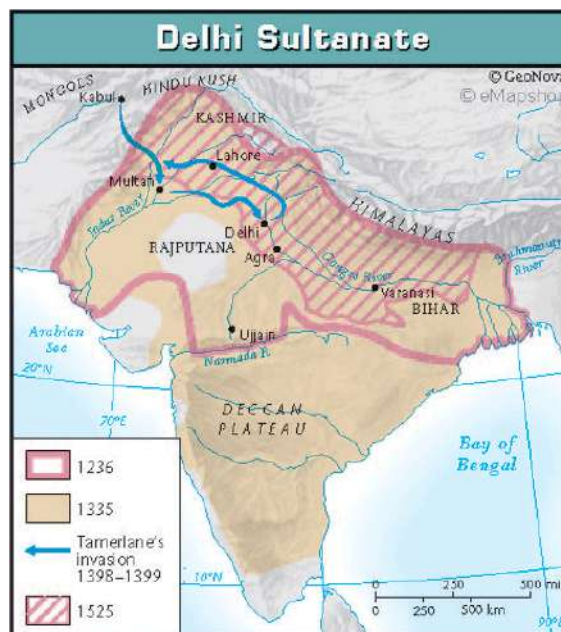


Student Handout C1: Article Razia Sultan: Fearless Ruler

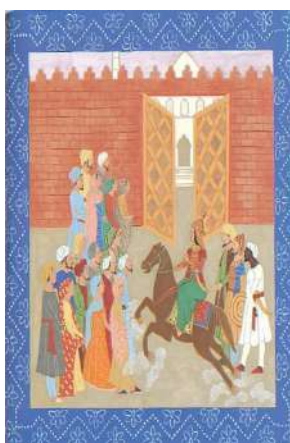
(1205 – 1240 C.E.)

Razia was already an accomplished archer and horsewoman by the age of 13. Her father, Sultan Iltumish of the Delhi State of India, recognized her talent and wisdom. While her brothers were busy with personal pleasure and debauchery, Razia was trained in the affairs of state. She was often appointed vice-regent in her father's absence and became skilled in administrative affairs and other matters of government.

Iltumish saw that his sons were incompetent and corrupt and so, against the stern advice of his manipulative *wazirs* (ministers of state), he broke with tradition and appointed his gifted daughter as his successor to the throne of Delhi. Razia's brother Ruknuddin, who had already killed his own brother to intimidate Razia, protested the appointment, but Razia appealed to the public and, with their support, Ruknuddin was arrested and executed.



Upon ascension to the throne, Razia wasted no time in asserting her authority. She shunned the grammatically correct female title of 'Sultana' because it had always indicated the wife of the ruler, rather than the ruler herself and instead insisted that she be called 'Sultan'. She allied herself with the Abbasid Caliph in Baghdad who helped legitimize and reinforce her rule as a sultan. There she was known as the "Malika (Queen) of Delhi." To this effect, she quickly established law and order in the sultanate. She was able to squash rebellions while encouraging trade, build infrastructure such as roads and wells, and most importantly, keep the nobles in check. She also founded schools, centers for research both for religious as well as secular studies, and public libraries.



In order to break the monopoly of power of the Turkic nobles, she began to offer high offices to capable non-Turks. She was insistent on race equality, and offered Islamic texts as religious proof against discriminatory attitudes. Naturally this did not sit well with the Turkic nobility; they already resented having a woman as their ruler, but now they saw their prior uncontested positions diminishing rapidly.

Razia worked to elevate the status of religious minorities and the impoverished. She patronized and supported poets, painters, and musicians, and routinely met with the commoners and listened to their demands with care. Finally the rival nobility had had enough and scandals and rebellions were created to oust her government. The governor of Lahore was the first to rebel against her; but when she confidently marched against him, he retreated and then quietly apologized.



Next, Altunia, the governor of Bhatinda raised his rebellion. Unfortunately, this time Razia lost, but the skilled politician in her quickly assessed the situation and assuaged it by winning over and marrying her captor.



Meanwhile, her brother Bahram attempted to illegally depose her and claim the throne for himself. Together, with her new husband Malik Ikhtiar-ud-din Altunia, she marched toward Delhi to take back the crown.

Tragically, both she and her husband were defeated and forced to flee Delhi to Kaithal in the north. The next day, October 13, 1240, they were ambushed, robbed and killed by a group of local people. Her brother Bahram became the legitimate ruler, but only kept that position for two more years before he was dethroned for incompetence. The exact whereabouts of Razia Sultan and Altunia's graves is contested, with several claims made both in Delhi as well as Kaithal and other regions. Razia's reign had ended, but her memory remained.



Handout C2: Vocabulary List (Razia Sultan)

Word	Synonym	Sketch a picture of the word's meaning either in the box or on a separate paper
Liberate		
Ascend		
Vice-regent		
Incompetent		
Intimidate		
Consummate		
Manipulate		

Terms

Sultan: a king or ruler of a Muslim state or country

Sultana: wife of a sultan

Wazir or Vizier: a high official or advisor in some Muslim countries





Student Handout C3: Maps and charts
The State of Delhi: Draw the borders of the Delhi state in the 13th century.





Student Handout C4: Writing Assignment

Write a Speech!

Sample Outline for Informative and Persuasive Speeches

“Simple Changes You can Make to Prevent Cancer”

Introduction

- Attention Getter- 1 out of 5 people in this room will die of cancer.
- Thesis- Today I'll be presenting you with information about how you can improve aspects of your lifestyle to help prevent cancer
- Preview- There are three essential things you should consider in cancer prevention: diet, exercise and quitting smoking.

Body

- I. Statistics about types of preventable cancer in the U.S
 - A. Prostate cancer
 - B. Lung cancer
- II. Dietary changes that can help prevent cancer
 - A. Importance of fruits and vegetables
 - B. Why you should avoid sugar
- III. Exercise programs that help prevent cancer
 - A. Taking the stairs and other simple exercise techniques
- IV. Why quit smoking and tips on quitting
 - A. Why quit?
 - B. Tips on quitting

Conclusion

- Review- Today I've discussed with you a number lifestyle changes that you can make in order to help prevent getting cancer. (brief summary of diet, exercise and quitting smoking techniques)
- Closing Statement- After listening to my speech, you can now see how just making a few simple changes in your lifestyle can help you prevent cancer in your family.

TIPS!

A speech can change minds! Here are some tips to make your speech effective:

- Use short sentences. This is not the time to write long complex sentences, instead try two simple sentences.
- Use contractions. Say "I'm" instead of "I am" "We're" instead of "We are."
- Don't use words that people might not understand. Think about your audience and use words they will know!
- You don't have to follow all the rules of written English grammar. For a speech you can use words that will sway your listeners' minds and hearts and sometimes that might mean informal structures, jokes, and/or stories that bring your point to life.
- Read your speech out loud before you give it. Don't go over the time allotted. Speak clearly and slowly. Look into the eyes of your audience and connect with them.



Student Handout C5: Pictures



**Unit Four: Fatima al-Fihri
(unknown-880 CE)
Visionary Founder and Ascetic Developer
Arabs/ North Africa/ Morocco**

Historical Significance: Fatima al-Fihri is the founder of al-Qarawiyyin, the oldest existing and continually operating educational institution in the world. Some claim it is the first and longest running university. The mosque and university are still open and operational today with students attending from all over the world.



Read and Learn

Discussion points and Curriculum connections:

1. **Geography:** Migration: Many Americans come from immigrant families, why do people migrate from one place to another? Why did the al-Fihri family migrate?
2. **Geometry:** What angles and shapes are used to build a large mosque and school? How do architects use shapes? Using paper three dimensional shapes (cubes, cones, pyramids etc..) construct a building. Be creative. Display and describe the uses of your building to classmembers.
3. **Social Science:** Lasting Institutions: What is the oldest institution in your state? What is the oldest university in your country? What makes an institution last a long time? Is it the building? The program? The people? Something else?
4. **Financial Responsibility:** If you received a lot of money, how would you spend it? What motivates someone to spend money on her community instead of herself?
5. **Leadership:** What are some important traits, skills and styles of successful leaders? What traits did Fatima demonstrate? What skills did she have?
6. **Mathematics:** Why are the numbers “1, 2, 3, 4, 5 etc..” called Arabic numerals? Look at the development of numerals for clues:

HINDU-ARABIC (still used)
Arabic ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
Arabic 9 8 7 6 5 4 3 2 1 0

7. **Geography:** Look at the map, what can you infer about what was happening in the rest of the world in the 9th century?





Lesson Plan: Philanthropy and Social Activism

Vocabulary:

Use the attached vocabulary and terms sheet to review and practice important words in the text. See Appendix 1.

Activities

1. Philanthropy and Social Change

- a. What one societal issue would you fix if you were given a large amount of money?
- b. *Scaffolding*. Brainstorm a list of issues society faces (education, homelessness, veteran needs, mental health, unemployment, hunger, pollution, health care, etc).
- c. How much money might be needed to make real change for the issues mentioned above?

2. Collaborative Activities

- a. *Small Group Practice*. In small groups, note the choices Fatimah makes and consider why she makes these choices. Select one to report on. Then, allow each group to briefly present their choice.
- b. *School Blueprint*. Take a walk around your school and have students sketch your school with your group.

3. Discussion

- a. What were some of the choices Fatimah made?
- b. How did the establishment of a university change opportunities for women?
- c. What modern philanthropists do you know?
- d. What are the characteristics of a person who makes a difference?
- e. What are the values of a person who chooses to make a difference?

4. Wrap Up: Exit Ticket

How are your characteristics & values similar to Fatimah Al-Fihri's?

Differentiation:

Scaffolding Instruction

- Vocabulary Handout
- Brainstorming Societal Issues
- Grouping Strategies
- Guided Questions:
 - What skills or talents must Fatimah al-Fihri possess to take on such a huge task? Think about all the components of the task to help you answer the question, such as design of a building, materials needed, etc.
 - What talents do you have? What are you passionate about? What can you offer with your own talents to make a change in society and help others?

High-Level Learners

Cause and Effect: Select one of the choices Al-Fihri made. Think about what you might have done differently. How would that change the outcome? What effect would that have?

Extension

Design Your Dream School:

- Design your dream school and create a blueprint of your design. Be sure to include classrooms, special features, earth-friendly ideas for energy, outdoor classroom space, etc. Don't forget to name your school, as well!
- *Math Connection.* Ratio/Proportions: Choose an appropriate scale to translate your ideas onto your blueprint (and later a model). Make the dimensions of your blueprint according to the scale you chose. Calculate the area needed to build your school.
- *Art Connection.* Build a model of your school design, OR create a sculpture for the school lobby that represents a value evident in Fatimah Al-Fihri's life.



Handouts for

Unit Four

Fatima al-Fihri

(d. 880 C.E.)

9th Century

Arab/North Africa



Student Handout D1: Article Fatima al-Fihri (d. 880 C.E.)

In the early 9th century, a noble, righteous family migrated west from Qarawayn (present-day Tunisia) to the city of Fes (or Fez), Morocco. With the hope of enriching themselves in the bustling city's wealth and prosperity, the al-Fihri family joined the large migration to this promising foreign land. They were quick to assimilate and familiarize themselves with the rich culture and society of Fes, becoming active members of the community in business and development. Mohammed ibn Abdullah al-Fihri's sincere dedication to providing a better livelihood for his family paid off and he became a successful, wealthy merchant there. All the while, he made sure of his children's education, including his two daughters Fatimah and Mariam.



Growing up in Fes, during the extraordinary rule of the Idrisid monarchy, and in the shelter of their father's pious household, these two sisters became women of deep thought and faith. They became visionaries of their time, looking for ways to advance their people and community for the good of society.



- The History of Morocco spans over 12 centuries, without considering the Classical antiquity. The country was first unified by the Idrisid dynasty in 780, representing the first Islamic state in Africa autonomous from the Arab Empire. Under the Almoravid dynasty and the Almohad dynasty, Morocco dominated the Maghreb and Muslim Spain. The Reconquista ended Almohad rule in Iberia and many Muslims and Jews migrated to Morocco.

As the city's population grew, its infrastructure could not keep up with the growing demand, and so many areas of the town lacked proper schools, mosques and other means of public service. Fatima and Mariam were well aware of the need for improvement in the city they called home and were ready to be at the forefront of change. But tragedy struck. The al-Fihri sisters' brother and then their father, died. Shortly thereafter, Fatima's husband also died. In order to assure their economic independence, the women's father, Mohammed, had left them with a sizeable inheritance. The glitz and glamour of the world held no allure for these dignified women. Rather than spend their inheritance on personal fashion and showing off at social engagements, they became philanthropists and used their acquired wealth to invest in the future.

Mariam noticed that there was inadequate space for the rising population of worshippers in Fes. With her portion of the inheritance, she built the breath-taking, grand Al-Andalus Mosque in 859 CE, still visited frequently today.

Fatima had an even grander dream. Choosing the location with inordinate foresight, she vowed to build the largest mosque in North Africa. Not only did she initiate this prodigious project, but she also supervised the entire building process and helped stimulate the local economy by only using local materials.

She made several decisions that helped facilitate the project. To start, Fatimah had a well dug for the workers to easily access and utilize during construction. She also showed great zeal in the building's intricate architectural design and called upon experts who acted as consultants. The original mosque held a *mihrāb*, four naves, a small court and a low minaret. Devout in her faith, she fasted daily from food and water from dawn until sunset from the first day of construction to the mosque's completion some two or three years later.



After construction began on her mosque, Fatima expanded her vision and decided to add an institute of learning to it. Known today to have founded the oldest operating university, which opened its doors in 857 CE, Fatima al-Fihri helped transform Fes into a major intellectual, cultural, and spiritual center for the Muslim world and the Christian-dominated West. In only a few decades, the University of al-Qarawiyyin became a leading institution of learning, attracting great thinkers from around the world and receiving support from sultans and religious scholars.

Like wildfire, Fatima's selfless intention and use of her wealth and resources sparked an educational revolution. In this way, she helped awaken an era of learning and exploration in the Muslim world. Al-Qarawiyyin became so popular that students had to pass an entrance exam to earn a place in the university. It progressed into a foundation for religious teaching and political dialogue extending its education to all subjects including the natural sciences. Alongside Qur'an and jurisprudence, students learned Grammar, Rhetoric, Logic, Medicine, Mathematics, Astronomy, Chemistry and Humanities.



Al-Qarawiyyin also played an important role in the transfer of knowledge between Europe and the Arab-Muslim world in various ways throughout the medieval time period. The scientist Gerbert d'Aurillac who later became Pope Sylvester II studied at the university and went on to introduce Arabic numerals and the concept of zero to medieval Europe. The university housed and produced other famous students including the Jewish physician and philosopher Maimonides, the geographer Charif al Idrissi, the mathematician and physician Averroes, the astronomer and philosopher Nur ad-Din al-Betrugi, the historian and philosopher Ibn Khaldun, and the famous author Hassan al-Wazzan also known as Leo Africanus.



The university also holds a great library, which is considered to be one of the oldest in the world. To this day, it holds over 30,000 volumes including a Quran from the 9th century and many valuable Islamic manuscripts preserved for over a 1,000 years. In all, Al-Qarawiyyin is still thriving and functioning more than a millennia later.

Thanks to the efforts and diligence of Fatimah al-Fihri, who died in 880 CE, mass education spread across the globe and redirected culture and society. Her vision, aspirations, sincerity and generosity brought a sound richness to the world and set the example of how one person can be a prominent trailblazer for generations to come.



Student Handout D2: Vocabulary List: Fatimah Al-Fihri

Word	Identify the Sentence & Copy the phrase including the word	Define Word Using Context Clues
Righteous		
Enriching		
Prosperity		
Assimilate		
Enhancement		
Inordinate		
Prodigious		
Jurisprudence		
Rhetoric		
Prominent		

Terms

Idrisid monarchy: the ruling dynasty of Morocco from 788 to 974. Named after the founder Idriss I, they are traditionally regarded as the founders of the Moroccan state.

mihrab: is a semicircular niche in the wall of a mosque that indicates the qibla; that is, the direction of the Kaaba in Mecca and hence the direction that Muslims should face when praying.

nave: a space in a place of worship where worshippers gather.





Student Handout D3: Charts and Maps
Build a Library! Write titles and/or authors in each square.

Science	Literature	Religion	History	Mathematics	Poetry



Student Handout C5: Writing Skills

Write your Autobiography.

Imagine you are thirty years old. What has your life been like so far? Have fun and dream big!

Notes and Ideas:



Free Writing

Cross Curricular Extensions

Vocabulary Extensions

Directions: Identify a theme within each article (Philanthropy, Education, Legal Change, Equality, etc) and using at least 10 vocabulary words, choose one activity:

1. Construct a Poem
2. Craft a Mission Statement
3. Develop a Personal Constitution
4. Develop a Speech or Monologue

Projects

1. Biography. Select either a contemporary or historical Muslim woman from a region other than the United States to research and write about. Include:

- Name and time period of person
- Map of area
- Sections: Childhood, Career/Adulthood, Turning Points, Significant Works or Contributions
- Include Works Cited
 - Must cite 3-5 sources using MLA or APA style
 - Must include parenthetical citations for any part quoted or paraphrased
 - When listing sources provide a one-sentence annotation that explains why the source is important and credible.

Please consider the following:

- That incidents, dialogue, and people are accurate and from a reliable source using first person accounts when available.
- The person's life story is told with respect to other people and events of the time in which they lived.
- The biography displays an understanding of the places, times, events, and other people when the person lived.
- The biography tells the story in a style and tone that the reader/listener can relate to the person and believe in their humanity.

2. **Living History Museum:** After researching, use the information and deliver a monologue to your peers. Include a visual.

Variation: Using one of the Essential Understandings or Lesson Objectives craft a 3-5 minute monologue (such as the Ted Talk: The Danger of One Story)

3. Poetry Scrapbook:

- Compile a collection of 6 existing poems that revolve around the Lesson Objectives or The Essential Questions
 - Illustrate each poem/ add a relevant graphic.
 - Analyze the main message of each poem (1 paragraph).
 - Bind in a book or use a digital scrapbook.

4. Timeline Project:

- Create a timeline depicting the rights of women in a country of your choice for one century (such as 1200-1300, 1400-1500, etc.).
- What motivated these women to make an impact on their society?
- Use “road signs” such as stop signs, red light, green light, yellow light, dead ends, speed bumps, detours, highways, tolls, rest stops, bridges, mountains, construction to indicate when women have experience positive or negative challenges.

Appendix II

Islam/ Christianity Belief Comparison Chart

BELIEF	ISLAM	CHRISTIANITY
God	Muslims believe in one God who created the universe and has power over everything within it. He is unique and exalted above everything He creates, and His greatness cannot be compared to His creation. Muslims refer to God as Allah and believe in Monotheism. "And your God is One God: There is no God but He..." (The Qur'an 2:163)	Christians believe that God is a triune being comprised of (1) the Father, (2) the Son, Jesus, and (3) the Holy Spirit. This belief is called the Trinity. The one God is eternally revealed in three coequal and co-eternal persons: God the Father, God the Son, and God the Holy Spirit.
Adam & Eve	God announced to the angels that He was placing a new species on earth. God created Adam, fashioning him from clay. He breathed a soul into Adam, taught him the names of all things, and created from the same soul his wife, Eve. God allowed them to dwell in Paradise forbidding them only from approaching one tree. Satan came and deceived both of them so they then ate of the tree. Realizing their mistake, they sought forgiveness immediately, and God sent them to earth (which was the purpose for their creation).	Adam and Eve lived in the Garden. Adam was created first, and Eve was created from Adam's rib. Satan first targets Eve, telling her that she will be like God if she eats the fruit off this one forbidden tree. He tells her that she will have God's knowledge of good and evil if she partakes of it. After Eve eats some of the fruit of this forbidden tree, she then convinces Adam to do the same thing. Thus original sin was born.
Jesus	Jesus ('Isa) is a chosen servant of God. He was born of the Virgin Mary. He is God's word for humanity. He was assigned to summon people to the true path. When his mission was complete, Jesus was taken body and soul to heaven. Jesus will return during the end days.	Jesus is the divine son of God who was virgin-born of Mary. He is God's Word and Savior to humanity. He came to the Earth to rescue us from sin and he died on the cross as atonement for our sins. Jesus will return during the end days.

Muhammad	Muslims believe that Muhammad (peace be upon him) is the last and final Messenger and Prophet of God. He was sent to complete the mission of the previous Messengers (including Abraham, Moses, Jesus) of calling people to believing in God and following the guidance and teachings of God. Muslims regard Prophet Mohammad (pbuh) as their highest role model and they aim to follow in his footsteps in all of their actions.	Christianity has no official view on Mohammed or the Quran, because Mohammed and the Quran came about six hundred years after Christianity.
Salvation	Salvation is achieved through individual accountability. Muslims must believe in one God and make their belief manifest in good works.	Salvation is achieved by accepting Jesus as a personal savior.
Sacred Book	The sacred book in Islam is called the Quran. The Quran, meaning to recite, is the last revealed word of God. It was revealed in the Arabic language and deals with many subjects which concern human beings (worship, relationships, inheritance, transactions, laws, etc). It includes stories of prophets and early peoples, spiritual advice and a message of faith.	The sacred book in Christianity is called the Bible. The Bible is the account of God's action in the world, and his purpose with all creation. The writing of the Bible took place over sixteen centuries and is the work of over forty human authors. It is quite an amazing collection of 66 books all containing the message God desired us to have.
Humans	Humans are created with a disposition to believe in God and submit to Him.	Humans are created in God's image and are sinful by nature.
Angels	Angels were created from light, they serve God with complete obedience and are not to be worshipped. Angel Gabriel acts as God's messenger to His prophets.	Angels are defined in the Bible as heavenly servants of God who act as His messengers
Satan	According to the Qur'an Iblis is a Jinn. When God commanded everyone to bow to Adam, Iblis refused, and therefore he was cast out. Iblis asked God to delay His punishment until the Day of	The word Satan is the English transliteration of a Hebrew word for "adversary" in the Old Testament. In the New Testament Satan is recognized as the deceitful serpent that tempted Adam and Eve in the

	Judgment. Iblis (renamed Satan) became a sworn enemy to humanity and made it his mission to turn them away from God to suffer the everlasting punishment of hellfire.	Garden of Eden. Satan has several names, including Lucifer. Satan is commonly referred to as a fallen angel.
Last Days	Islam believes that there are signs indicating the Last Days. Furthermore, Jesus will return and a period of peace will prevail over the earth.	In the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, and the like. Jesus will return to bring believers to victory.
Day of Judgment	Islam believes that all individuals will be accountable for their deeds, good or bad. God's mercy will outweigh His wrath in His judgment on humanity.	All people will be physically resurrected. Final judgment and eternal destination (heaven or hell) will be decided based on acceptance of Jesus as Savior and His removal of the sin which separates each person from God

Appendix III **Vocabulary Strategies¹**

1. Introduce a word and determine a definition or description with your students. Using their own language to describe what a word means will help students remember the appropriate definition.
2. Have students draw a picture of the word or what the word represents. *Analyze*, for example, means to break something into its component parts. I have seen students' drawings that depict a figure breaking a stick over its knees, block towers tumbling down, and unpacked Russian nesting dolls.
3. Ask students to find synonyms and antonyms for each word on a list. Synonyms are often used as definitions, so the process of finding and discussing these terms is crucial. Give each student a nametag that includes either the critical word or its synonym. Let students figure out which words are related and form synonym circles. The circles can line up together or work in groups that day.
4. To store words more easily in automatic memory, let students compose jingles or songs for words and definitions.
5. Have students create semantic maps or mind maps for some words.
6. Vocabulary gloves: have students write the vocabulary word on the back of cheap canvas gloves. On the front, have them write a sentence on the palm, synonyms on the thumb, pointer, and middle finger, an antonym on the ring finger, and the definition on the pinky. Gloves can be used for independent or paired practice.
7. Have students act out word meanings to activate their procedural memory.
8. You and your students can create review games to reinforce the words. For example, here are some guidelines for Vocabulary Bingo:
 - Hand out Bingo cards with definitions in the squares.
 - Students ask each other if they know what word fits one of the definitions and to sign the square if they know.
 - Once all squares have signatures, draw student names from a container; all students with that signature cover the square.

¹ <http://www.edutopia.org/blog/teaching-ccss-critical-vocabulary-marilee-sprenger>

- Students yell "Bingo!" when they have five in a row. The five students whose names are covered on the card must know the correct word.
9. Create vocabulary word pages in a notebook. When the word appears in different contexts or content areas, students can return to that page and add new information. This will help them use the words more easily in writing and speaking.
 10. Model the use of the words in your classroom. The more often that students hear them, the more automatic their use of those words will become.
 11. Be aware of eye accessing cues.¹ When a student is struggling with a test question, he or she will often be looking down, which accesses emotions -- perhaps the emotion of feeling "dumb." To access information, such as definitions or visual memories of words, eyes must be looking up. When you observe this, stand over the student and ask a question that forces him or her to look up, possibly triggering the information.

Additional Resources:

Books:

- *Brewing Storms*: A.M. Ramzy
- <http://daybreak.rabata.org/products/a-chorus-for-peace-a-global-anthology-of-poetry-by-women>
 - A Chorus for Peace: A Global Anthology of Poetry by Women
- <http://daybreak.rabata.org/collections/discount-books/products/a-chorus-for-peace-a-global-anthology-of-poetry-by-women>

Websites

- Feminism in the 20th Century
 - <http://www.enotes.com/topics/feminism/critical-essays/feminist-movement-20th-century>
- Islam in America
- <http://www.pbs.org/opb/historydetectives/feature/islam-in-america/>
 - Women and Veiling: Two Admiring Views
- <http://www.womeninworldhistory.com/lesson19.html>
 - Historic Perspectives on Islamic Dress
- <http://www.womeninworldhistory.com/essay-01.html>
 - Ways to Use Primary Sources: Suggestions for Teachers
- <http://www.womeninworldhistory.com/lesson15.html>
 - Understanding Islam and Muslims
- <http://www.islamicity.org/8304/understanding-islam-and-muslims/>
 - Discovery Education: Understanding Stereotypes Free Lesson Plans
- <https://www.discoveryeducation.com/teachers/free-lesson-plans/understanding-stereotypes.cfm>
 - Ted Talk: Sociology Project - High School Stereotypes - Laura Greybill
- <http://ed.ted.com/on/sZrnKnFD>

Writers, Editors and Contributors in alphabetical order:

Farida Ahmed

Afshan Malik

Eamann Al-Azem

Kim Malzone

Cheryl Alkurdi

Eman Manigat

Whittni Brown

Fadiyah Mian

Hazel Gomez

Sana Mohiuddin

Tamara Gray

Safiyah Salaam

Najiyah Helwani

Maryam Sharrieff

Ayesha Ijaz

Tayyaba Syed

Farah Jamil

Noor Khan

Rabata promotes positive cultural change through individual empowerment, spiritual upbringing of women by women, and the revival of the female voice in scholarship.

Some of the projects of **Rabata** include:

Ribaat Online Academic Program: bringing traditional Islamic studies learning into women’s homes around the world.

Daybreak Press: Giving rise to women’s voices through publication of fiction and nonfiction work.

Daybreak Bookshop: Combating Islamophobia and building bridges with books about faith, feminism and social justice and space for formal and informal education and community get-togethers.

Circles of Light: Organized worship projects, programs and events.

www.rabata.org

www.rabata.org/ribaath

www.daybreak.rabata.org



Rabata
Ribaath
Daybreak Press
Daybreak Press Global Bookshop and Gathering Space
Anse Tamara Gray



@Rabata.Org
@rribaath
@DaybreakPress
@tamaralgray

