

## **“This Is a Religious War”: Using the American Media Response to 9/11 to Teach Bias, Critical Thinking, & the AP World History DBQ**

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### **INTRODUCTION**

“Miss, why do they wear those things on their heads?” I get this question a lot, especially from my inquisitive high school sophomores. And although I can usually whip up an acceptable, band-aid like response that merely covers the “wound” of questioning, I have to be honest here—before I enrolled in this course, I wasn’t *exactly* sure. The truth is some of my students could answer the question with more accuracy and honesty than I possibly could.

I teach at HISD’s Lee High School, host to an urban, low income, and incredibly diverse population. With over forty languages spoken on our campus and immigrants—both forced and voluntary—from every corner of the globe, we truly are “where the world comes to learn.” In my eighth period AP World History class alone (with a roster of twenty four students), I can count *seventeen* different nationalities whose representatives work together as happy as clams. With such remarkable diversity, it is no surprise that a fair proportion of my kids are of the Muslim faith.

### **OBJECTIVES**

My unit has been designed for a specific group: my AP World History students. AP World History is the first AP level course that high schoolers in Texas take. AP World is a unique beast because it not only asks recent high school freshmen to catapult themselves to collegiate level performance and thinking but also expects them to do this while learning the history of the entire world from 6000 BCE to the present, all in one academic year. Along the road, students must also learn how to interpret primary source documents, write critical essays, and sharpen their inferencing skills. Identifying bias and point of view are two such higher level thinking skills that we as teachers ask kids to do, and this unit aims not only to debunk many myths my wide-eyed fifteen year olds harbor regarding Islam and the terrorist attacks of September 11, 2001, but also to push them to think critically about how one’s culture, geographic location, and religion shape individual and group actions and beliefs.

In addition, this unit satisfies the Texas Essential Knowledge and Skills (TEKS) for 10<sup>th</sup> grade World History, focusing especially on Objective 5, which asks students to “use critical thinking skills to analyze social studies information.” See Appendix A for a detailed explanation of Objective 5 as it pertains to this unit.

### **RATIONALE**

#### **Advanced Placement Course Format & Goals**

One of the goals of AP World History is to teach truly global history—that is, not only the story from the Western perspective. Islam features heavily in the narrative of the Eastern (and Western, for that matter) world, and so, like other major religions and philosophies, must be incorporated into the AP curriculum. In addition to learning the basic facts, students are expected

to see the “Big Picture” of the world’s past—the patterns, processes, and outcomes that create the body of knowledge we call the history of civilization.

In addition, the College Board (creators and purveyors of AP) have designated several “Habits of Mind” that AP World History students should develop during their year of study. Students are asked to construct and appraise arguments, use primary source data to analyze point of view, evaluate continuity and change, and to understand “diversity of interpretations through analysis of context, point of view, and frame of reference,” among others (Cohen 20). To assess the students’ mastery of these tasks, the AP Exam consists of one 50 minute, 75 multiple choice section and a collection of three technical essays students have 2 hours and 10 minutes to write. While all three essays require critical thinking and the ability to write succinctly under time pressure, the Document Based Question (DBQ) asks students to read and analyze 6-10 primary sources on a given topic and craft an essay response to an over-arching question. This question often demands an evaluation of change over time or asks students to compare and contrast events, processes, trends, or reactions to events.

In my unit, students will examine *New York Times* news articles ranging in date from pre-9/11 to the present to evaluate the media’s treatment of Islam. As the *New York Times* is a highly respected yet accessible newspaper, students will be introduced to the *Times* as a source for learning about major global news but also be encouraged to become responsible consumers of media. Even a highly respected daily such as the *Times* puts spin on its pieces, and my students need to learn to ferret out that bias and make educated assessments of global events and trends. Journalism on the subject of Islam will be taught in the context of firstly, opening students’ eyes to the realities and diversities of the Islamic world; secondly, encouraging them to see other cultures and religions through the lens of tolerance; and thirdly, preparing them for the DBQ section of the AP World History exam administered in May of each year. In addition, it is my intent to use the myriad interpretations of modern Islam to encourage students to become discerning readers and consumers of media as well as to respect cultures other than their own.

## **UNIT BACKGROUND**

September 11, 2001 arguably created one of the most significant clashes of culture even today’s youngest generation of Americans faced. Naturally, many Americans and others turned to the *New York Times* (and other media outlets) for what presumably was a reasoned and balanced presentation of the events and surrounding issues. As the newspaper of record, the *New York Times* is a trusted source for global news, and for that reason I have limited my scope to its pages. Performing an analysis of American media response to an event that my kids experienced first hand provides an opportunity to teach students a lesson about how history is made. As Winston Churchill famously quipped, “History is written by the victors.” This is a chance for my students to see this scenario play out before them and to see how personal bias and point of view can shape the way events are remembered.

Although there were no clear cut winners and losers in the events surrounding 9/11 (except, of course, those who lost their lives and their families), it is feasible to trace the journalistic trends leading up to, during, and following this transformative act of terrorism. Certainly, the idea that the American media response to the attack on the World Trade Centers and Pentagon altered the attitude Americans held toward Islam is not a new one; it is, however, especially interesting to the life of a fifteen or sixteen year old who likely witnessed the event through the lens of the American media. The pendulum of journalistic bias makes a visible shift from amused interest in Islam and its adherents before 9/11 to vilification and fear in the months following the crisis coupled with staunch defense of the religion, followed by a slow return to a more balanced (if that word is applicable here at all) view of Islam around the world. It is a valuable lesson in the development of discerning readers to identify this pendulum of opinion.

Long before Osama Bin Laden's name struck fear into the hearts of Americans, scholar Edward W. Said made the claim that the media distorts the news, especially as it evaluates the Muslim world from a distinctly western point of view. Said argues that the West has relied on misinformation about Muslim politics and culture because its journalists and experts are a product of the West's own colonialist impulses (Said, "Introduction"). This poses the questions: who can we trust to deliver the news in a balanced, honest way and what is the media consumer's responsibility? It is with this critical eye that I will ask my students to evaluate the media presented in my unit. Glancing through the *New York Times* articles prior to 9/11, one is faced with headlines such as: "A Growing Islamic Presence: Balancing Sacred and Secular"; "Traditional Muslim Garb by Mail, But Often Not by Credit Card"; "A Tolerant and Inclusive Muslim Tradition Thrives"; and "Iran's Well-Covered Women Remodel a Part That Shows." These articles, though featuring disparate topics, share a general theme: the shared and compatible values of Islam and the West.

"A Growing Islamic Presence: Balancing Sacred and Secular" (2 May 1993) informs readers of the nation's fastest growing religion, Islam, saying: "In the American tradition, Muslims here both proclaim their differences and strive to fit in; they have become a significant new part of the national mosaic." The article goes on to detail the conservative yet pro-American culture of an immigrant group whose appreciation for American values such as freedom is enthusiastic. Similarly, "Traditional Muslim Garb by Mail, But Often Not by Credit Card" (17 August 1997) discusses the explosion of the Muslim American population in the 1990s and its impact on the consumer economy. This article describes a growing trend in the United States of mail-order catalogues targeted specifically at Muslim women. Asserting that "the catalogues are not mere curiosities and not intended only to cash in on a niche market," author Karen De Witt illustrates how the *hijab* (being modestly clothed) represents for many Muslim women not only a "recommitment to religious values" but also a "hip, in-your-face" proclamation of Islamic pride.

Philip Shenon outlines the election of a Muslim President of Indonesia in his article "A Tolerant and Inclusive Muslim Tradition Thrives" (21 October 1999). Shenon is hardly shy about heaping praise on the predominantly Muslim country (not unusual even in today's media) and the religion itself, claiming it to be "a faith in which religious and cultural differences between neighbors are carefully respected and in which free speech is a right." The sympathetic tone of the verbiage here is unmistakable in the author's discussion of American values—First Amendment rights are near and dear to the American bosom. In a different style, but a similar stance, Elaine Sciolino unveils a growing trend among Iran's wealthier citizens: plastic surgery. "Iran's Well-Covered Women Remodel a Part That Shows" (22 September 2000) traces the rhinoplasty boom of the millennium in the Middle Eastern country. While American women are quick to conceal their post-op bandages, "Iranian women wear their post-surgical bandages like badges of honor, or at least indicators of a certain degree of wealth." Here again, one can see admiration for a Muslim culture's emulation of American values and mores, and the novelty of plastic surgery for veiled women continues the theme of exportation of American cultural traditions.

While these four articles seemingly cover four disparate topics, they share a clear parallel to American culture. All four offer praise of Islam or Muslim cultures in that they either value or emulate American traditions or cultural phenomena. Plastic surgery seems oddly out of place in a country that requires its womanhood to conceal their bodies in billowing fabric; likewise, it is characteristically American to congratulate countries who "follow our lead" in terms of tolerance and democracy. Prior to 9/11, articles of this nature were commonplace as reporters seemingly sought to foster an honest interest and respect for Islam and its adherents—at least in terms of how Islamic culture emulates or at least falls in sync with American culture.

In the months directly following September 11, however, something more sinister emanates from the headlines. Titles such as “Streets of Huge Pakistan City Seethe With Hatred of U.S.”; “This Is a Religious War”; “The Deep Intellectual Roots of Islamic Terror”; “Militant Islam Unsettles Indonesia and Its Region”; and “Rising Muslim Power in Africa Causes Unrest in Nigeria and Elsewhere” all hint that Americans should be afraid: very, very afraid. Seth Mydans offers some frightening news for the global community on 21 September 2001, claiming that militant Islam has created a tenuous situation in Southeast Asia where “governments have learned they can never relax.” Contributing to these scare tactics are claims that “some experts” (conspicuously nameless) suggest that fundamentalist groups have inculcated the economically downtrodden Thai, among others, into their global terror network. Of the same vein is “Rising Muslim Power in Africa Causes Unrest in Nigeria and Elsewhere” (1 November 2001), which points to yet another region in turmoil and victim to grass roots Islamic terrorist development. Citing several young Nigerian Muslims who proclaimed Osama bin Laden their hero, this article claims to be “the first...in a series about the ascendancy of Islam, whose influence has grown as people in societies of booming populations and blocked political systems turn to it for inspiration.” Articles such as these clearly seek to explain the shock of the terror attacks on the World Trade Center and Pentagon, and indicate a gut response to trauma: a explanation of *why* paired with a solemn admonition that 9/11 was only the first of our troubles.

Perhaps even more unsettling than the above articles is another genre: the demonization set. This trend is marked by the placing of blame on “fundamentalism” or just downright Anti-Americanism for the World Trade Center attacks. It’s not hard to refine the thesis of an article, for example, with a title such as “This Is a Religious War” (7 October 2001). Written almost a month after 9/11, this piece asserts that the “religious dimension of this conflict is central to its meaning” and that if we are to correctly interpret the events of that fateful day in September, we must see it through the lens of a “war of fundamentalism against faiths of all kinds that are at peace with freedom and modernity.” Author Robert Worth of “The Deep Intellectual Roots of Islamic Terror” (13 October 2001) suggests that the attacks on 9/11 were a long time coming; in fact, he claims that bin Laden’s calls for *jihad* (holy war) “is a natural extension of what some radical Islamists have been saying and doing since the 1930s.” Perhaps even more frightening is “Streets of Huge Pakistan City Seethe With Hatred of U.S” (30 September 2001), which describes a city full of “strong opinions” about the United States—some of sympathetic support but many others who believe Osama bin Laden to be the “hero of Islam.” It is hard to deny the bold language of the headline here and to speculate at its intent—a dash of ominous foreshadowing; a sprinkle of us-versus-them mentality; and a pinch of base fear might be found in a recipe for violent civilizational conflict.

Commingled with the vituperation of Islam highlighted above was a body of apologetic articles determined to distinguish the peace-loving masses of Islam from the hate-mongering militants that had burst so violently into American consciousness. These articles served to temper the shock and outrage of the events by humanizing Islam and its adherents. “Where Islam Meets ‘Brave New World’” (11 November 2001) details Al Noor, a Muslim private school in Sunset Park, Brooklyn, whose waiting list surged in the wake of 9/11. The principal Nidal Abuasi lamented the negative image of Islam created by the fundamentalist attacks, calling them “shameful and defaming to the community.” To foster a more positive view of Islam in the community, the school planed to implement an exchange student program with local Catholic schools. “Islam and the Opposition to Terrorism” (21 September 2001) provides a more scholarly dissection of the Quran’s disapproval of violence in the name of the prophet. Author Roy Mottahedeh points to “most modern Muslim scholars, who say [the word *jihad*] properly refers to the struggle against the distortion of Islam that impedes the call to Islam” rather than mere armed violence against non-Muslims. He also points out that following terrorist actions by

the Irish Republican Army in 1998 in which innocents were killed and injured, there was no official Catholic response as there has been in the case of 9/11 and Islam.

By 2004, the story started to change—somewhat. Although the histrionics of the “Europe Fears Islamic Converts May Give Cover for Extremism” (19 July 2004) school of journalism certainly still held sway, voices of moderation began to speak up. Journalists began to report on such stories as the “Getting Personal: Advice from Ayatollah Sistani on Marriage, McDonald’s and More” (28 August 2005), which set out to debunk myths about American and Muslims worldwide and to unveil the similarities between Muslim and American Judeo-Christian cultures. An excerpt from well respected Iraqi cleric Ayatollah Sistani’s website reaffirms Muslim values while simultaneously suggesting how similar they are to American values—justifying mortgages despite the Muslim prohibition on interest (it depends on the intent of the borrower); eating at McDonald’s (one may eat meat at McDonald’s as long one can verify it is *halal*, or slaughtered by Muslim standards); and using birth control (acceptable as long as it does not endanger the mother’s health). Only a few of Sistani’s admonitions might ruffle American feathers—men should refrain from shaking hands with women, for example, but on the whole the advice is compatible with mainstream American views.

“This Doll Has an Accessory Barbie Lacks: A Prayer Mat” (22 September 2005) featured Fulla, a doll who shares Barbie’s dimensions but apparently not her values. According to the doll’s brand manager for company New Boy, Fulla is “honest, loving, caring, and she respects her mother and father.” She is so popular, she’s even got her own color—“Fulla Pink,” and stores throughout the Muslim world can’t seem to keep her or her many accessories on the shelves. While Fulla is on her way to conquering Barbie’s market hegemony in certain parts of the world, the article seems to suggest that she’s not a threat—indeed; Barbie’s consumerist empire may interpret her competitor as mere proof of the American icon’s legitimate claim to the play rooms of little girls across the globe. Imitation is, after all, the sincerest form of flattery.

“Hate at the Local Mosque” (6 May 2004) expresses the disappointed outrage of a Muslim author that her local place of worship “has allowed extremism to take hold” of the congregants by an intolerant governing board. Editorials such as these criticize recent trends even within the American Muslim community toward bigotry and extremism and show what moderate Muslims can do in response. Author Asra Q. Nomani undertook a campaign to rid her own place of worship of these militant ideas, but states: “It saddens me that... Muslim organizations and my mosque leadership are reluctant to take a strong stand [to promote tolerance], because ending hate begins at home.” This is truly a message all Americans, regardless of race or religion, can and should support.

The engaging tale of New York imam Sheik Reda Shata’s immersion into American culture is told in “A Muslim Leader in Brooklyn, Reconciling 2 Worlds” (5 March 2006). Lamenting that “In America, imams evoke a simplistic caricature—of robed, bearded clerics issuing fatwas in foreign lands,” author Andrea Elliott paints a fuller and much more compassionate portrait of Sheik Shata, an Egyptian born scholar who has adapted to life in America by successfully blending Islamic doctrine with an appreciation for the American pace of life. In a community of fresh immigrants, used to turning to God and kin as a touchstone in times of crisis, an imam has a busy job of managing old world issues with those of the new. “Mr. Shata settles dowries, confronts wife abusers, brokers business deals and tries to arrange marriages.” He answers questions unthinkable in his homeland—is it appropriate for a Muslim to sell alcohol? Can women remove their *hijab*? How does one function in a society that does not follow the *Sharia*? Shata promulgates answers that he has had to turn inwardly to locate—imams back home lack the cultural reference to respond to these questions and therefore offer weak advice. As a whole, the article, one of a series on Mr. Shata’s efforts to serve his community, humanizes the imam and his fellow worshippers.

By 2007, headlines such as “Adapting Finance to Islam” (22 November 2007) delved into the booming Islamic banking business. Attributing this new interest to “rising oil wealth” and a mass exodus of Arab money from American banks following 9/11 to avoid closer oversight, it is estimated that perhaps \$800 billion has been relocated into banks a little closer to home in the Islamic world. Islamic banking prohibits any funding of any item prohibited by *Sharia* (Islamic law) such as alcohol or pornography, which its supporters argue are “limits any socially conscious investor can support, Muslim or not.” “Rewriting the Ad Rules for Muslim-Americans” (28 April 2007) recognizes that American Muslims are an integral part of the nation’s social fabric—and its consumer economy. Although there remains a “genuine fear about how to market to Muslims” owing to the group’s great diversity and potential political ramifications, companies from home goods purveyor Ikea to Walgreen’s Pharmacy have begun to capitalize on this diverse group’s purchasing power. Both this article and “Adapting Finance to Islam” recognize that Muslim consumers truly have currency in today’s global economy and indicate that American and other capitalists are willing to bend tradition to accommodate this group.

While the above articles delve into the economics of the global boom of Islam, “Turkish Schools Offer Pakistan a Gentler Vision of Islam” (4 May 2008) focuses on education as a vehicle for peace. The article reveals a crusade in war-torn and poverty-stricken Pakistan to educate children in a manner that “comfortably [coexists] with the West while remaining distinct from it,” and it offers some hope for those who believe that moderation must overcome extremism. The article details efforts undertaken by a Turkish group of educators to improve the literacy rate of Pakistan and closes with this observation by a parent with a child enrolled in one of the Turkish schools: “America or the West was always behind every fault, every problem... Now, in my practical life, I know the faults are within us.” The parting message to America here encourages Americans to rest a little easier and seems to say: “You are no longer the enemy.”

Even within the last year scare tactics commingle with lighter, fluffier fare, although the tone today seems to be one of moderation with fewer and fewer sensationalist stories. “Young Video Makers Try to Alter Islam’s Face” (8 May 2008) reveals yet another effort of American Muslims using YouTube to improve their image. Paying homage to Bill Cosby, whom the filmmakers “believe changed the perception of African-Americans by depicting them as ordinary,” these young people hope to do the same for Muslims in the United States. Similarly, Robert F. Worth’s “Preaching Moderate Islam and Becoming a TV Star” (3 January 2009) follows Saudi Ahmad al-Shugairi, the star of a religion themed television program that targets a “young audience that is hungry for religious identity but deeply alienated from both politics and the traditional religious establishment, especially in the fundamentalist forms now common in Saudi Arabia and Egypt.” Both the filmmakers and these new “TV Stars” share a common agenda: modernizing Islam and making it more accessible to the masses while preaching moderation and tolerance. In the words of Mr. al-Shugairi, Islam is “an excellent product that needs better packaging,” a common theme of this type of journalism.

All of these articles provide a lens with which to view the American media response to the terrorist acts of September 11, 2001. It is important to note that these articles cannot and do not represent the entirety of the journalistic response to 9/11, but they do illustrate general trends in popular media and therefore serve as a springboard for further inquiry. For my purposes, these articles and others to be included in my lesson plans offer a visible spectrum of opinion surrounding a single event my students have experienced (albeit limitedly; most of them were still in elementary school when the attacks occurred). Their having lived through 9/11 means that they are more likely to foster a personal connection to history in the making rather than an event of the obscure past for which they have no frame of reference. Additionally, articles such as these offer

a multitude of biases on this single subject but are also accessible to a high school sophomore because they stem from a single source, the *New York Times*.

## **CONCLUSION**

The curriculum unit I have produced below intends to use Islam and the American media's treatment of it as a vehicle through which to do two important things. Firstly, students must learn to identify bias (including the origins of bias) and point of view in not only the historical context and that of their schoolwork but also in the context of their every day lives as young adults and beyond. Critical thinking skills and the ability to interpret varied sources are keys to success in college and in the real world. Secondly, this unit aims at teaching my AP World History students how to write one of the technical essays they will be faced with on the AP Exam administered every May. Both of these tasks may prove difficult for both the teacher and the students but without a doubt are worthy of pursuit.

## **LESSON PLANS**

### **Lesson Plan One: What are bias and point of view, and how does one identify them?**

#### ***Objectives***

Throughout this unit, students will be expected to meet Objective 5 of the tenth grade social studies Texas Essential Knowledge and Skills as well as practicing the AP World History habits of mind, specifically that of “developing the skills necessary to identify point of view and context” (Cohen 20). The focus of this lesson specifically is for students to merely identify the bias or points of view in sources; later lessons will call for them to respond to these elements.

#### ***Materials and Resources***

For this 95 minute lesson, teachers will need a series of photojournalistic images accompanied by at least two captions for each photo, a document camera to project them, and the children's book *Who's Afraid of the Big Bad Wolf?*, by Lauren Child. Students will need note taking materials.

#### ***Procedures and Activities***

To introduce the concept of bias, begin by showing students a series of images and have students write a caption describing the events depicted in the photos. Ask volunteers to share the things they noticed and any ideas about the people depicted that pop into their heads. After group discussion that hopefully generates several viewpoints and scenarios, present students with a description of bias and stereotyping. For each photo you had students describe, reveal at least two captions that show the possibility of varying biases. Have students take guided notes on what bias is (opinion) and how it can affect interpretations of historical and current events. Include in your note taking a list of words or phrases that can have a “loaded” meaning (such as any strong adjectives or leading words), and be sure to clarify that just because a source is biased, does mean it should not be used; rather, it should be used in conjunction with several sources that include other points of view.

Divide students into groups of four and give each group a list of facts about or photos of a fictional or historical event. Teams of two will then write brief, purposely biased accounts of the event or photo. Have groups share out. Teacher should follow this activity with a brief discussion about how bias is a natural thing but must be identified if we are to interpret the sources around us.

Additionally, bias can be a window into a person's point of view; another important AP World History habit of mind. Ask volunteers to share with the class their personal description of point of view; offer praise and come to a common definition that students will add to their notes. Read students Lauren Child's children's book *Who's Afraid of the Big Bad Book?*, in which a boy

who scribbles in his fairy tale book gets a taste of his own medicine when he falls into its pages. Have students respond to the book by identifying at least three points of view and recording details of those viewpoints in their notes. I have found that using children’s literature in the secondary classroom can have powerful benefits in terms of student confidence and success. Surprisingly, “big kids” love to be read to just as wee students do, and using simple books to convey big ideas makes higher level thinking more accessible for many students.

A homework assignment (should time run out) or extension activity might be for students to find a newspaper article, advertisement, or other contemporary source that shows a specific bias or point of view and to fill out a graphic organizer that records the “who, what, when, where, how, and why” of the piece as well as identify the bias and varying points of view in the item.

### ***Assessment***

Assessment here is formative; the idea here is to just get students thinking about the pervasiveness of bias and the multitude of points of view on a broad range of subjects in everyday life. The homework or extension activity can provide teachers with an understanding of how well their students grasp the concepts of bias and point of view. Re-teaching may be necessary for some students, and this may be done in a peer-tutoring format.

### **Lesson Plan Two: What is the AP World History DBQ and how does one answer it?**

#### ***Objectives***

Throughout this unit, students will be expected to meet Objective 5 of the tenth grade social studies Texas Essential Knowledge and Skills as well as practicing the AP World History habits of mind, specifically that of “developing the skills necessary to identify point of view and context” (Cohen 20). This lesson specifically focuses on teaching students the elements of the Document Based Question of the AP World History exam and the best practices for responding to one.

#### ***Materials and Resources***

Students will each need a copy of the 2002 released AP World History Document Based Question (which compares attitudes toward merchants in Medieval Christianity and Islam) and the specific grading rubric. Both of these items are readily available on the College Board AP World History Exam webpage. (Note: Students should have already been introduced to the major tenets of both world religions by this point in the course.) Teacher will need to have access to a document camera and have a ready stack of highlighters and sticky notes for the students. Teachers will also need a space to place a class Leichardt scale, either on a chalkboard or on a large poster hung visibly in the classroom.

#### ***Procedures and Activities***

In this 95 minute lesson, the teacher will introduce students to the Document Based Question and guide them through the process of preparing for their written response. (Note: students should have been familiarized with the format of the test prior to this lesson.) On the document camera, the teacher will model the process of responding to the prompt in an efficient and logical manner.

First, make sure you understand the question. It is important here for teachers to take the time to deconstruct the question because often students read it once and fail to conform their response to *exactly* what the question asks. Second, use the Historical Background (this is a brief summary of pertinent information on the subject of the question and documents) to jog your memory and glean important details that will help you understand context in which to read the documents. Third, annotate each document for understanding (the who, what, when, where, how, and why should be noted here just like we did for the articles of the previous lesson), being sure



to keep your eyes open for bias and differing points of view. Finally, organize the documents into two to three like groups that help to justify your answer to the question.

Following the lesson, have students write their names on a sticky note and any questions they have about the DBQ and post it in the appropriate position that shows how they feel about their understanding of the DBQ on a Leichardt scale. Note that most kids will feel overwhelmed and confused by the massive amount of information they have just processed. The public Leichardt scale allows them to see that they are not alone in their confusion, and the teacher must be very clear with students that this confusion is normal and we will overcome it as a class.

### ***Assessment***

This lesson will be assessed only informally. The sticky note quick writes and placement on the Leichardt scale will be essential in informing the teacher of the student comprehension of the day's lesson. If necessary, the teacher may decide to extend the lesson by practicing the strategy again with another DBQ or having students articulate the process of answering a DBQ in writing during the next class meeting.

### **Lesson Plan Three: Evaluating DBQ Essay Sample Student Responses**

#### ***Objectives***

Throughout this unit, students will be expected to meet Objective 5 of the tenth grade social studies Texas Essential Knowledge and Skills as well as practicing the AP World History habits of mind, specifically that of “developing the skills necessary to identify point of view and context” (Cohen 20). This lesson specifically focuses on helping students to identify the elements of a well-written and high scoring essay response to the Document Based Question of the AP World History exam.

#### ***Materials and Resources***

Teachers will need to make copies of the sample student responses to the 2002 AP World History DBQ. Students will each need a set of different colored markers or colored pencils in the following colors: red, blue, green, orange, and yellow. The teacher will also need a document camera to model the lesson. The Leichardt scale used in the previous lesson should still be posted in the classroom.

#### ***Procedures and Activities***

First, have students take out their DBQ rubrics from the last class meeting. The teacher will lead the class in reviewing each element and its point value on the rubric, color coding each aspect. On their copy of the rubric, students will highlight requirements of the thesis statement in yellow, document citations in red, direct quotes or paraphrase in green, document groups in blue, and point of view in orange. It is important to review here the essential elements of each category of the rubric and to clearly communicate how student scores are calculated.

Now, hand out the sample essay responses. Explain to the students that we will now apply the color coding we just reviewed to actual student responses to the DBQ we worked on during the last class period. The teacher should model annotating the sample student response with the appropriate colors as the students follow along on their own paper. After the essay has been annotated, have the students brainstorm with a partner how they believe the essay scored and have groups share out as to why. Reveal the correct score and lead the class in locating the evidence in the response that corresponds to each point awarded.

Have students in either pairs or independently (you might leave that decision up to the students; the more confident students will often want to practice on their own but many will need the confidence booster of a partner) use their color coded rubric to annotate and grade a second

student response. Close the session by revealing the correct score and giving students a chance to move their sticky notes on the Leichardt scale to reflect how they now feel about the DBQ. You may stress to the students that the DBQ is in some ways like a puzzle; your job as the writer is to take the pieces (the documents) and organize them into a comprehensible way that makes a “pretty” picture. Based on how the students place themselves on the Leichardt scale, the teacher may take an opportunity to re-teach the key concepts of the DBQ.

### ***Assessment***

For homework, you may assign students to annotate the third sample student response and to award a point value from the rubric. Again, assessment here is informal and formative; the teacher should be monitoring student groups to determine who understands the elements of a good DBQ. Teachers may choose to take a grade on the third student response.

## **Lesson Plan Four: Evaluating the American Media Response to 9/11 in DBQ Form**

### ***Objectives***

Throughout this unit, students will be expected to meet Objective 5 of the tenth grade social studies Texas Essential Knowledge and Skills as well as practicing the AP World History habits of mind, specifically that of “developing the skills necessary to identify point of view and context” (Cohen 20). This lesson specifically focuses on helping students to identify the elements of a well-written and high scoring essay response to the Document Based Question of the AP World History exam.

### ***Materials and Resources***

Teachers will need an image of the Twin Towers following the attack on 9/11 and a series of seven *New York Times* (or other equally respected American news source) articles on the subject of Islam that range in date from before 9/11 to today (2009). The teacher should also create an AP World History style DBQ that incorporates these articles in truncated form. The DBQ also must include a question and a historical background.

### ***Procedures and Activities***

Project an image of the Twin Towers following the attack on 9/11. Have students write down where they were on 9/11 and anything they remember about the event. Give students one minute to share their answers with a neighbor and ask for volunteers to share out to the class. Remind students of the details of the event, including pertinent background information and results of the attack (increased security for air travel, the “War on Terror,” etc). Assign each article to groups of four and give students time to read and annotate them (each group should have a different article). Students will then as a group brainstorm responses to a graphic organizer recording the basic details of the articles as well as analyzing for bias and point of view (each student will have their own organizer but they should work together to generate the content). Each group will elect a spokesperson who will then travel around the room, rotating to each other group and teaching the other groups about their group’s article. Groups and stray students will help each other fill out a graphic organizer for each of the seven articles.

Come together again as a class and briefly review each article for understanding. Either with a partner or on their own (adjust for skill level and understanding for your students), students will now form an essay response to a DBQ responding to the following question: “Using the documents, analyze the American media response to Islam before and after the attacks on the World Trade Center on September 11, 2001. Is there an indication of change over time? What kinds of additional documents would you need to assess the extent of bias in the modern news media?” Be sure that students have at least 40 minutes to write their essay. A follow up

assignment may be a peer editing activity where students offer constructive criticism and praise to their peers.

### ***Assessment***

This essay will be the culmination of our project and will be used to evaluate how well the students can identify bias and respond to an AP World History DBQ prompt. The essay will be graded by the generic AP DBQ rubric and will serve as the summative assessment. Students will write several more DBQs throughout the year; this one, however, is their first formal and detailed introduction to the essay. Therefore, it will be graded less stringently than its later essays will be.

## **APPENDIX A**

### **Unit Objectives**

See the “Texas Essential Knowledge of Skills 10<sup>th</sup> Grade Social Studies Information Booklet” for a detailed description of the objectives.

Objective 5: The student will use critical thinking skills to analyze social studies information. The student is expected to:

8.30 A—[Differentiate between, locate, and] use primary and secondary sources [such as computer software, databases, media and news services, biographies, interviews, and artifacts] to acquire information about the United States;

8.30D—identify points of view from the historical context surrounding an event and the frame of reference which influenced the participants; and

8.30F—Identify bias in written, [oral] and visual material.

## **ANNOTATED BIBLIOGRAPHY**

### **Works Cited**

Arnold, Wayne. “Adapting Finance to Islam.” *New York Times*. 22 November 2007.

This article explains to a western audience Islam’s approach toward finance and how today’s economy is responding to the growing Muslim market for loans and other financial services.

Bharrampour, Tara. “Where Islam Meets ‘Brave New World.’” *New York Times*. 11 November 2001.

Details the growth of a Muslim school in Brooklyn whose enrollment swelled following 9/11. May be of special interest to students because it relates to high school students and teenagers specifically.

Bernstein, Richard. “A Growing Islamic Presence: Balancing Sacred and Secular.” *New York Times*. 2 May 1993.

An article that describes how Muslim Americans successfully assimilate into American culture while retaining their own values. Pro-Muslim in bias.

Bragg, Rick. “Streets of Huge Pakistan City Seethe with Hatred of U.S.” *New York Times*. 30 September 2001.

Characterizes the American fear reaction to Islam and the Muslim world that followed 9/11. This headline is especially powerful in conveying bias to teens and adults alike.

Charney, Marc D. “Getting Personal: Advice from Ayatollah Sistani on Marriage, McDonald’s and More.” *New York Times*. 28 August 2005.

This article reflects a pro-Muslim stance; it follows a popular cleric who serves his community in many ways. Draws many comparisons between Islam and Christianity.

Cohen, Sharon. *Advanced Placement World History Teacher’s Guide*. AP Central: The College Board, April 2007.

- Includes the AP World History course description and student expectations as well as tips and guidelines for teachers.
- De Witt, Karen. "Traditional Muslim Garb by Mail, But Often Not by Credit Card." *New York Times*. 17 August 1997.  
This human interest story describes how Muslim women in the United States have access to traditional clothing via the Internet and mail order services.
- Elliott, Andrea. "A Muslim Leader in Brooklyn, Reconciling 2 Worlds." *New York Times*. 5 March 2006.  
Traces the doings of Sheikh Shata, a Muslim leader, and serves to humanize him for non-Muslim readers. This article very much seeks to reconcile westerners' negative stereotypes of Islam and its adherents in the United States.
- MacFarquhar, Neil. "Young Video Makers Try to Alter Islam's Face." *New York Times*. 8 May 2008.  
This sympathetic article follows a group of young American Muslims using YouTube to "normalize" Islam's followers to the American public.
- Mottahedeh, Roy. "Islam and the Opposition to Terrorism." *New York Times*. 21 September 2001.  
A scholarly look at the Qu'ran's teachings on violence and *jihad*, this article may be better suited for teachers rather than students. It is a defense of Islam as a peaceful religion.
- Mydans, Seth. "Militant Islam Unsettles Indonesia And Its Region." *New York Times*. 21 September 2001.  
This article's onerous tone sends the message to American readers that they should be wary of Islam and its militant adherents.
- Nomani, Asra Q. "Hate at the Local Mosque." *New York Times*. 6 May 2004.  
A thoughtful reflection of events at the author's own place of worship; the author describes how militants have taken over the pulpit and denounces their actions.
- Onishi, Normitsu. "Rising Muslim Power in Africa Causes Unrest in Nigeria and Elsewhere." 1 November 2001.  
This article details disturbing events in Africa following 9/11, where young Muslim militant openly profess support for Osama bin Laden and his terrorist acts on the World Trade Centers.
- Said, Edward W. *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*. New York: Vintage Books, 1997.  
Presents an alternative explanation for Huntington's inevitable conflict model for world politics and argues that the media shapes the way people perceive Islam, often with a negative bias.
- Texas Education Agency. "TAKS (Texas Assessment of Knowledge and Skills) Information Booklet: Social Studies, Grade 10." August 2004.  
This pamphlet offers basic information for teachers, parents, and students about the Texas standardized test of minimum skills.
- Sciolino, Elaine. "Iran's Well-Covered Women Remodel a Part That Shows." *New York Times*. 22 September 2000.  
This article chronicles the growing trend of Iranian women going under the knife for plastic surgery such as rhinoplasty. Since women are expected to cover their bodies in *hijab*, surgeries to improve their faces (the only parts that show) have become wildly popular.
- Shenon, Philip. "A Tolerant and Inclusive Muslim Tradition Thrives." *New York Times*. 21 October 1999.  
The author of this article is full of praise for Indonesia, a Muslim country that shares the American values of freedom and tolerance.
- Smith, Craig S. "Europe Fears Islamic Converts May Give Cover for Extremism." *New York Times*. 19 July 2004.  
A sense of fear is prevalent in this article published in 2004. The author offers a vision of hate-mongering terrorists being sheltered by Muslims in Europe and implies that such a situation may have already begun to spread in the United States.

- Story, Louise. "Rewriting the Ad Rules for Muslim-Americans." *New York Times*. 28 April 2007.  
A discussion of how contemporary ad agencies and companies have begun to market their products to Muslim Americans. Although overtly Muslims are rarely seen on television or in print ads, the author provides evidence that conservative values espoused by many Muslims (and others) have begun to make headway in advertising.
- Sullivan, Andrew. "This Is a Religious War." *New York Times*. 7 October 2001.  
There is no mistaking the message of this article, which suggests that religion is central to the conflict of civilizations manifested in the events of 9/11. Written less than a month after 9/11, it epitomizes the urgent fear that gripped many Americans following the terrorist attacks.
- Tavernise, Sabrina. "Turkish Schools Offer Pakistan a Gentler Vision of Islam." *New York Times*. 4 May 2008.  
Education is offered as a viable solution to militant Islam in this article, which provides a vignette in which a formerly anti-American Pakistani who enrolled his children in one of the Turkish schools expresses a realization that the blame lies within his own country. This article is clearly written for an American audience and may be a good source for showing bias.
- Worth, Robert. "The Deep Intellectual Roots of Islamic Terror." *New York Times*. 13 October 2001.  
In this "told you so" article, the author suggests that the 9/11 attacks were a mere extension of decades-old Islamic behavior toward westerners. This is a common theme for articles written shortly after the World Trade Center attacks.
- . "Preaching Moderate Islam and Becoming a TV Star." *New York Times*. 3 January 2009.  
A young Saudi Arabian man successfully uses television to make Islam more hip and accessible to the younger generations. This may appeal to a younger audience and therefore may be appropriate for classroom use.
- Zoepf, Katherine. "This Doll Has an Accessory Barbie Lacks: A Prayer Mat." *New York Times*. 22 September 2005.  
Fulla, a Barbie for the Islamic world, is detailed here. Although she's got the same dimensions as her Western counterpart, Fulla comes with *hijab* and the values any good Muslim girl should strive for. This article is definitely appropriate for use in the classroom as students will be able to connect their prior knowledge and experience of Barbie to Fulla.

### Supplemental Resources

- Child, Lauren. *Who's Afraid of the Big Bad Book?* New York: Hyperion, 2003.  
A children's book that tells the story of a boy who falls into his book of fairy tales, which he has abused and mistreated. The characters of the book go after him, and he learns to treat his books with more respect. Teaches point of view in a funny, accessible way.
- Huntington, Samuel P. "Clash of Civilizations." *Foreign Affairs*, Summer 1993.  
Presents one frame of reference for looking at the current (post-Cold War) conflicts between cultures.