



Emir Abdelkader Curriculum

presents

Foundations of Civil Society:

Exploring Cultural and Religious Diversity

for

Middle and High School (Grades 6-12)

A C3 framework developed by
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Educational Product of Abdelkader Education Project (AEP)
Elkader, Iowa

The Abdelkader Education Project (AEP) promotes cultural literacy, civility and respectful engagement between all people through education and outreach. It draws on Emir Abdelkader's life story and values – courage, integrity, intellect, humility and compassion – that transcend culture and faith traditions.

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Learn more at:
www.abdelkaderproject.org



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Exploring Cultural and Religious Diversity

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Foundations of Civil Society

"We must remember that any oppression, any injustice, any hatred, is a wedge designed to attack our civilization." - Franklin D. Roosevelt

Project Goal

The main goal for this project is for students to understand and experience cultural and religious diversity in our democracy. Cultivating knowledge of world religions, exploring the idea of bias, putting events in historical context, and developing empathy in our students -- particularly within the 'Abrahamic family' of Jews, Christians, and Muslims -- is an important task at this time, in the life of our nation.

Project Options for Students include:

- **Entering the yearly essay competitions** of the Abdelkader Education Project
- **Creating a Video**
- Participating in a **National History Day** project
- Participating in the **My Hero** project
- Crafting a **Community survey** of religious or cultural diversity
- Reaching out to community groups using the **Harvard Pluralism Project** case studies
- Engage in **Project-Based Learning** for example: A new business brought 150 jobs, attracting new immigrants to your community. Consider calendars, culture, extracurricular restrictions, or diet, as well as customs for acceptable behavior. Reach out to others in the community or across digital boundaries to help gather your information.

Main Final Product

At the end of the project, students should have some artifact that is personal and relevant. Projects may share themes, topics, subjects, evidence, and sources, but the difference will lie in the learner's journey taken through the unit.

Lesson Format

Time Frame

Lessons are designed for two to three days per key idea, or a twelve to fifteen-day unit. The length involved will depend on the depth of exploration. A summative unit experience is provided to integrate the learning of the five key ideas.



Key Idea

The curriculum developed has five themes or key ideas that can be used as part of cross-disciplinary curriculum. We use a variety of viewpoints so that students can explore multiple reexaminations of the themes.

Background

The background ideas provided include basic definitions and ideas. Students are asked to create the definitions after the playlist explorations.

Activating Prior Knowledge

In order for students to cognitively organize and integrate knowledge successfully, it is important to have a connection to ideas already stored in long-term memory to allow for the potential of cognitive dissonance to occur. Activities are also organized in such a way to allow a student to engage with relevant questions and experience.

Playlist: Source Readings and Videos for C.L.O.S.E Examination

Students' "voice and choice" should be used where possible to allow exploration of materials and personalize learning. The CLOSE technique can be used with written or visual material, or another CLOSE reading technique can be used to gather information. Three or more resources will give a spectrum of perspectives.

Discussion

Teacher and students discuss content, using a mix of small group sharing and direct instruction. Definitions of big terms are arrived at through construction of knowledge through ideas presented in the CLOSE readings or video. Key ideas should be shared with students at this point in the lesson.

Action and Response

Unless otherwise indicated, :Tech, :Group Tech, and :No Tech opportunities are designed to be work done with students on a middle school level. Some resources, due to their sensitive nature, are suggested for high school students. These are summative projects designed to be used with an evaluative rubric.

Reflection Questions/Journaling

If the lesson plan is used over multiple days, reflective content should be used to close the lesson, with select questions being utilized on multiple occasions. While we suggest writing 6 sentences for each prompt, students might use a different length of reflection, or might use a web tool like Voicethread, Animoto, or an audio recorder to record reflective prompts for a class.

Rubric

Criteria	Exceptional
Makes distinctions and supports with evidence.	Explains concepts correctly and supports with personal evidence and evidence from reading/viewing.
Connects personal experience with empathy and new knowledge.	Is able to see need for elements of civil society. Uses evidence from reading/viewing to help support new understandings.
Expresses understanding of alternative solutions to difficult situations in a civil society	Is able to suggest multiple, alternatives to an intolerant behavior or violence and supports with evidence.

Engaging with the Story: Close Reading/Viewing

Close reading is a way to critically engage with text. Teachers model and actively promote the strategies to create critically thinking readers.

Close Strategy Used

1. Read once
2. Read again, focusing on the following CLOSE ideas.

CHECK INFORMATION AND VALIDITY

Author/source

Visuals/ Audio

Text

LINK TO CURRENT KNOWLEDGE

What do you know about this already?

What vocabulary do you need to know?

ORGANIZE INFORMATION

Ask critical questions

Predict

Infer

SHARE

Notes/outline

Discussion/ debate

Blog/conference

EXPLORE

What do I need or want to know?

Where can I find this information?

How does it connect with the original source?



Lesson 1: Understanding Bias and Stereotypes

We shouldn't judge people through the prism of our own stereotypes.

Queen Rania of Jordan (b.1970)

Key Ideas

We all have biases and generalize about people or groups of people. Unrecognized biases and stereotypical thinking can lead to unconscious attitudes and behaviors that are sometimes harmful, not only to others, but also, to ourselves. While you may have personal biases, stereotypes usually get in the way of productive dialogue. Recognizing personal bias is an indicator of growth in heart and mind.

Background

Def: bias - individual preference

Def: stereotype - bias towards a group of people that may or may not be reflective of individuals

Activating Prior Knowledge

Begin discussions in the safety of small groups. Start by sharing the document or handing out copies of a [Middle School Knapsack](#) to groups of 3-5 students. Ask each student to pick one or two questions to focus upon. <http://bit.ly/2kU55vq>

Playlists for Exploration: Source Readings and Videos for C.L.O.S.E Examination

Source Readings <https://www.abdelkaderproject.org/aep-curricula/>

Understanding the life of Abdelkader, is to understand his role in his family, the role of traditional families in Algeria in the mid-1800s, and colonialism. The European world was working to expand their territories to regions across the world, and France was colonizing Algeria. Biases arose, including the mindset that the Western world was superior to the way other peoples lived, worked, and studied. Prejudices that occurred included disregarding the religion of the original people, their clothing and marriage customs. The desire of the Emir's people was to live their lives according to their customs, rather than having outsiders dictate choices to them. Such bias and prejudice continue today in the world based on skin color, religion, gender, and ethnic background.

CATEGORY: HISTORY AND BIAS

Historical Algeria of the 1800s <http://bit.ly/2IVAFuu>

News Bias after 9/11 (Muslims) http://webarchive.loc.gov/legacy/*/cair-net.org/

Dangers of Legitimizing Bigotry <http://ourmuslimneighbor.org/rev-richard-cizik/>

The Ugly American <http://bit.ly/2m91O9i>

Discussion:



What should be served as an American menu to a devout Muslim?

What is American food?

What is not an American dish?

Who is an American?

American Bias Comics

- Big Takeaways <http://bit.ly/2lYma5Y>
- Mapped by state <http://bit.ly/2lVBN1o>
- Ignorance <http://bit.ly/2lu43qG>
- Schoolhouse Rock - "The Great American Melting Pot" <https://youtu.be/5ZQl6XBo64M>

CATEGORY: SOCIAL INJUSTICE AND PERCEPTION

Skin Color Denial (Eleanor Roosevelt source letter) <http://bit.ly/2l6xbnf>

Japanese Internment Camps: <http://www.dayofremembrance.org>

Japanese Struggles After Pearl Harbor <http://bit.ly/2kKihQ9>

The Lunch Date (Perception Study) <https://youtu.be/eputZigxUY8>

Questions:

1. What does the location; clothing, time, and dining establishment tell you about the culture?
2. What is the perception or reaction of the woman?
3. What is the perception or reaction of the man?
4. How would this story be different if it were retold today?

Understanding Prejudice <http://bit.ly/2m8UPgK>

Action and Response

: TECH OPTION (MIDDLE SCHOOL)

Getting Personal - Tack web page and presentation tool designed to help you create a series of visual images that will help you to understand the culture of a country and its inhabitants that can be used for a conversation about biases. For example, there are some people who believe that Native Americans in the United States are alike; yet, there are 500 nations, or tribes, each with specific traditions and values. Understanding what others value can help us to see beyond stereotypes.

Sample Project Directions:

Getting Personal Tackk Web Page and Presentation Bias and Stereotypes

- 1.) Get to know Tackk <http://tackk.com/>
How to Tackk: <http://youtu.be/poildGfG8zY>



2.) Research Algeria or France with reliable sources. example: <http://travel.nationalgeographic.com/travel/>

This has to be done before you can create your Tackk website. Use this information to create a Tackk Country Web Page.

3.) Now, create bold, strong statements and images that will help other understand the properties of the chosen country. Remember that you are wanting to help others understand biases and stereotypes found in your chosen country. Cite your sources. Make your web professional and factual. There should be no errors or misspellings. Use copyright free images, clips and sounds. Do not plagiarize.

4.) Website Assessment Checklist:

_____ Location: Geography and Map

_____ History: Government and Country Background

_____ Flag

_____ Landmark or popular place to visit

_____ Language(s)

_____ Culture facts

- religion
- clothing
- education
- arts
- holidays
- food and drink

_____ Is your project Final Draft quality and free of plagiarism?

5.) Presentation Assessment:

_____ Visuals clear and easy to view

_____ Audio clear and easy to hear

Reach out to another class on Twitter or Skype and predict what their life is like using their information tag. Follow up your predictions with an interview.

: LOW TECH OPTION (MIDDLE SCHOOL)

Write your own privilege survey using Forms. Turn it into a bit.ly link or other web link shortened, and then ask people you trust, or another class of learners to take a privilege quiz. Graph your results and compare to some of the biases your own group at the beginning of this unit.

: NO TECH (MIDDLE SCHOOL)

Create a Collage of common biases and stereotypes found in advertising and describe WHY you believe they exist. Try to decide if or when a generalization is a useful way to sell products, and explain your rationale to others.



: TECH OPTION (HIGH SCHOOL)

Explore and create a comic that discusses prejudice, stereotype and/or bias to share a point of view currently in the news. Share with your instructor on a Google Doc or other format. Write a paragraph under the graphic explain how this connects to one of the people you explored and their vision of tolerance or acceptance. Use 4-6 sentences.

: GROUP TECH OPTION (HIGH SCHOOL)

- Watch an episode of a Muslim comedy like Halal In the Family or All American Muslim and look for common North American stereotypes found here or here.
- Watch www.secretlifeofmuslims.com
- Create an essay or slide presentation that addresses one of the following:
 - What is an issue the character faces in terms of bias, stereotypes or prejudice?
 - Compare a character to at least three common stereotypes of Americans to see if they fit. How many of those same stereotypes fit you and your life?
 - Explain how humor is used to deal with the idea of prejudice or stereotypes in the episode.
 - What is one bias that you noticed about yourself as you watched this episode?
 - Write a two-sentence plot summary of the episode, and decide if the plot is realistic. Does this really happen in America?

: NO TECH OPTION (HIGH SCHOOL)

Look through magazines and find examples of stereotypes or prejudice in 5-10 different ads. Cite the magazine source and details WHO is the victim of stereotype or prejudice and WHY you believe this is so. At what point does a generalization tip over into a bias?

Reflection Questions/Journaling

Please write 6 sentences for each prompt.

Describe your community or neighborhood and the generalization that someone in another location might have of your life. What do people think about you? What would be a common stereotype or bias that they might expect if they were to describe you without seeing you? Explain how your experience connects to the person you explored in one of the close reading experiences.

In 2013, women made 78 cents for every dollar that a man made. Explain how bias or privilege may impact such earnings.

Throughout history, people of different religions have been stereotyped for different reasons. How did Abdelkader deal with stereotypes of Christians and/or Muslims in his journey?

Rubric

Criteria	Exceptional
Can identify bias and stereotypes for color, gender, age, religion, or cultural event. Support with evidence.	Explains concepts correctly and supports with personal evidence and evidence from the reading/viewing.
Connects personal experience to another human being (empathy) and establishes understanding (relevancy)	Is able to see need for engagement in civil society. Uses evidence from reading/viewing to help support new understandings.
Is able to contrast personal experiences with others in a civil society	Is able to suggest multiple alternatives to an observed bias or stereotypical behavior and supports with evidence.

Lesson 2: Acceptance or Tolerance in a Civil Society

“Wide differences of opinion in matters of religious, political, and social belief must exist if conscience and intellect alike are not to be stunted, if there is to be room for healthy growth.” — Theodore Roosevelt

Key Ideas

The journey from tolerance to acceptance is a personal one; and the journey takes place with other people.

- Not everyone will agree with your point of view all the time, and you do not need to agree with every point of view.
- Standing up for what you believe in may not make you popular, but that’s ok.
- Opportunities for tolerance exist in many different issues across the world.

Background

Definition: tolerance - You don’t agree, but you listen and respect the opinions of others

Definition: acceptance - You are able to willingly receive the viewpoint of another because it makes sense to you.

Activating Prior Knowledge

OPTION 1:

A beginning discussion or **discussion form** can be used to gather preconceptions about the differences that exist in your classroom. Consider graphing data, data-sharing with other classes, or collaboration with other classes on the web to see varied perspectives of responses to such a survey.

OPTION 2:

Pair-share brainstorm. If you are fearful in the presence of a person or group of people, are there ways to test whether you are in the presence of real danger or whether your fear indicates some level of intolerance?

OPTION 3:

Whiteboard brainstorming: What does your own religious background look like? What customs, relationships, rituals, or music do you use?

Playlists for Exploration

: Source Readings and Videos for C.L.O.S.E Examination



Here is an example of what religious tolerance can look like in civil society
<http://www.twofaithsoneprayer.com/may-3-prayer.html>

Source Readings

<https://www.abdelkaderproject.org/aep-curricula/>

Abdelkader, from the time he was a child, interacted with a wide variety of people with various religious beliefs. As a teenager, he traveled with his father on an extended trip to the Hajj. As an adult, his work as a unifier of his people and as an Algerian freedom fighter lead him to learn more about the customs and beliefs of the French. In his later life, Abd Elkader acted in a manner that respected beliefs and practices of other religions.

CATEGORY: RELIGIOUS DIVERSITY

Elkader, Iowa, and the Abd Elkader project <http://www.abdelkaderproject.org>

Muslims In Our Community <http://ourmuslimneighbor.org/>

CATEGORY: RIGHTS OF WOMEN

WISE - Women's Islamic Initiative in Spirituality and Equality www.wisemuslimwomen.org

Struggle for Women's Suffrage Primary Source Set

http://www.loc.gov/teachers/classroommaterials/primarysourcesets/womens-suffrage/pdf/teacher_guide.pdf

My Name is Malala

Maha Elgnaidi, Islamic Network Group www.ing.org

Malala Yousafzai Nobel Peace Prize Speech <http://www.youtube.com/watch?v=MOqIotJrFVM>

CATEGORY: LEGALIZED DISCRIMINATION/JIM CROW/RESISTING APARTHEID

Personal Journey of Nelson Mandela <http://bit.ly/2kzv48d>

Desmond Tutu Speaks

Without Forgiveness, There Is No Future http://www.youtube.com/watch?v=H_YgEcm6

Action and Response

: TECH OPTION





Use <http://www.breakyourownnews.com/> or other to write a simple summary of tolerance or acceptance, or lack of it, in the news. Highlight opportunities that indicate tolerance or acceptance of the issues. Share with your instructor on a Google Doc or other format. Write a paragraph under the graphic explain how this connects to one of the people you explored and their vision of tolerance or acceptance. Use 4-6 sentences.

: Group Tech Option

Write a list of 5 tweets (140 characters or less) that tell about what you have learned. Make sure the following are included.

- An issue of tolerance or acceptance you explored
- A comparison of two resources
- A definition that will help someone understand how tolerance and acceptance are different
- Include a #hashtag on one two tweets
- Find a common issue in the news that deals with tolerance or acceptance

: NO TECH OPTION

Create a poster or graphic that explains an understanding of tolerance vs. acceptance. Write a paragraph under the graphic explain how this connects to one of the people you explored and their vision of tolerance or acceptance. Use 4-6 sentences.

Reflection Questions/Journaling

Please write 6 sentences for each prompt. Utilize capitalization and proper grammar.

Describe a time in your life where you felt accepted or not accepted. Support this idea with at least two pieces of evidence. Explain how your experience connects to the person you explored in the close reading experience. We learn from our mistakes. Describe a time when you were not tolerant, and how you could act differently if it happened again.

No one is popular all the time. Give an example from the media who has stood up or done something that divided public opinions. Did people respond with tolerance even if they did not agree with a position? How should someone approach a friend or family member who is acting in an intolerant manner?

Rubric

Criteria	Exceptional
Distinguishes between acceptance and tolerance and supports with evidence.	Explains concepts correctly and supports with personal evidence and evidence from the reading/viewing.
Connects personal experience to another human being (empathy) and establishes understanding (relevancy)	Is able to see need for tolerance or acceptance. Uses evidence from reading/viewing to help support new understandings.
Expresses understanding of alternative solutions to difficult situations in a civil society	Is able to suggest multiple alternatives to an observed intolerant behavior and supports with evidence.



Lesson 3: Logic, Belief, and Getting Along

“Laws alone cannot secure freedom of expression; in order that every man present his views without penalty. There must be spirit of tolerance in the entire population.”

— Albert Einstein

Key Ideas

Logic and religion are separate frameworks, but governing can happen in both arenas.

- In America, the First Amendment protects our individual beliefs in terms of speech and religion. In other countries, other laws address this struggle for freedom.
- The U.S. social contract is based upon the separation of Church and State so every man and woman is free to express his and her views and practice his or her own religion.
- Because of beliefs, we all struggle with “Others”, at times.
- Because of fear, we sometimes do not act calm or reasonable.

Background and Standards Connection

Def: Religion: <http://www.uri.org/kids/world.htm>

Def: Civic organization: Volunteer service and civic organizations are part of a healthy democracy.

Def: Belief framework: There is a specific way to act based on beliefs that have been defined by a framework or platform. Your needs should not violate this framework.

Activating Prior Knowledge

Logical frameworks are often combined with religious beliefs, especially in governments across the world. Not all cultures believe the same things are right or wrong. As a result, they may dress differently as a show of empowerment, they may choose to celebrate different holidays, and food preferences or personal taboos vary.

Americans, in particular, use the logical framework of the Constitution, but how it is interpreted depends often depends on your moral belief or your religious conviction. Take the time to think about it with this short activity.

<https://cdn.icivics.org/sites/default/files/uploads/Federalists%20&%20Anti-Federalists.pdf>

Playlists for Exploration

: Source Readings and Videos for C.L.O.S.E Examination

Source Readings

<https://www.abdelkaderproject.org/aep-curricula/>

Many times during the Emir’s life, he was asked to work with others, and to make difficult choices based on his values. He stopped fighting against France because he felt the greater peace would come from an end to the armed resistance. As a result, he became a prisoner, and was exiled to Damascus. This is only one of the times he used his knowledge of religion and government to balance what he believed.



Category: Worth Fighting For?

Koos De La Rey <https://www.youtube.com/watch?v=vtKKJSfYraU>

Anglo-Boer War <http://www.angloboerwar.com/boer-war>

Algeria and the Good War <http://www.studiaislamica.com/pdf/2011-2/2Brower.pdf>

Abdelkader Summary <http://www.abdelkaderproject.org/lessons-from-an-arab-warrior/>

CATEGORY: RELIGIOUS BELIEFS

The First Amendment https://www.law.cornell.edu/constitution/first_amendment

American Religious Centers <http://pluralism.org/profiles/> anglo-bo

What is Islam? <http://bit.ly/2kKS3gx>

What is Progressive Christianity? <https://progressivechristianity.org/the-8-points/>

Religious Timelines <http://pluralism.org/timelines/>

Comparative Religion <http://www.patheos.com/Resources/Additional-Resources/Teachers-Template>

CATEGORY: RELIGIOUS DRESS

Special dress choices: <http://bit.ly/2l7H0kP>

It's a woman thing: <http://pewrsr.ch/2lvawBF>

Workplace Rights: <http://bit.ly/2kUxhMo>

Traditional Islamic Men: <http://islam.about.com/od/dress/tp/Mens-Islamic-Clothing.htm>

Category: Religion and the Public Life

By the Numbers <http://www.pewforum.org/>

The More You Know <http://www.pewforum.org/quiz/u-s-religious-knowledge/>

American Values <http://ava.publicreligion.org/home#religious/2015/Regions//>

State-by-State Religious Maps <http://wapo.st/2liGYoG>

What is pluralism? <http://pluralism.org/>

Category: Social Perception

Religion by Country <http://www.infoplease.com/ipa/A0855613.html>

Muslims in America <https://www.loc.gov/search/?in=&q=muslim&new=true&st=>

Introduction to Judaism <http://www.oprah.com/belief/introduction-to-judaism>

Common Questions <http://ourmuslimneighbor.org/knowledge-base/>

A Question of Privilege <http://churhandstate.org.uk/2016/03/30-examples-of-christian-privilege/>

Action and Response

: TECH OPTION (MIDDLE SCHOOL)

Interview someone about his or her belief system, or a lack of one. Ask about values, holidays celebrated, dress requirements, or other important ideas. Include questions on how the First Amendment allows them to practice their beliefs, and if they know someone with another belief system.



: GROUP TECH OPTION (MIDDLE SCHOOL)

Reach out to a faith leader of another tradition on Twitter or Skype and ask respectful questions to learn more about their belief system and how they feel the laws of their land help or hinder them. Follow up your questions with a presentation to someone in your class or a faith leader in your community.

: NO TECH (MIDDLE SCHOOL)

Create a Collage of common holidays, beliefs, and customs. Try to decide if or when a generalization is a useful way to sell products, and explain your rationale to others.

:: TECH OPTION (HIGH SCHOOL)

Interview someone who has a belief system other than your own. Create a comparison using a program such as Powtoon or Prezi to highlight how the First Amendment and the idea of pluralism can be used to protect both belief systems.

:: GROUP TECH OPTION (HIGH SCHOOL)

Even within a major religion, there are different factions. Compare two different variations of a world religion (Sunni Muslims vs. Shia Muslims, Evangelical vs. Progressive or Orthodox Christianity, Reformed vs. Hasidic Judaism) to see how belief frameworks are shaped by culture and leadership within a group.

:: NO TECH OPTION (HIGH SCHOOL)

Use *A Call to Prayer* or *Sister Mary and the Muslim Doctors* to have a conversation about the differences and rights of different faith systems.

Rubric

Criteria	Exceptional
Distinguishes between choices based on belief and choices based on logic or rules. Supports with evidence.	Explains concepts correctly and supports with personal evidence and evidence from the reading/viewing.
Connects personal experience of belief or logic to another human being (empathy) and establishes understanding (relevancy)	Is able to see need for tolerance and acceptance. Uses evidence from reading/viewing to help support new understandings about belief and acceptance.
Expresses understanding of alternative solutions to difficult situations in a civil society	Is able to suggest multiple, alternatives to an observed intolerant behavior and supports with evidence from the belief, law or logical conversation.

Lesson 4: The Golden Rule

We have committed the Golden Rule to memory; let us now commit it to life.

-Edwin Markham

Key Idea

Nearly all religious traditions and cultures share a version of the Golden Rule.

Sub Idea

There is a difference among religions, but awareness of personal bias or following the words and actions of leader can help us create structures for acting with kindness and respect.

Background

Def: Muslim belief

Def: Christian belief

Def: Judaism belief

Def: Other World religion

Activating Prior Knowledge

In this activity, you will notice that the definitions have been left empty for students to fill out, based on what they have learned in this unit. As student groups define the terms, broaden the conversations to allow a group consensus for the definitions to occur. Sources such as plurality.org and patheos.com are only two of many available resources covered throughout the unit.

Playlists for Exploration

: Source Readings and Videos for C.L.O.S.E Examination

Source Readings

The Emir spent much of his life studying the religious belief structures of the world, and defending those who followed those religious beliefs. This included saving more than a thousand people under threat of death and writings that formed the basis for the Geneva Convention and its treatment of prisoners across the world.

CATEGORY: UNIVERSAL TRADITIONS

The Golden Rule in World Religion <http://www.religioustolerance.org/reciproc.htm>

Charter for Compassion (Ted Talk)

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

The Good Samaritan Story <http://bit.ly/2kVEpHj>



Category: World Organizations and Laws

Red Cross, Red Crystal and Red Crescent <http://www.ifrc.org/>

The Geneva Convention <http://bit.ly/2IWKIQ4>

Doctors Without Borders <http://www.doctorswithoutborders.org/>

International Court of Justice <http://www.icj-cij.org/documents/index.php?p1=4>

UN Declaration of Human Rights <http://www.un.org/en/universal-declaration-human-rights/>

Refugee Stories <http://stories.unhcr.org/>

Philosophy of the Golden Rule <http://www.iep.utm.edu/goldrule/>

Good Samaritan Laws <https://definitions.uslegal.com/g/good-samaritans/>

Lion (Saroo Brierley) lionmovie.com

Refugee Act of 1967 <http://www.unhcr.org/uk/3b66c2aa10>

Action and Response

: TECH OPTION (MIDDLE SCHOOL)

Find out about some of the successes of the Geneva Convention (print <http://bit.ly/2m5j97o>) by interviewing someone who has been involved in a global conflict, worked as an international missionary, or told their story online

: GROUP TECH OPTION (MIDDLE SCHOOL)

Create a public service video that could be used to raise community dollars or awareness for how the Geneva Convention and Refugee treaties were developed, and the historical story of the Emir Abd Elkader.

: NO TECH (MIDDLE SCHOOL)

Act out one or more of the vignettes in Appendix B, which focuses on the life of the Emir in a series of short choral readings.

:: TECH OPTION (HIGH SCHOOL)

Interview someone who holds some beliefs other than your own. Create a comparison using a program such as Powtoon or Prezi to highlight how the First Amendment and the idea of pluralism can be used to protect both of you.

:: GROUP TECH OPTION (HIGH SCHOOL)

Create a 3-5 minute video that reinterprets the story of the Good Samaritan. For example, the efforts of the Emir Abd Elkader to save those who believed differently than he did saved the lives of hundreds of Christians.

:: NO TECH OPTIONS (HIGH SCHOOL)

Act out one or more of the vignettes in Appendix B, which focuses on the life of the Emir in a series of short choral readings.

Complete one or more of the pluralism.org case studies which focus on applications of the Golden Rule (<http://pluralism.org/casestudy/selected-case-studies/>)

Evaluative Rubric – see above

Lesson 5: Leadership to Build Civil Society

A genuine leader is not a searcher for consensus but a molder of consensus. - Martin Luther King, Jr.

Key Idea

Creating consensus and making leadership decisions are not the same thing.

SUB IDEA

Leadership does not always mean that everyone agrees. It does mean that listening to a series of ideas makes you accountable to them. Sometimes that will make a leader unpopular.

Background

Def: consensus - representing the will of the group, with no sabotage expected

Def: leadership decision - final choice that occurs based on external information, voice, and ideas of multiple stakeholders

Activating Prior Knowledge

A beginning conversation is to think about moral compasses. Students will have different codes based on their personal value systems and religious beliefs. Completing this activity will focus students on a variety of ambiguous choices, and their response: <http://bit.ly/1OWB9Fi>

Playlists for Exploration: Source Readings and Videos for C.L.O.S.E Examination

Source Readings

Emir Abd Elkader was known as a friend to people who belonged to other religions, including Judaism and Christianity He was also an early advocate of learning from one another. Judaism, Muslims, and Christianity all intersect in some of their beliefs and holy words, which helps to expand dialogue. This willingness to accept people and their beliefs and to learn from one another serves as a model for a variety of interfaith initiatives today, including the Red Cross/Red Crescent, World Interfaith Harmony Week and others.

Prince of Brotherhood <http://bit.ly/2l77ljf>

CATEGORY: INTERFAITH LEADERSHIP

Catholics, Muslims, and Jews: <http://bit.ly/2lubvCh>

Nostre Aetate on Jews and Muslims (1965) -- religious leadership and civil society <http://bit.ly/2lubvCh>



World Interfaith Harmony Week <http://www.un.org/en/events/interfaithharmonyweek/>

CATEGORY: NONVIOLENCE--DO YOU HAVE WHAT IT TAKES?

- John Lewis <http://bit.ly/2IW5Shn>
- Selma March <http://bit.ly/2lutsAI>
- George Wallace <http://bit.ly/2m9yeAL>

CATEGORY: CIVIL RIGHTS

Brown vs. Board of Topeka <https://www.loc.gov/rr/program/bib/afam/afam-brown.html>

Brown at 50 <http://bit.ly/2IYK5Cu>

Freedom Summer <http://bit.ly/2m9px9A>

The Children's Crusade <http://bit.ly/2I6V0vo>

LEADERSHIP SKILL BUILDING

Leadership and Team Building <http://bit.ly/2IYLetD>

Leadership or Punishment <http://bit.ly/2IW3tDj>

Action and Response

: TECH OPTION (MIDDLE SCHOOL)

Download the trading cards app and create a series of three cards depicting leaders past and present that have been discussed in this lesson or previous lessons. Focus on their mission, leadership, and consensus styles, and describe where they worked for change.

: GROUP TECH OPTION (MIDDLE SCHOOL)

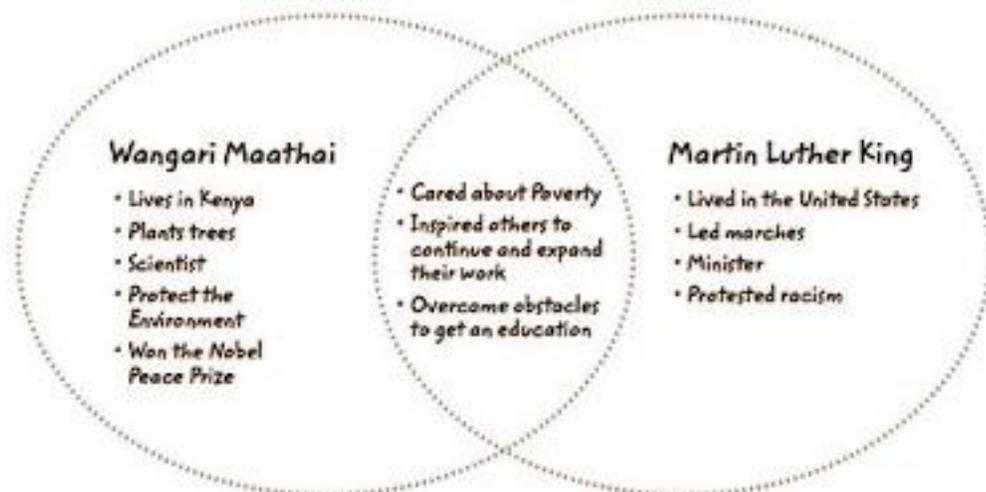
After reading the book, Just in time Abraham Lincoln (Patricia Polacco, 2014) students will create a back in time story meeting up with a historical leader at a pivotal time in their lives where their decision did not meet a consensus. Cite textual evidence.

Just in Time, Abraham Lincoln Paperback – January 9, 2014

by Patricia Polacco (Author, Illustrator)

: NO TECH (MIDDLE SCHOOL)

Venn Diagram Comparisons



Compare 2 historical leaders to each other using a Venn diagram. What is similar about their leadership styles, and what is different?

Activity – Harvard Pluralism Case: A House on 6th Street.

: TECH OPTION (HIGH SCHOOL)

Your Voice, Your Choice. Develop a position on an issue on which you are passionate. Make a claim, supported by reputable evidence, and develop a PSA audio or video that is 30 to 60 seconds long. Work to express the leadership and consensus needed for this issue to become a reality.

: GROUP TECH OPTION (HIGH SCHOOL)

War can cause people to flee to safety, creating large numbers of refugees. Examine some of the stories found at <http://stories.unhcr.org/> or <http://www.carryology.com/bags/whats-in-my-bag-what-refugees-bring-when-they-run-for-their-lives/> and show your leadership abilities. Develop a short presentation for a local community group that deals with the thorny issues behind the needs of refugees, and how citizens can help.

: NO TECH (HIGH SCHOOL)

Non-violence protest has been a historical way to show leadership in times when consensus is not present. Look through recent headlines to find evidence of a march, sit-in, or event that connects your moral compass with citizen action. Create a collage or reflection on this material.

Reflection Questions/Journaling

Please write 6 sentences for each prompt.

Create a picture or a poem that explains your understanding of how consensus, leadership, and your moral compass are connected. How do we use these tools to develop a civil society?

Rubric

Criteria	Almost	Proficient	Exceptional
Can identify consensus and leadership based on factors such as moral compass and issue for which others fought, and support with evidence.	Explains the two concepts correctly and supports with evidence and details. Struggles to connect to the person explored in the assignment to the idea of consensus or leadership styles	Explains both concepts correctly and supports with personal evidence and details. Evidence from the reading/viewing is alluded to in the prompt.	Explains both concepts correctly and supports with personal evidence and evidence from the reading/viewing.
Connects personal experience to another human being (empathy) and establishes understanding (relevancy)	Is able to see need for tolerance and acceptance towards others in at least one prompt.	Is able to see need for tolerance and acceptance towards others. Evidence from reading/viewing is brought into student journaling.	Is able to see need for tolerance and acceptance. Uses evidence from reading/viewing to help support new understandings.
Is able to contrast personal experiences with others in a civil society	Is able to see the connection between consensus and leadership of the reading/viewing but does not see relevance in their own life.	Is able to suggest an appropriate* leadership or moral strategy and supports with evidence.	Is able to suggest multiple (nonviolent) leadership styles based on moral compass and supports with evidence.

Appendix A:

*Important note: This curriculum uses the ideas of religious pluralism and diversity that are necessary for navigating a complex world and engaging in civil society, as suggested by the C3 Framework. Check **Teaching About Religion** for more details as to why this is advantageous for 21st century learners. (<http://www.teachingaboutreligion.org/okandnotoksubjectareas.html>)*

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Lesson 1: *The Emir, from the time he was a child, interacted with a wide variety of people with various religious beliefs. As a child, Abd Elkader traveled with his father on an extended trip to the Hajj. As an adult, his work as a unifier of his people and as an Algerian freedom fighter lead him to learn more about the customs and beliefs of the French. In his later life, Abd Elkader acted in a manner that respected beliefs of other religions.*

Lesson 2: *In order to understand the life of Abd Elkader, it is necessary to understand his role in his family, the role of traditional families in Algeria in the mid-1800s, and colonialism. The European world was working to expand their territories to regions across the world, and France was colonizing Algeria. Biases arose, including the mindset that the Western world was superior to the way other peoples lived, worked, and studied. Prejudices that occurred included disregarding the religion of the original people, their clothing and marriage customs. The desire of the Emir's people was to live their lives according to their customs, rather than having outsiders dictate choices to them. Such bias and prejudice continues today in the world based on personal privilege, skin color, religion, gender, and ethnic background.*

Lesson 3: *The Emir Abd Elkader was known as a friend to people who belonged to other religions, including Judaism and Christianity He was also an early advocate of learning from one another. Judaism, Muslims, and Christianity all intersect in some of their beliefs and holy words, which can help to expand dialogue. This willingness to accept people and their beliefs and to learn from one another serves as a model for a variety of interfaith initiatives today, including the Red Cross/Red Crescent, World Interfaith Harmony Week and others.*

Lesson 4: *Many times during the Emir's life, he was asked to work with others, and to make difficult choices based on his values. He stopped fighting against France because he felt the greater peace would come from an end to the armed resistance. As a result, he became a prisoner, and was exiled to Damascus. This is only one of the times he used his knowledge of religion and government to balance what he believed*

Lesson 5: *The Emir spent much of his life studying the religious belief structures of the world, and defending those who followed those religious beliefs. This included saving more than a thousand people under threat of death and writings that formed the basis for the Geneva Convention and its treatment of prisoners across the world.*



THE BIRTH OF AN ISLAMIC LEADER (LESSON 1, 2)

Abd el-Kader might well have been a mokaddem who resolved such disputes, but he was born into a marabout tribe where piety and study were more valued than plunder and glory. His destiny, had it been his to guide, would have been that of a married monk, living a life of prayer, meditation and teaching. Who, indeed, was this marabout who became a formidable warrior, but in the end put his trust in the word of a French general, believing that submission to France was the will of God?

Marabout. The word confused the French soldiers. Was it a person or a thing? Both, they learned eventually. A marabout is a holy man, a man “tied to religion.” It is also his tomb, but may be a 500-year-old oak tree thought by the common people to possess miraculous healing powers. Typically, it is a domed, white-washed mausoleum surrounded by a low mud wall, visited by the poor, frequently women who come to pray for intercession or simply need an excuse to leave the confinement of their homes by seeking the company of someone who is safely dead, but known to have been learned and saintly.

Maraboutism is still widespread in North Africa today, and is strongly rooted in rural populations and among the less-educated believers.

Muslim reformers have considered these practices a degenerate form of Islam, full of superstitious and magical beliefs that border on the worship of men. There is no God but God. Idolatry is the supreme sin of Islam.

It was into a distinguished marabout family living in the remote Turkish beylik of Oran, in what was known as the Regency of Algiers, that Abd el-Kader was born in September 1808, though some say it was May, 1807.

A cacophony of cries, chants and incantations could be heard from Lalla Zohra’s retinue of female relatives and servants gathered in her strong smelling goatskin tent. The most fervent were those of her Negro servant, Mohra. She would be the baby’s wet nurse and prayed more loudly than the others for her mistress that this be a boy. Zohra was served a cup of linden tea mixed with clove sticks, thyme and cinnamon to accelerate the contractions. Servants were throwing handfuls of salt in the corners of the tent to keep away evil jinns lurking in the darkness.

“Flap your wings, Oh angel of God, help deliver this child, protect it with your wings, deliver this child,” the midwife chanted as she brought a pot of boiling water to Zohra. **Kiser, John W.. Commander of the Faithful (p. 6-8). Monkfish Book Publishing.**

THE FIRST EIGHT YEARS (LESSON 1, 3)

Zohra was the second of Muhi al-Din's three wives. She was well educated for a woman of her time. Not only could she read and write, which was rare even in Europe in the early 19th century, she was schooled in the Koran and the traditions of the Prophet. People called her "Lalla," a title of respect owed to her reputation for generosity, learning and piety. Some Arabs considered her a marabout.

His mother taught Abd el-Kader to read the Koran, to write and to make his own clothes. She showed him how to perform the ritual ablutions that precede daily prayers. They were always in threes: the hands were washed first, then the mouth by gargling, followed by the nostrils, the face from forehead to chin, the arms up to the elbows, then rinsing of the hair from the forehead to the neck, ears inside and out, and finally the feet, beginning always with the right side. "Ritual purity is half of faith," his mother would tell him. It was both symbol and reminder, a reminder of the other, harder half — to purify one's inner self.

To be a good Muslim and become an instrument of God's will, it was necessary to be free of egotistical desires and unruly passions. Zohra also taught him the dangers of mechanical ritualism. He had to pray with his heart and not only his lips. "Don't be like your father's assistant who is like a rooster," she told him. "He knows the hours of prayer but he doesn't know how to pray."

Zohra disapproved of the gossip, erotic conversation and constant tittering of her servants and sisters-in-law. Nor did she like their superstitious ways. She wanted to be sure her son did not believe the foolishness his black nurse Mohra told him about monsters and demons, even if she thought it useful to believe a little bit in demons, particularly those within, and to believe in Hell and the Day of Judgment. Piety, and learning to fear God, had everyday implications. Life, Zohra explained, is hierarchical and submission needs to be practiced daily, to God and then to each other, according to rank. Each person should submit to the authority above, beginning with the angels and sultans, down to pilgrims and slaves. When before higher authority, one should be silent.

At the age of eight, Abd el-Kader passed from his mother's world over to the all-male world of his father. Circumcision marked the passage, a rite that renewed the original pact of obedience between God and their ancestor, Abraham. Henceforth, he too would practice obedience to God's will. According to time-honored tradition, the day Abd el-Kader officially entered manhood began with a prayer at dawn. With his palms turned to the heavens, Muhi al-Din beseeched God for peace and protection from idolatry. A ceremonial meal was prepared, accompanied by the sounds of oboes, tambourines and flutes while Muhi al-Din spoke to the elder of each group of guests who had come to honor him.

Kiser, John W.. Commander of the Faithful (pp. 10-11). Monkfish Book Publishing.



THEOLOGY AND THE PROPHET (LESSON 2)

Father now replaced mother as teacher, as tradition required. Abd el-Kader was invited to all-male gatherings to observe, listen and learn in silence. Every morning, Muhi al-Din taught Abd el-Kader the traditions of the Prophet Mohammed, or Sunna, those saying and actions of the Prophet that had been recorded by at least three credible witnesses.

Always wanting to know “why,” he also studied the commentaries of the great religious scholars who had wrestled with the different meanings that could be extracted from the Koran, interpreted in the to know “why,” he also studied the commentaries of the great religious scholars who had wrestled with the different meanings that could be extracted from the Koran, interpreted in the light of the Prophet’s own deeds and words.

The scholars often disagreed, his father explained, but where there was disagreement and ambiguity, there should also be latitude. Though ambiguity could be exploited by evildoers, and was condemned in the Koran, it was not necessarily bad either. Ambiguity, Muhi al-Din noted, also provided room for growth, flexibility and change.

When Abd el-Kader turned thirteen, he was qualified as an authorized commentator of the Koran and of the hadith, those thousands of sayings attributed to the Prophet. He had become a religious instructor, a taleb. His family began to call him by the honorific diminutive, Si Kada. Muhi al-Din educated his son in the tradition of their patron saint, Abd el-Kader al-Jilani.

Kiser, John W.. Commander of the Faithful (pp. 11-12). Monkfish Book Publishing.

PILGRIMAGE (LESSON 2, 3)

The pilgrims passed below Constantine, so named for the Roman emperor who made Christianity the state religion of his empire, then on toward Tunis where they would sail to Alexandria. Along the way, Abd el-Kader saw the silent ruins of Thagast, birthplace of Saint Augustine, the son of a Roman father and a Berber mother.

In Tunis, Abd el-Kader met his first Frenchman. Captain Jovas, the boat's captain, spoke a curious patois of Arabic, Maltese and French. It had not occurred to the sheltered Abd el-Kader that knowledge of the world could be expressed in languages other than Arabic and Greek. He asked his father if knowledge was not limited by the existence of different languages.

Muhi al-Din reminded him of the holy book of the Jews and the Christians. God punished the people at Babel for trying to unite what God wanted separated. The Koran revealed the same message: If he wanted a single community he would have made one... He created different peoples and tribes so they would have to learn to get to know one another and to compete in good works.

"You are going to see places where there are many Christians and Jews. Don't forget they received God's Revelation before we did. Abraham, he was a Muslim," his father explained. "How could he be a Muslim before Islam?" "Because he submitted to the will of God. A Muslim is one who submits to God." "Are Jews and Christians Muslims?" "Yes, certainly, when they seek sincerely to do God's will. '...Thy will be done, on earth as it is in heaven...' is a part of a prayer the prophet Jesus gave to the Christians."

Abd el-Kader discovered in Alexandria a Babel of cultures and religions he had never imagined. There were the multifarious Christians: Orthodox Greeks, Catholics, Armenians, Copts and, amazingly, Christian Arabs. All were different, yet all the same in their adoration of Jesus. The Jews were different from those he knew in the Maghreb, yet similar.

Abd el-Kader met Muslims from various schools of legal thinking and ways of interpreting God's word. For several days the young Maghrebin peppered with his endless questions the scholars who had invited his father to meet with them, only to be surprised by the lively intellect of his teenage son.

Kiser, John W.. Commander of the Faithful (pp. 25-26). Monkfish Book Publishing.



THE MONKS OF JESUS (LESSON 3, 4)

From Cairo they followed in the footsteps of the prophet Moses to Mt. Sinai, where they found hospitality as guests at the monastery of Saint Catherine. For hours they talked with the monks about the unity of God and the diversity of His paths. The monks also insisted that God was one, but three-in-one — a triangle, but still one. They explained that God became human and suffered as a human to show His creatures the face of His love.

Abd el-Kader understood that Jesus was to the Christians what the Koran was to the Muslims — direct Revelation. Jesus was the voice of God, made flesh. Jesus Christ was the Way; like the Prophet, an example. But how could God have allowed his son to be killed? Don't the Christians make a cult of Jesus, a man, making him an associate of God? Aren't they really polytheists? But, if God is all encompassing, all knowing and all powerful, why can't God become a man if God wills it? To these questions Abd el-Kader had no sure answer.

Islam had ninety-nine names for God, but that did not mean there were ninety-nine gods. He knew only that God is One. God is God. But like the sun, cannot His light be reflected in different colors? The Koran revealed that Abraham and his son Ishmael built the Kaaba in Mecca, the great black cube in the center of the sanctuary where the many become one.

The diversity of the Muslim pilgrims astonished Abd el-Kader. There were black, brown, yellow and fair-skinned Muslims, men and women, from all over the world: Arabs, Moors, Black Africans, Turks, Persians, Indians, Javanese, and even Tartars and Bukharans from Central Asia. Around the Kaaba, however, they were one: bound together in their common garb of the seamless white gown worn by the Prophet and by their desire to please God. Once inside the sanctuary after six days of preparation, father and son joined the orderly mass of humanity that spiraled seven times around the Kaaba — swirling gyres whose circumference was nowhere and everywhere.

Abd el-Kader remembered the words of his former master at Arzew, Si Ben Tahar: God created order from chaos using geometry. Forms. Plato. Euclid. With geometry, the clever Greeks had measured the circumference of the earth and demonstrated mathematical truths that transcended their imperfect, warped reality. Circling the Kaaba, Abd el-Kader had understood.

They pressed on to Syria. In Damascus, his father arranged for Abd el-Kader to study under the famous sheik Khalid al-Naqshbandi whose Sufi brotherhood had been founded in Central Asia in the 14th century and became widely influential in the Middle East and India. A theme he returned to with the sheik was the same one he had struggled with by himself: how to square the plurality of ways with God's unity.

Kiser, John W.. Commander of the Faithful (p. 27-28). Monkfish Book Publishing.



PEOPLE AND ORIGINS (LESSON 2, LESSON 3, 4)

Al-Jilani taught that men fell into two classes: those who practice obedience to God and those who are rebellious. The former are at peace and happy, doing good deeds in a state of obedient devotion. The latter are those who are in a state of insecurity and misery because the desires of the ego and the flesh dominate in rebellion against God's prescriptions.

In each human being, both obedience and rebelliousness are present, but they are unstable conditions. People can change. The good may turn into evil and the evil into good. If purity of heart, sincerity and good deeds dominate, then one's selfish characteristics can be transformed and rebelliousness can be overcome. One who is rebellious but recognizes his errors and changes can be transformed into an obedient servant of God.

Like the Christian monks and priests whom the Koran mentions as holding a special place of respect, so too for al-Jilani: obedience, humility and charity mark the good path. Above all, is obedience. Al-Jilani was loved and consulted by caliphs and paupers alike, and at the time of his death in 1166 A.D., was already recognized as a saint. His tomb attracted worshippers from all over the Muslim world. Located between the Tigris and Euphrates — the two rivers which gave birth to civilization — the city's lush gardens, orchards and bright cupolas must have been a relief to the wind-and-sand blown pilgrims who had trekked from Damascus for thirty days.

In Baghdad, the father passed his baton to his son. Muhi al-Din asked Abd el-Kader to lead the discussions with local scholars and hosts. Soon word spread of the amazing knowledge and intellectual agility of this young Maghrebin who could politely hold his own with the leading scholars of the city. It was said that he was even giving lessons to the graybeards.

When asked about his genealogy, he replied as his father had taught him: don't ask about a man's origins, but about his life, his actions and his character and you will know who he is; if the water taken from a river is good, so too is its source.

Kiser, John W.. Commander of the Faithful (p. 30). Monkfish Book Publishing.

THE FLYSWATTER INCIDENT (LESSON 2, 4)

The provocation had occurred in 1827 at the annual reception marking the Feast of Abraham, held in the dey's Moorish palace overlooking the port from the summit of the Casbah. Dey Hussein had asked the French consul about the long-overdue debt of twenty-four million gold francs that France owed the firm of Bushnach and Bacri. These two Jewish families had grown from being owners of a small épicerie in Algiers to becoming wealthy international grain merchants and bankers to the dey.

The dey, who had supported their claims in the past, reminded the consul that Bushnach and Bacri had supplied wheat to the revolutionary French government when Europe's monarchies were trying to suffocate it. They had financed the feeding of Napoleon's armies. Hussein was annoyed that King Charles X had never responded to his letter proposing a compromise over the back interest. In front of the dey's entourage, the consul, Pierre Deval, superciliously reminded Hussein that the French king didn't write letters to his inferiors. The offended Turk struggled to control himself before swatting the Frenchman in the face with his fly fan, calling him an "insolent infidel."

The consul was recalled to Paris, and, escalating the affair further, the dey made all French citizens leave. Charles ordered a naval blockade of the city, explained to the public as a retaliatory measure to restore "French honor." Yet, few people believed it was anything but a pretext for the government to distract a disgruntled public with a foreign adventure. The insult was intentional.

Charles was unpopular. His government had tried to turn back the clock and undo twenty-five years of revolution and reform. The renewed influence of the clergy and of former royalists was disturbing to those who had enjoyed bathing in the fresh waters of secular republicanism. His ministers were not responsible to the parliament. The new, affluent middle class was unhappy — excluded, as it was, from an electorate of only ninety thousand large landowners. The economy was suffering and the government's finances were in shambles.

A naval blockade was a warm up to prepare the public for an invasion, one that would require three years of planning.

Kiser, John W.. Commander of the Faithful (p. 32-33). Monkfish Book Publishing.

WAR AS A DISTRACTION (LESSON 2, 4)

A little war to punish an uppity Turk would shore up support at home, burnish the restored Bourbon dynasty's faded glory and, of course, serve the cause of Christian civilization. A coalition was formed. A crusade was announced to root out slavery and piracy, and end the humiliating payment of tribute to this nest of thieves. Its chief rival, Great Britain, abstained, but France proceeded with the blessing of Austria-Hungary, Prussia, Russia, Holland and the Vatican.

In France, opposition voices became louder as the invasion date drew near. The republican left feared the adventure's real purpose was to get the nation drunk on smoke and gunpowder before the new parliamentary elections took place in July 1830. A glorious little war would also curry favor with the army in case the monarchy needed it to beat down domestic enemies.

In May, the influential *Le Journal des Débats* summarized the counterarguments:

Let reason try to tell us what we are doing in Africa. Is it to seek glory? What glory is there in attacking Arabs in poorly fortified towns that cannons can easily demolish? Can one speak of glory when 35,000 French soldiers face a garrison of 5,000 demoralized Janissaries? Is it for the glory of our sailors in the face of pirates who can't sail a bark? The glory of our officers defeating imbecilic tribal chiefs of barbarian hordes? So, is it a point of honor? But have the insults and impertinences of the dey hurt France? The interests of Christianity? They are nonexistent, just as are the supposed acts of piracy.⁴ The expedition will be easy but what will we gain? What is really behind the undertaking? A system of illusions and deceptions which have pushed our poor country to the edge of the abyss. There are bad ministers without a majority in the chambers, without a majority in the electoral colleges who foolishly think they can escape their fate with grapeshot and empty glory. Neither side, however, was allowed to express doubt about the success of the mission. To question the capacity of the French soldier was unpatriotic.

Kiser, John W.. *Commander of the Faithful* (pp. 33-34). Monkfish Book Publishing.

PLUNDER AND OCCUPATION (LESSON 2, 4)

The ordinary soldiers, like those everywhere, were not concerned with lofty ideas about the unity of races and peoples. More practical needs were on their minds: firewood, water, shelter and opportunities for plunder. Orchards, forests and wainscoting in houses were burned for fuel, mosques turned into stables, palaces and villas became caserns.

“Perhaps never, even in the age of the barbarians, has there been an occupation carried out with such disorder as that of Algiers. The hordes of the north who grabbed the remnants of the Roman Empire behaved with more reason and wisdom,” wrote Lamoricière’s fellow officer, Pellissier de Reynaud, who would also make his career in Algeria and leave for posterity his voluminous memoirs. No plan for administration had been anticipated. Many Turkish administrators simply abandoned their posts, not knowing if they were expected to serve the new masters and not knowing where to turn. Most simply disappeared when they learned the dey had departed for Alexandria with his family as part of the secret capitulation terms that gave Bourmont and certain officers access to the fabled treasury of the Casbah.

How did the dey manage to leave after submitting so abjectly to Bourmont? “If one tolerates a little pillage,” Pellissier explained, “that only serves to cover the big pillage. pillage was certainly the treasure of the dey.” Hussein’s only bargaining leverage with Bourmont was the threat to blow up the treasury containing huge quantities of gold, silver, diamonds, jewelry and merchandise. A value of forty-eight million gold francs was placed on the treasure, which was officially transferred to the French government. Its true value would never be known. Bourmont’s officers used compromising documents to light their pipes and otherwise destroyed papers that could reveal the true value of the treasury.

While soldiers plundered the city, France yawned. The Paris Bourse did not respond favorably to the news of the military success, new parliamentary elections went ahead as planned, and the minister president of the royal council opened talks with the Sultan about possibly giving back Algiers. In return, France would keep certain coastal towns. Upon learning of the fall of Algiers, the tribes, too, were at first indifferent. Invaders had come and gone over the past centuries. Yet most were pleased to see their Turkish oppressors flee.

Kiser, John W.. Commander of the Faithful (pp. 39-40). Monkfish Book Publishing.



FIGHTER TO LEADER (LESSON 2, 4, 5)

Hostility against France was needlessly sharpened by the harsh methods of General Pierre Boyer, the new commander in Oran. Boyer had fought guerilla warfare during Napoleon's ill-considered Spanish campaign. "To bring civilization, sometimes it is necessary to use uncivilized methods" was his rationalization for the harsh reprisals that won him his sobriquet, "Pierre the Cruel." He practiced collective punishment of tribes suspected of cooperating with the blockade of Oran that Muhi al-Din had ordered.

The tribes in the area were not to sell food or forage to the French garrison, otherwise dependent on irregular supplies from France. Acting on bad information, Boyer often attacked the wrong villages, and then paraded heads on poles to intimidate the natives in their own grisly manner. But the Frenchman's aggressive sorties outside of Oran were temper tantrums that had no lasting effect. In November 1832, the leaders of the tribes asked Muhi al-Din to officially be their sultan and to unify the struggle against the invader. But he had other ideas. When the chiefs of the seven tribes living around the plain of Ghriss came to Muhi al-Din with their petition, he slyly agreed. "You know, I am a man of peace. I have given my life to God. The task you are asking of me requires bloodletting and brutal force. But if you insist, I accept to be your sultan. My first decision is to abdicate in favor of my son, Abd el-Kader. "He is young, intelligent, just, and capable of continuing the struggle. He will do it better than me. I am too old and not suited for this job. Help him, so that he may be a father to the youngest of you, a son to the older, and a brother to his equals."

Muhi al-Din's decision was greeted with shouts of approval. Abd el-Kader had proven his courage and stamina many times over during the past two years. He had also become a trusted advisor to his father. Abd el-Kader had distinguished himself during the spring and summer when his father launched attacks on French forts around Oran. The young marabout had attracted attention when the Arab infantry fighting in ditches below the walls of Fort St. Philippe ran out of ammunition.

While other cavalrymen hung back and watched, afraid of French cannon fire, Abd el-Kader raced back and forth on his black mare across open fields of fire, using his burnoose as a huge basket to carry fresh cartridges to the trapped men. At other times, he dismounted and led infantry armed only with old flintlock rifles, knives and slingshots. His bravery inspired the timid into action. Abd el-Kader lost a horse and an earlobe during those days, yet he gained an aura of future leadership and a reputation for his miraculous ability to avoid getting hit by the "black couscous." **Kiser, John W.. Commander of the Faithful (pp. 46-47). Monkfish Book Publishing.**



PREACHER AND TEACHER (LESSON 2, 4, 5)

Abd el-Kader had absorbed his father's conviction that he had been born with a divine destiny to fulfill. His life had to be an example for others. The five daily prayers, sermons and frequent homilies he preached at marabout shrines offered occasions to teach his compatriots respect for the laws of their religion and to set themselves apart from the Christians by holding to higher moral standards.

With knowledge and exemplary behavior, he could achieve moral leadership — a necessary, but not sufficient condition to lead. The Commander of the Faithful also needed to show the tribes his political cleverness, courage in battle and skill in dealing with the French.

Islam is like a tree: it points its believers heavenward, but is also rooted in the earth.

The “puny Arab” that de Tocqueville recognized as a remarkable leader was, in fact, physically small. Not much over five feet tall, Abd el-Kader was wiry, exceptionally strong for his size and had an iron constitution. He could ride for weeks surviving on a sack of the same barley they fed their horses. Precooked, the barley could be molded by hand when mixed with water into a doughy ball of rouina — the fast food staple of Arab horsemen. **Kiser, John W.. Commander of the Faithful (pp. 54-55). Monkfish Book Publishing.**



THE FIRST PEACE AMONG ENEMIES (LESSON 3, 4, 5)

1/2

A month later a third letter arrived from Desmichels. This time he wrote what Abd el-Kader needed — words to give the tribes that proved it was the French who were humbly suing for peace. “...Not having received a response to my last letter, I prefer to think it never reached you than to believe that you judged it unworthy of your attention...If you desire to preserve the dominant situation where circumstances have favored you, you cannot do better than to accept my request for a meeting, so that the tribes might devote themselves to the land and enjoy the fruits and blessings of peace in the shade of treaties which would firmly bind us to one another.”

The emir now had a document showing that the enemy was the first to seek peace. The Koran was clear on two points Abd el-Kader would revisit often in his dealings with both tribes and the French: if attacked, a Muslim must fight to his last breath to defend the faith, yet peace is permitted if the invader sues for peace. This time, Abd el-Kader accepted the general’s proposal.

His reply to Desmichels’ letter was gracious and ended with his promise. “...You can be certain that I have never betrayed my word, once given. With God’s help, these negotiations will be to the advantage of both sides.” On February 4, 1834, the emir’s representative, Miloud Ben Arrach, met with Desmichels’ intermediary. Ben Arrach had become a trusted councilor to Abd el-Kader, and become his de facto foreign minister. Ben Arrach combined administrative experience, intelligence and powerful tribal connections, powerful enough that the former Bey Hassan had made him his agha for the eastern part of the beylik. Ben Arrach had also maintained good relations with the Jewish merchants who served as the emir’s secret agents. Thus, it was Ben Arrach who proposed to Desmichels that he use Mordecai Amar as his intermediary.

The use of Jewish intermediaries was practical. They were excellent linguists, more cosmopolitan than the Arabs and practiced in working with Europeans. Accustomed to commerce, they knew both sides had to benefit for an agreement to occur. And they understood the ways of the Arabs. Mordecai Amar was an Oranais merchant who was well known to Abd el-Kader. He sold their wheat and procured weapons for them through commercial channels in Britain and Spain and kept the emir informed about French thinking.

Ben Arrach returned to the emir with unsigned draft peace proposals from Desmichels. After consulting with his council, Abd el-Kader sent Ben Arrach back to Oran on February 25th with his seal stamped on the proposals of Desmichels and a new document with his own proposals. Ben Arrach was instructed not to give back the general’s proposals until he had first put his seal on the additional proposals of Abd el-Kader.



The First Peace Among Enemies

2/2

Desmichels' terms had contained six points:

- 1) Immediate cessation of hostilities;
- 2) Assuring respect for the religion and customs of Muslims;
- 3) return of prisoners held by the emir;
- 4) open markets for commerce;
- 5) Return of French deserters by the Arabs, and
- 6) Christians traveling within the province must have a passport bearing the seal of the emir's consul in Oran and of the French general in command of Oran.

Abd el-Kader presented four additional conditions that either expanded or limited those

- 1) Arabs were free to buy and sell gunpowder, guns and all other necessities of waging war;
- 2) commerce in Arzew is under the jurisdiction of the Commander of the Faithful; the shipping and receiving of all merchandise for Oran, Mostaganem and Arzew must go through Arzew;
- 3) the general must return deserters and not harbor criminals, and
- 4) No Muslim residing in the French-controlled towns will be prevented from leaving if he so wishes.

As instructed, Ben Arrach handed back Desmichels' conditions bearing the emir's seal only after Desmichels had attached his seal to the emir's terms. This gave rise to a peace agreement in two parts. The next day, Desmichels proposed consolidating the two documents into one agreement. **Kiser, John W.. Commander of the Faithful (pp. 59-61). Monkfish Book Publishing.**



TRUE JIHAD (LESSON 5)

The true story of the saving of the Christians in Damascus is described in detail at www.truejihad.com and is well worth sharing for the honest struggle of the meaning of jihad as well as the Emir Abd Elkader's ability to stand up for the rights of others.



NOT THE END OF THE STORY (ADDITIONAL RESOURCES)

The story of Abd Elkader is not ended here, but includes repeated attempts to build a nation, betrayal, and negotiation. Through this journey we see AbdelKader in his role as fighter, diplomat, man of honor, and religious prophet. Eventually, the Emir is exiled with his family out of his beloved country of Algeria.

www.abdelkaderproject.org

Appendix B: Connections to the C3 Framework and Standards

DIMENSION 1

Middle School

Dimension 1.3.6-8 Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.

Dimension 1.5.6-8 Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.

High School

Dimension 1.3.9-12 Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a supporting question.

Dimension 1.4.9-12 Explain how supporting questions contribute to an inquiry and how through engaging source work, new compelling and supporting questions emerge.

Dimension 1.5.9-12 Determine the sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available and the potential uses of the sources.

ELA/Literacy Core Standards

Anchor Reading Standard 1

Anchor Writing Standard 7

Anchor Speaking and Listening Standard 1

Questioning; Argument; Explanation; Point of View

DIMENSION 2

Middle School

D2.Civ.1.6-8. Distinguish the powers and responsibilities of citizens, political parties, interest groups, and the media in a variety of governmental and nongovernmental contexts.

D2Civ.3.6-8. Examine the origins, purposes, and impact of constitutions, laws, treaties, and international agreements.

D2.Civ.6.6-8. Describe the roles of political, civil, and economic organizations in shaping people's lives. view represented in the sources.

D2.Civ.10.6-8. Explain the relevance of personal interests and perspectives, civic virtues, and democratic principles when people address issues and problems in government and civil society



D2.Civ.14.6-8. Compare historical and contemporary means of changing societies, and promoting the common good.

D2.His.12.6-8. Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.

D2.His.16.6-8. Organize applicable evidence into a coherent argument about the past.

High School

D2.Civ.1.9-12. Distinguish the powers and responsibilities of local, state, tribal, national, and international civic and political institutions.

D2.Civ.3.9-12. Analyze the impact of constitutions, laws, treaties, and international agreements on the maintenance of national and international order.

D2.Civ.5.9-12. Evaluate citizens' and institutions' effectiveness in addressing social and political problems at the local, state, tribal, national, and/or international level.

D2.Civ.6.9-12. Critique relationships among governments, civil societies, and economic markets.

D2.Civ.7.9-12. Apply civic virtues and democratic principles when working with others.

D2.Civ.8.9-12. Evaluate social and political systems in different contexts, times, and places, that promote civic virtues and enact democratic principles.

D2.Civ.10.9-12. Analyze the impact and the appropriate roles of personal interests and perspectives on the application of civic virtues, democratic principles, constitutional rights, and human rights.

D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.

D2.His.7.9-12. Explain how the perspectives of people in the present shape interpretations of the past.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

DIMENSION 3

Middle School

D3.3.6-8. Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.

High School

D3.3.9-12. Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims.



ELA/Literacy CCR Anchor Standards Connections

Gathering and Evaluating Sources

Developing Claims and Using Evidence

- **Reading Standard 1-10**
- **Writing Standard 1, 2, 7-10**
- **Speaking and Listening Standard 1**

DIMENSION 4

Middle School

D4.2.6-8. Construct explanations using reasoning, correct sequence, examples, and details with relevant information and data, while acknowledging the strengths and weaknesses of the explanations.

High School

D4.2.9-12. Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, technical).

ELA/Literacy CCR Anchor Standards Connections

Communicating Conclusions

Taking Informed Action

- **Reading Standard 1**
- **Writing Standard 1-8**
- **Speaking and Listening Standard 1-6**