

DUKE UNC CONSORTIUM FOR MIDDLE EAST STUDIES OUTREACH PROGRAM

“DISGRACED: A Workshop for Educators on Muslim American Identities”

**Reading Guide**

Name:

Date:

**Instructions:** To receive .5 CEU credits or 5 Professional Development Contact Hours, educators must successfully prepare for the workshop by completing the reading guide, attend the full program on September 27, and complete a post-program reflection.

Reading guides can be turned in at the program on Sept. 27, or you may email or mail this completed document to Emma Harver before at:

**Email:** harver@email.unc.edu

**Mail:** Emma Harver, CCSMEMC, 301 Pittsboro St., CB #7582, UNC at Chapel Hill, Chapel Hill, NC 27599-7582

**Readings:**

* Abdullah, Zain. (2013). American Muslims in the Contemporary World: 1965 to the Present. In Julianne Hammer & Omid Safi (Eds.), *The Cambridge Companion to American Islam* (65-81)*.* New York: Cambridge University Press.
* Ernst, Carl. (2013). Introduction: The Problem of Islamophobia [internet]. In Carl Ernst (Ed.), [*Islamophobia in America: The Anatomy of Intolerance*](http://us.macmillan.com/islamophobiainamerica/CarlWErnst)(1-19). New York: Palgrave Macmillan. Available from: <http://www.unc.edu/~cernst/pdf/CarlWErnst_Intro.pdf>

**Resource:**

* Ekhtiar, Maryam D. and Claire Moore (Eds.). (n.d). “Art of the Islamic World: A Resource for Educators.” The Metropolitan Museum of Art. Retrieved from <http://www.metmuseum.org/learn/for-educators/publications-for-educators/art-of-the-islamic-world/introduction/recurring-themes-in-the-art-of-the-islamic-world>

**Information about the play:**

The play *Disgraced*, by Ayad Akhtar, tackles controversial questions of race, relationships and identity in contemporary American society. The play introduces socio-political themes such as Islamophobia, migration and assimilation, and challenges faced by different cultural groups in a post-9/11 world.

**Reading Questions:**

1. According to Zain Abdullah, what struggles have Muslim immigrants faced in America? Compare the experience of Muslim immigrants with another immigrant population (i.e. Asian or Irish immigrants in the mid-19th century, Latino immigrants in the 21st century, contemporary immigrant groups in your own community, etc.)

1. Some scholars describe a shift in Muslim communities in the 1970s as the “Americanization” of Islam. What was this Americanization a change from? What did this process involve?

1. The Introduction to [*Islamophobia in America: The Anatomy of Intolerance*](http://us.macmillan.com/islamophobiainamerica/CarlWErnst)provides an overview of forms and implications of anti-Islamic prejudice in America. What are some motivations of anti-Islamic prejudice?

1. One of the characters in *Disgraced* is an artist who is inspired by Islamic Art. She says “Time we stop paying lip service to Islam and Islamic Art. We draw on the Greeks, the Romans … — but Islam is part of who we are, too.” Browse through *Art of the Islamic World: A Resource for Educators*. Why does this character mean by her comment? What are a few potential benefits of including Islamic Art in your teaching?