

UNIT CURRICULUM FOR SIXTH GRADE TEXAS
STUDENTS: INTRODUCTION TO THE ARAB WORLD

HONORS THESIS

Presented to the Honors Committee of

Texas State University-San Marcos

In Partial Fulfillment of

the Requirements

For Graduation in the University Honors Program

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San Marcos, Texas

December 2009

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STUDENTS: INTRODUCTION TO THE ARAB WORLD**

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Table of Contents

Abstract.....	1
Introduction.....	2
Scope and Sequence.....	3
Unit Introduction.....	5
Geography.....	6
History.....	9
Ethnic Groups.....	12
Language.....	21
Family Life.....	22
Food.....	23
Music.....	24
Religion.....	29
Appendix.....	33
Works Cited.....	54

Abstract

This curriculum focuses on educating sixth graders about the geography, history, culture, and politics of the Arab World. It aims to have students think critically and be open-minded when encountering another culture. Classes teaching students more about other cultures have become increasingly necessary with the phenomena of globalization occurring today. Currently students are not receiving enough information about the history and culture about other parts of our world, which is quickly becoming more intertwined. This unit focuses on Arab culture, which is a vital part of the world today. The politics, conflicts, and resources in the Arab world are of increasing importance to the United States, and therefore our future citizens should be more educated about the region.

Introduction

TEKS stands for Texas Essential Knowledge and Skills. Under this curriculum sixth grade social studies covers world cultures, and therefore it is the grade level that is most appropriate for this unit. Unfortunately, this current curriculum attempts to cover multiple other topics such as basic geographical, economic, and political concepts. As a result of the high number of required topics in a single year the actual study of world cultures is not thorough.

This unit is part of a long-term goal for a curriculum change that would affect both sixth and seventh grades. It would be more beneficial to students to eliminate the second year of Texas History that is taught in seventh grade and replace it with a year of instruction on Geography, Economics, and Political Science. This curriculum outline would allow students to thoroughly cover world cultures and still learn about other important Social Studies topics.

Complete coverage of world cultures has become of higher importance to today's students because of the phenomena of globalism. As the world becomes more interconnected through technology the value of knowing other cultures increases drastically. It is important for educators to acknowledge this trend and prepare students for the global environment in which they live.

Scope and Sequence

Day	Topic	Resources Needed
Day One	Introduction, Stereotypes about Arabs	Movie Clip from <i>Reel Bad Arabs: How Hollywood Villifies a People</i> By Jack Shaneen
Day Two	Geography of the Arab World	Maps of the Middle East and of the Arab World for students to color and compare
Day Three	Geography of the Arab World	Köppen Climate Map, Physical map of the Arab World
Day Four	History of the Arab World	Map of the Islamic Empire 750 AD, Map of the Ottoman Empire 1500s, large sheets of white paper and large markers to make a timeline
Day Five	Ethnic Groups in the Arab World (Amazighen peoples and Coptic peoples)	Picture of Amazighen people, Picture of the Amazighen Flag, Picture of Amazighen alphabet, Map of Berber speaking areas, Picture of Coptic people, Picture of the Coptic Flag, Chart of Coptic Calendar
Day Six	Ethnic Groups in the Arab World (Kurdish peoples)	Map of Kurdish region, Picture of Kurdish people, Picture of Kurdish Flag, Poem “Who Am I” by Sheikmous Hasan
Day Seven	Test	
Day Eight	Language and Family Life	Chart of the Arabic alphabet, Audio clips of basic Arabic greetings
Day Nine	Food and Music	Pictures of Hummus, Pita Bread, Falafel, and Baklava, Pictures of the oud, the riq, the qanun. Picture of Umm Kulthum, Audio clip of Umm Kulthum, Audio clip and lyrics of DAM’s <i>Stranger in My Country</i> , Audio clip and lyrics of Miley Cyrus’

Day Nine	Food and Music	Pictures of Hummus, Pita Bread, Falafel, and Baklava, Pictures of the oud, the riq, the qanun. Picture of Umm Kulthum, Audio clip of Umm Kulthum, Audio clip and lyrics of DAM's <i>Stranger in My Country</i> , Audio clip and lyrics of Miley Cyrus' <i>Party in the U.S.A.</i>
Day Ten	Religion	Copies of five suras from the Qur'an for group activity
Day Eleven	Religion	
Day Twelve	Student Presentations	
Day Thirteen	Student Presentations	
Day Fourteen	Visit from an Arab community member	

Introduction

In this unit students will study the geography, history, culture, religion, and ethnic groups of the Arab World. Students will understand the rich, complex history of the Arab World and describe the contributions that Arabs have made to society. Students will also recognize the heterogeneity of the Arab World and depict the various ethnic groups in the

Arab World. Students will think critically about what it is like to be an Arab and understand the values and beliefs that many Arabs hold.

Day One:

Introduction

- Students are asked to write down three things they know about the Arab World, share them with the class, and discuss the topic. Students should be asked:
 - Where did we get these images of Arabs?
 - Are these reliable sources to teach us about another culture?
 - How should we learn about another culture, what are reliable sources that can be used?
- Students should recognize that television and movies are not reliable ways to make inferences about a culture and why that is so.
- Students are shown clips of the movie “Reel Bad Arabs”
- Discuss how false images of other people leads to discrimination, and that is one of the reasons as to why learning about other cultures is important.
- Resource: [Reel Bad Arabs: How Hollywood Vilifies a People](#) by Jack G. Shaheen
- Unit project is assigned. Students are to pick a topic concerning the Arab World that is interesting to them. Possible topics could be the Kurdish people, the Palestine- Israel conflict, music in the Arab World, etc. Students are expected to write a paper showing that they have a basic understanding of their topic and demonstrating their ability to use reliable resources. Students will present their projects to the class at the end of the unit.

Day Two:

Geography

- Students are given a blank map of the Arab World and are asked to use an atlas to fill in the names of the twenty-two countries and their capitals: Algeria (Algeria), Bahrain (Manama), Comoros (Moroni), Djibouti (Djibouti), Egypt (Cairo), Iraq (Baghdad), Jordan (Amman), Kuwait (Kuwait), Lebanon (Beirut), Libya (Tripoli), Mauritania (Nouakchott), Morocco (Rabat), Oman (Muscat), the Palestinian Territories (Ramallah), Qatar (Doha), Saudi Arabia (Riyadh), Somalia (Mogadishu), Sudan (Khartoum), Syria (Damascus), Tunisia (Tunisia), United Arab Emirates (Abu Dhabi), and Yemen (Sana'a).
- Students learn the distinction between the Middle East and the Arab World.
 - Students are given a map of the Middle East and asked to color the Arab countries a certain color, and the other Middle Eastern countries a different color.
 - The Middle East is a geographical definition of the Arabian Peninsula and other countries to the North and the East. This definition does not include North African countries, and is constructed by geographical characteristics and geographical proximity.
 - The Arab World is a cultural definition for the region. This definition looks at cultural characteristics such as religion, language, customs, and family life to define the boundaries of the region.

Day Three:

Geography

Students learn about (in the Arab World):

- **Climate:** Students are given a Köppen classification map and asked to use it to describe the climate regions in the Arab World.
- **Natural Resources:**

- Petroleum
 - The Middle East has the most petroleum in the world, and the largest petroleum field is in Saudi Arabia.
 - Students are shown a map that illustrates where oil is found in the world and where it is consumed in the world.
- Economic/Political Effects of Petroleum
 - Petroleum plays a major role in the economics of the Arab World. Oil brings in a lot of wealth to the Arab World, but it is not evenly distributed. Most of the oil is in the Gulf countries (countries near the Arabian Gulf) and these countries tend to have a small population. The wealth is not shared, and there are still a lot of poor people in the oil-rich regions.
 - Petroleum has also played an important role in politics.
 - First of all, there have been struggles to control the petroleum in the Arab World. During Imperialism in the early 19th century, many European countries competed to start colonies in the Arab World in order to gain control of their natural resources, especially petroleum.
 - Also, Arab countries have used their oil supply to influence American and European foreign policy. For example, after Arab countries had been unsuccessful in beating the Israelis in the Yom Kippur War in 1973, Arab countries sought to gain control of Israel by placing an oil embargo on Americans and Europeans to force the Westerners to support their side.
- Natural Gas

- Thirty-two percent of the world's natural gas is in the Middle East.
 - Phosphates
 - Morocco contains more than half of the world's phosphates reserves. Phosphates have a wide range of uses. For example, it can be found in baking powder, fertilizers, and toothpaste.
- Students are given a physical map of the Arab World and asked to identify the major mountains and rivers:
 - Rivers:
 - Tigris & Euphrates (Syria and Iraq)
 - Nile (Egypt)
 - Jordan River (Jordan)
 - Leetani River (Lebanon)
 - Hasbani River (Lebanon)
 - Mountains:
 - Wadi-RUM (Jordan)
 - Jabal Sheikh (Lebanon)
 - Al Jabal Al Akhdar (The green mountain) (Oman)
 - The Atlas Mountains (Morocco)
- Students discuss the effect of the oil resources found in the region on politics, economics, and foreign relations.
 - Students discuss the importance of Arabian oil to many Western countries.
Resource: <http://www.globalissues.org/article/260/control-of-resources-supporting-dictators-rise-of-terrorism#TheMiddleEastatthecenterforstruggleovercontrolofresources>

Day Four:

History

- Until the time of Mohammad (born in 570 AD), Arabs were nomadic people. They lived in tribes, which continuously had conflict with one another.
- The Rise of Islam: The rise of Islam brought Arabs together, now having a common religion. This gave rise to civilizations of Arabs, in which they focused more on learning. Arab/ Islamic civilization spread, leading to the Islamic Empire. It is important to keep in mind that not all Arabs are Muslim, there are many different religions found in the Arab world. The rise of Islam is still an important phenomenon for the Arabian Peninsula, even for non- Arabs because it facilitated the rise of cities.
- The Islamic Empire
 - The Islamic Empire began under the Prophet Mohammad in 622 AD. After his death the empire was ruled by caliphates, such as the Patriarchal Caliphate, the Umayyad Caliphate, and the Abbasid Caliphate. A caliph is the religious leader in Islamic society.
 - The Islamic Empire grew to reach Spain in the west and China in the east by 750 AD. These were vast areas of land, and travel was difficult, making it hard to have direct rule over the entire territory.
 - Students are shown a map of the Islamic Empire.
 - The land was broken up into large provinces, each of which was lead by a governor.
 - The Islamic Empire weakened with the threat of the Mongols and the Turks. In 1258 the Mongols conquered Baghdad, which was the capital at the time.
 - As a result, there were numerous dynasties throughout the Arab World.
 - In the early 1500s, the Ottoman Empire took control of parts of the Arab World.

- Students are shown a map of the Ottoman Empire.
- Arabic Contributions: The Arabs translated many important Classical Greek works into Arabic, which allowed the works to be conserved. The Greek works included subjects such as philosophy, musical theory, and astronomy. Arabs also contributed other important things to society, such as algebra and logic.
- In 1918 World War I ended when the Allied Powers (Britain, France, Russia, Italy, and the U.S.) defeated the Central Powers (the Ottomans, Austria-Hungary, Germany, and Bulgaria).
- Sykes-Picot Agreement of 1916 was an agreement between Britain and France concerning the partition of the Middle East after the war was over (World War I). Yet, the British and the French told the Arabs that if they helped fight the Ottomans that they would have independence. The lands were split up and most of the Arab World fell under European colonization into the late 90s.
- Palestine/ Israel - Under the Sykes-Picot Agreement Palestine was to be under international control, and an Arab state was promised for the region. In 1917 the British created the Balfour Declaration stating that they would like to create a Jewish homeland in the region. Eventually, in 1948 Israel was created and the Jewish population had a homeland, but the Palestinians were kicked out of their lands, which is the root of many of the problems in the Middle East.
- After receiving the information, students break into groups and each group creates a basic timeline. The timelines should include maps and drawings to depict each event.

Day Five:

Ethnic Groups

Amazighen or Berbers

- Location: Berbers are mostly found in the North Africa region of the Arab World.
 - Students are shown a map of North Africa and where Amazighen live.
- Name: Berbers call themselves *Amazigh*, which means, “free man.” The name *Berber* is derived from the Latin word barbarian. The people themselves would rather be referred to as Amazighen. The Amazighen live in independent tribes, usually of family units.
 - Students are shown pictures of the Amazighen people.
- Origin: It is not certain as to where the Amazighen people came from, but many have linked them to the Canaanites, the Phoenicians, the Caucasians, the Celts, and the Basques. They were originally Christians and had formed two known states, Mauritania and Numidia.
- History
 - During the 7th century, Arabs conquered North Africa, taking over Berber territory. As a result, most Amazighen converted to Islam and ended up becoming a key force in the Arab conquest of Spain. The Amazighen continually rose up against the Arabs (for example they supported the Fatimid dynasty over the Arabs in the 9th century), yet ended up being absorbed by the Arabs after many failed attempts.
 - When the British and the Spanish took North Africa as colonies, the Amazighen were the ones to put up the biggest fight and eventually they played a key role in pushing the French out of Algeria. Since then there have been a few Amazighen uprisings, such as in 1963-1965, and they continue to fight to end Arab discrimination.
- Culture
 - There are fifteen million Amazighen today, and eleven million still speak one of the various Amazighen languages.

- The Amazighen tend to be nomadic, or semi-nomadic although some have settled. Those that are nomadic usually have an elected leader, although there is no established political system. The semi-nomadic people will often farm on the lower grounds during the winter and then head up into the mountains during the summer. They also usually have an elected leader, yet their leader usually holds the position through only one migration. Most of the Amazighen that have settled have farms in which they cultivate their food, and they often also herd cattle.
- Students are shown the Amazighen flag.
- Students then use Amazighen alphabet to write their names (use picture of the Amazighen alphabet vs. the American alphabet).

Copts

- Location: The Coptic people are mostly found in Egypt. They are not ethnically different from Egyptians, yet they are culturally different.
- Origin: The Copts are Christians that have not converted to Islam since the Arab conquest of Egypt fourteen centuries ago. According to the CIA World Factbook, 9% of Egyptians are Coptic.
- Culture
 - Students are shown pictures of Coptic people.
 - The Coptic language was a dialect of Ancient Egyptian, but it has gone extinct except for use in some religious ceremonies.
 - The Coptic Church is an independent sect of Christian faith. They believe in Monophysitism, which means that they believe that Jesus had only one nature (divine), whereas most Christians believe that Jesus had two natures (divine and human). The Church has a democratic hierarchy in which the Patriarch of Alexandria, its leader, is elected through an electoral college.

- The Copts have traditionally married within their community, and therefore look more like their ancestors than other Egyptians, yet otherwise they are indistinguishable within society.
- Students are shown a picture of the Coptic flag.
- Students use the chart of the Coptic calendar to find their birthday month in Coptic society.

Day Six:

Kurds

- Origin: The origin of the Kurdish people is unknown, yet they are thought to have arrived in Kurdistan, or Land of the Kurds, in the 2nd millennium BC.
- History
 - In the 7th century AD the Arabs conquered the Kurdish region and as a result, the Kurds converted to Islam. During medieval times the Kurds founded some dynasties in the region, for example, the Abbuyid dynasty (1177-1250). Yet, the Kurds spent the majority of the medieval period under the rule of the Seljuks, and then they were under the rule of the Ottoman Empire up until the 20th century.
 - When the Ottoman Empire was defeated in World War I, the Treaty of Sevres (1920) was written, stating that the Kurds would be granted their own homeland. Yet, this treaty was never ratified and the region previously known as Kurdistan was broken up and mostly divided between Turkey, Iran, Iraq, Syria, and Armenia. Kurds make up 20% of the populations of Turkey and Iraq, and 8% of the population of Iran.
 - Students study a map of the Kurdish region.
- Culture
 - Today, there are an estimated sixteen million Kurdish people worldwide.

- Students are shown pictures of the Kurdish people and the Kurdish flag.
- The majority of Kurds are Sunni Muslim, although some Kurds practice Sufism (which is a mystic, complicated religion).
- The Kurdish language is Kurmanji.
- They traditionally were nomadic people that lived in the mountains. While this is still the case in some rural areas, parts of Kurdish culture have undergone changes since the splitting of the Kurdish region.
- Students discuss the effects of the division of the Kurdish region into multiple different countries.
 - Since the Kurdish region was broken up there have been new borders, boundaries, and attempts to end nomadic lifestyles. As a result, many Kurdish people have become farmers, but the Kurdish people are very proud of their culture and they resist efforts to be blended into the societies of their respective countries.
 - Since the 1920s the Kurds have revolted in Turkey. During the 1990s the Kurdish Workers Party (PKK) launched various violent attacks on the Turkish government. These attacks occurred after Kurds had dealt with discrimination and mistreatment from the government. Kurds have been, and still are, restricted from speaking their language in public, along with other cultural discrimination. In the late 1990s the Turkish government destroyed about 4,000 villages in dealing with Kurdish rebels. The destruction left about 3 million people without homes and with no reimbursement or help from the government.
 - The Kurds have revolted in Iraq since the 1930s. The Iraqi government performed genocide on the Kurds after they revolted after the Iran-Iraq War (1980-1988) and the first Gulf War (1991). In a single instance the Iraq government killed about 8,000 Kurdish people.

- Students read and discuss this poem by the Kurdish poet Sheikmous

Hasan:

Who am I?

Who am I, you ask ?
The Kurd of Kurdistan,
a lively volcano,
fire and dynamite
in the face of enemy.
When furious,
I shake the mountains,
the sparks of my anger
are death to my foes.
Who am I ?

I am in the east,
forts and castles
towns and hamlets,
rouks and boulders,
What irony, what a shameful day !
A slave I am now for blood suckers
Yet I saved the Middle East
from the Romans and the crusaders.
Who am I ?

Ask the Near East,
Ask the Middle East,
villages and towns,
plains and deserts.
They were once all mine
when by war and knowledge
I defeated rivals
to become crowned over an empire
stretching to the borders of India.
Who am I ?

I am the proud Kurd,
the enemies' enemy,
the friend of peace-loving ones.
I am of noble race,
not wild as they claim.
My mighty ancestors
were free people.
Like them I want to be free
and that is why I fight
for the enemy won't leave in peace
and I don't want to be forever oppressed.
Who am I ?

I shall free my land
from the tyrants;
from the corrupt Shah and Mollas,

from the Turkish juntas
 so we may live free
 like other nations,
 so my gardens and meadows
 are mine again;
 So I can join the struggle
 for the good of mankind.
 Who am I ?

It was I who defeated
 Richard the Lionheart
 My own blood I shed
 to defend these regions.
 A thorn I was in my enemies' side;
 in my shadow lived the Arabs, Turks and Persian;
 many a king held my horse's head.
 Yes I am the warrior,
 I am Saladin,
 the King of Egypt, Syria and Israel.
 Who am I ?

I am Ardashir,
 I am Noshi Rawan.
 In the acient days
 rivals feared my caesars
 regretted my animosity.
 I knew no fright;
 in love with adventure;
 from India to Greece
 they paid me tribute.
 Who am I ?

Yes, I am the Kurd,
 the Kurd of Kurdistan
 who is poor and oppressed today.
 My castles and forts
 are now demolished;
 my name and my fame'
 swindled by my assailants,
 those who set germs into my body
 to paralyze my existence
 making a nameless soul of me;
 a nation with no friends.
 Who am I?

I am the one who despite it all
 remains the unyielding Kurd;
 still formidable to the enemy.
 The smell of dynamite is again in my nostrils
 and in my heart the strong desire to erupt.
 I am the fighting valiant of mountains
 who is not in love with death
 but for the sake of life and freedom
 he sacrifices himself

so that the land of his ancestors,
 the invincible Medes;
 his beloved Kurdistan , may become unchained.
 Who am I?

One of my ancestors was the Blacksmith Kawa
 who slayed Dahak, the notorious tyrant
 to break off chains from Kurdish shoulders
 and save many heads from the sword and death.
 The day his vicious reign ended
 was called NEWROZ, the New Day.
 When Newroz comes winter departs
 taking with it the dark harsh times
 to make place for light and warmth.
 This is the time, as Zoroaster says,
 the evil spirit Ahriman is defeated
 at the hand of Ormazd, the god of wisdom and light.
 Who am I?

I am the maker of Newroz;
 again I shall become my own master,
 the ruler of my land
 so I may enjoy the fruits of my orchards,
 relish the sacred wines of my vineyards
 and put an end to a dark era
 by seeking salvation in knowledge and science;
 I shall make another new day
 and breathe the pure air of the liberty.
 Who am I?

I am Kordokh, the good old Khaldew;
 I am Mitani; Nayri and Sobar;
 the son of Lo Lo; Kardok and Kodi;
 I am the Mede, the Gosh, Hori and Gudi;
 I am the Kurmanc, Kelhor; Lor and Gor;
 yes, I have always been and remain the Kurd.
 Despite centuries of suppression
 in a country by force divided.
 Who am I?

I am the son of Lor, Kelhor and Kurmanc
 who have lost crown and reign
 to become powerless,
 betrayed in the name of religion
 to carry rosaries in their hands
 duped by the rulers,
 deprived of might and wealth,
 fighting each other, divided and torn
 while my oppressed Kurdistan,
 my wretched Kurdistan
 remains possessed.
 Who am I?

The son of the Kurdish nation

awaken from deep sleep,
 marching forward,
 proud as a lion
 wanting the whole world to know;
 I shall struggle and continue the path to freedom;
 I shall learn from great men,
 Like Marx and Lenin.
 I make a vow to my ancestors,
 to Salar, Shergo and Deysem,
 that this of mine will remain vigorous, unyielding, stronger than death.
 Let it be kown;
 I announce with no fear;
 Liberty is my goal;
 I shall advance in this path.
 Who am I ?

I am not blood thirsty;
 no, I adore peace.
 Noble were my ancestors;
 sincere are my leaders,
 We don't ask for war but demand equality
 but our enemies are the ones who betray and lie.
 Friendship I seek and offer my hands
 to all friendly nations.
 Long live Kurdistan;
 death to the oppressor!!!

Translation: Shahin Baker.

Day Seven:

Test, first portion of the unit

Day Eight:

Language

- Arabic is the 5th most commonly spoken language in the world, more than 250 million people speak Arabic.
- Arabic is a Semitic language; it is related to Hebrew and Aramaic.
- Language is one of the key elements of Arabic culture that ties Arabs together.

- Arabic is used in Islam for religious purposes. The Qur'an is written in Arabic, and any copy of the Qur'an that is in a different language is considered to be an interpretation of the original text.
- Arabic is read from right to left.
- Students are shown a small chart of the Arabic alphabet and asked to draw the characters.
- Students listen to various greeting and manners terms in Arabic and repeat the words to become familiar with the sound of Arabic.
- Greeting
 - Assalaam Alaikum (Peace be up on you)
 - Reply: Wa Alaikum assalaam (And peace be upon you)
 - Marhabbah (Hello)
 - Reply: Marhabbteen (Hello)
- Manners
 - Shukran (Thank you)
 - Aafwaan (You're welcome)

Family Life

- Family is the center of social organization in the Arab World. The traditional Arab family constitutes an economic and social unit, and all members work together for the good of the family. A shameful act by one person constitutes dishonor to the whole family.
- Children often live with their parents until they get married. It is very important for kids to be respectful to their parents; else they will be shunned by society. When parents grow older, their children often take the responsibility of caring for them.

- Arabs usually live in neighborhood settings, in which everybody knows everybody else. There are a lot of family gatherings, since family is such an important part of life. Common traits that are important to most Arabs are: generosity, chivalry, bravery, politeness, truthfulness, and respect.

Day Nine:

Food

- Food throughout the Arab World is diverse, in part because the regions have different influences.
 - North African food has Spanish, Berber, Turkish influences and more and therefore is rather diverse itself. As in most of the Arab World, lamb is more common than beef or chicken.
 - As a result of the immigration of many Levantine (Jordan, Palestine, Lebanon, and Syria) people to the gulf region and throughout the Arab world, Levantine food, which is similar to Italian and Greek food, has become fairly popular.
 - The cuisine of the gulf region is also influenced by the large amount of Indian workers that has immigrated over to the region to get a job.
- Students will learn about different examples of Arabic food
 - Hummus is a dip or spread made of blended chickpeas, yogurt, sesame tahini, lemon juice, and garlic. Many Arabs simply eat hummus with pita bread, but it can be used in many other ways. The ingredient tahini is basically crushed sesame seeds that becomes like a runny paste.
 - Pita bread, wheat flatbread, is found all over the Arab World. Other cultures also eat pita bread, such as many Mediterranean cultures and in India. It is used for countless dishes, or simply for dipping into hummus.

- Falafel is fried fava beans or chickpeas and is commonly eaten wrapped in pita bread as a sandwich. This is often a type of food that can be bought from street vendors as a quick meal. Or, falafel can also be eaten by itself as a snack.
- Baklava is a popular desert in the Arab World. It is a sweet pastry made with layers of dough then layers of chopped nuts. The entire pastry is then covered with syrup or honey.
- Tea and coffee, especially Turkish coffee, are widely consumed in the Arab World.

Music

- Development of Arabic music: Arabs mastered Ancient Greek musical theory by translating and developing Ancient Greek texts. Their music, especially lyrics, and its development have its roots in Arabic poetry.
- Instruments
 - The Oud is one of the instruments that can be found in the Arab World. The name derives from ‘thin strip of wood’, which is what is used to make the oud. It has thirteen strings and the neck has no frets, which contributes to its unique sound.
 - Students are shown a picture of the Oud.
 - Another instrument used in Arabic music is the Riq, which is a small tambourine that has five sets of two pairs of brass cymbals.
 - Students are shown a picture of the Riq.
 - The Qanun is a descendant of the Egyptian harp. It has 81 strings and is the instrument sets the pitch for other instruments and singers. There are many other instruments used in Arabic music, these are just a few examples.

- Students are shown a picture of the Qanun.
- Umm Kulthum: Umm Kulthum was an Egyptian singer who is admired and loved throughout the Arab world. She is known as ‘The Star of the East’ and has been distinguished as the most famous Arab musician of the 20th century. She had humble origins and was recognized as a talented singer at a young age. By her early twenties, Kulthum was invited by successful musicians to Cairo, where she learned to play the oud and her fame took off. She had a unique, beautiful voice that had an unbelievable range. Her songs have themes of love, longing, and loss. Kulthum left an enormous impact on music; she has influenced numerous musicians, and has been recognized as ‘great’ by many others such as Bob Dylan, Bono, and Led Zeppelin.
 - Students are shown a picture of Umm Kulthum and listen to one of her songs.
- Contributions: The Arab World has made many contributions to western music. For example the guitar is derived from the qitara, the bass drum comes from the al-tabi, and the violin was developed from the ghichak.
- Students listen to and read the lyrics of DAM’s song *Stranger in My Country*:

DAM - Stranger in My Country

Tawfiq Ziad:

I'm calling you
 I shake your hand
 I kiss the ground beneath your feet and tell you "I will redeem you"
 And I give you the light of my eyes
 And the warmth of my heart
 And the tragedy which I live
 Is that my fate is just like yours

Mohamed:

All the boats pass us by leaving a sadness to drown our hearts
 So we become guests of the darkness in our homes
 And the verse is flipped again
 We've become guests who are unwelcome
 Strangers in our own land, separated from our country

Who cares about our worries?
 A slow death runs in our blood
 A democratic Zionist regime is ruling us
 Democratic to those who are Zionist
 And Zionist to those who are Arab
 In other words, what is forbidden for him is forbidden for me
 And what's allowed for him is forbidden for me
 And what's allowed for me is undesirable for me
 Because it denies my existence
 It erased and continues to erase my colors
 History has forgotten my ancestors and brainwashes my children
 That wake up to a present that doesn't represent them
 The blue citizenship (Israeli citizenship) we piss out and drink of its water
 You tell us we are part of the people and the people make us feel like foreigners
 I am a stranger in my country

Amal Basharat:

Where can I go, strangers have occupied my home?
 My soul told me, "the embrace of your family will protect you my dear"
 Where can I go?
 My brothers and sisters didn't care about my situation
 My soul told me, "walk with your head held high!"

Suheil:

We see faces that don't want us around
 Glances that fear us, whispers that curse us
 Gestures driving us away and oppressing us
 They're forgetting that our ancestors built these buildings
 And our brothers are still building their foundations
 And their foundation is the Arabs of the Mosques and the Churches
 In the end people from another country screaming "transfer" at me
 We're complaining to laws that digest our rights
 Suppress our voices
 Inside the green line (ie the division between Israel and the Occupied territories)
 destroying our homes
 Unemployment encircles us
 We grow up in poverty and poverty raises our minds
 But our hearts live and preserve our roots
 Those who call us traitors
 No no no no
 I have never been worthless in my country
 The tragedies of my people are what have written my fate
 The world until this point has treated us like Israelis
 And Israel is always going to treat us like Palestinians
 I'm a stranger in my country

Tamer:

Thirteen martyrs, destiny is near
 With rocks in hand, thirteen martyrs
 The greatness of our country, the pillar of our country
 Black October proved that it's in our blood

If everyone is born under occupation
 How can they not throw back at the past? (reference to stone throwing)
 Rather, throw himself like a sword
 Battling the weapons that consider our blood water
 Killing the peaceful voice with live ammunition
 As a tear of pain cries "I am running down an Arab cheek"
 Muhammad and Jesus Christ, we're a mountain that the wind cannot shake
 We keep representing nationalism
 Symbols of freedom
 The flame of our grandfathers lights the soul of the youth
 I am a stranger in my country
 But I thank the lord that I hold onto my heritage
 They called me a traitor
 An Arab inside the 48 boundaries (Arabs who stayed in Israel after most of the Arabs
 were driven out in 1948 to establish an Arab state are view by other Palestinians and
 Arabs as traitors sometimes)
 While you got your hand on your head
 We are the roots of Palestine
 Forever and always

- Students then listen to and read the lyrics of a popular American song, such as Miley Cyrus' *Party in the U.S.A.*:

I hopped off the plane at LAX with a dream and my cardigan
 Welcome to the land of fame, excess, whoa am I gotta fit in?
 Jumped in the cab, here I am for the first time
 Look to my right, and I see the Hollywood sign
 This is all so crazy, everybody seems so famous
 My tummy's turnin' and I'm feelin' kinda homesick
 Too much pressure and I'm nervous
 That's when the taxi man turned on the radio
 And the Jay-Z song was on
 And the Jay-Z song was on
 And the Jay-Z song was on
 So I put my hands up, they're playin' my song
 The butterflies fly away
 I'm noddin' my head like "Yeah!"
 Movin' my hips like "Yeah!"
 Got my hands up, they're playin' my song
 And now I'm gonna be okay
 Yeah! It's a party in the USA!
 Yeah! It's a party in the USA!
 Get to the club in my taxi cab
 Everybody's lookin' at me now
 Like "Who's that chick that's rockin' kicks
 She's gotta be from out of town"
 So hard with my girls not around me
 It's definitely not a Nashville party
 'Cause all I see are stilettos
 I guess I never got the memo
 My tummy's turnin' and I'm feelin' kinda homesick
 Too much pressure and I'm nervous

That's when the DJ dropped my favorite tune
 And the Britney song was on
 And the Britney song was on
 And the Britney song was on
 So I put my hands up, they're playin' my song
 The butterflies fly away
 I'm noddin' my head like "Yeah!"
 Movin' my hips like "Yeah!"
 Got my hands up, they're playin' my song
 And now I'm gonna be okay
 Yeah! It's a party in the USA!
 Yeah! It's a party in the USA!
 Feel like hoppin' on a flight, on a flight
 Back to my hometown tonight, town tonight
 Something stops me every time, every time
 The DJ plays my song and I feel alright
 So I put my hands up, they're playin' my song
 The butterflies fly away
 I'm noddin' my head like "Yeah!"
 Movin' my hips like "Yeah!"
 Got my hands up, they're playin' my song
 And now I'm gonna be okay
 Yeah! It's a party in the USA!
 Yeah! It's a party in the USA!
 So I put my hands up, they're playin' my song
 The butterflies fly away
 I'm noddin' my head like "Yeah!"
 Movin' my hips like "Yeah!"
 Got my hands up, they're playin' my song
 And now I'm gonna be okay
 Yeah! It's a party in the USA!
 Yeah! It's a party in the USA!

- Students discuss and compare the two songs

Day Ten:

Religion

Islam is the most prevalent religion in the Arab World, but not all Arabs are Muslim. There are Catholicism, Protestantism, Judaism, and many other religions practiced in the Arab World.

- The Qur'an
 - The Qur'an is the Holy Book of Islam. It is the word of God, which was given to Mohammad through Gabriel.

- The Qur'an is only in its true form when it is written in Arabic, if it is written in another language it is considered an interpretation.
 - Students read The Opening (Al-Fatiha) together. Then, students break up into five small groups, each group will be given a different sura from the Qur'an [The Cave (Al-Kahf), The Lord of Mercy (Al-Rahman), Iron (Al-Hadid), Noah (Nuh), and Man (Al-Insan)]. Each group is to discuss the sura and find the similarities and differences between the Qur'an and the Bible (or which ever religious text the student is most familiar with). At the end, each group shares their answers.
- Mohammad
- Five Pillars of Islam
 1. The First Pillar of Islam is the confession of faith, Sha-hadah. "There is no god but Allah and Muhammad is his messenger." Muslims call God 'Allah'.
 2. The Second Pillar of Islam is the daily ritual of prayer. Devout Muslims pray five times a day, each time facing the Ka'bah in Mecca. Before prayers Muslims must do ablution, which is the cleansing of the body with water.
 - a. Most Muslims use prayer rugs, which ensure that the area they are praying in is clean.
 3. The Third Pillar is the tithe, or Zakat. Muslims give 2.5% of their wealth to the poor, including assets such as your house, jewelry, and car.
 4. The Fourth Pillar is Ramadan, or Sawm. Ramadan is a month on the Muslim lunar calendar. During this month Muslims fast from sun up to sun down. They do not eat, drink (even water), chew gum, or smoke. Muslims participate in this fast in order to grow spiritually and reduce their dependence on material things. Young children, pregnant women, elderly, and people who are ill do not participate in the

- fast. At the end of Ramadan Muslims celebrate the Eid Al Ftir, the breaking of the fast, for three days.
5. The final pillar is the pilgrimage, or Hajj. Muslims that are financially and physically able must journey to Mecca once in their lifetime. Once in Mecca, Muslims go through eight days of ritualized prayer. After the pilgrimage, Muslims have a four-day celebration called the Eid Al Adha. During this time they slaughter a sheep, goat, cow, or camel as a sacrifice to Allah. The meat of the animal is mixed together and split into four equal parts. One part is for the family, one for the relatives, one for the neighbors, and one for the poor.

Day Eleven:

- The Difference Between Sunni Muslims and Shiite Muslims: After Mohammed died Muslims agreed to have a ruler, titled the Caliph. They chose the first four caliphs and referred to them as the Four Guided Caliphs. The last of the four was to be Ali, cousin of the Prophet Mohammed. Yet, there was a new dynasty and they supported a man named Umayyad to have the right to the caliphate. This is how Muslims split into two: Sunni and Shiite. Sunni Muslims believe that the caliph should be elected therefore they had supported Umayyad. Shiite Muslims supported Ali because they believe that the caliph should be a descendant of the Prophet Mohammed. The Islamic World is made up of 85% Sunni Muslim and 10% Shiite Muslim.
- Similarities Between Islam and Christianity
 - Both believe in the same God, Allah (which is who Muslims pray to) means the God in English. Both also share the belief that there is only one God and you shall not worship other gods.

- Both believe in Jesus, as a prophet and that he will return. Muslims believe that Jesus was a wonderful man but they do not believe that Jesus is the Son of God.
- Both believe that God will resurrect all for judgment, and believers will go to Heaven and non-believers to Hell.
- Both believe that it is important to pray.
- Both believe in helping the poor.

Day Twelve:

Day One of presentations

Day Thirteen:

Day two of presentations

Day Fourteen:

A community member that is from the Arab World comes to class and talks about his family and what life is like in his home country.

Day Fifteen:

Test, latter portion of the unit

Appendix

Geography**Map of the Arab World**

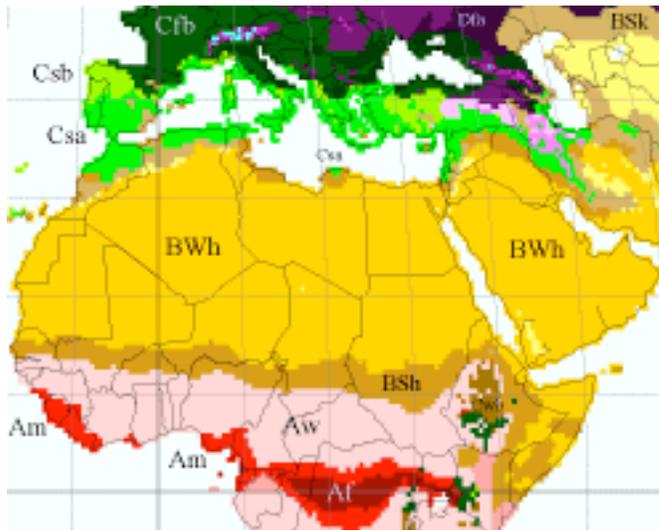
Map of the Middle East

Middle East



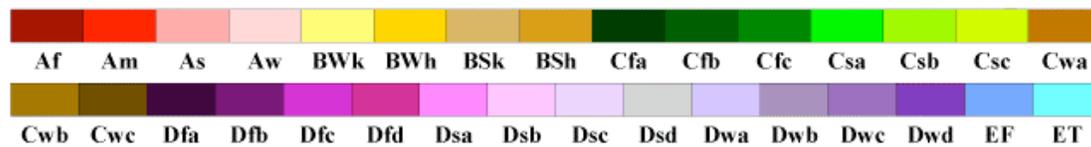
Map of the Middle East. Lewis, Jeremy. Hunington, 07 Feb 2005. Web. 07 Sept. 2009.
<<http://ww1.huntingdon.edu/jlewis/Syl/IRcomp/Maps/MidEastRegnPol.jpg>>

Köppen Climate Map of the Arab World



World Map of Köppen–Geiger Climate Classification

updated with CRU TS 2.1 temperature and VASCLimO v1.1 precipitation data 1951 to 2000



Main climates

A: equatorial
B: arid
C: warm temperate
D: snow
E: polar

Precipitation

W: desert
S: steppe
f: fully humid
s: summer dry
w: winter dry
m: monsoonal

Temperature

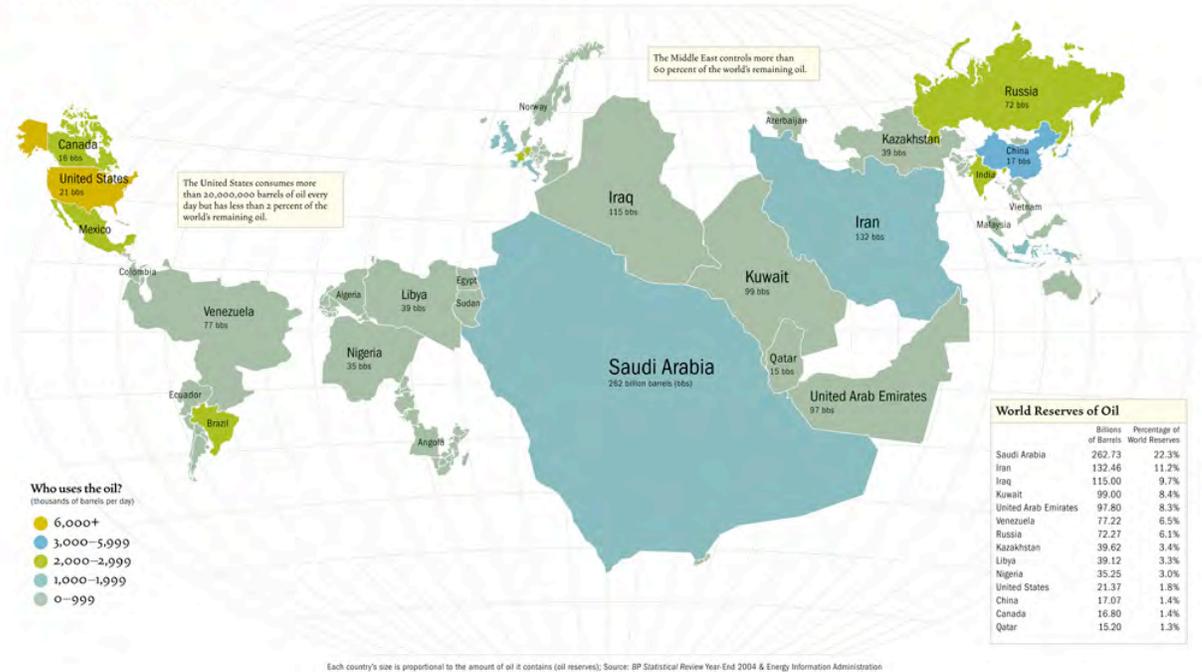
h: hot arid
k: cold arid
a: hot summer
b: warm summer
c: cool summer
d: extremely continental
F: polar frost
T: polar tundra

Köppen Climate Map. Hillger, Don and Toth, Garry. Colorado State University, 19 Oct. 2009. Web 07 Sept. 2009

<http://www.cira.colostate.edu/ramm/hillger/kottek_et_al_2006.gif>

Map of Oil Resources & Use

Who has the oil?



Who uses the oil?

(thousands of barrels per day)



World Reserves of Oil		
	Billions of Barrels	Percentage of World Reserves
Saudi Arabia	262.73	22.3%
Iran	132.46	11.2%
Iraq	115.00	9.7%
Kuwait	99.00	8.4%
United Arab Emirates	97.80	8.3%
Venezuela	77.22	6.5%
Russia	72.27	6.1%
Kazakhstan	39.62	3.4%
Libya	39.12	3.3%
Nigeria	35.25	3.0%
United States	21.37	1.8%
China	17.07	1.4%
Canada	16.80	1.4%
Qatar	15.20	1.3%

“Who has the Oil?” Pava, Aaron. Civic Actions, 17 Nov. 2007. Web 07 Sept 2009. <<http://www.energybulletin.net/node/37329>>

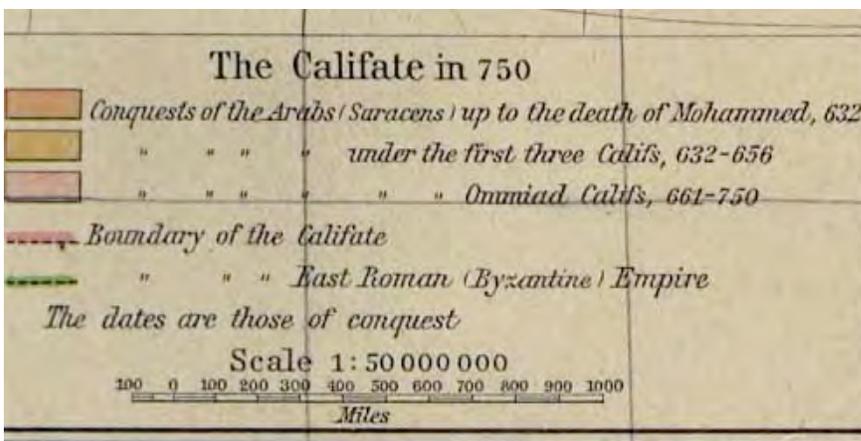
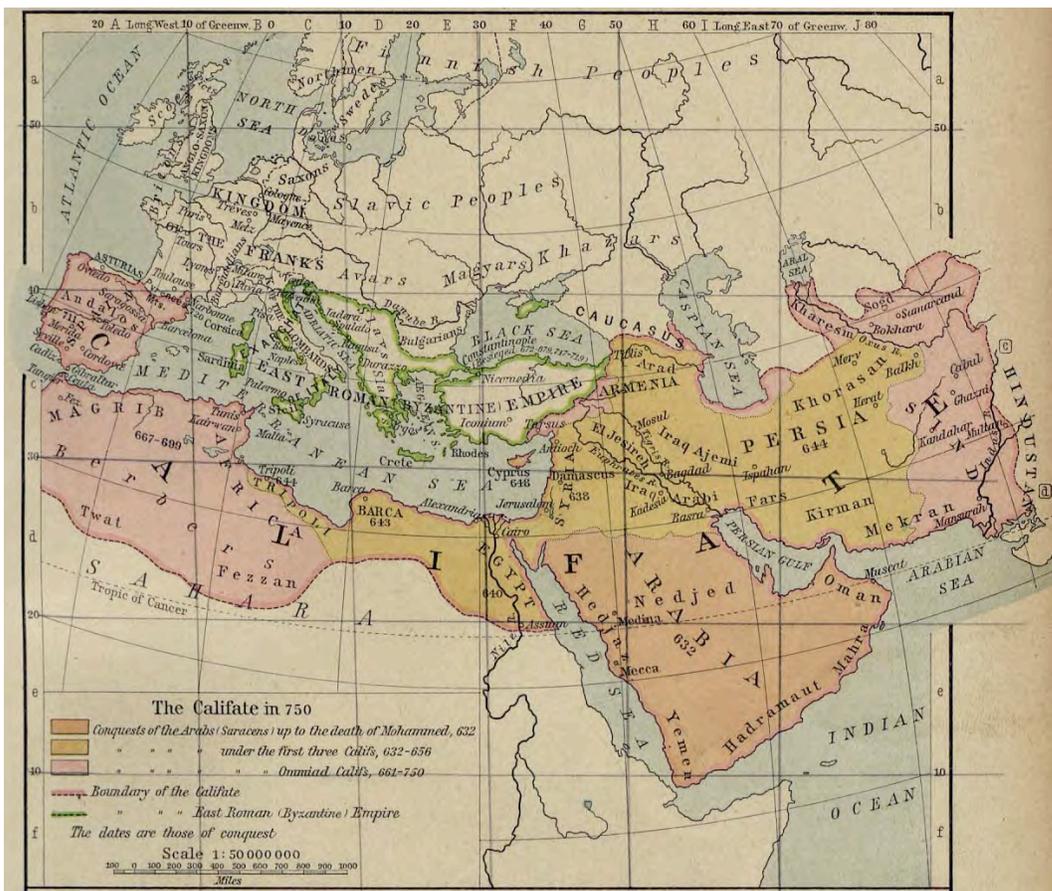
Physical Map of the Arab World



Physical Map of the Arab World. Mapsharing. Org, Mapsharing, n.d. Web. 07 Sept 2009. <<http://www.mapsharing.org/MS-maps/map-pages-worldmap/images-map/2-world-map-physical.jpg>>

History

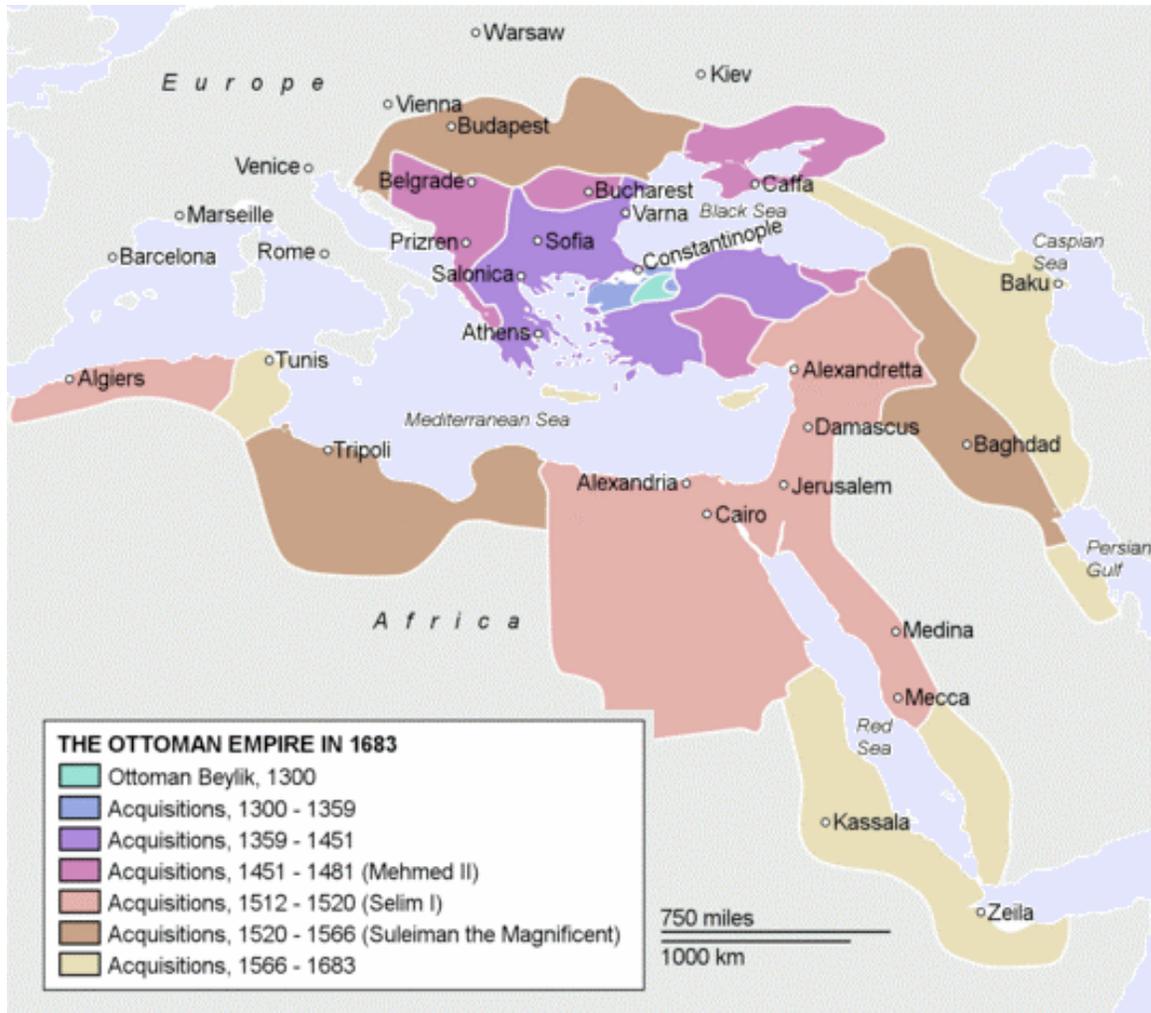
Map of the Islamic Empire



1. Map of the Islamic World. Wikispaces.com. Creative Commons Attribution Share, n.d. Web 07 Sept. 2009.

< https://apworld.wikispaces.com/file/view/califate_750.jpg/34003555 >

Map of the Ottoman Empire



Map of Ottoman Empire. MidEastWeb.org, Coexistence R.A.- Middle East Resources, n.d. Web. 07 Sept. 2009 <<http://www.mideastweb.org/Middle-East-Encyclopedia/ottoman.gif>>

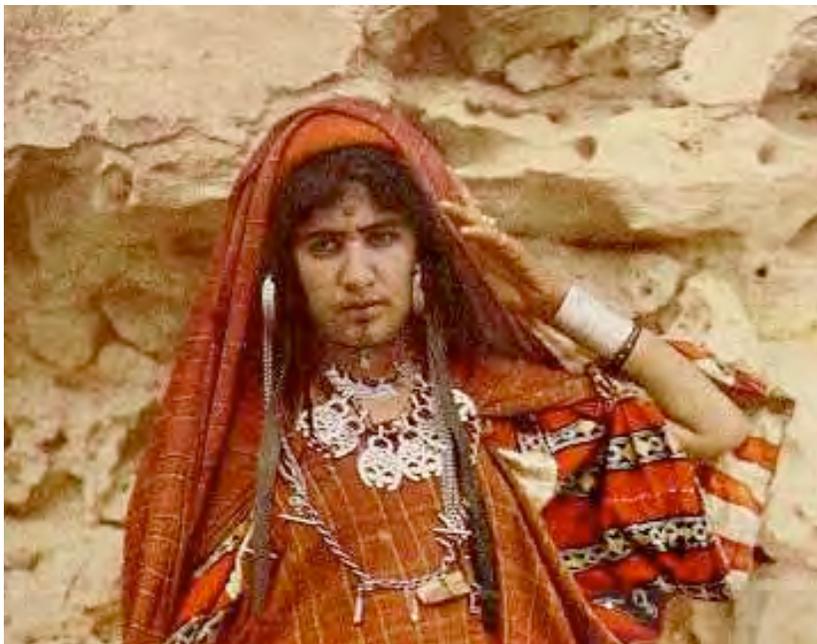
Ethnic Groups

Map of Berber Speaking Areas



Berbers. Historyofjihad.org, n.p., n.d. Web. 09 Sept. 2009.
<http://www.historyofjihad.org/africa2.jpg>

Amazighen





Amazighen Flag



Amazighen Alphabet

Afus Deg Wfus 1

ⲚⲘⲟⲓⲛⲟⲥⲛⲟⲥⲛⲟⲥ
 qwertyuiop

ⲛⲟⲥⲛⲟⲥⲛⲟⲥⲛⲟⲥⲛⲟⲥ
 asdfghjkl

ⲛⲟⲥⲛⲟⲥⲛⲟⲥⲛⲟⲥ
 zxcvbnm





Coptic Flag

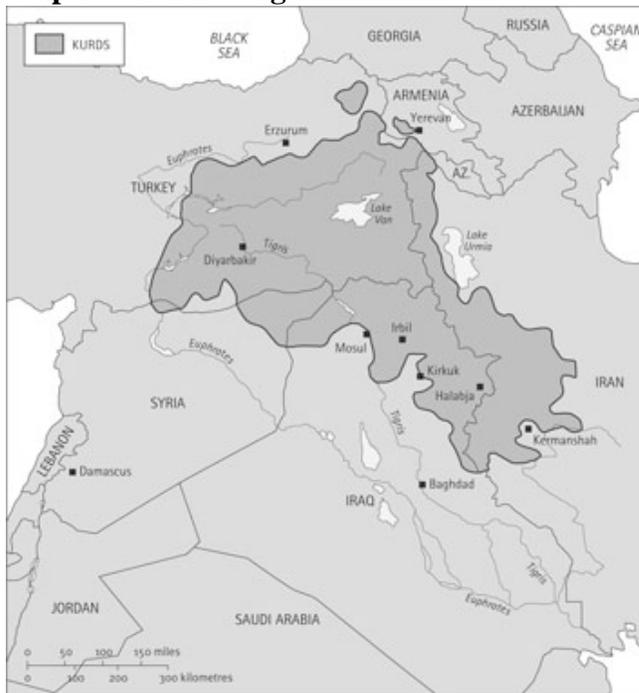


Coptic Calendar

Modern	Start	Start Date Leap
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Pronunciation	Date	Year
Tout	11 Sept	12 Sept
Baba	11 Oct	12 Oct
Hator	10 Nov	11 Nov
Kiahk	10 Dec	11 Dec
Toba	9 Jan	10 Jan
Amshir	8 Feb	9 Feb
Baramhat	10 Mar	-
Baramouda	9 Apr	-
Bashans	9 May	-
Paona	8 Jun	-
Epep	8 Jul	-
Mesra	7 Aug	-
Nasie	6 Sep	-

Map of Kurdish Region



Kurds. Krg.org, Kurdish Regional Government, n.d. Web 09 Sept. 2009.

<http://www.krg.org/grafik/uploaded/2007/kurdistan_people_2007_12_20_h0m58s56.jpg>

Kurdish People



Kurdish Flag



Language

Arabic Alphabet

خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

Food

Hummus



Pita Bread



Falafel



Baklava



Music

The Oud



The Riq



Qanun



Umm Kulthum



Types of Governments in the Arab World According to the CIA World Factbook

Algeria: republic

Bahrain: constitutional monarchy

Comoros: republic

Djibouti: republic

Egypt: republic

Iraq: parliamentary democracy

Jordan: constitutional monarchy

Kuwait: constitutional emirate

Lebanon: republic

Libya: Jamahiriya (a state of the masses) in theory, governed by the populace through local councils; in practice, an authoritarian state

Mauritania: military junta

Morocco: constitutional monarchy

Oman: monarchy

Qatar: emirate

Saudi Arabia: monarchy

Somalia: no permanent national government; transitional, parliamentary federal government

Syria: republic under an authoritarian military-dominated regime

Tunisia: republic

U.A.E.: federation with specified powers delegated to the UAE federal government and other powers reserved to member emirates

Yemen: republic

Religions from each country in the Arab World According to the CIA World Factbook

Algeria: Sunni Muslim (state religion) 99%, Christian and Jewish 1%

Bahrain: Muslim (Shia and Sunni) 81.2%, Christian 9%, other 9.8% (2001 census)

Comoros: Sunni Muslim 98%, Roman Catholic 2%

Djibouti: Muslim 94%, Christian 6%

Egypt: Muslim (mostly Sunni) 90%, Coptic 9%, other Christian 1%

Iraq: Muslim 97% (Shia 60%-65%, Sunni 32%-37%), Christian or other 3%

Jordan: Sunni Muslim 92%, Christian 6% (majority Greek Orthodox, but some Greek and Roman Catholics, Syrian Orthodox, Coptic Orthodox, Armenian Orthodox, and Protestant denominations), other 2% (several small Shia Muslim and Druze populations) (2001 est.)

Kuwait: Muslim 85% (Sunni 70%, Shia 30%), other (includes Christian, Hindu, Parsi) 15%

Lebanon: Muslim 59.7% (Shia, Sunni, Druze, Isma'elite, Alawite or Nusayri), Christian 39% (Maronite Catholic, Greek Orthodox, Melkite Catholic, Armenian Orthodox, Syrian Catholic, Armenian Catholic, Syrian Orthodox, Roman Catholic, Chaldean, Assyrian, Copt, Protestant), other 1.3%

Libya: Sunni Muslim 97%, other 3%

Mauritania: Muslim 100%

Morocco: Muslim 98.7%, Christian 1.1%, Jewish 0.2%

Oman: Ibadhi Muslim 75%, other (includes Sunni Muslim, Shia Muslim, Hindu) 25%

Qatar: Muslim 77.5%, Christian 8.5%, other 14% (2004 census)

Saudi Arabia: Muslim 100%

Somalia: Sunni Muslim

Syria: Sunni Muslim 74%, other Muslim (includes Alawite, Druze) 16%, Christian (various denominations) 10%, Jewish (tiny communities in Damascus, Al Qamishli, and Aleppo)

Tunisia: Muslim 98%, Christian 1%, Jewish and other 1%

U.A.E.: Muslim 96% (Shia 16%), other (includes Christian, Hindu) 4%

Yemen: Muslim including Shaf'i (Sunni) and Zaydi (Shia), small numbers of Jewish, Christian, and Hindu

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