

Unit 4: Othering and Belonging—Using our Agency to Identify and Resist the “Danger of a Single Story”



Ethnic Studies



“The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.”

-Chimamanda Adichie



Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.

CHIMAMANDA NGOZI ADICHIE

Ethnic Studies Course Anchor Questions:

How did Ethnic Studies develop as a response to practices and policies throughout history? What value can we see in such a course today? How can this course help youth in their journeys to become college, career, and life ready?

Unit 4 Essential Question:

What are the origins of discrimination and how does discrimination manifest itself?

Today's Learning Objectives & Success Criteria

Learning Objectives: These are our clear Intentions and Goals.

To...

- Revisit the 4 I levels of POWER on both sides of the POWER triangle—Hegemony and Critical Hope
- Predict what “Othering” and “Belonging” are and how they relate to Hegemony, Critical Hope, and the “Danger of the Single Story”

Success Criteria: This is what I should have achieved/ learned and what I can create to demonstrate my learning.

I...

- Will revisit what I learned about POWER relating to Hegemony and Critical Hope in its 4 “I” levels
- Make an educated guess using my prior learning as to where “Othering” and “Belonging” fit within my knowledge of Hegemony, Critical Hope, and the “Danger of the Single Story”

What is POWER?



A=In political science and sociology, the capacity to influence, lead, dominate, or otherwise have an impact on the life and actions of others in society.



POWER

25:00

INTERNALIZED

Individual
Person

I

INTERPERSONAL

Relationships
between
people

I

INSTITUTIONAL

The SYSTEMS
that people
have built

I

IDEOLOGICAL

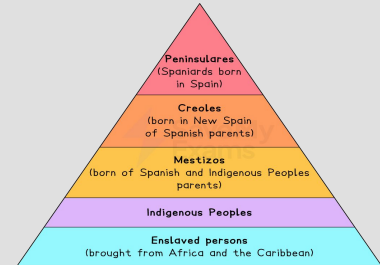
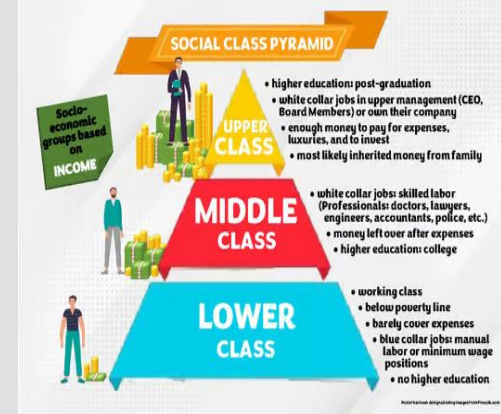
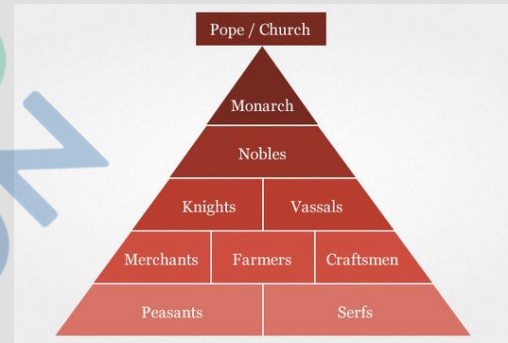
The BIG IDEAS/
BELIEFS/ LOGICS
at the
foundation of
SOCIETY

I

Why is a TRIANGLE the Symbol for POWER?



A= Throughout history, POWER has been shown through hierarchies. Therefore, triangles/ pyramids represent power.





POWER: HEGEMONY

Status Quo built upon continual historical practices

- “Normalization” and “Naturalization”
- WHAT IS
- Showcases Power imbalance Throughout each “I”

Review

When individual people buy into the single stories and stereotypes to the point that they see inequality as something “normal” or “natural”, leading to people looking down on themselves and their social identities

INTERNALIZE
D/
Internalizado

This level refers to relationships between individuals that encompass personal mistreatment or discrimination based on somebody’s social identities

INTERPERSONAL
L/
Interpersonal

When institutions in a society—laws, education, the criminal legal system, media, etc. are designed and set up to favor only certain groups

INSTITUTIONAL
I/
Institucional

Dominant Narratives, beliefs, and ideologies that justify and normalize oppression

IDEOLOGICAL
I/
Ideologica



POWER: CRITICAL HOPE

Resistance to the Status Quo *because of awareness of unfair and unequal practices*

- *Recognized that POWER has been created by People through social constructions*
- *Reclaims the POWER of People by acknowledging that if people create conditions of inequality, people also have agency to create change across "I"s of power*
- *Fights for equitable POWER distribution*

Review

When individuals actively recognize, reject, and resist the oppressive beliefs and attitudes that a society instilled in them

INTERNALIZE
D/
Internalizado

Actively challenging and opposing discriminatory behaviors and attitudes in everyday interactions and personal relationships

INTERPERSONAL
L/
Interpersonal

Actively recognizing and challenging/ opposing oppressive structures, policies, & practices within institutions and systems in society

INSTITUTIONAL
I/
Institucional

Questioning traditional/ historical constructions of knowledge

IDEOLOGICAL
I/
Ideologica

So, Where does POWER come from?



Hint Hint. Nudge, Nudge... Ask yourself—Who forms part of each level (each “I”) of POWER?

A= PEOPLE



People come up with ideas. People form institutions and systems. People have choice over their actions and interactions. People have the choice to blindly follow or question and challenge the ways in which society is structured.

Today's Learning Objectives & Success Criteria:

Learning Objectives: These are our clear Intentions and Goals.	Success Criteria: This is what I should have achieved/ learned and what I can create to demonstrate my learning.
To... • Define “Othering” and “Belonging” • To establish connections to “Single Stories”/ Dominant Narratives • Learn the roots of Hegemony—Dominant perspectives, ideas, and systems of POWER	I... • Can define “Othering” and “Belonging” • Can establish connections between “othering” and “Single Stories”/ Dominant Narratives • I understand the roots of hegemony as tied to the problematic social constructs of “Western Civilization” and “Oriental Civilization”

Lesson 1:

G.Q.-- Why are the social constructs of “Western Civilization” and “Oriental Civilization” problematic in relation to the “Danger of the Single Story”?

Warm-Up: Write what you think “Othering” means. As a class, we will write our own definition of “Othering” based on what you share.

Othering:

- What does it mean to treat someone as “the other” ?
- What does it look like?

P.1	
P.2	
P.4	
P.5	
P.6	

“Othering”

Within the Social Sciences, **“othering”** is a verb, a group of actions that contribute to the discrimination, demonization, or dehumanization of a certain group of people.

- These actions happen across “I” levels of power—internalized, interpersonal, institutional, and ideological, that label groups as “different” and or “separate from” the “normative” or “dominant”
- In order for an “other” to be created, there needs to be a **hegemonic group** or groups considered to be “superior,” “dominant” or the “normative.”

What does Hegemony look like?

HEGEMONY: The “ <i>Normative</i> ” or “ <i>Status Quo</i> ” shown throughout History—Where POWER has been HELD	The “ <i>Other</i> ”: Those seen as “ <i>different</i> ”
• Seen and treated as superior culture (the model) • Dominant authority • Often owns resources and means of production • Model Citizen • Supported by Law • Ideological Power (government type, economic system, religion, education values system)	• Seen and treated as inferior culture • Expected to be obedient to established power structures • Dependent on those who hold power • Perpetual foreigner (seen as unworthy) • Often disregarded or oppressed by Law • Ideologies seen as wrong, invalid, or deficient

How does “Othering” happen?

Othering is rooted in ideologies that problematically divide our world based on ideas of superiority

Ideas shape institutions. Institutions shape/ influence people's relationships. The way society represents one another influences people's self-image.

POWER

INTERNALIZED

Individual
Person

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IDEOLOGICAL

The BIG IDEAS/
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The Dichotomy: “Western” vs. “Oriental” or “West” vs. “East”

- **Dichotomy**: a division or contrast between two things that are, or are represented as being, opposed or entirely different.
- Why is it problematic?
 - It creates a “binary view” (simplistic with 2 options) of the world ignoring complexities
 - “US” VERSUS “THEM”
- “Orientalism”: how Western people have, for a long time, created a made-up, stereotypical, and often unfair picture of the East (places like the Middle East, Asia, and North Africa). This was done to make the West seem superior and to help justify controlling those places during the age of colonialism



The Meeting of East and West,
by John Bagnold Burgess

- Scholar and Professor Edward Said argues that because of the current political situation in the Middle East, the stereotypical representations and imperialist views of Western power in contrast to that of the East have become only more entrenched.
 - Hegemony normalizes the power and characteristics of the West, while perpetuating the “othering” of the “Orient”
 - Culture, Religion, and traditions are seen as the opposite to “progress”
-

Orientalism as produced through Knowledge



Orientalism as a “lens”



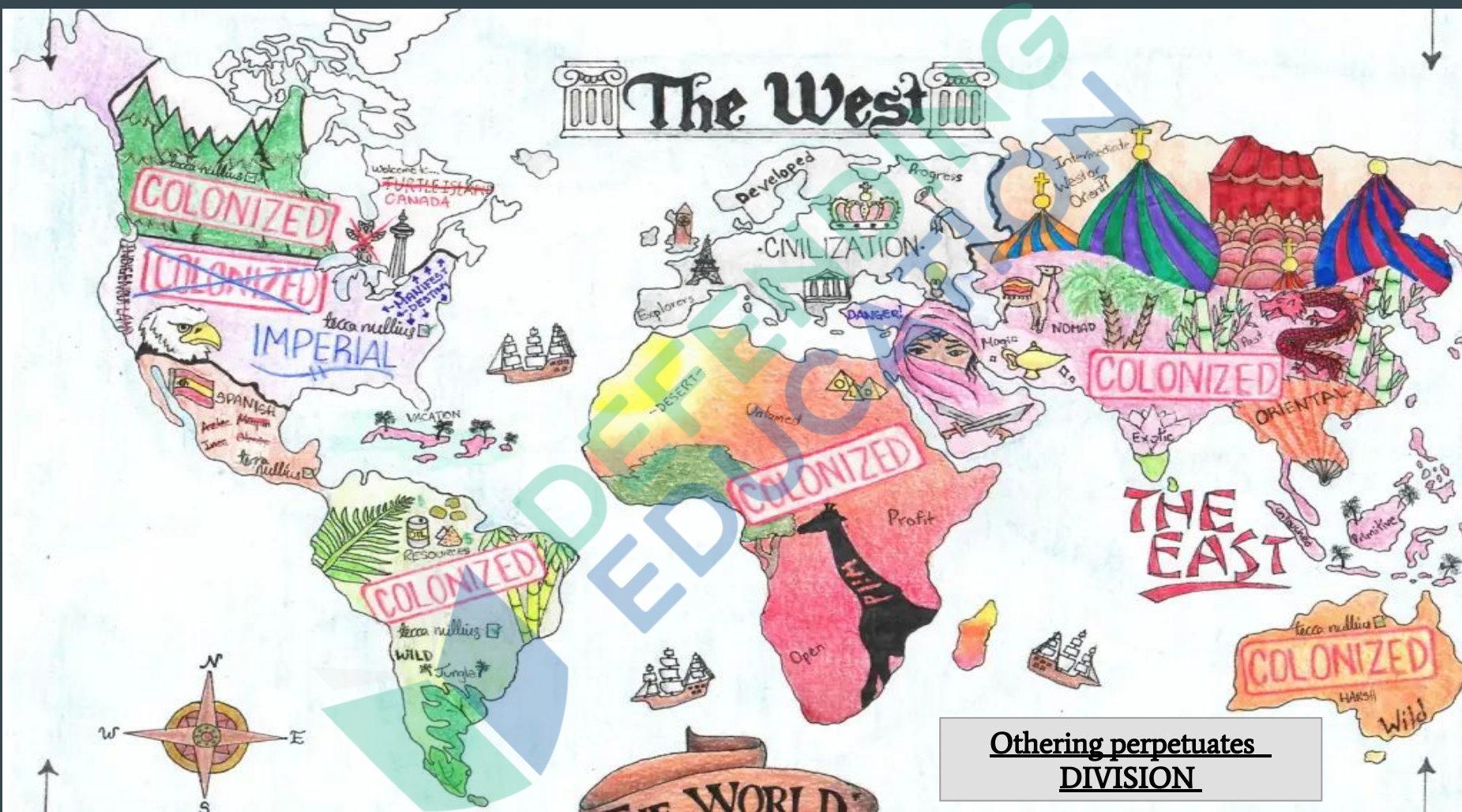
“Western Civilization” or “Occidental Civilization”

- The cultural traditions, societal norms, and values of the Western World, which includes Europe more broadly, but also the United States and other like minded regions.
 - Boundaries of “who is” and “who is not” a Western Civilization shift across time, following power dynamics.
- “Western” Nations maintain power/ influence by sharing traditions, values and ideas. (Spreading→extending power/influence)
 - traditions, values, and ideas are rooted in:
 - Greco-Roman values
 - Judeo-Christian Tradition
 - the Enlightenment Period

“Oriental Civilization” or “Eastern Civilization”

- Anything that does not fall under the group or groups in power
 - Anything labeled as “OTHER” than Western





Othering perpetuates
DIVISION

Respond to the Lesson 1 Guiding Question-- *Why are the social constructs of “Western Civilization” and “Oriental Civilization” problematic in relation to the “Danger of the Single Story”?*

Today's Learning Objectives & Success Criteria :

Learning Objectives: These are our clear Intentions and Goals.	Success Criteria: This is what I should have achieved/ learned and what I can create to demonstrate my learning.
To... • Hear local testimonies and Identify examples of “Othering” of Japanese Americans in the United States during WW2.	I... • Can point out specific examples of “Othering” across “I” levels of POWER that affected local Japanese Americans during WW2.

Unit 4, Activity 2

Treatment of Japanese-Americans During WW2

A case study of “Othering” that impacted our local
communities

Internalized– How treatment affected how Japanese Americans viewed themselves.	Interpersonal– How Japanese Americans were treated within the communities (local and national) that they called home.	Institutional– The official government policies/laws and actions.	Ideological–the beliefs and justifications behind government policies/ laws and actions.

Today's Learning Objectives & Success Criteria : 1

Learning Objectives: These are our clear Intentions and Goals.	Success Criteria: This is what I should have achieved/ learned and what I can create to demonstrate my learning.
To... • Watch a documentary on 9/11 and hear personal testimonies of survivors and witnesses of this historical moment • Learn about the aftermath of the event and the transition from a REAL AND LEGITIMATE THREAT to a PERCEIVED THREAT	I... • Reflect on the personal testimonies of survivors and witnesses of this historical moment • will identify the REAL AND LEGITIMATE THREAT and discuss the different responses, reactions, and actions that come with grief and trauma (from individuals, government, etc.) that can aid in the perpetuation of a PERCEIVED THREAT

Something feels awfully similar...

9/11

- An attack on U.S. soil
- A threat to America and its way of life
- Generalizing and labeling a group of people as responsible for that threat
- Actions and reactions being taken in response towards a community of people
- **REAL and LEGITIMATE THREAT fueled a PERCEIVED THREAT**

Pearl Harbor

What sort of reactions
can you predict
happened after 9/11
based on the similarities
to Pearl Harbor?



Some of the Common Themes:

- A threat is perceived
 - A drastic event does not always have to happen in order for a country to take action
- America reacts to the threat
 - These reactions often affect innocents who are not involved
- Large events like 9/11 and Pearl Harbor are used to attempt to justify the reactions taken
 - These ideologies are then spread into the public under rhetoric of “**national security**”
 - Policies enacted under “**reasonable suspicion**” and/or as “**precautionary**” measures
- Through perpetuation of fear and panic, the public starts taking matters into their hands against those made out to seem like the “other”
- Even people who have lived in the United States and who may feel more accustomed to their way of life here are labeled as “**perpetual foreigners**”
 - Closer in proximity to the “threat” than to the ideal citizen

Let's compare the series of events

Pearl Harbor	9/11
• Japanese Empire attacks Pearl Harbor • The U.S. reacts by creating new laws and going to war • Atomic bombings of Hiroshima and Nagasaki • Propaganda and ideas of the enemy permeate through the country • Citizens start committing racist and violent acts towards Japanese Americans at higher levels	• Al Qaeda attack twin towers and the Pentagon • The U.S. reacts by creating new laws and going to war • Anger and fear of Arab and Muslim Americans rises • Citizens start committing racist and violent acts towards Arab and Muslim Americans at higher levels

9/11- Labeling and Categorizing the Enemy

- Who were the attackers?
 - Al-Qaeda Terrorist Group
 - Members were Arab
 - 4 Countries: Saudi Arabia, United Arab Emirates, Lebanon, Egypt
 - Jihadists--
 - Jihad-- Arabic word which literally means striving or struggling, especially with a praiseworthy aim
 - In an Islamic context, it can refer to almost any effort to make personal and social life conform with God's guidance, such as struggle against one's evil inclinations, proselytizing, or efforts toward the moral betterment of the *ummah* (community)
 - Muslim; references to the Qur'an--often led to problematic equating of the "enemy" with those that practice Islam
 - Islam became wrongfully associated with Terrorism especially post-9/11
- Intersectionality: religion and race layered identities

Actions and Reactions to the “Threat”



Government Actions and Reactions

- War on Terror
- Creation of the Department of Homeland Security
- Immigration Restrictions and expansion of the “No Fly” list
- Transportation Security Administration:
 - More extensive screenings and security practices were put in place at airports
 - TSA Members trained on “behavior detection”
- The Patriot Act
- Some notable effects of state-sponsored policies in the name of “national security”
 - TSA and Law Enforcement were criticized for the racial profiling of Arabs and Muslims

USA PATRIOT ACT

— stands for —

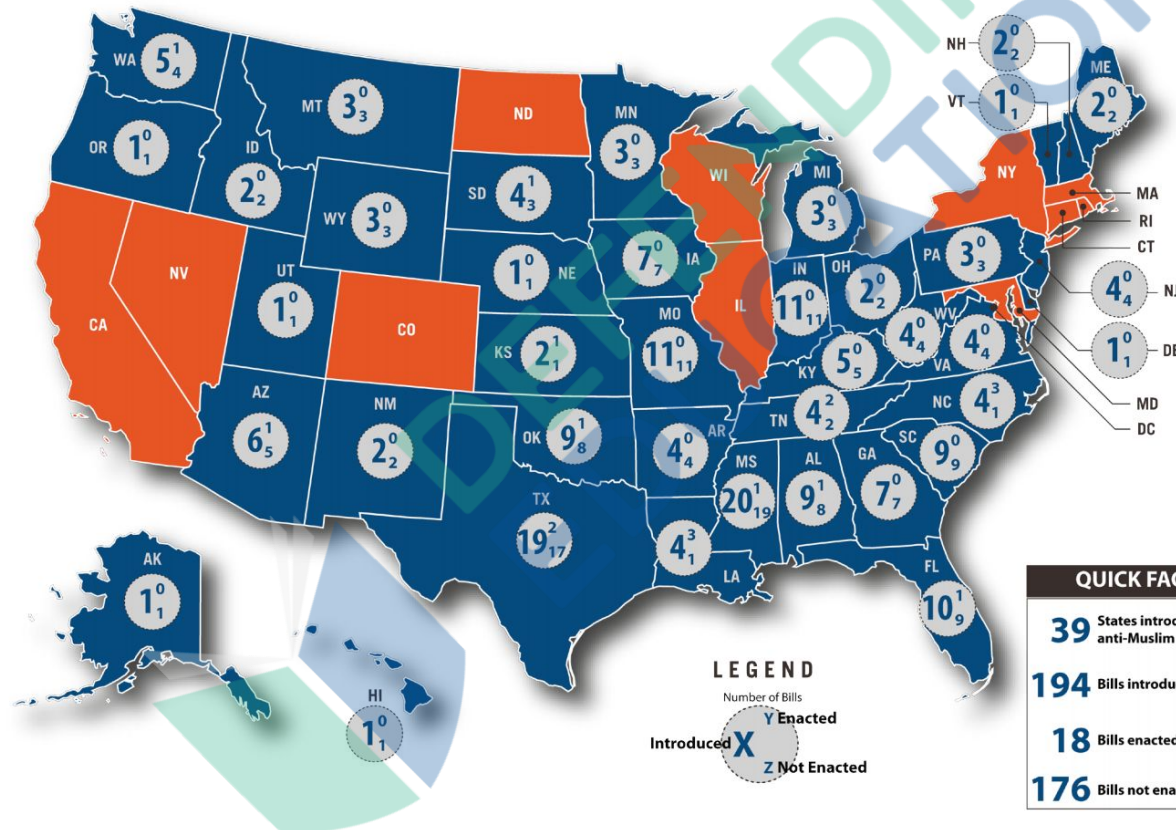
**Uniting & Strengthening of
America by Providing
Appropriate Tools Required
to Intercept and Obstruct
Terrorism**

We are expected to believe that anyone who objects to the Department of Homeland Security or the USA Patriot Act is a terrorist, and that the only way to preserve our freedom is to hand it over to the government for safekeeping.

— L. Neil Smith —



Anti-Sharia Legislation Introduced in US State Legislatures from 2010- 16



American Society's Reactions

- Rise of Islamophobia
 - Rhetoric
 - Hate Crimes
 - Other groups, like Sikh's were also targeted
 - Stereotyping
- Some Statistics
 - Most American adults (82%) say Muslims are subject to at least some discrimination in the U.S. today (Pew Research Center)
 - 69% of women who wore hijab reported at least one incident of discrimination compared to 29% of women who did not wear hijab (ACLU)



The Role of Orientalism in Perpetuating “Othering”

- The othering of Muslims and of people from the Middle East did not begin or end with 9/11.
- 9/11 served as a catalyst to bring about more blatant discrimination
 - Loss and mourning as a nation
 - Event labeled as a Terrorist Attack on America--> America and its principles were seen as in danger-->Threat

REMEMBER:

- **Orientalism**: a Western-created and developed ideology that labels the East as backward and the exact opposite of the West. That is to say that the West or “Occident” is seen as the dominant, while the East or “Orient” is seen as in need of intervention. The West was believed to have the moral obligation to facilitate “progress”
 - Orientalism is understood as a process; continual
 - Said argues that the “Orient” is much more complex than the way it is portrayed

Islamophobia: Prejudices and Stereotyping

- **Islamophobia** : “the belief [and fear] that Islam is a monolithic religion whose followers, called Muslims, do not share common values with other major faiths; is inferior to Judaism and Christianity; is archaic, barbaric, and irrational; is a religion of violence that supports terrorism; and is a violent political ideology.”
 - Islamophobia forms the basis of an ideology that views Muslims as a threat to “Western” civilization
- “Islamophobia has been expressed in prejudicial views, discriminatory language, and acts of verbal and physical violence inflicted upon Muslims, and those perceived to be Muslim.”
- “Islamophobia has manifested in a policing regime that engages in the profiling, surveillance, torture, and detention of people along racial/ethnic and religious lines, and has justified the militarization of foreign policy as well as an unprecedented expansion of security apparatuses.”
- **Xenophobia** : fear of foreigners and/or perceived foreigners (considered to be outsiders based on racial, ethnic, or national origin or religion); immigrants are often targets of these prejudices.

Today's Learning Objectives & Success Criteria :

Learning Objectives: These are our clear Intentions and Goals.	Success Criteria: This is what I should have achieved/ learned and what I can create to demonstrate my learning.
To... • Learn about the aftermath of the event and the transition from a REAL AND LEGITIMATE THREAT to a PERCEIVED THREAT by hearing two TED talk Testimonies of their experiences with Islamophobia • Learn about other single stories that although different, pose similar challenges across identities.	I... • Can reflect on the personal testimonies of people that had experienced Islamophobia and reflect in how communities can “build bridges” that foster belonging. • Can reflect on shared experiences grounded in single narratives across identities.

Lesson 2:

G.Q.--In what ways can we foster belonging and how does this help us enact “Critical Hope”?



**“Othering” impacts real
people**



Why do personal testimonies matter?

- Personal testimony carry personal stories and narratives. These narratives allow us to understand the felt impact of certain words and actions. The personal impacts are something you do not find in your textbooks.
- Remember, we are learning about the ways histories affect REAL people.
- Personal testimonies don't only mention the negative. There is strength in vulnerability!
 - We must understand and reframe personal testimonies as stories of Resistance.
 - When sharing stories, we help shift the narrative and reassert humanity into those being “othered”



“But if it doesn’t affect me directly, why should I care?”

- Always acknowledge the ways in which words and actions have an impact on people. In scenarios where someone is being hurt intentionally, it is important to take action.
- Don’t be a bystander! In the words of Dr. Martin Luther King, “In the end we will remember not the words of our enemies, but the silence of our friends.”
- When you stay silent or passive, you could unintentionally become a part of the problem.
- As a student who is learning about the ways in which “othering” perpetuates stereotypes, hate crimes, and other forms of prejudice, you understand that words and actions are powerful.
 - You know the history:) Inform your peers.
 - Do the right thing as long as you don’t put yourself or others in danger.



“Islamophobia Killed My Brother”



Building Bridges

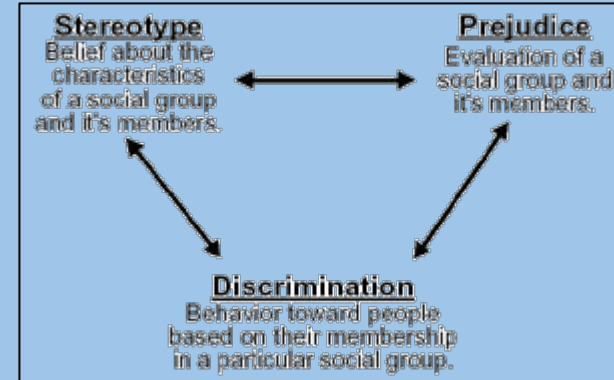


Recap and Enduring Understandings



Enduring Understandings

- ❖ Threats, whether real or perceived cause actions and reactions.
 - Actions and Reactions have an impact on people.
 - Stereotypes, prejudices, government policies
 - There's always people hurt on both sides.
 - Loss (losing loved ones, losing one's dignity, dehumanization, etc.)
- ❖ 9/11 was not the first moment of tension between the Western world and the Islamic East
 - 9/11 can be understood as a catalyst igniting and justifying the War on Terror.
 - It should also be acknowledged that 9/11 made the already existing prejudices against Arab and Muslim Americans more obvious and shameless.
- ❖ Orientalism can be understood as a lens
 - You can use it to understand othering outside of the "Orient" (Eastern) ethnic and geographic boundaries



Enduring Understandings (continued...)

- ❖ US involvement in matters that targeted Muslim communities was written as the primary motive in Osama Bin Laden's "Letter to America"
 - List of multiple involvements/interventions in different countries and/or regions
- ❖ It is important to acknowledge the labeling of the War as a war on "terror"
 - Solidifies binaries: the peace (West) vs. the terror (Orient)
- ❖ The tension was evident on both ends
 - The West wanted the East to develop into nation states as long they would remain cooperative with the US/ Western powers and its ideologies (ie: democracy)
 - The Orient saw the US/ Western powers as a threat to their people and to their culture.
 - Islamic values have been central for rule in the East, something seen as backward for the Western World who has been promoting secularism (division of church and state) since the enlightenment

“Muslim Ban”



Key Terms:

- Arab: an ethnolinguistic identity identifying people who speak the Arabic language as their mother tongue. For immigrants, this applies through ancestry as well. While many Arabs speak the same language, it is important to note that they have many different dialects.
- Arabic: language
- Middle Eastern: referring to people from the “Middle East,” a western construction speaking to the “Orient” a region characterized as opposite from the West (Europe and the US)
- Muslims: those that practice and follow the religion of Islam
- Islam: religion



Migrant Caravans



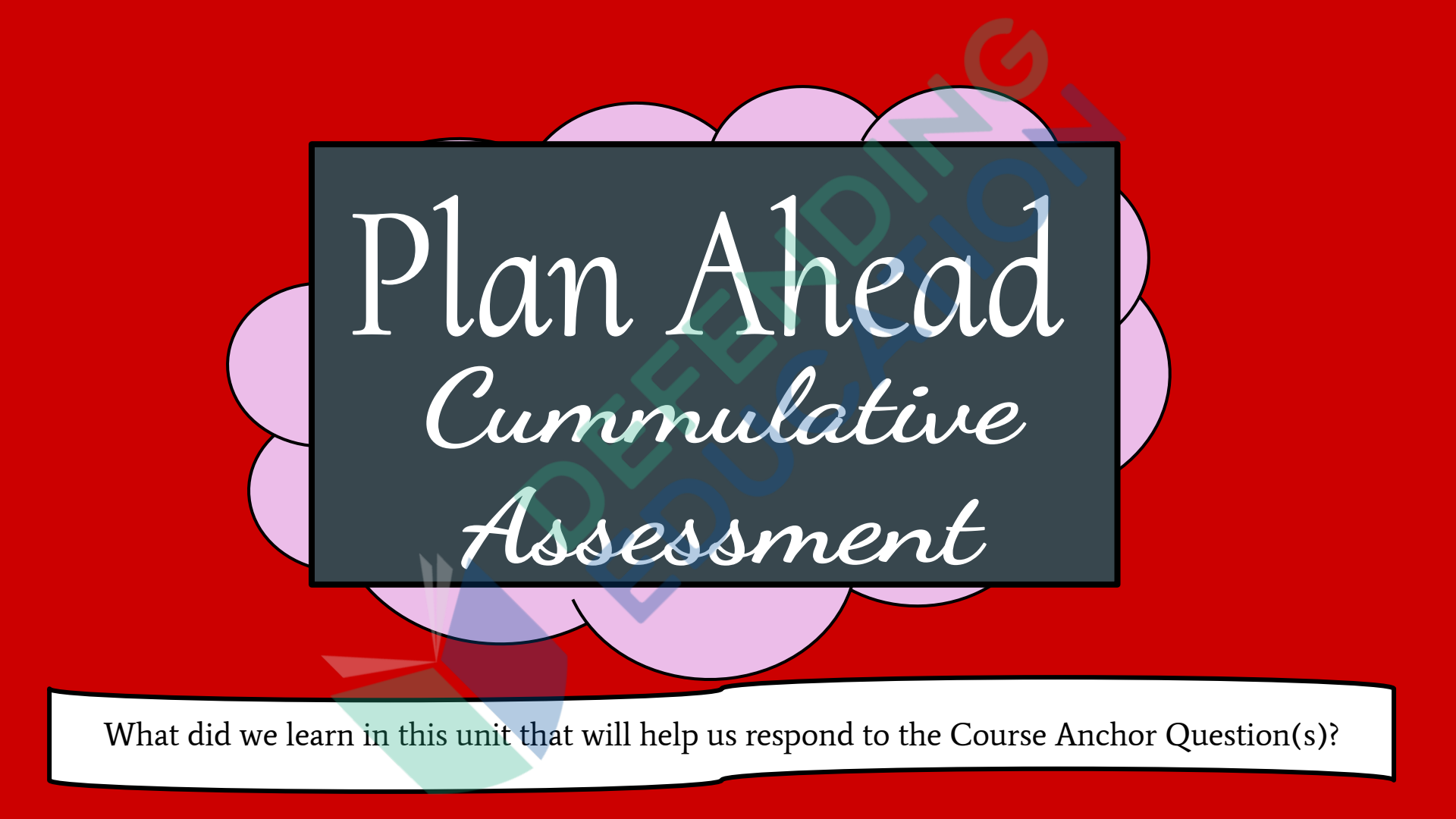
Unit 4, Activity 3

Defining -isms and -phobias



Respond to the Lesson 2 Guiding Question—*In what ways can we foster belonging and how does this help us enact “Critical Hope”?*





Plan Ahead *Cummulative* *Assessment*

What did we learn in this unit that will help us respond to the Course Anchor Question(s)?

Ethnic Studies Course Anchor Questions:

How did Ethnic Studies develop as a response to practices and policies throughout history? What value can we see in such a course today? How can this course help youth in their journeys to become college, career, and life ready?