

Lesson 9 - Umm Kulthum's Relationship to President Gamal Abdel Nasser



Essential Questions:

- What makes one person, especially an artist, famous or successful?
- What are important events in the history and shaping of the 20th century Arab world?

Objectives:

Students will be able to:

- Explain the events and outcomes of the 1952 Egyptian Revolution
- Analyze the effects of the relationship between Umm Kulthum and Gamal Abdel Nasser

Standards Alignment:

- Common Core Reading Standards for Literacy in History/Social Studies
 - RH 1. Cite specific textual evidence to support analysis of primary and secondary sources.
 - RH 4. Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
 - RH 7. Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

Materials:

- Visual Inquiry handout
- “A Mutually Beneficial Relationship,” reading handout
- “Umm Kulthum and Gamal Abdel Nasser Reflection” handout

Procedure (suggested time):

Opening/Hook/Activate Prior Knowledge/Do Now (5)

As students come in, they should write their answer in a journal or on other paper to the prompt you have written on the board:

What does the phrase “mutually beneficial” mean? If you don’t know the words, look them up. After you define what it means, describe a relationship you know that is mutually beneficial for the two people who are part of it.

After five minutes, ask students to share their answers. Make sure that you end up with a solid definition of the phrase “mutually beneficial” written on the board. Then explain that in this lesson, students will learn how Umm Kulthum developed a mutually beneficial relationship with Egypt’s leader Gamal Abdel Nasser.

Reading Activity “The 1952 Egyptian Revolution: Nasserism and Arab Unity” (20)

Announce to students that next, you will be learning about the 1952 Egyptian Revolution, and the changes it brought for Arab unity. Distribute the attached excerpt from Albert Hourani’s *A History of the Arab Peoples*. Prime students to read the excerpt, considering the effects that a revolution might have on a sense of unity between Arab nations. Also have them consider what might be *beneficial* to a leader like Nasser who was devoted to spreading new ideas about government.

Give directions to students to divide a sheet of notebook paper into three columns, labeling them from left to right as “Vocabulary Word” “Guesses and Ideas from Context” and “Definition and Examples.” Explain to students that as they read, they are to write down the underlined vocabulary words in the left-hand column, as well as any other words with which they are unfamiliar. As they write these words down, have students – alone or in groups – speculate on possible meanings of the words, and write down their “Ideas and Guesses from Context.” Then, with Internet research tools (or dictionaries and encyclopedias) have students split up into groups to search and find reputable definitions of the words. Come back together and discuss as a class.

Visual Inquiry: Nasser and Kulthum on the Radio (5)

Show students two images: one of Gamal Abdel Nasser and one of Umm Kulthum (see images). Explain that these are from the 1960s, in the era after Nasser had taken power. Have students compare and contrast the two images. Encourage them to note adjectives that might describe both figures. Lead them to the understanding that both images show the two doing a radio broadcast. Ask students to predict how, based on this image, the relationship between Nasser and Umm Kulthum might have been mutually beneficial. Allow students to provide a number of different possible answers.

Reading and Analytical Reasoning: Umm Kulthum's Relationship to Gamal Abdel Nasser
(15)

Provide students with a reading that explains some of the basic relationship between Nasser and Umm Kulthum. Allow them time to work in pairs to answer the questions based on what they read.

Closing: (5)

Students can either write or share out answers to the following prompt:

If you were a musician, would you express political beliefs and support political leaders? If so, what leaders would you support and why? If not, why not?

The 1952 Egyptian Revolution: “Nasserism” and Arab Unity

Excerpt from *A History of the Arab Peoples* by Albert Hourani

The basis of British power in the Middle East had always been the military presence in Egypt, and it was here that Britain found itself faced with the most urgent problem. As soon as [World War II] ended, there was a demand by the Egyptian government for a change in the agreement which had been reached in 1936. . . . British forces were withdrawn from Cairo . . . but there was a deadlock in regard to the [Suez Canal Zone]; British statesmen and strategists thought it essential to remain there in strength, both for the defence of western interests in the Middle East and for that of British interests in the eastern Mediterranean and Africa. In 1951 serious fighting broke out between British forces and Egyptian guerillas, and in January 1952 this touched off a popular movement in Cairo in which installations associated with the British presence were destroyed; the breakdown of order in its turn gave the opportunity for the seizure of power in July 1952 by a secret society of Egyptian officers of middle rank [the Free Officers Movement], at first with a corporate leadership and then under the domination of [Gamal Abdel Nasser] (1918-70). The break with the past, which was to show itself in many spheres, was symbolized by deposition of the king and proclamation of Egypt as a republic. (Hourani, p. 316)

The Egyptian army officers who took power in 1952 . . . acquired a characteristic ideology, which was generally identified with the personality of Nasser. In this Nasserist ideology there were a number of elements which at that time had the power to move opinion. The language of Islam was the natural language which the leaders used in appeals to the masses. In general they stood for a reformist version of Islam which did not oppose but rather endorsed the kinds of secularizing and modernizing change which they were introducing. . . .

On the whole, however, [more important was Nasser’s] appeal to Arab nationalism and unity. Arab unity had been accepted by previous governments of Egypt as an important strand in foreign policy, but the separate historical development of Egypt and the distinctive culture which had grown up in the Nile valley had kept it somewhat distant in feeling from its neighbors. Now, however, the regime of Nasser began to think of the country as part of the Arab world, and its natural leader. Its leadership, they believed, should be used in the direction of social revolution: state-ownership or control of the means of production, and the redistribution of income, were essential in order to maximize national strength and to generate mass support for the regime (Hourani, p. 406)

Vocabulary Exploration Template

Vocabulary Word	Guesses and Ideas from Context	Definition / Example(s)

Umm Kulthum and Gamal Abd al-Nasser: A Visual Inquiry

DIRECTIONS: Create a Venn Diagram and compare and contrast the two images below. What adjectives describe both figures? What adjectives are different for each? What is similar and different about their settings?



[http://www.thenational.ae/arts-culture/books/egypt-pan-arab-and-bloody-nosed/](http://www.thenational.ae/arts-culture/books/egypt-pan-arab-and-bloody-nosed)



<http://politik.kompasiana.com/2010/03/14/umm-kulthum-dan-bersatunya-arab/>

Umm Kulthum and Gamal Abdel Nasser: A Mutually Beneficial Relationship

DIRECTIONS: Read the descriptions from various secondary sources below. Use them to answer the questions that follow.

Excerpt #1:

In 1948, the Egyptian Musicians Guild barred her from singing because she had performed for the deposed king. Gamal Abdel Nasser had long been a fan and when he found out that she was not being allowed to sing, he reportedly said, "What, are they crazy? Do you want Egypt to turn against us?" His influence ended this ban. Umm Kulthum was a strong supporter of Arab Nationalism and her relationship with Nasir proved to be mutually beneficial. The numerous songs she recorded in support of this new republic strengthened this association and she spoke out often in support of Arab nationalism. Nasser's speeches were frequently broadcast right after Umm Kulthum's concerts, taking advantage of a large audience, already listening. These monthly concerts cleared the streets across the Arab world as people hurried to tune in their radios.

www.humis.utah.edu/humis/docs/organization_948_1149524868.pdf

Excerpt #2:

It was July 23, 1959 and a group of teenagers and adults were crowding around a radio in a cafe in Sharjah. For almost four hours they sat transfixed by the words of Gamal Abdel Nasser, the godfather of Pan Arabism. The broadcast from the Sout al Arab, or Voice of Arabs, station came from a square in Cairo filled with a quarter of a million listeners.

Among those in the Egyptian capital that day were special guests from across the Arab world, including Sheikh Rashid bin Saeed, who had become Ruler of Dubai the year before. Back in Sharjah, a 15-year-old was growing into a man, his patriotic feelings growing stronger because of the charismatic leader. "His words made me feel alive," remembers Salem al Kaabi, an Emirati businessman from Sharjah. "Like we Arabs finally have a voice, and a new sense of pride and dignity.

"The streets would fall silent every time his speeches came on as we would all sit and cling to each of his words and believe in them," he said. In that particular speech, Mr al Kaabi still remembers Nasser's words: "If we stand united as one, no enemy can ever conquer us ... For it is in our division that Israel has been able to remain victorious." "He didn't just say the right things, he acted on them," said Mr al Kaabi. "And that is what made him special."

<http://www.thenational.ae/news/uae-news/remembering-nasser-the-godfather-of-pan-arabism#page1>

Excerpt #3:

Umm Kulthum performed monthly radio concerts for 36 years. The last one was in 1972. Unlike today, when listening to the radio is mostly a solitary activity, listeners to the Umm Kulthum radio concerts formed an extension of the audience in the concert hall. People listened to the broadcasts in cafés and in groups at home, and ate and drank during the long intervals between songs.

<http://www.saudiaramcoworld.com/issue/201201/um.kulthum.the.lady.s.cairo.htm>

Excerpt #4:

When the bloodless Egyptian Revolution happened in 1952, Umm Kulthum commissioned the poet Ahmad Rami to write an appropriate national song, which was titled “Egypt, Which Is in My Mind and My Blood.” Along with this song, other works supporting the new Abdel Nasser government appeared, including pieces about the Suez Canal and the High Dam. Her monthly concert series was more than just an Egyptian event—it was a pan-Arab event. The first Thursday of every month, millions of Arabs planned to be by their radio sets. Even taxi cabs stopped by the street sides, as the drivers and other nearby enthusiasts listened to these broadcasts on the car radios.

<http://www.womeninworldhistory.com/imow-Kulthum.pdf>

Excerpt #5:

After taking power, Nasser established a close relationship with Umm Kalthum. In the succeeding years she enjoyed a special status with this young Arab hero -- a singular position which no other artist ever attained. Her voice became almost as important as the speeches of the charismatic Nasser. To ensure an Arab world-wide audience, important political news items were broadcast before Umm Kalthum's concerts. Hence, the saying that, 'in the 1950s two leaders emerged in the Middle East, Gamal Abdel Nasser and Umm Kalthum' has a solid base.

<http://almashriq.hiof.no/egypt/700/780/umKoulthoum/aljadid-uk.html>

Name:

Umm Kulthum and Gamal Abdel Nasser Reflection

1. According to the excerpts above, what are two ways that Gamal Abdel Nasser helped Umm Kulthum?
2. According to the excerpts above, what are two ways Umm Kulthum helped Gamal Abdel Nasser?
3. Explain why Umm Kulthum and Gamal Abdel Nasser needed each other.