



HIJAB TUBE

A RESOURCE GUIDE



**MIXED
BLOOD**
THEATRE

ABOUT MIXED BLOOD THEATRE

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On August 28, 1963, Rev. Martin Luther King, Jr., delivered the famous speech in which he spoke of his dream that all people could pay positive attention to each other's differences and similarities. He believed that would yield equality and freedom. The **Mixed Blood Theatre Company** is a professional, multi-racial theater ensemble dedicated to the spirit of Dr. King's dream.

Mixed Blood's home is a historic 1887 firehouse that has been converted into a flexible 200-seat venue allowing a variety of seating and stage configurations. The theater's main performance space is the **Alan Page Auditorium**, named in honor of Minnesota State Supreme Court Justice Alan Page, a champion of social justice and racial equality, a former Minnesota Viking inducted into the National Football League Hall of Fame, and founder of the Page Education Foundation (which provides funds for post-secondary education for students of color).

At **Mixed Blood** good theater is a vehicle for artistry, entertainment, education, and effecting social change. Through casting and content this theater portrays a world on its stage not only as it is or was but also as **Mixed Blood** would like it to be. From musicals to extravaganzas to intimate chamber theater to political satires to comedies and dramas, **Mixed Blood** produces new plays on its main stage in predictably unpredictable ways, including one play each year that is produced in English and Spanish with a bilingual cast.

Mixed Blood doesn't characterize itself as *multi-cultural*, but rather *culturally-specific* times five...or fifty...or five hundred. **Mixed Blood** aspires to be a model of successful *pluralism*. The theatre has many culturally-specific theatrical productions that tour to hundreds of schools, community centers, campuses, theaters, and workplaces across the country. These shows fill a void in the curricula of schools, provide (and sometimes portray) role models of color, and demonstrate the possibilities of live theater as a voice for the unheard and as an instrument of change. These offerings may include:

- *According To Coyote*, an energetic collection of American Indian legends featuring the wise/brave/foolish trickster Coyote.
- *African America*, about the modern African diaspora and connecting with and celebrating one's heritage.
- *Daughters of Africa*, a music-driven history of African American women, celebrated and overlooked.
- *The Deaf Duckling*, the story of a deaf child born into a hearing family intertwined with that of the classic fairy tale.
- *Dr. King's Dream*, a brilliant depiction of the great civil rights leader's life and career.
- *Minnecanos*, a buoyant celebration of Chicano cultural history embracing four generations and the entire 20th century.
- *Theory of Mind*, a sensitive yet unsentimental portrait of a young man with Asperger's Syndrome.

SEEING A PLAY

SEEING A PLAY SHOULD BE AN EXCITING, ENTERTAINING, AND EDUCATIONAL EXPERIENCE. This can easily be done if one understands the traditional agreements between the audience and the performers; each expects the other to be at their best and both are an integral part of the live performance experience. Here are some guidelines the audience should follow to make sure that the experience is a successful one for all.

1. Be on time. Tardiness disregards the effort of those who are on time.
 2. No eating or drinking during the performance.
 3. No talking during the performance.
 4. No throwing objects.
 5. Turn off all cell phones, pagers, and text-messaging devices.
 6. Watch the show with an open mind. Remember what you liked and didn't like. Be prepared to discuss the performance when you return to the classroom. Make note of questions and comments that you might have about any aspect of the performance. What connections does the show have to you and your life?
 7. Be respectful and attentive.
 8. Follow your school's procedure for dismissal from an assembly.
- Mixed Blood's school performances last about 45 minutes. Make the necessary preparations so that you can stay seated through the entire performance.
 - Often, if time allows, there will be a post-performance discussion with the cast. Be prepared to discuss the performance.
 - As you prepare to see the show, review the pre-performance discussion questions and time line. Research not only the elements that most interest you but also those elements that are completely new to you.
 - After you have seen the show review the post-performance questions. Discuss the elements of the show that were enjoyable. Identify and discuss new vocabulary words. Identify and discuss the plot and themes of the story. Compare your overall opinions of the performance and, if possible, write them down to share with the presenting company.

TIMELINE

- c 570 CE** Birth of Muhammad
- c 610 - 622 CE** Muhammad preaches in Mecca
- 622 CE** Islamic calendar (AH, Anno Hegirae) begins
- 630** Muslims capture Mecca. Ka'ba is cleansed, pilgrimage rites are Islamicized, tribes of Arabia vow allegiance to Muhammad
- 632 CE** Death of Muhammad
- 632 – 42** Islam spreads throughout Fertile Crescent (Egypt, Syria, Palestine, Mesopotamia), North African coast, parts of Persian and Byzantine Empires
- c 650** Caliph Uthman has the Qur'an written down
- 680** Beginning of the Shi'at Ali ("party of Ali") or Shi'a sect
- 685 – 705** Arabic becomes official written language (instead of Greek and Persian) and Arab coinage is established
- late 600s** Ruling classes in East and West Africa convert to Islam
- 732** Islamic empire reaches its furthest extent.
- 800s** Written collections of Hadith (sayings of the Prophet) are compiled
- 1492** Columbus had two captains of Muslim origin during his first voyage, one named Martin Alonso Pinzon (captain of the Pinta) and his brother, Vincente Yanex Pinzon (captain of the Nina.)
- October 21, 1492** Columbus noted in his papers that, while sailing near Gibara on the northeast coast of Cuba, he saw a Mosque atop a mountain. Ruins of Mosques and minarets with Qur'anic inscriptions have been discovered in Cuba, Mexico, Texas and Nevada.
- 1538** Estevanico of Azamor is first Muslim to enter the historical record in North America. Estevanico was a Berber originally from North Africa who explored the future states of Arizona and New Mexico for the Spanish Empire. In 1539 Estevanico guided the first Spanish explorations of what is now the American Southwest.
- 1600** There is limited academic research on African Muslims transported to the Americas as slaves, however it is believed that anywhere from 10% - 30% were Muslim
- 1809** A Muslim by the name of "Omar ibn Said" is enslaved in Charleston, South Carolina, and imprisoned after running away. Later in prison he was visited by John Owen, who became later a Governor of North Carolina, and taken to Bladen County to be placed on the Owen plantation and it is reported that he lived to be 100 years old. Ibn Said is among the best documented examples of a practicing-Muslim slave. While he was enslaved on the North Carolina plantation he wrote many Arabic texts.
- 1840s** Small-scale migration to the U.S. by Muslims began in 1840, with the arrival of Yemenites and Turks and lasted until World War I. Most of the immigrants, from Arab areas of the Ottoman Empire, came with the purpose of making money and returning to their homeland. However, the economic hardships of

19th-century America prevented them from prospering, and as a result the immigrants settled in the United States permanently. These immigrants settled primarily in Dearborn, Michigan; Quincy, Massachusetts; and Ross, North Dakota. Ross, North Dakota is the site of the first documented mosque and Muslim Cemetery, but it was abandoned and later torn down in the mid 1970s. A new mosque was built in its place in 2005.

- 1906** Bosnian Muslims in Chicago, Illinois started the Jamaat al-Hajrije (a social service organization devoted to Balkan Muslims).
- 1907** Tatar immigrants from Poland, Russia, and Lithuania founded the first Muslim organization in New York City.
- 1920** The Red Crescent, a Muslim charity modeled after the International Red Cross, is established in Detroit.
- 1920** First Islamic mission station was established by an Indian Ahmadiyya Muslim missionary, followed by the building of the Al-Sadiq Mosque in 1921.
- 1933** The organization of the Nation of Islam (NOI) is founded by "Fard Muhammad" or (Wallace Ford), a Muslim mystic who introduced its philosophy to the United States and disappeared in 1933. The late "Eli-jah Mohammed, succeeded Frad in 1933 and built the organization into a strong ethnic movement advocating Islam as a way of life. The NOI is one of the most well known organizations that had its prints on the history of United States, as well as the American Muslim history; it holds itself responsible for converting a high percentage of African-Americans to Islam and highlighting American Christians' difficulties combating the effects of slavery and racism among African-Americans. Two of the most famous African-Americans, "Muhammad Ali" and "Alhajj Malik al-Shabazz" (Malcolm X), were early adherents of this movement, but both later embraced the broader multiethnic concepts of orthodox Islam or mainstream Islam.
- 1934** The first building built specifically to be a mosque is established in Cedar Rapids, Iowa.
- 1952** Muslims in the Armed Services sue the Federal Government to be allowed to identify themselves as Muslims. Until then Islam was not recognized as a legitimate religion.
- 1955** "Sheik Dawood Ahmed Faisal" establishes the "State Street Masjid" in New York City, which is still in use today and represents a special point in the development of the American Muslim community. And it is from this Masjid the "Dar-ul-Islam movement" was later born in 1962.
- 1963** Establishment of the "Muslim Students Association" (MSA), an organization to aid foreign Muslim students attending schools in the United States.
- 1965** The assassination of "Al-Haj Malik al-Shabazz" (Malcolm X)

- 1968** " Hamas Abdul Khaalis" founds the "Hanfi Movement" in New York and builds the "Hanafi-Hab Center" there, but latter on moves to Washington DC His movement had a membership of more than 1000 and one of the first Muslims who first came into contact with Islam through this movement is "Kareem Abdul Jabbar" the famous Lakers basketball player. But in 1977, Khaalis and some of his followers seized control of 3 buildings in D. C., holding hostages for more than 30 hours, one man was killed. Khaalis is now incarcerated in Washington DC and is serving a sentence of 41 to 120 years, marking a challenging period in American Muslim history.
- 1982** The "Islamic Society of North America" (ISNA) is established in Plainfield, Indiana, which is now the umbrella organization.
- 1990** Muslims hold the first solidarity conference called "Muslims Against Apartheid." This was the first conference of its kind in support of Muslims for the struggle against Apartheid in South Africa. The conference was organized by the American Muslim Council.
- 1991** Imam Siraj Wahhaj offers an invocation (opening prayer) to the United States House of Representatives. He was the first Muslims to do so.
- 1992** Imam Warith Deen Mohammed gives the invocation in the Senate.
- 1992** Bosnia Task Force, USA was established as an alliance of ten national Muslim organizations in support of Bosnia.
- 1993** Bosnia Task Force, USA and National Organization of Women (NOW) organized joint demonstration in 100 cities in America against the rape of women in Bosnia.
- 1996** The White House celebration of Eid Al-Fitr, February 20, 1996 by First Lady Hillary Rodham Clinton the first Eid celebration ever at the White House.
- 1999** The New York City Police Department appoints the first Muslim Chaplain, Imam Izak-El M. Pasha.
- 1999** The first Muslim US Ambassador, Osman Siddique was sworn in as the Ambassador to the Fiji Islands.
- 2006** Keith Ellison is the first Muslim to be elected to the United States Congress when he wins an open seat for Minnesota's 5th congressional district, which centers on Minneapolis, in the House of Representatives.

ABOUT HIJAB TUBE -- ACTIVITIES

Hijab Tube is the story of a young Muslim woman who takes her questions about wearing a Hijab (a traditional head covering of Islamic women) to YouTube. She draws an illuminating range of responses from other American Muslims – despite the antics of her younger brother.

Mixed Blood's program offers a unique perspective on Islam in the 21st Century.

Hijab

Post-show – Pass hijabs around the classroom, have all the students put them on. They can feel free to play with the hijabs and put them on however they choose. If there are students in the class who wear hijab, and if they feel comfortable, ask them to help the others. Maybe they could even talk about why they wear hijab.

Your Head & Character

Post-Show – Bring a box filled with a variety of hats and headgear (pirate hats, ladies hats, baseball hats, cowboy hats, military hats, sunglasses, helmets, scarves, turbans, fezzes, headbands, etc). Give one to each student. Have them develop a character based on the hat. How does that character talk, walk, move. Have them each ask for something that is across the room from them as their character. Now have them do it again, but completely against stereotype.

Grades 7 – 12

Perceptions of Islam

Pre-Show – List of things, people or ideas you associate with the words "Muslim" and "Islam."

Post-Show – Look back at the list. Did any of your associations change after you saw the play? Anything you want to delete? Anything you wish to add? Create a new list.

Playwriting-Dialogue

Post-Show – Divide the class into two groups. Have the groups stand in two lines facing each other. Ask students, as a group, to decide on a character relationship, like teacher-student, coach-player, parent-child, brother-sister, etc. One line will be one of those characters (i.e. teacher), and the other line will be the other character of that relationship (i.e. student). Start at one end of the lines and go back and forth down the lines passing and continuing the dialogue down the lines. As they go down the line, tell the students not to over-think the dialogue, but to listen and respond to what the previous person sends them. When you get to the end, ask the students to evaluate how they did. When was the dialogue successful? When was it not as successful? Have the students pick another character relationship and try it again.

Now have the students go back to their desks and take out a piece of paper and a pen. Read them the following prompt out loud. As you read the prompt tell the students to just listen and visualize, not take any notes:

It's a Saturday afternoon in August. The air outside is muggy. You are with your mother right outside the entrance to the mall. Your mom accidentally drops her purse and everything falls out. You rush to help her collect the

items: wallet, cell phone, pocket calendar, gum, etc. Just as you're on the ground reaching for your mom's lipstick, someone walks out of the mall towards you. You know this person. You don't like this person. This person goes to your school and teased you nonstop for a shirt you wore one day. You never wore that shirt again, but every time you bumped into this person in the hall this person would tease you again. You haven't seen this person since school got out for summer last June. You look away and pretend you don't see this person, but this person comes right up to you. What does this person say?

Ask the students to write the dialogue that follows. Tell them not to over-think, but to write as though they are simply transcribing what they see. Have them write for 20 minutes. Ask for volunteers to share what they wrote.

Grades 11 – 12

Your Identity

Post-Show – Do a Google search of "How to be _____" and insert your (or one of your) ethnic background(s). Watch the videos you find. Do you agree? Pick one of your identities (ethnic, religious, interest, etc) and create a "How to be _____" video. You can do this as a video or as a live stage version of the video – similar to what you saw in *Hijab Tube*.

- Write your script
- Select some props and/or costumes that are connected to your identity
- Select some music that is connected to your identity
- Define any vocabulary that is specific to your identity
- Put it all together
- Have fun

Muslim Americans: Who Are They?

<i>Proportion who are:</i>	<i>Total</i>	<i>Year Immigrated</i>	<i>Total</i>	<i>Percent who are</i>	<i>Total</i>
	<i>%</i>		<i>%</i>		<i>%</i>
Foreign-born Muslims	65	Foreign-born	65	Native-born	35
Arab region	24	2000-2007	18	Converts to Islam	21
Pakistan	8	1990-1999	21	Born Muslim	14
Other south Asia	10	1980-1989	15		
Iran	8	Before 1980	11		
Europe	5				
Other Africa	4				
Other	6				
Native-born Muslims	35				
African American	20				
Other	15				

THE HIJAB DEBATE

Among Muslim women, the debate about hijab takes many forms. Many believe that the veil is a way to secure personal liberty in a world that objectifies women. Several women have argued that hijab allows them freedom of movement and control of their bodies. Understood in such terms, hijab protects women from the male gaze and allows them to become autonomous subjects. Others have argued that the veil only provides the illusion of protection and serves to absolve men of the responsibility for controlling their behavior.

Both positions assert that Islam is not responsible for sexism. In fact, the Qur'an supports the notion of gender equality. As scholar Fatima Mernissi puts it "the existing inequality does not rest on an ideological or biological theory of women's inferiority, but the outcome of specific social institutions designed to restrain her power" (Mernissi, Fatima. Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society. New York: John Wiley and Sons, 1975, xvi).

Mernissi views the recent rise of women's repression in some Muslim countries as a rejection of colonial influence:

The fact that Western colonizers took over the paternalistic defense of the Muslim woman's lot characterized any changes in her condition as concessions to the colonizer. Since the external aspects of women's liberation, for example, the neglect of the veil for western dress, were often emulations of Western women, women's liberation was readily identified as succumbing to foreign influences (Ibid, vii).

Although written in the 70's, Mernissi's work sheds light on more recent events like the reinstatement of mandatory veiling by Afghanistan's Taliban regime.

THE LACAWANNA SIX

The Buffalo Six (also known as Lackawanna Six, Lackawanna Cell, or Buffalo Cell) is a group of six Yemeni-Americans who were convicted of providing material support to al-Qaeda. The six are American citizens by birth.

They traveled to Afghanistan in spring 2001, before the September 11 attacks, while the country was still ruled by the Taliban, which was then giving sanctuary to Osama bin Laden, who in turn used it as a base for al-Qaeda training. The group visited what later became known in the American media as the "al-Farooq terrorist training camp."

In late summer of 2002, one of the members, Mukhtar al-Bakri, sent an e-mail in which he described an upcoming wedding and another in which he mentioned a "big meal". In the past the word "wedding" had been used as a code for a terrorist attack and "big meal" as code for an explosive. The CIA, who were monitoring him, sounded the alarm and al-Bakri was arrested by Bahrainian police, just before the first anniversary of the September 11, 2001 attacks in New York. Upon arrest al-Bakri told the FBI he had overheard talk of an attack and had used code because he was afraid Al-Qaeda were monitoring his e-mail.

The other five were arrested in Lackawanna, New York, in September 2002. The FBI Special Agent in charge of the investigation stated that there was no specific event triggering the arrests, which followed four to eight months of investigations. Later the FBI told *The New York Times* that the bureau's response was that "we are probably 99 percent sure that we can make sure these guys don't do something - if they are planning to do something." A conscious decision was made, "Let's get 'em out of here".

All six pleaded guilty in court to terrorism related charges. They were Mukhtar Al-Bakri, Sahim Alwan, Faysal Galab, Shafal Mosed, Yaseinn Taher, and Yahya Goba.

Yahya Goba and Mukhtar al-Bakri received ten-year prison sentences. Yaseinn Taher and Shafal Mosed received eight-year prison sentences. Sahim Alwan received a nine and a half year sentence. All sentences were for single counts of "providing support or resources to a foreign terrorist organization". In discussing the plea bargain agreements, US prosecutors commented the defendants had cooperated with federal terrorism investigators, providing detailed information on Al-Qaeda membership, training, and methods.

In October 2008 three of the six testified at Ali Hamza al Bahlul's Guantanamo military commissions. Yassein Taher, Sahim Alwan and a third member testified about being shown a two hour jihadist video that celebrated the attack on the USS Cole while they were in al Qaeda guest houses and when they attended the al Farouq training camp. Al Bahlul stands accused of producing the jihadist video. The Buffalo men testified that they were terrified and appalled by the video. According to the *Miami Herald* Taher and Alwan expected their testimony would be rewarded by being placed in the witness protection program, like the third man whose name was withheld from the Press.

GLOSSARY

Allah – Arabic word for "God".

Hadith – Purported sayings and deed of prophet Muhammed, his family and companions, written over 200 years after the death of Muhammed.

Hijab – Hijab is the Arabic word for "curtain / cover" (noun), based on the root meaning "to cover, to veil, to shelter". In popular use, *hijab* means "head cover and modest dress for women" among Muslims. According to Islamic scholarship, *hijab* is given the wider meaning of modesty, privacy, and morality; the word for a headscarf or veil used in the Quran is *khimār* and not *hijab*. Still another definition is metaphysical, where al-hijab "refers to the veil which separates man or the world from God." Since the 1970s, hijab has emerged as a symbol of Islamic consciousness. Muslims differ as to how "hijab dress" should be enforced.

Imam - An imam is an Islamic leadership position, often the leader of a mosque and the community. Similar to spiritual leaders, the imam is the one who leads the prayer during Islamic gatherings.

Islam – Islam is a monotheistic religion based on revelations received by the Prophet Muhammad in the 7th century, which were later recorded in the Qur'an (Koran), Islam's sacred text. The faith spread rapidly and today Islam is the second largest religion in the world. The Arabic word *islam* means "submission," reflecting the religion's central tenet of submitting to the will of God. Islamic practices are defined by the Five Pillars of Islam: faith, prayer, fasting, pilgrimage and alms.

Mosque – House of worship for adherents of Islam. The mosque serves as a place where Muslims can come together for salat (prayer) as well as a center for information, education, and dispute settlement. The Imam leads the prayer.

Muslim – An adherent of the religion of Islam. *Muslim* is the participle of the same verb of which *Islam* is the infinitive.

People of the Book - Muhammad's designation for Jews and Christians, and sometimes Zoroastrians and Hindus, because their religions featured scriptures and some aspect of divine revelation, they were not required to convert.

Qur'an - ("recitation). The sacred text of Islam, revealed to Muhammad over a 20-year period by the Angel Gabriel.

Shahada - ("testimony" or "witness"). The profession of faith that "There is no god but God and Muhammad is the prophet of God," which is the only requirement for joining the Muslim community. As one of the Five Pillars of Islam, it must be spoken aloud with full understanding and faith at least once in one's lifetime. It is also included in the call to prayer, most ritual prayers, and is recited at death.

RECOMMENDED READING & ADDITIONAL RESOURCES

"**The Intersection of Islam, America and Identity**," by Deborah Sontag, *The New York Times*, June 4, 2009

<http://www.nytimes.com/2009/06/07/arts/design/07sont.html?pagewanted=1&r=1>

AFTER a long courtship over the telephone, Asma Ahmed, a painter in Karachi, Pakistan, married her fiancé, Rafiuddin Shikoh, a business consultant in New York, in a bi-continental wedding by Webcam. When the new bride then moved to Queens in 2002, she tried to make herself at home by staking her claim through art.

"**Islam in America: A Success Story**," *Newsweek*, July 30, 2007 [PDF Attached]

"**Islam in America: From African Slaves to Malcolm X**," by Thomas A. Tweed, University of North Carolina, Chapel Hill, ©National Humanities Center, <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/islam.htm>

Mernissi, Fatima. **Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society**. New York: John Wiley and Sons, 1975.

Mernissi, Fatima. **The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam**. Reading, Mass.: Addison-Wesley, 1991.

Ahmed, Saleem. **Beyond Veil and Holy War**. Honolulu, Hawaii: Moving Pen Publishers, 2002.

Ahmed, Saleem. **Islam: A Religion of Peace?**. Honolulu, Hawaii: Moving Pen Publishers, 2009.

Recommended Videos:

One Nation Many Voices Online Film Contest:

<http://www.linktv.org/onation?bcpid=16671813001&bctid=16415826001>

Additional Information on Islam:

Journal of Islam in America Press: <http://islaminamerica.com/>

Pew Forum Survey: Muslim Americans: Middle Class and Mostly Mainstream
<http://pewforum.org/surveys/muslim-american/>

Religion Facts: <http://www.religionfacts.com/islam/index.htm>
<http://www.religionfacts.com/islam/timeline.htm>

Muslim Demographics: <http://pewresearch.org/pubs/483/muslim-americans>

Collections & Stories of American Muslims:

http://www.muslimsinamerica.org/index.php?option=com_frontpage&Itemid=1

Lakawana Six: http://en.wikipedia.org/wiki/Buffalo_Six

The Hijab Debate: *Women, Islam, and Hijab* by Kim Parker, Fall 1996
<http://www.english.emory.edu/Bahri/Veil.html>