

### **Muhammed the Legacy of a Prophet:**

- Is a documentary film about the life of Islamic prophet Muhammed, based on historical records and on the stories of living American Muslims who call Muhammed the messenger of god.
- Documentary tells the story of seventh century prophet who changed world history in 23 years and continues to shape the lives of more than 1.2 people.
- this story has passed down from generations to generations
- basically a story about a merchant, husband, father, statesman, and warrior whom they considered the final prophet

### **Leila Ahmed:**

- Egyptian American writer on islam
- argued that the relationship between women and islam has become politicized because of the history of colonialism and the nationalist struggles in muslim societies against colonialism (colonialism is basically the control or governing influence of a nation over a dependant country, territory or people)
- said that androcentrism and misogyny are problems of western women's as well
  - Androcentrism is thinking men's way is the best, masculinity and maleness is the best way
  - Misogyny is a general hatred for women; there is a generalized hatred for women.
- said that why is it other women also have problems that aren't automatically assumed to be connected to their culture/religion
  - Muslim women have been offered the solution to adopt practices from other cultures
- colonialism has to do with politics and male power, many times the colonizers agree with the control over women and give the men all the control
- colonialism is a policy in which a country rules other nations and develops trade for its own benefits; Canada was a colony of Britain; took overland and developed a fur trade for the benefit of the colonizing country
- Ahmed's main argument is that we need to look at history in order to understand why women's problems are always framed as a matter of modernity vs. tradition, islam vs. the west
- Edward Said argues that modern Western thought the West and East as 2 opposite civilizations
  - They are geo – politically oppsed
    - West = individualism, democracy, progress
    - East = socially backward, static
  - Cultural opposites

### **H, Hoodfar:**

- says there is no specific recommendations of the form or practice of veiling in the Quran
- says that veiling is a lived experience full of multiple meanings
- also says muslim women like all other women are social actors, employing, reforming and changing existing social institutions
- the static colonial image of oppressed veiled muslim this often contrasts sharply with women's lived experience of veiling
- hoodfar does not consider the veil to be liberating or oppressive
  - She gives examples of both sides, she states how mainly the western influence have the view that women are oppressed

- Some women say that it liberates them because of the teachings the Quran gives rights to women
  - Although the western views are oppressed muslim women found it liberating
- compulsory veiling, compulsory unveiling
- The west and east are 2 different cultures, everything western is suppose to be good and liberating, eastern is suppose to be oppressive
    - Many people from the east started to see each other through the lens of the west
- in many colonized societies, early on it was the women fighting for votes however, now in many colonized societies the men are fighting for women's rights

### **Under the Sky Movie:**

- at the end of the 20<sup>th</sup> century veils are always about dominance, political, strategic and cultural
- these 3 women defy those boundaries, western imperialism see's their devotion as backwardness or evidence of terrorism
- in France, hajib is banned in schools. In Canada, there are incidents such as in the one in Montreal where 2 students got suspended for wearing the veil
- women who grow up in the Middle East have an almost physical aversion to the Hijab
- Now it is a different meaning, our minds have been colonized
- muslim women aren't nun's, when we dress modesty it is for many reasons
- We still wear lipstick, enjoy sex etc. We are not asexual
  - The associate or project image of purity is WRONG
- when you look at into the desire to unveil, it's a question of power at stake, it's a desire for sexual power as well as a geopolitical context
- idea of rape is democratically distributed in all societies/countries yet only certain states get to be represented as rapists
- in the 50's with the Algerian war, the veil was still a symbol between the east and the west
- After the war finished the reality of women has worsed
    - Ex: Iraqi women has no food/jobs, those who had children many of them died; didn't have food to feed them, no medicine
- debate against women is will intense
- Ex: in the west if you are not wearing a Hijab you are a belly dancer

### **Jasmine, Zine:**

- L'affair du foulard France 1989: 3 school girls were banned because they came to school wearing the hijab
- she says idea of race changes over time. In history when irish came to North America they weren't considered as a white race. In the U.S, there was a one drop rule till the late 50's
- Rule claimed that if you had one drop of black blood you were identified as a Black
- when talking about races, you are saying that they are different groups of human beings with different races, racialized means it is a process because anyone can be racialized depending on where they live, what class they are
- Ex: a white women converts to Islam and wears the nijab; shes racialized
- zine says there are new forms of racism, culture rather than talking about biological characteristics; now racism is expressed to some people on the basis of culture

**Sevda, Clark:**

-looked at Europe, Turkey, France; places where they banned the hijab

-defense of secularism

- Ex: turkey banned the hijab, very interesting for Muslims today and those living in other places; constitution is secular. Usually it was ignored because states don't go around policing to that extent. However, in the 90's, # of university students started wearing the hijab and the government started policing it even more.

**Compulsory de-veiling: (Hoodfar)**

-term used in hoodfar's article, refers to the forceful removal of the hijab. It was a tactic used by the shah's father in Iran; an attempt to modernize Iran.

-caused a significant change in the lives of many Muslim women in Iran at that time

**Islamophobia: (Jasmine Zine)**

- refers to the fear or hatred of islam and its adherents which often leads to discrimination

-Islamophobia has been a recent issue in public schools. Jasmin believes this discrimination can occur at an individual or systematic level

**Hijabophobia: (Jasmine Zine)**

- word used by Jasmin, she uses it to refer to the fear or hatred towards the hijab

- Hijabphobia has been a concern over the recent years including in public schools. Muslim girls find islam schools to be a safe haven in which they free from racialized and Islamic stereotypes.

**Qasim Amin: A 19th century Egyptian reformer who called for unveiling by women as part of modernizing of society.**

Modernizer : Qassim Amin (Tahrir al Marra'a). considered by many as the Arab world's "first feminist". An Egyptian philosopher, reformer, judge, member of Egypt's aristocratic class, and central figure of the Nahda Movement, Amin advocated Egyptian women's rights declaring they were "slaves of their husbands," with no identity of their own and that this refusal of natural rights kept the nation in the dark. he blamed Egyptian women's "veiling," their lack of education, and their "slavery," to Egyptian men as being the cause of Egypt's weakness. He believed that Egyptian women were the backbone of a strong nationalistic people and therefore their roles in society should drastically change to better the Egyptian nation.

**Shariah: (Hoodfar)**

- refers to muslim law, consists of the moral codes and religious law of islam.

- Shariah is a relevant theme because a lot of arbitration proceedings are now being conducted under shariah, including estate law and divorce law.

**Hadith:**

- Refers to the words and sayings of the prophet Muhammad

-used to denote a saying or an act or tacit approval or criticism ascribed either validly or invalidly to the Islamic prophet Muhammad, refers to reports of statements or actions of Muhammad, or of his tacit approval or criticism of something said or done in his presence.

**Sunnah:**

("habit" or "usual practice")- denotes the practice of Prophet Muhammad that he taught and practically instituted as a teacher of the sharī'ah and the best exemplar. According to Muslim belief, this practice is to be adhered to in fulfilling the divine injunctions, carrying out religious rites and moulding life in accord with the will of God. The sunnah of Muhammad includes his specific words, habits, practices, and silent approvals: it is significant because it addresses ways of life dealing with friends, family and government.

**Hijab: (Hoodfar)**

- is an Arabic word for curtain. The hijab is a word that has multiple meanings to people. In Hoodfar's article women are seen to be discriminated against for wearing the hijab. This included the banning of people who wear the hijab from the government sector. Some private restaurants and hotels denied service to people who wore the hijab.

**Orientalism: (Edward Said)**

- is the lens in which the west views the east and distorts the reality about which is really going on. Orientalism is a term used by Edward Said and he uses the term to reflect how the west tries to portray the east as being backward, full of monsters, and cowardly.

**Colonialism: (Ahmed)**

- a policy in which a country rules over other nations and develops trade for its own benefit  
- Colonialism is a theme that played an important role in Ahmed's article. Ahmed argues that colonialism was both good and bad for Muslims. It was good because women began fighting for their rights, however it was bad because some people benefitted while others didn't.

**Veil: (Hoodfar)**

- refers to a piece of cloth worn by women to cover the head, shoulders and sometimes the face. The veil and its meaning has been an important issue as of late  
- Hoodfar argues that the west still views the veil as a symbol of oppression .

**Purdah: (Hoodfar)**

- is a word used in Hoodfar's article and it refers to seclusion and the idea that women should be protected  
- This is why many Muslim husbands want to keep their wives at home where contact with the public is minimized.

**Gendered Islamophobia: (Jasmine, Zine)**

- Word used by Jasmin, it refers to the specific forms of ethno-racial and racialized discrimination that is leveled at Muslim women, which is caused by historically contextualized negative stereotypes  
- Jasmin argues that it is because of the westerner's orientalist views that gendered Islamophobia occurs.

**L'affaire du Foulard: (Jasmine, Zine)**

is a term used in Jasmin's article and it translates to an affair of the scarf. The quote was used to describe some of the conditions in France at that time.

-Three muslim girls for example were denied access to public school because they wore the hijab. The reasoning behind it was that in France conspicuous religious headgear must not be worn in government run schools.

**Emmilie ouimet: (Jasmine, Zine)**

- is a girl in Quebec who is referenced in Jasmin's article and was expelled from school for wearing the hijab. She later appealed the decision to the Quebec's Human Rights Commission who ruled in favour of Emmilie and decided that public schools could not forbid the wearing of religious headscarves.

**Secularism: (Sevda Clark)**

Is a term used to describe that separation of the state and religion. It is a theme discussed by Clark in his article and is why the Hijab had been such a major issue in France. The France president Jacques Chirac believed that the hijab violated secularism.

**Laicite**

-the vote on laïcité (secularity) - French secularism, in French, laïcité is a concept denoting the absence of religious involvement in government affairs as well as absence of government involvement in religious affairs. French secularism has a long history but the current regime is based on the 1905 French law on the Separation of the Churches and the State.

**Bill c94: (Quebec Article)**

-is an act to establish the guidelines governing accommodation requests in administrative and certain institutions

**Reasonable Accommodation**

-accommodation must be made to ethnic minorities in compliance with the Canadian charter of rights and freedoms. It is a term derived from labour law. Employers must make reasonable accommodation for their employees.

**Taylor Bouchard Commission**

- set up to investigate reasonable accommodation requests, prohibits provincial judges, jail guards, police officers, and crown prosecutors from wearing religious signs and clothing while on the job. Allows Teachers, students and healthcare workers to still wear them.