Muslim Women Beyond the Stereotypes

An Interactive Curriculum for Middle and High Schools

Developed by ING
Introduction

This curriculum *Muslim Women Beyond the Stereotypes* was designed to supplement content standards in social studies, world history, and American history. It was developed by ING based on our long experience delivering this and other presentations through live speakers. If you live in an area where there is a local Islamic Speakers Bureau (ISB) program, we recommend inviting a live speaker to deliver the presentation since this provides an opportunity to interact face-to-face. If you live in an area where there is no speakers’ bureau, or if you prefer to deliver the presentation yourself, we have provided the notes for each slide to accompany the digital presentation.

The curriculum is composed of seven lesson plans that each focus on the different parts of the digital presentation *Muslim Women Beyond the Stereotypes*. The curriculum begins with notes for each slide in the presentation. In addition to the presentation notes, each lesson includes discussion questions, activities, and film clips that you can link to, as well as discussion questions about the films. While the presentation can be used independently, it is more effective when supplemented by film clips which highlight the different topics addressed in each lesson. Please use the clips that you feel will resonate best with your students. These lessons were designed to be used either jointly or independently as stand-alone curriculum, depending on the time available and your desired focus. For educators who want a more general overview, we also provide a basic curriculum about Muslim beliefs and practices called *Getting to Know American Muslims and their Faith*.

At Islamic Networks Group (ING) our mission is to promote interreligious understanding, tolerance, and harmony through dialogue and religious literacy. ING achieves its mission by providing informative presentations and panel discussions that supplement existing curriculum and cultural diversity programs in public institutions. It is our hope that through this curriculum we can provide balanced information to educators that will help supplement their curriculum in a manner that is relevant, engaging, and informative.

Curriculum Standards

This seven-part series of lessons and accompanying films for *Muslim Women Beyond the Stereotypes* is designed to support teachers working in middle schools, high schools, and colleges. This curriculum addresses many themes created by the National Council for the Social Studies Curriculum Standards and the National Center for History in the Schools at UCLA. Many of these themes are also addressed in state social studies content standards, including those of California, Texas, and New York.

Relevant Themes

Concepts such as beliefs, values, mores, institutions, cohesion, diversity, accommodation, adaptation, assimilation, and dissonance (National Curriculum Standards for Social Studies – 1: Culture)

Different interpretations of key historical periods and patterns of change within and across nations, cultures, and time periods (National Curriculum Standards for Social Studies – 2: Time, Continuity, and Change)

That complex and varied interactions among individuals, groups, cultures, and nations contribute to the dynamic nature of personal identity (National Curriculum Standards for Social Studies – 4: Individual Development and Identity)

Concepts such as mores, norms, ritual, status, role, socialization, ethnocentrism, cultural diffusion, competition, cooperation, conflict, assimilation, race, ethnicity, and gender (National Curriculum Standards for Social Studies – 5: Individuals, Groups, and Institutions)

Concepts and ideals such as human dignity, social justice, liberty, equality, inalienable rights, responsibilities, civil dissent, citizenship, majority and minority rights, the common good, and the rule of law (National Curriculum Standards for Social Studies – 10: Civic Ideals and Practices)
Contributions of religious groups to American social change (National Center for History in the Schools – US History Content Standards – Era 4: Standard 4; Social Science Content Standards for California Public Schools – 11.3.1)

Religious pluralism from 20th century immigration (Social Science Content Standards for California Public Schools – 11.3.4; New York Content Standards – Social Studies 7-8: United States and New York State History – Unit 7.2.A.2; Texas Education Agency Curriculum Standards – Social Studies – US History – C.24)

The origins of Islam and major beliefs (Social Science Content Standards for California Public Schools – 7.2; New York Content Standards – Global History and Geography 2.3a, 2.3b; Texas Education Agency Curriculum Standards – Social Studies – World History Studies – 113.42.23.A)

The life and teachings of the Prophet Muhammad (Social Science Content Standards for California Public Schools – 7.2.2)

The significance of the Qur’an and the Sunnah as the primary sources of Islamic beliefs, practice, and law, and their influence in Muslims’ daily life. (Social Science Content Standards for California Public Schools – 7.2.3)

Causes and consequences of the rise of Islamic civilization in the 7th-10th centuries (National Center for History in the Schools – World History Era 4)

Students analyze the geographic, political, economic, religious, and social structures of the civilizations of Islam in the middle ages (Social Science Content Standards for California Public Schools – 7.2)

The student understands the relationships among religion, philosophy, and culture (Texas Education Agency Curriculum Standards – Social Studies 6.19.A/ 113.43. World Geography Studies)

The development and use of various customs, traditions, and beliefs within families and cultures (Texas Education Agency Curriculum Standards – Social Studies – 9.2k)

The role of families in meeting basic human needs (Texas Education Agency Curriculum Standards – Social Studies – 9.3k)

The concept of culture and the processes of cultural diffusion and exchange (Texas Education Agency Curriculum Standards – Social Studies – 9.9k)

The contributions of people of various racial, ethnic, and religious groups to Texas, the United States, and the world (Texas Education Agency Curriculum Standards – Social Studies – 9.10k)

The effects of race, gender, and socioeconomic class on ways of life in the United States and throughout the world (Texas Education Agency Curriculum Standards – Social Studies – 9.11k)

The various roles of men, women, children, and families in cultures past and present (Texas Education Agency Curriculum Standards – Social Studies – 9.12k)

How people from various groups, including racial, ethnic, and religious groups, adapt to life and contribute to national identity in the United States and in other countries (Texas Education Agency Curriculum Standards – Social Studies – 9.27k)

The history and impact of major religious and philosophical traditions (Texas Education Agency Curriculum Standards – Social Studies – 9.28k)

How the components of culture affect the way people live and shape the characteristics of regions (Texas Education Agency Curriculum Standards – Social Studies – 9.29k)

The distribution, patterns, and characteristics of different cultures and the ways in which cultures change and maintain continuity (Texas Education Agency Curriculum Standards – Social Studies – 9.30k and 9.31k)

The social and economic characteristics, such as customs, traditions, child-rearing practices, ways of making a
living, education and socialization practices, gender roles, foods, and religious and spiritual beliefs that
distinguish different cultures and civilizations (New York Content Standards – Social Studies Intermediate –
Standard 2.1)

The social/cultural, political, economic, and religious norms and values of Western and other world cultures
(New York Content Standards – Social Studies Commencement – Standard 2.3)

The development of Islamic law and its impact (New York Content Standards – Human and Physical
Geography 2.3a, 2.3b; Texas Education Agency Curriculum Standards – Social Studies – World History Studies
– 113.42.25.D)

Islamic teachings on the connection with Judaism and Christianity (Social Science Content Standards for
California Public Schools – 7.2)

Social class: women and slavery in Muslim society (New York Content Standards – Human and Physical
Geography – 2.1d, 2.2c, 2.3c)

Historical Role of Religion (Social Science Content Standards for California Public Schools – 12.3.3)

Lesson Topics

This curriculum *Muslim Women Beyond the Stereotypes* is divided into seven distinct lesson plans with
accompanying presentation notes, discussion and test questions, activities, and supplemental films. Each
lesson covers the topics outlined below and can be used alone or as part of the entire curriculum.

**Lesson One: Common Stereotypes about Muslim Women & their Sources**
- Common Stereotypes about Muslim Women
- Sources of Stereotypes
- Current Discourse on Role of Muslim Women
- Gender Equity

**Lesson Two: The Role of Women in the Qur'an and Prophetic Sayings**
- Equal Nature and Humanity
- Shared Responsibility
- Same Religious Obligations
- Equal Accountability
- Equal Treatment

**Lesson Three: Rights of Muslim Women**
- Right to an Education
- Right to a Profession
- Financial Rights
- Right to Participate in Public Affairs
- Marriage in Islam
- Marital Rights
- Family Rights
- Rights of Mothers
Lesson Four: Gender Relations and Modest Dress
• Relationship Between Genders
• Gender Relations
• Modest Dress for Women in Various Faiths
• Modest Dress for Muslim Women
• Muslim Women and Hijab
• Reasons for Wearing Hijab
• Trendy Hijab

Lesson Five: Women in the Qur’an and in Islamic History
• Muslim Women Role Models
• Qur’anic Women
• Early Muslim Women
• Women Scholars
• Benefactresses
• Women Rulers

Lesson Six: Contemporary Muslim Women
• Muslim Women and Education
• Muslim Women and Work
• Muslim Women Heads of State
• Muslim Women Reformers
• Muslim Women and the Arab Spring
• Education and Occupation of American Muslim Women
• Notable American Muslim Women
• American Muslim Women Athletes
• Muslim Women at the Crossroads

Lesson Seven: Examining Challenging Issues
• Inheritance
• Witnessing
• Divorce
• Polygamy
• Domestic Violence
• Honor Killings
• Female Genital Mutilation
Muslim Women Beyond the Stereotypes

LESSON ONE:
Common Stereotypes About Muslim Women and Their Sources

Presentation Content, Discussion Questions and Activities
Probably the most misunderstood and stereotyped issue concerning Muslims and their faith is the topic of women. From the general perception that Muslim women are oppressed to more specific views around education, marital rights, and freedom, stereotypes are many, diverse, and widely held. This lesson looks at the sources of some of these stereotypes, including the media, Hollywood, books, hate groups, and Muslims themselves. It then enumerates some of the rights that Islam guaranteed women 1400 years ago, rights that unfortunately are not always upheld, and that are impacted by other factors in women’s lives, including economics, politics, and social status, to name a few.

Content Focus and Themes
Women’s Studies, Islamic Studies, Media, Hollywood

Guiding Questions

• What are some of the common stereotypes about Muslim women?
• What are the sources of those stereotypes?
• What are some of the challenges of an objective discourse about the role of women in Islam?
• What are some of the rights of women in Islam?
• Why are these rights often denied Muslim women?
• What are some of the factors influencing the treatment of Muslim women?
Learning Objectives
At the end of this lesson, students will be able to:

• Identify common stereotypes about Muslim women and their sources.
• Describe some of the complexities involved in discussing the topic of Muslim women.
• Enumerate some of the areas in which Islam granted women rights 1400 years ago.
• Identify some of the factors that prevent Muslim women from enjoying these rights.

Lesson One Presentation Content:
Common Stereotypes about Muslim Women and their Sources

The following presentation notes are designed to explain the subject matter on each respective slide when delivering the digital presentation that accompanies this curriculum. Italicized notes are either instructions or tips.

Slide #1: Copyright
Do not remove this slide. However, you should skip over it when presenting the slideshow.

Slide #2: Title: Muslim Women Beyond the Stereotypes

• One of the most misunderstood and stereotyped issues about Islam and Muslims is the role and treatment of Muslim women. From the typical image of a veiled non-entity to stories of oppression, the topic is loaded with negative perceptions and stereotypes.

• This curriculum examines the role and rights of Muslim women, mainly focusing on Islamic teachings as they relate to women rather than the practices of Muslim women, since these vary from country to country and are sometimes more reflective of a particular culture than of Islamic principles.

• Basic principles, attitudes, and injunctions regarding the role of women are laid out in the Muslim holy book, the Qur’an, as well as in the Hadith, the second source of legislation for Muslims. The Hadith or Sunnah refers to the practices and teachings of the Prophet Muhammad, which along with the practice of his early companions and followers are definitive in exemplifying Islamic behavior and defining the role and rights of Muslim women. For this reason, there are references to early Muslim precedent throughout the curriculum.

• The curriculum also looks at some of the many prominent Muslim women in history, from the early Islamic period through today.

• The curriculum concludes with a discussion of some of the most common misconceptions about Muslim women, including divorce, polygamy, honor killings and other topics.
Slide #3: Part One: Common Stereotypes about Muslim Women and their Sources

- One of the most misunderstood and stereotyped issues relating to Islam and Muslims is the subject of the role and treatment of Muslim women.
- From the typical image of a veiled non-entity to stories of oppression, the topic is loaded with negative perceptions and stereotypes.
- We will examine some of these perceptions and their sources.

Question for students before showing the next slide: What negative perceptions do you have about Muslim women?

Slide #4: Common Stereotypes about Muslim Women

- Some of the most common perceptions about Muslim women include the following: they are oppressed, submissive, second-class citizens with few or no rights, hidden from view by layers of veils, uneducated, and regarded as good only for childbearing.
- According to a 2010 Gallup poll, 81% of Americans polled disagree with the statement that most Muslims believe women and men should have equal rights.1

Slide #5: Sources of Stereotypes

Question for students before showing the next slide: What do you think are some of the sources of these perceptions?

Media

- Since most Americans do not know many Muslims personally, the media is often the main source of information about Islam and its adherents.
- This can be problematic since in general the media tends to focus on negative events and issues – good news is generally not considered newsworthy. The media also has a fixation on sensationalism and hype since it attracts an audience.
- It is rare to see stories about the everyday lives of Muslims who are ordinary people, at work or in school, let alone positive stories about the contributions of Muslims.
- This is particularly true of stories about Muslim women, which generally focus only on stories about conflict or violence or negative or sensational practices, while rarely covering positive accomplishments of Muslim women.
- For example the media framed the war in Afghanistan as one motivated by the desire to “liberate” Afghan women from the Taliban, a common Orientalist trope; yet after the fall of the Taliban the media lost interest in covering stories about the status and advancement of Afghan women.
- A survey of all photos of Muslims in American media found that nearly three-quarters (73%) showed women in passive capacities compared to 15% of men.2

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Hollywood

• A second source of negative perceptions about Muslim women includes common representations in Hollywood movies, which tend to portray Muslims in general, but Muslim women in particular, in stereotypical ways.

• From the earliest moving pictures, with films such as The Sheikh, Hollywood has continuously portrayed Arab and Muslim women as either members of harems, oppressed wives of terrorists, or faceless victims awaiting rescue by a Western hero.

• Professor Jack Shaheen surveyed hundreds of films that include Arabs and found that “Arab women . . . are humiliated, demonized, and eroticized in more than 50 feature films.” He found that typically they were represented in five stereotypical ways: scantily clad harem maidens, “beasts of burden” carrying water jugs, shapeless silent followers, evil enchantresses, and bombers.3

• One of the best known examples of a movie that shows the oppression of women is Not Without My Daughter, the story of an American woman married to an Iranian man who becomes oppressive when he returns to his home country and tries to prevent his daughter from leaving with her mother. This 1991 film was often shown in middle school social studies classes to teach about Islam and Muslims.

• Even comedies like Father of the Bride II represent Muslim women as oppressed, stupid, and subservient.

  Question for students: Can you think of examples of other stereotypical movies?

Books

• Many books, both fiction and non-fiction, also help perpetuate stereotypes about Muslim women by highlighting only negative aspects of the treatment of women or abuses committed in the name of Islam without acknowledging either that other cultures or religions share similar attitudes or that many of these practices are distortions of or contrary to Islamic precepts.

• A primary example of a work of fiction that has been used as required reading in many schools as a supplement to the unit on Islamic history is Shabanu, the story of a 13-year old girl forced by her parents to marry a fifty-five year old man as his third wife to save her family from ruin. This and other works of fiction merely reinforce commonly held stereotypes and are often representative neither of Islamic teachings nor of current cultural practices.

• One has merely to visit a bookstore to note the scores of books inveighing against supposed Islamic attitudes toward women and representing a veiled woman as the image of Muslim womanhood. Titles such as The Nine Parts of Desire, The Caged Virgin, and others reinforce the notion that Muslim women are oppressed and subjugated victims of a religion and culture that treats them as second class citizens.

Hate rhetoric

- While Muslims and Arabs have long been stereotyped and demonized, since 9/11 Islamophobia has become a popular focus of individuals and groups in the media, politics, and mass culture.

- One component of this campaign, both here and in Europe, is a focus on Muslim women and such aspects as veiling to stoke fears of “creeping Shariah” or the oppression of women. Some of the spokespeople for this campaign such as Ayaan Hersi Ali focus specifically on the topic of Muslim women to play on people’s fear and prejudice against Muslims and their faith.

Actions of Muslims

- Since Muslims are a diverse group of people representing numerous countries and traditions, they have a variety of cultural practices.

- Cultural practices in many Muslim societies often have nothing to do with Islam and may even contradict the teachings of Islam.

- These include such practices as honor killings, restricting girls’ education, or the prohibition against women driving in Saudi Arabia. All of these are examples of cultural rather than religious practices.

Slide #6: Current Discourse on Role of Muslim Women

- Humans are complex beings, and reducing or attributing every aspect of their behavior to religion is not only simplistic but inaccurate.

- Current discourse on the topic of Muslim women is often problematic because it lacks the proper context, which includes not only religious influences but also factors such as culture, family, education, profession, and socio-economic status, as well as the political situation in a particular country, all of which also affect norms and behavior.

- Muslim women differ from one another in these attributes just as much as any women anywhere in the world.

- Comparing, for instance, an educated, affluent professional woman in Malaysia to a village woman in Afghanistan would be totally illogical; while both are Muslim women, the factors of their particular life situation play a role in determining their roles and rights equal to if not more important than that of their religion.

- An additional factor that colors conversations about Muslim women is the view held by some Western feminists of all religions as patriarchal and therefore innately oppressive.

- Such assumptions are informed by Western notions of oppression and freedom as well as Western values relating to women’s role in the family and society.

- Modest clothing, for instance, is assumed to be oppressive, because in the West “bodily integrity or autonomy” is considered to be a primary and indisputable value; therefore, a Muslim woman who chooses to dress modestly is automatically assumed to be oppressed.

- These assumptions make it difficult to engage in genuine discourse or dialogue.
Contrary to widely held perceptions, many aspects of Islam are liberating for women. Multiple verses in the Qur’an proclaim that men and women have the same nature, duties, and hope for reward. Such attitudes are taken for granted in the modern world, but were unimaginable in Arabia and much of the world in the seventh century when Islam began.

In fact, many of the rights granted to women at the advent of Islam—the right to education; the right to earn, keep, and inherit their own money; the right to take part in politics, economic affairs, and even the military; and the right to choose their spouses and to divorce them—were not acquired by women in Western countries until the 19th and 20th centuries.4

Contrary to common perception, and often to traditional cultural practices, Islam guarantees women the right to choose their own husbands, and a woman’s consent is actually a prerequisite of the marriage contract. (Arranged marriages, where the bride and groom meet for the first time on their wedding day, are a cultural practice in some regions such as South Asia.)

While some Muslim cultures make it difficult for a woman to get a divorce, Islamic teachings give her that right, allowing her to execute it in several different ways, depending on the situation. The mother has preference in custody of the children when they are young, and children are allowed to choose the parent with whom they want to live when they get older.

Admittedly, the situation for many Muslim women in some societies and cultures today is a far cry from these ideals. This is often a result of a narrow understanding of Islam based upon mistaken interpretations of its texts. The phenomenon of inaccurate interpretation of sacred texts occurs in all text-based traditions; it is a result of the imperfection, and sometimes the bias, of human interpretation. The process of understanding scripture can be impacted more by cultural influences than by the text. Thus, throughout the vastly different Muslim countries one can find disparate interpretations of the Qur’an, Hadith (prophetic sayings), and Shariah (Islamic law).

Again, it is important to remember that there is no uniform practice of Islam. Women, like men, are affected by numerous factors, such as culture, education, politics, economics, and family upbringing. Thus, any uniform depiction can never accurately represent the diversity of Muslim women worldwide.

4 For example, women in England could not legally own the money they earned or inherit property until the 1870 Married Women’s Property Act and to a greater degree under a more complete version of the act in 1884. Prior to that, any personal or real property and earnings automatically became her husband’s property since all property within marriage legally belonged to the husband. Women in the U.S. did not gain the right to vote until 1920.
Post-Presentation Questions

Analysis/Comprehension Questions
(Questions about the facts on each slide)

Common Stereotypes about Muslim Women and their Sources
1. What are some common perceptions about Muslim women?
2. What are the sources of these perceptions?
3. How has Hollywood often portrayed Muslim women?
4. What is an example of a film(s) that portrays Muslims in a negative light?
5. What is an example of a book(s) that portrays Muslims in a negative light?

Current Discourse on Role of Muslim Women
6. Why is the current discourse about Muslim women often problematic?
7. What are some of the factors besides their faith that need to be considered when discussing Muslim women?

Gender Equity
8. What are some of the rights that Islam gave women 1400 years ago?
9. What are some of the factors that prevent these rights from being practiced today?

Discussion Questions
1. What additional stereotypes do you have about Muslim women? Was the source of these stereotypes among those mentioned in the lesson?
2. What responsibility do you think the media has to ensure that its representations of various groups are objective and don’t lead to stereotyping?
3. What other groups have been stereotyped by the media or Hollywood?
4. Why is it important when discussing other cultures to avoid assumptions that are based on one’s own culture?
5. How are the actions of a few people in a particular group often generalized to represent the entire group? Can you think of other groups that have experienced this?
6. Were you surprised to learn that Muslim women were given rights 1400 years ago? Why or why not?

Activities
1. Divide the class into groups. Have each group brainstorm six stereotypes they have about Muslim women and then try to identify the source of those stereotypes. Report findings back to the class.
2. Divide the students into groups and assign each group one of the following: the media, Hollywood, and books. Have each group research stereotypical representations of Muslim women in each of these sources and create a visual report using PowerPoint, a short video, or a collage to report their findings to the class.
Supplemental Film Content

In this section of the lesson we provide recommendations or links to films that relate to the topics we are discussing in this lesson. These films vary from clips taken from full length documentaries, to music videos and other short form documentaries. Each of the film names or links is accompanied by a brief description of the film as well as discussion questions for the class.

Themes: Hollywood, Common Misconceptions, Islamophobia
(Warning: this clip contains some violent images.)

Arabs are an ethnic group who has constantly been featured in Hollywood films and television shows as villains and in other stereotypical roles. In *Reel Bad Arabs: How Hollywood Vilifies a People*, the filmmakers show us the results of Dr. Jack Shaheen’s in-depth study of over one thousand films featuring Arab characters. According to the website for the film, *Reel Bad Arabs* “dissects a slanderous aspect of cinematic history that has run virtually unchallenged from the earliest days of silent film to today’s biggest Hollywood blockbusters. Featuring acclaimed author Dr. Jack Shaheen, the film explores a long line of degrading images of Arabs—from Bedouin bandits and submissive maidens to sinister sheikhs and gun-wielding ‘terrorists’—along the way offering devastating insights into the origin of these stereotypic images, their development at key points in US history, and why they matter so much today. Shaheen shows how the persistence of these images over time has served to naturalize prejudicial attitudes toward Arabs and Arab culture, in the process reinforcing a narrow view of individual Arabs and the effects of specific US domestic and international policies on their lives. By inspiring critical thinking about the social, political, and basic human consequences of leaving these Hollywood caricatures unexamined, the film challenges viewers to recognize the urgent need for counter-narratives that do justice to the diversity and humanity of Arab people and the reality and richness of Arab history and culture.”

Questions about the film:

1. What types of images of Arab/Muslim women does this film clip highlight as common portrayals in Hollywood?
2. What kind of message about Arab/Muslim women do these representations send to the audience? Do the two typical portrayals of either harem dancers or totally covered women reflect two divergent views that both “otherize” and demean Muslim women?
3. How does even a film like Aladdin stereotype Arabs/Muslims?

Further Resources:

For more information about the film, see the film website reelbadarabs.com.

Themes: Muslim Women, Hijab, Gender Equity

This clip from *Inside Islam* looks at data from the Gallup poll about gender equity in the Muslim world. It compares this data with public perceptions about Muslim women in the West, where common images and narratives in popular culture play a major role in shaping societies’ understanding of a people. This is especially true of perceptions of Muslim women; the Gallup Poll shows that 73% of media

For more information about the film, see the film website reelbadarabs.com.
representations of Muslim women portray them as passive. Yet the data demonstrate that the vast majority of Muslims interviewed believe that a woman should be allowed to work at any job she is qualified for. In some Muslim countries this is reflected in reality since women work in all sectors of society, including senior leadership positions in the government and as religious scholars. This film also discusses the reasons why women wear *hijab* (Muslim headscarf and modest dress) and other aspects of Islam that impact women.

Questions about the film:

1. How do you think portrayals of Muslim women in the media have shaped your beliefs about them? Do you think these perceptions are correct?
2. According to this film, what are some reasons why Muslim women choose to wear *hijab*?
3. How have some women used Islamic law to gain greater rights for women in the Muslim world?

Further Resources: An in-depth discussion guide and lesson plans for this film.

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**Muslim Women Do That** (2010), directed by Yasmine Diallo Turk

**Themes**: Muslim Women, Stereotypes, Immigration, Identity

*Muslim Women Do That* is a film that seeks to break down the stereotypes that many Americans have about Muslim women. The film begins by asking Americans what they think about Muslim women; one after the other they mention some of the most common perceptions about Muslim women. The film follows three Muslim women in their daily lives at their jobs and among their families: Diana, who is a principal of an Islamic school; Amanda, who is a new media specialist; and Muna, who is a project manager in the tech sector. As Muna states at the end of the film, there is no real example of what a Muslim woman is or should be since Muslim women are so diverse in their lives and the work they do. This film is one attempt to break down the barriers that keep people from seeing this reality.

Questions about the film:

1. What did you think about some of the stereotypes about Muslim women that people mentioned in the film?
2. Have your beliefs about Muslim women changed after watching this film? Did this film break down any stereotypes?
References and Further Resources

The following are key resources, some of which were used to research this lesson plan, in addition to internet searches which augmented these sources. They are also useful resources for further study on the topics covered in this lesson. All resources are recommendations for teachers or adults only.

Books

Films
http://www.upf.tv/films/inside-islam/watch/#streaming