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CERTIFICATE OF ORAL DEFENSE OF HONORS THESIS

Jessica Dee Bocade, having been admitted to the Carl and Winifred Lee Honors College in Fall 2002, successfully presented the Lee Honors College Thesis on May 10, 2006.

The title of the paper is:

"An Analysis of Hip-Hop Theatre: From Roots to Performance"

Dr. Joan Herfington, Theatre

Mr. Mark hiermann, Theatre

Dr. Steve Feffer, English

AN ANALYSIS OF HIP-HOP THEATRE: FROM ROOTS TO PERFORMANCE

Hip Hop theatre has the potential to be an extremely useful art form with the ability to bring younger audiences back to the realm of live theatre. However, several challenges have prevented it from becoming such a powerful influence in the theatrical world. These problems continue to stifle the potential power of hip-hop theatre to reach a greater audience, as well as the ability to be seen in the theatrical world as a legitimate, effective, and stable genre of theatre - not just a "fad."

In its current state, hip-hop seems more of a hodgepodge of ideas than a clearly defined form. In fact, hip-hop theatre's numerous definitions account for a substantial problem that hinders its potential. There seems to be relative agreement that hip-hop theatre, at least the early and most recognized forms of it, contain four major elements: MC'ing (rapping), DJ'ing (turntablism), B'boying (break dancing), and Graffiti (any visual stimulus that does not include actor movement) (Uno). These can be broken down into more primitive and simplistic theatrical forms: vocals, music, movement, and visuals. Although these are widely used elements within the genre, problems arise when the definition of what hip-hop theatre is differs drastically among hip-hop pioneers, innovators, artists, and critics. Hip-hop writer Eisa Davis examines the elements of hip-hop works and how they have come to be representative of hip-hop. "Each artist recreates the genre as s/he creates individual pieces... Hip-Hop theatre artists are pushing the envelope and creating culture instead of just riding it (Davis)." When interviewed by playwright Charles Mee, Will Power states, "For me, hip hop is all about flipping it... [You] take something and keep the essence and quality and feel of it, but you make it something different (Mee 28)." Roberta Uno, founder of the New WORLD Theatre says, "Hip-hop reflects and reinterprets the world around it; it incorporates legacies and the next thing on the horizon..." Although most of these definitions could mesh together, some artists are seen as 'purists,' and stating that the only shows that are

'legitimate' hip-hop theatre are those that live by the four elements. Other artists in the field claim that sticking to those four elements in writing, devising and creating pieces feels limiting and does not represent the true nature of hip-hop theatre, which is to use any unconventional for necessary to communicate the story. Eisa Davis further emphasizes, "There is no agreement on what hip-hop theatre is." So, why is a definition of hip-hop theatre important in its use as a theatrical genre or movement?

All of these contrasting definitions pose a large problem with hip-hop theatre. How can artists communicate to audiences if what they are trying to communicate is not defined? This was a problem I encountered during my work with Will Power on the *Hip Hop Creation*, part of Western Michigan University Theatre's 2005-2006 Season. Seven other cast members and I worked together with Will to devise the show. Will gave us a definition for hip-hop theatre, stating that it was "another way of telling a story in an unconventional form." From that, we built a show using rap, rhyme, poetry, song, dance/ritualistic movement, etc. Although it was called *the Hip Hop Creation*, many audience members claimed it was not a hip-hop show, and that it lacked the essential nature of hip-hop (more about audience expectation will be discussed later). From this conflict, and from the conflicting definitions of so many artists, it is apparent that defining hip-hop theatre is inherently problematic. The more people attempt to define what hip-hop theatre is, one of two outcomes is inevitable: the definition (and thus the art form) will become ridiculously vague or become so strict that it limits artistic boundaries. Jorge Ignacio Cortinas, author and writer at the New York Theatre Workshop, aptly states:

"The more hip-hop theatre looks and sounds like hip-hop, the more it risks missing hip-hop's fundamental lesson - that art shows up everywhere, and (any of) the artistic canons of the dispossessed can be as powerful and affecting as what elite culture has to offer."

Although a vague definition may be necessary in order for the genre to survive, perhaps a change of perspective is also needed. Danny Hoch emphasizes "...the consistent challenge has

been to define not what hip-hop means as a culture, but what hip-hop means as art - to make the case that hip-hop is art." The challenge may lie not in defining what it is but that it is; hip-hop is already an existing and important form that is slowly drawing younger generations back into the world of the theatre, and nurturing the stage back to life.

Unfortunately, a clear (or vague) definition does not mark the end of hip-hop's challenges. In order to raise the stage of American theatre back to life, hip-hop theatre must break the boundaries that have been set upon it; they are boundaries of age, ethnicity, culture, etc. and they have already started to diffuse hip-hop's potential as an art form. The roots of hip-hop have always harvested debate; performers, critics and scholars frequently differ on which writers, DJs or MCs began hip-hop theatre. The general consensus is that it began as early as the 1960s or 1970s, but as Eisa Davis recognizes the writing of Amiri Baraka (Dutchman) and Ntozake Shange, scholar Derrick P. Alridge pinpoints hip-hop's origin specifically to the South Bronx. While some attribute the hip-hop theatre movement to African-Americans responding to the Civil Rights Movement, as a search for identity and the development of a new 'culture,' others claim it has been a predominately Latino and Latin-American art form. However, there is still no middle ground; one artist states "The notion that hip-hop is solely an African-American art form is preposterous (Hoch)," while another retorts, "... [Hip-hop theatre is an] African-American cultural phenomenon (Cortinas)." So can there be a middle ground with two extremely strong cultures competing for the prime spot? Does there need to be a prime spot? Is there a chance that by combining elements of each culture, you are making a stronger culture overall, which in turn can lead to a more varied, flexible, and interesting art form? Furthermore, where is the room for other cultures, or people of other ethnicities? Am I limited in my capabilities as a hip-hop theatre artist because I am a Caucasian female?

In order to be effective, hip-hop must be willing incorporate all cultures, all ethnicities, etc. Now this is not to say that all hip-hop art would be forced into a generic wash, but it would act as an art form that people could express themselves as individuals with the aid of their cultural background, etc. This would also let people of different cultures come together and experience what different cultures have to offer in terms of theatre, a literal "sampling" of cultures to further communicate a story. Sampling is a critical element in hip-hop theatre: taking a bit of text, song, movement, etc. and adding your own element to make it your own. Some artists joke that it is "stealing," but the majority of hip-hop artists agree that it is a way of showing respect (to that which you sampled from). Although some would see this as an 'abomination' to the art form, my belief is that by making its polycultural roots stronger, hip-hop will not only able to relate to a larger audience, but increase respect and understanding between cultures. Hip-hop theatre has the power to be immensely more effective if other cultures are allowed a voice, making a truly diverse art form.

Hip-hop theatre's effectiveness has also been measured by its ability (or inability) to bridge generational and societal gaps. Uno states, "... Linking with the next generation is not fostered in this society and often takes us outside of our comfort zone." Does hip-hop have the power to act as a universal art form, something that everyone can learn from and enjoy? Danny Hoch mentions that hip-hop theatre is more universal because:

"Hip-hop's origins are multifaceted, politically conflicting, consistently debated and highly complicated, because we are still living through many of the same conditions that caused its birth... Militarized political movements, the digital age, an exploding prison population, epidemics of crack, guns and AIDS, etc."

Hip-hop theatre's importance in society stems from its universality; it has provided many opportunities for performers and has given recent generations:

"A cultural and art form that provides a space for artistic innovation, democratic participation and incisive social analysis... Hip-hop as an art form has given voice to individualized expression and community narratives (Uno.)"

The creators of Universes, a hip-hop theatre performance group, also offer valuable insight in regards to hip-hop as a universal art form:

"We do not "age out" audiences, because we communicate best through a combination of inherited and reinvented voices. We create work with an audience-development sensibility, where drastically different persons can sit side by side and share similar experiences, receiving a coded piece of themselves in the process (Chasten et al.)."

Why, despite all the positive opportunities and feedback, does hip-hop theatre continue to struggle as an art form? Why does there continue to be a negative stigma about it? This presents another challenge, perhaps the biggest obstacle that hip-hop theatre has yet to overcome: balancing the artist's intent with the audience's expectation.

In her article, "Found In Translation..." Eisa Davis provides a barebones history of hiphop theatre by decade, recognizing influential performers within each of the four elements of hip-hop as well as theatre works and writing that have had a clear hand in the development of hip-hop. The timeline begins in the 1970s with pieces such as *The Revolution Will Not Be Televised* by Gil Scott-Heron, and spans to the present day with a clear growth in theatrical pieces by solo performers and hip-hop theatre groups (Ben Snyder, Will Power, Chadwick Boseman, Aya de Leon; Full Circle, Universes, Def Poetry Jam, etc.). However, it is curious that when you ask the average college student (or younger) what hip-hop is, they will list off rappers such as Outkast, Jay-Z, Kanye West, 50 Cent and others. This is problematic because for the audiences that hip-hop theatre is attempting to reach, the line between hip-hop as a theatrical form and hip-hop as a musical genre is not drawn. The generations that hip-hop attempt to draw base their knowledge of hip-hop solely on the mass media. Danny Hoch said this about the reality of hip-hop versus the media's portrayal of hip-hop as an art form:

"Hip-hop art, when it is bad, is often embraced by the mainstream as the entirety of the talent and voice of the hip-hop generation. When it is good, outsiders and insiders alike misunderstand it for reasons of politics and fear (Hoch)."

I found the same conflict while performing in the *Hip Hop Creation*. Beginning the process I had heard nothing of hip-hop theatre previous to this process, so my expectations were based on popular media; I was terrified by the thought of having to rap and break dance on stage. However, working with Will proved to me that hip-hop theatre was not only very different from hip-hop music, but it wasn't all about rap and graffiti - it was about communication, about finding different ways to tell a story. Will Power emphasized this by saying,

"I don't feel like there are any new stories. There are new characters, but the stories are really about the same issues human beings have always been struggling with... if you can't make the connections to why it's important now, then it's not interesting (Mee 29-30)."

Audience expectation had an immense impact during the *Hip Hop Creation*. In our writing, we focused on the "curses" of ourselves, our parents and our ancestors that shaped who we became as people. However, we dealt with very basic curses, because they were the curses that not only shaped us but haunted us as well (I'm too giving/ I suppress my emotions/ I'm codependent); we believed that by exposing our strongest curses/fears, we would better connect to the audience. We also experimented with the idea of choice: did we, as individuals, have the power to fight against these curses? Or were we destined to repeat the mistakes and suffer the same shortcomings of our lineage? The unanimous feeling that the show created and illuminated - that we all have those curses chasing and plaguing us - became an immensely powerful force that helped us connect with the audience in a stronger way. By revealing our curses, the thoughts and fears that plagued us as people (or characters, although the majority of our characters were strongly based in ourselves) we opened a door that let the audience see us as flawed, challenged, and most importantly *human*.

Although there was some very positive audience feedback, and many communicated that they definitely "got the message of the show", several audience members were confused, unimpressed and even angry. As the Teaching Assistant for a class that was required to see the show, many found it mundane and uninteresting, because it is not what they were

expecting. They expected a show filled with rap, break dancing, "popping and locking (a dance term)," and other elements the mass media portrays as "acceptable hip-hop." Now although our show perhaps took more basic forms of the four hip-hop theatre elements, many still did not understand the show: what it was about, what the message was, etc. This provides the largest challenge to hip-hop theatre artists, and it is the element that is heavily based upon other challenges of hip-hop. Many people want to know what they'll be seeing in the theatre, but that is a key element of hip-hop- not to surprise, but to show "that art shows up everywhere," even in something unexpected. Hoch, once again vies for the universality, flexibility, and openness of hip-hop theatre:

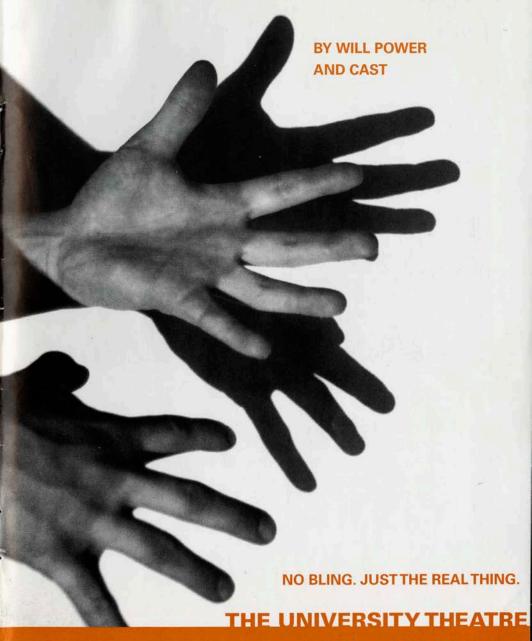
"It is a huge misconception that hip-hop theatre means doing a rap-music version of A Midsummer Night's Dream. Or that hip-hop theatre must have rap in it, or any one of the hip-hop elements for that matter."

"We all know that other true innovations in art have elicited similar polarized response and controversy (Uno)." Hip-hop theatre truly has the potential to reach any audience, but first expectations regarding what hip-hop theatre is must be broken. How is that to be done? More media involvement by theatre artists, outreach programs, theatre education, more funding for the arts, as well as hip-hop theatre being seen as "edutainment"- entertainment meshed with education. Other challenges will be met as they come, but if audiences are not encouraged to have open minds when they enter the theatre, to accept what comes to them and take from it what they will, then hip-hop theatre will fade as an effective art form along with the American theatre as a whole. The ephemeral nature of theatre adds to its allure, but it can't be saved if it withers to nothing.

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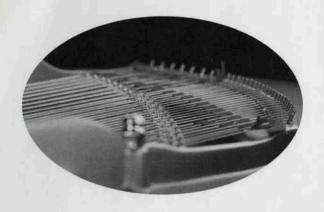


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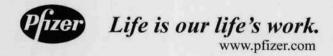


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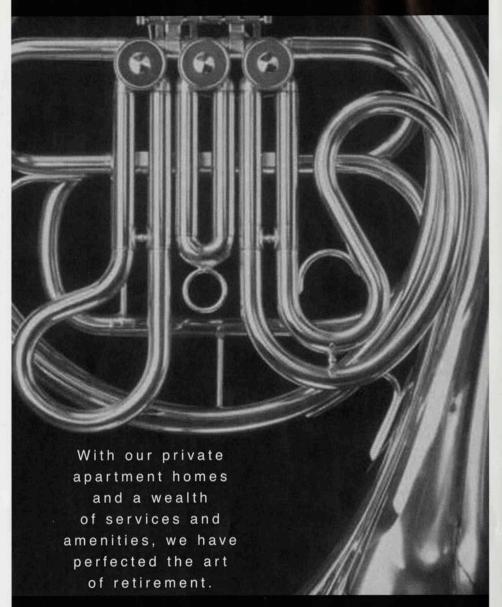


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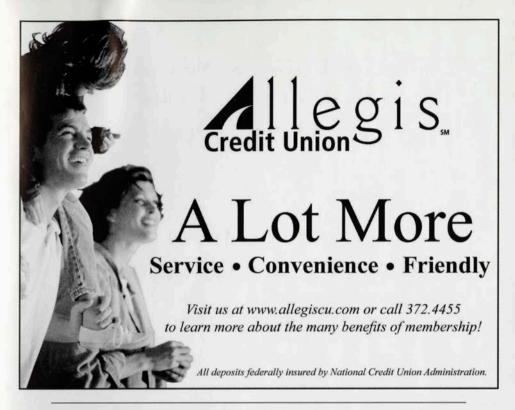


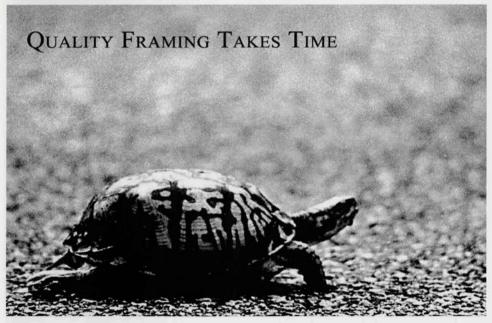
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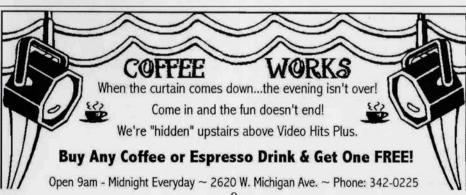
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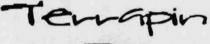
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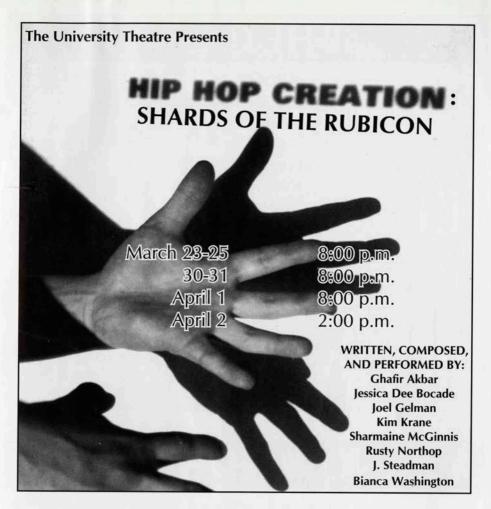
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GHAFIR AKBAR **Previous Credits:** Jack Gerome, *Brighton Beach Memoirs*; Gupta, *The Indian Wants The Bronx*. **Future Plans:** Graduate, make plans and pursue them.

JESSICA DEE BOCADE **Previous Credits:** Myrna, Aloha, Say the Pretty Girls; Amanda, For Whom the Southern Bells Tolls. **Future Plans:** Grad school at University of Iowa, international travel and success.

JOEL GELMAN **Previous Credits:** Sid, *The Pajama Game*; The Pirate King, *The Pirates of Penzance*. **Future Plans:** Grad school, NYC.

JULIA KOSANOVICH (Costume Coordinator/Designer) **Previous Credits:** Costume Run Crew Head, *Brighton Beach Memoirs*; Costume Run Crew, *Charley's Aunt*. **Future Plans:** Grad school, professional work, teaching.

KIM KRANE **Previous Credits:** Knockabout Theatre: Alice, *Closer*; The Civic: Ensemble, *Zombie Prom.* **Future Plans:** Live, laugh, love, and work hard.

ZACHARY LAW (Lighting/Sound Designer) **Previous Credits:** Lighting Design, *Brighton Beach Memiors*; Lighting Design, *1940's Radio Hour.* **Future Plans:** Grad school.

SHARMAINE McGINNIS **Previous Credits:** Mabel, *The Pajama Game*; Geneva Lee Brown, 1940's Radio Hour. **Future Plans:** Graduate, NYC.

HIP HOP CREATION

RUSTY NORTHROP **Previous Credits:** Joey, The Indian Wants the Bronx. **Future Plans:** Graduation.

LEAH OKRASZEWSKI (Assistant Stage Manager) **Previous Credits:** Paul Cowen Auditorium: Mrs Case, *Victoria's House*. **Future Plans:** Finish school, study abroad, Peace Corps, career of some sort.

ANDREW PHILLIPS (Scenic Designer) **Previous Credits:** Lighting and Sound Designer, *Proof*; Assistant Lighting Designer, *Charley's Aunt.* **Future Plans:** Graduation and then producing my first movie.

ELLEN ROULEAU (Stage Manager) **Previous Credits:** Assistant Stage Manager, *The Pajama Game*; Theatre North: Stage Manager, *Oklahoma*. **Future Plans:** Undecided.

J. STEADMAN **Previous Credits:** Derek, *Aloha, Say the Pretty Girls*; Col. Chesney, *Charley's Aunt*. **Future Plans:** Grad school, marriage, artistic revolution.

BIANCA WASHINGTON **Previous Credits:** Gertie, *Cross Colors*; Albion College: Chorus, *Trojan Women*. **Future Plans:** Continue to develop my acting skills at WMU.

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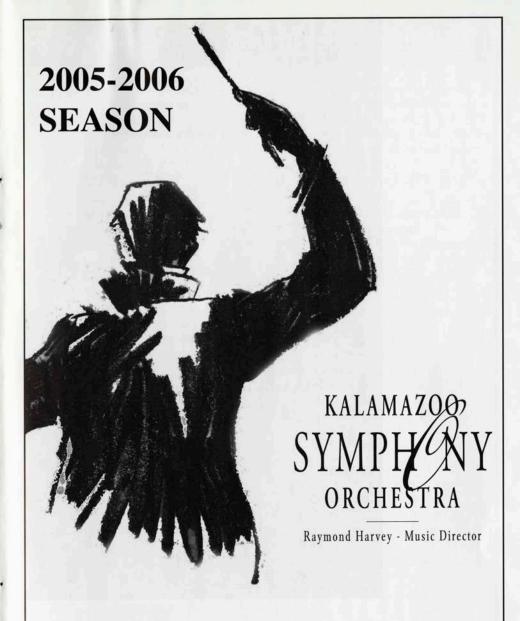
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THE WILD PARTY

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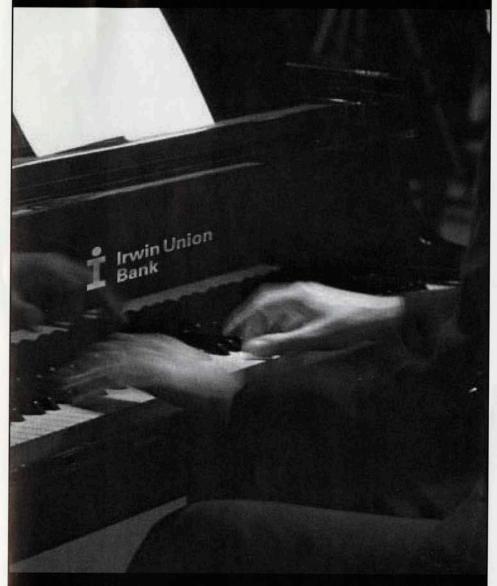
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