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8/18/2014 Muslim American Women On Campus
Shabana Mir's powerful ethnographic study of women on Washington, D.C., college campuses reveals that being a young female Muslim in post-9/11 America means experiencing double scrutiny--scrutiny from the Muslim community as well as from the dominant non-Muslim community. Muslim American Women on Campus illuminates the processes by which a group of ethnically diverse American college women, all identifying as Muslim

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Identity and all raised in the United States, construct their identities during one ...

Muslim American Women on Campus: Undergraduate Social Life ...

My book Muslim American Women on Campus: Undergraduate Social Life and Identity focuses on Muslim undergraduate women in campus culture. I did over 18 months of research at Georgetown and George Washington Universities to research Muslim students ' experiences on campus, with a special focus on leisure culture and social lives.

Muslim American Women on Campus | Facts about the

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Muslim American Women on Campus illuminates the processes by which a group of ethnically diverse American college women, all identifying as Muslim and all raised in the

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United States, construct their identities during one of the most formative times in their lives. Mir, an anthropologist of education, focuses on key leisure practices--drinking, dating, and fashion--to probe how Muslim American students adapt to campus life and build social networks that are seamlessly American, Muslim, and ...

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Check out this great listen on Audible.com. Shabana Mir's powerful ethnographic study of women on Washington, D.C., college campuses reveals that being a young female Muslim in post-9/11 America means experiencing double scrutiny—scrutiny from the Muslim community as well as

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Muslim American Women on Campus eBook by Shabana Mir

...

This ethnographic study of women on Washington, D.C. college campuses reveals that being a young female Muslim in post-9/11 America means experiencing double scrutiny—scrutiny from the Muslim community as well as from the dominant non-Muslim community.

Muslim American Women on Campus: Undergraduate Social Life ...

The discussion on “Muslim American Women on Campus,” explains that the book has numerous intentions which are geared at the different viewpoints and lifestyles of the

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various readers. For example, there are sections of the discussion related to how the Muslim Women can maintain their traditions and faith while also integrating into the American college campus environments.

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Identity
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Muslim American Women on Campus: Undergraduate Social Life and Identity

An exploration of twentieth and twenty-first century U.S. Muslim womanhood that centers the lived experience of women of color For Sylvia Chan-Malik, Muslim womanhood

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is constructed through everyday and embodied acts of resistance, what she calls affective insurgency. In negotiating the histories of anti-Blackness, U.S. imperialism, and women ' s rights of the twentieth and twenty-first centuries, *Being Muslim* explores how U.S. Muslim women ' s identities are expressions of Islam as both Black protest religion and universal faith tradition. Through archival images, cultural texts, popular media, and interviews, the author maps how communities of American Islam became sites of safety, support, spirituality, and social activism, and how women of color were central to their formation. By accounting for American Islam ' s rich histories of mobilization and community, *Being Muslim* brings insight to the resistance that all Muslim women must engage in the post-9/11 United

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States. From the stories that she gathers, Chan-Malik demonstrates the diversity and similarities of Black, Arab, South Asian, Latina, and multiracial Muslim women, and how American understandings of Islam have shifted against the evolution of U.S. white nationalism over the past century. In borrowing from the lineages of Black and women-of-color feminism, Chan-Malik offers us a new vocabulary for U.S. Muslim feminism, one that is as conscious of race, gender, sexuality, and nation, as it is region and religion.

"This volume of collected essays deals with a wide range of issues challenging Muslim Americans as they seek a well-rounded religious education from adolescence to adulthood. Also explored are college-level education; the kinds of

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training being offered by Muslim chaplains in universities, hospitals, and prisons; and the ways in which Muslims are educating the American public in the face of hostility and prejudice, This timely volume is the first dedicated entirely to the neglected topic of Islamic education in the United States."--BOOK JACKET.

Debra Majeed's ethnography of contemporary African American Muslim polygyny illuminates the varieties of and struggles within a type of family whose form and function is contrary to U.S. civil law.

"Focusing on women, who sometimes move outside of their ethnic Muslim spaced and interact with other Muslim ethnic

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groups in search of gender justice, this ethnographic study of African American and South Asian immigrant Muslims in Chicago and Atlanta explores how Islamic ideas of racial harmony and equality create hopeful possibilities in an American society that remains challenged by race and class inequalities."--Page 4 of cover.

Shabana Mir's powerful ethnographic study of women on Washington, D.C., college campuses reveals that being a young female Muslim in post-9/11 America means experiencing double scrutiny—scrutiny from the Muslim community as well as from the dominant non-Muslim community. *Muslim American Women on Campus* illuminates the processes by which a group of ethnically

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Diversity American college women, all identifying as Muslim and all raised in the United States, construct their identities during one of the most formative times in their lives. Mir, an anthropologist of education, focuses on key leisure practices--drinking, dating, and fashion--to probe how Muslim American students adapt to campus life and build social networks that are seamlessly American, Muslim, and youthful. In this lively and highly accessible book, we hear the women's own often poignant voices as they articulate how they find spaces within campus culture as well as their Muslim student communities to grow and assert themselves as individuals, women, and Americans. Mir concludes, however, that institutions of higher learning continue to have much to learn about fostering religious diversity on campus.

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A compelling portrait of a group of boys as they navigate the complexities of being both American teenagers and good Muslims This book provides a uniquely personal look at the social worlds of a group of young male friends as they navigate the complexities of growing up Muslim in America. Drawing on three and a half years of intensive fieldwork in and around a large urban mosque, John O ' Brien offers a compelling portrait of typical Muslim American teenage boys concerned with typical teenage issues—girlfriends, school, parents, being cool—yet who are also expected to be good, practicing Muslims who don ' t date before marriage, who avoid vulgar popular culture, and who never miss their prayers. Many Americans unfamiliar with Islam or Muslims

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see young men like these as potential ISIS recruits. But neither militant Islamism nor Islamophobia is the main concern of these boys, who are focused instead on juggling the competing cultural demands that frame their everyday lives. O ' Brien illuminates how they work together to manage their “ culturally contested lives ” through subtle and innovative strategies—such as listening to profane hip-hop music in acceptably “ Islamic ” ways, professing individualism to cast their participation in communal religious obligations as more acceptably American, dating young Muslim women in ambiguous ways that intentionally complicate adjudications of Islamic permissibility, and presenting a “ low-key Islam ” in public in order to project a Muslim identity without drawing unwanted attention. Closely

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following these boys as they move through their teen years together, Keeping It Halal sheds light on their strategic efforts to manage their day-to-day cultural dilemmas as they devise novel and dynamic modes of Muslim American identity in a new and changing America.

This groundbreaking study of race, religion and popular culture in the 21st century United States focuses on a new concept, “ Muslim Cool. ” Muslim Cool is a way of being an American Muslim—displayed in ideas, dress, social activism in the ’ hood, and in complex relationships to state power. Constructed through hip hop and the performance of Blackness, Muslim Cool is a way of engaging with the Black American experience by both Black and non-Black young

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Muslims that challenges racist norms in the U.S. as well as dominant ethnic and religious structures within American Muslim communities. Drawing on over two years of ethnographic research, Su'ad Abdul Khabeer illuminates the ways in which young and multiethnic U.S. Muslims draw on Blackness to construct their identities as Muslims. This is a form of critical Muslim self-making that builds on interconnections and intersections, rather than divisions between “ Black ” and “ Muslim. ” Thus, by countering the notion that Blackness and the Muslim experience are fundamentally different, Muslim Cool poses a critical challenge to dominant ideas that Muslims are “ foreign ” to the United States and puts Blackness at the center of the study of American Islam. Yet Muslim Cool also demonstrates

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that connections to Blackness made through hip hop are critical and contested—critical because they push back against the pervasive phenomenon of anti-Blackness and contested because questions of race, class, gender, and nationality continue to complicate self-making in the United States.

An introduction to the ways in which ordinary Muslim Americans practice their faith. Muslims have always been part of the United States, but very little is known about how Muslim Americans practice their religion. How do they pray? What ' s it like to go on pilgrimage to Mecca? What rituals accompany the birth of a child, a wedding, or the death of a loved one? What holidays do Muslims celebrate and what

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Libraries do they support? How do they learn about the Qur ' an? The Practice of Islam in America introduces readers to the way Islam is lived in the United States, offering vivid portraits of Muslim American life passages, ethical actions, religious holidays, prayer, pilgrimage, and other religious activities. It takes readers into homes, religious congregations, schools, workplaces, cemeteries, restaurants—and all the way to Mecca—to understand the diverse religious practices of Muslim Americans. Going beyond a theoretical discussion of what Muslims are supposed to do, this volume focuses on what they actually do. As the volume reveals, their religious practices are shaped by their racial and ethnic identity, their gender and sexual orientation, and their sectarian identity, among other

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social factors. Readers gain practical information about Islamic religion while also coming to understand how the day-to-day realities of American life shape Muslim American practice.

The first intensive, close-up investigation of the practice and teaching of religion at American colleges and universities, *Religion on Campus* is an indispensable resource for all who want to understand what religion really means to today's undergraduates. To explore firsthand how college students understand, practice, and learn about religion, the authors visited four very different U.S. campuses: a Roman Catholic university in the East, a state university in the West, a historically black university in the South, and a Lutheran

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liberal arts college in the North. They interviewed students, faculty members, and administrators; attended classes; participated in worship services; observed prayer and Bible study groups; and surveyed the general ethos of each campus. The resulting study makes fascinating and important reading for anyone--including students, parents, teachers, administrators, clergy, and scholars--concerned with the future of young Americans. Challenging theories of the secularization of higher education and the decline of religion on campus, this book reveals that both the practice and the study of religion are thriving, nourished by a campus culture of diversity, tolerance, and choice.

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