

Muslim American Women On Campus Undergraduate Social Life And Ideny

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 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 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 Muslims ...
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Muslim American Women on Campus | Shabana Mir | University ...
 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 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 ...

Muslim American Women on Campus: Undergraduate Social Life ...
 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 from the dominan...

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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 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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"Four american moslem ladies": early U.S. Muslim women in the Ahmadiyya Movement in Islam, 1920-1923 -- Insurgent domesticity: race and gender in representations of NOI Muslim women during the Cold War era -- Garments for one another: Islam and marriage in the lives of Betty Shabazz and Dakota Staton -- Chadors, feminists, terror: constructing a U.S. American discourse of the veil -- A third language: Muslim feminism in Smerica -- Conclusion: Soul Flower Farm

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 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 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.

For many Westerners, the veil is the ultimate sign of women's oppression. But Elizabeth Bucar's take on Muslim women's clothing is a far cry from this attitude. She invites readers to join her in three Muslim-majority nations as she surveys pious fashion from head to toe and shows how Muslim women approach the question "What to wear?" with style.

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.

In an environment of increasing conservatism, in a world where a woman's right to wear the headscarf has become a touchstone for issues of all sorts, and at a time when racial and religious profiling has become commonplace, it is our political and social

Comparative Education: The Dialectic of the Global and the Local, Third Edition brings together many of the outstanding scholars in the field of comparative and international education to provide new perspectives on the dynamic interplay of global, national, and local forces as they shape the functioning and outcomes of education systems in specific contexts. Various chapters in the book call for a rethinking of the nation-state as the basic unit for analyzing school-society relations; provide new ways of conceptualizing equality of educational opportunity and outcomes; call attention to the need to study social movements in relation to educational reform; emphasize the value of feminist, postcolonial, and culturally sensitive perspectives to comparative inquiry into the limitations as well as potential of education systems to contribute to individual development and social change; and provide detailed critical accounts of how various international financial and technical assistance agencies shape educational policy and practice in specific regions of the world.

This book is an urban ethnographic study of several Muslim women's organisations in northern India. These organisations work to carve out spaces that allow for the articulation of alternative experiences and conceptions of religion and justice that challenge Islamic orthodoxy as well as the monopoly of the Indian state in the domain of family law. While most analyses on reform efforts within Muslim family law in India have focused on women's protection within the state legal system, this book offers the rare opportunity to understand how organised groups of Muslim women's rights activists contest marginalising forces present in the family and criminal courts, Shariat courts, local mosques, workplace, legislature and legal documents. It pushes against troubling assumptions that Islam is incompatible with ideas of women's rights and that the State is the only dispenser of justice, and offers new directions for studies on the dispersed nature of women's identities in Islamic family law.

While Islamophobia was present in our society before 9/11, it has become more pervasive in recent years. This is evidenced by the current social and political climate, hate speech and hate crimes directed at Muslims, and the Supreme Court's upholding of Presidential Proclamation 645 that effectively bans Muslim immigration from coming to the U.S. What does this mean for Muslim students in college, and indeed for institutions of higher education as they navigate law and policy on the one hand and adhere to their mission of achieving inclusive and equitable educational environments on the other? Two thirds of Muslims in the U.S. are vexed with current policy, and there has been an alarming increase in reports of bigotry and discrimination against them since the 2016 presidential elections. The fear of Islam, in general, and Muslims, specifically, not only compels non-Muslims to differentially treat Muslims, but also trade some of their own civil rights and civil liberties under the guise of national security. To address these issues, institutions require a nuanced understanding of laws and policies that institutionalize Islamophobia, and a greater understanding of the diverse college students that identify as Muslim. This book fills what has been a dearth of research that explores the experiences and navigation of Muslim students in colleges and universities, and addresses the even less studied domain of the experiences of Muslim students who hold multiple marginalized identities -- such as race, ethnicity, and LGBTQ status -- as well as the intersection of those identities that may create multiple burdens of oppression and discrimination. This book begins by critically engaging with how current laws and policies institutionalize Islamophobia and affect the intersectionality and diversity within the Muslim community. It includes multidisciplinary voices, such as an international human rights attorney, a civil rights attorney, a criminal law attorney, student affairs practitioners, and research faculty whose work on this marginalized student population are traditionally not recognized within academic settings; and brings the voices of female Muslim scholars to the fore. Each chapter includes a critical analysis of the literature, a legal analysis when appropriate, a set of recommendations for policy and practice, and discussion questions.