

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 Campusilluminates 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 eBook by Shabana Mir ...
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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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Muslim American Women on Campus: Undergraduate Social Life and Identity

Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks, yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims.

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.

“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 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.

This book provides a general overview of the identity crises BMB (believer from Muslim background) women in Jordan go through and reasons for it. Traditionally, persecution from family, community, or the secret police is thought to leave these women with newfound faith. However, even before persecution exposes their new faith, many initial believers give up seeking the new truth and return to their previous phase due to a serious identity crisis. This phenomenon is found to occur particularly often among female BMBs because of their unique circumstances in the religious and sociocultural contexts of Jordan. Through an examination of BMB women’s narratives, this book explores how Muslim women form their identities and what they experience in the process of conversion.

“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

“Focusing on women, who sometimes move outside of their ethnic Muslim spaced and interact with other Muslim ethnic 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 amd equality create hopeful possibilities in an American society that remains challenged by race and class inequalities.”--Page 4 of cover.

“Engaging and insightful. O’Brien provides rich descriptions of the cultural work these teenagers do in their efforts to be both good Muslims and fully American.”--Mark Chaves, author of American Religion.n.

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 charities 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 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.

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 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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