

**Muslims in America: Community, Nation, Representation**  
**AAS 330 (36050)/ RS 346 (41685)/ ISL 372 (43880) /WGS 340 (47320)**  
**Spring 2013**  
**Center for Asian American Studies**  
**University of Texas**

**Instructor: Dr. Alisa Perkins**  
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**Office Hours:** Mon 6-8pm or by appointment  
**Office Location:** CBA 4.346  
**Class Meeting:** Mondays 3-6pm CBA 4.328

### **COURSE DESCRIPTION**

This course explores the significance of being Muslim in America in the post-9/11 era by studying South Asian, Arab, and African American Muslim groups in comparative and historical perspective. We will pay critical attention to how racial, ethnic, class, and gender differences matter in the construction of Muslim American identities. Additionally, the course will analyze how 9/11, and the subsequent “war against terror” have impacted the status and position of Muslims in America. Probing deeper, we will investigate how Orientalists legacies relate to contemporary sentiments, policies and practices regarding American Muslims. Throughout the class, we will pay particular attention to the issue of representation, both in terms of the ways in which Muslims in America represent themselves and how they are represented by others in news media, government policy and rhetoric, popular culture, and in scholarly accounts. While this is an interdisciplinary course, it emphasizes ethnographic material and the anthropological perspective. Readings also including historical, sociological and political science works as well as critical race and feminist theory.

This course carries the flag for Cultural Diversity in the United States According to University guidelines, Cultural Diversity courses are designed to increase your familiarity with the variety and richness of the American cultural experience. You should therefore expect a substantial portion of your grade to come from assignments covering the practices, beliefs, and histories of at least one U.S. cultural group that has experienced persistent marginalization.

PLEASE NOTE: This syllabus is not a contract. The instructor may change the content and sequence of readings and assignments.

### **COURSE TEXTS:**

*Available at the UT Co-op 2246 Guadalupe (512) 476-7211 [www.universitycoop.com](http://www.universitycoop.com)*

**Maria, S.** 2009. Missing: Youth, Citizenship, and Empire after 9/11

**Bayoumi, M.** 2008. How Does it Feel to be a Problem? Being Young and Arab in America

**Karim, J.** 2009. American Muslim Women: Negotiating Race, Class, and Gender within the Ummah

**COURSE READER VOL I &II** available at Welch Hall 2.228, 24th and Speedway (512) 471-1657

### **COURSE REQUIREMENTS**

**Attendance, lateness & absentee policy:** You must attend class regularly and keep up with readings. You must bring the texts covered for that day with you to class. Attendance is taken at the beginning of every class meeting. Too many absences will result in a lowered class grade. If you come late to class and miss roll call, you will be marked as late. You must see me that day to be sure your presence is recorded. Too many latenesses will result in a lowered grade. Absences may be excused

in the event of illness or extreme circumstances. In order for me to consider excusing an absence, you must email me at least 24 hours in advance of the missed classes, and documentation of circumstances must be provided.

**Evaluation:** There will be mid-term and a final exam. The midterm will be in-class, and the final will be scheduled during the week after classes end. These exams will consist of short answers and briefs essay based on the topics covered in the readings, lectures, and films. There will be a series of graded short response papers and take-home assignments/worksheets due throughout the semester. Students also will be responsible for two short group presentations over the course of the semester, as well as third group presentation associated with a term project due during the last class meeting.

**Grading** will be based on the following factors:

Attendance and Participation:	10%
Group Presentations	10%
Response papers/assignments	20%
Mid-term:	20%
Term Project (paper/presentation)	20%
Final exam:	20%

A	93-100	B-	80-82	D+	67-69
A-	90-92	C+	77-79	D	63-66
B+	87-89	C	73-36	D-	60-62
B	83-86	C-	70-72	F	0-59

## OTHER BUSINESS

*Students with disabilities.* In line with University of Texas at Austin policy, students in this class will be provided with accommodations for any documented disabilities that would affect performance on any assignment. For more information, and to certify your needs, please contact student services at: **Phone:** 471-6259. **Video Phone:** (866) 329-3986 (<http://www.utexas.edu/diversity/ddcd/ssd/>).

*Religious holidays.* Students who need to miss a class due to a religious holy day will not be penalized for their absences. However, this requires that you notify me at least 14 days prior to your absence, in line with UT policy. For religious holidays in the first two weeks of the semester, notice should be given on the first day of the semester, or as soon as you have added the class. Students are required to make up any work due for that class within a reasonable time after the absence.

*Academic integrity.* Rules on plagiarism will be enforced in this class (see: <http://registrar.utexas.edu/catalogs/gi09-10/app/gi09.appc03.html>, especially Sec 11-802). Plagiarism refers to any case of students presenting any one else's work as if it were their own. Plagiarism results in automatic failure in the class. The University Honor Code, which states: "The core values of the University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the University is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community."

## Unit 1: Immigration and Religion in America

### Jan 14

Course Introduction

### Keywords-Concepts

identity, gender/race/class/religion, Islamophobia, representation, post-9/11 studies, ethnography, social science

### Jan 21

#### Being Arab and Muslim in America

1. FOR CLASS DISCUSSION: In your opinion, what is the importance of a program like *All American Muslim* in the United States today and why was so controversial? Based on your background knowledge about the genre, what is the potential for "reality television" to serve as an effective medium for representing vulnerable minorities in today's America? What did you notice about the way women and questions of gender relations are treated on the show? You may access the *All American Muslim* website, watch clips of the show, and read more about the program at: <http://tlc.howstuffworks.com/tv/all-american-muslim>
2. DUE SUN JAN 20 AT NOON: Email three analytic questions on the Kayyali reading to [alisaperkins@utexas.edu](mailto:alisaperkins@utexas.edu) (See "Guidelines for Analytic Questions," page 9, below).

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|-----------|--|--|
| pp. 1-26  | Packet: All American Muslim (CR-1)<br>(CR-1= course reader part one)   | <i>All American Muslim</i> controversy, counter-terrorism, anti-mosque activity, Bayoumi's "new narratives" of Islamophobia, stigmatizing culture, "the ordinary"  |
| pp. 27-37 | Kayyali, R. 2006 <i>The Arab Americans</i> (CR-1)<br>Chapt. 1: "The Arab World."   | Arab region, advent of Islam, Arab expansion, Golden Age of Islam, Ottoman Empire, colonialism in the Arab world, British and French Mandate, Arab nationalism, Arab culture and gender relations, Prophet Muhammed, Qur'an, Five Pillars of Islam |
| pp. 40-50 | Kayyali, R. Chapt. 2: "Coming to the United States."   | push and pull factors for Arab-US immigration, three phases/waves, racially restrictive immigration acts, Quota Act of 1921, Immigration Act 1965, post-9/11 immigration policies, Great Migration, "Little Syria," peddling, hara/ethnic enclave  |
| pp. 51-61 | Kayyali, R. Chapt. 3: "Race and Ethnic Classifications." (CR-1).   | Arab American census/racial categorization & "the color line," "whiteness," nativism, racially exclusive immigration acts, race/ethnicity/religion & Arab American identities  |
|           | <i>RECOMMENDED*</i> Smith, J. 2010 <i>Muslim Faith &amp; Practice</i> (CR-1, pp. 63-85) [recommended readings may help enrich your understanding of the required material but are not required]. |  |

**Jan 28**South Asian American Muslims and Immigrant Religiosity

1. DUE IN CLASS: Response Paper #1: Religion in American Life (See page 10, below)
2. DUE IN CLASS: Three analytic questions on Leonard reading
3. DUE IN CLASS: *Research Interest Worksheet* (to be distributed)

pp. 131-151	Hirschman, C. 2004. "The Role of Religion in the Origins and Adaption..."(CR-1)	Herder, Handlin, triple melting pot, secularization thesis, "community," Americanization of religion, American Catholicism & ethnicity, three r's
pp. 87-90 pp. 94-104	Leonard, K. 1997. <i>The South Asian Americans</i> Chapt.1: "South Asian Civilizations" (CR-1)	South Asia geography & regional history, Islam in South Asia, Mughlai civilization, Urdu, East India Company, colonialism, subaltern studies, Indian Independence movement, 1947 Partition, 1971 Liberation War
pp. 107-128	<i>The South Asian Americans</i> Chapt. 2/3: "Early/New South Asian Immigrants"	Punjabi pioneers, Sikhs, trends in South Asian immigration, push-pull factors for SA-US immigration, race and census categorization, transnationalism & diaspora, gender and culture, race/class/ethnicity/language/religion and South Asian political identities
	<i>RECOMMENDED*</i> Alba, R. et al., 2003. "The Background to Contemporary Immigration" (CR-1, pp. 161-170)	racially restrictive immigration acts & their reforms, 1790 naturalization law, Asian exclusion act, 1921 and 1924 laws, McCarran-Walter Act, Hart-Cellar Act, ethnocentrism and immigration law, (nativism, in-between people, assimilation: old & new, ethnicity vs. race)

**Unit 2: Orientalism and the War on Terror****February 4**Orientalism in Question

1. DUE IN CLASS: Outline of a Debate. Construct your own definition of "Orientalism" based on the way Said defines and re-defines the term throughout his text. Then identify and explore at least three aspects of Said's theory of *Orientalism* that are contested by Zarnett. Come to class prepared to articulate either a defense or refutation of various points of Said's theory. *Your notes will be collected.*

pp. 172-198	Said, E. 2000 [1978]. <i>Orientalism</i> (CR-1)	Orientalism, discourse, hegemony, representation, Napoleon's Savants, power/knowledge American imperialism, othering, positionality
pp. 199-210	Zarnett, D. "Defending the West" (CR-1)	

**February 11**Post- 9/11 Representation, Culture Work, and the Work of Humor

1. DUE IN CLASS: Response Paper #2. Representing Arabs and Muslims in the Post-9/11 Era. (See page 10, below)

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|-------------|---|---|
| pp. 325-326 | Hernandez 2010 "Muslim Radicalization..." (CR-1)  | Peter King, radicalization hearings, House Homeland Security Commission   |
| pp. 224-250 | Volpp, L. "Citizen and the Terrorist" (CR-1)  | racial profiling, extralegal racial profiling, Orientalist tropes, gendered Orientalism, Spivak's maxim, citizenship theories, interpellation, ideology                               |
| pp. 251-273 | Cainkar, L. <i>Homeland Insecurity</i> (CR-1)   | homeland insecurity, special registration, mass-arrests/detention, Patriot Act, visa holds, FBI interviews, absconder's initiative, border  |
| pp. 327-346 | Shryock, A. 2004. <i>Off Stage/On Display: "In the Double Remoteness of Arab Detroit."</i> (CR-1)                   | culture work vs. ethnography, "identities one and two," politics of representation, Otherness/stigmatized identity, naturalized vs. socially constructed identity, double remoteness  |
| pp. 347-361 | Shryock, A. 2010 <i>Islamophobia/Islamophilia</i> "Introduction" (Shryock) & "Muslim Ethnic Comedy" (Bilici) (CR-1) | critique of Islamophobia as an analytic concept, racialization of Islam<br>Islamophilia, Good Muslim/Bad Muslim binary, double vision, theories of the comedic, comedy and subversion |

**Unit 3: Between Islamic Universalism and Black Particularism****Feb 18<sup>th</sup>**African American Islam from Antebellum America to the Great Migration

DUE IN CLASS: *African American Historical Figures Worksheet- Part One*

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|-----------|--|---|
| pp. 1-21  | Dannin, R. <i>Black Pilgrimage to Islam</i> , "Introduction," & "Of Masons and Moors." (CR-2) <i>Please note, we are now in the 2nd course reader.</i> | conversion narrative, unchurched, liminality, Black Church, syncretism, Moorish Americans, red fez symbol, Prince Hall/Freemasonry/Black Lodge, syncretism, EW Blyden, Noble Drew Ali, Moorish Science Temple, Muhammad Ezaldeen, Mirza Ghulam Ahmad, Ahmadiyya |
| pp. 29-47 | Turner, R. 1997. <i>Islam in the African American Experience</i> "What Shall We Call Him?" & Chapter Five, "Missionizing and Signifying" (CR-2)        | Signification/Self-Signification, particularism vs. universalism, Great Migration, structural racism, Garvey, pan-Africanism, UNIA, Internationalism, Nation of Islam, WD Fard, Elijah Muhammad, Orthodox vs. "Heterodox Islam," Black racial supremacy         |

**Feb 25**Malcolm X and his LegacyDUE IN CLASS: Complete *African American Historical Figures Worksheet*

pp. 48-79	Turner, R. Chapt. 6: "Malcolm X and his Successors." (CR-2)	Malcolm Little's family history and biography, meaning of "X" Malcolm X's hajj, split with the NOI, WD Mohammad, Louis Farrakhan
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**March 4**

## MIDTERM

1. DUE IN CLASS: Take-home portion of mid-term: "Islam and Hip-Hop." (To be distributed)

pp. 81-89	Turner, R. 1997 "Constructing Masculinity" (CR-2)	birth of hip-hop/socio-economic conditions, Black masculinity, Gangsta rap vs. Golden Age of Rap Nationalism, connected histories and anti-imperialism, Internationalism, Keepin' it halal, Black Atlantic Islam, culture of poverty, Five Percenters, counter-hegemonic, counter-cultural, Intertextuality/sampling, appropriation
pp. 91-103	Aidi, H. 2003 "Let Us Be Moors: Islam, Race, and Connected Histories" (CR-2)	
pp. 106-129	Rizvi, M. 2009. "Multiple Lives of Islam in Hip-Hop Culture" (CR-2)	

**March 11**

SPRING BREAK!!!

**Unit 4: South Asian and Arab Muslim Youth****March 18**Doing and Ethnography of Empire

1. DUE IN CLASS: As you begin to read Sunaina Maira's study, please record your notes on the following points: a)What are Maira's main research questions in this ethnographic work? b)What is her method? c)What does she mean by "empire," and how does she characterize the US State power? d) Why does she locate her study within a school? Then, "set your agenda" for class by identifying one aspect of Maira's argument that you strongly agree/disagree with and would like to discuss further, explaining why it interests you (1-2 paragraphs).

pp. 142-149	Ground Zero Mosque Packet	Cordoba House/Park 51/Ground Zero Mosque
pp. 1-37 pp. 291-292	Maira, S. 2009. <i>Missing</i> , Introduction. "South Asian Muslim Youth in the United States after 9/11" (TEXT), and Appendix: "A Note on Methods" (TEXT)	ethnographic research method, multifaceted definition of citizenship, paradoxes of national belonging, empire/imperialism, youth liminality, neoliberalism "The State," post-9/11 studies, importance of the school as a research site, producing citizenship
pp. 38-75	<i>Missing</i> , Chapter 1: "Imperial Feelings: US Empire and the War on Terror." (TEXT)	imperial feelings, economic globalization/global capitalism, American global dominance, benevolent imperialism, neo-conservative, "disappeared in the US"

**March 25**A Multi-faceted Approach to Citizenship1. DUE IN CLASS: *Transnational Citizenship Worksheet*

pp. 96-94	<i>Missing</i> , Chapter 2: "Cultural Citizenship" (TEXT)	traditional definitions of citizenship, legal citizenship, cultural citizenship, contradictions of liberal multiculturalism
pp. 95-127	<i>Missing</i> , Chapter 3: "Transnational Citizenship: Flexibility and Control." (TEXT).	flexible citizenship, transnationalism, dual citizenship, service sector, transnational families, affective dimension of citizenship, aspirational citizenship, diaspora, "immigrant time"
pp. 128-189	<i>Missing</i> , Chapter 4: "Economies of Citizenship: Work, Play, and Polyculturalism" (TEXT)	neoliberal citizenship, Golden Cage, privatization of citizenship, cultural meaning of work/economic citizenship, post-Fordist economy, subcultural citizenship, urban citizenship, critique of liberal multiculturalism, Muslim minorities in India, Gujarat Riots, Hindutva, polycultural citizenship

**April 1**Lived Experiences of Cultural Citizenship

## DUE IN CLASS: Tracing Cultural Citizenship in Bayoumi-- Outline (instructions forthcoming)

pp. 190-241	<i>Missing</i> , Chapter 5: "Dissenting Citizenship: Orientalisms, Feminisms, and Dissenting Feelings." (TEXT)	dissenting citizenship, Babri Masjid, rejecting the Good Muslim/Bad Muslim binary, gendered dissent, liberal feminism/Orientalist feminism, benevolent imperialism
pp. 1-13	Bayoumi Introduction (TEXT)	"profile" vs. "portrait," research questions, research method, positionality
TBA	Bayoumi chapter assignment (TEXT)	

**April 8**How Does it Feel to be a Problem?

all stories	Bayoumi, M. <i>How Does it Feel to be a Problem?</i>	in-class group presentations
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## Unit 5: Islam and Gender

### April 15

#### Islam and Feminism

1. DUE IN CLASS: Response paper #3 *Islam and Feminism*. (See page 10 of syllabus)
2. DUE IN CLASS: Annotated bibliography for term project (instructions forthcoming)

pp. 1-24	Karim, J. <i>American Muslim Women</i> . Intro (TEXT)	ummah, ethnic boundaries, “new racism,” myth of the model minority, ummah ideals, ummah networks, fiqh, Islamic feminism
pp. 152-158	Shaikh, S. 2003. "Transforming Feminisms: Islam, Women, and Gender Justice" (CR-2)	patriarchy, defining “feminism,” “Euro-American/Western/Liberal Feminism,” imperial feminism/neo-colonial feminism, Third World Feminism, Muslim feminist, Islamic feminist exegesis, hijab question
pp. 161-204	Amina Wadud Packet: Prado, Azam, Safi (CR-2)	Qur’anic interpretation, woman-led prayer, fiqh (sing) /fuqaha (plural), progressivism vs. conservatism, cultural vs. religious traditions, custom as source of law

### April 22

#### Gender and Ethnic Lines in the American Muslim Ummah

DUE IN CLASS: Karim Worksheet (to be distributed)

DUE IN CLASS: Preliminary Outline for Term Project Presentation (instructions forthcoming)

pp. 89-124	<i>American Muslim Women</i> Chapter 3: "Across Ethnic Boundaries" (TEXT)	taqwa, ta’aruf, intersectionality, multiple critique, multiple oppressions/inequalities, identity/identities, resistance vs. accommodation, power, power relations of travel, third space/hybrid space, boundary crossing in-betweeness, Islamic feminism (feminist standpoint theory)
pp. 163-205	<i>American Muslim Women</i> Chapter 5: Negotiating Gender Lines (TEXT)	Atlanta paradox, urban renewal, “mosque hop,” Friday prayer, ethnic mosque, cultural symbol, gender lines, gender partition, multiple dimensions of hijab

### April 29

Last Class Meeting

DUE IN CLASS: Term Project Presentations and papers due in class.

### TBA

Final Exam

**Discussion Leader Group Assignment: Questions and Summary**

You are responsible for helping to lead the discussion one class period during the semester. Guidelines for your participation in this role must be followed precisely for full credit to be received. You and your group will be assigned a specific reading or set of readings to focus on at least one week in advance of the presentation day. You are responsible for making sure you know the correct assignment. Your assignment consists of two parts: 1) Analytic Questions and 2) Summary which both must be emailed out on Sunday at noon before the assignment is due.

**ANALYTIC QUESTIONS** Your group will get meet to discuss the reading. From your discussion, you will prepare a series of about 5-7 analytic questions designed to promote reflective response and engagement from the class. Although everyone will contribute their questions, one member of the group is responsible for compiling these questions together and emailing them **to the class by noon the day before class in which you present**. Please note: this is a group assignment. You will be graded down for not submitting questions with the group.

***Guidelines for analytic questions.***

Analytic questions may:

- Identify and evaluate a claim that is being made by the author
- Interpret the meaning of a concept in terms of how it is being used in context
- Trace the development of a theme through a work
- Connect the reading to other course texts
- Examine why a particular theme is important
- Relate the argument of the text to larger social or cultural phenomena
- *Analytic questions must always connect directly back to the text in question*
- *Analytic questions go beyond fact recall into an interpretation of the material.*

As discussion leaders, you are responsible for prompting the class into a critical reflection of the main points of the article. Yet, discussion leaders themselves must be prepared to answer any and all of the questions posed by their group in order to advance their own readings/interpretations. I would strongly recommend that you prepare some notes to help you present your thoughts to the class.

**SUMMARY** In addition to preparing and posing questions, you will each write your own brief analytic summary of the reading(s). The summary will be about five paragraphs in length or about 750-1,000 words. The summary should cover the main points of the reading and evaluate the argument being made in some depth. The summary may also have a reflective component (i.e. your opinion) but that context should take up only a small portion of the piece as a whole, for example, one out of the five paragraphs. Each member of the group is responsible emailing their summary **to me** by noon the day before the class in which you present. You may be asked to detail the main points of your summary to the class.

Your work as a discussion leader, including the quality of your questions, written summary, and contribution to the class that day will be graded on a point scale of 1-10.

Late discussion leader assignments will not be accepted.

**Response Papers:** (worth 15 points)

These are short typed papers that serve as the basis for class discussion. This is a chance for you to develop your written expressive skills through articulating your questions, concerns, insights, and critical reflections in response to the class reading. Response papers are about 750-1,000 words in length, or about five paragraphs.

## Evaluation Criteria:

- Demonstrate your understanding of the main arguments of the work(s) in question
- Demonstrate your close engagement with one or more specific points
- Use of specific examples from the text to illustrate your points
- Use of some anecdotal material to support your claims (examples from media, entertainment, or scholarly work including class readings, or your observations of your everyday life)
- Your ability to unpack the key concepts and specialized vocabulary of the article in arriving at your own analysis

## Formatting Guidelines:

- Your essay should have its own original title.
- Essays should be typed up, printed out, and handed during class on Monday.
- Parenthetical citations: when paraphrasing or quoting from texts note the author's name, year and page number in parenthesis next to the text. (e.g., Hirschman 2004: 135)
- The essay should be about 5 paragraphs in length. This means from 750-1,000 words minimum (no upper limit).
- Make sure that your name and the date are on the top left hand corner of the page.
- Too many spelling and grammatical mistakes will result in a lowered grade.
- Late papers will be dropped one letter grade per day.

Response Paper #1: *Religion in American Life* DUE JAN 28

In his essay, Hirschman argues for the importance of religion and religious institutions in the processes of becoming incorporated into American life. Evaluate Hirschman's main arguments and discuss the extent to which you agree or disagree with his line of reasoning. In what ways does his argument resonate and/or clash with your own experience and knowledge about what religion means to being/becoming American? How does Hirschman add to the theorists who came before him?

Response Paper #2 *Representing Arabs and Muslims Post 9-11* DUE FEB 11

How does Shryock critique the way that Arab Americans and other ethnic minority communities are normally represented by culture workers and agencies working on their behalf? What distinctions does Shryock draw between these normative representations and his own work and how does this relate to the distinction between "identity one" and "identity two" forms of representation? Why is Shryock's work the subject of criticism by his colleagues? What kinds of risks and tensions accompany projects to create new forms of representation along the lines that Shryock suggests? With regard to these debates, and also talking articles by Volpp and Bilici into question, what is your opinion about the way Arab and Muslim Americans should be represented in the post 9/11 era?

Response Paper #3 *Islam and Feminism* DUE APRIL 15

Based on these readings, what is your understanding of Islamic feminism and the various forms it may take? How do the contestations inherent this term come to the fore within the Amina Wadud debates as described in the articles? How does Karim begin to connect "Islamic feminism" with a specific activist agenda and ethical vision?