



DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Summer Seminars and Institutes application guidelines at

<http://www.neh.gov/grants/education/summer-seminars-and-institutes>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials. The page limit for the narrative description is now **fifteen** double-spaced pages.

Project Title: Muslim American Identities, Past and Present

Institution: Indiana University

Project Director: Edward E. Curtis IV

Grant Program: Summer Seminars and Institutes

“Muslim American Identities, Past and Present”

Proposed NEH Summer Seminar for School Teachers, July 9-28, 2017

Host Institution: Indiana University-Purdue University Indianapolis

Director: Edward Curtis

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Intellectual Rationale

As Muslim Americans have become increasingly visible in contemporary U.S. public life and especially in the news media, humanities scholarship about Muslim American history, literature, and religious life has blossomed. But this specialized scholarship has yet to be translated into greater public understanding or reimagined popular memories: public opinion polls indicate that the majority of Americans have limited knowledge about Muslim Americans and their religious traditions. The purpose of this three-week seminar for K-12 educators, a version of which was successfully offered in 2015, is to close that gap by strengthening teaching about Muslim American history and contemporary life. To do so, seminar participants will examine the diverse facets of Muslim American identity, both as grounded in the past and as experienced in the present. Focusing on primary sources and supplemented by visits to two mosques in the greater Indianapolis area, the seminar will prepare sixteen participants to teach about a key question of our historical moment: what does it mean to be both Muslim and American? This seminar will emphasize the richness and diversity of Muslim American voices, offering balanced, complex, and informed answers to this question. By inspiring teachers to engage students in these discussions, this seminar also demonstrates the essential role that the humanities play in nurturing our national life and the common good, which is an NEH initiative.

The first unit of this seminar will explore the history of Muslim American identities and Muslim contributions to U.S. culture, including the first Arabic-language autobiography ever written in the United States in 1831, and the story of the an early national Muslim celebrity, Abd al-Rahman Ibrahima, who visited John Quincy Adam's White House and toured the country as an antislavery speaker. It will also introduce teachers to the Gilded Age Muslim immigrants such as Mary Juma, a homesteader born in Ottoman Syria who moved with her husband to Ross,

North Dakota, and helped to build a little mosque on the prairie in the 1930s. This historical unit will explain why thousands of African Americans converted to various forms of Islam in between World War I and World War II, and how African American Muslims such as Malcolm X and Muhammad Ali became singularly important figures in the era of civil rights and the Vietnam War. As we read the words of all these Muslim Americans, we will understand how, according to the Pew Research Center, Muslim Americans became one of the most racially and ethnically diverse religious communities in the United States. The three largest ethnic groups of Muslim Americans are African Americans, Arab Americans, and South Asian Americans, but Iranian, Turkish, Bosnian, Latino/a, and white Muslims, among other groups, have indelibly shaped the rich history of Islam in America, too.

The second unit of the seminar will then study the Muslim American present, focusing on key themes of Muslim American public life and civic engagement after 9/11, gender and Muslim American women, and contemporary Muslim American religious ethics and religious practices. This unit will emphasize diverse voices and multiple perspectives on the meaning and significance of these themes in Muslim America. To name one example, in our first session on gender and Muslim identities, we will read an excerpt from Leila Ahmed's *A Border Passage: From Cairo to America—A Woman's Journey* in which Ahmed, a college professor, recalls how her non-Muslim colleagues in women's studies sometimes rebuked her early efforts to create feminist readings of Islamic history. We will also encounter Khalida Saed, writing under a pseudonym, who discusses the painful rejection she feels by her family when she comes out as a lesbian. We will study Azizah al-Hibri's argument that Islamic law supports gender equality and Asra Nomani's assertions that the presence of sexism in Muslim American communities contradicts Islamic ideals.

Both units of the seminar will rely on more than thirty primary source documents, most of which are compiled in the *Columbia Sourcebook for Muslims in the United States*. Selected as part of the NEH *Muslim Journeys Bookshelf*, this anthology is held by libraries in all fifty states. It includes a wide variety of genres: poetry, speeches, missionary tracts, interviews, newspaper articles, song lyrics, memoirs, blogs, jokes, and religious rulings. These documents will allow teachers to question the relationship between being American and being Muslim by seeing it across time (from the antebellum era until today) and space (from every region of the country), and just as importantly, as it plays out in how Muslim Americans interact with one another across lines of race and ethnicity, gender, and sectarian or “denominational” identity.

Our seminar will become a place where we will put these many voices in conversation with various scholarly and popular interpretations of Muslim American experience. Before arriving in Indianapolis, for example, seminar participants will read two chapters of Jane I. Smith’s *Islam in America*, one of the more widely read introductions to the subject. One of these chapters includes basic coverage of Islamic religion’s pillars of faith and practice. The other chapter lays out Smith’s approach to understanding Islam in America, which emphasizes the tensions that occur when Muslim immigrants attempt to adapt Islamic religious traditions to the demands of a U.S. society in which they are not only religious minorities but also people who have more traditional views of religion. Once seminar participants arrive in Indianapolis, they will read Kambiz GhaneaBassiri’s *History of Islam in America*, which offers a different perspective and frames Islamic religion as indigenous to the United States rather than foreign, and as a modern rather than traditional religion. Participants will evaluate these interpretations of Muslim American identities and experiences, and formulate their own ideas as they discuss the assigned materials throughout the seminar.

In addition to discussing assigned primary source documents and academic monographs, we will make two field trips to two mosques for Friday congregational prayers. One 2015 program evaluation called these visits “the highlight of the seminar,” while another noted how the field trips “seemed to be very strategic because they not only put faces with the people and movements we were studying, but also allowed us to challenge or affirm ideas put forth in the readings.” In order to highlight the diversity of Muslim American identities, the two communities chosen for the visit will be located in different parts of the metropolitan area. We will first visit a suburban mosque led mainly by South Asian and Arab American professionals, many of whom are first-generation immigrants. During the second week, we will visit an historically African American mosque that is located in the urban heart of Indianapolis and led by an Indianapolis firefighter. Before each visit, the seminar director will brief participants on the etiquette and expectations of the congregation and the religious service.

Finally, throughout the three-week seminar, participants will work on individual teaching projects. While participants will choose the topic and format for their final presentations, the seminar will be structured so that the director will provide feedback to each participant on several different occasions (please see further the schedule in the appendix). Participants will also have daily access to both the collections and staff of the IUPUI University Library. The overall goal of the projects will be to weave selected assigned materials and the participant’s independent research findings into a coherent and consequential analysis that can inform the teacher’s curricular and co-curricular activities. In the 2015 version of this seminar, participant projects, many of which are [now posted on the project website](#), included a study of interfaith dialogue between Muslim and Jewish Americans, Islamophobia in Maine after 9/11, Muslim American children’s literature, and a comparison of French Maghrébins and Muslim Americans.

Program of Study

We will meet for a daily seminar from 9 AM to 12 PM. In addition, there will be occasional afternoon meetings in the IUPUI Library where the director will be available to guide the participants' individual research (a daily schedule is provided in an appendix.) On the first day of the seminar, **Monday, July 10**, we will divide the group into four learning teams, and each team will take turns sharing responsibility for leading the discussion with the seminar director. Though the four teams will not be expected to give formal presentations, the goal will be for them to meet ahead of the seminar each day to devise questions and class exercises that help to guide our discussions. In 2015, learning teams often assigned the director a specific role during the sessions, asking him to give mini-lectures on specific topics relevant to their classroom activities. As one participant in the 2015 program remarked in evaluations, this structure resulted in "a nice mix of teacher-led and student-led activities, leaving us to guide discussions but [with the director] always being available for clarification (which due to the nature of the topic was often needed and extremely helpful)." This structure also yielded a number of concrete teaching activities that participants can now use in their own classrooms. In 2017, the project director will continue this arrangement, making sure to make time each morning to answer participants' questions and provide additional context, as needed.

During the first day of the seminar, the director will ask participants to discuss the questions that brought them to the seminar: what issues are particularly important to them? Why are they interested in them? How might our study be relevant to their schools or classrooms? Nearly everyone in 2015 had a story about why he or she was there, and sharing these stories can help to create a respectful, welcoming, and inquisitive community of scholars ready to listen to one another and work together. During the second half of this introductory session, the director

will summarize the introductory reading in Jane Smith's book that participants will have already completed on Islamic religious foundations and will answer questions about Islamic doctrines, scriptures, rituals, ethics, and sectarian divisions (for example, Sunnism and Shi'ism). We will continue to clarify the meaning of these terms as we read how Muslim Americans themselves define and use them.

Unit 1--The Diversity of Muslim American Identities, Past

On **Tuesday, July 11**, the seminar's second full day, we will explore how the Muslim American experience reveals an important perspective on how race, language, and religion shaped U.S. political identities before the Civil War. The first significant population of Muslims to reach American shores was tens of thousands of enslaved West African Muslims. They included a number of warriors, scholars, and occasionally princes. Excluded by law from U.S. citizenship, these literate African Muslims emphasized their Islamic identities--wearing special clothing or writing Arabic in public--in order to challenge anti-black stereotypes. In order to understand how they constructed their identities, we will view *Prince among Slaves*, a feature film that depicts Prince Abd al-Rahman Ibrahima's journey from Futa Jalon in West Africa to Natchez, Mississippi, and after a nationwide speaking tour along the U.S. East Coast, to Liberia in 1829. Our primary source reading will be a translation of the Arabic-language autobiography of Omar ibn Said (1831). Neither Abd al-Rahman Ibrahima nor Omar ibn Said saw himself as an American, even though each man spent most of his life in the United States; their marginality to U.S. society reveals the ways that Protestant Christianity, white racial identity, the English language, and other markers of "civilization" were central to American identity in the 1800s.

On **Wednesday, July 12**, we will explore the next major population of Muslims to arrive on American shores, namely, tens of thousands of Arabic-speaking Muslim immigrants from the Ottoman Empire. Like many of the twenty-six million immigrants who arrived in the U.S. between 1870 and 1920, these immigrants came to make a new life as Americans. Syrian Mary Juma, for example, lived most of her adult life in the United States and was proud of her U.S. citizenship, but she never learned to speak English. She did not have a formal education, and her family struggled to make a living. We know her story only because a WPA worker interviewed her as part of the effort to preserve memories of America's diverse ethnic heritage during the Great Depression.

Also on **July 12**, we will study the conversion of a small number of Americans to the religion of Islam in this era. Islam's first prominent white convert was Democratic newspaperman and U.S. Consul to the Philippines Mohammed Alexander Russell Webb, who was the sole representative of Islam at the Chicago World Fair's 1893 Parliament of Religion. We will read excerpts from his book, *Islam in America* (1893), which promoted his new religion by insisting that the heart of Islam was peaceful, not violent; rational, not backward; spiritual, not religious. Webb did not succeed in converting many Americans to Islam, and it was not until after World War I that significant numbers of Americans converted to Islam.

On **Thursday, July 13**, we will read letters, newspaper articles, and religious tracts written in the 1920s by the thousands of African Americans who joined various Muslim communities, including Sunni mosques and new religious movements such as the Ahmadiyya, the Moorish Science Temple, and the Nation of Islam. No matter which Muslim group they joined, most African American Muslims saw Islam as a religion that opposed colonialism, the rise of nativism, the KKK, and anti-black racism. They questioned America and their own

American identities because of the injustice they faced. One of these Americans was Noble Drew Ali, author of *The Holy Koran of the Moorish Science Temple* (1927), who proposed that Africans Americans were Muslim members of a Moorish nation who needed to reclaim their national and religious origins in order to achieve freedom and equality in the United States.

At the end of our first week, on **Friday, July 14**, we will interrupt our chronological coverage of Muslim Americans for a field trip to al-Huda mosque in nearby Fishers, Indiana. Visiting this suburban mosque will prompt seminar participants to begin a comparison of the Muslim American past with the Muslim American present. Today's Muslim Americans trace their origins to every inhabited continent. At this mosque, for example, seminar participants will be able to meet and talk with first- and second-generation Muslim Americans whose roots are Sudanese, Egyptian, Syrian, Palestinian, Iraqi, Moroccan, Tunisian, Indian, Pakistani, Bangladeshi, Turkish, Bosnian, and Nigerian. After the visit is over, we will have a chance to debrief together back on campus.

The second week of the program, during which we will transition from Muslim American identity past to Muslim American identities present, begins on **Monday, July 17**, with a discussion of assimilation and dissent among Muslim Americans during the Cold War. After World War II, Islam became a religion of political protest to most African American Muslims, as our readings from Sunni leader Daoud Ahmed Faisal and Malcolm X will show. In the case of Malcolm X, we will examine how he went from being a convert to the Nation of Islam, and then to Sunni Islam, but remained a fierce critic of U.S. racism and Western imperialism even after he embraced the idea that Islam was a religion for all people, regardless of their racial background. In contrast, the social and political identities of Syrian and Lebanese Muslim Americans, who comprised the majority of immigrant Muslim communities until the 1960s,

began to shift as they were increasingly seen as white ethnics. Their practice of Islam in cities such as Toledo and Detroit was viewed not as a sign of difference, but of assimilation. We will examine these voices by reading Egyptian sociologist Abdo Elkholy's argument that an immigrant mosque in Toledo helped to assimilate foreign-born Muslims to dominant white American values. This is the little known, but important story of how Muslims built a successful Muslim congregation that preached loyalty to the United States, held sock-hops, and embraced inter-faith marriage.

On **Tuesday, July, 18**, we will then learn how Muslim American institutions were changed in the wake of the 1965 Immigration Act that would bring approximately 1.1 million new Muslims to the United States by the end of the twentieth century. These new Muslim Americans founded over a thousand mosques and established today's most popular Muslim American organizations, including the Islamic Society of North America, the Islamic Circle of North America, and the Council of American-Islamic Relations. In this period, new converts to Islam came as a result these new immigrants, as we will read in University of Kansas math professor Jeffrey Lang's account of why he decided to become a Muslim. The 1979 Iranian revolution and the Soviet invasion of Afghanistan that same year led Muslim Americans to become more politically conscious and active, as our readings of Sally Howell's interview with Mohsen and Lila Amen and GhaneaBassiri's *History of Islam in America* will show. Finally, African American Islam underwent a major shift in this period. In 1975, W.D. Mohammed, the son of Elijah Muhammad, became leader of the original Nation of Islam and turned it into a patriotic, Sunni Muslim organization, as we will read in his historic Atlanta speech (1978). Louis Farrakhan revolted, re-creating his own version of the Nation of Islam.

Unit 2--The Diversity of Muslim American Identities, Present

On **Wednesday, July 19**, the half-way point in our three-week seminar, we will begin our study on the diversity of contemporary Muslim American voices. We start with the issue of gender, studying the documents mentioned above. These voices show the complexity of Muslim American women's experiences and the way that their gender affects their opportunities and relationships.

Then, on **Thursday, July 20**, we will focus on the American mosque as a gendered space, paying particular attention to the 2005 event in which Muslim American scholar Amina Wadud broke the taboo against females leading mixed gender congregational prayers. This act elicited thoughtful discussions across Muslim America, and we will read three different approaches to the issue of female congregational leadership written by Imam Zaid Shakir, a leading American scholar of fiqh (Islamic jurisprudence) and a teacher at Zaytuna College; Dr. Laury Silvers, a progressive Muslim intellectual and daughter of the late actor Phil Silvers (better known to some as Sgt. Bilko); and Dr. Ingrid Mattson, a former President of the Islamic Society of North America.

At the end of the second week, on **Friday, July 21**, we will be able to better analyze the gendered nature of sacred space in American mosques after visiting Nur Allah, an historically African American Muslim congregation. Unlike the immigrant-led mosque in the suburbs that we will visit first, Nur Allah mosque is arranged so that men and women pray in the same room (with men on one side and women on another side without any physical barrier between them). In addition to observing the way that the sacred space is used at Nur Allah, seminar participants will hear from a local imam who follows the teachings of the late Imam W.D. Mohammed. Finally, participants will have the chance to speak informally with congregants after the prayers

are over. We will then debrief with one another during a program barbecue hosted at the director's home.

The last week of our seminar begins on **Monday, July 22**, with a session on Muslim American public life in the aftermath of the 9/11 terrorist attacks. We will encounter writings by authors such as Muslim poet Suheir Hammad, Muslim intellectual Omid Safi, and physician and activist Laila al-Marayati in addition to a fatwa against terrorism issued by the Fiqh Council of North America and a report on civil rights violations by the Council of American-Islamic Relations. All together these documents charted discrimination against Muslim Americans after 9/11, called for increased interfaith dialogue and understanding, and encouraged greater Muslim American civic engagement during the ongoing war on terrorism. Our assigned reading from GhaneaBassiri's book also contextualizes the many forces shaping Muslim American identities after 9/11. Perhaps most importantly, we will compare the situation after 9/11 with the wave of anti-Muslim attacks that occurred in the wake of the 2015 terrorist attacks in both Paris and San Bernardino, exploring how our current historical moment as Americans can be understood in light of both the recent past—that is, the post-9/11 era—and the distant past that we will have studied in the first half of the seminar.

On **Tuesday, July 23**, we will then discuss the diverse nature of Muslim American religious practices and ethics, our final theme in understanding contemporary Muslim American identities. We will read Atlanta activist Betty Hasan Amin's moving account of how she performed the hajj, or pilgrimage to Mecca, in a wheelchair. In order to understand the full range of Muslim American spirituality, a reading by Shakina Reinhertz will explain how she became attracted to the study and practice of Sufism, the mystical branch of Islam. Broaching the issue of Islamic ethics, we will explore a religious advice column on how to raise Muslim children in an

Islamic manner in addition to the Islamic Medical Association of North America's introduction to Islamic medical ethics. Finally, we will sample some Muslim American hip hop, a vitally important musical genre in the lives of Muslim youth.

The last three days of the seminar, **Wednesday, July 24 – Friday July 26**, will then be devoted to seminar participants' research presentations. As 2015 program evaluations showed, participants greatly valued this aspect of the program, and follow-up communications on the program email subscription list have affirmed that they have already applied what they learned to the classroom. To mention only a few examples: A public school teacher in California taught *The Autobiography of Malcolm X* for the first time in his career. A public school teacher at Indianapolis' most prominent historically African American high school is now using *The Girl in the Tangerine Scarf*, a Muslim American novel. An instructor at a private, nonsectarian school has arranged a student dialogue with a Muslim parochial school. A special education instructor reported that she was able to adapt concepts from our class into her curricula for autistic children in Virginia.

Project Director

The study of Muslim American history and life is the abiding passion of the seminar director's career. Edward Curtis is author or editor of three monographs on Islam in America, including *Muslims in America: A Short History* (Oxford, 2009), *Black Muslim Religion in the Nation of Islam, 1960-1975* (UNC, 2006), and *Islam in Black America* (SUNY, 2002). He is also editor of the *Columbia Sourcebook of Muslims in the United States* (2008), the 500,000-word, two-volume *Encyclopedia of Muslim-American History* (Facts on File, 2010), the *Bloomsbury Reader on Islam in the West* (2015), and *Islamic Religious Practice in the United States* (New

York University Press, forthcoming). His research on Muslim American history and life has been published in the *Journal of American History*, *American Quarterly*, the *Journal of the American Academy of Religion*, and *Religion and American Culture*. Program evaluations of his performance as an NEH seminar director in 2015 were uniformly enthusiastic and positive. Participants called him “magnificent,” “available,” “very welcoming,” “flexible,” “wonderful,” “passionate,” “incredibly knowledgeable,” “generous with his time,” “thoughtful,” “fantastic,” “inspiring,” “detailed,” and “well-organized.” One person remarked, “Dr. Edward Curtis was exceptional, in every way. The depth of his expertise was a critical resource, and he was always eager to challenge, support, steer our comments, discussions and research with the greatest of ease—and kindness!”

Participant Selection

The goal of recruitment will be to build a pool of applicants that reflects the diversity of the United States. The selection committee will include the director; IUPUI history professor Modupe Labode; and Indianapolis public school teacher Kaitlynn McShea, who was a participant in the 2015 version of the seminar. The seminar’s discussions will be enlivened if the 2017 program, like that in 2015, is able to attract men and women from a variety of religious, racial, class, regional, and ethnic backgrounds. Announcements about the seminar will be placed in a variety of subject-appropriate journals read by high school teachers and distributed via listserves and websites. Phone calls will also be made to Title VI research center directors charged with public outreach about Islam and to other university-based research centers where school teachers search for professional development opportunities. Using the eligibility and selection criteria, along with application guidelines provided by the NEH, the selection committee will be

tasked with producing a *diverse, passionate, and curious* body of seminar participants. No previous knowledge of Islam or Muslim America is expected, although those with significant background are welcome to apply.

Project Website

The website will build on the [existing 2015 version](#), which is maintained by the Center for the Study of Religion and American Culture. It will feature the syllabus, bibliography, a link to the NEH Summer Seminar site, and other information for potential applicants. Once the seminar is over, the seminar director will add worthwhile examples of participant research presentations to the 2015 presentations already available on the Center's [Teaching Resources](#) page. In addition, a link to Edsitement will be explored with the NEH.

Professional Development for Participants

The director will provide a letter that outlines the program of study and documents the participation of the teacher for the purpose of obtaining the appropriate continuing education units (CEUs) for their home states.

Institutional Support

The director will have help in coordinating all administrative functions related to the seminar from IUPUI's Center for the Study of Religion and American Culture, a research and public research institute at IUPUI that hosts national conferences and short-term residential programs, mentors young scholars, sponsors research, and publishes the *Journal of Religion and American Culture*. In consultation with the program director, the Center's programs and

operations manager will maintain the project website in addition to overseeing the program's finances and other administrative elements. During the actual seminar, the Center will assign its program coordinator to assist the project director and the participants. This staff person will run necessary errands, operate informational technologies, and provide back-up in case of emergencies. In supporting two past NEH summer seminars, the Center has learned that even hard-working student assistants cannot successfully navigate the university's many administrative rules, offices, programs, and schools. A fully engaged professional coordinator is able to do so more effectively.

The library at IUPUI will be an essential resource for research by seminar participants, and all participants will have full library privileges while in residence. In addition to its extensive print and electronic holdings, the library contains 400 public computer stations and 1,700 study spaces, group study rooms, computer and general classrooms, meeting rooms, and a 100-seat multimedia auditorium. The seminar director has worked with the library to build its collection of Muslim American sources, including the nascent digital Archive of Muslim American History and Life, which contains high-resolution digital images of historic Muslim American texts.

One major change for the proposed 2017 seminar will be participant housing. After exploring multiple options with IUPUI Housing, the director has decided to offer 2017 participants on-campus two-bedroom apartments located along the White River. Costing \$43 a night per person, the River Walk apartments feature kitchens (with oven/range, dishwasher, refrigerator, dinette, and microwave); individual, private bathrooms; full-size washer and dryer; desks and chairs; free wireless internet access; individually controlled heating and cooling systems; and shuttles to the Campus Center, the location of most seminar meetings. Participants can also walk if they wish.

Program of Study, Schedule, and Readings

NEH SUMMER SEMINAR 2017:

MUSLIM AMERICAN IDENTITIES, PAST AND PRESENT

Director: Edward Curtis, Indiana University-Purdue University Indianapolis

WEEK ONE

Sunday, July 9 Arrivals

6:00 Welcome Dinner at Al-Basha Downtown Restaurant

Monday, July 10 Introduction to Seminar

9:00 – 10:00 What Brought You Here? What Questions Do You Want Answered?

10:00 – 11:00 What Have You Always Wanted to Know about Islam, But...

Readings: Jane I. Smith, *Islam in America* (chapters 1 & 5 to be read before arrival)

Kambiz GhaneaBassiri, "Introduction," *History of Islam in America*, 1-9

11:00 – 12:00 Overview of Seminar Goals, Curriculum, and Expectations;
Set Up Four Learning Teams

12:00 – 1:00 Lunch Break

1:00 – 2:00 Orientation to IUPUI Library & Discuss Research Projects

Tuesday, July 11 African American Muslims in the Antebellum South

9:00 – 12:00 Discussion Leaders: Learning Team A

Readings: Omar ibn Sayyid, *The Autobiography of Omar Ibn Sayyid* (1831), 5-9

Kambiz GhaneaBassiri, “Islamic Beliefs and Practice in Colonial and Antebellum America,” *History of Islam in America*, 59-94

View and Discuss *Prince among Slaves* (60 min.)

Wednesday, July 12 History of Muslim Immigrants and Converts

9:00 – 12:00 Discussion Leaders: Learning Team B

Readings: Mohammed Alexander Russell Webb, “Islam in America” (1893), 9-18

WPA Interviews with Syrian Muslim Sodbusters in North Dakota, 29-39

Kambiz GhaneaBassiri, “Race, Ethnicity, Religion, and Citizenship,” *History of Islam in America*, 135-164

Thursday, July 13 The Flowering of African American Islam

9:00 – 12:00 Discussion Leaders: Learning Team C

Readings: Excerpts from *Moslem Sunrise* newspaper, including “I Am a Moslem” (1921), “True Salvation of the American Negroes” (1923), “Crescent or Cross: A Negro May Aspire to any Position under Islam without Discrimination” (1923), and “Living Flora—And Dead” (1924), 53-58

Noble Drew Ali, *The Holy Koran of the Moorish Science Temple* (1927), 59-64

Kambiz GhaneaBassiri, “Rooting Islam in America,” *History of Islam in America*, 165-227

1:00 – 5:00 Individual Research in Library; Individual Meetings with Director

Each participant will discuss the scope of his or her individual research project with the director; we will schedule these meetings during the morning session.

Friday, July 14 Mosque Visit No. 1

9:00 – 11:00 Introduction to the Islamic Salat, or Prescribed Prayers, and Cultural Etiquette

11:00 Depart for Fishers, Indiana

12:00 Arrive

- 1:00 Leave for Al-Huda Mosque, Fishers, Indiana,
<http://alhudafoundation.org/>
- 1:20 Attend Friday Congregational Prayers
- 3:30 Return to Campus
- 4:00 Discussion/Debrief

WEEK TWO

Monday, July 17 **Assimilation and Dissent: Muslim America in the Cold War**

9:00 – 12:00 Discussion Leaders: Learning Team D

Readings: Abdo Elkholy, *The Arab Moslems in the United States* (1966), 76-85

Shaikh Daoud Ahmed Faisal, *Al-Islam: The Religion of Humanity* (1950), 64-72

Elijah Muhammad, “What the Muslims Want” and “What the Muslims Believe” (1965), 76-96

Piri Thomas, Excerpt from *Down these Mean Streets* (1967), 85-92

Kambiz GhaneaBassiri, “Islam and American Civil Religion in the Aftermath of World War II,” *History of Islam in America*, 228-271

Tuesday, July 18 **Malcolm X and His Legacy in U.S. History and Literature**

9:00 – 12:00 View and Discuss *Malcolm X: Make It Plain*

Discussion Leaders: Learning Team A

Readings: Malcolm X, “Interview with *Al-Muslimun*,” 96-104

W. D. Mohammed, “Historic Atlanta Address” (1978), 116-120

Minister Louis Farrakhan, “Million Man March Address” (1995), 130-139

Wednesday, July 19 **Islamic Religious Revival from the 1970s until Today**

9:00 – 12:00 Discussion Leaders: Learning Team B

Jeffrey Lang, *Struggling to Surrender: Some Impressions of an American Convert to Islam* (1995), 139-148

Sally Howell, "Finding the Straight Path: A Conversation with Mohsen and Lila Amen about Faith, Life, and Family in Dearborn" (2000), 148-158

Kambiz GhaneaBassiri, "A New Religious America and a Post-Colonial Muslim World," 272-326

Thursday, July 20 Women and Gender in Muslim America

9:00 – 12:00 Discussion Leaders: Learning Team C

Readings: Damarys Ocana, "Our Stories: A Leap of Faith" (2004), 158-166

Asra Q. Nomani, *Standing Alone in Mecca: An American Woman's Struggle for the Soul of Islam* (2005), 169-178

Leila Ahmed, "From Abu Dhabi to America," (2000), 183-188

Asma Gull Hasan, *American Muslims: The New Generation* (2000), 207-215

Azizah al-Hibri, "An Introduction to Muslim Women's Rights" (2001), 215-223

Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (1999), 223-231

Khalida Saed, "On the Edge of Belonging" in *Living Islam Outloud: American Muslim Women Speak* (2005), 231-238

1:00 – 4:00 Director Available for Consultation in IUPUI Library

Friday, July 21 Mosque Visit No. 2

9:00 – 11:00 Discussion Leaders: Learning Team D

Readings: Imam Zaid Shakir, "An Examination of the Issue of Female Prayer Leadership" (2005), 239-246

Laury Silvers, "Islamic Jurisprudence, 'Civil' Disobedience, and Woman-Led Prayer" (2005), 246-252

Ingrid Mattson, “Can a Woman be an Imam? Debating Form and Function in Muslim Women’s Leadership” (2005), 252-263

- 11:00 – 12:30 Lunch
- 1:00 Depart for Nur Allah Mosque
<http://www.nurallah.org/>
- 3:30 Travel to Director’s Neighborhood for Swim and Cook-Out;
 Informal Discussion Continues
- 6:30 Return to Campus

WEEK THREE

Monday, July 24 Muslim American Public Life after 9/11

9:00 – 12:00 Discussion Leader: Program Director

Readings: Council of American-Islamic Relations, “The Status of Muslim Civil Rights in the United States” (2005), 268-275

Laila Al-Marayati, “American Muslim Charities: Easy Targets in the War on Terror” (2005), “*United States of America v. Earnest James Ujaama*,” (2002), 275-287

Fiqh Council of North America, “Fatwa against Terrorism” (2005), 293-296

Omid Safi, “Being Muslim, Being American after 9/11,” (2002), 296-302

Spoken word: Suheir Hammad, “first writing since”

(<http://www.youtube.com/watch?v=3LxKItHJ06E>)

Kambiz GhaneaBassiri, “Between Experience and Politics,” 327-378

Tuesday, July 25 Muslim American Spirituality and Religious Life

9:00 – 12:00 Discussion Leader: Program Director

Readings: Betty Hasan Amin, “*Hajj in a Wheelchair*,” *Azizah Magazine* (2002), 339-346

Shakina Reinhertz, *Women Called to the Path of Rumi* (2001), 348-358

Suhail Mulla, "Online Advice about Muslim Youth" (2004 and 2005), 378-384

Islamic Medical Association of North American (IMANA), "Islamic Medical Ethics," 384-395

Capital D, "Culture of Terrorism" from *Insomnia*, 402-405

1:00 – 5:00 Individual Conferences and Research in Library

Participants will give progress reports and seek input from the director on their independent research projects.

Wednesday, July 26 Research Presentations

Research Presentations

Each participant will make a presentation up to 20 minutes on his or her original research on some aspect of the Muslim American identity. There will then be 10 minutes for follow-up questions. The presentations will take place over the final three days of the seminar. If participants so wish, they can also submit a version of the presentation for possible publication on the seminar website.

9:00 – 9:30 Research Presentation 1

9:30 – 10:00 Research Presentation 2

10:00 – 10:30 Research Presentation 3

10:30 – 11:00 Research Presentation 4

11:00 – 11:30 Research Presentation 5

11:30 – 12:00 Research Presentation 6

Thursday, July 27 Muslim American Spirituality II; Research Presentations

9:00 – 9:30 Research Presentation 7

9:30 – 10:00 Research Presentation 8

10:30 – 11:00 Research Presentation 9

11:00 – 11:30 Research Presentation 10

11:30 – 12:00 Research Presentation 11

Friday, July 28 Research Presentations; Wrap-Up

9:00 – 9:30 Research Presentation 12

9:30 – 10:00 Research Presentation 13

10:00 – 10:30 Research Presentation 14

10:30 – 11:00 Research Presentation 15

11:00 – 11:30 Research Presentation 16

11:45 – 1:00 Working Lunch, Response by Seminar Director, and Final Thoughts by
All