

Chapter 1 : Library Resource Finder: Staff View for: Voices of resistance : Muslim women on w

Voices of Resistance is a diverse collection of personal narratives and prose by Muslim women whose experiences and observations are particularly poignant in today's politically and religiously charged environment.

Thirteen months ago, my life transformed. I gave birth to my child. Becoming a mother has brought me closer to the core of who I really am. I am not the same person, yet, never been more myself. My concept of time has shifted. I have become overly conscious of time. But time has also become an anchor, reminding me to stay still in the flow. If I drift too far ahead, I become anxious. If I lag behind, I become depressed. The whatifs, the whatcouldhavebeens, the endless spiral of unnecessary thoughts that take up space have lessened. I have begun to let them go, realizing how expansive the present moment can be. Only the here and now matters. My priorities have shifted out of necessity. In this grand job of parenting, I have realized something else that matters. It is in losing myself in my child, that I have found myself. What a privileged experience, this type of magic. A love so primordial, the love of an offspring. Yet, a love so eternal, so cosmic. The love of Self. It is also the most challenging to actualize. We all have our ways of working this out. Or at best, we try to. To those that matter most. The core of you. Even if it feels raw or disjointed. I have begun to write again. Creativity awakened in different ways. I will be here more.

Chapter 2 : Transense Healing Arts

LIBRIS titelinformation: Voices of resistance: Muslim women on war, faith & sexuality / edited by Sarah Husain Silent protest / Shadi Eskandani -- Who's got us.

Guns and paranoia January 11, Re "Survival ," Jan. Like a "Twilight Zone" story, we fear a handful of people who threaten our children and families with death just because of the 2nd Amendment to the Constitution. Even conservative Supreme Court Justice Antonin Scalia has said that reasonable gun regulations are constitutional. The death rate from homicides in the United States in was 4. That same number is less than two in Canada, and in , Britain had fewer than 40 homicides committed with firearms. Senate to ratify the Convention on the Rights of Persons with Disabilities. But it was more than a generic fear of black helicopters or black wheelchairs that impelled 38 Republican senators to disrespect Bob Dole and oppose the treaty, depriving it of the required two-thirds majority. To hear the opponents, the devil in this demonic instrument of world government was in the details. I think Lane Kiffin is capable of greatness, too, while also having it in him to say or do the most outrageous thing and negate any chance of really being great. An expectant silence settled over the smoke-filled room, interrupted by the clink of coffee cups and tea glasses. For two decades, Abu Shadi has regaled his audience of shopkeepers, university students and tourists with epic tales of war and romance, heroes and rogues from the classics of Arabic literature. One speaker said fluoride guarded against cavities; another said it injured our teeth in the guise of protecting them. Then the calls started coming in. To one outraged listener, the latest attacks on fluoridation reflected a deeply anti-intellectual strain in American public life. They torched the Bedouin tent where Kadafi famously met with dignitaries and journalists. They drove around in one of the golf carts in which he navigated the compound. They mocked him by trying on a cheap plastic military hat that he might have worn in photos and on television. Research, not fear July 13, What is it that makes marijuana more frightening to the federal government than cocaine or morphine? The Drug Enforcement Administration has steadfastly, over decades, listed marijuana as a Schedule I drug, meaning that it has no medical value and that the potential for abuse is high. Cocaine and morphine, far more dangerous and habit-forming, are listed as Schedule II because they have some medical value. Last week the DEA ruled once again, a decade after it made the same decision, that marijuana is a potentially dangerous drug without known medical benefits. She played it over and over to be sure. The constitutional amendment is part of a national trend in which politicians " including Republican presidential candidate Newt Gingrich " argue that it is vital to prevent Sharia from insinuating itself into the administration of justice in U. Never mind that there is scant evidence that American judges are resolving cases on the basis of Sharia.

In contrast, some resistance is tongue in cheek, as in Eskandani's "Silent Protest," about eight Arab Canadian women who show their support for the Palestinian cause by holding signs that read "Muslim Women Against the Israeli Occupation" in peaceful protest.

June 13th-15th [edit] In what had become the worst civil unrest in Iran in over a decade, clashes broke out between police and groups protesting the election results from early Saturday morning onward. Protests were initially mostly peaceful but became increasingly violent. It also reported that protests seemed spontaneous without any formal organization. Protesters attacked shops, government offices, police stations, police vehicles, gas stations and banks. Since riot police are largely limited to Tehran, the IRGC and the Basij were dispatched to quell protests in other cities. The morning is coming Estimates of the number of participants ranged between 70, and , Makhmalbaf said his job was "to urge people to take to the streets because Mousavi could not do so directly". The agency said the man "carrying the bomb" was killed, and there were no other casualties. Press TV was reporting that the bomber was the sole fatality, and that three other people were wounded at the shrine to Khomeini. Mottaki charged France with taking "treacherous and unjust approaches," and accused Britain of flying intelligence agents into Iran before the election to interfere with the vote. The election, he insisted, was a "very transparent competition. While the streets have generally been quiet in Tehran, the daughter of Hashemi Rafsanjani and four other relatives have reportedly been jailed. Security forces have labeled protesters as "terrorists" and demonstrators condemned the harsh tactics of government-backed militias. Officials have reiterated that they are prepared to use force against protesters. Reuters reported that Iran Police Chief Ismail Ahmadi Moghaddam told opposition leader Mousavi that "bandits are acting in the shadow of the illegal atmosphere created by you. The report said that PressTV, a semi-state run television network in the nation announced the decision via a spokesperson for the group. They said that while they agreed that in up to 50 cities votes were higher than those eligible to vote, but that it was not enough to result in anything beyond further investigations. Mr Mousavi has told his supporters, who have taken to the streets in their tens of thousands for more than a week, to continue their protests but not to put their lives in danger. British Prime Minister Gordon Brown later condemned the "repression" and "brutality" used against the protesters. At approximately the same time the British Embassy in Tehran announced they were evacuating the families of embassy staff members and issued a travel advisory against visiting Iran. The Foreign Office noted that, "further violence is possible," but said it did not believe it was necessary for British nationals already in Iran to leave the country. Riot police fired tear gas to disperse the crowd. President Obama condemned the use of violence in Iran [77] and made a reference to Neda who was shot to death during a rally in Tehran by an unknown Basij sniper. Afshin Ghotbi, the coach of the team at the time, stated "The stories on the players are false and rumors, The [Iranian Football Federation] has not taken any official stand on this issue. We only saw the story in the international media. According to some sources[who? Protests consisted of rallies and business strikes in this area. In addition, it was believed that these Basij guards did not speak Persian because they did not understand nor did they respond to the cries from the protesters. She reported that these Basij militia-men came out of a local mosque by the hundreds to violently attack protesters. On this day numerous violent confrontations with the Basij were reported. It seems as if the violence has started again in Tehran , but again, as of this date, these reports are confirmed with few photos and videos. There were also reports of protesters at the Iranian Parliament building coming under sniper fire from Basiji. A source for The Guardian reported that this was likely due, at least in part, to the national university entrance exams being conducted on that day, in which 1. A group of mourners attempted to visit the grave of Neda Agha Soltan, but were turned away by riot police. Those who refused the order to disperse or were seen carrying green signs were arrested. Protesters were said to have come from two sides and tried to drive the police from the square. Youths reportedly threw stones at blockades and set a bus on fire, and gunfire was reported in the area. According to Human Rights Watch, sixty-six of the seventy Iranian professors arrested the previous night were released from jail. Also freed were Alireza Beheshti, editor-in-chief of the pro-Mousavi newspaper

Kalameh, and a photographer from the citizen journalist organization Demotix. The vigil apparently was peaceful, and proceeded without incident. Diplomats from Muslim and Arab countries may attend. The government promised not to hurt the peaceful mourners present. Snipers and intelligence officers are seen on the roofs near Ghoba, a unit of Anti-Riot Police warned people to leave, military helicopters hovering in the sky. Thousands of people are gathered around the Ghoba-Shariati neighborhood. An estimated 5, protesters marched slowly and silently through Tehran Sunday. Government was reportedly allowing demonstration. The large crowd shouted "Ya Hussein " in a YouTube footage. However, another witness said that Alireza Beheshti , son of Mohammad Beheshti told the crowd that Mousavi was prevented from coming. Faezeh Hashemi was seen with people that ringed around the banner outside of the Mosque door. Because the Shariati Street entrance of Ghoba Alley and the other end were both blocked by barriers, about mourners packed in the alley, under surveillance of sharpshooters and heavy police presence, especially those fully deployed along Shariati Street. A witness reported that police used tear gas to disperse the people at the northern end of the Ghoba Alley. There are Facebook posters who claimed to have attended the Ghoba gathering who disputed that there was serious clashes, claiming that the exit towards the United Nations office which is at the northern end of Ghoba Alley was peaceful and free of tear gassing or clashes. This claim, along with those of serious clashes, cannot be verified. All YouTube postings that shows Ghoba setting are peaceful so far, including one with the crowd surrounding Alireza Beheshti , who spoke via a loudspeaker, and was watched by a police officer behind. Beheshti conveyed to the crowd a message delivered by Mousavi over the phone. On the same day, there are new YouTube postings of some street allegedly on Shariati Street leading to Ghoba Alley marches with " Marg bar diktator " death to dictator shouted in unison, and some with smoldering objects and gunshots dispersing rioters. But these were clearly not shot at the narrow alley of Ghoba, and not necessarily on Sunday the 28th. The safety in the surrounding of a historical mosque, coinciding with an important memorial date in the Islamic Republic seem to have given police forces and the protesters such an uneasy moment of truce and standstill. This matches the pattern throughout centuries of Islamic history in which religiously-sanctioned gatherings became moments of freedom of political expression, and in which political dissents became symbiotic with a community held together by common interpretation of faith, which secular authorities had difficulties in outlawing. And YouTube footage of the gathering outside Ghoba: Injuries were reported, among them an elderly woman who was allegedly beaten by police. Her beating reportedly enraged nearby protestors, who attacked the police in turn [] A Sunday June 28 YouTube posting shows a riot raging in a northern Tehran neighborhood with the Alborz Mountain in the backdrop, which was on an unconfirmed date around sunset. The entire neighborhood was shrouded in smoke. Flame was visible on a street nearby. And the video camera, viewing from a tall building, could record a uniformed armed policeman randomly shooting into the streets. The Iranian government-funded Press TV also described the event as "silent", consisting of "hundreds" of people that are admittedly "Mousavi supporters" commemorating the martyrdom of Mohammad Beheshti. Motorists in Tehran beeped their horns to signal their support for Mousavi, prompting basiji patrols to slash tires and break windshields. Meanwhile, in response to rumors of a human chain being formed, Tehran police massed at Valieasr Street to stop demonstrators from assembling. Upon the announcement of this news, protesters once again took to the streets of Tehran, and clashes were reported in the city. Although the police cleared the streets relatively quickly, citizens throughout the capital resumed the shouting of revolutionary slogans from the rooftops. No protest activity or violence was reported at this gathering. On the date of Ghoba, although some expatriates expressed that they would like to attend the Mosque gathering to show faith to Allah, the Ahmadinejad regime arrested 9 British diplomats as soon as they caught wind that certain Iranian-born British diplomats might be attending. Now most of the British diplomats were released under international pressure. Mubarak pointed out, he or the King of Saudi Arabia would never insult the Shia faith in such a manner. These mourners were reportedly frustrated by the police. Her grave was strewn with rose petals, and adorned with the slogan "We Are Neda". Video was filmed on roof top. Even though Khosravi Street was not directly filled with violence, it was certainly not far from the view of bike-riding Basijis. The shot that killed her was not the only shot heard in the video, though the last. It is also contrary to the account that the site of her shooting is entirely out of the range of rioting streets. What this

video can not show, is whether there was any armed bike-riders going out of their way from the rioting street behind, to attack the woman at close range. He is said to have provided legal representation for some of the hundreds of people arrested following the June election. Indeed, protests broke out, with about people chanting "Death to dictator! Other protest, by about people took place at Vali-e Asr Street. Both protests were dispersed by police using batons and tear gas, however protesters managed to regroup in other places again. They told the government in no uncertain terms they are still there and not going away," said an Iranian analyst who witnessed the protests. Aarabi, a pro democracy student disappeared nearly a month ago after attending a demonstration in Tehran. His death generated nationwide anger.

Chapter 4 : Radical Children's Literature Now!

Table of Contents: (Un) naming wars. Woman / S.N. For Afghanistan, / Salimah Valiani ; The day after: a cento based on hate crimes filed shortly after 9/11 / Anida Yoeu Esguerra.

Beacon Press, , pp. Smith and Kathleen M. Seal Press, , pp. As Sarah Husain explains in her passionate introduction to *Voices of Resistance*, Muslim women must now take back the public discourse about Islam, offer their own voices to the world, and bring together Muslim women in North America to speak about issues that affect them locally and globally. In doing so, these texts reconceptualize and redefine some of the crucial issues of our times: The testimonies, poetry, fiction, and essays in these collections spring from the triangulated relationships among women, their faith, and the society that may either encourage or hinder their religious practice. The negotiation is by no means an easy one, as writer after writer reminds us. For instance, Abdul-Ghafur, editor of *Living Islam Out Loud* and co-organizer of a historic woman-led prayer service in New York City, says, [M]y path to God has been filled with doubts, difficulty, and ease. This often puts the individual in direct or indirect conflict with the larger, more traditional, American Muslim community, and she must assert her right to be a practicing Muslim in the public space. In the process, women have created new communities of faith, leadership, and relationships. Asra Nomani made headlines with her decision to worship in the main hall of her mosque in Morgantown, West Virginia—a space traditionally reserved for men, while women prayed in a small, secluded, upstairs balcony. Smith, and Kathleen M. Moore survey the Muslim landscape in America from its religious and cultural presence at the turn of the last century to contemporary times. The authors touch upon every conceivable aspect of Islamic cultural identity—food, clothing, veiling, prayer, dating, marriage, family, child-rearing, education, divorce, workplace, law, homosexuality, feminism. For this reason alone this book would be a valuable resource; unfortunately, the treatment of these matters is rather quick, with little analysis. I feel like a rag doll in the middle of a tug-of-war, and for all of you who are in the same boat, you know what a difficult position this is. Maybe we can help each other out. They fail to discuss the significance of homosexuality in Islam, its consequences, or options for homosexual Muslims. They do catalogue several of the more famous anti-Islamic discrimination cases in the US, such as those of Samar Kaukab, who was illegally frisked at the airport by the Illinois National Guard in ; Nashala Hearn, the Oklahoma sixth grader who won the right to wear a hijab at school; and Alima Delores Reardon, the Pennsylvania teacher who lost the right to wear hers. Indeed the ideological thrust of this volume is to demonstrate the kinds of challenges Muslim women face in the West, primarily from Western non-Muslims. While there are brief anecdotes about divorce cases or the seemingly insurmountable gender distance between Muslim men and women on issues such as personal freedom, love, and marriage, such issues are not deeply explored here. The authors maintain a calculated distance from the material, as befits a survey or reportage. For instance, the authors list several different legal interpretations of the practice of *mahr*—the price paid by the husband for right of intercourse with the wife under the Islamic marriage contract—in the event of divorce. In most cases, American courts have honored the *mahr* unless it leaves the woman financially worse off than she would be under state divorce laws. Each case is fascinating because of the complex interplay between Islamic law and the international rule of comity, which says that American courts must accept the procedural rulings of foreign courts unless they contravene US public policy. These voices are rich, varied, and urgent, as in conversations among friends. I had to sample them in small doses. War is what lives within me. On one side I am Indian, American, female. On the other I am a lapsed Muslim, but a Muslim nonetheless. That is an immutable fact I cannot escape even if I wanted to. War remains the constant backdrop of my life I try to navigate past virtual minefields and feel simultaneously lucky and guilty that I am not the target of real bombs and night raids. I live with the fact that I live in a country that inspires fear and hatred among my fellow Muslims around the world. Indeed, several poems and stories in this collection speak of the burden upon Muslim women of real wars, particularly those decimating Palestine, Iraq, South Asia, and Afghanistan. God gave me two children and I loved them so much. Only God knew how much I loved them. I wrap my heavy wings around my body. Taped to my skin, they itch. The poem ends with

a vision of the mother reunited with her dead children in a horrifying conflagration of death: When I close my eyes, I see my children. There is one in each eye like an explosion of stars. When I open them, I see Gibreel descending, his wings glinting light off the bombs. On the one hand, such texts challenge the sexist, stereotypical, superstitious explanations circulating in the Western media about suicide bombing and the promise of virgins-in-paradise to male martyrs. Suicide bombing is not a metaphysical experiment; it is a war strategy. On the other hand, both Al Reyashi and Eskandani seem to promote a self-destructive nationalism as the only viable solution to the forced eviction of Palestinians from their homeland: Some of us feel strongly about this second intifada; this is the time. My role as a woman in the struggle has become clear to me. I have thought about different ways to resist, like writing or teaching or working for some aid organizations. But I know now the only way to resist a state of violence is through violence only. Armed struggle is what this intifada is about. We fight their state terrorism by resisting with our blood. By resisting with our bodies. Flesh and blood is resistance. This week we are discussing hairstyles, but you should definitely come by next week. Subversive humor also informs the interesting artwork of Amitis Motevalli and Salma Arastu. Even though their faces are featureless and their bodies covered, we see the closeness and attentiveness shared by the women. We are our own best allies, the painting seems to say. Islam gives permission to visualize divinity in either gender or as a fluid gender. The legacy and significance of this volume of resistance writing lies in its scope: Muslim women from across the world speaking on a variety of issues that affect their lives. Mothers, daughters, sisters, wives, lovers, and friends speak to each other and to readers about the men, women, and countries they love and mourn. Such self-presentations are crucial in these times, as images and stories of Muslim women in Afghanistan and Iraq are used as excuses for war and for giving war-begotten business to international corporations and foreign governments. Our website uses cookies to enhance your experience. By continuing to use our site, or clicking " Continue ", you are agreeing to our privacy policy.

Chapter 5 : Articles about Paranoia by Date - Page 2 - latimes

Witnessing Acts Identity (artwork) by Hend Al-Mansour revisionist history by Sham-e-Ali al-Jamil ya sin by sarah abid Husain God Gave Me Two Children by Bushra Rehman Aug 05 (artwork) by Samira Abbassy rhung by sarah abid husain The Letter by Shadi Eskandani Collateral Damage by Sarah Husain Oil Field.

Chapter 6 : LIBRIS - Voices of resistance :

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Chapter 7 : WOW Review: Reading Across Cultures â€œ Page 6 of 13 â€œ Worlds of Words

"The Silent Protest A/W ," surrounds the subject of being torn between our sense of self and the struggles of external, artificial labels.

Chapter 8 : Homebound: Poetry Workshop Series for Young Muslim Women with Shadi Eskandani â€œ Sh

WARNING: Contains mild flashing images. The Silent Protest / Autumn/Winter / ANN Fashion Film Shadi Brown Directors: ChloÃ« Tibbatts Daniyal Khan Daniel Parry Jenna Lee Roberts Paulina.

Chapter 9 : Table of Contents: Voices of resistance :

Shadi Eskandani was born in Tehran, Iran, in , a few months before the Islamic Revolution. She spent her formative years in Tehran until her family's emigration to Canada in Shadi has completed a Masters degree in social anthropology, and is pursuing a degree in education.