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The more eye-catching main title `Good Muslim, Bad Muslim' relates to a particular `western' way of thinking. This topic is addressed, certainly, and addressed in the thoughtful and persuasive way that is characteristic of the whole book, but it is hardly more than an incidental discussion. In fact it gets wrapped up and put to bed on p175 with ...

Good Muslim, Bad Muslim: America, the Cold War, and the ...
Good Muslim, bad Muslim: America, the cold war, and the roots of terror. , Mamdani, Mahmood. three leaves press, 2005. , 324 pp.

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And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

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power as an effect of Western civilization, Further, I shall suggest that both those politics and that power are born of an encounter,

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Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today. About Good Muslim, Bad Muslim. In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen?

Good Muslim, Bad Muslim by Mahmood Mamdani:

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February 15, 2019. Share. Most Americans commonly accept that the 9/11 plot and attack was an act of foreign terrorism by “bad” or “radical” or “extremist” Muslims. In that seemingly reasonable

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assessment, some Americans are more informed than others, but generally we agree that such terror attacks are “bad” and are done by “bad” people for “bad” reasons.

“Good” Muslims vs. “Bad” Muslims Myth – American Truth Project

“Even the pages of the New York Times now include regular accounts distinguishing good from bad Muslims: good Muslims are modern, secular, and Westernized, but bad Muslims are doctrinal, antimodern, and virulent.” ? Mahmood Mamdani, Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror

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The good thing about leaving now is knowing there are plenty of

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And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

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In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have

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been asking since 9/11: how did this happen? Mamdani dispels the idea of “good” (secular, westernized) and “bad” (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are “good” Muslims readily available to be split off from “bad” Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent phenomenon, one that followed America’s embrace of proxy war after its defeat in Vietnam. Mamdani writes with great insight about the Reagan years, showing America’s embrace of the highly ideological politics of “good” against “evil.” Identifying militant nationalist governments as Soviet proxies in countries such as

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Nicaragua and Afghanistan, the Reagan administration readily backed terrorist movements, hailing them as the “moral equivalents” of America’s Founding Fathers. The era of proxy wars has come to an end with the invasion of Iraq. And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

Offers an analysis of the contemporary politics of Islam, examines the roots of modern-day terrorism, and explains why America's rigid supportive policies toward Israel have fueled problems in the

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In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen? Mamdani dispels the idea of "good" (secular, westernized) and "bad" (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are "good" Muslims readily available to be split off from "bad" Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent

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"It is 1995, and Anvar Faris is a restless, rebellious, and sharp-tongued boy doing his best to grow up in Karachi, Pakistan. As fundamentalism takes root within the social order and the zealots next door attempt to make Islam great again, his family decides, not quite unanimously, to start life over in California. Ironically, Anvar's deeply devout mother and his model-Muslim brother adjust easily to life in America, while his fun-loving father can't find anyone he relates to. For his part, Anvar fully commits to being a bad Muslim. At the same time, thousands of miles away, Safwa, a young girl living in war-torn Baghdad with her grief-stricken, conservative father will find a very different and far more dangerous path to America. When Anvar and Safwa's worlds collide

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as two remarkable, strong-willed adults, their contradictory, intertwined fates will rock their community, and families, to their core." --Provided by publisher

From the author of *Good Muslim, Bad Muslim* comes an important book, unlike any other, that looks at the crisis in Darfur within the context of the history of Sudan and examines the world's response to that crisis. In *Saviors and Survivors*, Mahmood Mamdani explains how the conflict in Darfur began as a civil war (1987—89) between nomadic and peasant tribes over fertile land in the south, triggered by a severe drought that had expanded the Sahara Desert by more than sixty miles in forty years; how British colonial officials had artificially tribalized Darfur, dividing its population into “native” and “settler” tribes and creating homelands for the

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former at the expense of the latter; how the war intensified in the 1990s when the Sudanese government tried unsuccessfully to address the problem by creating homelands for tribes without any. The involvement of opposition parties gave rise in 2003 to two rebel movements, leading to a brutal insurgency and a horrific counterinsurgency—but not to genocide, as the West has declared. Mamdani also explains how the Cold War exacerbated the twenty-year civil war in neighboring Chad, creating a confrontation between Libya's Muammar al-Qaddafi (with Soviet support) and the Reagan administration (allied with France and Israel) that spilled over into Darfur and militarized the fighting. By 2003, the war involved national, regional, and global forces, including the powerful Western lobby, who now saw it as part of the War on Terror and called for a military invasion dressed up as

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“humanitarian intervention.” Incisive and authoritative, *Saviors and Survivors* will radically alter our understanding of the crisis in Darfur.

Read Moustafa's Op-ed on Trump's Executive Order Against Muslims in *The Guardian* Winner of the 2016 Evelyn Shakir Non-Fiction Arab American Book Award Over the last few years, Moustafa Bayoumi has been an extra in *Sex and the City 2* playing a generic Arab, a terrorist suspect (or at least his namesake “Mustafa Bayoumi” was) in a detective novel, the subject of a trumped-up controversy because a book he had written was seen by right-wing media as pushing an “anti-American, pro-Islam” agenda, and was asked by a U.S. citizenship officer to drop his middle name of Mohamed. Others have endured far worse fates. Sweeping arrests

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Following the terrorist attacks of September 11, 2001 led to the incarceration and deportation of thousands of Arabs and Muslims, based almost solely on their national origin and immigration status. The NYPD, with help from the CIA, has aggressively spied on Muslims in the New York area as they go about their ordinary lives, from noting where they get their hair cut to eavesdropping on conversations in cafés. In *This Muslim American Life*, Moustafa Bayoumi reveals what the War on Terror looks like from the vantage point of Muslim Americans, highlighting the profound effect this surveillance has had on how they live their lives. To be a Muslim American today often means to exist in an absurd space between exotic and dangerous, victim and villain, simply because of the assumptions people carry about you. In gripping essays, Bayoumi exposes how contemporary politics, movies, novels,

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Media experts and more have together produced a culture of fear and suspicion that not only willfully forgets the Muslim-American past, but also threatens all of our civil liberties in the present.

“I remember the four words that repeatedly scrolled across my mind after the first plane crashed into the World Trade Center in New York City. ‘Please don’t be Muslims, please don’t be Muslims.’ The four words I whispered to myself on 9/11 reverberated through the mind of every Muslim American that day and every day after.... Our fear, and the collective breath or brace for the hateful backlash that ensued, symbolize the existential tightrope that defines Muslim American identity today.” The term “Islamophobia” may be fairly new, but irrational fear and hatred of Islam and Muslims is anything but. Though many speak of Islamophobia’s roots in racism, have

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Mahmud Mamani

we considered how anti-Muslim rhetoric is rooted in our legal system? Using his unique lens as a critical race theorist and law professor, Khaled A. Beydoun captures the many ways in which law, policy, and official state rhetoric have fueled the frightening resurgence of Islamophobia in the United States. Beydoun charts its long and terrible history, from the plight of enslaved African Muslims in the antebellum South and the laws prohibiting Muslim immigrants from becoming citizens to the ways the war on terror assigns blame for any terrorist act to Islam and the myriad trials Muslim Americans face in the Trump era. He passionately argues that by failing to frame Islamophobia as a system of bigotry endorsed and emboldened by law and carried out by government actors, U.S. society ignores the injury it inflicts on both Muslims and non-Muslims. Through the stories of Muslim Americans who

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have experienced Islamophobia across various racial, ethnic, and socioeconomic lines, Beydoun shares how U.S. laws shatter lives, whether directly or inadvertently. And with an eye toward benefiting society as a whole, he recommends ways for Muslim Americans and their allies to build coalitions with other groups. Like no book before it, American Islamophobia offers a robust and genuine portrait of Muslim America then and now.

In response to the events of 9/11, the Bush administration launched a "war on terror" ushering in an era of anti-Muslim racism, or Islamophobia. However, 9/11 alone did not create Islamophobia. This book examines the current backlash within the context of Islamophobia's origins, in the historic relationship between East and West. Deepa Kumar is an associate professor of media studies and

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Middle East studies at Rutgers University and the author of *Outside the Box: Corporate Media, Globalization and the UPS Strike*. Kumar has contributed to numerous outlets including the BBC, USA Today, and the Philadelphia Inquirer.

After 9/11, there was an increase in both the incidence of hate crimes and government policies that targeted Arabs and Muslims and the proliferation of sympathetic portrayals of Arabs and Muslims in the U.S. media. *Arabs and Muslims in the Media* examines this paradox and investigates the increase of sympathetic images of “the enemy” during the War on Terror. Evelyn Alsultany explains that a new standard in racial and cultural representations emerged out of the multicultural movement of the 1990s that involves balancing a negative representation with a positive one,

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what she refers to as “simplified complex representations.” This has meant that if the storyline of a TV drama or film represents an Arab or Muslim as a terrorist, then the storyline also includes a “positive” representation of an Arab, Muslim, Arab American, or Muslim American to offset the potential stereotype. Analyzing how TV dramas such as *The Practice*, *24*, *Law and Order*, *NYPD Blue*, and *Sleeper Cell*, news-reporting, and non-profit advertising have represented Arabs, Muslims, Arab Americans, and Muslim Americans during the War on Terror, this book demonstrates how more diverse representations do not in themselves solve the problem of racial stereotyping and how even seemingly positive images can produce meanings that can justify exclusion and inequality.

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When Britain abandoned its attempt to eradicate difference between conqueror and conquered and introduced a new idea of governance as the definition and management of difference, lines of political identity were drawn between settler and native, and between natives according to tribe. Out of this colonial experience arose a language of pluralism.

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