Annotated Bibliography


This book discusses Islam through the perspective of African Americans, something that is not widely discussed. It begins with the slave trade and discusses major movements of Islam in the context of African Americans, through American history. The beginning deals with the slave trade, slavery and Pan-Africanism in the United States. Later, in the second part of the book, it discusses Noble Drew Ali and the Moorish Temple Science of America. There is also a chapter about the Ahmadiyya influence on African American Islam. No doubt, the next logical subject to study is the Nation of Islam and its founder W. D. Fard. This transitions into Malcolm X and his followers in the modern day and finally ends with the contemporary representation of African American Islam.

This source will no doubt be important in drawing parallels between how African American Muslims were treated in the beginning and throughout their time in the United States and how modern day Muslims are being treated in this day. Especially in discussing hate crimes, this will prove to be a key source because the first hate crimes were against African Americans.

Garbi Schmidt’s book on Islam focuses on Islam in one particular city, namely Chicago. It delves into and discusses Islam from two perspectives: one of the outsiders looking in and one of Muslims amongst each other. This is achieved through first giving a brief history of Islam and Muslims in Chicago. Next, the author discusses Islam from the perspective of several Muslim organizations such as local private schools, the Inner City Muslim Action Network, several schools’ Muslim Students Associations, and other Muslim organizations.

This book will be very crucial in discussing our research project on hate crimes, especially my portion of the research. My assignment is the determination of how the other is created in the minds of people. This book will help me determine a great deal of the answers as it has the perspectives of non-Muslims looking into the world of Muslims.


Karen Leonard’s book deals with Muslim histories in the United States and research on Muslims in the United States. She begins by discussing the structure of Muslim organization in the United States in the context of race, ethnicity, gender, language, class, and other factors which Muslims united behind to form ideas about their Islam. She also discusses lesser known Muslim communities, such as the African American community. Furthermore, she discusses the room for Muslim identities in non-Muslim environments. Later, she discusses the research that is being conducted on Muslims and potential agendas that people might have in regards to the research.
This source will help us in our approach to the actual research of our subjects. Clearly, some of the things she mentions are reiterated in Garbi Schmidt’s book, in a different form. However, I think the more valuable part of this book is the dialogue on research on Muslims in America (and other non-Muslim countries).


In this essay by Anandi Ramamurthy, the construction of the other is discussed in context of photography. Ramamurthy discusses the other and otherness in terms of European colonialism looking down upon natives as foreign and exotic and something that is distinctly not European. This type of representation is present in tourist attractions in the East and also in the fashion industry.

This was my first exposure to the concept of the other and otherness and I believe it is important to include in the beginning of my paper when defining what the other is in the context of a Muslim American. The idea of being distinctly foreign and non-European in heritage (and thus non-American) is a focal point of my discourse.

Dina, Roginsky, “Nationalism and ambivalence: ethnicity, gender and folklore as categories of otherness”, *Patterns of Prejudice*, 40:3, 237 – 258

This Article discusses the relationship between others and nationalism. It is in the context of gender, ethnicity, and folklore. The main case study is done on Israel and their creation of a national Zionist identity.
This source should be useful as a comparison and parallel to similar nationalistic and patriotic feelings in the United States and the role of Muslims in this context. No doubt there will be more than one parallel that can be drawn with nationalism in both nations in the modern day.


This article discusses the construction of North and South, white and black, rich and poor, male and female in the creation of the diseased Other during the pellagra epidemic in the United States in the early twentieth century.

This source will be useful when I go into depth about my discussion of the other. I can discuss how such labels are much easier to create in times of distress and crisis, such as the pellagra epidemic compared to post 9/11 United States of America.


This article discusses the distinction that anthropology creates in organizing social groups. This is the distinction of the “other” versus “us”. It discusses the identity of migrants as a process rather than a fixed category.

Again, this will help me in the initial stages of discussing what the other is and how it is created. Additionally, this author takes the perspective of an anthropologist in the dialogue of the “other” which may prove to be a unique perspective for my essay.
This article discusses racism in the United States. It discusses the creation of several groups not necessarily falling within the mainstream groups of created “others.” Finally, it discusses the role played by education in combating racism.

This will give me additional insight into the creation of the other in the United States of America and the impact it has on society and even potential combative techniques.

This article discusses how the United States of America viewed Japanese people during World War II. It discusses racist patterns in the government in dealing with the Japanese government. It discusses the creation of the ethnic/national other.

This is another article which will add depth to my discussion of the other.

This is a report about policing racist crime and violence. I will use this source to help me in formulating my conclusion.

This is another article which will add depth to my discussion of the other.
In the exploration of racism, it will be important to develop an operational definition of racism. This source will help to develop a working definition.


Mahmood Mamdani discusses the narratives of the highly politicized “Culture Talk,” where “culture” is understood as a tangible essence that directly explains politics. It has two main narratives, one of which suggests that peoples are frozen as premodern peoples and the other which depicts people as antimodern in addition to being premodern. “Culture Talk” has a high level of currency in hawkish policy and intellectual circles that are then going on to directly affect foreign policy, such as using “culture talk” as a basis for fear-mongering and thus declaring perpetual ideological wars. Samuel Huntington, Arey Neier, and particularly, Bernard Lewis, are those commentators who have contributed to the delineation between “good” Muslims and “bad” Muslims. Mamdani brings clarity to a seemingly confounding intellectual and pundit assault on “bad” Muslims and establishes the need to understand terrorism as a result of politics separate from the premises of “Culture Talk.”

This source reveals the general rhetoric used to justify the marginalization of and discrimination against Muslims

Reading through this detailed, procedural account of how to make field notes when conducted research leads me to wonder to what extent is the process of ethnography predicated on an “outsider” participating in “immersion?” It was great to learn that ethnography holds active participation and the cultivation of links as a basis for conducting the research. I am continually weary of research that reproduces the model of, for example, the privileged, intrepid white explorer documenting the fascinating, colorful “savage.” As applies to the interviews that we will be conducting for our projects, I think that we must also pay very close attention to how our participation, our relationship to the interviewee, and how we are perceived in the discourse very heavily influences the responses to the questions.

This source will be useful in explaining how our interview subjects were chosen and how we decided upon our research methodology.


Kantor, Susan. "Greek party causes turmoil across campus." Daily Illini. October 2006


These sources provide insight into the experiences of early Muslim immigrants to America.

These sources give a glimpse of how Arabs and Muslims have been depicted or understood by other Americans.

These sources show how some stereotypes of Arabs and Muslims came to be widespread.

All of these sources help me understand the mindset of an American Muslim and some of the things they experience.


I used this source to help me correctly define a hate crime. This is the basis for my whole project.