

THE SCAB SHEET

1868

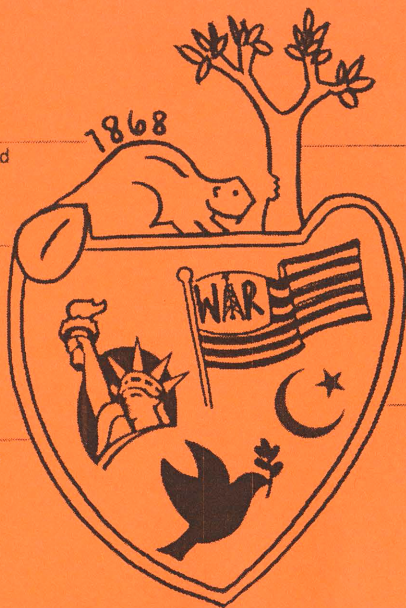
For 150 years of stolen land

THE BEAVER

For the destructive institution of OSU

LADY LIBERTY

For the countless refugees and immigrants we turn away from our borders



TREE

For the wants and well-being of the students of OSU

FLAG

For the United States' use of war as a tool of colonialism

STAR AND CRESCENT

For our Muslim brothers and sisters who deal with Islamophobia daily

DOVE

Peace and justice
SHOULD BE FOR
ALL

ISLAMOPHOBIA EDITION

Spring 2017

Homage to *The Scab Sheet: A Legacy Not to Be Forgotten*

You might be wondering why this zine is titled '*The Scab Sheet*'. *The Scab Sheet* is not an original name nor is the overall idea behind it. It all began in 1969 when the Black Student Union organized a Walk-Out as a response to the Oregon State administration neglecting to address racism on campus. After what was described as a "biased coverage of events" from *The Barometer*, students decided to take matters into their own hands by organizing an anonymous newspaper that would be a fundamental component of their grassroots efforts to combat racism on campus. *The Scab Sheet* creators decided to remain anonymous due to a "fear of harassment and repressive action". The newspaper served to explore and bring awareness to racial issues and other injustices occurring at OSU and in the country.

The Scab Sheet reminds us of the incredibly rich history of student activism at OSU that cannot be forgotten. These courageous students laid the foundation for future students to unite and resist in the ongoing battle against hate and injustice. The zine you are holding in your hands is not a new or updated version of *The Scab Sheet*. It is a continuation of the legacy of students before us who desired to have a platform to express their voice in a world that silenced them. In this revived volume of *The Scab Sheet* there will be various forms of media including articles, artwork, poetry, and personal stories created by students at Oregon State University to bring awareness to contemporary issues of racism, sexism, ableism, classism, nationalism, xenophobia, islamophobia, homophobia, transphobia, and any other relevant topics. Take this as an opportunity to challenge your assumptions, learn, and think rather than believe.

If you are interested in reading more about the history of *The Scab Sheet* or read the actual documents themselves, please visit the Oregon Multicultural Archives website: <http://scarc.library.oregonstate.edu/oma/> or check out the Special Collections & Archives Research Center located on the 5th floor of the Valley Library.

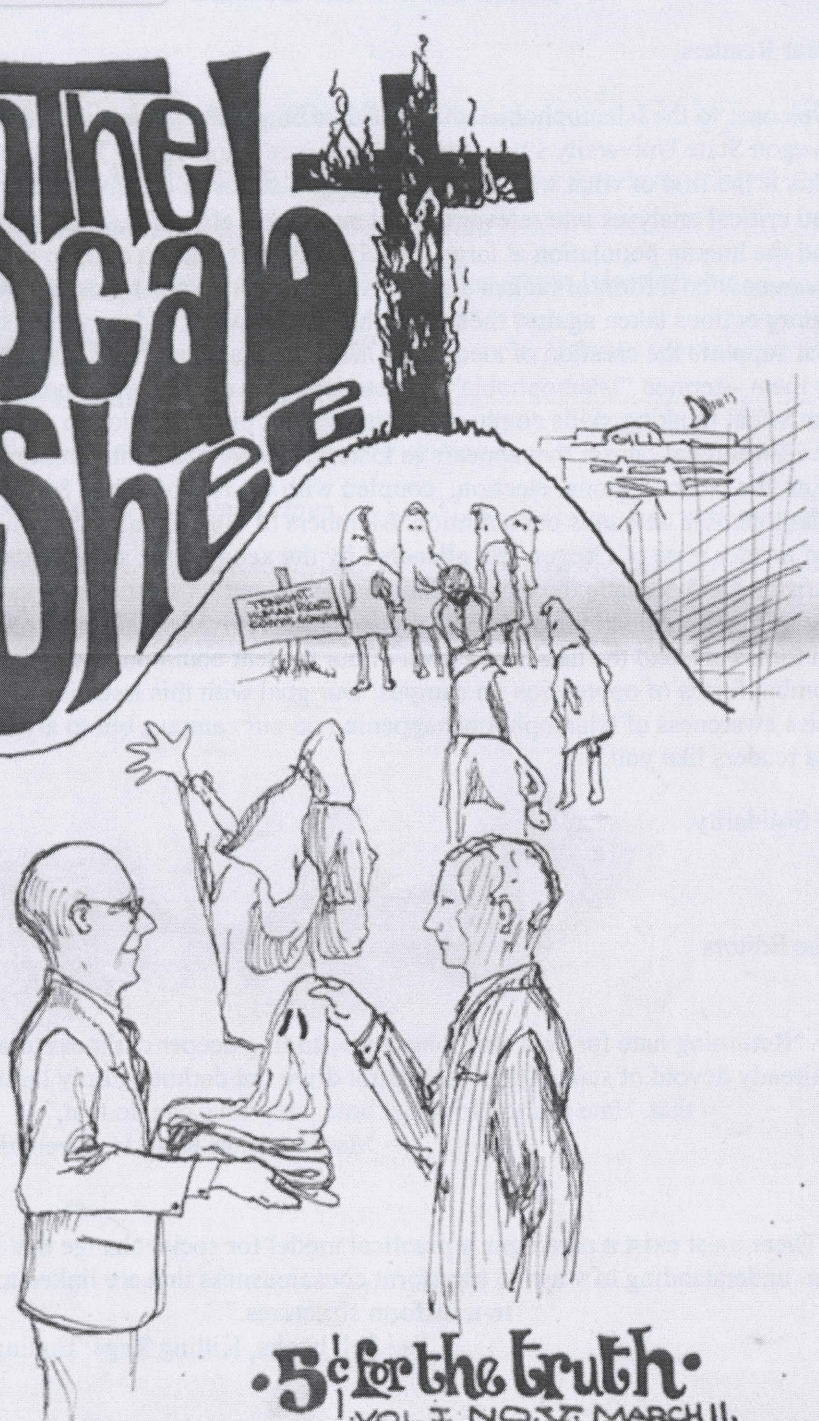
If you are interested in getting involved in future quarterly publications of *The Scab Sheet*, email submissions/inquiries to scab.sheet@gmail.com.

In Solidarity,

Your fellow student activists at Oregon State University

Spring term, 2017

The Scalp Shear



5¢ for the truth.
VOL. I NO. 12 MARCH 11.

A Letter from the Editors of The Scab Sheet

Dear Readers,

Welcome to the Islamophobia edition of *The Scab Sheet*, a revival of the 1969 Oregon State University student publication (see "Homage to The Scab Sheet"). This is the first of what we hope will become a series of creative explorations and critical analyses into relevant social issues that affect the students of OSU and the human population at large. Specifically, this edition aims to raise awareness on a form of racism against Arab and Muslim peoples, the discriminatory actions taken against them, and the vast network, industry, and system that supports the creation of media and ideology that demonizes and marginalizes them --termed "Islamophobia". As students, we are applying the critical and analytical thinking skills emphasized throughout our education to deconstruct an institutional racism that appears in history, media, academia, politics, etc. With the recent national election, coupled with the rise of White Supremacy, Islamophobia demands our attention. Members of our Corvallis community and the greater state of Oregon feel alienated by the xenophobic sentiments that surround and pervade the current administration and its staunch supporters. Like the original publications of *The Scab Sheet*, this revival of the zine speaks out on topics close to the hearts and lives of our student communities and aims to combat forms of oppression on campus. Our goal with this issue is not only to raise awareness of Islamophobia happening on our campus, but to affect change via readers like you.

In Solidarity,

The Editors

"Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate, only love can do that."

— Martin Luther King Jr., *Strength to Love*

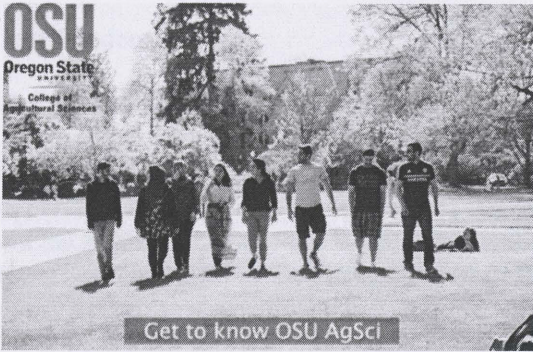
"There must exist a paradigm, a practical model for social change that includes an understanding of ways to transform consciousness that are linked to efforts to transform structures."

— bell hooks, *Killing Rage: Ending Racism*

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Improving Their Image Through Exploiting Ours



“Wow...” I thought to myself. “I didn’t know they were in the College of Ag too! Maybe we’re more diverse than I thought!”

Or are we?

I was so excited when I saw this picture on a monitor in Strand Agricultural Hall. “Get to Know OSU AgSci.” The tagline intrigued me, because I really did

want to get to know the folks in the picture. I recognized some of them from around campus, but more than that, I recognized people that looked like me – people who looked diverse, who looked happy – associated with my own college, where I had previously struggled to find other students of color to connect with.

However, when I finally asked one of the individuals in the photo what ag major they were pursuing, they looked at me like I had just spontaneously sprouted a second head on my shoulder. When I showed them the photo, they instantly recognized it, and went on to tell me that the photo in the ad had been taken as part of a shoot for a different marketing purpose, for one of the cultural centers. “The images from that day have shown up all over OSU marketing. We weren’t told they were going to be used for anything other than the project we were working on,” they said.

We’ve all seen the pattern. The glossy, professionally taken photos on all the pamphlets and websites make it seem like a beautiful, brown paradise on OSU campus, don’t they? And yet, the moment you physically step foot on campus, it’s difficult not to conclude that you’ve been duped by the university marketing team once again.

Despite being incredibly prevalent in the advertising for the university, students of color at OSU are few and far between. The College of Ag Sciences is far from the only offender. Take the photos of a Muslim woman exercising on campus and in Dixon Recreation Center that plastered the OSU website for weeks during Winter term, for example. Images of Elhum Oskui utilizing the gym and the Student Legacy Park quickly showed up in multiple places in OSU’s marketing, showcasing an environment where a Muslim woman in hijab feels comfortable utilizing OSU’s fitness resources. An article on the Rec Sports page boasts, “Oskui has felt very welcomed whenever she comes to Recreational Sports Facilities. Although she is occasionally asked uninformed questions, she’s never dealt with anything hateful.” In other words: Look how diverse and post-racial we are here at OSU! Islamophobia isn’t a problem because our Muslim students are thriving here and wearing hijab to the gym!

Except Oskui isn't a student; she's a member of the Corvallis community. While it's wonderful that she feels comfortable there, why, if she isn't a student, did her image fill up the entire first page of OSU websites for over a month and half? Why did the articles fail to mention that she doesn't actually



go to school here? These images clearly served a purpose for the institution, otherwise, why push them upon us with such force?

The result of this kind of misuse of images and constantly putting folks of color on display (regardless of whether or not they are actually a part of the university) is the commodification of the black and brown bodies of those of us who do occupy space on this campus. Ultimately, we become a tool for OSU to use and exploit in order to tout a diverse student body as one of their selling points – all the while continuing to ignore the voices of the students of color already on campus, attending the university, demanding to be better supported and valued at this institution. The images of Oskui and of the students from the Ettihad Cultural Center photo shoot were exploited by the university to make it look better, perhaps to recruit more students of color to the institution. But what happens once those students have been recruited and come here to find that their needs are not nearly as important to the university as their images are? Let's just say that if OSU devoted resources proportionally to the groups they use images of in their marketing, by now, Ethnic Studies might actually still be able to be a *department* at OSU, rather than just a "program."

It's time for the College of Ag Sciences, for Rec Sports, for all of OSU Marketing to stop exploiting the images of students of color to help their bottom line.

STOP using us to boost your image.

STOP over-representing us in marketing to avoid actually dealing with the issues we face on this campus every single day. The ones that keep you from being able to retain us, that keep us from graduating, that keep us from thriving.

STOP EXPLOITING US.

Because once you recruit us, once we are OSU Beavers, you're going to have to deal with us requesting meetings with administration to demand change, marching across campus, and reviving underground student newspapers to expose the issues we face on this campus that you try so desperately to avoid addressing. You're going to have to interact with us and hear our demands, meet our needs – not just take our picture and go back to fooling folks into thinking you actually give a dam.

“If you *live* here, *move* here, or if you want to call *this city* home, it is your home, and we must protect each other like that is the *truth*, no matter what the consequences.”

-Micah Fletcher, survivor of Portland Terrorism (May 26th, 2017)

Hate Crimes: USA

Milwaukee, Wisconsin

National and local activists are calling on the police in Milwaukee, Wisconsin to investigate a hate crime against a Muslim woman after she was told to remove her hijab, then beaten. The woman, who hasn't been publicly identified, was walking home at 6 a.m. on April 9th 2017, after morning prayers at the Islamic Society of Milwaukee when a man in a car pulled up alongside of her and proceeded to get out. He demanded that she remove her hijab and fight him, but she instead pulled the scarf tighter around her head to keep it on. That's when "he threw me on the floor, then he beat me like an animal," said the woman, showing her blood-stained hijab to a local news source. Milwaukee police did not say they were investigating this as a hate crime, but as a battery charge. The National Council on American-Islamic Relations (CAIR) said the attack is a hate crime and should be treated as such. It is clear it is a hate crime. She was targeted because of her head scarf.

Washington D.C.

At Georgetown University, students are upset that a Muslim woman was allowed to criticize Sharia Law, citing it as Islamophobic and "hate speech." Nonie Darwish is from Egypt and grew up as a Muslim but later fled to the United States to practice Christianity. She was invited to speak to the Georgetown University College Republicans. Students across campus said the dialogue was peddling "hate speech," and wasn't an act of free speech. Javon Price, the acting secretary of the Georgetown University College Republicans at the time, resigned in protest after the speech was delivered. In a statement made on Facebook, Price summarized that moral human beings, capable of empathy and compassion, fight against hate speech and highlighted Nonie Darwish's book as being filled with hate-speech and as giving a platform to hate crimes and toxic actions. Nonie Darwin's latest book *Wholly different: Why I Chose the Biblical Values Over Islamic Views* was the basis for the speech and is filled with Islamophobic comments and racial statements, and is a symbol for current hate speech in America.

My Experience at Ettihad

The culture of melanin is beautiful.

The melanin in their skin became conspicuous with the bright and vivid colors of the clothing.

The environment was surrounded by the music and the many different languages being spoken creating a synchronized and hypnotizing harmony. The familiar sound of the drums hidden in the beats of the songs brought me to tears. The welcoming pattern made me feel I was home, back to where I come from.

I am not sure if it was the unexpected sunshine that reflected the glitter in the clothing or their own souls, but the light coming out of the dancers represented life. They were *alive*.

The word ettihad has never embodied its meaning – union – more than at that time. The dancers were holding hands as a sign of resistance, a sign of resilience. Those hands carried so much. The weight of years of history was being held together by different cultures, which together created a beautiful melody of colors.

I suddenly realized the weight that melanin carries; how that melanin was *exploited and enslaved*.

The concept of race is fluid, but somehow it has always maintained the hierarchy that puts the palest skin on the top, which allowed the cultures of melanin to be stolen and assimilated.

The white makes the “others” forget about their colors, in order to become *whiter*. The misrepresentation of the “other” so pervasive in the West creates a binary view of “us vs them” that disregards the history that people of color carry on their very human skin. And something that results from the views of Orient is the whitening of the West. Race is fluid, and so is culture. Muslim Americans are a growing generation who are creating and adapting their culture and beliefs to the Western environment; this does not make them less “Muslim”. Instead, it creates a new intersection of identity. The presence of people of color on campus representing their culture is necessary as we work towards deconstructing the idea of “other”.

Individuals need to learn to appreciate a new culture without filtering it through their indoctrinated lenses; a culture can be beautiful without being exotic. It is beautiful by itself, not in relation to its “difference from the West”. When people experience cultural events like the Ettihad Cultural Festival, they need to open their minds and allow them to meet the unknown without the fear— fear constructed upon propaganda restricts the individual from fully experiencing everything that culture has to give.

The many tastes and spices unveiled unknown senses in my mouth, any assimilation to familiar flavors was ineffective. The sweet, the sour, the spicy; the diversity of flavors was aligned in such a way that, somehow, they complimented each other.

At the end of the event, we were invited to dance in the middle of the plaza with everyone else. That moment took me back to my culture. I was living that moment in slow-motion, but at the same time, full-speed. The beats of the music were in accordance with my heart beat; we were jumping together as we moved from one side to another.

People were yelling words that were unrecognizable to my brain, but familiar to my heart. The laughing and the heavy breathing created an atmosphere of joy, an atmosphere of liberation.

At that time, we were one family, connected by the loud music and bright colors.

The sunset was contouring our shadows, making them longer and sharper.

The same shadows were traced back to their roots that together touched the soil they once stepped upon with bare feet. The same feet walked to so many places, jumped so many borders – not only the physical constructions that overemphasize the historical hierarchy that has shaped nations by making divisions based on melanin, but the nonexistent borders built by internalized ignorance that separates cultures. Those shadows represented *resistance*.

Walking back home on that Sunday afternoon was hard. Reality hit me with the cold silence of Corvallis. Then I realized my feeling of belonging was gone, every step I took away from the music, my senses were fading with the cold wind of that Sunday evening. The warmth was gone. I could still feel some traces of the festival, but it was like waking up from a dream, when all of your senses are connected on a line of memory. But still, a memory.

The culture of melanin is beautiful

And resilient

And persistent

And colorful

The culture of

Melanin

is

Beautiful

and

RESILIENT

and

PERSISTANT

and

Colorful

PEACE PEACE

PEACE PEACE

PEACE PEACE

PEACE PEACE

PEACE

PEACE PEACE

PEACE PEACE

PEACE PEACE

PEACE PEACE

How Whiteness Manifests in Conversations About Islamophobia

The current political climate in the U.S. post—and most certainly pre—#45 election has uncovered the festering, unstable reality of racial tensions and white supremacy in the nation for (mainly) ignorant, middle-class white people. James Baldwin once famously stated that “being white means never having to think about it”. However, it can be argued that in modern times, whiteness is being confronted and exposed in more ways than we have seen in the past. This means white people *actually* thinking about whiteness and trying to protect it. Anti-Islam sentiments are at an all-time high in the U.S. in the wake of #45’s election, subsequent executive orders, and “presidential” proceedings. Racially, culturally, politically, and spiritually motivated attacks against Muslims have skyrocketed. Among many other things, this includes, governmental **Muslim ban** and continual harassment from U.S. Immigration and Customs Enforcement.

These social facts are undoubtedly augmented, and in many ways, created by the manifestation of whiteness in discussions surrounding Islamophobia—pertaining to the concept, word itself, and its consequences—white people’s feelings and desire for safety are deemed more important than those of an oppressed group seeking justice.

While whiteness and white supremacy exist hegemonically in the U.S., as evidenced by the election of #45, harsh spikes in hate crimes against those deemed **other**, and more, they sometimes take nuanced and covert forms within academia (i.e., white academia), which can be particularly troubling when attempting to unpack toxic anti-Islam/Muslim rhetoric that inundates public discourse.

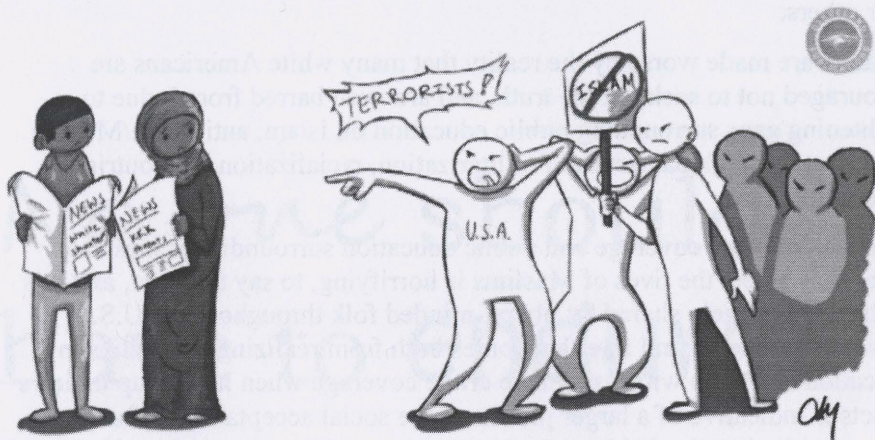
Though the ways in which whiteness influences and molds discussions surrounding Islamophobia are varied and expansive, I will focus on three for this discussion, which are as follows:

(1) Culture of “one-and-doneness” that exists and is created by diversity trainings

(2) Effects of shifting “in-out” language amongst white people engaged in critical conversations and spaces

(3) General lack of public education surrounding Islam, anti-Islam/Muslim sentiments, and global issues of militarization, racialization, and outright genocide.

Central in aiding and abetting the ever-so-frequent racial reactions in the U.S. has been the incorporation and “superficialization” of diversity education, which is almost solely for white people, as Jeff Chang states in *We Gon’ Be Alright: Notes on Race and Segregation*. Not only do most all diversity trainings and education settings effectively “water down” the critical nature of examining race and whiteness in the U.S., but they effectively lull white participants into a state of “completeness,” as if the need for diversity—not only tangible, workplace/classroom diversity, but also diversity of praxis and thought—was a sort of “one and done” type of thing that can be forgotten about upon completion.



This feeling of “one- and- doneness” effectively fuels a culture of apathy in the U.S., and gives way for a proliferation of anti-Islam sentiments due to an overwhelmingly selfish desire for much of white America to just “take a break,” and not talk the “social justice” talk for more than five minutes a day. To take a break is to fall into the system that privileges white comfort over everything else, and this apathy must be combatted by addressing white supremacy whenever it rears one of its ugly heads; however, this tendency must be critically examined for the ways in which it centralizes whiteness as well.

While it is generally true that ideas of racial and cultural inferiority are rejected by many white people engaged in critical race/cultural studies, the concept and practice of distancing whiteness from the self is still commonplace amongst many white people today by means of utilizing various “woke” hot-phrases. In her work on *On Being White and #Woke*, Tonya Hoatman highlights the common practice of white people striving to be labeled as an “ally”—which thereby implies “wokeness”—and how that language often detracts from the aims of racial justice work by equating it to a sort of twisted “fashion statement.”

(continued on next page)

This desire is almost always characterized by striving to consume any and all knowledge to prove a sense of “good whiteness,” which, in terms of perpetuating anti-Islam/Muslim sentiments, takes the form of paying close attention to anti-Islam/Muslim developments in order to use the information to prove “wokeness” and win arguments with other white people, rather than aid in the deconstruction of the problem itself. This sort of occurrence not only detracts people from addressing real problems and centering the voices of people being targeted, but it also turns this type of work into a knowledge hurdle—which it very well may be, in some ways—that exists to prove intellectual dominance over others.

Matters are made worse by the reality that many white Americans are encouraged not to seek out the truth, and are even barred from it due to frightening gaps surrounding public education on Islam, anti-Islam/Muslim sentiments, and global issues of militarization, racialization, and outright genocide.

The lack of news coverage and public education surrounding issues that negatively affect the lives of Muslims is horrifying, to say the least, and this sentiment is largely shared by liberal-minded folk throughout the U.S.; however, the shock and awe that comes both from realizing disparities in education and from witnessing hate crime coverage when it pops up in news outlets is indicative of a larger problem—the social acceptability of using disgust at the localized “bigots” who perpetuate violence to indemnify oneself from any real responsibility of addressing problems on personal and societal levels. Quite frankly, this “shock and awe” can have no sustained place in conversations surrounding hate crimes and discriminatory policies against Muslims, for it continues to center white people’s feelings and limit the transformative potential of conversations that can benefit people from targeted groups. In order to move forward, the utter shock at such acts of violence, while important and warranted, must not dominate conversations, especially not when coming from white people.

While it is important to note that the ways in which whiteness manifests in conversations surrounding Islam, it’s “calling out” should not be used as a divisive force, but rather, a uniting one; for far too long the labor/class-based struggles of an impoverished white base—among many others—in the U.S. have been pitted against any and all radical, revolutionary movements in order to compartmentalize struggles aimed at the betterment of American society as a whole. Similarly, society, education, and politics in the U.S. have been structured to keep nearly all white people in the dark in terms of knowing how to address ills that face all “othered” people, which should serve as a wake up call for white people looking to break the cycle. A unification of movements should be supplemented by the analysis and deconstruction of the many ways in which whiteness as a hegemonic force influences critically oriented conversations, particularly in relation to the toxic anti-Islam/Muslim sentiments present in nearly every facet of American life.

“HEARTBREAKING.

No one should
have to endure
this racist abuse. No
one should have to
give their life to
stop it.”

-Hillary Clinton, in reference to Portland Terrorism (May 26th, 2017)

I Am Human Too

It is easier to colonize the other if one dehumanizes them.

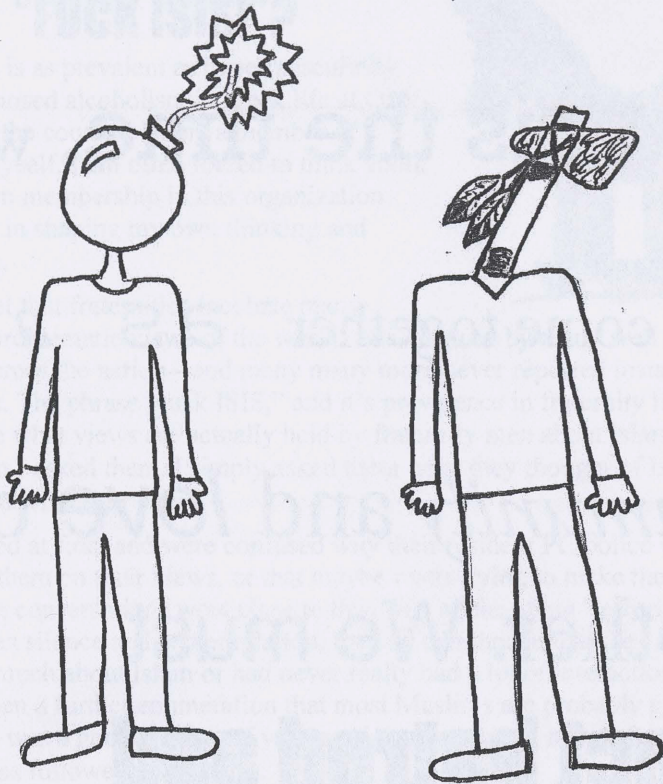
Creating negative stereotypes is one of the biggest and most powerful weapons of the West. It is easier to kill the “other” if they are less human. The same thing happened during the “discovery” of the New World - calling indigenous people “savages” and “aggressive”. This was a way for the European Christians to justify colonization. But why hasn’t anything changed? Because if the West starts to see the other as humans, it will be harder to kill them. I remember asking my 8th grade Geography teacher, “But why isn’t anyone doing anything about any of this? Why doesn’t the UN do anything?” and she asked me, “Who is the UN?” And I said “Well, mostly Western countries, including the U.S.” And she said, “Well, if exploiting these countries benefits them, why would they stop?”

An emphasis on cultural imperialism feeds the system of oppression that goes beyond borders. The lives of those privileged to be born in a Western country are no more important than those born elsewhere. And yet this hierarchy, invisible or not, maintains sociocultural stereotypes that reinforce neocolonial agendas that place Western identity above all else. While people are dying because we are dropping bombs on them, we are too busy looking at the Muslim women being stoned to death in the Middle East, to look at what is happening in our own backyard. In Brazil, one woman is victim of assault every 11 minutes. In the United States, maternal mortality rates continue to rise, now up to 28 births in 100,000 resulting in the death of the mother. But according to colonial feminism we must look at the Middle East and point our fingers at them, because Muslim women are the only ones being oppressed. The media creates this parallel universe in which our eyes are directed to “less developed countries” instead of looking at ourselves.

Most of the time, stereotypes endorse the fact that a person can only be one thing because if they are just one thing, they are less human. A cultural reform is necessary in order to make any change. People need to start looking at others as humans, not as something they can profit from. Assumptions must be challenged, stereotypes must change, and we must start accepting individuals for who they are, for their own values, rather than what Western values dictate they should be. “We want Muslim women to stop wearing the hijab as a sign of resistance” NO. If people really care about Muslim women they will fight for their human rights, their rights to education, health care, and environment. Also, the hijab should be a sign of whatever the woman wearing it says it is. We must honor agency.

If we focus on the hijab, they are less women, and more objects. But if we move beyond the hijab, Muslim women become mothers, daughters, engineers, professors, doctors, lovers, wives, brides, soccer players, astronauts; they become *humans*. And that not only applies to women, but also to men and Muslim majority countries. When talking about the Middle East, the first thing that comes to people’s minds is typically “oil”. But what if we question that idea and instead we undo the whitewashed history we are taught in our schools and introduce to the world the rich history, people, food, and architecture these countries have to offer. A cultural reform can only happen if people start to decolonize and deconstruct their perception of knowledge or else we will be stuck in the same place, repeating the same cycle of history.

It is harder to colonize them if you humanize them.



IT'S EASIER
TO COLONIZE
THE OTHER
IF YOU
DEHUMANIZE
THEM.

“ *Now* is the time, we
must come together as a
community and love one
another. We must
reject hatred and
violence. We must
seek justice.”

-Ted Wheeler, Mayor of Portland, in reference to Portland
Terrorism (May 26th, 2017)

“FUCK ISIS!”?

This phrase is as prevalent as hypermasculinity and undiagnosed alcoholism in greek life at OSU and around the country. Being a member of a fraternity myself, I am often forced to think about how my own membership in this organization plays a role in shaping my own thinking and experiences.

It’s no secret that fraternities incubate many incredibly problematic views of the world, as evidenced by many well reported instances across the nation-- and many many more never reported instances and occurrences. The phrase “fuck ISIS,” and it’s prevalence in fraternity life makes me contemplate what views are actually held by fraternity men about Islam and Muslims. So I asked them. I simply asked them what they thought of Islam/ Muslims and what they knew.

They laughed at first, and were confused why their resident PC police was trying to interrogate them on their views, or that maybe I was trying to make them look stupid. Most conversations went close to this: first a joke about Terrorism and how bad it is, then silence and contemplation, then an admittance that they really didn’t know very much about Islam or had never really had a lot of interactions with Muslims, then a further enumeration that most Muslims are probably good people. While there was a good amount of variance in some replies, more often than not conversations followed this pattern.

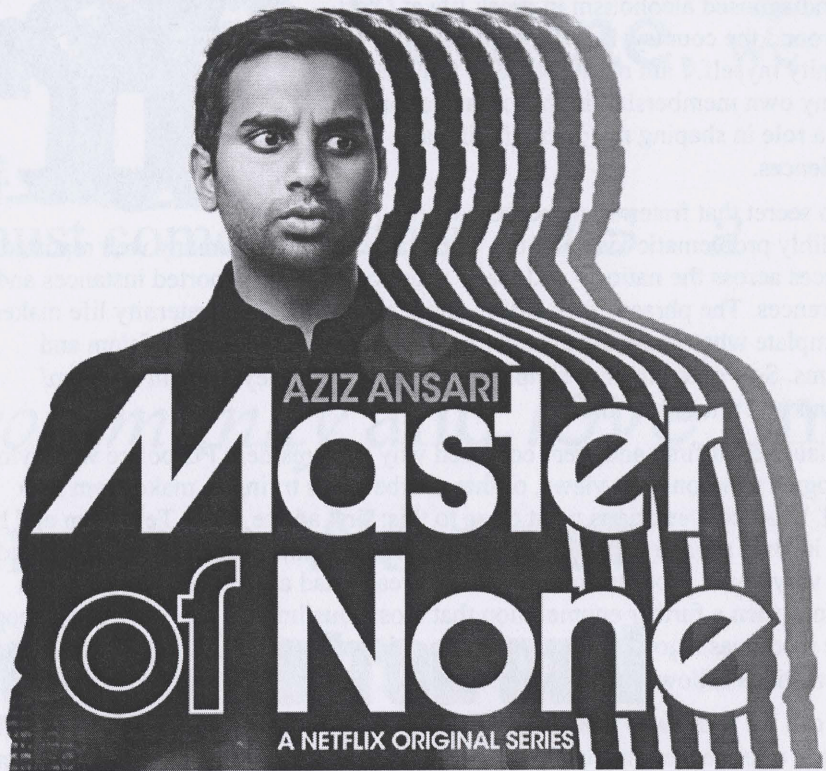
What can we take away from this? Most of the time the silence and the admittance of a lack of understanding came unprompted from me, I simply waited for them to share their thoughts. This in some way indicates guilt or self-aware-ignorance on Islam and Muslim-- but their outward tendency to make problematic jokes and statements indicates the type of socialized atmosphere that exists within fraternities. This atmosphere allows surface level conversations to persist within this social network that allow for the persistence of the common negative narratives about Muslims. Something can be passed off as a joke, and even if it strikes someone as insensitive or prejudiced everyone is encouraged to quickly move past it and not say anything.

Within this though there’s a thread worth picking up on: the self awareness of how little fraternity men know about Islam indicates room for progress: when you can admit that there’s a problem then you can work to address it. The flip side of this coin is that fraternity men like to wallow in self ignorance: they know that they may be under/misinformed but simply don’t care. If this is true then the capacity to reach out to educate them on issues of Islam and Muslims is far harder. Expanding this further, this framework can be used to expand on views of xenophobia, racism, sexism, homophobia and all other prevalent biases that appear in great voracity within fraternities and their social network.

Taking this understanding into consideration helps to explain how conversations with fraternity men should be framed by those wishing to engage with them.



Media Analysis: Season Two of *Master of None* Challenges Stereotypes and Assumptions in 'Religion' Episode



When you hear the word 'Muslim' or 'Islam' what comes to mind? What are they wearing? What are they doing? How do they act? Now, keep that imagery in mind as you read the rest of this article and try to challenge your assumptions about Muslims and how they are represented in various forms of media.

In the newest season of the Netflix Original Series, *Master of None*, there is an episode about religion as it pertains to the main character, Dev, who lives in New York City. Most of the episodes are based on real life experiences of the writers Aziz Ansari and Alan Yang. I personally really enjoyed the first season of the show and the second season just came out, so naturally I had to binge the entire season over the weekend. The show highlights many social issues in America and I appreciate the way the show calls them out. In real life, Aziz Ansari's family is Tamil Muslim and is from Tamil Nadu, India where 3-4 million Muslims reside.

This episode 'Religion' was about Dev and the clash between he and his family regarding their level of devotion to the faith. For Dev, religion isn't a major part of his life. His mom and dad are immigrants from India, but Dev was born in the U.S. so his experiences have been different than those of his parents.

His mom and dad have come to terms with the fact that Dev drinks alcohol, eats pork, and doesn't pray. However, when his very religious Auntie and Uncle come to town for Ramadan, the month of fasting, his father and mother want him to pretend to be a devout Muslim. While his family is in town, Dev spends time introducing his cousin to pork and comes to find out that his cousin has also been breaking the rules of the religion and has been drinking alcohol. The episode explores the idea that even within one Muslim family there is a spectrum of faith and identities which is true for a family of any faith. There is not a "one size fits all" for the Muslim community or even a single Muslim family.

I don't think I have ever seen a show that was able to capture some of the complexities of Muslim identity without homogenizing the incredibly diverse group of people on TV or otherwise. Typically, Muslims in the media are portrayed as terrorists or violent people, oppressing women, from the "Middle East", hateful towards people who aren't Muslim, and hate the United States. This episode did not include any of those components and instead focused on this particular family facing their interpersonal issues just like any other family does. For example, after Dev orders pork in front of his whole family to make a statement, his mother later says at home "I can't believe you did this. Auntie and Uncle were very offended." Dev then says to his parents, "We all have our own interpretation [of the faith]. You eat non-halal, used to smoke cigarettes, you don't wear hijab. Why can't I have my interpretation where I'm just nice and I eat pork?" "I get it," he continues. "For you guys, your religion has a cultural value. For me it's being called terrorist and being pulled out of airport lines."

This scene really shows that not all Muslims practice their faith the same way and also highlights relevant issues that young Muslim men like Dev face on a day-to-day basis.

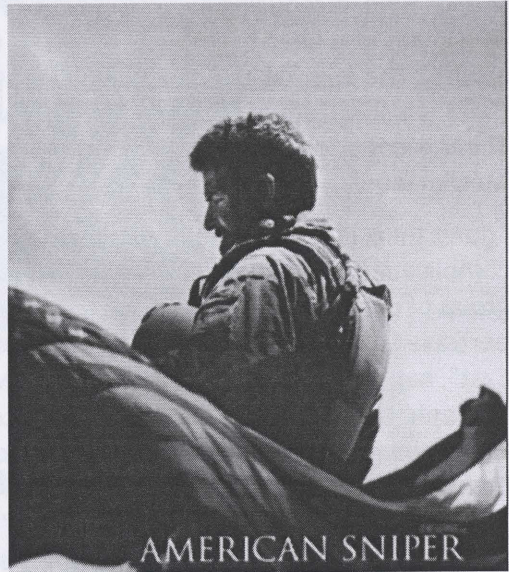
I watched this episode with my critical thinking cap on and was ready to criticize any possible flaws or issues of representation of Muslims. I was pleasantly surprised by the end of the episode that this 20-minute episode was actually beautifully crafted, heartfelt, and challenged stereotypes and assumptions about Muslim families in America. Comparing it to *All-American Muslim*, a show on TLC (Google it), I think it did a much better job at depicting that not all Muslim families are the same without the heavy emphasis on assimilating to American culture. Because there aren't that many shows about Muslims, it's difficult to represent the diversity of the community in one episode without unintentionally homogenizing the group of people. Many kudos to Aziz and Alan for their successful execution of this episode.

Media Analysis: American Sniper

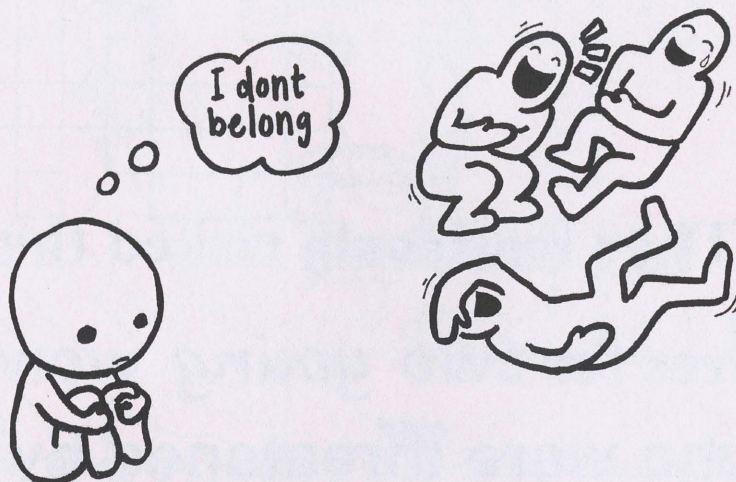
American Sniper—released Christmas Day, 2014—is a piece of American military propaganda that serves to deepen Islamophobia in the United States, plain and simple. I remember first seeing this film thinking it may serve as a powerful anti-war commentary, but I was sorely mistaken after seeing the first fifteen minutes, and was even more disturbed once I saw the film’s trailers after seeing the film in its entirety. The film itself, accompanied by the advertising campaign that brought it to the attention of millions of Americans, propagates the extremely racist sentiments that have festered for years under the guise of religious misunderstanding in the U.S., and it undoubtedly assisted in the amplification of Islamophobic sentiments pre- and post-Trump election.

As a film, *American Sniper* can be effectively situated amongst pro-war films such as *Black Hawk Down*, *Zero Dark Thirty*, *Act of Valor*, and even *United 93*—which wasn’t necessarily as pro-war itself as it was anti-Muslim—even though it surpassed all listed films to become the highest grossing war film of all time with \$547 million in box office sales. Director Clint Eastwood, of all people, knew how well war sells, which explains his capitalization on racist images and tropes in order to make *American Sniper* more appealing to his target audience, who ate it all up and used these fabricated images to support harsh Islamophobic views.

It is hard to fully capture and describe the extent of the Islamophobic images/theme that Eastwood created in *American Sniper*, for the whole film essentially acts as anti-Islam, pro-war propaganda that glorifies the mass murder and “radicalization” of “bomb-packing, Jihad-driven” Muslims deemed “Other.” In combat settings, nearly every clip of dialogue is centered around the “savagery” of the Othered radicals in hiding around U.S. convoys and stations, in addition to not-so-subtle references to the superiority of American culture and Western, Christian ideals. To make matters worse, the main propaganda for promoting the film (i.e., its clichéd, emotionally-driven trailers) centered around not only the conflicts between Kyle’s “duties” to his country and family—which effectively pities him for having to kill so many people in the war—but also around the comparison of killing radicalized/racialized Others to hunting deer with his father. It is interesting to note that the trailer in question featuring flashes back and forth between Kyle pulling the trigger to kill a small child and hunting deer with his father can no longer be found online.

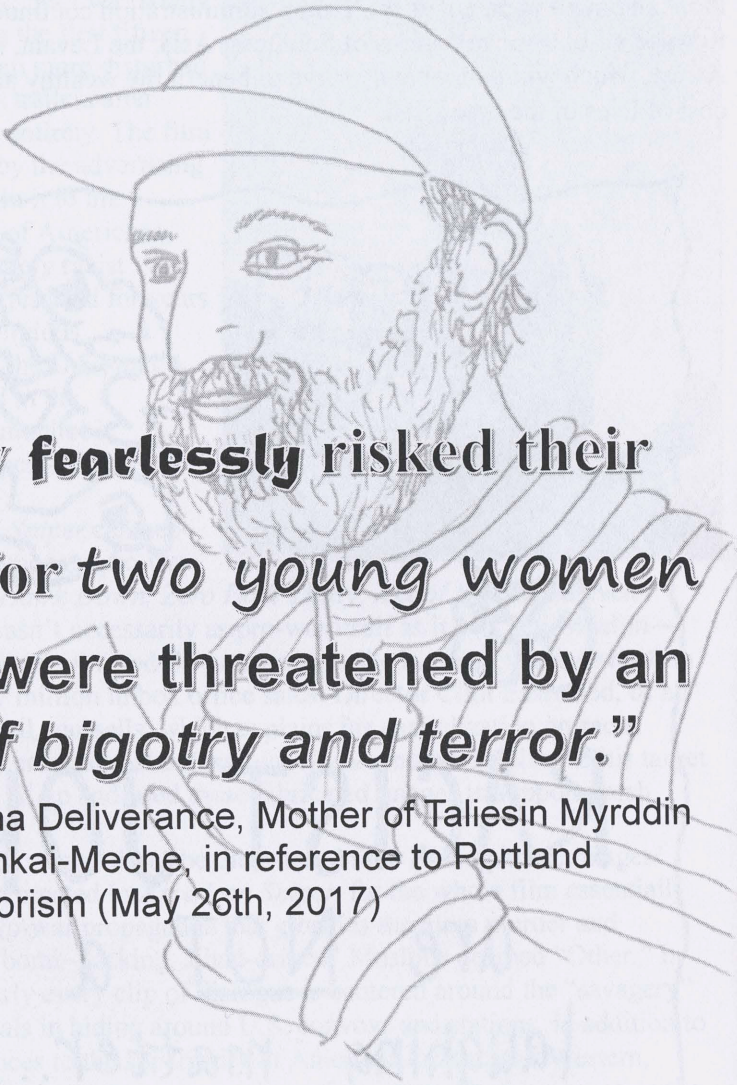


All in all, the fact that this film was so successful in the U.S. highlights how white America genuinely views—and has viewed—Islamic beliefs as being a threat to the “American way of life,” and in turn, has aimed to demonize and destroy its followers and ideologies by all means necessary. Though the film was released nearly two and a half years ago now, its significance is becoming more and more apparent as the Trump administration continues to make moves to wage all-out war in regions of Southeast Asia, the Levant, and Northern Africa, which will undoubtedly serve to benefit the wealthy and powerful at the cost of lives of the oppressed.



RACIST JOKES are NOT a laughing matter...

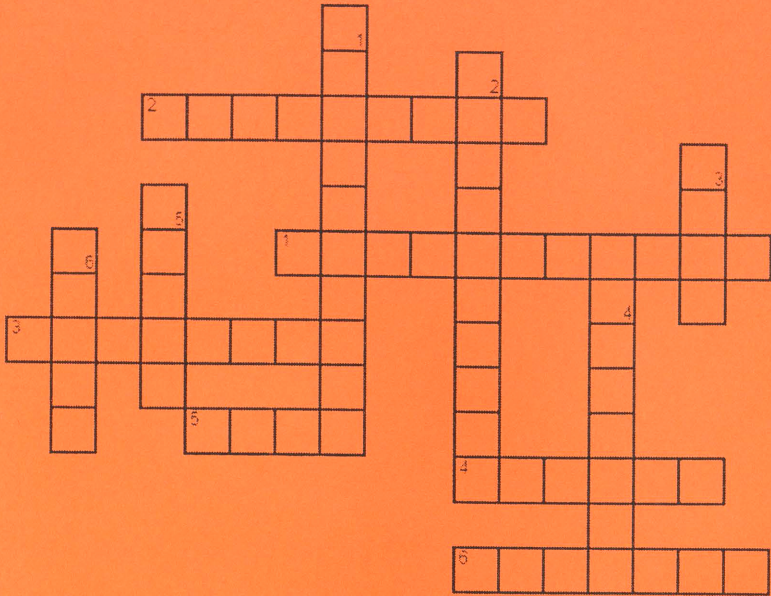
Stereotypes are just bad jokes that stuck from generation to generation. Racist jokes contribute to a system that oppresses and disadvantages people of color. Be the generation to start deconstructing these stereotypes!



“They *fearlessly* risked their lives for *two young women* who were threatened by an *act of bigotry and terror.*”

-Asha Deliverance, Mother of Taliesin Myrddin Namkai-Meche, in reference to Portland Terrorism (May 26th, 2017)

Deconstruct Meaning Crossword Puzzle



Across

1. Under the supreme power or authority
2. When a subject is under an institution of power in a system in which one person or group benefit from another's expense, they are _____.
3. promotes fairness and justice by giving everyone access to opportunities, resources, and their rights
4. ensures equality through open access of the opportunities, resources, and their rights.
5. Provokes laughter or humor
6. With this, one has the ability to do as one pleases

Down

1. a widely held but fixed and oversimplified image or idea of a particular type of person or thing
2. A broad statement or idea, which becomes common or widespread.
3. A feeling of intense and passionate dislike.
4. "With liberty and ___ for all!"
5. The peaceful religion of the Muslims, a monotheistic faith regarded as revealed through Muhammad as the Prophet of Allah
6. A headscarf, worn by some Muslim women who so choose, that leaves area for the eyes but covers up a partial part of the face.

Answers on back cover

Resource List

Specific to Islamophobia but also applicable to other topics as well.

Independent Journalism

MintPress News

Media Roots

Truthout

The Electronic Intifada (blog)

Academic Articles

Epistemic Islamophobia and Colonial Social Sciences, The Structure of Knowledge in Westernized Universities, and other publications by Ramón Grosfoguel through the University of California, Berkeley

Islamophobia Studies Journal, published by Pluto Journals

Islamophobia/Hispanophobia: The (Re)Configuration of the Racial Imperial/Colonial Matrix and other publications by Walter D. Mignolo through Duke University

Islamophobia: A New Word for an Old Fear and other publications by Abduljalil Sajid through Palestine-Israel Journal

Unconscious Islamophobia and other publications by Gema Martín Muñoz through Autonomous University of Madrid, Spain

Human Architecture: Journal of the Sociology of Self Knowledge, published by OKCIR

Podcasts

#GoodMuslimBadMuslim

Another Round

Intersection

Show About Race

The Peace Revolution Podcast

Against the Grain

Politically Re-Active

Code Switch

Campus/Corvallis Resources

Cultural Resource Centers at OSU

Diversity and Cultural Engagement at OSU

ASAP: Allied Students for Another Politics

Corvallis Chapter of the NAACP

OSU Archives