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Success; Conclusions: An Afro-Colombian Reading; Notes; Chapter Six: An (Afro)Colombian Hip-Hop Nation; Mestizaje and Music Nationalism; Multiculturalism and Music Diversification
Ethnic Pride as an Expression of Colombian Nationhood
Conclusions: Colombia's Hip-Hop Nation; Notes; Chapter Seven: Conclusions; The Next Chapter; Notes; Selected Discography; Bibliography; Index

Sommario/riassunto

Afro-Colombian Hip-Hop: Globalization, Transnational Music, and Ethnic Identities, by Christopher Dennis, reveals how, through a mode of transculturation, Afro-Colombian youth are transforming U.S. hip-hop into a more autonomous art form used for articulating oppositional social and political critiques, reworking ethnic identities, and actively taking part in the reimagining of the nation. This book represents a valuable addition to the body of academic work emerging from scholars bringing Afro-Colo

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Autore

Hammond Timur Warner

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Nota di contenuto

Frontmatter -- Contents -- List of Illustrations -- Acknowledgments --
Note on Names and Transliteration -- Preface: Welcome to Eyüp --
Introduction -- 1 Sites and Histories -- Part I Storytelling (Rivayet) --

Introduction -- 2 Storying the Sahabe -- 3. New Publics, Old Islam: Eyüp in the 1950s -- 4. Fluid Stories -- Part II Building (Bina) -- Introduction -- 5 Ottoman Topographies -- 6 Tourists, Pilgrims, and the Rules of Place -- 7. Sharing Place: Ramadan in Eyüp -- Conclusion: Common Places and Hospitality in a Changing World -- Notes -- Bibliography -- Index

Sommario/riassunto

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. For centuries, the Mosque of Eyüp Sultan has been one of Istanbul's most important pilgrimage destinations, in large part because of the figure buried in the tomb at its center: Halid bin Zeyd Ebû Eyûb el-Ensârî, a Companion of the Prophet Muhammad. In this book, however, Timur Hammond argues that making a geography of Islam involves considerably more than this figure alone. Tracing practices of storytelling and building projects from the final years of the Ottoman Empire to the early 2010s, *Placing Islam* shows how different individuals and groups articulated connections between people, places, traditions, and histories to make a place that is paradoxically defined both by powerful continuities and a radically reconfigured relationship to the city and world beyond. This book provides a rich account of urban religion in Istanbul, offering a key opportunity to reconsider how we understand the changing cultures of Islam in contemporary Turkey.
