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## **ABSTRACTS:**

PIA KARLSSON MINGANTI:

### **Becoming a “Practising” Muslim – Reflections on Gender, Racism and Religious Identity among Women in a Swedish Muslim Youth Organisation**

This article focuses on women engaged in the *Sunni*-dominated organization Sveriges Unga Muslimer [Sweden’s Young Muslims], among whom the author conducted an intense five year long fieldwork. The aim of the article is to illuminate the women’s construction of a universal “Islamic” identity, and further, its possibly beneficial implications for their agency. The analysis draws on a key scenario in the women’s narratives about their development as Muslims, containing the following aspects: 1) being born into a Muslim family with Islam as the tacit “common sense”; 2) going through a teenage crisis when meeting with the world outside the home sphere, including racism and critical reflections on sexism; 3) being religiously awakened when enrolling in a Muslim youth organization and in the global Islamic revival. This key scenario reflects points of conflict for the women, in the intersection between gender, religion, “race”/ethnicity and generation; it could also indicate a distinction between “religion” and “cultural traditions”, commonly used among adherents of the contemporary Islamic revival and allowing for reinterpretation and change. This article shows how the position of an awakened, “practising” Muslim carries promises of empowerment for the women, making it more understandable why they would choose to engage in a seemingly gender-conservative religious movement.

KAROLIINA OJANEN:

### **Field Experience and Analytical Knowledge**

The article discusses how using a reflexive method enables the construction of analytical knowledge which originates from the (blurred) experiences in the field.

## ABSTRACTS

The ethnographic data is the author's field diary of the summer she was observing girl communities in a horse riding stable. During the observation period, the author realized that she assumed different positions in the field (from a former horse girl to the present researcher), and that these positions affected her interpretations of the community during the field period. Using the reflexive approach in analysing the field diary made the author realise that the self of the ethnographer cannot be separated from the study, and that reflexivity gives means for attaining the subject of the research: the world between the researcher and the subject. The author argues that reflexivity is an essential part of the analysis of ethnographic data and it should be applied more profoundly and also discussed more. This does not implicate, however, that the research text should be filled with biographical experiences.