

Writing Womens Worlds Bedouin Stories

True stories of Bedouin women in Egypt

Contributors examine how the Nakba has shaped the personal and collective memory of Palestinians and how that memory impels their claims for justice.

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“Wolfe does an exemplary job of detailing the ceremonies performed at Mecca and the reasons behind them . . . Highly recommended” (Library Journal, starred review). This updated and expanded edition of One Thousand Roads to Mecca collects significant works by observant travel writers from the East and West over the last ten centuries—including two new contemporary narratives—creating a comprehensive, multifaceted literary portrait of the enduring tradition. Since its inception in the seventh century, the pilgrimage to Mecca has been the central theme in a large body of Islamic travel literature. Beginning with the European Renaissance, it has also been the subject for a handful of adventurous writers from the West who, through conversion or connivance, managed to slip inside the walls of a city forbidden to non-Muslims. These very different literary traditions form distinct impressions of a spirited conversation in which Mecca is the common destination and Islam the common subject of inquiry. Alas, with an introduction by Reza Aslan, featured writers include Ibn Battuta, J.L. Burckhardt, Sir Richard Burton, the Begum of Bhopal, John Keene, Winifred Stegar, Muhammad Asad, Lady Evelyn Cobbold, Jalal Al-e Ahmad, and Malcolm X. One Thousand Roads to Mecca is a historically, geographically, and ethnically diverse collection of travel writing that adds substantially to the literature of Islam and the West. “Serves as an excellent introduction to a religion, people, culture, and philosophy.” —Santa Cruz Sentinel

Palestine, 1948, and the Claims of Memory

The Auto/biographical I

Reconsidering Religion and Secularism in Women's Islamic Movements

The Ethnographic Self

Veiled Sentiments

A Recommended Bibliography

The Women, Gender and Development Reader

The Women, Gender and Development Reader II is the definitive volume of literature dedicated to women in the development process. Now in a fully revised second edition, the editors expertly present the impacts of social, political and economic change by reviewing such topical issues as migration, persistent structural discrimination, the global recession, and climate change. Approached from a multidisciplinary perspective, the theoretical debates are vividly illustrated by an array of global case studies. This now classic book, has been designed as a comprehensive reader, presenting the best of the now vast body of literature. The book is divided into five parts, incorporating readings from the leading experts and authorities in each field. The result is a unique and extensive discussion, a guide to the evolution of the field, and a vital point of reference for those studying or with a keen interest in women in the development process.

By merging scholarly writing with personal life stories, Women Writing Women creates a new setting for communicating the unique experiences of women. The interdisciplinary nature of this volume, incorporating authors' ideas on identity, gender, and social realities, illuminates a rich diversity of experiences. To give voice to the different realities women live in and write from, the editors have divided the anthology into four sections: writing about the self; writing about the family and other intimate relationships; writing about the women they study; and writing about women from sources such as diaries and letters. Within this framework women touch on subjects such as ethnicity, sexuality, motherhood, and feminist versus traditional values. The result is a collection of essays that pays tribute to women's complex realities and to their critical creativity in writing about those realities.

It all begins with an ad in the newspaper. When Jean Saxon, a young Southern woman living in Jacksonville Beach, Florida, answers a call to work in the royal hospital in Saudi Arabia, what should have been a two-year stay turns into a life-changing adventure spanning over a decade. Over the years Jean is plunged into the hidden lives of the veiled women in Riyadh, where women are locked in luxurious homes and fundamentalist mutawas terrorize the streets. Jean meets women from all walks of life—a feisty bedouin, an educated mother, a conservative wife of a high-ranking Saudi, and a Saudi princess the world knows as Princess Sultana—all who open a window into Saudi culture and help to reshape Jean's worldviews ... the first installment in a heartfelt, inspiring memoir about Jean's thirty-year travels and adventures in Saudi Arabia, Lebanon, Kuwait and Iraq.

A Thrice-Told Tale is one ethnographer's imaginative and powerful response to the methodological issues raised by feminist and postmodernist critics of traditional ethnography. The author, a feminist anthropologist, uses three texts developed out of her research in Taiwan—a piece of fiction, anthropological fieldnotes, and a social science article—to explore some of these criticisms. Each text takes a different perspective, is written in a different style, and has different “outcomes,” yet all three involve the same fascinating set of events. A young mother began to behave in a decidedly aberrant, perhaps suicidal manner, and opinion in her village was sharply divided over the reason. Was she becoming a shaman, possessed by a god? Was she deranged, in need of physical restraint, drugs, and hospitalization? Or was she being cynically manipulated by her ne'er-do-well husband to elicit sympathy and money from her neighbors? In the end, the woman was taken away from the area to her mother's house. For some villagers, this settled the matter; for others the debate over her behavior was probably never truly resolved. The first text is a short story written shortly after the incident, which occurred almost thirty years ago; the second text is a copy of the fieldnotes collected about the events covered in the short story; the third text is an article published in 1990 in American Ethnologist that analyzes the incident from the author's current perspective. Following each text is a Commentary in which the author discusses such topics as experimental ethnography, polyvocality, authorial presence and control, reflexivity, and some of the differences between fiction and ethnography. The three texts are framed by two chapters in which the author discusses the general problems posed by feminist and postmodernist critics of ethnography and presents her personal exploration of these issues in an argument that is strongly self-reflexive and theoretically rigorous. She considers some feminist concerns over colonial research methods and takes issue with the insistence of some feminists that the topics of ethnographic research be set by those who are studied. The book concludes with a plea for ethnographic responsibility based on a less academic and more practical perspective.

Bedouin Stories

Modernization and Consumption Among Urban Chinese Muslims

One Thousand Roads to Mecca

Winner of the 2019 Man Booker International Prize

Reflections on Fieldwork in Morocco

Fieldwork and the Representation of Identity

Reconsidering Religion and Secularism in Women's Islamic Movements

Lila Abu-Lughod draws on anthropological and feminist insights to construct a critical ethnography of a small Awlad 'Ali Bedouin community in Egypt. She explores how the telling of stories of everyday life challenges the power of anthropological theory to render adequately the lives of others and the way feminist theory appropriates Third World women.

Extrait de la couverture : "Here, for the first time, is a book that brings women's writings out of exile to rethink anthropology's purpose at the end of the century. ... As a historical resource, the collection undertakes fresh readings of the work of well-known women anthropologists and also reclaims the writings of women of color for anthropology. As a critical account, it bravely interrogates the politics of authorship. As a creative endeavor, it embraces new Feminist voices of ethnography that challenge prevailing definitions of theory and experimental writing."

How do people come to think of themselves as part of a nation? Dramas of Nationhood identifies a fantastic cultural form that binds together the Egyptian nation—television serials. These melodramatic programs—like soap operas but more closely tied to political and social issues than their Western counterparts—have been shown on television in Egypt for more than thirty years. In this book, Lila Abu-Lughod examines the shifting politics of these serials and the way their contents both reflect and seek to direct the changing course of Islam, gender relations, and everyday life in this Middle Eastern nation.

Representing a decade's worth of research, Dramas of Nationhood makes a case for the importance of studying television to answer larger questions about culture, power, and modern self-fashionings. Abu-Lughod explores the elements of developmentalist ideology and the visions of national progress that once dominated Egyptian television—now experiencing a crisis. She discusses the broadcasts in rich detail, from the generic emotional qualities of TV serials and the depictions of authentic national culture, to the debates inflamed by their deliberate strategies for combating religious extremism. This groundbreaking volume showcases the exciting work emerging from the ethnography of media, a burgeoning new area in anthropology that expands both social theory and ethnographic fieldwork to examine the way media—film, television, video—are used in societies around the globe, often in places that have been off the map of conventional media studies. The contributors, key figures in this new field, cover topics ranging from indigenous media projects around the world to the unexpected effects of state control of media to the local impact of film and television as they travel transnationally. Their essays, mostly new work produced for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media.

Struggle and Survival in the Modern Middle East

Dramas of Nationhood

Do Muslim Women Need Saving?

Thirtieth Anniversary Edition, with a New Preface by the Author

A Memoir

From Women to the World

Bedouin and 'Abbasid Cultural Identities

An ethnography of a housing project in Cairo, which demonstrates how the modernizing efforts of the Egyptian government runs headlong into the traditional customs of the area's low-income residents. Brings new meaning to the phrase "global and local."

Women and Politics in the Third World is the first comprehensive textbook on women's political activities in the third world. It provides a feminist analytical perspective on the specific forms of resistance, organisation and negotiation by women in third world states. Using case studies, the book focuses on difference as a theoretical basis for investigating feminine political activism. Though Western analysts have attributed weakness to terms such as motherhood, marriage and domesticity, as choices made by non-Western women, the contributors show that such strategies are used by women to pursue particular goals such as seeking resources, welfare or freedom from oppression for their children. These strategies, the book suggests, should not be classified as unimportant or temporary and can be highly effective even within such discourses as Islamic fundamentalism. The contributors highlight differing political approaches in regions as diverse as Latin America, South East Asia, China and the Middle East.

What are the relationships between the self and fieldwork? How do personal, emotional and identity issues impact upon working in the field? This book argues that ethnographers, and others involved in fieldwork, should be aware of how fieldwork research and ethnographic writing construct, reproduce and implicate values, relationships and personal identities. All too often research methods texts remain relatively silent about the ways in which fieldwork affects us and we affect the field. The book attempts to synthesize accounts of the personal experience of ethnography. In doing so, the author makes sense of the process of fieldwork research as a set of practical, intellectual and emotional accomplishments. The book is thematically arranged, and illustrated with a wide range of empirical material.

"This book is groundbreaking, at once highly original, courageous, and moving. It is sure to have a tremendous impact in Iranian studies, modern Middle East history, and the history of gender and sexuality."—Beth Baron, author of *Egypt as a Woman*
"This is an extraordinary book. It rereads the story of Iranian modernity through the lens of gender and sexuality in ways that no other scholars have done."—Joan W. Scott, author of *Gender and the Politics of History*

Women and Politics in the Third World

A Thrice-told Tale

Feminism and Modernity in the Middle East

Writing Women's Worlds

Ten Centuries of Travelers Writing about the Muslim Pilgrimage

Between Mecca and Beijing

Selected Writings from Cynthia Nelson

An epic story of a Bedouin family's survival and legacy amid their changing world in the unforgiving Sahara Desert. Ahmed is a camel herder, as his father was before him and as his young son Abdullahi will be after him. The days of Ahmed and the other families in their nomadic freeg are ruled by the rhythms of changing seasons, the needs of his beloved camel herd, and the rich legends and stories that link his life to centuries of tradition. But Ahmed's world is threatened—by the French colonizers just beyond the horizon, the urbanization of the modern world, and a drought more deadly than any his people have known. At first, Ahmed attempts to ignore these forces by concentrating on the ancient routines of herding life. But these routines are broken when a precious camel named Zarga goes missing. Saddling his trusted Laamesh, praying at the appointed hours, and singing the songs of his fathers for strength, Ahmed sets off to recover Zarga on a perilous journey that will bring him face to face with the best and the worst of humanity and test every facet of his Bedouin desert survival skills.

Acclaimed writer Elll Shafak writes a letter to Jacinda Ardern, Prime Minister of New Zealand after the Christchurch attack. Actress Yasmine AllMassri pens a poem about war for her mother. Activist and TV presenter June Sarpong addresses designer Diane Von Furstenberg. These are a few of the moving and insightful letters that make up From Women to the World, a book by journalist, author and executive Elizabeth Filippouli, which brings together letters from a global group of accomplished women - politicians, royalty, actors, writers, activists and more – every one addressed to a woman who means something to each of them. The results are extraordinary, heartfelt letters to historical figures, mentors, family members or inspiring ordinary people. Each is based on these women's personal histories and experiences, drawing attention to social issues such as homelessness, war, LGBT activism, mental health care or the plight of international refugees. From Women to the World is more than a simple collection of letters - it is a book that shows a new model of leadership based on emotional intelligence and demonstrates how we have the wisdom to inspire, motivate and reinvent our world.

A delightful, well-written, and vastly informative ethnographic study, this is an account of Fernea's two-year stay in a tiny rural village in Iraq, where she assumed the dress and sheltered life of a harem woman. This volume gives a unique insight into a part of the Middle Eastern life seldom seen by the West. "A most enjoyable book about [Muslim women]—simple, dignified, human, colorful, sad and humble as the life they lead."—Muhsein Mahdi, Jewett Professor of Arabic Literature, Harvard University.

Extrait de la couverture : "In 1978 Lila Abu-Lughod climbed out of a dusty van to meet members of a small Awlad 'Ali Bedouin community. Living in this Egyptian Bedouin settlement for extended periods during the following decade, Abu-Lughod took part in family life, with its moments of humor, affection, and anger. As the new teller of these tales Abu-Lughod draws on anthropological and feminist insights to construct a critical ethnography. She explores how the telling of these stories challenges the power of anthropological theory to render adequately the lives of others and the way feminist theory appropriates Third World women. Writing Women's Worlds is thus at once a vivid set of stories and a study in the politics of representation."

An Ethnography of an Iraqi Village

Space, Relocation, and the Politics of Identity in a Global Cairo

Celestial Bodies: Winner of the 2019 Man Booker International Prize

Nakba

Remaking the Modern

Gender and Sexual Anxieties of Iranian Modernity

The Actual True Story of Ahmed and Zarga

Intervacing the narratives of multiple family members, including parents and siblings of her queer and trans informants, Amy Brainer analyzes the strategies that families use to navigate their internal differences. In *Queer Kinship and Family Change* in Taiwan, Brainer looks across generational cohorts for clues about how larger social, cultural, and political shifts have materialized in people's everyday lives. Her findings bring light to new parenting and family discourses and enduring inequalities that shape the experiences of queer and heterosexual kin alike. Brainer's research takes her from political marches and support group meetings to family dinner tables in cities and small towns across Taiwan. She speaks with parents and siblings who vary in whether and to what extent they have made peace with having a queer or transgender family member, and queer and trans people who vary in what they hope for and expect from their families of origin. Across these diverse life stories, Brainer uses a feminist materialist framework to illuminate struggles for personal and sexual autonomy in the intimate context of family and home.

This classic of anthropological literature is a dramatic, revealing account of an anthropologist's first year in the field with a remote African tribe. Simply as a work of ethnographic interest, Return to Laughter provides deep insights into the culture of West Africa—me subtle web of its tribal life and the power of the institution of witchcraft. However, the author's fictional approach gives the book its lasting appeal. She focuses on the human dimension of anthropology, recounting her personal triumphs and failures and documenting the profound changes she undergoes. As a result, her story becomes at once highly personal and universally recognizable. She has vividly brought to life the classic narrative of an outsider caught up and deeply involved in an utterly alien culture. “The first introspective account ever published of what it's like to be a field worker among a primitive people.”—Margaret Mead

As the world grapples with issues of religious fanaticism, extremist politics, and rampant violence that seek justification in either “religious” or “secular” discourses, women who claim Islam as a vehicle for individual and social change are often either regarded as pious subjects who subscribe to an ideology that denies them many modern freedoms, or as feminist subjects who seek empowerment only through rejecting religion and adopting secularist discourses. Such assumptions emerge from a common trend in the literature to categorize the “secular” and the “religious” as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies. Yet in actuality Muslim women whose activism is grounded in Islam draw equally on principles associated with secularism. In *An Islam of Her Own*, Sherine Hafez focuses on women's Islamic activism in Egypt to challenge these binary representations of religious versus secular subjectivities. Drawing on six non-consecutive years of ethnographic fieldwork within a women's Islamic movement in Cairo, Hafez analyzes the ways in which women who participate in Islamic activism narrate their selfhood, articulate their desires, and embody discourses in which the boundaries are blurred between the religious and the secular.

Until the 1993 first edition of this book, one thing had been missing in Middle Eastern history—depiction of the lives of ordinary Middle Eastern men and women, peasants, villagers, pastoralists, and urbanites. Now updated and revised, the second edition has added six new portraits of individuals set in the contemporary period. It features twenty-four brief biographies drawn from throughout the Middle East—from Morocco to Afghanistan—in which the reader is provided with vantage points from which to understand modern Middle Eastern history “from the bottom up.” Spanning the past 160-plus years and reflecting important transformations, these stories challenge elite-centered accounts of what has occurred in the Middle East and illuminate the previously hidden corners of a largely unrecorded world.

An Islam of Her Own

Queer Kinship and Family Change in Taiwan

Guests of the Sheik

Ethnicity and Gender among Palestinians in Israel

Women Writing Culture

The Arabic Majnun Layli Story

American Chick in Saudi Arabia

“Between Mecca and Beijing” examines how a community of urban Chinese Muslims uses consumption to position its members more favorably within the Chinese government's official paradigm for development. Residents of the old Muslim district in the ancient Chinese capital of Xi'an belong to an official minority (the Hui nationality) that has been classified by the state as “backward” in comparison to China's majority (Han) population. Though these Hui urbanites, like the vast majority of Chinese citizens, accept the assumptions about social evolution upon which such labels are based, they actively reject the official characterization of themselves as less civilized and modern than the Han majority. By selectively consuming goods and adopting fashions they regard as modern and non-Chinese—which include commodities and styles from both the West and the Muslim world—these Chinese Muslims seek to demonstrate that they are capable of modernizing without the guidance or assistance of the state. In so doing, they challenge one of the fundamental roles the Chinese Communist government has claimed for itself, that of guide and purveyor of modernity. Through a detailed study of the daily life—eating habits, dress styles, housing, marriage and death rituals, religious practices, education, family organization—of the Hui inhabitants of Xi’an, the author explores the effects of a state-sponsored ideology of progress on an urban Chinese Muslim neighborhood.

In this landmark study, now celebrating thirty years in print, Paul Rabinow takes as his focus the fieldwork that anthropologists do. How valid is the process? To what extent do the cultural data become artifacts of the interaction between anthropologist and informants? Having first published a more standard ethnographic study about Morocco, Rabinow here describes a series of encounters with his informants in that study, from a French innkeeper clinging to the vestiges of a colonial past, to the rural descendants of a seventeenth-century saint. In a new preface Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

Takes a cross-cultural approach to the study of women A World Full of Women, 6/e, combines descriptive ethnography, gender theory, and international statistics to present a comprehensive picture of the lives of women. Readers will better comprehend and contextualize women's issues and experiences in today's world. This title explores the diversity of women's lives from class to culture, with examples ranging from women's work to marriage patterns, health issues, violence against women, and grassroots organizing.

This literary-historical book draws out and sheds light upon the mechanisms of “the ideological work” that the Arabic Majnun Layli story performed for ʿAbbasid urbanite, imperial audiences in the wake of the disappearance of the “Bedouin cosmos.” The study focuses upon the processes of primitivizing Majnūn in the romance of Majnūn Laylā as part of the paradigm shift that occurred in the ʿAbbasid empire after the Greco-Arabian intellectual revolution. Moreover, this book demonstrates how gender and sexuality are employed in the processes of primitivizing Majnūn. As markers of “strangeness” and “foreignness” in the ʿAbbasid interrogations of the multiple categories of ethnicity, culture, identity, religion and language present in their cosmopolitan milieus. Such “cultural work” is performed through the ideological uses of alterity given its mechanisms of distancing (e.g., temporal and spatial) and nearness (e.g., affective). Lastly, the Majnūn Laylā love story demonstrates, in its text and reception, that a Greco-Arabian and Greco-Persian subculture thrived in the centers of ʿAbbasid Baghdad that molded and shaped the ways in which this love story was compiled, received and performed. Offering a corrective to the prevailing views expressed in Western scholarly writings on the Greco-Arabian encounter, this book is a major contribution to scholars and students interested in Islamic studies, Arabic and comparative literature, Middle East and gender studies.

The Politics of Television in Egypt

Anthropology on New Terrain

A World Full of Women

Women with Mustaches and Men Without Beards

Local Contexts of Islamism in Popular Media

Women Writing Women

The Colonial Harem

Liz Stanley's acclaimed study presents a theory of feminist auto / biography through close readings of the lifestyles of Hannah Culwick and Arthur Munby, Emily Wilding Davidson, Edith Lees Ellis and Edward Carpenter's other women correspondents, Olive Schreiner, Peter Sutcliffe and the "[Our Mothers' Voices' project. Not only does she analyse written representations of the self, but also looks at photography, her own and others'. The result is an essential book for anyone interested in the theory and practice of auto / biography, memory and contemporary ids of subjectivity.

First published in 1986, Lila Abu-Lughod's Veiled Sentiments has become a classic ethnography in the field of anthropology. During the late 1970s and early 1980s, Abu-Lughod lived with a community of Bedouins in the Western Desert of Egypt for nearly two years, studying gender relations, morality, and the oral lyric poetry through which women and young men express personal feelings. The poems are haunting, the evocation of emotional life vivid. But Abu-Lughod's analysis also reveals how deeply implicated poetry and sentiment are in the play of power and the maintenance of social hierarchy. What begins as a puzzle about a single poetic genre becomes a reflection on the politics of sentiment and the complexity of culture. This thirtieth anniversary edition includes a new afterword that reflects on developments both in anthropology and in the lives of this community of Awlad 'Ali Bedouins, who find themselves increasingly enmeshed in national political and social formations. The afterword ends with a personal meditation on the meaning—for all involved—of the radical experience of anthropological fieldwork and the responsibilities it entails for ethnographers.

Groundbreaking essays by Palestinian women scholars on the lives of Israel. Most media coverage and research on the experience of Palestinians focuses on those living in the West Bank or the Gaza Strip, while the sizable number of Palestinians living within Israel rarely garners significant academic or media attention. Offering a rich and multidimensional portrait of the lived realities of Palestinians within the state of Israel. Displaced at Home gathers a group of Palestinian women scholars who present unflinching critiques of the complexities and challenges inherent in the lives of this understudied but important minority within Israel. The essays here engage topics ranging from internal refugees and historical memory to women's sexuality and the resistant possibilities of hip-hop culture among young Palestinians. Unique in the collection is sustained attention to gender concerns, which have tended to be subordinated to questions of nationalism, statehood, and citizenship. The first collection of its kind in English. Displaced at Home presents on-the-ground examples of the changing political, social, and economic conditions of Palestinians in Israel, and examines how global, national, and local concerns intersect and shape their daily lives. “. . .the volume is distinctive in bringing together the historical and the contemporary, the dramatic and the mundane . . . in their combination of empirical innovation and theoretical sophistication, these chapters . . . and the volume as a whole, make an important contribution to the academic scholarship of and about the Palestinians” — Review of Middle East Studies “By intertwining the themes of ethnicity and gender, Displaced at Home breaks new ground, presenting a counter narrative to the dominant view that posit the Palestinian citizens of Israel only as manipulated and victimised, as well as to Palestinian nationalist histories which present society as monolithic. . . . The fact that all twelve contributors . . . are Palestinian women, citizens of Israel, gives their research an immediacy and authenticity that make the book engrossing as well as highly informative.” — Jordan Times “informative, insightful, and thought-provoking.” — Mary M. Layoun, author of *Wedded to the Land?* Gender, Boundaries, and Nationalism in Crisis “This groundbreaking book helps to fill a huge gap in research on Palestinians in Israel.” — Amal Amireh, author of *The Factory Girl* and *The Seamstress: Imagining Gender and Class in Nineteenth-Century American Fiction*

Winner of the 2019 Man Booker International Prize Winner of the Best Oman Novel 2010 Celestial Bodies is set in the village of al-Awafi in Oman, where we encounter three sisters: Mayya, who marries Abdallah after a heartbreak; Asma, who marries from a sense of duty; and Kawlia who rejects all offers while waiting for her beloved, who has emigrated to Canada. These three women and their families witness Oman evolve from a traditional, slave-owning society slowly redefining itself after the colonial era, to the crossroads of its complex present. Elegantly structured and taut, Celestial Bodies is a coiled spring of a novel.

telling of Oman's coming-of-age through the prism of one family's losses and loves.

The Hershey Company Town Unwrapped

In Chocolate We Trust

Return to Laughter

Media Worlds

Women's Studies

Displaced at Home

Pioneering Feminist Anthropology in Egypt

After the events of 9/11, media representations of Muslims in the West—never known for their accuracy—became even more stereotypically negative. Few of us realize, however, the profusion of similar sentiments that existed within Arab Muslim media outlets ten or even fifteen years earlier. Lila Abu-Lughod here examines these images of religious extremism in popular Arab media, focusing most closely on such depictions in Egyptian television shows of the 1990s. Concluding with an exploration of the influence of media on religion itself, Local Contexts of Islamism in Popular Media will add new fuel to current debates in media studies and world politics.

Contrary to popular perceptions, newly veiled women across the Middle East are just as much products and symbols of modernity as the upper- and middle-class women who courageously took off the veil almost a century ago. To make this point, these essays focus on the “woman question” in the Middle East (most particularly in Egypt and Iran), especially at the turn of the century, when gender became a highly charged nationalist issue tied up in complex ways with the West. The last two decades have witnessed an extraordinary burst of energy and richness in Middle East women's studies, and the contributors to this volume exemplify the vitality of this new thinking. They take up issues of concern to historians and social thinkers working on the postcolonial world. The essays challenge the assumptions of other major works on women and feminism in the Middle East by questioning, among other things, the familiar dichotomy in which women's domesticity is associated with tradition and modernity with their entry into the public sphere. Indeed, Remaking Women is a radical challenge to any easy equation of modernity with progress, emancipation, and the empowerment of women. The contributors are Lila Abu-Lughod, Marilyn Booth, Deniz Kandiyoti, Khaleel Fahmy, Mervat Hatem, Afshaneh Najmabadi, Omnia Shakry, and Zohreh T. Sullivan. The book is introduced by the editor with a piece called “Feminist Longings and Postcolonial Conditions,” which masterfully interlaces the critical studies of feminism and modernism with scholarship on South Asia and the Middle East.

Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

An inside look at the transformation of Hershey, Pennsylvania, from a model industrial community into a twenty-first century suburbia powered by a \$12 billion philanthropy.

Honor and Poetry in a Bedouin Society

The Frontiers Reader

The Theory and Practice of Feminist Auto/biography

Feminism, Postmodernism, and Ethnographic Responsibility

Remaking Women

Letters for a New Century

Second Edition

As the world grapples with issues of religious fanaticism, extremist politics, and rampant violence that seek justification in either OC religiousOCO or OC secularOCO discourses, women who claim Islam as a vehicle for individual and social change are often either regarded as pious subjects who subscribe to an ideology that denies them many modern freedoms, or as feminist subjects who seek empowerment only through rejecting religion and adopting secularist discourses. Such assumptions emerge from a common trend in the literature to categorize the OCysecularOCO and the OCyreligiousOCO as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies. Yet in actuality Muslim women whose activism is grounded in Islam draw equally on principles associated with secularism. In *An Islam of Her Own*, Sherine Hafez focuses on womenOCO's Islamic activism in Egypt to challenge these binary representations of religious versus secular subjectivities. Drawing on six non-consecutive years of ethnographic fieldwork within a women's Islamic movement in Cairo, Hafez analyzes the ways in which women who participate in Islamic activism narrate their selfhood, articulate their desires, and embody discourses in which the boundaries are blurred between the religious and the secular.

This monumental work maps the field of women's studies publications, covering thousands of titles and Web sites in 19 subject areas published in the last two decades of the 20th century.