

## Arab And Arab American Feminisms Gender Violence And Belonging Gender Culture And Politics In The Middle East

Inspired by the need for interpretations and critiques of the varied messages surrounding what and how we eat, *Food, Feminisms, Rhetorics* collects eighteen essays that demonstrate the importance of food and food-related practices as sites of scholarly study, particularly from feminist rhetorical perspectives. Contributors analyze messages about food and bodies—from what a person watches and reads to where that person shops—taken from sources mundane and literary, personal and cultural. This collection begins with analyses of the historical, cultural, and political implications of cookbooks and recipes; explores definitions of feminist food writing; and ends with a focus on bodies and cultures—both self-representations and representations of others for particular rhetorical purposes. The genres, objects, and practices contributors study are varied—from cookbooks to genre fiction, from blogs to food systems, from product packaging to paintings—but the overall message is the same: food and its associated practices are worthy of scholarly attention.

*Post-9/11 Representations of Arab Men by Arab American Women Writers: Affirmation and Resistance* examines the portrayals of Arab masculinities in novels published after September 11, 2001, by women of Arab descent in the United States. The book provides a historical account of the mainstream representations of Arab masculinities in the United States, using them as a contrast to the realities experienced by Arab men in the American diaspora. Considering the construction of male and female Arab American identities, this book illustrates the role of feminism in Arab American literature written by women and its influence on women's depictions of Arab men. Through an analysis of representative works by Diana Abu-Jaber, Laila Halaby, and Randa Jarrar, among others, this volume demonstrates how Arab American women's anti-racist and anti-sexist struggles inform their nuanced portrayals of Arab men. This book will be essential for professors and students of ethnic American literatures in general and Arab American studies in particular, as well as for those interested in women's studies and masculinity studies.

*Between the Middle East and the Americas: The Cultural Politics of Diaspora* traces the production and circulation of discourses about "the Middle East" across various cultural sites, against the historical backdrop of cross-Atlantic Mahjar flows. The book highlights the fraught and ambivalent situation of Arabs/Muslims in the Americas, where they are at once celebrated and demonized, integrated and marginalized, simultaneously invisible and spectacularly visible. The essays cover such themes as Arab hip-hop's transnational imaginary; gender/sexuality and the Muslim digital diaspora; patriotic drama and the media's War on Terror; the global negotiation of the Prophet Mohammad cartoons controversy; the Latin American paradoxes of Turcophobia/Turcophilia; the ambiguities of the bellydancing fad; French and American commodification of Rumi spirituality; the reception of Iranian memoirs as cultural domestication; and the politics of translation of Turkish novels into English. Taken together, the essays analyze the hegemonic discourses that position "the Middle East" as a consumable exoticized object, while also developing complex understandings of self-representation in literature, cinema/TV, music, performance, visual culture, and digital spaces. Charting the shifting significations of differing and overlapping forms of Orientalism, the volume addresses Middle Eastern diasporic practices from a transnational perspective that brings postcolonial cultural studies methods to bear on Arab American studies, Middle Eastern studies, and Latin American studies. *Between the Middle East and the Americas* disentangles the conventional separation of regions, moving beyond the binarist notion of "here" and "there" to imaginatively reveal the thorough interconnectedness of cultural geographies.

*Telling Our Story* is a rich visual and narrative collection celebrating the history, culture, and diversity of the Arab American community. The volume chronicles the founding of the Arab American National Museum from several viewpoints, and offers a detailed tour through its major exhibits. In the first section of *Telling Our Story*, three individuals who shared the vision to create the museum contribute essays on its founding. Ismael Ahmed, director of the Arab Community Center for Economic and Social Services (ACCESS), offers an article about the role institution and capacity building continues to play in empowering the national Arab American community. Maha Freij, chief financial officer of ACCESS, discusses the critical need for building philanthropy within America's marginalized communities. Finally, Anan Ameri, director of the Arab American Museum, writes of the process of involving national Arab American organizations, community leaders, activists, artists, and scholars in creating the museum. The second section guides readers through the museum's three thematic installations in words and photographs. "Coming to America" examines the history of Arab American immigration from 1500 until the present, with an emphasis on immigration since the 1880s. "Living in America" focuses on the life of Arab Americans in the United States during different historical periods. Finally, "Making an Impact" tells the story of hundreds of Arab American individuals and organizations whose contributions have influenced our way of life. Readers interested in learning more about Arab American history will enjoy this colorful and informative volume.

*Asian American Feminisms and Women of Color Politics* brings together groundbreaking essays that speak to the relationship between Asian American feminisms, feminist of color work, and transnational feminist scholarship. This collection, featuring work by both senior and rising scholars, considers topics including the politics of visibility, histories of Asian American participation in women of color political formations, accountability for Asian American settler complicities and cross-racial solidarities, and Asian American community-based strategies against state violence as shaped by and tied to women of color feminisms. *Asian American Feminisms and Women of Color Politics* provides a deep conceptual intervention into the theoretical underpinnings of Asian American studies; ethnic studies; womens, gender, and sexual studies; as well as cultural studies in general.

*Nidali*, the rebellious daughter of an Egyptian-Greek mother and a Palestinian father, narrates the story of her childhood in Kuwait, her teenage years in Egypt (to where she and her family fled the 1990 Iraqi invasion), and her family's last flight to Texas. *Nidali* mixes humor with a sharp, loving portrait of an eccentric middle-class family, and this perspective keeps her buoyant through the hardships she encounters: the humiliation of going through a checkpoint on a visit to her father's home in the West Bank; the fights with her father, who wants her to become a famous professor and stay away from boys; the end of her childhood as Iraq invades Kuwait on her thirteenth birthday; and the scare she gives her family when she runs away from home. Funny, charming, and heartbreaking, *A Map of Home* is the kind of book *Tristram Shandy* or *Huck Finn* would have narrated had they been born Egyptian-Palestinian and female in the 1970s.

Upon signing the first U.S. arms agreement with Israel in 1962, John F. Kennedy assured Golda Meir that the United States had "a special relationship with Israel in the Middle East," comparable only to that of the United States with Britain. After more than five decades such a statement might seem incontrovertible—and yet its meaning has been fiercely contested from the first. *A Shadow over Palestine* brings a new, deeply informed, and transnational perspective to the decades and the cultural forces that have shaped sharply differing ideas of Israel's standing with the United States—right up to the violent divisions of our day. Focusing on the period from 1960 to 1985, author Keith P. Feldman reveals the centrality of Israel and Palestine in postwar U.S. imperial culture. Some representations of the region were used to manufacture "commonsense" racial ideologies underwriting the conviction that liberal democracy must coexist with racialized conditions of segregation, border policing, poverty, and the repression of dissent. Others animated vital critiques of these conditions, often forging robust if historically obscured border-crossing alternatives. In this rich cultural history of the period, Feldman deftly analyzes how artists, intellectuals, and organizations—from the United Nations, the Black Panther Party, and the Association of Arab American University Graduates to James Baldwin, Daniel Patrick Moynihan, Edward Said, and June Jordan—linked the unfulfilled promise of liberal democracy in the United States with the perpetuation of settler democracy in Israel and the possibility of Palestine's decolonization. In one of his last essays, published in 2003, Edward Said wrote, "In America, Palestine and Israel are regarded as local, not foreign policy, matters." *A Shadow over Palestine* maps the

jagged terrain on which this came to be, amid a wealth of robust alternatives, and the undeterred violence at home and abroad that has been unleashed as a result of this special relationship.

When Barack Obama was elected in 2008, his foreign policy was at first seen to be the antithesis of that of his predecessor, George W. Bush. Eid Mohamed highlights how in the wake of this change of US administration, Arab media, literature and cinema began to assert the value of America as a potential source of 'change' while attempting to renegotiate the Arab world's position in the international system. Arab cultural representation of the United States has variously changed and developed since 9/11, and again in the wake of the protests in 2011 and the ensuing political turmoil in Egypt, Libya, Yemen, and of course, Syria. Taking this into account, Mohamed offers an examination of the ways in which stereotypes of America are both presented and challenged through cinema, fiction and the wider media and intellectual production. Rather than seeing this process as one where the Middle East reacts to and attempts to negotiate with western modernity, Mohamed instead highlights the significant interplay of religion, pop culture and politics and the role they play in shaping the complex relation between America and the nations of the Middle East.

Groundbreaking essays by female activists and scholars documenting women's resistance before, during, and after the Arab Spring Images of women protesting in the Arab Spring, from Tahrir Square to the streets of Tunisia and Syria, have become emblematic of the political upheaval sweeping the Middle East and North Africa. In *Women Rising*, Rita Stephan and Mounira M. Charrad bring together a provocative group of scholars, activists, artists, and more, highlighting the first-hand experiences of these remarkable women. In this relevant and timely volume, Stephan and Charrad paint a picture of women's political resistance in sixteen countries before, during, and since the Arab Spring protests first began in 2011. Contributors provide insight into a diverse range of perspectives across the entire movement, focusing on often-marginalized voices, including rural women, housewives, students, and artists. *Women Rising* offers an on-the-ground understanding of an important twenty-first century movement, telling the story of Arab women's activism.

This book chronicles the dawn of the global movement for women's rights in the first decades of the twentieth century. The founding mothers of this movement were not based primarily in the United States, however, or in Europe. Instead, Katherine M. Marino introduces readers to a cast of remarkable Latin American and Caribbean women whose deep friendships and intense rivalries forged global feminism out of an era of imperialism, racism, and fascism. Six dynamic activists form the heart of this story: from Brazil, Bertha Lutz; from Cuba, Ofelia Domingez Navarro; from Uruguay, Paulina Luisi; from Panama, Clara Gonzalez; from Chile, Marta Vergara; and from the United States, Doris Stevens. This Pan-American network drove a transnational movement that advocated women's suffrage, equal pay for equal work, maternity rights, and broader self-determination. Their painstaking efforts led to the enshrinement of women's rights in the United Nations Charter and the development of a framework for international human rights. But their work also revealed deep divides, with Latin American activists overcoming U.S. presumptions to feminist superiority. As Marino shows, these early fractures continue to influence divisions among today's activists along class, racial, and national lines. Marino's multinational and multilingual research yields a new narrative for the creation of global feminism. The leading women introduced here were forerunners in understanding the power relations at the heart of international affairs. Their drive to enshrine fundamental rights for women, children, and all people of the world stands as a testament to what can be accomplished when global thinking meets local action.

In this collection, Arab and Arab American feminists enlist their intimate experiences to challenge simplistic and long-held assumptions about gender, sexuality, and commitments to feminism and justice-centered struggles. Contributors hail from multiple geographical sites, spiritualities, occupations, sexualities, class backgrounds, and generations. Poets, creative writers, artists, scholars, and activists employ a mix of genres to express feminist commitments and ambiguities and to highlight how Arab and Arab American feminist perspectives simultaneously inhabit multiple, overlapping, and intersecting spaces: within families and communities; in anticolonial and antiracist struggles; in debates over spirituality and the divine; within radical, feminist, and queer spaces; in academia and on the street. Contributors explore themes as diverse as the intersections between gender, sexuality, Orientalism, racism, Islamophobia, and Zionism, and the place of Arab Jews in Arab and Arab American histories. This book asks how members of diasporic communities navigate their sense of belonging when the countries in which they live wage wars in the lands of their ancestors. *Arab and Arab American Feminisms* opens up new possibilities for placing grounded perspectives at the center of gender, Middle East, American, and ethnic studies. Rabab Abdulhadi is associate professor of ethnic studies/race and resistance studies and senior scholar of the Arab and Muslim Ethnicities and Diasporas Initiative at San Francisco State University. She is a coauthor of *Mobilizing Democracy*. Her articles have appeared in *Gender and Society*, *Radical History Review*, *Peace Review*, *Journal of Women's History*, *Ms. Magazine*, the *Guardian*, and *Palestine Focus*, as well as Arab-language newspapers and magazines. Evelyn Alsultany is assistant professor in the Program in American Culture at the University of Michigan. Her articles have appeared in *American Quarterly*, *Race and Arab Americans Before and After 9/11*, and *The Arab Diaspora*. She is the author of *Arabs and Muslims in the Media Post 9/11*. Nadine Naber is assistant professor in the Department of Women's Studies and the Program in American Culture at the University of Michigan. Her articles have appeared in the *Journal of Feminist Studies*, *Journal of Ethnic Studies*, and *Journal of Cultural Dynamics*. She is a coeditor of *Race and Arab Americans Before and After 9/11* and author of *Articulating Arabness*.

In this collection, Arab and Arab American feminists enlist their intimate experiences to challenge simplistic and long-held assumptions about gender, sexuality, and commitments to feminism and justice-centered struggles among Arab communities. Contributors hail from multiple geographical sites, spiritualities, occupations, sexualities, class backgrounds, and generations. Poets, creative writers, artists, scholars, and activists employ a mix of genres to express feminist issues and highlight how Arab and Arab American feminist perspectives simultaneously inhabit multiple, overlapping, and intersecting spaces: within families and communities; in anticolonial and antiracist struggles; in debates over spirituality and the divine; within radical, feminist, and queer spaces; in academia and on the street; and among each other. Contributors explore themes as diverse as the intersections between gender, sexuality, Orientalism, racism,

Islamophobia, and Zionism, and the restoration of Arab Jews to Arab American histories. This book asks how members of diasporic communities navigate their sense of belonging when the country in which they live wages wars in the lands of their ancestors. *Arab and Arab American Feminisms* opens up new possibilities for placing grounded Arab and Arab American feminist perspectives at the center of gender studies, Middle East studies, American studies, and ethnic studies.

An exploration of twentieth and twenty-first century U.S. Muslim womanhood that centers the lived experience of women of color For Sylvia Chan-Malik, Muslim womanhood is constructed through everyday and embodied acts of resistance, what she calls affective insurgency. In negotiating the histories of anti-Blackness, U.S. imperialism, and women's rights of the twentieth and twenty-first centuries, *Being Muslim* explores how U.S. Muslim women's identities are expressions of Islam as both Black protest religion and universal faith tradition. Through archival images, cultural texts, popular media, and interviews, the author maps how communities of American Islam became sites of safety, support, spirituality, and social activism, and how women of color were central to their formation. By accounting for American Islam's rich histories of mobilization and community, *Being Muslim* brings insight to the resistance that all Muslim women must engage in the post-9/11 United States. From the stories that she gathers, Chan-Malik demonstrates the diversity and similarities of Black, Arab, South Asian, Latina, and multiracial Muslim women, and how American understandings of Islam have shifted against the evolution of U.S. white nationalism over the past century. In borrowing from the lineages of Black and women-of-color feminism, Chan-Malik offers us a new vocabulary for U.S. Muslim feminism, one that is as conscious of race, gender, sexuality, and nation, as it is region and religion.

Born out of an engagement with anti-racist feminist struggles as women of color from the Global South, *Feminist Freedom Warriors (FFW)* is a project showcasing cross-generational histories of feminist activism addressing economic, anti-racist, social justice, and anti-capitalist issues across national borders. This feminist reader is a companion to the FFW video archive project that is currently available online. Using text and images, the book presents short narratives from the women featured in the FFW project and illustrates the intersecting struggles for justice in the fight against oppression. These are stories of sister-comrades, whose ideas, words, actions, and visions of economic and social justice continue to inspire a new generation of women activists.

*Memoirs of an Early Arab Feminist* is the first English translation of the memoirs of Anbara Salam Khalidi, the iconic Arab feminist. At a time when women are playing a leading role in the Arab Spring, this book brings to life an earlier period of social turmoil and women's activism through one remarkable life. Anbara Salam was born in 1897 to a notable Sunni Muslim family of Beirut. She grew up in "Greater Syria," in which unhindered travel between Beirut, Jerusalem and Damascus was possible, and wrote a series of newspaper articles calling on women to fight for their rights within the Ottoman Empire. In 1927 she caused a public scandal by removing her veil during a lecture at the American University of Beirut. Later she translated Homer and Virgil into Arabic and fled from Jerusalem to Beirut following the establishment of Israel in 1948. She died in Beirut in 1986. These memoirs have long been acclaimed by Middle East historians as an essential resource for the social history of Beirut and the larger Arab world in the 19th and 20th centuries.

Presenting the fierce and vital writing of organizers, lawyers, scholars, poets, and policy makers, *"Color of Violence"* radically repositions the antiviolence movement by putting women of color at its center, covers violence against women of color in its myriad manifestations, and maps strategies of movement building and resistance.

*The Funambulists* brings together the diverse poetry collections of six contemporary Arab diasporic women poets. Spanning multiple languages and regions, this volume illuminates the distinct artistic voice of each poet, yet also highlights the aesthetic and political relevance that unites their work. *Marchi* explores the work of Naomi Shihab Nye, a celebrated American poet of Palestinian descent; Iman Mersal, an Egyptian poet living in Edmonton, Canada, who writes in Arabic; Nadine Ltaif, a Lebanese poet who lives in Quebec and has adopted French as her language; Maram al-Massri, a Syrian poet writing in Arabic and living in France; Suheir Hammad, an American poet of Palestinian origin; and Mina Boulhanna, a Moroccan poet living in Italy and writing in Italian. Despite their varying geographical and political backgrounds, these poets find common ground in themes of injustice, spirituality, gender, race, and class. Drawing upon the concept of tension, *Marchi* examines both the breaking points and the creative energies that traverse the poetic works of these writers. These celebrated funambulists use their art of balance and flexibility bolstered by their courage and transgression to walk a tightrope stretched out across cultures, faiths, and nations.

The essays in this work illustrate the various ways in which women in the Middle East fall short of being vested with the rights and privileges that would define them as fully enfranchised citizens. They offer an examination of national legislation on personal status, penal law and labour.

Syrian immigrant Khadra Shamy is growing up in a devout, tightly knit Muslim family in 1970s Indiana, at the crossroads of bad polyester and Islamic dress codes. Along with her brother Eyad and her African-American friends, Hakim and Hanifa, she bikes the Indianapolis streets exploring the fault-lines between "Muslim" and "American." When her picture-perfect marriage goes sour, Khadra flees to Syria and learns how to pray again. On returning to America she works in an eastern state -- taking care to stay away from Indiana, where the murder of her friend Tayiba's sister by Klan violence years before still haunts her. But when her job sends her to cover a national Islamic conference in Indianapolis, she's back on familiar ground: Attending a concert by her brother's interfaith band *The Clash of Civilizations*, dodging questions from the "aunties" and "uncles," and running into the recently divorced Hakim everywhere. Beautifully written and featuring an exuberant cast of characters, *The Girl in the Tangerine Scarf* charts the spiritual and social landscape of Muslims in middle America, from five daily prayers to the Indy 500 car race. It is a riveting debut from an important new voice.

*Saudi Arabia in the Balance* brings together today's leading scholars in the field to investigate the domestic, regional, and international affairs of a Kingdom whose policies have so far eluded the outside world. With the passing of King Fahd and the installation of King Abdullah, a contemporary understanding of Saudi Arabia is essential as the Kingdom enters a new era of leadership and particularly when many Saudis themselves are increasingly debating, and actively shaping, the future direction of domestic and foreign affairs. Each of the essays, framed in the aftermath of 9/11 and the 2003 invasion of Iraq, offers a systematic perspective into the country's political and economic realities as well as the tension between its regional and global roles. Important topics covered include U.S. and Saudi relations; Saudi oil policy; the Islamist threat to the monarchy regime; educational opportunities; the domestic rise of liberal opposition; economic reform; the role of the royal family; and the country's foreign relations in a changing international world. Contributors: Paul Aarts, Madawi Al-Rasheed, Rachel Bronson, Iris

Glosemeyer, Steffen Hertog, Yossi Kostiner, Stéphane Lacroix, Giacomo Luciani, Monica Malik, Roel Meijer, Tim Niblock, Gerd Nonneman, Michaela Prokop, Abdulaziz Sager, Guido Steinberg

A classic, pioneering account of the lives of women in Islamic history, republished for a new generation This pioneering study of the social and political lives of Muslim women has shaped a whole generation of scholarship. In it, Leila Ahmed explores the historical roots of contemporary debates, ambitiously surveying Islamic discourse on women from Arabia during the period in which Islam was founded to Iraq during the classical age to Egypt during the modern era. The book is now reissued as a Veritas paperback, with a new foreword by Kecia Ali situating the text in its scholarly context and explaining its enduring influence. "Ahmed's book is a serious and independent-minded analysis of its subject, the best-informed, most sympathetic and reliable one that exists today."—Edward W. Said "Destined to become a classic. . . . It gives [Muslim women] back our rightful place, at the center of our histories."—Rana Kabbani, *The Guardian*

*Interrogating Secularism* is a call to rethink binary categories of "religion" and "secularism" in contemporary Arab American fiction and art. While most studies that explore the traffic between literature and issues of secularism emphasize how canonical texts naturalize and reinforce secular values, *Interrogating Secularism* approaches this nexus through novels written by and about ethnic and religious minorities. Haque juxtaposes accounts of secular experience in the writing of Arab Anglophone authors such as Mohja Kahf, Rabih Alameddine, Khaled Mattawa, Laila Lalami, and Rawi Hage, with Arab and Muslim artists such as Ninar Esber, Mounir Fatmi, Hasan Elahi, and Emily Jacir. Looking at multiple genres and modes of aesthetic production, including AIDS narratives, visual art, and digital media, Haque explores how their conventions are used to subvert the ideals tied to secularism and the various anxieties and investments that support secularism as a premise. These authors and artists critique Western iterations of secular thought in spaces such as art exhibits, airports, borders, and literary discourses to capture how the secularism thesis reproduces the exclusivity it intends to remedy.

Arab American women have played an essential role in shaping their homes, their communities, and their country for centuries. Their contributions, often marginalized academically and culturally, are receiving long-overdue attention with the emerging interdisciplinary field of Arab American women's studies. The collected essays in this volume capture the history and significance of Arab American women, addressing issues of migration, transformation, and reformation as these women invented occupations, politics, philosophies, scholarship, literature, arts, and, ultimately, themselves. Arab American women brought culture and absorbed culture; they brought relationships and created relationships; they brought skills and talents and developed skills and talents. They resisted inequities, refused compliance, and challenged representation. They engaged in politics, civil society, the arts, education, the market, and business. And they told their own stories. These histories, these genealogies, these narrations that are so much a part of the American experiment are chronicled in this volume, providing an indispensable resource for scholars and activists.

In this collection, Arab and Arab American feminists enlist their intimate experiences to challenge simplistic and long-held assumptions about gender, sexuality, and commitments to feminism and justice-centered struggles. Contributors hail from multiple geographical sites, spiritualities, occupations, sexualities, class backgrounds, and generations. Poets, creative writers, artists, scholars, and activists employ a mix of genres to express feminist issues and highlight how Arab and Arab American feminist perspectives simultaneously inhabit multiple, overlapping, and intersecting spaces: within families and communities; in anticolonial and antiracist struggles; in debates over spirituality and the divine; within radical, feminist, and queer spaces; in academia and on the street; and between each other. Contributors explore themes as diverse as the intersections between gender, sexuality, Orientalism, racism, Islamophobia, and Zionism, and the restoration of Arab Jews to Arab American histories. This book asks how members of diasporic communities navigate their sense of belonging when the country in which they live wages wars in the lands of their ancestors. *Arab and Arab American Feminisms* opens up new possibilities for placing grounded Arab and Arab American feminist perspectives at the center of gender studies, Middle East studies, American studies, and ethnic studies. A collection of essays by a Muslim-born screenwriter and Dutch Parliamentarian who has been threatened for her efforts to secure women's rights criticizes the treatment of Muslim women and the western world's foreign policies, in a volume complemented by her script, *Submission*. Reprint. 50,000 first printing.

This groundbreaking collection creates a space in which Arab-American and Arab-Canadian feminists speak out about issues of history, culture and identity. While anti-Arab racism depicts Arab women as veiled, passive victims living in hopelessly sexist communities, *Food for our Grandmothers* analyzes and challenges these inaccurate and distorted views.

How feminists and Islamists have constituted each other's agendas in Morocco

Bringing the rich terrain of Arab American histories to bear on conceptualizations of race in the United States, this groundbreaking volume fills a critical gap in the field of U.S. racial and ethnic studies. The articles collected here highlight emergent discourses on the distinct ways that race matters to the study of Arab American histories and experiences and asks essential questions. What is the relationship between U.S. imperialism in Arab homelands and anti-Arab racism in the United States? In what ways have the axes of nation, religion, class, and gender intersected with Arab American racial formations? What is the significance of whiteness studies to Arab American studies? Transcending multiculturalist discourses that have simply added on the category "Arab-American" to the landscape of U.S. racial and ethnic studies after the attacks of September 11, 2001, this volume locates September 11 as a turning point, rather than as a beginning, in Arab Americans'

A fascinating demonstration of how U.S. representations of veils, harems, and belly dancers have operated as nostalgic and exotic symbols to help rationalize dominant U.S. narratives about power and progress.

Black-Arab political and cultural solidarity has had a long and rich history in the United States. That alliance is once again exerting a powerful influence on American society as Black American and Arab American activists and cultural workers are joining forces in formations like the Movement for Black Lives and Black for Palestine to address social justice issues. In *Breaking Broken English*, Hartman explores the historical and current manifestations of this relationship through language and literature, with a specific focus on Arab American literary works that use the English language creatively to put into practice many of the theories and ideas advanced by Black American thinkers. *Breaking Broken English* shows how language is the location where literary and poetic beauty meet the political in creative work. Hartman draws out thematic connections between Arabs/Arab Americans and Black Americans around politics and culture and also highlights the many artistic ways these links are built. She shows how political and cultural ideas of solidarity are written in creative texts and emphasizes their potential to mobilize social justice activists in the United States and abroad in the ongoing struggle for the liberation of Palestine.

"Opening the Gates succeeds not because of its methodology, but because of the stories the women tell."--Voice Literary

## Supplement

Highlighting Iraqi women's voices, this is an examination of women, gender and feminisms in Iraq in the wake of the 2003 US-led invasion.

Both a summative description of the field and an exploration of new directions, this multidisciplinary reader addresses issues central to the fields of Arab American, US Muslim, and Southwest Asian and North African (SWANA) American studies. Taking a broad conception of the Americas, this collection simultaneously registers and critically reflects upon major themes in the field, including diaspora, migration, empire, race and racialization, securitization, and global South solidarity. The collection will be essential reading for scholars in Arab/SWANA American studies, Asian American studies, and race, ethnicity, and indigenous studies, now and well into the future. Contributors include: Evelyn Alsultany, Carol W. N. Fadda, Akram Khater, Nadine Naber, Therí Pickens, Steven Salaita, Ella Shohat and Sarah Gualtieri.

Is there a truly Arab feminist movement? Is there such a thing as 'Islamic' feminism? What does it mean to be a 'feminist' in the Arab World today? Does it mean grappling with the main theoretical elements of the movement? Or does it mean involvement at the grassroots level with everyday activism? This book examines the issues and controversies that are hotly debated and contested when it comes to the concept of feminism and gender in Arab society today. It offers explorations of the theoretical issues at play, the latest developments of feminist discourse, literary studies and sociology, as well as empirical data concerning the situation of women in Arab countries, such as Iraq and Palestine. It is certainly not surprising that when looking at the situation on the ground in many countries of the Arab World- particularly Palestine, Iraq and Lebanon, as well as Sudan- issues of war, civil conflict, military occupation and imperialism often override those of gender. The place of feminism in this context is extremely problematic, as nationalist, sectarian, religious and class interests- not to mention the interests of occupation authorities and the resistance movements that oppose them- supersede feminism as a public concern, even among many women. Arab feminists are thus either co-opted by these interests or find themselves in the frustrating position of negotiating their way through a minefield of contradictory imperatives and loyalties. Arab Feminisms examines these contexts and sheds light upon the difficult position in which feminists often find themselves. It looks at different social and political situations, such as the development of Palestinian feminist discourse in a post-Oslo world, the impact of the civil war in Lebanon on women, and Kuwaiti women's struggles for equality. This book therefore offers valuable theoretical analysis as well as indispensable first-hand accounts of feminism in the Arab World for those researching gender relations in the Middle East and beyond.

Politics of Piety is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? Politics of Piety is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

Kirsten Swinth reconstructs the comprehensive vision of feminism's second wave at a time when its principles are under renewed attack. In the struggle for equality at home and at work, it was not feminism that failed to deliver on the promise that women can have it all, but a society that balked at making the changes for which activists fought.

After 9/11, there was an increase in both the incidence of hate crimes and government policies that targeted Arabs and Muslims and the proliferation of sympathetic portrayals of Arabs and Muslims in the U.S. media. Arabs and Muslims in the Media examines this paradox and investigates the increase of sympathetic images of "the enemy" during the War on Terror. Evelyn Alsultany explains that a new standard in racial and cultural representations emerged out of the multicultural movement of the 1990s that involves balancing a negative representation with a positive one, what she refers to as "simplified complex representations." This has meant that if the storyline of a TV drama or film represents an Arab or Muslim as a terrorist, then the storyline also includes a "positive" representation of an Arab, Muslim, Arab American, or Muslim American to offset the potential stereotype. Analyzing how TV dramas such as *The Practice*, *24*, *Law and Order*, *NYPD Blue*, and *Sleeper Cell*, news-reporting, and non-profit advertising have represented Arabs, Muslims, Arab Americans, and Muslim Americans during the War on Terror, this book demonstrates how more diverse representations do not in themselves solve the problem of racial stereotyping and how even seemingly positive images can produce meanings that can justify exclusion and inequality.

It comes as little surprise that Hollywood films have traditionally stereotyped Arab Americans, but how are Arab Americans portrayed in Arab films, and just as importantly, how are they portrayed in the works of Arab American filmmakers themselves? In this innovative volume, Mahdi offers a comparative analysis of three cinemas, yielding rich insights on the layers of representation and the ways in which those representations are challenged and disrupted. Hollywood films have fostered reductive imagery of Arab Americans since the 1970s as either a national security threat or a foreign policy concern, while Egyptian filmmakers have used polarizing images of Arab Americans since the 1990s to convey their nationalist critiques of the United States. Both portrayals are rooted in anxieties around globalization, migration, and US-Arab geopolitics. In contrast, Arab American cinema provides a more complex, realistic, and fluid representation of Arab American citizenship and the nuances of a transnational identity. Exploring a wide variety of films from each cinematic site, Mahdi traces the competing narratives of Arab American belonging—how and why they vary, and what's at stake in their circulation.

Contemporary feminists are used to juggling many different identities at once, balancing affiliations based on race, nation, class, and sexuality. First-wave feminists also negotiated—or failed to negotiate—similar tensions in their international organizing. Using primary documents dating from the abolitionist movement to the Second World War, Maureen Moynagh and Nancy Forestell investigate the tensions inherent in organizing early transnational feminist movements. Documenting First Wave Feminisms: Volume 1 provides a historical framework to bring together voices of women both canonical and less well known, from Mary Wollstonecraft to Mabel Dove, who were active in feminist movements in all corners of the world. Suffrage, imperialism, citizenship, sexuality, and moral reform are shown to be key issues in a variety of exchanges across North America, Europe, the global south, and the Pan-Pacific region. This source book is as nuanced as first-wave feminism itself and will prove a valuable resource for studying women's rights in an increasingly globalized world.

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