Society and Culture in the Middle East
(Arabic and Islamic Studies Further Subject)

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   Introductory material in week 1 is for general reference. Subsequently
(starting in week 1 with "Men, Women, and Family" after the general readings)
readings marked "undergrads" are to be read by undergraduates; readings
marked "grads" are to be read by graduate students *in addition* to the
undergraduate readings; readings marked "corollary" are optional for everyone.

**1. Introduction: Social Anthropology in the Middle East; Reproducing
Patterns of Family and Kinship (2-part lecture).**

Introducing Soc. Anthro (optional background reading):
ME Anthro: Abu-Lughod, Lila. 1989. "Zones of Theory in the
                 Anthropology of the Arab World." Annual Review of
                 Anthropology, 18: 267-306.
                 Eickelman, Dale. 1998. The Middle East and Central Asia:
                 An Anthropological Approach. Upper Saddle River, N.J.:
                 Prentice Hall.
                 Fernea, Robert. 1975. "Anthropology of the Middle East and
                 North Africa: A Critical Assessment",Annual Review of
                 Anthropology 4: 183-206.
                 Gilsenan, Michael. 1982. Recognizing Islam: An
                 Anthropologist's Introduction. London: Croom Helm.
                 Khuri, Fuad. 1990. Tents and pyramids: Games and Ideology
                 in Arab Culture. London: Saqi.
                 Khuri, Fuad. 2001. The Body in Islamic Culture. London:
                 Saqi.
                 Lindholm, Charles. 1995. "The New Middle Eastern
                 Ethnography." Journal of the Royal Anthropological Institute
                 1 (4): 805-820.
Anthro of Islam: Abdul Hamid el-Zein , 1977. "Beyond Ideology and Theology:
                 The Search for the Anthropology of Islam. Annual Review of
                 Anthropology, 6. (1977): 227-254.
                 Lindholm, Charles. 1996. The Islamic Middle East: An
                 Historical Anthropology. Oxford: Blackwell Pub.
Mediterranean: Gilmore, David. 1982. "Anthropology of the Mediterranean
                 Area. " Annual Review of Anthropology 11: 175-205.
General Anthro: Annual Review of Anthropology ("State of the art" bibliographic
                 articles on issues in anthropology.
                 Herzfeld, Michael. 2001. Anthropology: Theoretical Practice in
                 Culture and Society. Malden, Mass.: Blackwell. *Chapter 1*.
                 Stocking, George. History of Anthropology series (multi-
                 volume series written or edited by Stocking).
Fieldwork/ethnography: Clifford, James and George Marcus eds. 1986.
                 Writing Culture: The Poetics and Politics of Ethnography.
                 Berkeley: University of California Press.

DeWalt, Kathleen and Billie DeWalt. 2002. <u>Participant Observation: A Guide for Fieldworkers</u>. Oxford: Altamira Press.

Dresch, Paul. 2000. "Wilderness of Mirrors: Truth and Vulnerability in Middle Eastern Fieldwork." In Paul Dresch and Wendy James eds., <u>Anthropologists in a Wider World</u>, pp. 109- 128.

Dresch, Paul and Wendy James. 2000. "Introduction: Fieldwork and the Passage of Time." In Paul Dresch and Wendy James eds., <u>Anthropo.ogists in a Wider World: Essays on Field Research</u>. Oxford: Berghan Books, pp. 1-26.

Gupta, Akhil and James Ferguson eds. 1997. Anthropological Locations: Boundaries and Grounds of a Field Science. Berkeley: University of California Press. (introduction)

Men, Women, and Family

Undergrads: Eickelman, Dale. 1981. "What is a Tribe?" and "Personal and Family Relationships." In Dale Eickelman, <u>The Middle East: An Anthropological Approach</u>. Englewood Cliffs, N.J.: Prentice Hall, pp. 126-178.

Joseph, Suad. 1994. "Brother/Sister Relationships: Connectivity, Love, and Power in the Reproduction of Patriarchy in Lebanon." <u>American Ethnologist</u> 21 (1): 50-73.

Schneider, David. 1968. <u>American Kinship: A Cultural Account</u>. Englewood Cliffs NJ: Prentice-Hall (Chapters on "Relatives" and "The Family").

+ 1 or more: Cole, Donald P. 1985. "The Household, Marriage and Family Life among the Al Murrah Nomads of Saudi Arabia." In Saad Eddin Ibrahim and Nicholas S. Hopkins eds., <u>Arab Society: Social Science Perspectives</u>, 19-211. Cairo: The American University in Cairo Press.

Meneley, Anne. 1996. "The *Bayt*: Family and Household." In Anne Meneley, <u>Tournaments of Value: Sociability and Hierarchy in a Yemeni Town</u>. Toronto: University of Toronto Press, pp. 60-80.

Singerman, Diane. 1995. <u>Avenues of Participation: Family, Politics, and Networks in Urban Quarters of Cairo</u>. Princeton: Princeton University Press. (Introduction, chs. 1-2, pp. 1-131).

Grads: Dresch, Paul. 1986. "The Significance of the Course Events Take in Segmentary Systems." <u>American Ethnologist</u> 13 (2): 309-324.

Dresch, Paul. 1988. "Segmentation: Its Roots in Arabia and Its Flowering Elsewhere." <u>Cultural Anthropology</u> 3 (part 1): 50-67.

Keyser, J. 1974. "The Middle Eastern Case: Is there a Marriage Rule?" <u>Ethnology</u> 13 (3).

Murphy, R. and L. Kasdan. 1959. "The Structure of Parallel Cousin Marriage." <u>American Anthropologist</u> 61 (1): 17-29.

Further Reading: Abu-Lughod, Lila. 1998. "The Marriage of Feminism and Islamism in Egypt: Selective Repudiation as a Dynamic of Postcolonial Cultural Politics." In Lila Abu-Lughod ed., <u>Remaking Women: Feminism and Modernity in the Middle East</u>. Princeton: Princeton University Press, pp. 243-269.

Anderson, Jon. 1982. "Cousin marriage in Context: Constructing Social Relations in Afghanistan." <u>Folk</u> 24.

Armbrust, Walter. 2002. "Manly Men on a National Stage (and the Women Who make Them Stars)." In Israel Gershoni and Ursula Woköck eds., <u>Histories of the Modern Middle East: New Directions</u>. London: Lynne Rienner, pp. 247-278.

Beck, Lois and Nikki Keddie eds. 1978. <u>Women in the Muslim World</u>. Cambridge, Mass.: Harvard University Press.

Dresch, Paul. 1989. <u>Tribes, Government, and History in Yemen</u>. Oxford: Clarendon Press.

Geertz, Hildred. 1979. "Family, Friendship, and Patronage." In Geertz, Clifford, Hildred Geertz and Laurence Rosen, <u>Meaning and Order in Moroccan Society</u>. Cambridge: Cambridge University Press.

Holy, Ladislav. 1989. <u>Kinship, Honour and Solidarity: Cousin Marriage in the Middle East</u>. Manchester: Manchester University Press.

Hoodfar, Homa. 1997. "Marriage, Family, and Household." In Homa Hoodfar, <u>Between Marriage and the Market: Intimate Politics and Survival in Cairo</u>. Berkeley: University of California Press, pp. 51-79.

Keesing, Roger. 1975. "Patrilineal Descent and the Permutations of Descent Systems." In Roger Keesing, <u>Kin Groups and Social Structure</u>. New York: Holt, Rinehart and Winston, pp. 25-61.

Jansen, Willy. 1987. <u>Women without Men: Gender and Marginality in an Algerian Town</u>. Leiden: E.J. Brill, 1987.

Lindholm, Charles. 1986. "Kinship Structure and Political Authority: The Middle East and Central Asia." <u>Comparative Studies in Society and History</u> 28 (2): 334-355.

Pitt-Rivers, Julian. 1977. <u>The Fate of Shechem: or, The Politics of Sex : Essays in the Anthropology of the Mediterranean</u>. Cambridge: Cambridge University Press.

Rugh, Andrea. 1984. <u>Family in Contemporary Egypt</u>. Syracuse, NY: Syracuse University Press (Chapter entitled "Family as a Social Group").

Salzman, Philip Carl. 1978. "Does Complementary Opposition Exit?" <u>American Anthropologist</u>, new series, v. 80, no. 1 (March): 53-70.

Singerman, Diane and Homa Hoodfar eds. 1996. <u>Development, Change, and Gender in Cairo: A View from the Household</u>. Bloomington: Indiana University Press.

<u>Essay</u>: Is there such a thing as an "Arab family," and if so, what is its purpose?

2. <u>Moral Rhetorics of Honor, Shame, and Modesty</u>

Undergrads: Bourdieu, Pierre. 1965. "The Sentiment of Honor in Kabyle Society." in J.G. Peristiany ed. <u>Honour and Shame: the values of Mediterranean Society</u>. London: Weidenfeld

Guindi, Fadwa El-. 1999. "Introduction," "Reactions to the New Trend," "Contexts of Resistance," and "Veiling an Feminism." In Fadwa El-Guindi, <u>Veil: Modesty, Privacy and Resistance</u>. Oxford: Berg.

+1 or both: Abu-Lughod, Lila. 1987. <u>Veiled Sentiments:Honor and Poetry in a Bedouin Society</u>. Berkeley: University of California Press.

Macleod, Arlene. 1991. <u>Accommodating Protest: Working Women, the New Veiling, and Change in Cairo</u>. New York: Columbia.

Grads: All of the above.

Films (optional):   <u>Love is Forbidden</u>. 1942. Muhammad Karim.

<u>Girls of Today</u>. 1957. Henri Barakat.

<u>The Open Door</u>. 1963. Henri Barakat.

<u>On Boys, Girls, and the Veil</u>. 1995. Yousry Nasrallah.

<u>The Closed Doors</u>. 1999. Atef Hetata.

<u>A "Cultural" Film</u>. 2000. Muhammad Amin.

<u>The Fifth Pound</u>. 2004. Ahmed Khaled (see also http://www.ahmedkhaled.com/)

Further Reading: Afsaruddin, Asma ed. 1999. <u>Hermeneutics and Honor: Negotiating Female 'Public' Space in Islamic/ate Societies</u>. Cambridge, Mass.: Center for Middle Eastern Studies of Harvard University.

Anderson, Jon. 1982. "Social Structure and the Veil: Comportment and the Composition of Interaction in Afghanistan." <u>Anthropos</u> 77.

Bourdieu, Pierre. 1977. <u>Outline of a Theory of Practice</u>. Cambridge: Cambridge University Press. (ch. 1, pp. 1-71).

Caton, Steven. 1987. "Power, Persuasion, and Language: A Critique of the Segmentary Model in the Middle East." <u>International Journal of Middle East Studies</u> 19 (1): 77-101.

Delaney, Carol. 1991. <u>The Seed and the Soil: Gender and Cosmology in Turkish Village Society</u>. Berkeley: University of California Press.

Dresch, Paul. 1989. <u>Tribes, government, and History in Yemen</u>. Oxford: Clarendon Press.

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Dwyer, Daisy. 1978. <u>Images and Self-Images: Male and Female in Morocco</u>. New York: Columbia University Press.

Ghoussoub, Mai and Emma Sinclair-Webb eds. 2000. <u>Imagined Masculinities: Male Identity and Culture in the Modern Middle East</u>. London: Saqi Books.

Gilmore, David. 1987. <u>Honor and Shame and the Unity of the Mediterranean</u>. Washington, D.C.: American Anthropological Association.

Göle, Nilüfer. 1996. <u>The Forbidden Modern: Civilization and Veiling</u>. Ann Arbor: University of Michigan Press.

Guindi, Fadwa El-. 1981. "Veiling Infitah with Muslim Ethic." <u>Social Problems</u> 28:4: 465-485.

Herzfeld, Michael. 1980. "Honour and Shame: Problems in the Comparative Analysis of Moral Systems." <u>Man</u> 15: 339-51.

Hoffman-Ladd, V. 1987. "Polemics on the Modesty of Women in Contemporary Egypt." <u>International Journal of Middle East Studies</u> 19 (1): 23-50.

Hoodfar, Homa. 1991. "Return to the Veil: Personal Strategy and Public Participation in Egypt." In Nanneke Edclift and M. Thea Sinclair eds., <u>Working Women: International Perspectives on Labour and Gender Ideology</u>. New York: Routledge, pp. 104-24.

Joseph, Suad ed. 1999. <u>Intimate Selving in Arab Families: Gender, Self, and Identity</u>. Syracuse: Syracuse University Press.

Meeker, Michael. 1976. "Meaning and Society in the Near East: examples from the Levantine Arabs and the Black Sea Turks." <u>International Journal of Middle East Studies</u> 7: 242-70; 383-422.

Meneley, Anne. 1996. <u>Tournaments of Value: Sociability and hierarchy in a Yemeni Town</u>. Toronto: University of Toronto Press.

Messick, Brinkley. 1987. "Subordinate Discourse: Women, Weaving and Gender Relations in North Africa." <u>American Ethnologist</u> 14 (2): 210-225.

Mir-Hosseini, Ziba. 1996. "Women and Politics in Post-Khomeini Iran: Divorce, Veiling and Emergent Feminist Voices." In Haleh Afshar eds., <u>Women and Politics in the Third World</u>. New York: Routledge: 142-70.

Moallem, Minoo. 2005. <u>Between Warrior Brother and Veiled Sister: Islamic Fundamentalism and the Politics of Patriarchy in Iran</u>. Berkeley: University of California Press.

Nasrallah, Yousry and Walter Armbrust. 1998. "Veiled Cinema: An Interview with Yousry Nasrallah." <u>Visual Anthropology</u> 10 (nos. 2-4): 381-400.

Ossman, Susan. 2002. <u>Three Faces of Beauty: Casablanca, Paris, Cairo</u>. Berkeley: University of California Press.

Peristiany, J.G. ed. 1966. <u>Honour and Shame: the Values of Mediterranean Society</u>. Chicago:: University of Chicago Press.

Rugh, Andrea. 1986. <u>Reveal and Conceal : Dress in Contemporary Egypt</u>. Syracuse, N.Y.: Syracuse University Press.

Schneider, Jane. 1971. "Vigilance and Virgins: Honour, Shame and Access to Resources in Mediterranean Scieties." Ethnology 10, 1-24.

Zuhur, Sherifa. 1992. Revealing Reveiling: Islamist Gender Ideology in Contemporary Egypt. Albany: State University of New York Press.

Essay: How are independence and modesty linked to one another in Middle Eastern societies?

Alternative Essay: It goes without saying that urban Middle Eastern societies are very different from Bedouin or rural societies in the region. Is it therefore impossible to identify a common logic to modesty as practiced in Cairo on one hand, and either (or both) the Western Desert and Kabylia?

Alternative Essay: Eighty to ninety percent of all Egyptian women now wear the "Islamic headscarf." And yet one could also argue that large numbers of Egyptian women have quietly stopped wearing the hijab. How can this be? Discuss the social and political dynamics of veiling in Egypt.

Alternative Topic: **What's Love Got to Do with It? Case Studies in the Practice of Patriarchy**

Readings: Hill, Enid. 1979. "Courts and Auxiliary Structures," and "Divorce Egyptian Style and Related Matters," In E. Hill, Mahkama! Studies in the Egyptian Legal System, Courts and Crimes, Law and Society. London:that Ithaca Press.

Nowaihi, Mohamed al-. 1981. "Changing the Law on Personal Status in Egypt within a Liberal Interpretation of the Shari'a." In Michael Curtis ed., Religion and Politics in the middle East. Boulder: Westview Press.

Sharabi, Hisham. 1988. Neopatriarchy: A Theory of Distorted Change in Arab Society. Oxford: Oxford University Press.

Sonbol, Amira. 1996. "Law and Gender Violence in Ottoman and Modern Egypt." In Amira Sonbol ed., Women, the Family, and Divorce Laws in Islamic History. Syracuse: Syracuse University Press.

Stowasser, Barbara. 1987. "Liberated Equal or Protected Dependent? Contemporary Religious Paradigms on Women's Status in Islam." Arab Studies Quarterly 9 (3): 260-283.

Doi, Abdur Rahman. 1989. Women in Shari^{c}ah. London: Ta-Ha Publishers. (chapters on marriage and divorce)

Films: I Want a Solution. 1975. Directed by Sa'id Marzuq.

Divorce Iranian Style. 1998. Ziba Mir-Hosseini and Kim Longinotto.

Literature (any or all): Mahfouz, Naguib. 1983. <u>Palace Walk</u>. Translated by William M. Hutchins and Olive E. Kenny. London: Doubleday.

Saadawi, Nawal. 1983. <u>Woman At Point Zero</u>. London: Zed.

Zayyat, Latifa al-. 2000. <u>The Open Door</u>. Translated by Marilyn Booth. Cairo: American University in Cairo Press.

Further Reading: Hatem, Mervat. 1986. "The Enduring Alliance of Nationalism and Patriarchy in Muslim Personal Status Laws: The Case of Modern Egypt." <u>Feminist Issues</u> 6 (1): 19-43.

Hodkinson, Keith. 1984. <u>Muslim Family Law: A Sourcebook</u>. London: Croom Helm.

Hussein, Aziza. 1981. "Recently Approved Amendments to Egypt's Law on Personal Status." In M. Curtis (ed) <u>Religion and Politics of the Middle East</u>. Boulder: Westview Press.

Minces, Juliette. "The Legal Status of Women: Reform and Social Inertia." in Juliette Minces <u>The House of Obedience: Women in Arab Society</u>. London: Zed Press, 1980.

Moghadam, Valentine. 1993. <u>Modernizing Women: Gender and Social Change in the Middle East</u>. London: Lynne Rienner Publishers.

Najjar, Fauzi. 1988. "Egypt's Laws of Personal Status." <u>Arab Studies Quarterly</u> 10 (3): 319-344.

Mir-Hosseini, Ziba. 2000. <u>Islam and Gender: The Religious Debate in Contemporary Iran</u>. London: I.B. Tauris.

Mir-Hosseini, Ziba. 1993. <u>Marriage on Trial, a Study of Islamic Family Law: Iran and Morocco Compared</u>. London : I.B. Tauris.

Essay: "Neopatriarchal society, as 'modernized,' is essentially schizophrenic, for beneath the immediately encountered modern appearance there exists another latent reality. Between these two there is opposition, tension, contradiction … *Patriarchal societies, regardless of their variety on the manifest level, all share in the same deep structures*" (Hisham Sharabi, <u>Neopatriarchy</u> p. 23). Are Sharabi's claims of "latent realities" and "deep structures" too sweeping? Argue for or against "neopatriarchy" on the basis of one or more case studies (ethnographic and/or artistic) that analyze women and marriage in the contemporary urban Middle East.

3. Islam: Particularism and Universalism
Readings: Eickelman, Dale. 1981. "Islam and the 'Religions of the Book." In Dale Eickelman, <u>The Middle East: An Anthropological Approach</u>. Englewood Cliffs, N.J.: Prentice Hall, pp. 255-338.

Geertz, Clifford. 1968. <u>Islam Observed: Religious Development in Morocco and Indonesia</u>. Chicag o: University of Chicago Press.

Ethnographies: One or more of the following:

Abu-Zahra, Nadia. 1997. "In the Marble Courtyard: A Study on al-Sayyida Zaynab, Patron Saint of Women." In Abu-Zahra's <u>The Pure and Powerful: Studies in Contemporary Muslim Society</u>. Reading: Ithaca Press, pp. 85-288.

Boddy, Janice. 1989. <u>Wombs and Alien Spirits: Women, Men, and the Zar Cult in Northern Sudan</u>. Madison, Wis.: University of Wisconsin Press.

Gilsenan, Michael. 1973. <u>Saint and Sufi in Modern Egypt: An Essay in the Sociology of Religion</u>. Oxford: Clarendon Press.

Further Reading: Eickelman, Dale. 1985. <u>Knowledge and Power in Morocco: the Education of a Twentieth-Century Notable</u>. Princeton : Princeton University Press.

Eickelman, Dale. 1976. <u>Moroccan Islam: Tradition and Society in a Pilgrimage Center</u> . Austin: University of Texas Press.

Geertz, Clifford, Hildred Geertz and Lawrence Rosen. 1979. <u>Meaning and Order in Moroccan Society: Three Essays in Cultural Analysis</u>. With a photographic essay by Paul Hyman. Cambridge: Cambridge University Press.

Gellner, Ernest. 1981. "Flux and Reflux in the Faith of Men." In E. Gellner, <u>Muslim Society</u>. Cambridge: Cambridge University Press.

Gilsenan, Michael. 1983. <u>Recognizing Islam</u>, New York: Pantheon.

Hammoudi, Abdellah. 1993. <u>The Victim and Its Masks: An Essay on Sacrifice and Masquerade in the Maghreb</u>. Chicago: University of Chicago Press.

Johansen, Julian. 1996. <u>Sufism and Islamic Reform in Egypt: The Battle for Islamic Tradition</u>. Oxford: Clarendon Press.

Basic Islam (one or more as necessary):

Esposito, John. 1988. <u>Islam: The Straight Path</u>. Oxford: Oxford University Press. (primer on Islam by a sympathetic non-believer)

Gibb, H.A.R. 1970. <u>Mohammedanism: A Historical Survey</u>. Oxford: Oxford University Press. (primer on Islam by an orientalist)

Rahman, Fazlur. 1966. <u>Islam</u>. Chicago: University of Chicago Press. (primer on Islam by a modernist believer)

<u>Essay</u>: Westerners are often accused of essentializing Islam. Their essentialization depends crucially on the assumption of a monolithic

community of believers. Anthropologists and others countered such essentialisms by thinking of Islam in the plural: "Islams" rather than a single monolithic "Islam." Not everyone is satisfied with this solution to the problem of essentialism. Discuss the potential virtues and problems with understanding Islam as a "plural entity."

<u>Essay</u>: The tension between particularism and universalism is a classic issue scholarship on Islam. It would seem that both states and "outliers" (i.e. Islamists) both emphasize a more rationalized universalist approach to Islam. Is there any place left for particularism? Discuss with reference to one or more anthropological analyses of Islamic practice.

 4. <u>Islam and Modernity</u>

Readings: Asad, Talal. 1993. "The Limits of Religious Criticism in the Middle East: Notes on Islamic Public Argument." In <u>Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam</u>. Baltimore: Johns Hopkins University Press, pp. 200-236.

Asad, Talal. 2003. "Secularism, Nation-State, Religion." In Talal Asad, <u>Formations of the Secular: Christianity, Islam, Modernity</u>. Stanford: Stanford University Press, pp. 181-201.

Deeb, Lara. 2006. <u>An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon</u>. Princeton: Princeton University Press. (e-edition available through OLIS)

Eickelman, Dale and James Piscatori. 1996. "The Invention of Tradition in Muslim Politics." In Eickelman and Piscatori, <u>Muslim Politics</u>, pp. 22-45.

Starrett, Gregory. 1998. <u>Putting Islam to Work: Education, Politics, and Religious Transformation in Egypt</u>. Berkeley: University of California Press.

Further Reading: Antoun, Richard. 1989. <u>Muslim Preacher in the Modern World</u>. Princeton, N.J.: Princeton University Press.

Appadurai, Arjun. 1996. "Here and Now." In Appadurai, <u>Modernity at Large: Cultural Dimensions of Globalization</u>. Minneapolis: University of Minnesota Press, pp. 1-26.

Asad, Talal. 2003. <u>Formations of the Secular: Christianity, Islam, Modernity</u>. Stanford, Calif.: Stanford University Press.

Blank, Jonah. 2001.   <u>Mullahs on the Mainframe: Islam and Modernity among the Daudi Bohras</u>. Chicago: University of Chicago Press.

Goldberg, Ellis. 1992. "Smashing Idols and the State: The Protestant Ethic and Egyptian Sunni Radicalism." In Juan Cole ed., <u>Comparing Muslim Societies: Knowledge and the State in a World Civilization</u>. Ann Arbor: University of Michigan Press.

Hammoudi, Abdellah. 1997. <u>Master and Disciple: The Cultural Foundations of Moroccan Authoritarianism</u>. Chicago: University of Chicago Press.

Lerner, Daniel. 1964. <u>The Passing of Traditional Society: Modernizing the Middle East</u>. New York: Free Press.

Mitchell, Timothy. 2000. "The Stage of Modernity." In Timothy Mitchell ed., <u>Questions of Modernity</u>. Minneapolis: University of Minneapolis Press, pp. 1-34.

"The ethnocentric predicament [of modernity] is confounded by failure to realize that modernization appears as Westernization by historical coincidence. Modernity is primarily a state of mind—expectation of progress, propensity to growth, readiness to adapt oneself to change. The nations of the North Atlantic first developed the social processes—secularization, urbanization, industrialization, popular participation—by which this state of mind came to prevail. The 'Western Model' is only historically Western; sociological it is global."
    If modernity isn't Western, would it follow that it also isn't Islamic?

"Whether from East or West, modernization poses the same basic challenge—the infusion of 'a rationalist and positivist spirit' against which, scholars seem agreed, 'Islam is absolutely defenseless.'"
    Would scholars still seem to agree that Islam is absolutely defenseless against the onslaught of modernization?

5. <u>"Islamism"</u>

Readings: Wickham, Carrie. 2002. <u>Mobilizing Islam: Religion, Activism, and Political Change in Egypt</u>. New York: Columbia University Press.

Mahmood, Saba. 2005. <u>Politics of Piety: The Islamic Revival and the Feminist Subject</u>. Princeton: Princeton University Press.

Marty, Martin and R. Scott Appleby. 1991. "Introduction, The Fundamentalism Project: A User's Guide." In Marty and Appleby eds., <u>Fundamentalisms Observed</u>. Chicago: University of Chicago.

Gaffney, Patrick. 1994. <u>The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt</u>. Berkeley: University of California Press.

Further Reading: Fischer, Michael. 1980. Iran: from religious dispute to revolution. Cambridge, Mass: Harvard University Press.

Kepel, Gilles. 1984. <u>Muslim Extremism in Egypt: The Prophet and Pharaoh</u>. Berkeley: University of California Press.

Mottahedeh, Roy. 1985. <u>The Mantle of the Prophet: Religion and Politics in Iran</u>. New York: Simon and Schuster.

"The tremendous appeal which the [Muslim Brotherhood] movement exercised served to show the extent to which Islam could still move the masses of the people. But it came too late to stem the tide of secularism, and its fate was sealed with the triumph of Abdul Nasser's secular revolution. The Muslim Brothers may well be the last serious effort of traditional Islam to regain its position in Arab society" (Hisham Sharabi, "Islam and Modernization in the Arab World." In <u>Modernization of the Arab World</u>, ed. Jack H. Thompson and Robert D. Reischauer, Princeton: D. Van Nostrand Co., Inc., 1966, p. 31).

One almost feels compelled to ask what Hisham Sharabi might have been smoking when he wrote the above quote. On the other hand, while it may be painfully obvious that Sharabi's prediction of the demise of political Islam was dead wrong, we might still have many questions about *how* Islamist ideology attracts a following. What insights do anthropologists offer on the mechanics of Islamist indoctrination, particularly in a world where the eventual replacement of religion by secularism once seemed a foregone conclusion?

6. <u>Writing and Recitation</u>

Readings: Ong, Walter. 1988. <u>Orality and Literacy: The Technologizing of the Word</u>. New York: Routledge. (Chapters 1-4).

Messick, Brinkley. 1993. <u>The Calligraphic State: Textual Domination and History in a Muslim Society</u>. Berkeley: University of California Press.

Pedersen, Johannes. 1984. <u>The Arabic Book</u>. Translated by Geoffrey French. Edited with an introduction by Robert Hillenbrand. Princeton, N.J.: Princeton University Press. (first three chapters).

Nelson, Kristina. 1985. <u>The Art of Reciting the Qur'an</u>. Austin: University of Texas Press.

Further Reading: Ayalon, Ami. 1995. <u>The Press in the Arab Middle East: A History</u>. New York: Oxford University Press.

Ayalon, Ami. 2005. <u>Reading Palestine: Printing and Literacy, 1900-1948</u>. Austin: University of Texas Press.

Boyarin, Daniel. 1992. "Placing Reading: Ancient Israel and Medieval Europe." In Jonathan Boyarin ed., <u>The Ethnography of Reading</u>. Berkeley: University of California, 10-37.

Caton, Steven. 1990. <u>Peaks of Yemen I Summon: Poetry as Cultural Practice in a North Yemeni Tribe</u>. Berkeley: University of California Press.

Khalidi, Tarif. 1994. <u>Arabic Historical Thought in the Classical Period</u>. New York: Cambridge University Press (Chapter 1, "The Birth of a Tradition").

Sadgrove, P.C. 1986. "The Early European Press in Egypt (1805-1849). <u>BRISMES 1986 Proceedings</u>.

Szyliowicz, Joseph. 1992. "Functionalist Perspectives on Technology: The Case of the Printing Press in the Ottoman Empire." In Ekmeleddin Ihsanoglu ed., <u>Transfer of Modern Science and Technology to the Muslim World</u>. Istanbul: Research Centre for Islamic History, Art and Culture.

Comparative: Boyarin, Jonathan ed. 1992. <u>The Ethnography of Reading</u>. Berkeley: University of California

Chartier, Roger. 1994. <u>The Order of Books: Readers, Authors, and Libraries in Europe between the Fourteenth and Eighteenth Centuries</u>. Stanford, Calif.: Stanford University Press.

Deibert, Ronald. 1997. <u>Parchment, Printing, and Hypermedia: Communication in World Order Transformation</u>. New York: Columbia University Press.

Eisenstein, Elizabeth. 1979. <u>The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early-modern Europe</u>. Cambridge: Cambridge University.

Febvre, Lucien and Henri-Jean Martin. 1976. <u>The Coming of the Book: The Impact of Printing, 1450-1800</u>. Tr. David Gerard. New York: Verso.

Knox, Bernard. 1968. "Silent Reading in Antiquity." <u>Greek, Roman, and Byantine Studies</u> 9 (4): 421-435.

Parry, Jonathan. 1985. "The Brahmanical Tradition and the Technology of the Intellect." In Joanna Overing ed., <u>Reason and Morality</u>. London: Tavistock, 200-225.

Saenger, Paul. 1982. "Silent Reading: Its Impact on Late Medieval Script and Society." <u>Viator: Medieval Renaissance Studies</u> 13: 367-414.

Saenger, Paul. 1997. <u>Space Between Words: The Origins of Silent Reading</u>. Stanford: Stanford University Press.

Wogan, Peter. 1994. "Perceptions of European Literacy in Early Contact Situations." <u>Ethnohistory</u> 41 (3): 407-429.

Essay: Walter Ong: "Writing … is a particularly pre-emptive and imperialist activity that tends to assimilate other things to itself. Though words are grounded in oral speech, writing tyrannically locks them into a visual field forever. A literate person cannot fully recover a sense of what the word is to purely oral people. In view of this pre-emptiveness of literacy, it appears quite impossible to use the term 'literature' to include oral tradition and performance without subtly but irremediably reducing these somehow to variants of writing. "Does Ong's statement imply that Arab-Islamic culture is not fully literate, and therefore less developed than European culture?

7. <u>Language and Agendas of Standardization</u>

Readings:
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Booth, Marilyn. "Colloquial Arabic Poetry, Politics, and the Press in Modern Egypt." International Journal of Middle East Studies. 24(3), August 1992.

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Ferguson, Charles, "Diglossia," Word, v. 15, 1959, pp. 324-340.

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Holes, Clive. 2005. "Dialect and National Identity: The Cultural Politics of Self-Representation in Bahraini *Musalsalat*." In Paul Dresch and James Piscatori eds, Monarchies and Nations: Globalisation and Identity in the Arab States of the Gulf. London: I.B. Tauris, pp. 52-72.

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One of the following: Abdel-Malek, Kamal. 1990. <u>A Study of the Vernacular Poetry of Ahmad Fu'ad Nigm</u>. Leiden : Brill. (pp. 1-75).

Booth, Marilyn. 1990. <u>Bayram al-Tunisi's Egypt: Social Criticism and Narrative Strategies</u>. Exeter: Published for the Middle East Centre, St. Antony's College, Oxford by Ithaca.

Somekh, Sasson. 1991. <u>Genre and Language in Modern Arabic Literature</u>. Wiesbaden : Harrassowitz. (pp. 1-72).

Suleiman, Yasir. 2003. <u>The Arabic Language and National Identity</u>. Edinburgh: Edinburgh University Press.

Further Reading: Abu-Absi, Samir. 1991. "The 'Simplified Arabic' of <u>Iftah</u> <u>Yaa Simsim</u>: Pedagogical and Sociolinguistic Implications." <u>Al-'Arabiyya</u>, 24: 111-121.

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Cachia, Pierre. 1989. <u>Popular Narrative Ballads of Modern Egypt</u> Oxford: Clarendon Press.

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Mitchell, T.F. 1986. "What is Educated Spoken Arabic." <u>International Journal of the Sociology of Language</u>. 61.

Sharabi, Hisham al-. 1988.   <u>Neopatriarchy: a Theory of Distorted Change in Arab Society</u>.   Oxford: Oxford University Press (particularly section on neopatriarchal language).

Suleiman, Yasir. 2004. <u>A War of Words: Language and Conflict in the Middle East</u>. Cambridge: Cambridge University Press.

Wilmsen, David. 1996. "Codeswitching, Code-Mixing, and Borrowing in the Spoken Arabic of a Theatrical Community in Cairo." <u>Current Issues in Linguistic Theory 141: Perspectives on Arabic Linguistics IX</u>. Philadelphia: John Benjamins.

Essay: Literate Arabs speak differently than illiterate Arabs. This is true of English speakers as well. If this is the case, then what is distinctive about the social deployment of language levels in Arab societies?

8. National Identity

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Dresch, Paul. 2005. "Debates on Marriage and Nationality in the United Arab Emirates." In Dresch and Piscatori eds., Monarchies and Nations: Globalisation and Identity in the Arab States of the Gulf. London: I.B. Tauris, pp. 136-157.

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Films (optional): Salim, Kamal. 1939. Determination. Cairo: Studio Misr.

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Further Reading: Allen, Roger. 1992. A Period of Time: A study and Translation of Hadith 'Isa Ibn Hisham by Muhammad al-Muwaylihi. Reading: Ithaca press for the Middle East Centre, St. Antony's College. (compare with novels in context of Imagined Communities).

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Herzfeld, Michael. 1997. Cultural Intimacy: Social Poetics in the Nation-state. New York: Routledge. (chapter 1)

Layne, Linda. 1994. Home and Homeland: The Dialogics of Tribal and National Identities in Jordan. Princeton: Princeton University Press.

Saad, Reem. 1998. "Shame, Reputation and Egypt's Lovers: A Controversy Over the Nation's Image." Visual Anthropology 10 (2-4): 401-412.

Salamandra, Christa. 1998. "Moustache Hairs Lost: Ramadan Television Serials and the Construction of Identity in Damascus, Syria." Visual Anthropology 10 (2-4): 227-246.

Swedenburg, Ted. 1995. Memories of Revolt: The 1936-1939 Rebellion and Palestinian National Past. Minneapolis: University of Minnesota Press.

Essay: Discuss national identity as a cultural phenomenon in Egypt or Jordan. Are these national communities "imagined" in ways that are distinctive from their counterparts elsewhere?

9. Ethnicity, and the Nation-State

Readings: Barth, Fredrik ed. 1969. Ethnic Groups and Boundaries: The Social Organization of Culture Difference. Boston: Little, Brown. (Barth's chapter)

Duijzings, Ger. 1997. "The Making of Egyptians in Kosovo and Macedonia." In The Politics of Ethnic Consciousness, eds. Cora Govers and Hans Vermeulen, 194-222. New York: St. Martin's Press.

Eickelman, Dale. 1989. The Middle East: An Anthropological Approach. New Jersey: Prentice Hall (Chapter 8 on self, gender, and ethnicity).

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Wassef, Hind. 1998. "Beyond the Divide: History and National Boundaries in the Work of Amitav Ghosh." Alif 18: 75-95.

10. "Globalization," the State and Neo-Liberalism

Readings: Abaza, Mona. 2006. Changing Consumer Cultures of Modern Egypt: Cairo's Urban Reshaping. Amsterdam: Brill Academic Publishers.

Elyachar, Julia. 2005. <u>Markets of Dispossession: NGOs, Economic Development, and the State in Cairo</u>. Durham: Duke University Press.

Ghannam, Farha. 2002. <u>Remaking the Modern: Space, Relocation, and the Politics of Identity in a Global Cairo</u>. Berkeley: University of California Press.

Mitchell, Timothy. 2002. <u>Rule of Experts: Egypt, Techno-Politics, Modernity</u>. Berkeley: University of California Press.

Pahwa, Sonali. 2007. <u>Staging Difference: An Ethnography of New Generation Egyptian Theatre</u>. PhD Dissertation, Columbia University.

Salamandra,Christa. 2004. <u>A New Old Damascus: Authenticity and Distinction in Urban Syria</u>. Bloomington: University of Indiana Press.

Winegar, Jessica. 2006. <u>Creative Reckonings: The Politics of Art and Culture in Contemporary Egypt</u>. Stanford: Stanford University Press.

<u>Essay</u>: "Neoliberalism" is a term increasingly employed by anthropologists who seek to understand the various ways in which Middle Eastern societies have been transformed in recent decades. These anthropologists are attentive to both externally imposed economic conditions (e.g. "structural adjustment" programs that aim to open Middle Eastern economies and cultures to globalization; or transnational media that cannot be contained by the boundaries of nation-states), and to local practices of consumption that both respond to and shape these larger economic and social forces.

"Neoliberalism" is also a term that academics often employ critically— as shorthand for a set of destructive forces that they wish to oppose.

Discuss the pros and cons of using "neoliberalism" as a principle for organizing ethnographic analysis of Middle Eastern societies.