

Social Anthropology of the Middle East

Walter Armbrust
Faculty of Oriental Studies

Introduction: Social Anthropology in the Middle East; Reproducing Patterns of Family and Kinship.

Introductory material for general reference.

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. Participant Observation: A Guide for Fieldworkers. Oxford: Altamira Press.
Dresch, Paul. 2000. "Wilderness of Mirrors: Truth and Vulnerability in Middle Eastern Fieldwork." In Paul Dresch and Wendy James eds., Anthropologists in a Wider World, pp. 109- 128.
Dresch, Paul and Wendy James. 2000. "Introduction: Fieldwork and the Passage of Time." In Paul Dresch and Wendy James eds., Anthropologists in a Wider World: Essays on Field Research. Oxford: Berghen 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)

1. Method/Theory I: The Field, Fieldwork, Participant Observation

Ethnographies (read one or more at your discretion):

- Abu El Haj, Nadia. 2001. Facts on the Ground: Archaeological Practice and Territorial Self-Fashioning in Israeli Society. Durham: Duke University Press.
- Abu-Lughod, Lila. 2004. Dramas of Nationhood: The Politics of Television in Egypt. Chicago: University of Chicago Press.
- Deeb, Lara. 2006. An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon. Princeton: Princeton University Press. (e-edition available through OLIS)
- Meneley, Anne. 1996. Tournaments of Value: Sociability and Hierarchy in a Yemeni Town. Toronto: University of Toronto Press.
- Özyürek, Esra. 2006. Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey. Durham, N.C.: Duke University Press.
- Salamandra, Christa. 2006. A New Old Damascus: Authenticity and Distinction in Urban Syria. Bloomington, Ind.: Indiana University Press.
- Shryock, Andrew. 1997. Nationalism and the Genealogical Imagination: Oral History and Textual Authority in Jordan. Berkeley: University of California Press.
- Silverstein, Paul. 2004. Algeria in France: Transpolitics, Race, and Nation: New Anthropologies of Europe. Bloomington: Indiana University Press.
- Starrett, Greg. 1998. Putting Islam to Work: Education, Politics, and Religious Transformation in Egypt. Berkeley: University of California Press.
- Swedenburg, Ted. 1995. Memories of a Revolt: The 1936-1939 Rebellion and the Palestinian National Past. Minneapolis: University of Minnesota Press.
- Varzi, Roxanne. 2006. Warring Souls: Youth, Media, and martyrdom in Postrevolution Iran. Durham, N.C.: Duke University Press.
- White, Jenny. 2002. Islamist Mobilization in Turkey: A Study in Vernacular Politics. Seattle: University of Washington Press.
- Winegar, Jessica. 2006. Creative Reckonings: The Politics of Art and Culture in Contemporary Egypt. Stanford: Stanford University.

The Field and Fieldwork (excerpts and chapters); required:

- Abu-Lughod, Lila. 1988. "Fieldwork of a Dutiful Daughter." In Soraya Altorki and Camillia Fawzi El-Solh eds., Arab Wopmen in the Field: Studying Your Own Society. Syracuse, NY: Syracuse University Press, pp. 139-162 (usefully read in conjunction with Abu-Lughod's Veiled Sentiments)
- Clifford, James. 2007 [1988]. "On Ethnographic Authority." In Robben, Antonius and Jeffrey Sluka eds., Ethnographic Fieldwork: An Anthropological Reader. Oxford: Blackwell, pp. 476-492.

- Dresch, Paul and Wendy James. 2000. "Introduction: Fieldwork and the Passage of Time." In Paul Dresch and Wendy James eds., Anthropologists in a Wider World: Essays on Field Research. Oxford: Berghan Books, pp. 1-26.
- Evans-Pritchard, E.E. 1969 [1940]. "Introductory." In E.E. Evans-Pritchard, The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People. Oxford: Oxford University Press, pp. 1-15.
- Gupta, Akhil and James Ferguson eds. 1997. Anthropological Locations: Boundaries and Grounds of a Field Science. Berkeley: University of California Press. (introduction)
- Malinowski, Bronislaw. 2007 [1922]. "Method and Scope of Anthropological Fieldwork." In Robben, Antonius and Jeffrey Sluka eds., Ethnographic Fieldwork: An Anthropological Reader. Oxford: Blackwell, pp. 46-57.
- Rabinow, Paul. 2007 [1977]. "Fieldwork and Friendship in Morocco." In Robben, Antonius and Jeffrey Sluka eds., Ethnographic Fieldwork: An Anthropological Reader. Oxford: Blackwell, pp. 447-454.
- Rabinow, Paul. 1988. "Representations are Social Facts: Modernity and Post-Modernity in Anthropology." In James Clifford and George Marcus eds., Writing Culture: The Poetics and Politics of Ethnography. Berkeley: University of California Press, pp. 234-261.
- Rosaldo, Renato. 1986. "From the Door of His Tent: The Fieldworker and the Inquisitor." In James Clifford and George E. Marcus eds., Writing Culture: The Poetics and Politics of Ethnography. Berkeley: University of California Press, pp. 77-97.
- Sluka, Jeffrey and Antonius C.G.M. Robben. 2007. "Fieldwork in Cultural Anthropology: An Introduction." In Robben, Antonius and Jeffrey Sluka eds., Ethnographic Fieldwork: An Anthropological Reader. Oxford: Blackwell, pp. 1-26.

Further Readings on the Field and Fieldwork (not required):

- Abu-Lughod, Lila. 1989. "Zones of Theory in the Anthropology of the Arab World." Annual Review of Anthropology, Vol. 18: 267-306.
- Asad, Talal. 1986. "The Concept of Cultural Translation in British Social Anthropology." In James Clifford and George Marcus eds., Writing Culture: The Poetics and Politics of Ethnography. Berkeley: University of California Press, pp. 141-164.
- Asad, Talal ed. 1973. Anthropology & the Colonial Encounter. London: Ithaca Press.
- Clifford, James. 1986. "Introduction: Partial Truths." In James Clifford and George Marcus eds., Writing Culture: The Poetics and Politics of Ethnography. Berkeley: University of California Press, pp. 1-26.
- DeWalt, Kathleen and Billie DeWalt. 2002. "What is Participant Observation?" and "Learning to Be a Participant Observer." In DeWalt and DeWalt, Participant Observation: A Guide for Fieldworkers. New York: Altamira Press, pp. 1-34.
- Dresch, Paul. 2000. "Wilderness of Mirrors: Truth and Vulnerability in Middle Eastern Fieldwork." In Paul Dresch and Wendy James eds., Anthropologists in a Wider World, pp. 109- 128.
- Guyer, Jane. 2004. "Anthropology in Area Studies." Annual Review of Anthropology 33: 499-523.
<http://arjournals.annualreviews.org/doi/pdf/10.1146/annurev.anthro.32.061002.093129>)

- Rabinow, Paul. 2007 [1977]. Reflections on Fieldwork in Morocco, with a foreword by Robert N. Bellah ; afterword by Pierre Bourdieu. Berkeley: University of California Press.
- Salamandra, Christa. 2006. "Chastity Capital: Display, Distinction and Hierarchy in Damascus". In Samir Khalaf and John Gagnon, eds., *Sexuality in the Arab World*. Saqi Books. (Usefully read with Salamandra's A New Old Damascus: Authenticity and Distinction in Urban Syria)
- Sangren, P. Steven. 1988. "Rhetoric and the Authority of Ethnography: 'Postmodernism' and the Social Reproduction of Texts." Current Anthropology, Vol. 29, No. 3. (June): 405-435.

Supplementary Readings on the Field and Fieldwork:

<http://users.ox.ac.uk/%7Esant1114/MPhilField.pdf>

Essay: Evaluate one or more ethnographies in terms of the author's approach to fieldwork. How is the content of the book (or books) facilitated or limited by the author's approach to fieldwork?

2. Men, Women, and Family

Readings:

- 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., Arab Society: Social Science Perspectives, 19-211. Cairo: The American University in Cairo Press.
- Dresch, Paul. 1986. "The Significance of the Course Events Take in Segmentary Systems." American Ethnologist 13 (2): 309-324.
- Dresch, Paul. 1988. "Segmentation: Its Roots in Arabia and Its Flowering Elsewhere." Cultural Anthropology 3 (part 1): 50-67.
- Eickelman, Dale. 1981. "What is a Tribe?" and "Personal and Family Relationships." In Dale Eickelman, The Middle East: An Anthropological Approach. Englewood Cliffs, N.J.: Prentice Hall, pp. 126-178.
- Jansen, Willy. 1987. Women without Men: Gender and Marginality in an Algerian Town. Leiden: E.J. Brill, 1987.
- Joseph, Suad. 1994. "Brother/Sister Relationships: Connectivity, Love, and Power in the Reproduction of Patriarchy in Lebanon." American Ethnologist 21 (1): 50-73.
- Keyser, J. 1974. "The Middle Eastern Case: Is there a Marriage Rule?" Ethnology 13 (3).
- Meneley, Anne. 1996. "The Bayt: Family and Household." In Anne Meneley, Tournaments of Value: Sociability and Hierarchy in a Yemeni Town. Toronto: University of Toronto Press, pp. 60-80.
- Murphy, R. and L. Kasdan. 1959. "The Structure of Parallel Cousin Marriage." American Anthropologist 61 (1): 17-29.
- Salzman, Philip Carl. 1978. "Does Complementary Opposition Exit?" American Anthropologist, new series, v. 80, no. 1 (March): 53-70.
- Schneider, David. 1968. American Kinship: A Cultural Account. Englewood Cliffs NJ: Prentice-Hall (Chapters on "Relatives" and "The Family").

- Singerman, Diane. 1995. Avenues of Participation: Family, Politics, and Networks in Urban Quarters of Cairo. Princeton: Princeton University Press. (Introduction, chs. 1-2, pp. 1-131).
- Further Reading:* Anderson, Jon. 1982. "Cousin marriage in Context: Constructing Social Relations in Afghanistan." Folk 24.
- Armbrust, Walter. 2002. "Manly Men on a National Stage (and the Women Who make Them Stars)." In Israel Gershoni and Ursula Woköck eds., Histories of the Modern Middle East: New Directions. London: Lynne Rienner, pp. 247-278.
- Beck, Lois and Nikki Keddie eds. 1978. Women in the Muslim World. Cambridge, Mass.: Harvard University Press.
- Dresch, Paul. 1989. Tribes, Government, and History in Yemen. Oxford: Clarendon Press.
- Geertz, Hildred. 1979. "Family, Friendship, and Patronage." In Geertz, Clifford, Hildred Geertz and Laurence Rosen, Meaning and Order in Moroccan Society. Cambridge: Cambridge University Press.
- Holy, Ladislav. 1989. Kinship, Honour and Solidarity: Cousin Marriage in the Middle East. Manchester: Manchester University Press.
- Hoodfar, Homa. 1997. "Marriage, Family, and Household." In Homa Hoodfar, Between Marriage and the Market: Intimate Politics and Survival in Cairo. Berkeley: University of California Press, pp. 51-79.
- Keesing, Roger. 1975. "Patrilineal Descent and the Permutations of Descent Systems." In Roger Keesing, Kin Groups and Social Structure. New York: Holt, Rinehart and Winston, pp. 25-61.
- Lindholm, Charles. 1986. "Kinship Structure and Political Authority: The Middle East and Central Asia." Comparative Studies in Society and History 28 (2): 334-355.
- Pitt-Rivers, Julian. 1977. The Fate of Shechem: or, The Politics of Sex : Essays in the Anthropology of the Mediterranean. Cambridge: Cambridge University Press.
- Rugh, Andrea. 1984. Family in Contemporary Egypt. Syracuse, NY: Syracuse University Press (Chapter entitled "Family as a Social Group").
- Singerman, Diane and Homa Hoodfar eds. 1996. Development, Change, and Gender in Cairo: A View from the Household. Bloomington: Indiana University Press.

Essay: One scene in the film version of the novel Palace Walk depicts dinner. Everybody stands around the table nervously waiting for the father. Nobody sits until he has sat. Nobody will eat a bite until he has begun eating. The women don't even get to sit until the men are finished. Can we conclude from this scene that "the Arab family" is based on fear of the patriarch?

Alternative Essay: One must acknowledge that to typify the "Arab family" as one single structure applicable everywhere in the Arab world would be essentialist. But if one were to look at the issue the other way round, would acknowledging a diversity of forms for families in the Arab world mean that we should remove

"family" altogether from the analytical repertory used to understand social phenomena in the Arab world?

Second Alternative Essay: Patrilineal endogamy (marriage of the father's brother's daughter) reinforces ties between men. Suad Joseph suggests that anthropological emphasis on patrilineal endogamy in the literature on the Middle East has caused neglect of an even more fundamental relationship: that between brothers and sisters. Are there common principles within the various Middle Eastern societies depicted in the readings that account for both types of relation?

3. Moral Rhetorics of Honor, Shame, and Modesty

- Readings:* Abu-Lughod, Lila. 1987. Veiled Sentiments: Honor and Poetry in a Bedouin Society. Berkeley: University of California Press.
Bourdieu, Pierre. 1965. "The Sentiment of Honor in Kabyle Society." in J.G. Peristiany ed. Honour and Shame: the values of Mediterranean Society. London: Weidenfeld.
Guindi, Fadwa El-. 1999. "Introduction," "Reactions to the New Trend," "Contexts of Resistance," and "Veiling an Feminism." In Fadwa El-Guindi, Veil: Modesty, Privacy and Resistance. Oxford: Berg.
Macleod, Arlene. 1991. Accommodating Protest: Working Women, the New Veiling, and Change in Cairo. New York: Columbia.
- Films (optional):* Love is Forbidden. 1942. Muhammad Karim.
Girls of Today. 1957. Henri Barakat.
The Open Door. 1963. Henri Barakat.
On Boys, Girls, and the Veil. 1995. Yousry Nasrallah.
The Closed Doors. 1999. Atef Hetata.
A "Cultural" Film. 2000. Muhammad Amin.
The Fifth Pound. 2004. Ahmed Khaled (see also <http://www.ahmedkhaled.com/>)
- Further Reading:* Afsaruddin, Asma ed. 1999. Hermeneutics and Honor: Negotiating Female 'Public' Space in Islamic/ate Societies. 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." Anthropos 77.
Bourdieu, Pierre. 1977. Outline of a Theory of Practice. 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." International Journal of Middle East Studies 19 (1): 77-101.
Delaney, Carol. 1991. The Seed and the Soil: Gender and Cosmology in Turkish Village Society. Berkeley: University of California Press.
Dresch, Paul. 1989. Tribes, government, and History in Yemen. Oxford: Clarendon Press.
Dwyer, Daisy. 1978. Images and Self-Images: Male and Female in Morocco. New York: Columbia University Press.
Ghoussoub, Mai and Emma Sinclair-Webb eds. 2000. Imagined Masculinities: Male Identity and Culture in the Modern Middle East. London: Saqi Books.
Gilmore, David. 1987. Honor and Shame and the Unity of the Mediterranean. Washington, D.C.: American Anthropological Association.

- Göle, Nilüfer. 1996. The Forbidden Modern: Civilization and Veiling. Ann Arbor: University of Michigan Press.
- Guindi, Fadwa El-. 1981. "Veiling Infitah with Muslim Ethic." Social Problems 28:4: 465-485.
- Herzfeld, Michael. 1980. "Honour and Shame: Problems in the Comparative Analysis of Moral Systems." Man 15: 339-51.
- Hoffman-Ladd, V. 1987. "Polemics on the Modesty of Women in Contemporary Egypt." International Journal of Middle East Studies 19 (1): 23-50.
- Hoodfar, Homa. 1991. "Return to the Veil: Personal Strategy and Public Participation in Egypt." In Nanneke Edcliff and M. Thea Sinclair eds., Working Women: International Perspectives on Labour and Gender Ideology. New York: Routledge, pp. 104-24.
- Joseph, Suad ed. 1999. Intimate Selving in Arab Families: Gender, Self, and Identity. Syracuse: Syracuse University Press.
- Meeker, Michael. 1976. "Meaning and Society in the Near East: examples from the Levantine Arabs and the Black Sea Turks." International Journal of Middle East Studies 7: 242-70; 383-422.
- Meneley, Anne. 1996. Tournaments of Value: Sociability and hierarchy in a Yemeni Town. Toronto: University of Toronto Press.
- Messick, Brinkley. 1987. "Subordinate Discourse: Women, Weaving and Gender Relations in North Africa." American Ethnologist 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., Women and Politics in the Third World. New York: Routledge: 142-70.
- Moallem, Minoo. 2005. Between Warrior Brother and Veiled Sister: Islamic Fundamentalism and the Politics of Patriarchy in Iran. Berkeley: University of California Press.
- Moors, Annelies and Emma Tarlo eds. 2007. Muslim Fashions, special double issue of the journal Fashion Theory, vol. 11, issue 2/3 (June-September).
- Moruzzi, Norma Claire. 2008. "Trying to Look Different: *Hijab* as the Self-Presentation of Social Distinctions." Comparative Studies of South Asia, Africa and the Middle East 28 (2): 225-234
- Nasrallah, Yousry and Walter Armbrust. 1998. "Veiled Cinema: An Interview with Yousry Nasrallah." Visual Anthropology 10 (nos. 2-4): 381-400.
- Ossman, Susan. 2002. Three Faces of Beauty: Casablanca, Paris, Cairo. Berkeley: University of California Press.
- Peristiany, J.G. ed. 1966. Honour and Shame: the Values of Mediterranean Society. Chicago: University of Chicago Press.
- Rugh, Andrea. 1986. Reveal and Conceal : Dress in Contemporary Egypt. Syracuse, N.Y.: Syracuse University Press.
- Schneider, Jane. 1971. "Vigilance and Virgins: Honour, Shame and Access to Resources in Mediterranean Societies." Ethnology 10, 1-24.
- Zuhur, Sherifa. 1992. Revealing Reveiling: Islamist Gender Ideology in Contemporary Egypt. Albany: State University of New York Press.

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.

4. 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'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. Palace Walk. Translated by William M. Hutchins and Olive E. Kenny. London: Doubleday.
- Saadawi, Nawal. 1983. Woman At Point Zero. London: Zed.
- Zayyat, Latifa al-. 2000. The Open Door. 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." Feminist Issues 6 (1): 19-43.
- Hodkinson, Keith. 1984. Muslim Family Law: A Sourcebook. London: Croom Helm.
- Hussein, Aziza. 1981. "Recently Approved Amendments to Egypt's Law on Personal Status." In M. Curtis (ed) Religion and Politics of the Middle East. Boulder: Westview Press.
- Minces, Juliette. "The Legal Status of Women: Reform and Social Inertia." in Juliette Minces The House of Obedience: Women in Arab Society. London: Zed Press, 1980.
- Moghadam, Valentine. 1993. Modernizing Women: Gender and Social Change in the Middle East. London: Lynne Rienner Publishers.
- Najjar, Fauzi. 1988. "Egypt's Laws of Personal Status." Arab Studies Quarterly 10 (3): 319-344.
- Mir-Hosseini, Ziba. 2000. Islam and Gender: The Religious Debate in Contemporary Iran. London: I.B. Tauris.
- Mir-Hosseini, Ziba. 1993. Marriage on Trial, a Study of Islamic Family Law: Iran and Morocco Compared. 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, Neopatriarchy 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.

5. Method/Theory II: Culture as a Concept

- Readings:* Abu-Lughod, Lila, 1991. "Writing against Culture." In Recapturing Anthropology: Working in the Present, ed. Richard Fox. Santa Fe, NM: School of American Research Press, pp. 137-62.
- Abu-Lughod, Lila. 1989. "Zones of Theory in the Anthropology of the Arab World." Annual Review of Anthropology 18: 267-306.
- Borofsky, Robert ed. 1994. Assessing Cultural Anthropology. New York: McGraw Hill (intro and two chapters by Borofsky, Goody, Goodenough, Keesing, Vayda).
- Brumann, Christoph. 1999. "Writing for Culture: Why a Successful Concept Should Not Be Discarded." Current Anthropology 40 (supplement): 1-27; with comments by Lila Abu-Lughod, E. L. Cerroni-Long, Roy D'Andrade, Andre Gingrich, Ulf Hannerz and Andreas Wimmer.
- Fox, Richard and Barbara J. King eds. 2002. Anthropology Beyond Culture. Oxford: Berg. (introduction and part 1, plus whatever additional chapters are of interest)
- Geertz, Clifford. 1973. "Thick Description: Toward an Interpretive Theory of Culture," and "The Impact of the Concept of Culture on the Concept of Man." In The Interpretation of Cultures. New York: Basic Books, pp. 3-83.
- Ethnography:* Abu-Lughod, Lila. 1993. Writing Women's Worlds: Bedouin Stories. Berkeley: University of California.
- Further Reading:* Bourdieu, Pierre. 1977. Outline of a Theory of Practice. Cambridge: Cambridge University Press.
- Clifford, James. 1986. "Introduction: Partial Truths." In Writing Culture: The Poetics and Politics of Ethnography. Berkeley: University of California Press, pp. 1-26.
- Clifford, James. The Predicament of Culture: Twentieth-Century Ethnography, Literature, and Art. Cambridge, Mass: Harvard University Press.
- Kuper, Adam. 1999. Culture: The Anthropologist's Account. Cambridge, Mass: Harvard University Press.

Essay: "The major concern of the skeptical discourse on culture is that the concept suggests boundedness, homogeneity, coherence, stability, and

structure, whereas social reality is characterized by variability, inconsistencies, conflict, change, and individual agency” (Christoph Bruman, “Writing for Culture,” p. 1).

How successful is Writing Women’s Worlds in addressing the skeptical discourse on the culture concept?

6. Islam and Modernity

- Readings:* Asad, Talal. 1993. "The Limits of Religious Criticism in the Middle East: Notes on Islamic Public Argument." In Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam. Baltimore: Johns Hopkins University Press, pp. 200-236.
- Asad, Talal. 2003. "Secularism, Nation-State, Religion." In Talal Asad, Formations of the Secular: Christianity, Islam, Modernity. Stanford: Stanford University Press, pp. 181-201.
- Eickelman, Dale and James Piscatori. 1996. "The Invention of Tradition in Muslim Politics." In Eickelman and Piscatori, Muslim Politics, pp. 22-45.
- Starrett, Gregory. 2010. "The Varieties of Secular Experience." Comparative Studies in Society and History 52 (3): 626-651.

One or more of the following:

- Deeb, Lara. 2006. An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon. Princeton: Princeton University Press. (e-edition available through OLIS)
- Navaro-Yashin, Yael. 2002. Faces of the State: Secularism and Public Life in Turkey. Princeton: Princeton University Press.
- Özyürek, Esra. 2006. Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey. Durham, N.C.: Duke University Press.
- Starrett, Gregory. 1998. Putting Islam to Work: Education, Politics, and Religious Transformation in Egypt. Berkeley: University of California Press.
- Varzi, Roxanne. 2006. Warring Souls: Youth, Media, and martyrdom in Postrevolution Iran. Durham, N.C.: Duke University Press.

- Further Reading:* Antoun, Richard. 1989. Muslim Preacher in the Modern World. Princeton, N.J.: Princeton University Press.
- Appadurai, Arjun. 1996. "Here and Now." In Appadurai, Modernity at Large: Cultural Dimensions of Globalization. Minneapolis: University of Minnesota Press, pp. 1-26.
- Asad, Talal. 2003. Formations of the Secular: Christianity, Islam, Modernity. Stanford, Calif.: Stanford University Press.
- Blank, Jonah. 2001. Mullahs on the Mainframe: Islam and Modernity among the Daudi Bohras. Chicago: University of Chicago Press.
- Comparative Studies in Society and History 52 (3; July 2010). Entire issue addresses secularism in the Middle East.

- Comparative Studies of South Asia, Africa and the Middle East 29 (3; 2009). Special section on "secular Muslims," with special attention to Turkey.
- Goldberg, Ellis. 1992. "Smashing Idols and the State: The Protestant Ethic and Egyptian Sunni Radicalism." In Juan Cole ed., Comparing Muslim Societies: Knowledge and the State in a World Civilization. Ann Arbor: University of Michigan Press.
- Hammoudi, Abdellah. 1997. Master and Disciple: The Cultural Foundations of Moroccan Authoritarianism. Chicago: University of Chicago Press.
- Jager, Colin. 2006. "After the Secular: The Subject of Romanticism." Public Culture 18 (2): 301-321.
- Lerner, Daniel. 1964. The Passing of Traditional Society: Modernizing the Middle East. New York: Free Press.
- Mahmood, Saba. 2006. "Secularism, Hermeneutics, and Empire: The Politics of Islamic Reformation." Public Culture 18 (2): 323-347.
- Mitchell, Timothy. 2000. "The Stage of Modernity." In Timothy Mitchell ed., Questions of Modernity. Minneapolis: University of Minneapolis Press, pp. 1-34.
- Mufti, Amir. 2004. "Critical Secularism: A Reintroduction for Perilous Times." Boundary 2 31 (2): 1-9.
- Schielke, Samuli. 2003. "Habitus of the Authentic, Order of the Rational: Contesting Saints' Festivals in Contemporary Egypt." Critique: Critical Middle Eastern Studies 12 (2): 155-172.
- Taylor, Charles. 2006. "Religious Mobilizations." Public Culture 18 (2): 281-300.

"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?

7. "Islamism"

Readings:

- Ismail, Salwa. 2006. Political Life in Cairo's New Quarters: Encountering the Everyday State. Minneapolis, Minn.: University of Minnesota Press.
- Mahmood, Saba. 2005. Politics of Piety: The Islamic Revival and the Feminist Subject. Princeton: Princeton University Press.
- Marty, Martin and R. Scott Appleby. 1991. "Introduction, The Fundamentalism Project: A User's Guide." In Marty and Appleby eds., Fundamentalisms Observed. Chicago: University of Chicago.
- Schielke, Samuli. 2009. "Ambivalent Commitments: Troubles of Morality, Religiosity and Aspiration among Young Egyptians." Journal of Religion in Africa 39 (2009) 158-185.

- White, Jenny. 2002. Islamist Mobilization in Turkey: A Study in Vernacular Politics. Seattle: University of Washington Press.
- Further Reading:* Bayat, Asef. 2007. "Islamism and the Politics of Fun." Public Culture 19 (3): 433-459.
- Fischer, Michael. 1980. Iran: from religious dispute to revolution. Cambridge, Mass: Harvard University Press.
- Gaffney, Patrick. 1994. The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt. Berkeley: University of California Press.
- Harding, Susan. 2000. The Book of Jerry Falwell: Fundamentalist Language and Politics. Princeton: Princeton University Press.
- Keane, Webb (2007) Christian Moderns: Freedom and Fetish in the Mission Encounter, Vol. 1. Berkeley: University of California Press.
- Kepel, Gilles. 1984. Muslim Extremism in Egypt: The Prophet and Pharaoh. Berkeley: University of California Press.
- Marty, Martin et. al. eds. 2004. Accounting for Fundamentalisms: The Dynamic Character of Movements (The Fundamentalism Project) (v. 4)
- Wickham, Carrie. 2002. Mobilizing Islam: Religion, Activism, and Political Change in Egypt. New York: Columbia University Press.
- Mottahedeh, Roy. 1985. The Mantle of the Prophet: Religion and Politics in Iran. 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 Modernization of the Arab World, 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?

8. Language and Agendas of Standardization

- Bourdieu, Pierre. 1991. "The Production and Reproduction of Legitimate Language." In Bourdieu, Language and Symbolic Power. Cambridge Mass.: Harvard University Press.
- Fishman, Joshua. 1975. Language and Nationalism: Two Integrative Essays. Rowley, Mass : Newbury House Publisher.
- Woolard, Kathryn and Bambi Scheffelin. 1994. "Language Ideology." Annual Review of Anthropology 23: 55-82.

Arabic:

- Alvarez-Cáccamo, Celso. 1998. "From 'Switching Code' to 'Code-switching': towards a Reconceptualisation of Communicative Codes." In Peter Auer ed., Code-Switching in Conversation: Language, Interaction and Identity. London: Routledge, pp. 29-50.
- Badawi, Said and Martin Hinds. 1986. A Dictionary of Egyptian Arabic: Arabic-English. Beirut: Librairie du Liban (introductory material).
- Bassiouney, Reem. 2009. "Code Switching." In Reem Bassiouney, Arabic Sociolinguistics. Edinburgh: Edinburgh University Press, pp. 28-87.
- Booth, Marilyn. "Colloquial Arabic Poetry, Politics, and the Press in Modern Egypt." International Journal of Middle East Studies. 24(3), August 1992.
- Ferguson, Charles, "Diglossia," Word, v. 15, 1959, pp. 324-340.
- Gumperz, John and Eduardo Hernandez-Chavez. 2003 [1972]. "Bilingual Code-switching." In Roxy Harris and Ben Rampton eds, The Language, Ethnicity and Race Reader. London: Routledge, pp. 291-302.
- Haeri, Niloofar. 1997. "The Reproduction of Symbolic Capital: Language, State, and Class in Egypt" [comments by Jan Blommaert, John R. Bowen, James Collins, Madiha Doss, Allen D. Grimshaw, Dell Hymes and Helma Pasch and reply by Haeri]. Current Anthropology 38 (5): 795-816.
- Haeri, Niloofar. 2003. Sacred Language, Ordinary People: Dilemmas of Culture and Politics in Egypt. New York: Palgrave Macmillan.
- Holes Clive. 1995. Modern Arabic: Structures, Functions and Varieties. London: Longman. (chapter 9, 'Language Level').
- Holes, Clive. 1993. 'The uses of variation: a study of the speeches of Gamal Abdul-Nasir' in Eid M. and Holes C.D. Perspectives on Arabic Linguistics Vol 5, Banjamins, Amsterdam, pp 13-45.
- 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.
- Mellor, Noha. 2005. "MSA: The Language of News," and "Values in Language." In Mellor's The Making of Arab News. Oxford: Rowman and Littlefield, pp. 109-142.
- Suleiman, Yasir. 1994. "Nationalism and the Arabic Language: A Historical Overview." In Yasir Suleiman ed., Arabic Sociolinguistics: Issues and Perspectives. Surrey, Great Britain: Curzon Press.

One of the following for Arabic:

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

- Booth, Marilyn. 1990. Bayram al-Tunisi's Egypt: Social Criticism and Narrative Strategies. Exeter: Published for the Middle East Centre, St. Antony's College, Oxford by Ithaca.
- Somekh, Sasson. 1991. Genre and Language in Modern Arabic Literature. Wiesbaden : Harrassowitz. (pp. 1-72).
- Suleiman, Yasir. 2003. The Arabic Language and National Identity. Edinburgh: Edinburgh University Press.
- For Turkish:* Aytürk, İlker. 2009. "H. F. Kvergić and the Sun- Language Theory," Zeitschrift der deutschen morgenländischen Gesellschaft 159, no. 1 (2009): 23–44.
- Aytürk, İlker. 2004. "Turkish Linguists against the West: The Origins of Linguistic Nationalism in Atatürk's Turkey," Middle Eastern Studies 40, no. 6 (2004): 1–25.
- Aytürk, İlker. 2008. "The First Episode of Language Reform in Republican Turkey: The Language Council from 1926 to 1931." Journal of the Royal Asiatic Society, Third Series 18, no. 3: 275–93.
- Ertürk, Nergis. 2010. "Phonocentrism and Literary Modernity in Turkey." Boundary 2 37 (2): 155-185.
- Lewis, Geoffrey. 1999. The Turkish Language Reform: A Catastrophic Success. New York: Oxford University Press.
- Mardin, Şerif. 2002. "Playing Games with Names." In Deniz Kandiyoti and Ayşe Saktanber eds., Fragments of Culture: The Everyday of Modern Turkey. London: I.B. Tauris, pp. 115-127.
- Mardin, Şerif. 1961. "Some Notes on an Early Phase in the Modernization of Communications in Turkey," Comparative Studies in Society and History 3 (1961): 250–71.
- Further Reading:* Abu-Absi, Samir. 1991. "The 'Simplified Arabic' of Iftah Yaa Simsim: Pedagogical and Sociolinguistic Implications." Al-'Arabiyya, 24: 111-121.
- Abuhamida, Zakaria. 1988. "Speech Diversity and Language Unity: Arabic as an Integrating Factor." In Giacomo Luciani and Ghassan Salam_ eds., The Politics of Arab Integration. v. IV. London: Croom Helm.
- Bassiouney, Reem. 2009. Arabic Sociolinguistics. Edinburgh: Edinburgh University Press.
- Cachia, Pierre. 1989. Popular Narrative Ballads of Modern Egypt Oxford: Clarendon Press.
- Cachia, Pierre. 1990. "The Use of the Colloquial in Modern Arabic Literature." In P. Cachia, An Overview of Modern Arabic Literature. Edinburgh: Edinburgh University Press.
- Fishman, Joshua. 1997. In Praise of the Beloved Language : a Comparative View of Positive Ethnolinguistic Consciousness. Mouton de Gruyter: Berlin.
- Fishman, Joshua. 2003 [1972]. "The Impact of Nationalism on Language Planning." In Roxy Harris and Ben Rampton eds, The

Language, Ethnicity and Race Reader. London: Routledge, pp. 117-127.

- Haeri, Niloofar. 2000. "Form and Ideology: Arabic Sociolinguistics and Beyond." Annual Review of Anthropology 29: 61-87.
- Mahmoud, Yousseff. 1986. "Arabic after Diglossia," in J.A. Fishman et. al., eds., The Fergusonian Impact, v. 1. New York: Mouton de Gruyter: 239-251.
- Mitchell, T.F. 1986. "What is Educated Spoken Arabic." International Journal of the Sociology of Language. 61.
- Sharabi, Hisham al-. 1988. Neopatriarchy: a Theory of Distorted Change in Arab Society. Oxford: Oxford University Press (particularly section on neopatriarchal language).
- Suleiman, Yasir. 2004. A War of Words: Language and Conflict in the Middle East. Cambridge: Cambridge University Press.
- Wilmsen, David. 1996. "Codeswitching, Code-Mixing, and Borrowing in the Spoken Arabic of a Theatrical Community in Cairo." Current Issues in Linguistic Theory 141: Perspectives on Arabic Linguistics IX. Philadelphia: John Benjamins.
- Woolard, Kathryn and Bambi Schieffelin. 1994. "Language Ideology." Annual Review of Anthropology, 23, pp. 55-82.

Essay: Modern nations put a high premium on creating standardized languages that are to be adopted by their citizens through various means (i.e. through some combination of "the carrot and the stick"). What was at stake culturally and politically in standardizing languages in the Middle East? Discuss with reference to the Arabic-speaking world and/or Turkey.

9. National Identity

Read at least the Anderson and Chatterjee chapters plus as much of the other general readings (i.e. the rest of Anderson and Chatterjee plus Smith) as you wish:

- Anderson, Benedict. 1991. Imagined Communities: Reflections on the Origin and Spread of Nationalism. New York: Verso. (First four chapters).
- Chatterjee, Partha. 1993. The Nation and Its Fragments: Colonial and Postcolonial Histories. Princeton: Princeton University Press. (Chapter 1, "Whose Imagined Community?")
- Smith, Anthony. 2001. Nationalism: Theory, Ideology, and History. Cambridge: Polity Press.

Read one or more: Armbrust, Walter. 1996. Mass Culture and Modernism in Egypt. Cambridge: Cambridge University Press.

- Kaplan, Sam. 2006. The Pedagogical State: Education and the Politics of National Culture in Post-1980 Turkey. Stanford: Stanford University Press.
- Longva, Anh Nga. 1997. Walls Built on Sand: Migration, Exclusion and Society in Kuwait. Boulder, Colo.: Westview.

- Mills, Amy. 2010. Streets of Memory: Landscape, Tolerance and National Identity in Istanbul. Athens, GA: University of Georgia Press.
- Shryock, Andrew, Nationalism and the Genealogical Imagination: Oral History and Textual Authority in Tribal Jordan. Berkeley : University of California Press, 1997.
- Stein, Rebecca. 2008. Itineraries in Conflict: Israelis, Palestinians, and the Political Lives of Tourism. Durham, NC: Duke University Press.
- Swedenburg, Ted. 1995. Memories of Revolt: The 1936-1939 Rebellion and Palestinian National Past. Minneapolis: University of Minnesota Press.
- Films (optional):* Salim, Kamal. 1939. Determination. Cairo: Studio Misr.
- Wagdi, Anwar. 1949. The Flirtation of Girls. Cairo: Sharikat al-Aflam al-Muttahidah.
- 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).
- Armbrust, Walter. 2000. "The Golden Age before the Golden Age: Commercial Egyptian Cinema before the 1960s." In Walter Armbrust ed., Mass Mediations: New Approaches to Popular Culture in the Middle East and Beyond. Berkeley: University of California Press, pp. 292-327.
- Bozdogan, Sibel. 2001. Modernism and Nation Building: Turkish Architectural Culture in the Early Republic. Seattle: University of Washington Press.
- 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.
- Faubion, James. 1993. Modern Greek Lessons: A Primer in Historical Constructivism. Princeton: Princeton University Press.
- Fishman, Joshua. 1975. Language and Nationalism: Two Integrative Essays. Rowley, Mass: Newbury House Publisher.
- Gellner, Ernest. 1983. Nations and Nationalism. Ithaca: Cornell University Press.
- Gershoni, Israel and James Jankowsdi eds. 1997. Rethinking Nationalism in the Arab Middle East. New York: Columbia University Press. (selections).
- 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.

- Longva, Anh Nga. 2005. "Neither Autocracy Nor Democracy but Ethnocracy: Citizens, Expatriates and the socio-Political System in Kuwait." 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. 114-135.
- Mattern, Shannon. 2008. "Font of a Nation: Creating a National Graphic Identity for Qatar." Public Culture 20 (3): 479-496.
- Messiri, Sawsan el-. 1978a. Ibn al-Balad: A Concept of Egyptian Identity. Leiden: E.J. Brill.
- Saad, Reem. 1998. "Shame, Reputation and Egypt's Lovers: A Controversy Over the Nation's Image." Visual Anthropology 10 (2-4): 401-412.
- Smith, Anthony. 2003. Chosen Peoples: Sacred Sources of National Identity. Oxford: Oxford University Press.
- Smith, Anthony. 2008. The Cultural Foundations of Nations: Hierarchy, Covenant and Republic. Oxford: Blackwell.
- Salamandra, Christa. 1998. "Moustache Hairs Lost: Ramadan Television Serials and the Construction of Identity in Damascus, Syria." Visual Anthropology 10 (2-4): 227-246.

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

10. 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).
- Simmel, Georg. 1967. "The Stranger." In Georg Simmel, The Sociology of Georg Simmel. Tr. and ed. Kurt Wolff. New York: The Free Press.
- Weber, Max. 1961. "Ethnic groups." In Max Weber, Economy and Society: An Outline of Interpretive Sociology (ed. Guenther Roth and Claus Wittlich. Berkeley: University of California Press, 1978.
- One of the following:* Ghosh, Amitav. 1993. In an Antique Land. New York: A.A. Knopf, 1993.
- Kosnick, Kira. 2007. Migrant Media: Turkish Broadcasting and Multicultural Politics in Berlin. Bloomington: Indiana University Press.

Longva, Anh Nga. 1997. Walls Built on Sand: Migration, Exclusion, and Society in Kuwait. Boulder, Colo.: Westview Press.

Silverstein, Paul. 2004. Algeria in France: Transpolitics, Race, and Nation: New Anthropologies of Europe. Bloomington: Indiana University Press.

Suggested Reading: Alonso, Ana Maria. 1994. "The Politics of Space, Time and Substance: State Formation, Nationalism and Ethnicity." Annual Review of Anthropology 23, pp. 379-405.

Bengio, Ofra and Gabriel Ben-Dor eds. 1999. Minorities and the State in the Arab World. Boulder, Colorado: Lynne Reinner.

Brenner, Rachel Felhay. 1993. "In Search of Identity: The Israeli Arab Artist in Anton Shammas's Arabesques." Publications of the Modern Language Association of America 108, no. 3 (May): 431-445.

Cohen, Erik. 1977. "Recent Anthropological Studies of Middle Eastern Communities and Ethnic Groups." Annual Review of Anthropology 1977.

Cohen, Ronald. 1978. "Ethnicity: Problem and Focus in Anthropology." Annual Review of Anthropology 7:379-403.

Eriksen, Thomas Hylland. 1993. Ethnicity and Nationalism: Anthropological Perspectives. London: Pluto Press.

Esman, Milton and Itamar Rabinovitch eds., Ethnicity, Pluralism, and the State in the Middle East. Ithaca, NY: Cornell University Press.

Hijab, Nadia. 1989. "The Greatest Loneliness of All." Third World Quarterly 11, no. 2 (April): 183-185.

Lotan, Yael. 1987. "Towards an Israeli Literature." Modern Hebrew Literature 13 (Fall/Winter): 41-44.

Majeed, Javed. 1995. "Amitav Ghosh's In An Antique Land: The Ethnographer-Historian and the Limits of Irony." The Journal of Commonwealth Literature 30 (2):45-56.

Rouhana, Nadim. 1997. Palestinian Citizens in an Ethnic Jewish State: Identities in Conflict. New Haven: Yale University Press.

Shammas, Anton. 1988. Arabesques. New York: Harper and Row.

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

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

Readings: Beinin, Joel. 1999. "The Working Class and Peasantry in the Middle East: From Economic Nationalism to Neoliberalism." Middle East Report, No. 210, Reform or Reaction? Dilemmas of Economic Development in the Middle East (Spring, 1999), pp. 18-22.

Mitchell, Timothy. 1999. "The Neoliberalism of Your Desires." Middle East Report, No. 210, Reform or Reaction? Dilemmas of Economic Development in the Middle East (Spring, 1999), pp. 28-33.

Books (one or more):

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

- Elyachar, Julia. 2005. Markets of Dispossession: NGOs, Economic Development, and the State in Cairo. Durham: Duke University Press.
- Ghannam, Farha. 2002. Remaking the Modern: Space, Relocation, and the Politics of Identity in a Global Cairo. Berkeley: University of California Press.
- Kandiyoti, Deniz and Ayşe Saktanber eds. 2002. Fragments of Culture: The Everyday of Modern Turkey. New Brunswick, NJ: Rutgers University Press. (selections)
- Mitchell, Timothy. 2002. . . . Rule of Experts: Egypt, Techno-Politics, Modernity. Berkeley: University of California Press. (Part III: "Fixing the Economy," pp. 209-304)
- Özyürek, Esra. 2006. Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey. Durham, N.C.: Duke University Press.
- Salamandra, Christa. 2004. A New Old Damascus: Authenticity and Distinction in Urban Syria. Bloomington: University of Indiana Press.
- Winegar, Jessica. 2006. Creative Reckonings: The Politics of Art and Culture in Contemporary Egypt. Stanford: Stanford University Press.

Useful Background or Extra Reading:

- Appadurai, Arjun. 1996. Modernity at Large: Cultural Dimensions of Globalization. Minneapolis: University of Minnesota Press. (particularly chapter 1)
- Cárcamo-Huechante, Luis. 2006. "Milton Friedman: Knowledge, Public Culture, and Market Economy in the Chile of Pinochet." Public Culture 18 (2): 413-435.
- Harvey, David. 2005. A Brief History of Neoliberalism. Oxford: Oxford University Press.
- Henry, Clement and Robert Springborg. 2010. Globalization and the Politics of Development in the Middle East (2nd edition). Cambridge: Cambridge University Press. (an interesting contrast to Mitchell's Rule of Experts)
- Klein, Naomi. 2008. The Shock Doctrine: The Rise of Disaster Capitalism. London: Penguin.
- Starrett, Gregory. 1995. "The Political Economy of Religious Commodities in Cairo." American Anthropologist n.s. 97: 1: 51-68.

Essay: "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.

12. Method/Theory III: Research Proposal

Essay: Write a proposal for an ethnographic research project in the Middle East. Identify a field site and provide an intellectual justification for your research that positions your project within or against existing work in the field.