

Anxiety Of Erasure Trauma Authorship And The Diaspora In Arab Womens Writings Gender Culture And Politics In The Middle East

Oz Frankel explores the nineteenth-century roots of the modern "information state," especially the roles of investigative projects and official reports in embedding the state in print culture and refashioning the politics of representation.

In the long literary history of the Middle East, the notion of 'the beloved' has been a central trope in both the poetry and prose of the region. This book explores the concept of the beloved in a cross-cultural and interdisciplinary manner, revealing how shared ideas on the subject supersede geographical and temporal boundaries, and ideas of nationhood. The book considers the beloved in its classical, modern and postmodern manifestations, taking into account the different sexual orientations and forms of desire expressed. From the pre-Islamic 'Udhri (romantic unrequited love), to the erotic same-sex love in thirteenth century poetry and prose, the divine Sufi reflections on the topic, and post-revolutionary love encounters in Iran, Egypt and Saudi Arabia, *The Beloved in Middle Eastern Literatures* connects the affective and cultural with the political and the obscene. In focusing on the diverse manifestations of love and tropes of the lover/beloved binary, this book is unique in foregrounding what is often regarded as a 'taboo subject' in the region. The multi-faceted outlook reveals the variety of philological, philosophical, poetic and literary forms that treat this significant motif.

During the Iraq War, thousands of young Baghdadis worked as interpreters for US troops, becoming the front line of the so-called War on Terror. Deployed by the military as linguistic as well as cultural interpreters—translating the "human terrain" of Iraq—members of this network urgently honed identification strategies amid suspicion from US forces, fellow Iraqis, and, not least of all, one another. In *Interpreters of Occupation*, Campbell traces the experiences of twelve individuals from their young adulthood as members of the last Ba'athist generation, to their work as interpreters, through their navigation of the US immigration pipeline, and finally to their resettlement in the United States. Throughout, Campbell considers how these men and women grappled with issues of belonging and betrayal, both on the battlefield in Iraq and in the US-based diaspora. A nuanced and richly detailed ethnography, *Interpreters of Occupation* gives voice to a generation of US allies through their diverse and vividly rendered life histories. In the face of what some considered a national betrayal in Iraq and their experiences of otherness within the United States, interpreters negotiate what it means to belong to a diasporic community in flux.

This innovative collection emphasises the contribution of women to the resolution of conflicts through the means of nonviolent tools. It discusses their achievements and their tactics, bringing together international scholars to draw on intersectionality as an important methodological tool in the analysis of the work of many outstanding women from diverse countries such as Yemen, Nigeria, Russia, India and the USA. The focus of this volume is the impact of women successfully building peace through nonviolent means. It also provides a study of how, and why, gender matters in the contemporary world, and will serve the needs of students and scholars in peace and conflict resolution studies, women's studies, international development, political science, history and sociology.

Perspectives on the Global Theory and Practice of Translation

Exploring Cultural Identities in Jean Rhys' Fiction

Speaking of the Self

The Violence of Modernity

Critical Stylistics

Nazis and Nobles

Women Poets of the Arab Diaspora

Gender in American Literature and Culture introduces readers to key developments in gender studies and American literary criticism. It offers nuanced readings of literary conventions and genres from early American writings to the present and moves beyond inflexible categories of masculinity and femininity that have reinforced misleading assumptions about public and private spaces, domesticity, individualism, and community. The book also demonstrates how rigid inscriptions of gender have perpetuated a legacy of violence and exclusion in the United States. Responding to a sense of 21st century cultural and political crisis, it illuminates the literary histories and cultural imaginaries that have set the stage for urgent contemporary debates.

This imaginative and empowering book explores the ways that our emotions entangle us with climate change and offers strategies for engaging with climate

anxiety that can contribute to social transformation. Climate educator Blanche Verlie draws on feminist, more-than-human and affect theories to argue that people in high-carbon societies need to learn to 'live-with' climate change: to appreciate that human lives are interconnected with the climate, and to cultivate the emotional capacities needed to respond to the climate crisis. Learning to Live with Climate Change explores the cultural, interpersonal and sociological dimensions of ecological distress. The book engages with Australia's 2019/2020 'Black Summer' of bushfires and smoke, undergraduate students' experiences of climate change, and contemporary activist movements such as the youth strikes for climate. Verlie outlines how we can collectively attune to, live with, and respond to the unsettling realities of climate collapse while counteracting domineering ideals of 'climate control.' This impressive and timely work is both deeply philosophical and immediately practical. Its accessible style and real-world relevance ensure it will be valued by those researching, studying and working in diverse fields such as sustainability education, climate communication, human geography, cultural studies, environmental sociology and eco-psychology, as well as the broader public.

Banned in many Arab countries and where it was not, an instant bestseller, The Proof of the Honey is a superb celebration of female pleasure—a tribute to sex, eroticism, language and liberty. "I conjure bodies," claims the narrator of this daring novel. "I have no knowledge of my soul or of the souls of others. I know only my body and theirs. Which is enough for me." She is a Syrian scholar working in a research library in Paris. An invitation to contribute to a conference on the subject of classic erotic literature in Arabic provides occasion for her to evoke memories from her own life, to exult in her personal liberty, her lovers, her desires, and to revisit moments of shared intimacy with other women as they discuss life, love, and sexual desire. Far more than an erotic novel, The Proof of the Honey offers a surprising and illuminating glimpse into the realities of contemporary Arab societies. It is likewise a voyage through the history of Arabic literature: borrowing inspiration from The Thousand and One Nights, erudite asides are woven into the fabric of the protagonist's story and the stories of her lovers. Affirming that "Arabic is the language of sex," and making desire the source of her own personal liberty, Al Neimi has written a stirring novel about the place afforded sex in modern Arabic society and its relationship to the long, rich tradition of Arabic erotica.

Women writers have historically been marginalized. This timely book offers an introduction to influential women writers spanning the globe and time periods with entries from antiquity to the present. The book addresses how history, race, class, and other social categories complicate any single defining category of the woman writer. Presenting a spectrum of diverse women writers and situating them within cultural and critical contexts, readers will understand what defines a successful woman writer, as well as a critical or subversive one.

Gender and the Politics of Belonging in an Iraqi Refugee Network

Shapeshifting Subjects

Mapping Arab Women's Movements

Arab Culture in the Digital Age

Gender, Society and the Female Gaze

Performance, Gender-Bending, and Subversion in Ottoman Intellectual History

Mihri Hatun

Arabic Literature for the Classroom argues for a more visible presence of Arabic within the humanities and social sciences, stressing the need to make Arabic literature available as a world literature, without damaging its own distinctive characteristics. The nineteen chapters which make up this book broach theoretical and methodical cultural concerns in teaching literatures from non-American cultures, along with issues of cross-cultural communication, cultural competency and translation. While some chapters bring out the fascinating and ever tantalizing connections between Arabic and the literatures of medieval Europe, others employ specific approaches to teaching particular texts, potential methodologies, themes and a variety of topics that can place Arabic widely in a vast swathe of academic application and learning. Topics that are explored include gender, race, class, trauma, exile, dislocation, love, rape, humor, and cinema, as well as issues that relate to writers and poets, women's writing and the so called nahdah (revival) movement in the 19th Century. The comparative framework and multi-disciplinary approach means that this book injects new life into the field of Arabic Literature. It will therefore be an essential resource for students, scholars and teachers of Arabic Literature, as well as for anyone with an interest in learning more about Arabic culture.

Using a theoretical approach and a critical summary, combining the perspectives in the postcolonial theory, psychoanalysis and narratology with the tools of hermeneutics and deconstruction, this book argues that Jean Rhys's work can be subsumed under a poetics of cultural identity and hybridity. It also demonstrates the validity of the concept of hybridization as the expression of identity formation; the cultural boundaries variability; the opposition self-otherness, authenticity-fiction, trans-textuality; and the relevance of an integrated approach to multiple cultural identities as an encountering and negotiation space between writer, reader and work. The complexity of ontological and epistemological representation involves an interdisciplinary approach that blends a literary interpretive approach to social, anthropological, cultural and historical perspectives. The book concludes that in the author's fictional universe, cultural identity is represented as a general human experience that transcends the specific conditionalities of geographical contexts, history and culture. The construction of identity by Jean Rhys is represented by the dichotomy of marginal identity and the identification with a human ideal designed either by the hegemonic discourse or metropolitan culture or by the dominant ideology. The identification with a pattern of cultural authenticity, of racial, ethnic, or national purism is presented as a purely destructive cultural projection, leading to the creation of a static universe in opposition to the diversity of human feelings and aspirations. Jean Rhys's fictional discourse lies between "the anxiety of authorship" and "the anxiety of influence" and shows the postcolonial era of uprooting and migration in which the national ownership diluted the image of a "home" ambiguous located at the boundary between a myth of origins and a myth of becoming. The relationship between the individual and socio-cultural space is thus shaped in a dual hybrid position.

There are more than 15 million people aged over 65 currently living in the MENA region, yet little attention has been paid to the cultural significance of growing old. This book recognises the widespread silence by countering the critical corpus that reads modern Arabic novels as a political discourse with an emphasis on youth achievement. By assembling a range of fictional works from different parts of the Arab world that incorporate older characters, this book draws on a range of theoretical approaches to aging, particularly from the perspective of gender and feminism, to reconcile the biological and cultural understandings of old age. It reveals that there is no standard female or male experience and no single prototype of oldness in the modern Arabic novel, and that men and women manifest a multiplicity of identities, concerns, and

experiences as they grow older.

This pioneering collection of analyses focuses on the ideologies and activities of formal women's organizations and informal women's groups across a range of Arab countries. With contributions on Syria, Jordan, Lebanon, Palestine, Iraq, Egypt, Kuwait, the United Arab Emirates, Yemen, and the Arab diaspora in the United States, *Mapping Arab Women's Movements* contributes to delineating similarities and differences between historical and contemporary efforts toward greater gender justice. The authors explore the origins of women's movements, trace their development during the past century, and address the impact of counter-movements, alliances, and international collaborations within the region and beyond, providing accessible accounts for scholars and others interested in the Middle East and in women's movements in other settings.

Women, Art, and Literature in the Iranian Diaspora

Women, Sport, and Self-Making in Istanbul

Teaching Methods, Theories, Themes and Texts

Undoing Gender

Trauma, Authorship, and the Diaspora in Arab Women's Writings

The Frightened Ones

Resistance, Revolt, and Gender Justice in Egypt

On December 20, 2011, Egyptian women of all ages and backgrounds—urban and rural, working class and upper class—came out in force to Cairo's Tahrir Square in one of the largest uprisings in the country's history. The demonstrators gathered as citizens and likewise as women demanding social change and the right to gender equality. The size and impact of that uprising underscore the vital importance of women activists to what became known as the Arab Spring. In *Resistance, Revolt, and Gender Justice in Egypt*, Tadros charts the arc of the Egyptian women's movement, capturing the changing dynamics of gender activism over the course of two decades. She explores the interface between feminist movements, Islamist forces, and three regime ruptures in the battle over women's status in Egyptian society and politics. Parsing the factors that contribute to the success and failure of activist movements, Tadros provides valuable insight on sustaining social change and a vitally important perspective on women's evolving status in a contemporary authoritarian context.

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 Boughanna, 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. Can we remember other people's memories? This book argues that we can: that memories of traumatic events live on to mark the lives of those who were not there to experience them. In these revised critical readings of the literary and visual legacies of the Holocaust, Hirsch builds on her influential concept of postmemory.

This book examines posttraumatic autobiographical projects, elucidating the complex relationship between the 'science of trauma' (and how that idea is understood across various scientific disciplines), and the rhetorical strategies of fragmentation, dissociation, reticence and repetitive troping widely used the representation of traumatic experience. From autobiographical fictions to prison poems, from witness testimony to autography, and from testimonio to war memorials, otherwise dissimilar projects speak of past suffering through a limited and even predictable discourse in search of healing. Drawing on approaches from literary, human rights and cultural studies that highlight relations between trauma, language, meaning and self-hood, and the latest research on the science of trauma from the fields of clinical, behavioral and evolutionary psychology and neuroscience, I read such autobiographical projects not as 'symptoms' but as complex interrogative negotiations of trauma and its aftermath: commemorative and performative narratives navigating aesthetic, biological, cultural, linguistic and emotional pressure and inspiration.

Desert Romances and the War on Terror

Percorsi in Civiltà dell'Asia e dell'Africa I

Iranian Women and Gender in the Iran-Iraq War

Gloria Anzaldúa's *Naguala* and Border Arte

A Novel

A Century of Transformations from Within

Arabic Literature for the Classroom

Far from offering another study that bemoans Arab women's repression and veiling, *Anxiety of Erasure* looks at Arab women writers living in the diaspora who have translated their experiences into a productive and creative force. In this book, Al-Samman articulates the therapeutic effects of revisiting forgotten histories and of activating two cultural tropes: that of the *maw'udah* (buried female infant) and that of *Shahrazad* in the process of revolutionary change. She asks what it means to develop a national, gendered consciousness from diasporic locals while staying committed to the homeland. Al-Samman presents close readings of the fiction of six prominent authors whose works span over half a century and define the current status of Arab diaspora studies—Ghada al-Samman, Hanan al-Shaykh, Hamida al-Na'na', Hoda Barakat, Samar Yazbek, and Salwa al-Neimi. Exploring the journeys in time and space undertaken by these women, *Anxiety of Erasure* shines a light on the ways in which writers remain participants in their homelands' intellectual lives, asserting both the traumatic and the triumphant aspects of diaspora. The result is a nuanced Arab women's poetic that celebrates rootlessness and rootedness, autonomy and belonging.

Anxiety of Erasure Trauma, Authorship, and the Diaspora in Arab Women's Writings Syracuse University Press

The first ever in-depth study of the role played by the nobility in the Nazi rise to power in interwar Germany, this is a fascinating portrait of an aristocratic world teetering on the edge of self-destruction.

This original and engaging textbook is concerned with stylistic choices, and the textual analysis which can illuminate the choices that a text producer has made. It combines the strengths of two approaches – critical discourse analysis and stylistics – to uncover the deep-seated ideologies of everyday texts. In so doing, it introduces a comprehensive set of tools which will help readers to explain and analyse the power of written texts. Each chapter focuses on a particular

linguistic feature – such as naming and describing, prioritizing, negating, and hypothesizing – gives an overview of its argument and then explains the technical aspects of the feature along with a wealth of examples. This book will be ideal reading for students on a wide range of courses, including stylistics, discourse analysis, critical discourse analysis, English functional grammar and advanced composition.

Negotiated Truths

Bad Girls of the Arab World

Baudelaire, Irony, and the Politics of Form

Gender in American Literature and Culture

Interpreters of Occupation

The Power of English

The Beloved in Middle Eastern Literatures

Analysing prominent novelists such as Ibrahim al-Kuni and Hisham Matar, alongside lesser-known and emerging voices, this book introduces the themes and genres of the Libyan novel during the al-Qadhafi era.

Exploring latent political protest and environmental lament in the writing of novelists in exile and in the Jamahiriyya, Charis Olszok focuses on the prominence of encounters between humans, animals and the land, the poetics of vulnerability that emerge from them, and the vision of humans as creatures (makhlūqat) in which they are framed.

***Finalist for the 2018 International Prize for Arabic Fiction** A timely and haunting novel from an exciting new voice in international literature, set in present-day Syria In her therapist's waiting room in Damascus, Suleima meets a strange and reticent man named Naseem, and they soon begin a tense affair. But when Naseem, a writer, flees Syria for Germany, he sends Suleima the unfinished manuscript of his novel. To Suleima's surprise, she and the novel's protagonist are uncannily similar. As she reads, Suleima's past overwhelms her and she has no idea what to trust--Naseem's pages, her own memory, or nothing at all? Narrated in alternating chapters by Suleima and the mysterious woman portrayed in Naseem's novel, *The Frightened Ones* is a boundary-blurring, radical examination of the effects of oppression on one's sense of identity, the effects of collective trauma, and a moving window into life inside Assad's Syria.*

*A curious figure stalks the pages of a distinct subset of mass-market romance novels, aptly called "desert romances." Animalistic yet sensitive, dark and attractive, the desert prince or sheikh emanates manliness and raw, sexual power. In the years since September 11, 2001, the sheikh character has steadily risen in popularity in romance novels, even while depictions of Arab masculinity as backward and violent in nature have dominated the cultural landscape. An Imperialist Love Story contributes to the broader conversation about the legacy of orientalist representations of Arabs in Western popular culture. Combining close readings of novels, discursive analysis of blogs and forums, and interviews with authors, Jarmakani explores popular investments in the war on terror by examining the collisions between fantasy and reality in desert romances. Focusing on issues of security, freedom, and liberal multiculturalism, she foregrounds the role that desire plays in contemporary formations of U.S. imperialism. Drawing on transnational feminist theory and cultural studies, *An Imperialist Love Story* offers a radical reinterpretation of the war on terror, demonstrating romance to be a powerful framework for understanding how it works, and how it perseveres.*

The early modern Ottoman poet Mihrî Hatun (1460–1515) succeeded in drawing an admiring audience and considerable renown during a time when few women were accepted into the male-dominated intellectual circles. Her poetry collection is among the earliest bodies of women's writing in the Middle East and Islamicate literature, providing an exceptional vantage point on intellectual history. With this volume, Havlioglu not only gives readers access to this rare text but also investigates the factors that allowed Mihri to survive and thrive despite her clear departure from the cultural norms of the time. Placing the poet in the context of her era and environment, Havlioglu finds that the poet's dramatic, masterful performance and subversiveness are the very reasons for her endurance and acclaim in intellectual history. Mihri Hatun performed in a way that embraced her marginal position as a woman and leveraged it to her advantage. Havlioglu's astute and nuanced portrait gives readers a fascinating glimpse into the life of a woman poet in a highly gendered society and suggests that women have been part of intellectual history long before the modern period.

The Most Influential Female Writers

Learning to Live with Climate Change

A Theoretical Framework

A novel

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Working Out Desire

An Imperialist Love Story

What can novels tell us about masculinity in Syria? In this book, Lovisa Berg explores over 20 Syrian novels covering the last 50 years of the 20th century. Uniquely, she examines only female writers in order to gauge the changing ways in which Syrian women perceived the function of masculinity, and the impact certain attitudes towards masculinity have on men, women, children and Syrian society, from a female perspective. The works of writers from Kulit Khuri to Usayma Darwish are analysed to explore changing attitudes to gender in Syria and the Middle East, as well as the political upheavals within the country and region. We see the idealistically portrayed men in the novels of female authors in the 1950s give way in time to a more critical depictions of patriarchy. Above all, we see through the use of novels a plethora of critiques of masculine hegemony in Syrian society, the authors of which are able with the use of fiction to reorganise and question maleness in a way denied to them in reality. This book will be of interest to scholars of Contemporary Syrian and Arabic Literature, Masculinity Studies and Women's Studies.

Undoing Gender constitutes Judith Butler's recent reflections on gender and sexuality, focusing on new kinship, psychoanalysis and the incest taboo, transgender, intersex, diagnostic categories, social violence, and the tasks of social transformation. In terms that draw from feminist and queer theory, Butler considers the norms that govern--and fail to govern--gender and sexuality as they relate to the constraints on recognizable personhood. The book constitutes a reconsideration of her earlier view on gender performativity from *Gender Trouble*. In this work, the critique of gender norms is clearly situated within the framework of human persistence and survival. And to "do" one's gender in certain ways sometimes implies "undoing" dominant notions of personhood. She writes about the "New Gender Politics" that has emerged in recent years, a combination of movements concerned with transgender, transsexuality, intersex, and

their complex relations to feminist and queer theory.

Women's transgressive behaviors and perspectives are challenging societal norms in the Arab world, giving rise to anxiety and public debate. Simultaneously, however, other Arab women are unwillingly finding themselves labeled "bad" as authority figures attempt to redirect scrutiny from serious social ills such as patriarchy and economic exploitation, or as they impose new restrictions on women's behavior in response to uncertainty and change in society. *Bad Girls of the Arab World* elucidates how both intentional and unintentional transgressions make manifest the social and cultural constructs that define proper and improper behavior, as well as the social and political policing of gender, racial, and class divisions. The works collected here address the experiences of women from a range of ages, classes, and educational backgrounds who live in the Arab world and beyond. They include short pieces in which the women themselves reflect on their experiences with transgression; academic articles about performance, representation, activism, history, and social conditions; an artistic intervention; and afterwords by the acclaimed novelists Laila al-Atrash and Miral al-Tahawy. The book demonstrates that women's transgression is both an agent and a symptom of change, a site of both resistance and repression. Showing how transnational forces such as media discourses, mobility and confinement, globalization, and neoliberalism, as well as the legacy of colonialism, shape women's badness, *Bad Girls of the Arab World* offers a rich portrait of women's varied experiences at the boundaries of propriety in the twenty-first century.

From award-winning poet Saeed Jones, *How We Fight for Our Lives*—winner of the Kirkus Prize and the Stonewall Book Award—is a “moving, bracingly honest memoir” (*The New York Times Book Review*) written at the crossroads of sex, race, and power. One of the best books of the year as selected by *The New York Times*; *The Washington Post*; NPR; *Time*; *The New Yorker*; *O, The Oprah Magazine*; *Harper's Bazaar*; *Elle*; *BuzzFeed*; *Goodreads*; and many more. “People don't just happen,” writes Saeed Jones. “We sacrifice former versions of ourselves. We sacrifice the people who dared to raise us. The ‘I’ it seems doesn't exist until we are able to say, ‘I am no longer yours.’” Haunted and haunting, *How We Fight for Our Lives* is a stunning coming-of-age memoir about a young, black, gay man from the South as he fights to carve out a place for himself, within his family, within his country, within his own hopes, desires, and fears. Through a series of vignettes that chart a course across the American landscape, Jones draws readers into his boyhood and adolescence—into tumultuous relationships with his family, into passing flings with lovers, friends, and strangers. Each piece builds into a larger examination of race and queerness, power and vulnerability, love and grief: a portrait of what we all do for one another—and to one another—as we fight to become ourselves. An award-winning poet, Jones has developed a style that's as beautiful as it is powerful—a voice that's by turns a river, a blues, and a nightscape set ablaze. *How We Fight for Our Lives* is a one-of-a-kind memoir and a book that cements Saeed Jones as an essential writer for our time.

The Generation of Postmemory

the tiller of waters

Libyan Novel

From Anxiety to Transformation

Women and Nonviolence

The History of a Misalliance

Modern Arabic Literature

Kelli D. Zaytoun draws on Gloria Anzaldúa's thought to present a radically inclusive and expansive approach to selfhood, creativity, scholarship, healing, coalition-building, and activism. Zaytoun focuses on Anzaldúa's *naguala*/shapeshifter, a concept of *nagualismo*. This groundbreaking theory of subjectivity details a dynamic relationship between “inner work” and “public acts” that strengthens individuals' roles in social and transformative justice work. Zaytoun's detailed emphasis on *la naguala*, and Nahua metaphysics specifically, brings much needed attention to Anzaldúa's long-overlooked contribution to the study of subjectivity. The result is a women and queer of color, feminist-focused work aimed at scholars in many disciplines and intended to overcome barriers separating the academy from everyday life and community. An original and moving analysis, *Shapeshifting Subjects* draws on unpublished archival material to apply Anzaldúa's ideas to new areas of thought and action.

The result is a study that underscores how Baudelaire's legacy continues to energize literary engagements with the violence of modernity.

Il presente volume inaugura un'iniziativa editoriale volta a diffondere, analogamente a un progetto precedente cui si ricollega, i risultati delle ricerche di giovani studiosi formati nell'ambito del Dottorato in Civiltà dell'Asia e dell'Africa, presso l'Università di Roma Sapienza. I saggi di questa miscellanea, i cui autori appartengono ai cicli 32°-33°-34°, spaziano dalla letteratura araba, hindi e giapponese alla linguistica araba e cinese, fino alla contemporaneità della RPC. Le tematiche trattate sono espressione di alcune delle principali specializzazioni del Dottorato in questione, relativamente alle diverse epoche storiche e alle varie aree linguistiche e culturali del Maghreb, del Medio Oriente, del Subcontinente indiano e dell'Asia Orientale. Basandosi su materiali in lingua originale, per i campi d'indagine prescelti i contributi offrono analisi accurate e nuovi spunti interpretativi.

Working Out Desire examines *spor meraki* as an object of desire shared by a broad and diverse group of Istanbulite women. Sehlikoglu follows the latest anthropological scholarship that defines desire beyond the moment it is felt, experienced, or even yearned for, and as something that is formed through a series of social and historical makings. She traces Istanbulite women's ever-increasing interest in exercise not merely to an interest in sport, but also to an interest in establishing a new self—one that attempts to escape from conventional feminine duties—and an investment in forming a more agentive, desiring, self. *Working Out Desire* develops a multilayered analysis of how women use *spor meraki* to take themselves out of the domestic zone physically, emotionally, and also imaginatively. Sehlikoglu pushes back against the conventional boundaries of scholarly interest in Muslim women as pious subjects. Instead, it places women's desiring subjectivity at its center and traces women's agentive aspirations in the way they bend the norms which are embedded in the multiple patriarchal ideologies (i.e. nationalism, religion, aesthetics) which operate on their selves. *Working out Desire* presents the ways in which women's changing habits, leisure, and self-formation in the Muslim world and the Middle East are connected to their agentive capacities to shift and transform their conditions and socio-cultural capabilities.

Social Investigations and Print Culture in Nineteenth-Century Britain and the United States

A Memoir

Masculinity and Syrian Fiction

Ageing in the Modern Arabic Novel

Quaderni di studi dottorali alla Sapienza

The Proof of the Honey

Writing and Visual Culture After the Holocaust

Eighteen months after Iran's Islamic Revolution in 1979, hundreds of thousands of the country's women participated in the Iran-Iraq War (1980-88) in a variety of capacities. Iran was divided into women of conservative religious backgrounds who supported the revolution and accepted some of the theocratic regime's depictions of gender roles, and liberal women more active in civil society before the revolution who challenged the state's male-dominated gender bias. However, both groups were integral to the war effort, serving as journalists, paramedics, combatants, intelligence officers, medical instructors, and propagandists. Behind the frontlines, women were drivers, surgeons, fundraisers, and community organizers. The war provided women of all social classes the opportunity to assert their role in society, and in doing so, they refused to be marginalized. Despite their significant contributions, women are largely absent from studies on the war. Drawing upon primary sources such as memoirs, wills, interviews, print media coverage, and oral histories, Farzaneh chronicles in copious detail women's participation on the battlefield, in the household, and everywhere in between.

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.

This spellbinding novel narrates the many-layered recollections of a hallucinating man in devastated Beirut. The desolate, almost surreal, urban landscape is enriched by the unfolding of the family sagas of Niqula Mitri and his beloved Shamsa, the Kurdish maid. Mitri reminisces about his Egyptian mother and his father who came back to settle in Beirut after a long stay in Egypt. Both Mitri and his father are textile merchants and see the world through the code of cloth, from the intimacy of linen, velvet, and silk to the most impersonal of synthetics. Shamsa in turn relates her story, the myriad adventures of her parents and grandparents who moved from Iraqi Kurdistan to Beirut. Haunting scenes of pastoral Kurds are juxtaposed against the sedentary decadence of metropolitan residents. Barakat weaves into her sophisticated narrative shreds of scientific discourse about herbal plants and textile crafts, customs and manners of Arabs, Armenians, and Kurds, mythological figures from ancient Greece, Mesopotamia, Phoenicia, and Arabia, the theosophy of the African Dogons and the medieval Byzantines, and historical accounts of the Crusades in the Holy Land and the silk route to China.

The study of Arabic literature is blossoming. This book provides a comprehensive theoretical framework to help research this highly prolific and diverse production of contemporary literary texts. Based on the achievements of historical poetics, in particular those of Russian formalism and its theoretical legacy, this framework offers flexible, transparent, and unbiased tools to understand the relevant contexts within the literary system. The aim is to enhance our understanding of Arabic literature, throw light on areas of literary production that traditionally have been neglected, and stimulate others to take up the fascinating challenge of mapping out and exploring them.

How We Fight for Our Lives

States of Inquiry

Humans, Animals and the Poetics of Vulnerability

