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SELECTION OF LIBRARY MATERIALS FOR MIDDLE EAST STUDIES FROM LEBANON

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The purpose of this essay is to introduce the selector of library materials in the field of Middle Eastern Studies to the country of Lebanon. Lebanon has played a vital role in both the ancient and modern history of the Middle East. Current events such as the civil war, the Arab-Israeli Conflict, peace efforts, and the kidnaping of Americans and Europeans have drawn the world's attention to this country.

Geographical, Historical and Cultural Background

The Republic of Lebanon (al-Jūmhūrīyah al-Lubnānīyah) is a very small country with an area of 10,452 sq. km., (4,036 sq. miles). The population of Lebanon is very difficult to estimate, and no census has been taken since 1943. Many people left the country during the civil war; there are about 2.5 million Lebanese living outside the country. My estimate of the present population would be 2.5-3 million.

The country is located on the eastern shore of the Mediterranean Sea. It is bordered by Syria to the north and east, and by Israel to the south. These borders were established during the French Mandate in 1918. Lebanon is known for the beauty of its mountains which reach a maximum elevation of 10,130 feet at Qurnat al-Sawdā', where many cedar trees grow. The mountains are covered with snow six months of the year. Lebanon has various climates, ranging from hot, dry summers to warm, humid winters. The country receives heavy rain in the winter and very little rain in the summer. Summers in the mountains are nice and cool day and night. Many Lebanese and foreign tourists spend most of their days on the beautiful beaches of the country or in the many resorts available in the hills. Lebanon has been referred to as the Switzerland of the Middle East.

The territory known today as Lebanon was under foreign occupation from ancient times until its independence in 1943. From 3,000 BCE to 1918, Lebanon was ruled successively by Canaanites, Babylonians, Persians, Romans, and Ottomans, who ruled Lebanon from 1516 to 1918.¹

¹ It is recommended that the selector of library materials from Lebanon read: Philip K. Hitti, *Lebanon in History: From the earliest Time to the Present* (London: Macmillan

After the First World War, Lebanon was placed under French mandate by the League of Nations. In 1926, a Lebanese constitution was written under the supervision of the French and a local Lebanese committee. The constitution apportioned political power on the basis of religious affiliation, and a president was elected and served under French supervision. “A precedent for the future was set in 1937, when the Maronite President Emile Edde appointed a Sunni Muslim to be prime minister.”² From that time onward, the Lebanese government and the French supervisor supported an unwritten agreement that the presidents will always be Maronites and the prime ministers will always be Sunnis. This unwritten agreement was later modified also to include the appointment of a Shi’ite Muslim as speaker of the National Assembly, a Maronite as the commander of the army, and a Druze as the chief-of-staff. The president is elected for a six year term by a two-thirds majority of the National Assembly, which consists of 99 members elected by the people in a national election. These 99 members are divided as follows: 30 Maronite Christians, 20 Sunni Muslims, 19 Shi’ite Muslims, 11 Greek Orthodox Christians, 6 Druzes, 6 Greek Melkite Catholics, 4 Orthodox Armenians, 1 Catholic Armenian, 1 Protestant, and 1 for other religious minorities.³

Lebanon has been politically unstable for many years. The civil war of 1958, which started as a result of Lebanon’s refusal to join the union that was formed between Syria and Egypt, developed into a bloody religious war. It took the intervention of American and British troops to calm the situation. The recent civil war which started in 1975 destroyed the Lebanese economy. The Lebanese pound collapsed in 1984. In 1986, \$1 = 20 Lebanese pounds; at the time this paper was written, \$1 = 2,300 Lebanese pounds. The civil war also led to the intervention of Syria and to two invasions by Israel. Human casualties of the war were very high. The total of those killed or disabled during 1975–76 was estimated by the Lebanese Chamber of Commerce, Industry and Agriculture at 30,000, but other estimates were

& Co., Ltd., 1957), to gain understanding of the rich history of this country. There are several other sources that can be used for this purpose. A short history of Lebanon is available in *The Middle East and North Africa – 1992*, 38th ed. (London: Europa Publication Limited, 1991). This source provides valuable information about each country of the Middle East.

² Trevor Mostyn, Albert Hourani, eds., *The Cambridge Encyclopedia of the Middle East and North Africa* (Cambridge: Cambridge University Press, 1988), p. 371.

³ *The Middle East and North Africa – 1992*, p. 635.

as high as 60,000.⁴ Since 1976, thousands of people have died as a result of the Israeli invasions and the continuation of the war.

Lebanon is an Arab country and has many cultural characteristics in common with the rest of the Arab world. Throughout its history Lebanon has witnessed the introduction of a succession of influences—Canaanite, Hittite, ancient Egyptian, Persian, Greek, Roman, Byzantine, and Arab. As a result, a rich and diverse culture predominates in the country today. Lebanon is the only country in the Middle East that is governed by a Christian president, although the Christians are no longer the majority in the country. As mentioned above, the Lebanese National Assembly is formed of various religious factions. Lebanon has served as a refuge for religious, political, and ethnic groups for many years. Over a half million Palestinian refugees are living in Lebanon today. Lebanon also has the highest number of political factions and militias in the Middle East. The Socialists and Nasserists consist of some nine political parties. The Shi'ites and Sunnites consist of four political parties including Hizbullah (Party of God) which was responsible for many of the kidnappings of Americans and Europeans. The Christians consist of five different political parties. This diverse cultural and political makeup, as well as Lebanon's pro-western policies, have led Lebanon into many political and religious civil wars. However, the democratic system of the country has survived, and Lebanon remains the cultural center of the Middle East.

The official language of the country is Arabic, but because of the high level of education, English, French, and Armenian are spoken by many people. Aramaic is used in the religious services of some sects. Education is free at government schools and universities. Lebanon arguably has the best private school system in the Middle East. French and American styles of education are also readily available in the country. The strong and diverse educational opportunities give Lebanon the highest literacy rate in the Middle East, estimated to be 80% by *PC Globe 5.0 – 1992*. Before the civil war, Lebanon had the highest standard of living in the Middle East.

Publishing and Book Trade

The earliest Phoenician inscriptions were discovered in a tomb in the city of al-Jubayl, also known as Byblos, some 25 miles north of Beirut. These inscriptions were dated between the 13th and the 10th centuries BCE. Byblos is the Greek word from which the term *biblio*, or book, is derived. Consequently, many scholars have referred to Lebanon as the land

⁴ *The Middle East and North Africa – 1992*, p. 654.

of the book.⁵ Lebanon has the longest history of printing and publishing of books in the Middle East.

Printing was introduced to Lebanon in 1610 when two Maronite monks, who were educated in Rome, brought a printing press back home.⁶ Missionaries, both Catholic and Protestant, were very influential in the education of the Lebanese, they established schools in all parts of the country, and printed books to support their educational systems. Printing and publication were limited to religious books for many years.

Although printing was introduced by Europeans and Americans, the Lebanese very quickly learned the trade on their own. The Ottoman rulers tried for many years without success to stop printing in Lebanon. Lebanese printing remained very primitive until 1866, when the Protestants established the present American University of Beirut and brought modern printing equipment to support the educational mission. During the same period, the Catholics also developed a modern printing press to support their activities. Competition between the two greatly improved printing in the country, and as a result, the Catholic Press in Beirut became one of the best printing presses in the Middle East.

Lebanon remained the leading country in printing until the end of the 19th century when Egypt became dominant as a result of its economic development. Ever since then, Cairo and Beirut have competed for the leadership role in printing and publishing.

Commercial Publishing

Lebanon is the only country in the Middle East that does not have an official government press, and unlike many other Arab countries, the government of Lebanon has never attempted to control publishing. This has encouraged the private sector to expand its activities. It has been estimated that in 1963, Lebanon had 372 printing presses with an output of 387 books, 49 dailies, 117 literary weeklies, 42 political weeklies, and 4 political monthlies in Arabic, French, Armenian, and English.⁷ In 1983 there were 470 registered publications in Arabic, French, English, and Armenian,

⁵ Aida Kassantini Hafiz, "Lebanon," in *ALA World Encyclopedia of Library and Information Services*, 2nd ed. (Chicago: American Library Association; London, Adamantine Press Limited, 1986), p. 446.

⁶ The section on printing in the next few paragraphs is a summary of: Khalil Sābāt, *Tārīkh al-ṭibāʿah fī al-sharq al-ʿArabī*, al-Ṭabʿah 2. (al-Qāhirah: Dār al Maʿārif, 1966), pp. 94–96.

⁷ Sābāt, *Tārīkh al-ṭibāʿah fī al-sharq al-ʿArabī*, pp. 96–97.

of which 40 were dailies.⁸ The 1986/87 issue of *Dalīl al-maṭābīʿ wa-al-ṣuḥuf wa-al-majallāt wa-dūr al-nashr wa-al-maktabāt wa-sharikāt al-tawzīʿ wa-al-ʿilān fī al-duwal al-ʿArabīyah*, (Guide to Printing Presses, Newspapers, Periodicals, Publishers, Bookshops, Distribution and Advertising Companies in the Arab Countries), lists 376 printing presses, 279 publishers and distributors, and 290 bookshops in Lebanon.⁹ The number of publishers cited takes into account all types of publishing, including textbooks, newspapers and magazines, etc. One should recognize that many of the Lebanese publishers are both printers and distributors.

The publishing and book trade in Lebanon in general, and in Beirut in particular, has been one of the country's largest industries. In addition to its large and modern presses, several other unique factors helped the Lebanese publishing and book trade. The Lebanese have enjoyed the freedom to write and publish, together with economic and intellectual freedoms for many years. Unlike in other Arab countries, the publishing industry in Lebanon is not subject to government censorship. This freedom has given the opportunity to many authors from other Arab countries with censorship policies to publish their works in Lebanon. Lebanon has the best media and communication systems in the Middle East. Telephone, telex, and fax with worldwide reach are available. The unrestrained export and import of books combined with excellent roads, railways, ports, and air services, make the book trade an efficient and smoothly functioning process. In many other Arab countries, it takes days and even months to clear a shipment of books through customs.

Because Lebanon does not have a national bibliography, it is very difficult to estimate the number of books published annually. However, both the quantity and the quality of Lebanese publications are the best in the Middle East. Books are published in most fields of knowledge. Dictionaries, guides, and other reference sources are among the major publications of Maktabat Lubnān (Librarie du Liban). Because publishing and the book trade have become a profitable industry "reprinting of classics and out-of-print books"¹⁰ without permission from the original copyright owner

⁸ *The New Encyclopedia Britannica*, vol. 10 (Chicago: Encyclopedia Britannica Inc., 1983), p. 769.

⁹ *Dalīl al-maṭābīʿ wa-al-ṣuḥuf wa-majallāt wa-dūr al-nashr wa-al-maktabāt wa-sharikāt al-tawzīʿ wa-al-ʿilān fī al-duwal al-ʿArabīyah* (Bayrūt: Dār al-Nadwah al-Islāmīyah, 1986/87).

¹⁰ George N. Atiyeh, "Acquisitions from the Middle East," in *Library Acquisitions: Practice and Theory*, vol. 6 (1982), p. 190.

has become a major activity of many Lebanese publishers. Lebanon has many modern and well organized bookshops stocked with books in Arabic, English, French and other languages. “Arabic books published in Egypt, North Africa, Saudi Arabia, Kuwait, and other parts of the Arab world are likely to be available in that unhappy city.”¹¹

Academic Publishing

Academic publishing is also very active in Lebanon. The country has 12 institutions of higher education, including 7 or 8 universities. Notre Dame University of Loucize was established in 1988. Saddam Hussein University was also recently established, but not yet officially recognized. Several seminaries are now expanding their educational systems to become universities. The American University of Beirut publishes bibliographies and scholarly works in Middle East studies. The Departments of Political Science and of Economics of the Université Saint Joseph also publish bibliographies and books in economic, political science, law and social sciences. Université Saint Esprit de Kaslik has published some books in Middle East studies. Beirut Arab University, Lebanese University, and Imām al-Awzāʿī University are expanding their publishing activities. Beirut University College has published some works on women in the Middle East.

In addition to the commercial and academic sectors, Lebanon has several research institutions involved in publishing. The Arab Institute for Research and Publishing has been especially active in both Arabic and English language publication. The Institute for Palestine Studies puts out several titles each year in the areas of Middle East studies and the Arab-Israeli conflict. The International Documentary Center of Arab Manuscripts specializes in rare Arabic text editions. The Institut français d’archéologie also publishes works in Middle East studies.

Selection Sources

Good dependable bibliographic tools are required for effective and responsible selection of library materials from any part of the world. Insufficient bibliographic control is typically a problem for selectors building area studies collections. Lebanon is one of the countries that lacks well-organized bibliographic tools. Thus, selection from Lebanon requires extensive preparation to identify the available bibliographic resources.

The Lebanese National Library was established in 1921 as the result of an agreement between the French authorities and the Lebanese Vicomte Phillippe de Tarazi, the donation of whose personal library constituted the

¹¹ Atiyeh, “Acquisitions from the Middle East,” p. 190.

primary collection. Lebanon has also had a copyright deposit law since 1941 that requires publishers to deposit copies of their publications at the National Library. This law has never been rigorously enforced; nevertheless, the National Library's attempts to produce a national bibliography resulted in the publication of the *Bulletin bibliographique Libanais*, nos. 1 and 2, 1964-65.¹² Another issue of the bulletin came out for 1971 and 1972, but publication ceased after that. Although this bulletin was not a comprehensive listing of Lebanese publication during those years, the selector might find it helpful for retrospective selection.

In the absence of a Lebanese national bibliography, the selector can profitably use some of the general bibliographic selection tools for the Middle East which also deal with Lebanese publications. The first volume of *The Near East National Union List*, published by the Library of Congress, African and Middle Eastern Division includes Lebanese publications and can be used for retrospective collecting. Another retrospective source is Yūsuf Ilyān Sarkīs, *Muḥjam al-Maṭbūʿāt al-ʿArabīyah wa-al-muʿarrabah*, published by Maktabat Sarkīs in Egypt. It includes all published Arabic books, as well as translations into Arabic, from the beginning of printing to the year 1919. ʿUmar Riḍā Kaḥḥālah, *Muḥjam al-muʿallifin: tarājim muṣannifi al-kutub al-ʿArabīyah*, is another general source that lists Lebanese authors and some of their works. However, in order to use the latter two sources, one must search for authors alphabetically by name, as there are no other indexes.

Selecting current Lebanese materials is no less complicated. *al-Kitāb al-ʿArabī fī Lubnān* (The Arabic Book in Lebanon), which began annual publication in 1979, is arguably the best selection source. Published by the Arab Cultural Club (al-Nādī al-Thaqāfī al-ʿArabī), it is a catalog of the annual Lebanese book fair with a comprehensive listing of Lebanese publications. This source is current, and the civil war did not seem to have interrupted its publication. The *Accessions List: Middle East*, published by the Library of Congress Office in Cairo, Egypt, is another excellent source and includes current Lebanese publications that have been acquired by the office for the Library of Congress and other participants in the Middle East Cooperative Acquisitions Program (MECAP). This office is very helpful in providing bibliographic information to MECAP participating librarians, as well as scholars undertaking research in Middle Eastern Studies.

Publishers' catalogs and book dealers' lists are reliable and useful re-

¹² Francis L. Kent, "Lebanon, Libraries in," in *Encyclopedia of Library and Information Science* (New York: Marcel Dekker, Inc., 1975), p. 124.

sources for selecting Lebanese materials. Many of the Lebanese publishers and book dealers are willing to send their lists and catalogs upon request. Book dealers and publishers, such as Librarie du Liban, al-Munajjid, Dār al-Mashriq, Sulaiman's Bookshop, Lebanon Bookshop, Byblos Bookshop, and al-Thaqāfah Bookshop, to mention only a few, have issued lists of their own publications, as well as other Lebanese publications, that they can supply on order. Lebanese serials are also good resources for the selection of current materials. Book reviews and lists of recent publications are published in the bibliographic sections of many periodicals. *al-Ādāb*, established in 1953, and *al-Adīb*, established in 1942, are the two oldest Lebanese periodicals that provide such bibliographic information. The Arabic expression *ṣadara ḥadīthan* "recently published" is a promotional term used to introduce lists of new publications, and these periodicals also provide a short review of each publication. *Majallat al-Fikr al-Islāmī* and *al-Mustaqbal al-ʿArabī* provide listings and reviews of recent publications. *al-Maktabah al-ʿArabīyah* (the Arabic Bookshop) provides "lengthier reviews of selected books and articles on the Lebanese book scene."¹³ Using serials as a selection means, however, requires much time to examine many issues of periodicals. A good knowledge of Arabic is, of course, also required.

The selection of Lebanese periodicals is a somewhat difficult process. Again, the reason for this is the lack of comprehensive, well organized bibliographic tools to aid in selection. However, some sources dealing with the selection of periodicals from the Middle East in general might be used to select Lebanese periodicals. The Arab League Educational, Cultural, and Scientific Organization (ALECSO), published *al-Dawriyah al-ʿArabīyah* in 1973. This has served as a catalog of current periodicals in the Arab world. Another similar publication is Muhammad Aman's *Arab Periodicals and Serials*, (New York: Garland Publications, 1979, 252 pp.).¹⁴ The 1986/87 *Guide to Printing Presses, Newspapers, Periodicals...* mentioned above, lists 55 serials published in Lebanon.¹⁵ Dār al-Ṣayyād publishes 11 periodicals. The 1991 edition of *The Middle East and North Africa* lists 40 Lebanese dailies, 29 weeklies, and 21 other periodicals.¹⁶

Acquisitions

In the past, acquiring library materials from Lebanon was much easier

¹³ Katherine van de Vate, *Books from the Arab World: A Guide to Selection and Acquisition* (Durham: Middle East Libraries Committee, 1988), p. 20.

¹⁴ Atiyeh, "Acquisitions from the Middle East," p. 187.

¹⁵ *Dalīl al-maṭābīʿ wa-al-ṣuḥuf wa-al-majallāt...*, pp. 464–475.

¹⁶ *The Middle East and North Africa – 1992*, pp. 668–670.

than it was from any other country in the Middle East. Lebanon's book trade is well-organized and supported by good communication and transportation systems. There are no trade restrictions on the export and import of books. One can acquire books from a dealer or directly from a publisher, under either a blanket-order plan or selection- (or "approval-") plan. Under a selection plan, one establishes an agreement with a bookdealer, who will provide a list of publications from which to choose. Most Lebanese book dealers and publishers are very reliable. They are willing to ship books to any library in the world. Even during the civil war they were able to send books to the U.S. through Cyprus and other countries.

Sulaiman's Bookshop is one of the most dependable book suppliers in Lebanon. The owner, Mohammad Sulaiman, is a professional librarian and is aware of the problems facing the selector for area studies. He will supply books from Syria, Egypt and other Arab countries and provide up-to-date and well organized publications lists with complete and accurate bibliographic information for each item. He has provided excellent service to American libraries for many years at reasonable prices. Sulaiman's Bookshop is highly recommended.

MECAP is another dependable acquisition source for Lebanese materials. It supplies publications through blanket order or notification/selection plans. Under the blanket order arrangement, the participant in the program establishes a broadly-defined profile according to type of materials and fields of interest for collection. MECAP then sends all the published materials within that profile. Under the notification/selection arrangement, MECAP circulates lists of available publications to participants, who then select materials to be acquired from the lists. This program is a cost-effective way to acquire Lebanese materials. It has access to U.S. mail through the American Embassy in Cairo, Egypt, and thus orders are received on a timely basis. Arrangement for the delivery of a week or two of accumulated newspapers and magazines by airmail can be made.

Several Lebanese publishers are willing to deal directly with U.S. libraries with a blanket order program. Among these are the New Book Publishing House, the Byblos Librairie Bookshop, the Institute of Palestine Studies, the Publishing and Research Organization, and the Librairie du Liban. Dealing with several publishers and bookdealers at once, however, creates more work for the selector, as numerous invoices have to be processed and paid. Since Lebanese publishers have access to the books of all other publishers, one can make an agreement with one dependable publisher to acquire all needed materials. In fact, a Lebanese distributor can supply books from many other Arab countries as well.

Exchange acquisition programs might work well in several other countries, but I am not aware of any such programs in Lebanon. The reason for this is that publishing in Lebanon is dominated by commercial and private publishers who are in the business for profit. Lebanese academic and research institutions might be willing to develop exchange programs, but this will require personal contact with each institution.

The best way to acquire Lebanese materials is by on-site acquisition. However, acquisition trips require extensive preparation and financial support from the home institution. Many administrators in American academic libraries do not see the value of acquisition trips, and only a few institutions are willing to support such travel. In preparation, the selector should prepare a list of the needed materials. By consulting with faculty in the area study program and using the above mentioned selection tools, one can usually prepare a good shopping list. Travel to Lebanon before the civil war was relatively simple and easy. Visas were not difficult to obtain, and there were no travel restrictions at all. During the trip, the selector should try to establish as many personal contacts as possible with book dealers, publishers, academic and research institutions, and private and government agencies. Personal contacts are the most effective way of obtaining books from Lebanon or anywhere else in the Middle East. Middle Eastern people in general are very friendly, and establishing contacts should not be difficult. While in the country, the selector should visit as many bookshops as possible, compare the prices, and ask for discounts. In many cases one can save enough money from discounts to pay for the acquisition trip. Friendly relationships with publishers and book dealers usually save the book-buying traveler a great deal of time and trouble. Many vendors will provide the selector with transportation from the airport and around town.

Although travel was forbidden, or greatly restricted, during the civil war, the acquisition of Lebanese materials remained relatively easy. In compensation, Lebanese publishers and book dealers stepped up their participation in book fairs outside Lebanon during the war in order to market their books. The selector should plan book-buying trips for the fall of the year, when the major Arab book fairs take place. For example, at the Riyadh 6th International Bookfair in 1987, some 108 Lebanese publishers and book dealers participated, and many of them were selling the products of publishers who were not able to attend. After the political situation in Lebanon improved and stabilized, on-site acquisition again became the best means of acquiring Lebanese materials.

The civil war in Lebanon greatly affected the book industry in the country. Many major publishing houses and bookstores were destroyed, and

many others moved out of the country. Skilled workers and technicians also left the country to find work in the Arab Gulf countries or elsewhere. Most of the Lebanese power lines were also destroyed, and this affected communication with the outside world. All of these factors had a profound effect on the publishing industry and the book trade in Lebanon. The prices of books sharply increased, and the Lebanese pound was greatly devalued. Despite all these difficulties, publishing and the book trade remained as vital and strong as it could. Lebanon has regained its leadership role in the Middle East book publishing industry. Strong competition, however, emerged during the difficult times of the civil war, most notably in the rich countries of the Arab Gulf.

Appendix A. Selection Sources

Accessions List: Middle East. V. 1– . 1962– . Cairo: Library of Congress Office.

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Dalīl al-maṭābīʿ wa-al-ṣuḥuf wa-majallāt wa-dūr al-nashr wa-al-maktabāt wa-sharikāt al-tawzīʿ wa-al-ʿlān fī al-duwal al-ʿArabīyah. Bayrūt: Dār al-Nadwah al-Islāmīyah, 1986/87.

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Université Saint Joseph (Beirut, Lebanon). *Bibliographie de l'Université Saint Joseph de Beyrouth: Soixante Quinze Ans de Travaux Littéraires et Scientifiques*. Beyrouth: Bibliothèque Orientale, 1951.

Appendix B. Publishers, Distributors, and Book Dealers

The following list is very selective. For a more comprehensive listing of publishers, distributors, and book dealers, the following two sources are recommended: *The Middle East and North Africa – 1992* [published annually, the latest edition being 1997] provides a list of selected Lebanese publishers. *Ḍalīl al-maṭābiʿ wa-al-ṣuḥuf wa-al-majallāt wa-dūr al-nashr...* also provides a very comprehensive list of Lebanese publishers, distributors, and book dealers.

The Arab Institute for Research and Publishing. POB 11-5460 Beirut, Lebanon. Tel. 807900; Telex 40067; Fax 685501	Dār al-Nadwah al-Islāmīyah. POB 1351125 Beirut, Lebanon. Tel. 810819
Byblos Librairie Bookshop. POB 8363 Beirut, Lebanon	Dār al-Sayyād. POB 1038, Hazmieh Beirut, Lebanon. Tel. 452700; Telex 44224; Fax 452957.
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Dar al-Machreq SARL. POB 946 Beirut, Lebanon. Tel. 326469; Telex 42733.	Muʿassasat al-Aʿlamī lil-Maṭbūʿāt. POB 7120, Shāriʿ Sūrīyah Beirut, Lebanon.

Tel. 242205/259860; Telex 40347	Ras-Beirut Bookshop.
Mu'assasat Dār al-Riḥānī lil-Ṭibā'ah	POB 113-3635
wa-al-Nashr.	Beirut, Lebanon
POB 13-5378 Beirut, Lebanon. Tel.	
804564/5	Sulaiman's Bookshop
The New Book Publishing House.	POB 13-6643
POB 11-5264 Beirut, Lebanon	Beirut, Lebanon

NEW VOICES FOR WOMEN IN THE MIDDLE EAST

RAGAI N. MAKAR
UNIVERSITY OF UTAH

New Voices for the Women in the Middle East[†]

* In September, 1996, a court in Pakistan issued a decision that a woman does not have the right to marry the man of her choice, and that her guardian must approve her marriage.

* In Kuwait, in 1996, the People's Assembly, or Parliament, voted to separate male and female students on campus.

* In Saudi Arabia, women are not allowed to drive cars.

* In Qatar, women have separate libraries on campus.

* In Egypt, the Court of Appeals issued a decision ordering a university professor to divorce his wife, who is also a university professor, because his adversaries accused him of disbelief. The couple found refuge in Holland.

* In Afghanistan, in October, 1996, the ultra-conservative Taliban Militia ordered all the schools for girls closed and all working women to stay home.

These news items from the world media are the tip of the iceberg of the injustices under which the majority of women in the Middle East live.

Two books by American women journalists have recently been published about the problems faced by women in the Middle East: *Price of Honor: Muslim Women Lift the Veil of Silence on the Islamic World*, by Jan Goodwin, was published in 1995; *Nine Parts of Desire*, by Geraldine Brooks, was also published in 1995. Both authors are capable journalists who spent many years reporting from the Middle East, and they are very supportive of women's rights in the Middle East. Both tried to report the injustices these women are subjected to in as many as ten Middle Eastern countries, all of which the authors visited more than once.

The findings of both of them are profoundly disturbing and center on the enormous influence of militant Islamic fundamentalists who have created a system of gender apartheid that has turned women in some Middle East communities into virtual prisoners. Both authors repeatedly refer to

[†] This paper was originally presented at the Middle East Librarians Association Annual Meeting, Providence, Rhode Island, November 1996

the well-known fact that none of the abuses, cruelties or acts of violence against women in the Middle East has any justification in the Holy Qurʾān, the Sunnah, or the Ḥadīth—the three sources of Islamic religion. They indicated that the extreme fundamentalist interpretation of the religious texts and traditions are the sole reason for the legal status of women in Middle Eastern societies. They also agreed that fundamentalist patriarchal attitudes toward women are characteristic of the three major Middle Eastern religions: Islam, Christianity and Judaism.

One of the earliest American studies on women in the Middle East is that of Elizabeth Fernea and Basima Bezirgan, *Middle Eastern Women Speak*, published in 1977. Subsequently, Fernea published several other books, essays and films on women in the Middle East. Another early study on Middle Eastern women is the collection of essays by Lois Beck and Nikki Keddie entitled *Women in the Muslim World* that appeared in 1978. In 1990, another anthology of articles, *Opening the Gates : a century of Arab feminist writing*, edited by Margot Badran and Miriam Cooke, came out. Earlier, in 1986, Badran issued a translation of the memoirs of Huda Sharawi, the pioneer Egyptian feminist in the 1920's, *Harem Years : the memoirs of an Egyptian feminist (1879–1924)*.

In 1996, Cynthia Nelson, Dean of Humanities and Social Sciences at American University in Cairo, published a landmark-study of Middle East women studies, *Doria Shafik, Egyptian Feminist: A Woman Apart*. Doria Shafik was a leading Egyptian feminist, poet, publisher and political activist from the 1930's to the mid-1950's.

In addition to these American authors, there is a new generation of Middle Eastern women authors who write in English, French, and Arabic about women in the Middle East. Nawal Saʿdawi of Egypt, Fatima Mernissi of Morocco, Deniz Kandiyoti of Turkey, Mahnaz Afkhami and Valentine M. Moghadam of Iran, and Evelyne Accad of Lebanon are just a few in this group of activists and feminists. They are novelists, historians, sociologists, anthropologists, and political scientists.

Several socio-political research reports revealed the following facts about the conditions of the majority of women in the Middle East:

1) Women's political participation in most of the Middle Eastern countries is out of proportion to their population number, which is approximately 50%, as Table 1^{††} illustrates. Tables 2 and 3 show relationships involving women's economic activity and women's education levels respec-

^{††} Editor's Note: Refer to all tables at the end of this article.

tively.

[All of the tables in this section are from *Women and Poverty in the ESCWA Region. Issues and Concerns*. United Nations. Economic and Social Conditions for Western Asia, 1995. Series of Studies on Arab Women and Development, no. 22.]

2) Women's status in all Middle Eastern countries is lower than that of men, as shown in Table 4.

3) Women are under-represented in the Middle East countries' labor force, according to Table 5.

4) Table 6 shows that the percentage of illiterate women is much higher than that for men, especially in the rural areas.

5) Middle Eastern societies tend to trap women in certain kinds of jobs, mainly as housewives, teachers, nurses, or unpaid helpers in rural areas.

6) Working women are paid less than men for the same kind of work.

7) Certain cultural traditions and social practices prevalent in Middle Eastern societies work against the health, happiness, and social and personal progress of women.

8) Women in the Middle East, whether Muslim, Christian or Jewish, resent men's patriarchal control of the interpretation of the religious texts and traditions.

9) In all Middle Eastern countries, there a need for legal reform with respect to inheritance, marriage, divorce, and custody of children.

These are sociological facts that are prevalent throughout Middle Eastern societies, as diverse as they are in ethnic composition of the population, religious affiliations, and economic and political systems. Diversity also exists in women's responses to their status in their respective societies.¹ We shall see how women in the Middle East respond to the discrimination and the inequality that is deeply rooted in the traditions of their societies and in the attitude and behavior of men towards them and their vital roles in these societies.

In general, nationalism in the nineteenth and twentieth centuries mobilized women in most of the countries of the Middle East. However, once states gained independence from colonial powers, women more often than

¹ *Modernizing Women: Gender and Social Change in the Middle East*. Edited by Valentine M. Moghadam (Boulder: Lynne Reinner, 1993), 10–12. See also: *Muslim Women's Choices: Religious Belief and Social Reality*, ed. Camilla Fawzi El-Salh and Judy Mabro (Providence: Berg, 1994), 20–21.

not lost their role in the process.² At present, there is a women's movement in every Middle Eastern country. There are women leaders in these movements who have devoted all of their lives to the goal of achieving equal opportunity and dignity for their sisters. Some of them are more successful than others in their respective countries.

In Algeria, women played a very important role in the war of independence in the 1950s and 1960s. In the 1990s however, they are subjected to the harsh policies and terrorist actions of the militant fundamentalists. Their desperate situation in present-day Algeria is reported daily in the news media. Winifred Woodhull explains how the literature written by Algerian women reflects their precarious situation in their society.

"The novels published by Algerian women in recent years convey a sense of discouragement, if not desperation, with respect to women's situation in Algeria."³

She also states that, "without question, [Asia] Djeber's novels are feminist and are highly critical of women's situation in Algeria."⁴ Rejection of the situation of the Algerian women is not only reflected in the French-language Algerian literature, but also is shown in the literature written in Arabic by North African women writers, as explained by Evelyne Accad.⁵

Women in Tunisia enjoy a much better situation because the governmental anti-fundamentalist efforts are supported by a legal, secular and civic groups network. Through the women's associations and the very active role of the National Union of Tunisian Women, the influence of conservative militant fundamentalism is minimal. According to Valentine Moghadam,

"Tunisia's Personal Status Code of 1956 is unique in the Muslim World as it applies a modernistic interpretation of Islamic law and a daring interpretation of the traditional laws in a feminist way."

She further explains the gains made by Tunisian women.

² Abdulaziz M. Al-Hazzaa, "Scenario Projections for Women in Saudi Arabia: Their Changing status, educational and employment opportunities by the year 2010." (Ph.D. Diss., University of Minnesota, 1993), 70-71.

³ Winifred Woodhull, *Transfigurations of the Maghreb* (Minneapolis:University of Minnesota Press, 1993), 77.

⁴ Woodhull, *Transfigurations of the Maghreb*, 79

⁵ Evelyne Accad, "Women's Voices From the Maghreb, 1945 to the Present," in *Arabic Literature in North Africa* (Cambridge: Dar Mahjar, 1982).

“The present role of women in Tunisian society and their insertion in the production system resulted from the determined action of a deeply feminist legislature, which immediately after independence served as a counter-current to customary and social practices. The promulgation in 1956 of the Personal Status Code immediately put an end to the ...double moral standard (what is good for men is not for women). Despite the opposition of conservative and traditional forces, these considerable legislative gains, which are of prime importance to the social future of these regions, protected women from arbitrary and unilateral male actions and ensured them with dignity, respect and equality of rights, mainly in the following areas:

- Marriage: Freedom to choose a husband and the abolition of polygamy.
- Divorce: Could now be initiated by women.
- Children: Women have the right of custody and since 1981, in case of the death of the father, the mother automatically acquires the guardianship of the children.
- Right to Education and Work: This new development, supported by a policy of family planning, allowed women to have access to the ‘outside’: the street, the school, the office, the factory.”⁶

In Morocco, the women’s movement is invigorated by the leadership of the scholar feminist Fatima Mernissi. Her most recent book, *Women’s Rebellion and Islamic Memory* (London: Zed Books, 1996), covers not only Morocco, but also the whole Middle East in the post-Gulf War period. It is her view that the oppression of women by militant conservatism is in fact oppression of all democratic values and the values of the civic society. In the introduction, she writes that her book,

“...attempts to understand from different angles the puzzling question that is my obsession: Why on earth is the Arab World so hostile to women?... Why so much desire to humiliate and retard us despite our efforts to educate ourselves and become productive and useful?”

She seeks the answer in history, economics, religion, and demography. Mernissi, who is a sociologist, writes in support of the women in the Middle

⁶ *Identity, Politics and Women*, ed. Valentine M. Moghadam (Boulder: Westview Press, 1993), 176–77.

East in a highly informative and convincing manner. She concludes the introduction by stating:

“Maybe we should think about creating schools to brainwash our politicians out of their obsessive desire for obedient, head-bowed, subservient, silent women. Maybe . . . women should think about a ‘Liberation Vaccine’ with which to inoculate our Muslim leaders; from the moment we see a child interested in politics we should give him the chemical he needs in order for him to accept an autonomous self-reliant woman. We certainly need to help these men face reality, to see that the obedient creature has disappeared . . .”

Al-Hazzaa, in his doctoral dissertation, describes the situation of women in his native Saudi Arabia, as follows:

“While the discovery of oil generated large-scale wage employment opportunities for Saudi men in towns and cities, it lead to massive unemployment for women who became totally economically dependent on men, and their role, for the first time, was reduced to full-time housewives. The wealth generated from the oil boom in 1970’s made it economically feasible to perpetuate the old customs of veiling and seclusion of women in Saudi society. Today, the segregation of women is completely institutionalized and begins in the early childhood stages. Now, women live most of their lives entirely with women. Separate entrances and reception rooms for males and females in homes, different facilities in schools, zoos, restaurants and public parks only perpetuate the belief and practices of the separation of sexes in virtually all aspects of life.”⁷

Saddeka Arebi, a Saudi Arabian woman professor of anthropology, who teaches in the United States, has written the most important book about the women of her country. In *Women and Words in Saudi Arabia: The Politics of literary discourse*, she studies a selected group of Saudi women writers who used “the word” to promote the women’s cause in their society. These women writers have

“emerged not only as a subject of discourse but also as generators of discourse producing their own texts and forming their own concepts for comprehending the universe. Since the late 1970’s and

⁷ “Scenario Projections for Women in Saudi Arabia: Their changing status, educational and employment opportunities by the year 2010” (Ph.D. Diss., University of Minnesota, 1993), 322.

despite the overwhelming power of discourse about them, women's words were unrelenting and daring in their challenge."⁸

She quotes a religious legal opinion which summarized the extremely fundamentalist view of women and which the women writers have been trying to change. The opinion states:

"Attacking men's guardianship of women is an objection to God and an attack on His Book and on His prudent law. This is great infidelity (*Kufr akbar*) by the consensus of Islam's *ʿulama* . . . It is absolutely necessary that the newspaper be publically punished by stopping its publication. The woman who wrote and the editor-in-chief must be tried and disciplined in a deterring manner."⁹

Her book answers a question she has raised:

"How do women themselves use words as a means to counter the language of power, and aesthetics as a political strategy for revisions of concepts, ideas, and institutions that are used to control them?"

Earlier in another work, Arebi made an important remark about Muslim women :

"There are three reasons why Muslim women may generally find it difficult to adopt a western model of feminism predicated on premises deemed universally applicable. Firstly, Muslim women do not perceive 'family ties and kinship ties [as] a hindrance to women's liberation'; secondly, there is a resentment of 'the West's identification of "the problem" of Muslim women as a religious problem'; and thirdly, wages have not necessarily functioned as a 'liberating force' in the sense advocated by western feminists."¹⁰

In Turkey, women have enjoyed theoretically the same legal rights as men since the earliest days of the country's new republic, which was founded in 1923. But the change has not been universal. The main problem is the obvious difference between the cities and the rural areas, as is the case in all of the Middle East. In the rural areas, women are not educated, and

⁸ Saddeka Arebi, *Women and Words in Saudi Arabia: The Politics of literary discourse* (New York: Columbia University Press, 1994), 1.

⁹ Arebi, *Women and Words in Saudi Arabia*, 2.

¹⁰ "Gender Anthropology in the Middle East," *Journal of Islamic Social Sciences* 1 (1991): 104.

they are subservient to men and fundamentalist traditions. Some of the demands submitted by a Turkish women's conference held in 1975 were as follows:

1. The status of family head should not be confined solely to the husband,
2. The wife should not be obliged to adopt the husband's family name,
3. The prerogative of a husband to forbid his wife the practice of a profession or employment should be abolished,
4. Legal, educational and administrative measures to abolish the "bride price" (*başlık*) should be implemented,
5. The prohibition of a religious ceremony before a civil marriage has been registered and should be reinforced,
6. In order to equalize tax obligations, individual income tax declarations for husband and wife should be required,
7. The right to join the armed forces should be granted again,
8. Women civil servants and workers should be able to take one year paid leave of absence after childbirth,
9. The agricultural Social Insurance bill should be passed in order to assure peasant women social security rights,
10. The living conditions of prostitutes should be improved so as to discourage traffic of women,
11. Legal provisions should be enacted in order to prevent the exploitation of female children, who have seemingly been "adopted", but in fact are employed in domestic service (*besleme*).¹¹

After 1975, the feminist movement expanded. Yeşim Arat, Professor of political science in Boğaziçi University in Istanbul, believes that the women's movement in Turkey contributed to the process of democratization in the 1980's. The movement did not merely give more women the opportunity to participate in politics through grass roots organizations, but it also strengthened the democratic system and expanded the civil society, as women established feminist institutions.

According to Professor Arat,

¹¹ *Women in Turkish Society*, ed. Nermin Abadan-Unat, in collaboration with Deniz Kandiyoti and M. B. Kiray (Leiden: E.J. Brill, 1981), 15.

“Feminist women of different persuasions, socialist and radical feminists included, all upheld a woman’s right to exercise her will, choose her destiny. Defying tradition and male authority, they encouraged women to claim their [equal status with men]. An important goal of the feminist movement was to enhance women’s respectability as individuals, rather than as mothers and sisters. Various activities and the colourful discourse of the women’s movement underlined the significance of women’s claim to their emotions and problems as women. The journal *Feminist* brought out by radical feminists was a testimony to the feminists’ insistence on individual rights. The journal invited women to write as individuals. Consequently, personal issues that had not been publically disclosed and thus politicized until the 1980s, such as abortion, lesbianism, and alternative lifestyles, were voiced . . .”¹²

The women’s movement challenged the state tradition in Turkey, because feminists supported their individual rights in defiance of the patriarchal norms protected by the state. The Kemalist legal structure still had biases against women. Women made the claim that the personal was political and requested that the state respect women’s private lives and choices, at the same time it guaranteed protection to women in the private realm, where they are most exploited. In Deniz Kandiyoti’s words, the women in Turkey were, “emancipated but unliberated.”

Arat also writes:

“Major public demonstrations and political activities of the women’s movement were actually reactions to state policies. Women undertook a petition campaign in 1986 in Ankara and Istanbul because the state did not implement the 1985 UN Convention on the Elimination of All Forms of Discrimination against Women, even though the convention was signed by Turkey in 1985. In 1987, feminist women protested the battering of women with a major campaign . . .

In contrast to feminists’ insistence on women’s right to choose, [traditionalist] ideology regulates all aspects of socioeconomic and political life as well as the rights and responsibilities of women. Under these conditions, the women’s movement was a secular front, defending the secular interests of women and arguing for

¹² Yeşim Arat, “Toward a Democratic Society: The Women’s movement in Turkey in the 1980’s,” *Women’s Studies International Forum* 17, no. 2/3 (1994): 241–248.

the primacy of a democratic context for the promotion of women's rights."¹³

The women's movement in Egypt goes back to the nineteenth century. It was started by Rif'ah al-Tahtawi, who called for the education of women because he knew that literacy was the key to improving the status of women. In 1894, a famous Christian lawyer, Morqus Fahmi, wrote a play about the ideal relations between men and women, which, in his view, should be based on equality, cooperation, and mutual respect. In 1899, Qasim Amin (1865–1908) published *Tahrir al-Mar'ah*. An English translation of this book has recently appeared.¹⁴ In 1901, Qasim Amin issued another book, *Al-Mar'ah al-Jadidah* (*The New Woman*).

In his books and articles, Amin has

“argued that originally Islam had acted to improve the condition of women and that a return to the true precepts of Islam, combined with improvements in education, legal and social rights, would accord woman her proper position in Muslim society. The publication of this work aroused great controversy in Egypt in conservative religious circles, though a section of Egyptian nationalists gave their support to Amin's arguments. Many of the ideas put forth by Amin in this work were to reappear subsequently in the writings of other, more recent, advocates of greater rights for women in Islamic societies, though his most direct influence was on the work of the Egyptian feminist writer, Malak Hifni Nasif.”¹⁵

The first Egyptian woman activist was Huda Sharawi. She was actively involved in the nationalist movement and participated in the anti-British demonstrations of the 1919 revolution by organizing women protestors. Moreover, she encouraged women to do away with the veil.

“In 1920, Hoda Sharawi founded the Wafdist Women's Central Committee, which among other activities led a boycott of British goods in 1922. With Ceza Nabarawi and other Egyptian feminists, she and the Central Committee also fought actively for the rights of women and for greater protection for working women. In 1938 Hoda Sharawi chaired the First Arab Women's Congress in Cairo.

¹³ Arat, “Toward a Democratic Society,” 244–245.

¹⁴ *The Liberation of Women: a document in the history of Egyptian feminism*, trans. Samiha Sidhom Peterson (Cairo, Egypt: American University in Cairo Press, 1992)

¹⁵ Joan Wucher King, *Historical Dictionary of Egypt: African Historical Dictionaries*, No. 36 (London: The Scarecrow Press, 1984), 137.

As editor of *L'Égyptienne*, 1925–1940, she wrote about, and campaigned for, a more enlightened attitude about women's role in Egyptian society. She founded the Egyptian Feminist Union in 1925.”¹⁶

An excellent condensed review of the history of the Egyptian women's movement between 1920–1960 is Cynthia Nelson's and Akram Khater's paper, “al-Harakah al-Nisaiyah: The Women's movement and political participation in modern Egypt.”¹⁷

The most prominent feminist during that period was Doria Shafik, whose biography by Cynthia Nelson can be considered a history of the women's movement in Egypt during the period 1940–1955.¹⁸ Other important sources are Margot Badran's *Feminists, Islam and Nation*¹⁹ and Soha Abd al-Kader's *Egyptian Women in a Changing Society, 1899–1987*.²⁰

The most recent work on the Egyptian women's movement is Ghada Hashim Talhami's *The Mobilization of Muslim Women in Egypt*.²¹ Talhami, Professor of Politics and Chair of International Relations at Lake Forest College in Illinois, studied the full impact of the fundamentalist movement on both the Muslim and Christian women of Egypt. She also paid careful attention to the secular feminist reforms initiated by Jihan Sadat. Talhami reaches the conclusion:

“The struggle for women's rights in Egypt, as elsewhere in the Arab world, is a continuing battle affected by sectoral divisions within female ranks, indifferent secular men, and authoritarian rulers schooled in cooptational politics. The history of the feminist struggle in Egypt offers the best lesson in gender strategization and demonstrates the dilemma of reconciling loyalty to gender and loyalty to nation. Egypt's feminist history is richer than that of other Arab countries, offering a variety of experiences and polit-

¹⁶ King, *Historical Dictionary of Egypt*, 564.

¹⁷ *Women's Studies International Forum* 11, no. 5. (1988): 465–483.

¹⁸ Doria Shafik, *Egyptian feminist : a woman apart* (Gainesville, Fla.: University Press of Florida, ©1996)

¹⁹ Margot Badran, *Feminists, Islam and Nation* (Princeton, N.J.: Princeton University Press, ©1995)

²⁰ Soha Abd al-Kader, *Egyptian Women in a Changing Society, 1899–1987* (Boulder: Lynne Rienner Publishers, 1987)

²¹ Ghada Hashem Talhami, *The Mobilization of Muslim Women in Egypt* (Gainesville, Florida: University Press of Florida, 1996)

ical actors, but more than anything else illustrating the dilemmas facing most Arab women today.”²²

There is much written on women in Israel. Yael Azmon and Dafna Izraeli report in *Women in Israel* that,

“Israel remains a society of contradiction. Forces generally associated with modernization—those leading to greater autonomy and empowerment for women—unfold and come into conflict with those associated with women’s subordination. Over the last two and a half decades women in ever greater numbers pursued higher education, entered and remained in the labor force, and attributed increasing importance to work relative to family life. In response to pressure from women’s organizations, public policy shifted from its protective stance toward women as the more vulnerable sex to advocating equal opportunity in the labor market. Feminist organizations were instrumental in the social construction of violence against women as a social problem and women became actively involved, even in leadership positions, in the new political movements of both the left and the right. At the same time the rise of the political right wing and ultra-Orthodox parties and the general population’s political shift to the right combined with the spread of religious fundamentalism to strengthen the conservative ethos and policies anti-ethical to gender equality. Other forces, such as the shrinking economy and the increasing unemployment throughout the 1980’s, the *Intifada*, the need to direct resources to absorb massive immigrations, and the increasing fragmentation of political alliances not directed specifically toward women, nonetheless worked against women’s opportunities in the public sphere. Thus new developments heightened feminist consciousness but new obstacles blocked the way to gender equality.”²³

Calling the Equality Bluff, edited by Barbara Swirski and Marilyn Safir, consists of several papers by Israeli feminists. The main problem facing Israeli women is explained in Frances Raday’s paper, “The Concept of Gender Equality in a Jewish State.” She writes:

“Every attempt to give constitutional expression to the princi-

²² Talhami, *The Mobilization of Muslim Women in Egypt*, 147

²³ *Women in Israel: Studies of Israeli society* IV, Publication Series of the Israel Sociological Society, ed. Yael Azmon and Dafna Izraeli (New Brunswick, N.J.: Transaction Publishers, 1993), 18–19.

ple of equality between the sexes has either been marked by the subordination of the principle of equality to that of commitment to certain predicates of a religious Jewish state or has failed to gain any modicum of acceptability because it did not incorporate such subordination. The significance of the priority of religious values over egalitarian values is that it incorporates and endorses a patriarchal concept of women's role in the family. The...rules of Jewish law, as well as the rules of Moslem, Druze, Bedouin and, to a lesser extent Christian law, are typical of all patriarchal legal systems in that they exclude women from full participation in the public sphere while subordinating them to male authority in the private sphere."²⁴

The problem of Palestinian women is much more complicated by the occupation, war and political conflict in addition to the rise of militant fundamentalism.

"There is evidence that the prolonged uprising, which has organized and mobilized so many Palestinians, has had a positive impact on women's roles, inasmuch as women have been able to participate politically in what was probably the most secular and democratic movement in the Arab world. Internationally, the best known have been the guerrilla fighter Leila Khaled and the negotiator and English professor Hanan Ashwari—two contrasting examples of roles available to Palestinian women in their movement. During the 1970s Palestinian women's political activity and participation in resistance groups expanded, whether in Lebanon, the West Bank, Gaza, universities, or in refugee camps. And during the *Intifada*, or uprising against occupation, which began in 1987, Palestinian women organized themselves into impressive independent political groups and economic cooperatives. A feminist consciousness is now more visible among Palestinian women. Some Palestinian women writers, such as Samirra Azzam and Fadwa Tuqan, have combined a critique of patriarchal structures and a fervent nationalism to produce not only suffering and destruction but a remarkable body of literature with strong themes of social and gender consciousness. Miriam Cooke's analysis of the war writings of the 'Beirut Decentrists' in the late 1970s and early 1980s shows the emergence of a feminist school of women writers.

²⁴ *Calling the Equality Bluff*, ed. Marilyn Safir and Barbara Swanski, (New York: Teachers College Press, ©1993) 19–20.

Indeed, Cooke's argument is that what has been seen as the first Arab women's literary school is in fact feminist."²⁵

Much has been written about Palestinian women and their heroic role in the community. Phillipa Strum, an American political scientist, has written an excellent book on the Palestinian women before and during the *Intifada*, *The Women Are Marching: The Second sex and the Palestinian Revolution*.²⁶ Strum contends that both the media coverage of *Intifada* and the scholarly literature have ignored one of the most important aspects: the centrality of women and the feminist movement in the *Intifada*. Although it began in 1978, the movement emerged by the time the *Intifada* arose in 1987 as a key organizing force, as a threat to many traditional Palestinian customs and values, as well as to Israeli hegemony over the West Bank and Gaza, and as a significant component of the effort to restructure the Palestinian economy—an essential goal of the *Intifada*.²⁷

"Compared to their important role in sustaining the popular uprising, women's participation in political decision-making was marginal. The political women's movement was not so much a women's movement, representing first and foremost the interests of women, as a political movement putting national liberation before the liberation of women. Its different committees were extensions of the different factions of the Palestinian national movement. In 1991 the split in the Democratic Front For the Liberation of Palestine (DFLP) led to a split in the Palestinian Federation of Women's Action Committees. Increasingly, however, the leaders of the political women's committees are insisting on being taken seriously as an independent movement; they are committing a growing part of their programmes to women's social and political concerns and are tackling obstacles to women's equality that are immanent in Palestinian society itself."²⁸

Palestinian women, like all women in the Middle East, need the protection of the law. They seek legal reforms concerning personal status and

²⁵ Valentine M. Moghadam, *Modernizing Women: Gender and social change in the Middle East* (Boulder: Lynne Rienner Publishers, 1993), 23–24.

²⁶ Phillipa Strum, *The Women Are Marching: The Second sex and the Palestinian Revolution* (New York: Lawrence Hill Books, 1992)

²⁷ Strum, Phillipa, *The Women Are Marching*, 1–2.

²⁸ *Palestinian Women: Identity and experience*, ed. Ebba Augustin (London: Zed Books, 1993), x.

family relations and the codification of their rights. Adrien Katherine Wing, professor of law at the University of Iowa, studied this subject in “Custom, Religion and Rights: The Future legal status of Palestinian women”²⁹

Despite the diverse conditions of women in Middle East and the various responses of women to their lower social and economic status, there is something in common among all the women—that is, their rights are human rights. Women’s rights advocates worldwide are in agreement as to the importance of internationalizing women’s rights as human rights. When little girls get less food, less medical care, less education, and more work than little boys, when women can not travel, marry or leave home without some man’s permission, when rights to vote, meet and speak out are restricted, when children’s custody is given only to the father and when women are denied the right to control their bodies, they are actually being denied their human rights.³⁰

Stanlie Jones, of the University of Colorado Women’s Studies Program, explains this concept in her excellent paper “Challenging Patriarchal Privilege Through the Development of International Human Rights.”³¹ Jones’ basic idea is that fundamental boundaries of patriarchal privilege have been preserved and perpetuated through the establishment of elaborate normative systems of gender-based oppression. These systems, flexible and responsive to various conditions, are fully operational across time and space, from the familial through the national and international levels. The paper examines the issues of women’s rights within the context of the struggle to conceptualize human rights.

Among other works on the concept, “Women’s rights are human rights,” I mention the following outstanding ones:

1. *Identity, Politics and Women: Cultural reassertions and feminisms in international perspectives*, ed. Valentine M. Moghadam (Boulder: Westview Press, 1994)
2. *Women’s Rights, Human Rights: International Feminist Perspectives*, ed. Julie Peters and Andrea Walper (New York: New York University Press, 1993)

²⁹ *Harvard Journal of International Law* 149 (1994): 149–200. A condensed version of this essay was published in *Arab Studies Quarterly* 16, no. 1 (Winter 1994): 55–73.

³⁰ Geraldine Ferraro, “Human Rights for Women,” *New York Times* (June 10, 1993): A21.

³¹ *Women’s Studies International Forum* 17, no. 6 (1994): 563–578.

3. Wetzel, Janice Wood. *World of Women: In Pursuit of Human Rights* (New York: New York University Press, 1993)
4. *Human Rights of Women: National and International Perspectives*, ed. Rebecca Cook (Philadelphia: University of Pennsylvania Press, 1994)

In recognition of the untenable situation of women, especially in Africa, Asia and Latin America, the U.N. proclaimed the Decade of Women starting in 1975. The U.N. endorsed the Convention on the Elimination of All Forms of Discrimination Against Women (CEAFDAW) on December 10, 1979, and it entered into force on September 3, 1981. It is essentially a bill of rights for women. It sets forth internationally accepted standards for achieving their equal rights. This “Magna Carta for Human Rights of Women,” as it is often called, consists of sixteen articles that form a comprehensive guide for social action. In order to monitor progress, the International Women’s Rights Action Watch (IWRAP) developed a reporting manual that addresses each article. IWRAP was established in 1986 to monitor, analyze and promote changes in laws and policies that affect the status of women.

Guidance manuals for the implementation of the CEAFDAW recommendations aim at achieving the equal enjoyment and protection of all human rights of women and their fundamental freedoms in the political, economic, social, cultural, civil or any other field. These rights include, *inter alia*: the right to life, equality, to liberty and security of person, equal protection under the law, to be free from all forms of discrimination, to the highest standard attainable of physical and mental health, to just and favourable conditions of work, and not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment. To achieve this goal, the guidance manuals recommend the following approaches:

1. Reforming the education system and teaching human rights to children
2. Spreading knowledge of human rights at all levels among men and women
3. Facilitating access to all kinds of information for women
4. Linking human rights to everyday problems
5. Facilitating legal action related to women’s human rights
6. Networking: that is, linking up women’s organizations with human rights organizations
7. Global mobilization for women’s human rights

8. Facilitating women's access to the U.N. rights system
9. Translating human rights into economic, educational, political and cultural policies and legal codes

The Fourth World Conference on Women: Action for Equality, Development and Peace was held in Beijing between September 4–15, 1995. The Conference was attended by the representatives of 150 countries including the Middle Eastern countries. The preparations for the Conference singled out the following priorities, which were extensively discussed by the conferees:

- Increasing awareness among men and women of women's rights under international conventions and national law
- Increasing the proportion of women in decision-making in the economic, social and political spheres
- Strengthening worldwide efforts to end illiteracy among women and girls by the year 2000
- Improving the conditions of women and girls living in poverty
- Improving women's and girl's health by ensuring them access to adequate maternal health care, family planning and nutrition
- Implementation of policies to prevent, control and reduce violence against women and girls in the family, the workplace and society
- Establishment or strengthening of national institutional mechanisms for the advancement of women
- Establishment of special programs to meet the needs of refugee, displaced and migrant women and girls, and those living in conflict areas
- Elaboration of ways and means of using new and high technologies, as well as scientific research, to benefit women

The best practical guide to the implementation of the Convention on the Elimination of All Forms of Discrimination Against Women and the realization of their rights is *Women and Human Rights* by Katarina Tomaševski (London: Zed Books, 1993).

Will the women of the Middle East join the universal movement of “Women's right are Human Rights”?

Say: *Inshā' Allāh*.

Appendix 1: Human Rights Guaranteed in Main International Treaties

- Right to self-determination
- Non-discrimination
- Prohibition of apartheid
- Right to effective remedy for violations
- Prohibition of retroactivity for criminal offenses
- Prohibition of imprisonment for contractual obligations
- Right to procedural guarantees in criminal trials
- Right to life
- Right to physical and moral integrity
- Prohibition of torture and of cruel, inhuman or degrading treatment or punishment
- Prohibition of slavery, or forced labour, and of trafficking in persons
- Right to recognition of legal personality
- Right to liberty and security
- Prohibition of arbitrary arrest, detention and exile
- Right to freedom of movement and residence
- Right to seek asylum
- Right to privacy
- Right to freedom of thought, conscience and religion
- Right to freedom of expression
- Right to freedom of peaceful assembly
- Right to freedom of association
- Right to marry and found a family
- Right to protection of motherhood and childhood
- Right to a nationality
- Right to work
- Right to food
- Right to social security
- Right to enjoy the highest standard of physical and mental health
- Right to education
- Right to participation in cultural life

Appendix 2: Chronology of Women's Right to Vote

1893 New Zealand	1948 Israel , Korea, Singapore, Surinam
1901 Australia	1949 Chile, China, Costa Rica, Syria
1906 Finland	1950 El Salvador, Haiti, India, Peru
1913 Norway	1951 Antigua and Barbuda, Barbados, Dominica, Nepal
1915 Denmark, Greenland, Iceland	1952 Argentina, Bolivia, Côte d'Ivoire, Greece
1917 Canada, [USSR]	1953 Bhutan, Mexico, Sudan
1918 Austria, Ireland, Poland, Sweden, United Kingdom	1954 Belize, Nigeria
1919 Belgium, Germany, Luxembourg, Netherlands	1955 Ethiopia, Ghana, Honduras, Nicaragua
1920 Czechoslovakia, USA	1956 Benin, Burkina Faso, Cambodia, Central African Republic, Chad, Comoros, Egypt , Gabon, Guinea, Laos, Mali, Mauritania, Mauritius, Niger, Somalia, Togo, Tunisia
1923 Mongolia	1957 Colombia, Lebanon , Malaysia
1928 Ecuador	1959 Madagascar, Tanzania
1931 Portugal, Spain, Sri Lanka	1960 Cyprus
1932 Maldives, Thailand, Uruguay	1961 Burundi, Gambia, Rwanda, Sierra Leone
1934 Brazil, Cuba, Turkey	1962 Algeria , Bahamas, Monaco, Paraguay, Uganda
1935 Burma	1963 Congo, Equatorial Guinea, Iran , Kenya, Libya , Morocco
1936 Puerto Rico	1964 Afghanistan, Malawi, Zambia
1937 Pakistan , Phillipines	1965 Botswana
1941 Panama	
1942 Dominican Republic	
1944 Bermuda, Bulgaria, France, Guadeloupe, Jamaica, Martinique	
1945 Albania, Guatemala, Indonesia, Italy, Japan, Senegal, Solomon Islands	
1946 Cameroon, Djibouti, Liberia, Romania, Trinidad and Tobago, Viet Nam, [Yugoslavia]	
1947 Bangladesh, Bolivia, Malta, Venezuela	

1966 Guyana, Lesotho	New Guinea
1967 Grenada, St. Christopher- Nevis, St. Lucia, St. Vincent and Grenadines, Yemen , Zaire	1977 Guinea Bissau, Mozam- bique
1968 Nauru, Swaziland	1978 Zimbabwe
1971 Switzerland	1980 Iraq , Vanuatu
1973 Jordan , San Marino	1984 Liechtenstein
1975 Angola, Cape Verde, Papua	1989 Namibia

Note: This Table includes those countries for which information could be gathered and verified from the variety of existing sources, but does not encompass all countries.

Appendix 3: Chronology of Main Human Rights Instruments

1945 United Nations Charter	Marriage and Registration of Marriages
1948 Universal Declaration of Human Rights	International Convention on the Elimination of All Forms of Racial Discrimination
American Declaration of the Rights and Duties of Man	
Conventions on the Prevention and Punishment of Genocide	1966 International Covenant on Economic, Social and Cultural Rights
1949 Convention on the Suppression of Traffic in Persons	International Covenant on Civil and Political Rights
1950 European Convention for the Protection of Human Rights and Fundamental Freedoms	Protocol Relating to the Status of Refugees
1951 Convention on the Status of Refugees	1967 Declaration on the Elimination of Discrimination against Women
1952 Convention on the Political Rights of Women	1968 Proclamation of Teheran
1953 Protocol Amending the 1926 Slavery Convention	1969 American Convention on Human Rights
1956 Supplementary Convention on the Abolition of Slavery	Declaration on Social Progress and Development
1957 Convention on the Nationality of Married Women	1971 Declaration on the Rights of Mentally Retarded Persons
Abolition of Forced Labour Convention	1973 International Convention on the Suppression and Punishment of Apartheid
1958 Discrimination (Employment and Occupation) Convention	1974 Universal Declaration on the Eradication of Hunger and Malnutrition
1960 Convention against Discrimination (in Education)	Declaration on the Protection of Women and Children in Emergency and Armed Conflict
1961 European Social Charter	1975 Declaration on the Rights of Disabled Persons
1962 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages	Declaration on the Protection of All Persons from Being Sub-
1965 Recommendation on Consent to Marriage, Minimum Age for	

- | | | | |
|-------------|--|-------------|--|
| | jected to Torture and Other
Cruel, Inhuman or Degrading
Treatment or Punishment | | of Discrimination Based on Re-
ligion or Belief |
| 1978 | Declaration on Race and Racial
Prejudice | 1984 | Convention against Torture and
Inhuman or Degrading Treat-
ment or Punishment |
| 1979 | Convention on the Elimination
of All Forms of Discrimination
against Women | 1989 | Convention on the Rights of the
Child |
| 1981 | African Charter of Human and
Peoples' Rights

Declaration on the Elimination
of All Forms of Intolerance and | 1991 | International Convention for the
Protection of Human Rights of
All Migrant Workers and Their
Families |

Appendix 4: Illustrative Human Rights Issues Addressed by the Commission on the Status of Women

1947	Review of national legislation on the status of women	Status of rural women
1952	Political Rights of Women	1975 Equal opportunities for women in development
1954	Equal rights of spouses in matrimonial regimes	1979 Women's Convention
	Rights of married women to work	1980 Persecution because of family affiliation
1955	Equal rights of spouses regarding parental authority	Prevention of exploitation of prostitution
	Rights of a married woman to independent domicile	Fundamental individual freedoms
1957	Citizenship of married women	1982 Women and children under apartheid
1962	Equal rights relating to marriage	Elderly women
	Equality of men and women in inheritance rights	1984 Violence in the family
1967	Elimination of discrimination against women	Physical violence against detained women
	Equality in the exercise of parental authority	1986 Palestinian Women
1968	Family planning and the status of women	1987 National Policies concerning the family
1972	Equal rights for unmarried mothers	1989 Women and human rights in Central America
1974	Women and children in emergencies and armed conflicts	1990 Migrant women
	Full legal capacity of married women	Equality in political participation
		1991 Violence against women
		Disabled women

Appendix 5: Organizational Resources

The following is an incomplete listing of organizations that work toward the development and application of international human rights law for women. Where possible, organization reports or periodicals are indicated.

A. International and Regional Governmental Organizations

Commonwealth Secretariat. Legal and Constitutional Division, Marlborough House, Pall Mall, London SW14 5HX, United Kingdom. Tel: 44-1-839-3411; Fax: 44-1-930- 0827.

Council of Europe. Directorate of Human Rights, B.P. 431 R6, F 67006 Strasbourg, France.

European Community. Women's Information Office, 200 Rue de la Loi, B-1049 Brussels, Belgium. Tel: 32-3-299-411/416; Fax: 32-3-299-9283.

International Labour Office (ILO). Adviser on Women Workers, 4, Route des Morillons, CH 1211 Geneva 22, Switzerland. Tel: 41-22-799-6111; Fax: 41-22-798-8685.

Organization of American States. Inter-American Commission of Women (CIM), 1889 F Street NW, Washington, DC 20006 U.S.A. Tel: 202-458-6084; Fax: 202-458-6094

United Nations Crime Prevention and Criminal Justice Branch. Vienna International Centre, P.O. Box 500, A-1400 Vienna, Austria. Tel: 43-1-21131-4269; Fax: 43-1-2192-599.

United Nations Centre for Human Rights. Palais des Nations, 1211 Geneva 10, Switzerland. Tel: 41-22-734-6011; Fax: 41-22-917-0123.

United Nations Division for the Advancement of Women (DAW). DC-2 Bldg., 12th Floor, 2 United Nations Plaza, New York, NY 10017, U.S.A. DAW has developed the Women's Information System, a computerized bibliographic data system and publishes *Women 2000*. Tel: 212-963-4668; Fax: 212-963-3463.

United Nations Development Fund for Women (UNIFEM). 304 East 45th Street, New York, NY 10017, U.S.A. Tel: 212-906-6454; Fax: 212-906-6705.

United Nations Educational, Scientific and Cultural Organization (UNESCO). Adviser on Women, 7 Place de Fontenoy, Paris 75700, France. Tel: 33-1-4568-3814; Fax: 33-1- 4065-9871.

United Nations Food and Agricultural Organization (FAO). Adviser on Women and Agriculture, Via delle Terme di Caracalla, 00100 Rome, Italy.

United Nations High Commission for Refugees (UNHCR). Centre William Rappard, 154 Rue de Lausanne, 1202 Geneva, Switzerland.

United Nations International Children's Emergency Fund (UNICEF). Adviser on Women, 3 United Nations Plaza, UNICEF House, New York, NY 10017, U.S.A. Tel: 212-326-7000; Fax: 212-888-7465.

United Nations International Research and Training Institute for the Advancement of Women (INSTRAW). P.O. Box 21747, Calle Cesar Nicolas, Penson No. 102-A, Santo Domingo, Dominican Republic.

United Nations Population Fund (UNFPA). Adviser on Women, Population, and Development, 220 East 42nd Street, New York, NY 10017, U.S.A. Tel: 212-297-5141; Fax: 212-297-4907.

World Health Organization (WHO). Adviser on Women, Health, and Development, CH 1211 Geneva 27, Switzerland. Tel: 41-22-791-2111; Fax: 41-22-791-0746.

B. Non-Governmental Organizations

African Centre for Democracy and Human Rights Studies. Kairaba Avenue, K.S.M.D., Banjul, Gambia.

Amnesty International. International Secretariat, 1 Easton Street, London WC1X 8DJ, U.K. Tel: 44-71-413-5500; Fax: 44-71-965-1157. Or 322 Eighth Avenue, New York, NY 10001, U.S.A. Tel: 212-807-8400; Fax: 212-463-9193.

Anti-Slavery Society for the Protection of Human Rights. 180 Brixton Road, London SW9 6AT, U.K. Tel: 44-71-582-4040.

Annual Review of Population Law. Harvard Law School Library, Cambridge, MA 02138 U.S.A. Publishes the *Annual Review*. Tel: 617-495-9623; Fax: 617-495-4449.

Arab Women's Solidarity Association (AWSA). 25 Murad Street, Giza 12211, Egypt. Tel: 202-723-976.

Asia Pacific Forum on Women, Law and Development. Asia Pacific Development Centre, Pesiaran Duta, P.O. Box 12224, 50770 Kuala Lumpur, Malaysia. Tel: 603-255-0648/255-0649; Fax: 603-254-1371.

Asia Pacific International Women's Rights Action Watch. 2nd floor, Block f, Anjung FELDA, Jalan Maktab, 54000 Kuala Lumpur, Malaysia. Tel: 603-291-3292; Fax: 603-292-9958.

Asian Women's Human Rights Council. P.O. Box 190, 1099 Manila, Philippines. TeleFax: 632-921-5571/999-437; Fax: 632-911-0513/0535.

Asian Womennews. AWHRC, P.O. Box 190 Manila, Philippines. TeleFax: 632-921- 5571/999-437; Fax: 632-911-0513/0535.

Association of African Women for Research and Development. B.P. 3304, Dakar, Senegal. Publishes *Echo* in French and English.

Association for Women in Development. Women's Program Office, Virginia Tech, 1060 Litton Reaves Hall, Blacksburg, VA 24061-0334 U.S.A. Publishes a newsletter. Tel: 703-231-3765; Fax: 703-231-6741.

Caribbean Association for Feminist Research and Action (CAFRA). P.O. Box 422, Tunapuna, Trinidad and Tobago. Publishes *CAFRA News* quarterly in English and Novedades in Spanish. Tel: 809-663-8670; Fax: 809-663-9684.

Center for Reproductive Health Law and Policy. 120 Wall Street, New York, NY 10005, U.S.A. Tel: 212-514-5534/5; Fax: 212-514-5538.

Centre for Women's Global Leadership. Douglas College, 27 Clifton Avenue, New Brunswick, NJ 08903, U.S.A. Tel: 908-932-8782; Fax: 908-932-1180.

Change. P.O. Box 824, London SE24 9JS, U.K. Tel/Fax: 44-71-277-6187.

Comisión para la Defensa de los Derechos Humanos en Centroamérica (CODEHUCA) (Commission for the Defense of Human Rights in Central America). Apartado Postal 189, Paseo de los Estudiantes, San José, Costa Rica. Tel: 506-34-59-70; Fax: 506-34- 29-35.

Comité Latinamericano para la Defensa de los Derechos de la Mujer (CLADEM) (Latin American Committee for Defense of Women's Rights). Apartado Postal 11-0470, Lima, 11 Peru.

Equality Now. P.O. Box 20646, Columbus Circle Station, New York, NY 10023, U.S.A. Tel/Fax: 212-586-0906.

Human Rights Internet. University of Ottawa, 57 Louis Pasteur, Ottawa, Ontario, K1N 6N5, Canada. Publishes *Internet Reporter* and *The Tribune*. Tel: 613-564-3492; Fax: 613-564-4054.

Human Rights Watch. Women's Rights Project, 1922 K Street NW, Washington, DC 20005-1202, U.S.A. Publishes reports on fact-finding missions in state violations of women's rights. Tel: 202-371-6592; Fax: 202-371-0124.

Institute of Women's Law. Department of Public and International Law, University of Oslo, Karl Johans gt. 47, 0162 Oslo, Norway. Tel: 47-22-859-465; Fax: 47-22-859-466.

Institute for Women, Law and Development. 733 15th Street NW, Suite 700, Washington, DC 20005, U.S.A. Tel: 202-393-3663; Fax: 202-393-3664.

Instituto Latinoamericano de Servicios Legales Alternativos (ILEA) (Inter-American Legal Services Association). A.A. 077844, Calle 38 #16-45, Bogotá, Colombia. Publishes *Human Rights Working Paper* in English. Tel: 571-288-4772/245-5995; Fax: 571-288- 4854.

Inter-African Committee on Traditional Practices Affecting the Health of Women and Children. 147 Rue de Lausanne, 1202 Geneva, Switzerland. Tel: 41-22-731-2420/732- 0821; Fax: 41-22-738-1823.

Inter-American Institute of Human Rights. Women's Program, Apartado Postal 10.081, 1000 San José, Costa Rica. Tel: 506-340-404; Fax: 506-34-09-55.

International Alliance of Women. 1 Lycavittou Street, Athens, 106 72 Greece.

International Centre for Ethnic Studies. 8 Kynsey Terrace, Colombo 8, Sri Lanka. Publishes *Thatched Patio*. Tel: 94-1-698-048/685-085/694-664; Fax: 94-1-696-618/449-875.

International Centre for the Legal Protection of Human Rights (Interights). 5-15 Cromer Street, London WC1H 8LS, U.K. Publishes *Interights Bulletin*. Tel: 44-71-278-3230; Fax: 44-71-278-4334.

International Commission of Jurists (ICJ). P.O. Box 160, CH-1216, Courtrin, Geneva, Switzerland. Publishes reports on fact-finding missions into state violations of women's rights and the ICJ Review. Tel: 41-22-788-4747; Fax: 41-22-788-4880.

International Council of Women. Avenue Louise 183, B-1050 Brussels, Belgium. Tel: 32-2-647-0905.

International Human Rights Law Group. 1601 Connecticut Avenue, NW, Suite 700, Washington, DC 20005 U.S.A. Publishes *The Docket*, and periodic reports on UN protection of women's human rights. Tel: 202-659-5023; Fax: 202-232-6731.

International League of Human Rights. 432 Park Avenue South, Suite 1103, New York, NY 10016, U.S.A. Tel: 212-684-1221; Fax: 212-684-1696.

International Service for Human Rights. Case postale 16, 1 Rue de Varembe, CH 1211 Geneva 20, Switzerland. Publishes Human Rights Monitor in English and French. Tel: 41-22- 647-0905.

International Women's Rights Action Watch (IWRAW). Humphrey Institute, University of Minnesota, 301-19th Avenue South, Minneapolis, MN 55455, U.S.A. Publishes Women's Watch and an annual report on the Committee on the Elimination of Discrimination against Women. Tel: 612-625-2505; Fax: 612-625-6351.

International Women's Human Rights Law Clinic. City University of New York, School of Law, 65-21 Main Street, Flushing, NY 11367, U.S.A. Tel: 718-575-4329; Fax: 718- 575-4482.

International Women's Tribune Centre (IWTC). 777 United Nations Plaza, New York, NY 10017, U.S.A. Publishes *Tribune* in English, French, and Spanish. Tel: 212-687-8633; Fax: 212-661-2704.

ISIS International. Casilla 2067-Correo Centra, Santiago, Chile. Publishes the *Women's Health Journal* in English and *Revista de Salud* in Spanish. Tel: 562-633-4582; Fax: 562-638-3142; E-mail: isis@ax.apc.org.

Japanese Association of International Women's Rights. Bunkyo Women's College, 1196 Kamekubo, Oimachi, Iruma-gun, Saitama, 356 Japan. Publishes *International Women* in Japanese. Tel: 81-0492-61-6488; Fax: 81-0492-64-1150.

Latin American Institute for the Prevention of Crime and Delinquency (ILANUD). Program on Justice and Gender, O.I.J., San José, Costa Rica. Tel: 506-21-38-86; Fax: 506-33-71-75.

Lawyers Collective. Jalaram Jyot, 4th floor, 63 Janmabhoomi Marg (Ghoga Street), Fort, Bombay 400 001 India. Publishes *The Lawyers Collective*. Tel: 91-22-283-0957; Fax: 91-22-287-5033.

Match International Center. 1102-200 Elgin Street, Ottawa, Ontario K2P 1L5 Canada. Publishes *Match*, in English and French. Tel: 613-238-1312; Fax: 613-238-6867.

Netherlands Institute of Human Rights (Studie en Informatie-centrum Mensenrechten-SIM). Domplein 24, 3512 JE Utrecht, Netherlands. Publishes SIM Newsletter in English. Tel: 31-30-39-40-33.

Physicians for Human Rights. Women's Rights Program, 100 Boylston Street, Boston, MA 02116, U.S.A. Publishes *The Record*. Tel: 617-695-0041; Fax: 617-695-0307.

Profamilia Servicios Legales Para Mujeres (Profamilia Legal Services for Women). Profamilia, Calle 34, No. 14-52, Bogotá, Colombia. Publishes *Profamilia and Mujeres en Accion* (Women in Action) in Spanish. Tel: 57-1-287-2100; Fax: 57-1-287-5530.

Reproductive Rights Project. Development Law and Policy Program, Columbia University, School of Public Health, 60 Haven Avenue, B-3, New York, NY 10032, U.S.A. Tel: 212-781-8831; Fax: 212-305-7024.

Response Directory of International Networking Resources on Violence Against Women and Children. 4136 Leland Street, Chevy Chase, MD 20815, U.S.A. Publishes *Response*.

Sociedad Mexicana pro Derechos de la Mujer, Alpina, 37, Tizapan, San Angel, 01090 México, DF, Mexico. Tel/Fax: 52-5-50-76-71.

Urban Morgan Institute for Human Rights. College of Law, University of Cincinnati, Cincinnati, OH 45221-0040, U.S.A. Tel: 513-556-0093; Fax: 513-556-6265.

Women and Law in Southern Africa Research Project. Suite 204, Stemar House, P.O. Box UA 171, Union Avenue, Harare, Zimbabwe. Publishes a newsletter. Tel: 263-4-729-151; Fax: 263-4-731-901/2.

Women in Law and Development in Africa. Suite 204, Stemar House, P.O. Box UA 171, Union Avenue, Harare, Zimbabwe. Publishes a newsletter. Tel: 263-4-729-151; Fax: 263-4-731-901/2.

Women Living Under Muslim Laws. International Solidarity Network, Bolle Postal 23-3- 34790 Grabels (Montpellier) France. Fax: 33-67-45-25-47. Coordination office/Asia, 18-A Mian Mir Rd., Po Moghalpura, Lahore 54860, Pakistan; Shirkat Gah, 14/300 (27-A), Nisar Road, Lahore, Cantt., Pakistan. Tel: 92-42-372-414; Fax: 92-42-874-914. Sends out urgent notices on violations of women's rights and publishes *Newsheet*.

Women's Exchange Programme International. Mathenesserlaan 177, 3014 HA or P.O. Box 25 096, 3001 HB Rotterdam, Netherlands. Tel: 31-10-436-0166; Fax: 31-10-436-0043.

Women's Forum '95. NGO Planning Committee, 777 United Nations Plaza, 8th Floor, New York, NY 10017, U.S.A. Tel: 212-986-0987; Fax: 212-986-0821; E-mail: ngoforum95@igc.apc.org.

Women's International Network (WIN), 187 Grant Street, Lexington, MA 02173, U.S.A. Publishes *WIN News*. Tel: 617-862-9431.

Bibliography

Ahmed, Ramadan A. "Women in Egypt and the Sudan." In *Women in Cross-Cultural Perspective*, ed. Leonore Loeb Adler. Chapter 9. New York: Praeger, 1991.

Covers the similarities and differences between Egyptian and Sudanese women in the fields of infancy and childhood, education, marriage and divorce and career opportunities.

Akeb, Fatiha and Abdelaziz, Malika. "Algerian Women Discuss the Need for Change." In *Women and the Family in the Middle East: New voices of change*, ed. Elizabeth Fernea. Pp. 8–26. Austin: University of Texas Press, 1985.

Ali, Parveen Shankat. *Status of Women in the Muslim World: A Study of the feminist movements in Turkey, Egypt and Pakistan*. Lahore: Aziz Publishers, 1975.

Contains the following chapters: 1. The Position of Women in Islam, 2. Feminist Movements, 3. Education, 4. Social and Cultural Status, 5. Modern Trends.

Arebi, Saddeka. *Women and Words in Saudi Arabia: The Politics of literary discourse*. New York: Columbia University Press, 1994.

A landmark in Arab women studies by a Saudi woman professor of anthropology. Since the word has played a very important role in the Arab culture and history, the author of this important book explains how the Saudi women writers use words as a means to counter the language of power and aesthetics as a political strategy for revisions of concepts, ideas and institutions that are used to control them.

Atiya, Nayra. *Khulkhal: Five Egyptian Women Tell Their Stories*. Syracuse: Syracuse University Press, 1982.

The oral history of five Egyptian poor women. Their personal histories reflect the hardships, frustrations and injustices to which a major segment of Egyptian women are subjected. This is a pioneer work using oral history method for studying women in the Middle East.

Attir, Mustafa O. "Ideology, Value Changes and Women's Social Position in Libyan Society." In *Women and the Family in the Middle East*, ed. Elizabeth Fernea. Pp. 121–133. Austin: University of Texas Press. 1985.

Badran, Margot. *Feminists, Islam, and Nation: Gender and the Making of Modern Egypt*. Princeton: Princeton University Press, 1994.

"This is a book about Egyptian women and the feminism they cre-

ated. Egyptian feminist women imagined a dynamic gender culture within a rethought Islam and a reconstructed nation...the story of women's agency and the insistence upon empowerment—of themselves, their families, and their nation. It is their story, constructed out of their own narratives and records, aiming to convey the process and vision of feminism. It is a story of transcendence—the transcendence of patriarchal and colonial containment—and triumphs, and of unfinished business, of a journey began.”—The author.

Brooks, Geraldine. *Nine Parts of Desire: The Hidden world of Islamic women*. New York: Doubleday, 1995.

This is the author's journey through the Middle East, which she made with the goal of answering one question: Islam did not have to mean oppression of women, so why were so many Muslim women oppressed?

Calling the Equality Bluff: Women in Israel, ed. Barbara Swirski and Marilyn P. Safi. New York: Teachers' College Press of Columbia University, 1993.

“[This book] was designed to present readers with a broad perspective on women's experience in contemporary Israeli society and an insight into some of the institutions which have helped to shape that experience. The chapters represent scholarship by the leading experts in their fields. . . [They] represent ‘the state of the art’ with regard to Israeli feminist concerns vis-a-vis women in Israel.”

Doumato, Eleanor Abdella. “Arabian Woman: Religion, work, and cultural ideology in the Arabian Peninsula from the nineteenth century to the age of Abd al-Aziz” (Ph.D. diss., Columbia University, 1989).

“This study is concerned with the activities and occupations of women in the 19th and early 20th centuries in Bahrain, Kuwait and Nejd. Women's access to religious worship and learning, professional occupations of sorcery and healing, and productive occupations are discussed in the context of the interplay between Islam, Wahhabi beliefs and the ideology of women's modesty, with close attention paid to ethnicity, race, and economic context.”

El-Saadawi, Nawal. “Women's resistance in the Arab World and in Egypt.” In *Women in the Middle East*, ed. Haleh Afshar. New York: St. Martin's Press, 1993. Chapter 7.

Faith and Freedom: Women's human rights in the Muslim World, ed. Mahnaz Afkhami. Syracuse: Syracuse University Press, 1995.

This book is about Muslim women's quest for rights. It is in part the outcome of the Washington Dialogue, a conference on Religion, Culture, and

Women's Human Rights in the Muslim World, organized by the Sisterhood Is Global Institute in Washington, D.C. in September 1994. The aim of the Conference was to bring the views of the women from the Muslim World to the international debate on women's human rights.

Faris, Mohamed A. and Khan, Mahmood H. *Egyptian Women in Agricultural Development: An Annotated bibliography*. Boulder, London: Lynne Rienner, 1994.

Consists of four parts. Part I: General Survey. Part II: Social Aspects. Part III: Economic Aspects. Part IV: Policy Aspects.

Farouk-Sluglett, Marion. "Liberation or Repression: Pan-Arab nationalism and the women's movement in Iraq." In *Iraq: Power and Society*, ed. Derek Hopwood, et. al. Pp. 51–73. Reading: published for St. Antony's College, Oxford by, Ithaca Press, 1993.

Feminism and Islam: Legal and literary perspectives, ed. Mai Yamani. New York: New York University Press, 1996.

"This book brings together renowned women researchers and academics—historians, political scientists, lawyers, sociologists, social anthropologists and literary critics—who examine the phenomenon of feminism within the Islamic cultural framework. There is already a wide range of theories and expressions of behaviour related to feminism worldwide: legal feminism, Marxist feminism, cultural feminism, liberal feminism, post-modern feminism... 'Feminists do not all think the same way or even about the same kinds of problems.' This book adds yet another layer by introducing a feminism which is 'Islamic' in its form and content."—Mai Yamani.

Gender and National Identity: Women and politics in Muslim societies, ed. Valentine M. Maghadam. London: Zed Books, 1994. (Published for United Nations University Institute for Developmental Economics Research.)

An important book on the Woman Question in political movements, especially in Algeria, Bangladesh, Afghanistan, Iran and Palestine.

Gendering the Middle East: Emerging perspectives, ed. Deniz Kandiyote. Syracuse: Syracuse University Press, 1996.

"The book explores the extent to which gender analysis has succeeded in challenging established views of culture, society, politics and literary production in the Middle East." (Preface)

Gerami, Shahin. *Women and Fundamentalism: Islam and Christianity*. New York, London: 1996.

This study combines comparative, qualitative, and quantitative tech-

niques to chart women's views of their social status as formulated within fundamentalist discourse in Iran, Egypt and the United States.

Goodwin, Jane. *Price of Honor: Muslim women lift the veil of silence on the Islamic World*. Boston: Little, Brown and Co., 1994.

"Time after time, I found that the male militants I interviewed during my ten-country tour had been educated in the United States and frequently had been radicalized during their time in the West. Initially, I did not understand why. What was apparent, however, was that a neo-conservative wave of self-styled religious liberalists had begun attacking Islam from within, and by doing so, were changing the world in which they live, especially for women, and were frequently reaching outside it."—The author.

Huda Sha'rawi. *Harem Years: The Memoirs of an Egyptian feminist*. Translated, edited and introduced by Margot Badran. London: Virago Press, 1986.

Memoirs of Huda Sha'rawi, the leading Egyptian woman activist (1879–1947).

Helie-Lucas, Marie-Aimée. "Women's Struggles and Strategies in the Rise of Fundamentalism in the Muslim World: From entryism to internationalism." In *Women in the Middle East*, ed. Haleh Afshar. Chapter 12. New York: St. Martin's Press, 1993.

Hijab, Nadia. *Womanpower: The Arab debate on women at work*. Cambridge: Cambridge University Press, 1988.

"Women in the Arab world, as in the rest of the world, have faced one form or another of discrimination on account of their sex for centuries. This sets them apart, whether one likes it or not, and makes it important to examine their situation. Furthermore, in the Arab world today, some of the most heated debates are on women's role in society. To what extent should they be involved in the process of development and the modern work sector? To what extent will that affect their traditional roles as wives and mothers? The debate reveals the resistance of some to changing women's roles, and the conviction of others that, unless there is change, Arab society will find it difficult to move forward, at the economic and political levels as well as at the social level."—Preface

Hoffman, Valerie J. "An Islamic Activist: Zaynab al-Ghazali." In *Women and the Family in the Middle East*, ed. Elizabeth Fernea. Pp. 233–254. Austin: University of Texas Press, 1985.

Human Rights of Women: National and International Perspectives, ed. Rebecca J. Cook. Philadelphia: University of Pennsylvania Press, 1994.

This book explores how the Convention on the Elimination of All Forms of Discrimination Against Women and the supporting provisions and institutions of international human rights law could become an effective instrument in the quest for women's equality, protection and individual dignity.

Hussain, Farida and Kamelia Radwan. "The Islamic Revolution and Women's Quest for the Qur'anic Model." In *Muslim Women*, ed. Freda Hussain. Chapter 2. New York: St. Martin's Press, 1984.

Identity Politics and Women: Cultural reassertions and feminisms in international perspective, ed. Valentine M. Moghadam. Boulder: Westview Press, 1994.

Part One consists of five general chapters on the theoretical comparative and historical aspects of the identity politics as related to women. Part Two contains 13 papers of country case studies, eight of which are on Middle Eastern countries. Part Three consists of three chapters on dilemmas and strategies of identity politics and women.

Kapchan, Deborah A. *Gender on the Market: Moroccan women and the revoicing of tradition*. Philadelphia: University of Pennsylvania Press, 1996.

A study of Moroccan women working in the marketplaces of Morocco, their language, customs, behavior and world views.

Kawar, Amal. *Daughters of Palestine: Leading women of the Palestinian National Movement*. Albany: State University of New York Press, 1996.

"The subject of this study, the Palestinian women's political leadership, consists of two groupings: those women who lived in the Palestinian diaspora and led the General Union of Palestinian women and those in the West Bank and Gaza Strip who led various women's organizations. The vast majority of the women are officially part of the PLO and its constituent factions, but a few maintain their leadership roles through well-known women's charitable societies. Most, however, are familiar only within their own organizations and local communities, and they are almost completely outside the limelight. All have been politically committed and involved in the national movement since their youth, yet their history has been largely unrecorded and unnoticed. It is with this realization that I set out to illuminate the collective experiences of these women from the early months of their youth, when they first became drawn to public life."—The author.

Khamsin Collective. *Women in the Middle East*. London: Zed Books, 1987.

Contains the following articles:

1. Botman, Salma. "Women's Participation in Radical Egyptian Politics,

1939–1952.”

2. al-Hamdani, Laila. “A Palestinian Woman in Prison.”
3. Kazi, Hamida. “Palestinian Women and the National Liberation Movement: A Social Perspective.”
4. Lerman, Debbie. “Feminism in Israel: A Common Struggle?”
5. Salman, Magida. “The Arab Woman.”
6. Yuval-Davis, Nira. “The Jewish Collectivity.”

Kletzien, Sharon Bengé. “The Changing Status of Tunisian Women.” M.A. Thesis, School of International Service of the American University, 1971.

An historical review of women’s status in Tunisia from the early history of the country up to modern times. Chapter five covers the most recent period of independence and the new emancipation and the issuance of the new Personal Status Code in 1956.

Leila, Ahmed “Early Feminist Movements in Turkey and Egypt.” In *Muslim Women*, ed. Freda Hussain. Chapter 5. New York: St. Martin’s Press, 1984.

Macleod, Arleme Elaine. *Accommodating Protest: Working women, the new veiling, and change in Cairo*. New York: Columbia University Press, 1991.

“The dramatic and controversial symbolism of the new veils . . . offers the chance to explore the complicated interactions of tradition and modernity from women’s perspective and ultimately provides the chance to capture the complex and often ambivalent ways in which women react to their inequality and try to struggle against it.”—Preface.

Malti-Douglas, Fedwa. *Men, Women and God(s): Nawal El-Saadawi and Arab feminist poetics*. Berkeley: University of California Press, 1995.

This is a biography of Nawal El-Saadawy, the Egyptian novelist, writer and feminist and her important role in the Arab women feminist movement.

Marshall, Susan Elaine. “The Power of the Veil: The Politics of female status in North Africa.” (Ph.D. dissertation, University of Massachusetts, 1980).

A study of the degree to which women are integrated into the modern sector of the society and includes measures of female literacy, educational achievement, labor force participation and fertility. The study covers Morocco, Algeria, Tunisia, Libya and Egypt.

Mernissi, Fatima. *Beyond the Veil: Male-Female dynamics in modern Muslim society*. Revised ed. Bloomington: Indiana University Press, 1987.

Consists of two parts. Part I: The Traditional Muslim View of Women and their place in the social order. Part II: Anomic effects of modernization

on male-female dynamics. The Conclusion: Women's liberation in Muslim countries.

Mernissi, Fatima. *Doing Daily Battle: Interviews with Moroccan women*, translated by Mary Jo Lakeland. New Brunswick, New Jersey: Rutgers University Press, 1988.

This well-known Moroccan feminist tried to answer the questions: How does Morocco appear through the words of its women? Is it a familiar Morocco that is the same as that described by men, or is it an unknown Morocco? What are the problems and struggles that emerge from the female views?

Mernissi, Fatima. *The Veil and the Male Elite: A Feminist interpretation of women's rights in Islam*, translated by Mary Jo Lakeland. New York: Addison-Wesley Publishing Co., 1991.

"Any man who believes that a Muslim woman who fights for her dignity and right to citizenship excludes herself from the *umma* and is a brain-washed victim of Western propaganda is a man who misunderstands his own religious heritage, his own cultural identity... We Muslim women can walk into the modern world with pride, knowing that the quest for dignity, democracy, and human rights, for full participation in the political and social affairs of our country, stems from no imported Western values, but is a true part of the Muslim tradition."—The author.

Mernissi, Fatima. *Women's Rebellion and Islamic Memory*. London: Zed Books, 1996.

"This book attempts to understand from different angles the puzzling question... Why on earth is the Arab World so hostile to women? Why can it not see women as a key force for development building?"—The author.

Middle Eastern Muslim Women Speak, ed. Elizabeth Warnack Fernea and Basima Qattan Berzigan. Austin: University of Texas Press, 1977.

A classic in Middle Eastern women's studies. A collection of original and translated articles, short stories and biographical sketches on various subjects, authors and political women activists from several Middle Eastern countries.

Moghadam, Valentine M. *Modernizing Women: Gender and social change in the Middle East*. Boulder, London: L. Rienner, 1993.

"This book has analyzed the gender dynamics of some of the major social change processes in the Middle East, North Africa, and Afghanistan—economic development and the expansion of wage employment, political and social revolutions, the demographic transition, changes in family structure,

the rise and expansion of Islamist movements, and civil war and political conflict. In doing so, I have tried to show that the analyses of economic, political and cultural developments within societies are incomplete. . .” The author.

Moghissi, Haideh. “Women in the Resistance Movement in Iran.” In *Women in the Middle East*, ed. Haleh Afshar. Chapter 9. New York: St. Martin’s Press, 1993.

Muslim Women’s Choices: Religious belief and social reality, ed. Camillia El-Salh and Judy Mabro. Oxford: Berg Publishers, 1994.

“The papers in this book provide us with insights into the complexity of Islam and the diverse lives of Muslim women, which will be of interest to social scientists concerned with gender and ideology. The book will also be of relevance to those working towards a greater understanding of non-western cultures and societies, an understanding which should aim to explain without being apologetic, and to be critical without being patronising.”

Nelson, Cynthia. *Doria Shafik, Egyptian Feminist: A Woman apart*. Gainesville, Florida: University Press of Florida, 1996.

This is the story of an Egyptian woman who wanted her life “to be a work of art.” It is the story of one woman’s struggle against the conservative forces within her society—whether cultural, religious or political—that opposed the full equality of women. The author is a renowned American professor of Anthropology who has been lecturing and writing for the last thirty years about women in the Middle East.

Paidar, Parvin. *Women and the Political Process in Twentieth Century Iran*. Cambridge: Cambridge University Press, 1995.

“The objectives of this book in providing detailed information and comprehensive analysis on women’s formal position in the twentieth-century Iran are twofold: to challenge the marginalisation of gender issues within the mainstream Iranian studies, and to expose some of the prevalent misconceptions about the role and place of women in Iranian society.”—(Preface).

Rahman, Afzular. *Role of Muslim Women in Society*. London: Seerah Foundation, 1986.

A presentation of the traditional Islamic conservative view of women’s role in Muslim society.

Rassam, Amal. “Political Ideology and Women in Iraq: Legislation and Cultural Constraints.” In *Women and Development in the Middle East*, ed. Joseph Jabbra and Nancy Jabbra. Pp. 82–95. Leiden: E.J. Brill, 1992.

Reconstructing Gender in the Middle East: Tradition, identity and power, ed. Fatma Müge Göçek and Shiva Balaghi. New York: Columbia University Press, 1994.

Ten essays on Iran, Turkey, Israel, the Occupied Territories, Lebanon, Egypt and Morocco. Each of the essays takes a different approach in analyzing the influences that bear on the ways gender is perceived, experienced, constructed and reconstructed using personal narrative, literary critique, ethnography, history and sociology.

Rein, Natalie. *Daughters of Rachel: Women in Israel*. New York: Penguin Books, 1980.

“Against the background of the Jewish experience, [the author] shows how the promise of the first Aliyah, the early kibbutzim and the liberation struggles changed as the reality of Israel and Zionism demanded the perpetuation of traditional female roles. What she describes is a complex, multifaceted and intrinsically male-oriented society where women, like their sisters elsewhere, are still trying to find themselves and establish their own identities.”

The Right to Know: Human rights and access to reproductive health information ed. Sandra Coliner. Philadelphia: University of Pennsylvania Press, 1995.

An important book which “focuses on the crucial role that access to information plays in enabling people to make informed decisions about their family and private lives. Governmental interference with, and failure to provide, information has a devastating effect on the health of women and their families, and on the rights of women to dignity, equality and life itself.”

Russel, Mona L. “The Female Brain Drain: The State and development in Egypt.” In *Women and Development in the Middle East*, ed. Joseph Jabbra and Nancy Jabbra. Pp. 122–143. Leiden: E.J. Brill, 1992.

Safir, Marilyn and Izraeli, Dafna. “Growing Up Female: A Life-span perspective on women in Israel.” In *Women in Cross-Cultural Perspective*, ed. Leonore Loeb Adler. Chapter 8. New York: Praeger, 1991.

Covers women’s status in the Israeli society as a social problem, conflict between traditionalism and modernity as related to women’s status, the family context and the life cycle, military service, education and women at work.

Sanasarian, Eliz. “The Politics of Gender and Development in the Islamic Republic of Iran.” In *Women and Development in the Middle East*, ed.

- Joseph Jabbra and Nancy Jabbra. Pp. 56–68. Leiden: E.J. Brill, 1992.
- Schaefer, Susan. "Impediments to Empowerment: Moroccan women and the agencies." In *Women and Development in the Middle East*, ed. Joseph Jabbra and Nancy Jabbra. Pp. 111–121. Leiden: E.J. Brill, 1992.
- Shaaban, Bouthaina. *Both Right and Left: Arab women talk about their lives*. London: The Women's Press, 1988.
- Interviews with Arab women from Syria, Lebanon, Palestine and Algeria by a Syrian feminist activist who included her personal story of struggling for her liberation in the introduction, "An Arab Woman Saying 'No'."
- Social Science Research and Women in the Arab World*. London: Frances Pinter Publishers, 1984. (In cooperation with UNESCO, Paris).
- "The book presents. . . seven studies. . . by women specialists from Algeria, Egypt, Iraq, Libyan Arab Jamahiriya, Morocco, Saudi Arabia, Tunisia and Sudan, which describe the situation of women and research in their respective countries, address theoretical and methodological issues, and present their views on the objectives and priorities for future research to be undertaken. In addition, the book includes a survey of research trends on women in different social and human sciences disciplines and of themes dealt with, followed by a select bibliography of Arab, English and French language sources."—Introduction.
- Sonbol, Amira El-Azhary. *Women, the Family and Divorce Laws in Islamic History*. Syracuse: Syracuse University Press, 1996.
- Sophie, Bessis and Souhayr, Behassen. *Femmes du Maghreb: L'enjeu*. Paris: J.C. Lattès, 1992.
- On Islamic movements in North Africa and their effects on women's social, political and personal lives by two feminists.
- Strum, Philippa. *The Women Are Marching: The Second sex and the Palestinian Revolution*. New York: Lawrence Hills Books, 1992.
- An in-depth study based on the author's field work of the role of Palestinian women in the *Intifada*. The author also studied the effects of that uprising on the women, families and the economy as well as the relationship between nationalism, fundamentalism and feminism in the Palestinian setting.
- Sullivan, Earl L. *Women in Egyptian Public Life*. Syracuse: Syracuse University Press, 1986.
- A sociological study of Egyptian parliamentary women, presidential wives, opposition women, women in business and women of Egypt's political and economic elite.

Talhami, Ghada Hashem. *The Mobilization of Muslim Women in Egypt*. Miami, Florida: University Press of Florida, 1996.

It is the author's view that little has been written on Middle Eastern women's activism and change. Her study presents the entire historical background of modern Egyptian feminism based on the writings of Muslim advocates, as well as external analysis of Islamic movements. She also studied the changes in the status of Christian women in a society that is influenced by Islamic militancy.

"Theocracy, Human Rights and Women: The Iranian experience." Proceedings of a One-Day conference, October 30, 1993, Sponsored by the Department of Economics and Finance, School of Business Administration, Montclair State University, 1993.

Contains the following short presentations:

1. "The Roots and Characteristics of Iranian Theocracy." Moshen Milani.
2. "Fundamental Dilemmas?: Modernity, Islam and Women's Rights." Janet Bauer.
3. "Politicizing Gender: Reflections on Fourteen Years of Theocracy." Eliz Sanasarian.
4. "Iran's Mixed Human Rights Record." Andrew Whitely.

The second half of the book is a general discussion.

Tlemcani, R. "The Rise of Algerian Women: Cultural dualism and multi-party politics." In *Women and Development in the Middle East*, ed. Joseph Jabbra and Nancy Jabbra. Pp. 69-81. Leiden: E.J. Brill, 1992.

Wetzel, Janice Wood. "The World of Women." In *Pursuit of Human Rights*. New York: New York University Press, 1993.

An in-depth commentary on the United Nations' Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women, which is often called the Magna Carta for the human rights of women. The author also studies a number of other documents, declarations, charters and covenants supportive of women's human rights.

Women and the Israeli Occupation: The Politics of change, ed. Tamar Mayer. London, New York: Routledge, 1994.

A collection of papers by Israeli and Palestinian writers, on the problems of Palestinian women under occupation.

Women in Middle Eastern History: Shifting boundaries in sex and gender, ed. Nikki R. Keddie and Beth Baron. New Haven: Yale University Press, 1991.

"The volume deals with major aspects of Middle Eastern women's history, and the theme of male and female boundaries runs throughout. The chapters, most written by historians or using a historical approach, suggest that gender boundaries in the Middle East have been neither fixed nor immutable."

Women in the Middle East: Perceptions, realities and struggle for liberation, ed. Haleh Afshar. New York: St. Martin's Press, 1993.

"This collection of essays is about exploding a myth and presenting a reality which, although sometimes stark, is always vibrant. Middle Eastern women, like women everywhere, have for long found effective strategies for accommodating and playing a fulfilling role within marriage, and even coping with polygamy. At the same time they have taken up the struggle for liberation and economic and political independence."

Women in the Muslim World: A Bibliography of books and articles primarily in the English language, compiled by Herbert L. Bodman. Providence, R.I.: Association of Middle East Women's Studies, 1990.

Women in Turkish Society, ed. Nermin Abadan-Unat in collaboration with Deniz Kandiyoti and Mubeccel B. Kiray. Leiden: E.J. Brill, 1981.

This volume gives the reader a multi-faceted picture reflecting the problems and dilemmas encountered by the women in one rapidly changing society. It contains fourteen chapters by different authors, organized into four sections. Section I: Population, Health, Nutrition. Section II: Labor Force Participation, Education. Section III: Continuity and Change. Section IV: Religion and Political Behavior.

Women, Islam and the State, ed. Deniz Kandiyoti. Philadelphia: Temple University Press, 1991.

"This book examines the relationship between Islam, the nature of state projects and the position of women in the modern nation states of the Middle East and South Asia. Placing the state at the centre of our analysis may require some justification. Despite the growing interest in recent 'Islamisation' policies adopted by a wide range of governments and in the implications for women, studies of women in Muslim societies have by and large neglected the role of the state and remained relatively untouched by the growing body of feminist scholarship on the subject. The latter highlights the reproduction of gender inequalities through various dimensions of state policy, through 'gendered' constructions of citizenship and through the

dynamics of incorporation of national and ethnic collectivities into modern states.”—The editor.

Women of the Arab World: The Coming challenge. Papers of the Arab Women's Solidarity Association Conference, ed. Nahid Toubia, trans. Nahed El-Gamal. London: Zed Books, 1988.

“[Women] from widely disparate parts of the Middle East and North Africa introduce the diverse problems women experience in particular countries - the Sudan, Tunisia, the Yemen, Lebanon, and Palestine. A valuable concluding section provides information about the Arab Women's Solidarity Association itself, and its perspectives on the issues around which they believe Arab women ought to organise if their position in these transitional societies is to be radically improved.”

Zuhur, Sherifa. *Revealing Revealing*. Albany: State University of New York Press, 1992.

The author studies the contemporary phenomenon of veiling in Egypt through interviews she conducted with scores of veiled and unveiled Egyptian women. The book provides the views and the reasons why these women favor or oppose veiling.

Table 1

Table 2

Table 3

Tables 4-5

Table 6

PROFESSOR JAMES DOUGLAS PEARSON 1911–97

J. D. (Jim) Pearson died on Friday, 1 August 1997, at the age of 85. He had suffered a stroke about a week previously.

Professor Pearson was the founder of *Index Islamicus*, and one of the most eminent, and pioneering, librarians and bibliographers in the field of Islamic studies. Born in December 1911, he grew up and was educated in humble circumstances in Cambridge. First employed in Cambridge University Library at the age of 16 as a book-fetcher, he developed a taste for, and skill in, “exotic” languages, and was awarded a scholarship (for Hebrew) at St John’s College. After studying also Arabic and Persian at Pembroke College, he graduated in 1936. He was then employed in the Oriental Section of the Library until 1941, when he was enlisted for war service until 1945. He worked again in Cambridge University Library as an Assistant Under-Librarian from 1945 until 1950.

In 1950 he was appointed Librarian of the School of Oriental and African Studies (SOAS) in London, and from then until 1972 oversaw the drastic expansion and development of the SOAS Library in what were probably the most important years of its history. In the mid-1950s, he decided that, in addition to maintaining the normal catalogue of books, it would be useful also to compile a catalogue of the articles contained in the Library’s periodicals and other collective volumes. He reasoned that, in Islamic studies especially, a very important part of the scholarly literature is produced in this form, and that this material is of lasting importance to researchers. If left uncatalogued, much of it, especially in the less obvious sources, would tend to be overlooked, and work would be duplicated. With a team of helpers at SOAS, he eventually compiled a register of more than 25,000 articles in this field, published in the fifty years from 1906 to 1955. Although conceived initially as a catalogue, rather than a bibliography, the holdings of libraries other than SOAS came to be included, and so the obvious next step was to arrange the list in classified form, and to publish it, for the benefit of scholars world-wide. Thus emerged the first *Index Islamicus*, published in 1958, containing details of 26,076 articles.

The volume was well received, and soon found its way onto the reference shelves of nearly all libraries with interests in Islamic and Middle Eastern studies. Pearson was therefore encouraged to continue the project, and a series of supplements was produced. In 1977 he started to issue the bibliography also in quarterly parts, and to record monographs as well as articles,

so that the character of a comprehensive bibliography was then assumed. The work became an internationally recognised research tool, and did more than anything to establish Pearson's reputation as a bibliographical scholar.

He was also responsible for a number of other reference tools and surveys, most notably *Oriental Manuscripts in Europe and North America* (1971), the *World Bibliographies of African* and *Oriental Bibliographies* (1975), the Supplement to Creswell's *Bibliography of the Architecture, Arts and Crafts of Islam* for 1972–80 (1984) and the series of comprehensive surveys of British archives relating to Asia, Africa and the Middle East (1965–94). He was still working on a further volume (on the Middle East) in this series at the time of his death.

In 1972 he was appointed Senior Fellow, and subsequently Professor of Bibliography with reference to Asia and Africa in the University of London. He retired from this post in 1979 and moved back to his native Cambridge, while still working on *Index Islamicus*. In 1982, after a quarter of a century of devoted work on it, he finally retired from the editorship, and handed over responsibility for its continuation to Cambridge University Library. He continued, however, to devote himself to other bibliographical projects until shortly before his death.

Apart from his own work as librarian and bibliographer, he was active in encouraging and inspiring colleagues elsewhere in Britain and other countries to follow his lead. In 1967 he took the initiative in establishing the Middle East Libraries Committee (MELCOM)—now MELCOM (UK)—which brought together most British librarians in this field, and gave birth to a long series of major and minor bibliographies and research tools, in several of which Pearson himself actively participated. He was closely involved also in the beginnings of a European dimension to this activity in 1979, resulting eventually in the formation of MELCOM International. An enthusiastic and assiduous traveller, he visited many colleagues, Orientalists and scholars throughout the world, including especially those in MELA. He became well known for his genial conviviality, as well as his practical advice.

He will therefore be greatly missed and mourned by a wide international circle of friends, companions and collaborators, and by all those who have benefited from his bibliographical legacy.

Bibliography of Publications of J. D. Pearson

A bibliography by Ann Walsh, complete up to the time of his retirement in 1979, appeared in *Middle East studies and libraries: a felicitation volume for Professor J. D. Pearson*. Ed. B. C. Bloomfield. London: Mansell, 1980. 225–231.

What follows is a supplement to that list.

Books**1979**

(with H. Pearson)

The Encyclopædia of Islam, new edition; *Encyclopédie de l'Islam*, nouvelle édition: *Index to Volumes / des Tomes I-III*. Ed. E. van Donzel. Leiden: Brill; Paris: Maisonneuve & Larose.

1980

A guide to manuscripts and documents in the British Isles relating to the Middle East and North Africa. Compiled by N. Matthews and M. D. Wainwright. Ed. J. D. Pearson. Oxford: Oxford University Press.

1982

International African Bibliography 1973–1978: books, articles and papers in African studies. London: Mansell.

1983

Index Islamicus 1976–1980. Part 1: *Articles*. London: Mansell.

(with W. Behn)

Index Islamicus 1976–1980. Part 2: *Monographs*. London: Mansell.

1984

(with M. Meinecke & G. T. Scanlon)

A bibliography of the architecture, arts and crafts of Islam by Sir K.A.C. Creswell. Second supplement *Jan. 1972 to Dec. 1980 (with omissions from previous years)*. Cairo: American University in Cairo Press.

1989

(with H. Pearson)

The Encyclopædia of Islam, new edition; *Encyclopédie de l'Islam*, nouvelle édition: *Index to Volumes / des Tomes I–V and to the Supplement, Fascicules / et du Supplément, Livraisons 1–6* Ed. E. van Donzel. Leiden: Brill; Paris: Maisonneuve & Larose.

A guide to manuscripts and documents in the British Isles relating to South and South-East Asia. Volume 1: *London*. A supplement to Wainwright and Matthews *A guide to Western manuscripts and documents in the British Isles relating to South and South East Asia*. London: Mansell.

1990

A guide to manuscripts and documents in the British Isles relating to South and South-East Asia. Volume 2: *British Isles (excluding London)*. A supplement to Wainwright and Matthews *A guide to Western manuscripts and documents in the British Isles relating to South and South East Asia*. London: Mansell.

1993

A guide to manuscripts and documents in the British Isles relating to Africa. Volume 1: *London*. London: Mansell.

[New ed. of the work of the same title by N. Matthews and M. D. Wainwright, London 1971.]

1994

A guide to manuscripts and documents in the British Isles relating to Africa. Volume 2: *British Isles (excluding London)*

London: Mansell.

[New ed. of the work of the same title by N. Matthews and M. D. Wainwright, London 1971.]

Articles

1968

(with Ruth Jones)

“African bibliography: a report on the international conference organized by the International African Institute and held at University College, Nairobi, 4–8 December 1967.” *Africa: Journal of the International African Institute*, 38 (1968): 293–331.

1978

“Asian reference bibliography: Asia (general); the Middle East.” Ed. G. R. Nunn. *International Association of Orientalist Librarians Bulletin*, 14 (1978): 11–15.

1979

“Western language documents in the British Isles relating to Arabia.” In *Sources for the history of Arabia*, part 2. (Studies in the History of Arabia: proceedings of the First International Symposium on Studies in the History of Arabia ... 1977 ... Riyadh ... I/2). Pp. 135–143. Riyadh: University of Riyadh Press.

1981

"Index Islamicus and the cataloguing of current books on Islam and the Muslim world." *New Books Quarterly*, 1 ii & iii (1981): 11–13.

1982

"Recent developments in Islamic bibliography in Britain." *Collections in British libraries on Middle Eastern and Islamic Studies*, ed. P. Auchterlonie. Pp. 89–80. Occasional Papers 12. Durham: University of Durham, Centre for Middle Eastern and Islamic Studies.

1983

"Bibliography of translations of the Qur'an into European languages." *Arabic literature to the end of the Umayyad period*. (Cambridge History of Arabic literature [1]). Pp. 502–520. Cambridge: Cambridge University Press.

"Documentation on Oman." *Journal of Oman Studies* 6 (1983): 65–76. (Unpublished material . . . in Great Britain in libraries, archives and other repositories.)

"Manuscripts, libraries and archives." *Bibliographical guide to Iran: the Middle East Library Committee Guide*, ed. L. P. Elwell-Sutton. Pp. 20–39. Brighton: Harvester Press; Totowa: Barnes & Noble. (Pearson also contributed to "Pre-Islamic Iran: Archaeology," 164–167.)

"Published works of Robert Bertram Serjeant." *Arabian and Islamic studies: articles presented to R. B. Serjeant*, ed. R. L. Bidwell & G. R. Smith. Pp. 268–278. Harlow: Longman.

1984

"Bibliography of Charles Fraser Beckingham." *Journal of Semitic Studies* 29 (1984): 179–188.

1988

"Bibliography of Thomas Muir Johnstone." *A miscellany of Middle Eastern articles in memoriam Thomas Muir Johnstone 1924–83, Professor of Arabic in the University of London, 1970–82*, ed. A. K. Irvine, R. B. Serjeant & G. R. Smith. Pp. 226–231. Harlow: Longman.

Reviews**1976**

R. Büren. *Gegenwartsbezogene Orientwissenschaft in der Bundesrepublik Deutschland* (Göttingen, 1974). *British Society for Middle Eastern Studies Bulletin* 3 ii (1976): 128

1980

T. J. Martin. *North American collections of Islamic manuscripts* (Boston, 1977). *British Society for Middle Eastern Studies Bulletin* 7 i (1980): 58

1985

F. A. Clements. *United Arab Emirates and Kuwait* (World Bibliographical series, 43 & 56, Oxford & Santa Barbara, 1983 & 1985). *British Society for Middle Eastern Studies Bulletin* 12 ii (1985): 243

1988

V. Chauvin. *Bibliographie des ouvrages arabes ou relatifs aux arabes* (Liège, 1892–1922, rp. Paris, [1987?]). *British Society for Middle Eastern Studies Bulletin* 15 i–ii (1988): 147

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REVIEWS OF BOOKS

Children of Gebelaawi (*Awlād ḥāratinā*). By Naguib Mahfouz, trans. Philip Stewart. Revised augmented edition. Pueblo, CO: Passaggiata Press, 1997. Pp. xxv, 497. US\$12.00 (paperback).

Children of Gebelaawi (*Awlād ḥāratinā*) is Naguib Mahfouz's most controversial work. Set on the edge of real Cairo, it relates in a simple, parable-like language the history of an isolated alley (*ḥārah*) through several generations. The hero of each generation struggles to restore the rights of the alley's poor and oppressed inhabitants to the estate (*waqf*) set up by their ancestor, the powerful and enigmatic Gebelaawi. In order to accomplish this mission, he must battle the tyrants who control the estate and their thugs or "strongmen" (*futūwah*), sadistic protection-racketeers with colorful gangster-like names such as Guzzler, Bruiser, etc.

On closer examination, we see that *Children of Gebelaawi* is an allegorical tale. The heroes of the first four episodes relive the lives of the prophets Adam, Moses, Jesus and Muḥammad, and the protagonist of the fifth represents modern man who relies on science and technology to destroy the alley's oppressors.

Many scholars of Arabic literature maintain that *Children of Gebelaawi* established Mahfouz's greatness as a writer. With the writing of this novel, Mahfouz broke free of the constraints and began his period of experimentation.

Children of Gebelaawi was first published in serialized form in the Egyptian newspaper *al-Ahrām* (September 21 to December 25, 1959). Before the complete serialized version of the novel had appeared, conservative Muslims, led by members of the Mosque-University al-Azhar, condemned the work as blasphemous and demanded that it be banned. This group of Muslims felt that Mahfouz's depiction of the prophets—in particular that of Muḥammad, the Seal of the Prophets—as ordinary, flawed men who frequently drank alcohol and smoked hashish, was highly irreverent and that the death of the patriarch Gebelaawi symbolized the "death of God." They later went so far as to maintain that Mahfouz had written an "*anti-Qur'ān*," as indicated by the fact that the number of chapters found in *Children of Gebelaawi* (114) equaled the number of the sūras of the *Holy Qur'ān*.

Mahfouz disputed all four charges, claiming that his novel was a "deeply religious work" and that the patriarch Gebelaawi represented not the true

transcendent God, but a “certain idea of God that men have made.” He later told Dr. Philip Stewart, the translator of this controversial work, that when he finished writing *Children of Gebelaawi*, he felt that he had found his faith.

The serialization of *Children of Gebelaawi* in *al-Ahrām* was carried through to the final installment as a result of President Abdul-Nasser’s personal support. After the last chapter was printed, however, the publication of this work in book form was prohibited. *Children of Gebelaawi* was eventually published in Beirut (Dār al-Ādāb, 1967).

Stewart first translated this controversial novel in 1962 as a “scholarly exercise.” His translation was published in 1981 by Three Continents Press in the United States and by Heinemann Educational Books in the United Kingdom. When Stewart discovered that there were significant discrepancies between the version serialized in *al-Ahrām* and the one published in book form in Beirut, he made a detailed comparison of the two versions and revised his translation.

The Passeggiata Press edition is the product of Stewart’s detailed comparison. In the introduction to this edition, Stewart discusses the discrepancies between the two Arabic texts and explains why both texts were indispensable for making the revised translation. He includes several pages from the two Arabic versions to illustrate the nature of the discrepancies.

Reset with wider margins and larger print, the Passeggiata Press edition of *Children of Gebelaawi* is aimed at the general reader with little to no prior knowledge of the Arab world. In his introduction, Stewart also provides a summary of the history of the book and the controversy surrounding it. Having worked closely with Mahfouz to translate *Children of Gebelaawi*, Stewart is able to offer the reader some keen insights on a novel that has so many dimensions it defies a unilateral interpretation.

The Passeggiata Press revised augmented edition would be a welcome addition to any library. Readers unfamiliar with the Arab world and its literature will find in Stewart’s introduction the necessary cultural, literary and linguistic background for appreciating *Children of Gebelaawi*. They will also get a feel for the rhythm of Mahfouz’s prose from Stewart’s sensitive translation. Students and scholars of Arabic literature will discover new information about the translation of this well-known novel. It is worth pointing out that the Passeggiata edition is the only version—in any language—that takes into account both the original sources. There is no critical edition of the Arabic, and unless the original manuscript surfaces (*al-Ahrām* never returned the manuscript to Mahfouz), Mahfouz’s exact

intentions will have to be deduced from a comparison of the two versions.

It is unfortunate that this revised and augmented English edition does not display Stewart's name in a prominent place. In today's literary world where translators are becoming more visible, it is surprising and somewhat disappointing that the reader must look to the publication information printed on the back of the title page to identify the "T" of the "Translator's Introduction." It would also have been useful for those readers interested in translation to learn something about Stewart's background.

This small criticism aside, the Passeggiata Press edition of *Children of Gebelaawi* gives the reader the opportunity to discover or learn more about one of the masterpieces of modern Arabic literature.

SANDI MILBURN

PRINCETON UNIVERSITY

Muslim Women Throughout the World: A Bibliography. By Michelle R. Kimball and Barbara R. Von Schlegell. Boulder: Lynne Rienner Pub., 1997. Pp. ix, 309. US\$75.00 (ISBN 1-55587-680-3 Hardback).

This one volume bibliography offers an important new reference tool for scholars of the fast growing fields of women and gender issues, particularly as they relate to Muslim women. In over 2900 entries, the compilers have concentrated their efforts on scholarly material published since 1980 and up to 1995, though some notable works of prior years are given. Titles include journals and monographs. Pertinent chapters of listed collected works are entered individually in the bibliography. A handful of United Nations documents and fiction titles are also included. Entries are ordered alphabetically, exactly as originally cited, by the author's last name or publishing body, and numbered for index retrieval. A work by multiple authors is listed only under the first name cited. Names originally written in non-Roman script are entered as published. Here Nawal Sa'dawi is listed under El Saadawi. Nearly all of the entries are in English, though a limited number of citations are in other languages, primarily French.

The bibliography begins with a section of 53 annotated works determined on the basis of a national survey of scholars. Their recommended books and articles compiled into a core list of references on Muslim women have been carefully chosen to represent the many dimensions of Muslim women's lives and the conditions affecting them. The authors view this collection as a helpful source for educators selecting readings in the area of gender and Islamic issues. These entries are contained in the main bibliography as well.

One of the volume's unique strengths is its geographical breadth. Not only are the expected works on women in the Middle East and countries with predominant Muslim populations referenced, but also those which inform on Muslim women in all parts of the world. This distinction sets the work apart from other recent bibliographies on Muslim women such as Makar's *New Voices for Women in the Middle East* (1996). Citations of works referring to countries with relatively small numbers of Muslims, such as the United States, the Netherlands and France are thus included.

The most significant feature of this work is its 34-page index. Because the entries are listed alphabetically by author in the main bibliography, the index serves as the sole means to locate the numbered articles by content and geographical location. Author entries are not contained in the index. The index is organized by main topic with keyword(s) and phrase entries listed beneath. Effective use of the index requires cross checking under related topics. An entry for "employment in Egypt," for example, that also includes content on Jordan and Sudan, is found by checking the primary subject, "employment" not "Egypt." While it was obviously an enormous undertaking to index this number of citations, the result is a somewhat unwieldy tool. Beneath major topical headings, the subheadings and numerical entries are given in paragraph form, creating a physical layout that is daunting in some instances. The indentation for "Islam" continues uninterrupted for nearly four columns, and the numeric entries extend for twelve lines under the subheading "women's status in." Giving the subheadings individual lines would make the index easier to read.

There is no doubt that this bibliography represents a valuable contribution to the collection of reference aids in the area of gender studies in Islam. The work fulfills its purpose of assisting users to "understand the complex historical and social factors that influence the formation of gender identities in the Muslim world" as the compilers explain in their preface. Its focus on geographic comprehensiveness, recent publication dates and the provision of a core list of resources is recommendable. The main concern is the over-reliance on the index to locate entries by subject and place. General regional or topical divisions could have lessened the dependence on indexing for retrieval and the possibility of overlooking applicable resources altogether.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

Behind Closed Doors: Women's oral narratives in Tunis. By Monia Hejaiej. New Brunswick, NJ : Rutgers University Press, ©1996. Pp. xi, 369 Hardcover, \$50.00, ISBN 0-8135-2376-1; Paper, \$17.95, ISBN 0-8135-2377-X

This book includes a study of women's oral narratives in Tunis as well as a large number of stories collected by the author. Monia Hejaiej, herself a Tunisian, obtained her doctorate at the School of Oriental and African Studies, London, and teaches literature at the University of Tunis. Consequently, she has the facility to combine knowledge of the indigenous language, dialects, habits, and family connections with the methods of scholarly research, with special reference to women's studies and folklore. This combination made it easier for her to locate highly creative female storytellers, gain their trust, be able to fully grasp language nuances, make comparisons between the tellers and the stories, translate, and analyze what she heard.

Hejaiej met with three Bledi women—indigenous Muslim Arab towns women of the traditional elite of Tunis, well versed with what is regarded as proper customs and behavior. A detailed background of each of the storytellers is provided, including their set of beliefs and level of religiosity. Although the stories are conveyed in translation, the author examines linguistic issues related to storytelling. Thus, the elaborate introductions to the story are explained, and an example is produced in transliteration and translation. Repeated key expressions are also examined, as well as the issue of the language of the storyteller in general: While the stories were usually told in the local dialect, sometimes the women started in literary Arabic, in order to impress the researcher, especially because the sessions were recorded, and the narrators knew that the material would serve a scholarly study. Nonetheless, once they got fully involved in the narration, the women usually returned to the vernacular. The translations occasionally include Arabic words as well as explanatory remarks by the narrator (such as, this is the way it was in the past, but now it is different).

The main body of the introduction deals with the world of storytelling and the unique place of female oral narratives in it. The seclusion of women was not only physical, but also spiritual. One expression of this was social meetings of women of all ages, during which they conversed, did their handicrafts, and entertained each other in various art forms: storytelling, singing, and dancing. Stories told by women were meant to be heard only by other women (and little boys who might accompany them). In addition to entertaining, stories (as well as songs) served for expressing women's views about their lives, status, and relations with men. Opinions and criticism

which are hard to find elsewhere appear in these female narratives, many of which praise the wisdom of women and mockingly criticize the behavior and intelligence of men. Most of the stories deal with love, interpersonal relations, especially between men and women and between generations.

Since the stories were told in secluded gatherings, the narrators felt free to express their opinions on a wide range of issues. The different backgrounds and characters of the narrators are well reflected in the stories: One of them is more conservative and judgmental of the moral behavior of women; another presents lively, sexual women in a favorable light; while the third offers at times rebellious remarks about the position of women. These differences become most clear when one compares different versions of the same story. This comparison would have been easier if the stories had been listed in full. As it is, only the names of the narrators appear in the table of contents. Thus, the stories can be read on several levels. One could read them for sheer fun, and they are very entertaining (maybe less for men). One can learn much about social, economic, and cultural beliefs and practices in Tunis and its surroundings, among the Bledi population and the Bedouins. Additionally, they offer a unique opportunity to learn about women's views regarding their lot.

A major difficulty when studying women's lives in the Middle East and North Africa is the fact that most of the information available comes from men's points of view, even when so-called objective description is provided. Female narratives and poetry are important sources of women's perspective, for which Hejaiej's book is an important contribution.

RACHEL SIMON

PRINCETON UNIVERSITY

Decision-making for Automation: Hebrew and Arabic script materials in the automated library. By Elizabeth Vernon. Occasional Papers, no. 205. Urbana-Champaign: Graduate School of Library and Information Science, University of Illinois at Urbana-Champaign, 1996. Pp. 91. Bibliography. \$10.00 + \$3.00 shipping & handling.

This slim volume is aimed primarily at those librarians charged with deciding how their libraries will handle the electronic cataloging of Hebrew and Arabic scripts. Ms. Vernon, Judaica technical services librarian in the Judaica Division, Area Studies Department of Harvard College Library, is well-qualified to undertake the treatment of such an arcane topic.

Decision-making sets out to examine the full range of issues bearing on a library's selection of an electronic catalog system when its collection contains a substantial number of items in Hebrew and Arabic. The matter of romanization is taken up first as this subject is seen to be at the crux of the entire decision-making process. Vernon discusses the consequences implicit in deciding to automate and the impact of those consequences upon both cataloger and reader.

In a discussion of the relative merits and disadvantages of electronically creating romanized bibliographic records as opposed to original or dual (i.e. English and Arabic or Hebrew) language records, arguments against and in support of all three options are presented and discussed in some detail. Is the extra time necessary to create a dual-language record worth the effort? What type of record best serves the library's users? If romanized records are to be produced, what transliteration system should a library use? This is followed by a survey of the various romanization standards (ISO, ALA/LC, etc.) employed by the larger research libraries of the United States and various European and Middle Eastern countries. Of particular interest is the description of the problems arising from the use of an English or American romanization system in countries where Latin letters have different linguistic values.

A review of the various bibliographic utilities in use and their capacities to handle Hebrew and Arabic script is then presented. Drawing on the experience of Middle Eastern librarians throughout the United States, Europe and the Middle East, Vernon has provided us with assessments of the various systems from libraries which have instituted them and have installed the electronic machinery to manipulate the resultant records. This history, presented via numerous personal letters to the author, quotations from articles in the professional literature and a variety of technical sources, provides a concise yet comprehensive overview of the state of automation in the field. The range of automation-decision experiences recounted in these pages by Middle East librarians from Europe, Asia and North America constitutes a valuable record of librarians' attempts—successful to varying degrees—to grapple with the problem of non-Latin scripts in an electronic environment.

Vernon then addresses the issue of Arabic and Hebrew name and subject authority control and how the decision to romanize or not to romanize affects authority records. The author concludes with an overview of the future of multiscript cataloging and the role of a unified code—the unicode standard—shared by all computer manufacturers in this process. The book is rounded out with several appendices containing statistics and exam-

ples of electronically-produced bibliographic records. There is an extensive bibliography, covering nearly six pages, which lists much of the important professional writing on Hebrew and Arabic cataloging done over the past ten years.

As an analysis of the state of electronic cataloging in the field of Arabic and Hebrew librarianship, *Decision-making for Automation* is a very useful work. Several studies on electronic cataloging of non-Roman alphabets in general exist—most notably, perhaps, James Agenbroad's *Nonromanization* (Washington, 1992). Vernon's monograph, however, is unique in its focus on electronic cataloging of Hebrew and Arabic materials. Librarians who find themselves in the position of having to make a decision about automating such records, or who have colleagues who must make these decisions, will profit from reading this work.

Decision-making for Automation is not an easy read for anyone not intimately involved—on either a professional or emotional level—with cataloging. The book is well-written (the only criticism one might level is that for grammatical sticklers there is a surfeit of split infinitives of the “to boldly go” variety) but this is a technical work and the prose is matter-of-fact. Well-organized in structure and presentation of its arguments, it provides much valuable information for those who must decide which direction their electronic non-Roman cataloging operation is to take and what computer system is to be their vehicle.

In a period of rapid evolution in library electronic systems, particularly insofar as such changes affect the technical services function of the library, the useful life of this book may be short lived. The prospect of web-based cataloging for small and medium-sized academic and public libraries for their European language collections will soon no doubt be an option also for those institutions which catalog materials in non-Latin alphabets. Some members of RLIN are already undertaking such efforts. At that point, a library's choice of an electronic bibliographic system may well depend less on its ability to handle locally generated non-Roman scripts or diacritical marks and more on the ability of its software to handle records containing such features obtained from a shared, centralized cataloging source.

Come what may, two things about Vernon's monograph should make it appeal to a wider audience. First, it raises the right questions that catalogers of any non-Roman script language ought to address when they undertake to automate their bibliographic records. The considerations addressed by the author are therefore useful to a wider range of catalogers than the book's title might suggest. Second, *Decision-making for Automation* casts

light on the Eurocentric nature of romanization. It reminds those of us who create romanized records that we are making a cultural decision, a value judgment, that influences how we and others experience the world. This is one contribution of Vernon's that certainly will endure.

KARL R. SCHAEFER

DRAKE UNIVERSITY

Baku Documents: Union catalogue of Persian, Azerbaijani, Ottoman Turkish and Arabic serials and newspapers in the libraries of the Republic of Azerbaijan. By Touraj Atabaki and Solmaz Rustamova-Towhidi. London; New York: Tauris Academic Studies, 1995. Pp. xiv, 332.

Baku Documents is an alphabetical list of serial titles published in Middle Eastern languages which are available in the libraries of the Republic of Azerbaijan. The book introduces a total of 1,040 serial titles, numbered consecutively. Entries include information about the language of the serial, date, place and frequency of the publication, specialization, publisher, and editor. This is followed by the names of holding libraries in abbreviated form. A complete list of the holding libraries and their full names are listed at the beginning of the book under "Location Key."

Serials are listed in their original languages, followed by Roman transliteration based on the system used by the *International Journal of Middle East Studies*; Azerbaijani titles, however, are transliterated according to the new Roman alphabet, adopted by the Republic of Azerbaijan in 1992.

In the introduction, the authors enumerate the earliest serials that were published in Middle Eastern languages. They also mention the earliest titles in non-Middle Eastern languages that were published in those countries.

Serials that were published in the Middle East influenced societies and increased peoples' demand for government reforms. Governments that opposed any change and were not open to reforms, suspended publication of such newspapers. Government restrictions forced authors and intellectuals to publish their newspapers outside their country, and then to smuggle copies into the country. The collection of these publications was risky and difficult. As a result of government restrictions, a number of Middle Eastern publications can not be found in Middle Eastern libraries. During the late 19th century, the Republic of Azerbaijan collected such materials, and as a result, some can be found only there.

The index provides access to documents by language, place of publication, and subject of the document (if known). However, the index lists only the

city of publication and does not include the country. This makes it difficult for individuals interested in documents published in a specific country.

Baku Documents is a useful reference tool in the hands of scholars and librarians in providing basic bibliographic information on Middle Eastern newspapers and serial titles.

SHAISTA WAHAB

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Index Islamicus: Supplement 1665-1980, part 2. W.H. Behn. Bio-bibliographical supplement to *Index Islamicus*, 1665-1980 ; vol. 2. Millersville, Pa.: Adiyok, 1996. Pp. xv, 214. Subject, author indexes.

This newest addition to the premier index for Middle East and Islamic studies opens on a somber note: the author's announcement that this is his last bibliographic volume (he is continuing to work on a biographical volume). He has offered to pass his files along to a new compiler, but it is hard to imagine anyone who could fill Behn's position with the same energy, dedication, and acerbic observations.

Little really needs to be said about this particular volume. It follows the well-established pattern of Behn's earlier one. Some four thousand article citations are listed by subject; a list of new sources and subject and author indexes are complemented by the end-paper maps. Whatever the merits or disadvantages of this arrangement, which have been discussed by other reviewers, users at least need not confront a new system and can move seamlessly between the volumes.

In a time when the large bibliographical project is less and less the province of the individual, we are certainly impressed that the major indexes for this field are still being produced on shoestring budgets by devoted scholars working alone or with little help. There would appear to be an infinite number of works that can be cited on these topics, and it requires only (!) the time and patience to scan hundreds and thousands of volumes (in many languages) of journals that may not always seem to be very relevant to the Middle East. Even with the use of indexes, annual or cumulative, examining 246 volumes of the *Atlantic Monthly* represents a staggering investment of time.

Since the advent of computers, CD-ROMS, and the Internet, electronic products have offered the researcher ways to spend less time with bibliographical sources while multiplying the number of ways to search. Even librarians now secretly groan at the thought of having to consult an annual

or multi-volume print work. I confess I no longer get quite the same secret satisfaction from watching a student's jaw drop when I explain that it will be necessary to look through all the volumes of *Turkologischer Anzeiger* or *Middle East: Abstracts and Index*, because too often I have to sit down and systematically search through all those volumes too. We have been waiting with growing impatience for these and other indexes to take the plunge into the high-tech world. Must we wait much longer? And must we have such access to only part of what is used and viewed as a whole? The many manifestations of the *Index Islamicus* by its different compilers constitutes a magnificent source for undergraduates, faculty members, graduate students, and interested lay persons; in libraries all the volumes sit together on the same shelf in spite of differing call numbers, main entries, and titles in the catalog. They should all become one unified whole in the electronic world, and that as soon as possible.

DONA S. STRALEY

THE OHIO STATE UNIVERSITY

Bihzad : Master of Persian painting. Ebadaollah Bahari. New York: St. Martin's Press, 1996. Pp. 272, xiii, 70 color, & 48 black & white illustrations, bibliography ("References"), and index. Hard cover price US\$75.00.

Ebadollah Bahari has spent many years studying Persian painting and has written several articles on the subject. The book under review is his first book-length work. A forward by Annemarie Schimmel, a leading authority on Islamic civilization in India and the Persian-speaking lands is followed by a preface, acknowledgments, chronology, and a map of Iran and surrounding lands. The subject of the work under review, Kamal al-Din Bihzad (1460–1535), is widely acknowledged to be the greatest Persian painter. Bihzad flourished during the golden age of artistic achievements in the later Timurid and early Safavid periods working first in Hirat and then in Tabriz. To date there was no book devoted to the life and works of this remarkable artist. In chapter II, Bahari places the beginning of Bihzad's work in the cultural and intellectual context of Hirat, as he takes the reader through the blossoming of Bihzad's style in the years 1488–1535. In the third chapter, he details the artist's work in Tabriz under the Safavid patronage during the period 1510–1535. A description of Bihzad's contemporaries and pupils follows in the fifth chapter, and Bahari examines his subject's legacy in chapter seven. Appendix I deals with Bihzad's petition to Shah Ismail, and the second appendix examines the controversy regarding the identity of an artist using different names in different paintings.

The quality of the illustrations, both color and black and white, is very good, and the notes describing them are informative. Bahari has succeeded in the difficult job of locating, classifying, and critically examining them in an admirable way. Bihzad is a household name not merely in the Islamic art circles, but also among common people of Iran, the Indian Subcontinent, Afghanistan, and Central Asia. Given the high esteem in which Bihzad is held, it is surprising that only in the closing decade of the twentieth century are we beginning to see a blossoming interest in and serious study of all of the artist's known works. Bihzad had the good fortune to be born in Hirat when it was at the zenith of its cultural achievement. He was blessed by the lavish material and intellectual patronage of Sultan Husayn Bayqara and his minister, Ali Sher Nawai respectively. Political upheavals of the time did not prevent him from finding patronage in the Safavid court of Tabriz. His was a fortune only rarely blessed.

Bahari examines the roots of Persian painting and, in particular, Bihzad's style. In a number of cases he has corrected dates of works attributed to the artist. Bahari does far more than just locating, chronologically ordering, and stylistically classifying the artist's work. Bahari provides a lucid explanation of Bihzad's work in the context of literary and sufi texts. Bihzad belonged to the Naqshbandi order of sufis common in the Persian and Indian worlds. Bahari's efforts pay off when he is able to relate Bihzad's paintings to the stories and themes they portray and thus allow the readers (particularly Western audiences) to appreciate Bihzad's work. His success could only have been achieved by a native scholar equally at home in his own cultural milieu, yet also skilled in interpreting it to those unfamiliar with it.

Quality illustrations, a concise map, and a good index enhance the worth of the book. Occasional inconsistencies can be fixed in a revised edition, e.g., *Tuhfat al-Ahrar* occurs on p. 244 but reappears as *Raudat'ul Muhibbin* on the following page.

Libraries with holdings of Islamic art will find this book indispensable. Other libraries, with general art collections, might also consider acquiring the book.

OMAR KHALIDI

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Building a Palestinian State: The Incomplete revolution. By Glenn E. Robinson. Bloomington and Indianapolis: Indiana University Press, 1997. Pp. 200 + notes + Index. ISBN 0-253-21082-8 (Pb)

There are two themes discussed in this book, which presumably can be interrelated: state-building and completing a revolution. Robinson, who is well versed in Middle Eastern politics as a professor at the Naval Postgraduate School and a Research Fellow at the Center for Middle Eastern Studies at the University of California at Berkeley, expends considerable effort introducing the concept of Palestinian institutionalization, a development in its society which is designed to build a modern state. The reader, however, can never be sure exactly what factors control the social revolution, beyond the notion that there is a new social structure in Palestine. Three issues are claimed to frame the exposition of theory and thought: The first one was, in fact, preceded by the title and content of Ted Robert Gurr's book, *Why Men Rebel* (Princeton University Press, 1970). A second is to determine what has sustained Palestinian "revolutionary" collective action in view of the overriding power displayed by Israel as a belligerent occupant. Lastly, how does the revolutionary process affect a political entity in the process of becoming a state?

Traditional Palestinian society, that is the social structure that existed prominently during the period of Ottoman Turkish administration, with notable families and clans from Jerusalem in positions of preeminence, is no longer in place. While any kind of real political authority among the Palestinians was gone soon after 1948, their power remained by virtue of ethnic culture within the larger community. Hence Palestinian politics in the post-Oslo period has undergone a tremendous amount of alteration, which has affected the state-building process (assuming, of course, we know what that is). Along with the political transformation of a Palestinian entity there has been a shift in the allocation of prominence within Palestinian society, as there has been an observable shift in the locus of elites. At some point in time in the post-1948 period, Palestinian society was no longer dominated by those Jerusalem-based family elites who could trace their lineage to the Prophet. Instead, education and more economic opportunities have become available to more people than just the upper crust, and thus conditions for a new social structure were created.

The creation of a professional middle class accompanies the social transformation which Robinson describes in detail. Although Palestinian society was generally agriculturally-based in contrast to the urban social elites, the changes that have occurred have not totally marginalized city dwellers.

Indeed, organizational efforts have produced interest groups based in major urban centers. Additionally, Robinson shows that the more important vehicle for the portrayed transformation is the *Intifada*, which was a collective political action incited clearly from below. The *Intifada*, as a popular uprising, served as a motivator to create institutions at a local level to include Islamic organizations, especially in the post-Oslo era. New political elites through the process of education in newly established institutions of higher learning tend to be predisposed to political participation and collective political action, thereby supplanting and marginalizing traditional elites. Robinson then provides an explanation for the emergence of a new social system and the resulting political reverberations.

Not only is a social restructuring, accompanied by the reawakening of the latent nationalistic sentiment on the West Bank and Gaza Strip, in evidence, but also the development of a professional middle class is examined in some detail. It is noted, further, that change has occurred not only among Muslims, but also among Palestinian Christians. A case study of the village of Bayt Sahur is provided.

Interestingly, Robinson treats the Islamic movements of Hamas as an organization operating in parallel to the more secular oriented groups associated with the PLO. Here is a theme that is certainly worthy of additional comparative political treatment. A general accounting for political developments after the Oslo Agreement, which can easily be integrated with other views presented elsewhere in different contexts, follows.

The use of the term and concept of revolution in the book's title is probably unnecessary, since the idea is never fully accounted for or developed. There is also a potential error here in employing a comparative political approach to explain a contemporary problem or issue. The alacrity of the change, which is most likely related to the dynamic of the phenomenon under study, is observable but may not yet be necessarily well-studied. As much as many would like to understand—and preferably now—what is really occurring in Palestinian politics, it may be better to merely observe the percolation. In the 1980s there was a spate of works on comparative political development, much of which remains gathering dust. There will now, probably and understandably be similar attention given over to the efforts of the Palestine National Authority. For the most part, *Building a Palestinian State*, is a harbinger for other studies. One chapter had already been published in a scholarly journal and, without doubt, this book will be a part of a larger collection of political works that will sit next to Hillel Frisch's *Countdown to Statehood: Palestinian State Formation in the*

West Bank and Gaza (SUNY Press, 1998). The book, in fact, is a reasonably well-researched effort with many interviews on the ground but with no bibliography, which unfortunately detracts from the overall utility.

SANFORD R. SILVERBURG

CATAWBA COLLEGE

Mawsūat Miṣr al-Ḥadīthah [Raʾīs al-Taḥrīr Samīr Sarḥān]. [Cairo]: al-Hayʾah al-Miṣrīyah al-ʿĀmmah lil-Kitāb; Chicago: World Book, ©1996. 10 v. : col. ill., col. maps. ISBN 0716699508 [In Arabic]

This publication does itself and its readers a disservice with the misleading title, rendered in English, “Encyclopedia of modern Egypt.” This raises expectations that it is a comprehensive work, and it certainly is not that. The word “survey” better describes it, and excuses a lot of its brevity and frequent superficiality. Furthermore, the word “modern” leads one to expect coverage of at least post-revolutionary, if not post-Napoleonic, Egypt, but despite brief historical surveys, it concentrates on the Mubarak era. A better title would have been “*Mashʿ Miṣr Mubārak*” (Survey of Mubarak’s Egypt).

One must also bear in mind that it originated essentially from the Egyptian government, through al-Hayʾah al-Miṣrīyah al-ʿĀmmah lil-Kitāb, and as such it has a “chamber of commerce” feel-good quality to it, accentuating the positive and downplaying, or ignoring outright, the negative. It promotes government achievements, and Husni Mubarak appears *ad nauseum* in the photos. All in all, though, if one accepts it for what it is, it can be seen to have some useful and interesting features.

Physically, it is very nice. It is printed on thick, semi-glossy paper, and has a good, sturdy, hard-cover binding. The type is clear, and it has beautiful, clear, color illustrations and photographs. In short, it is of much higher quality than most of the books that we get from Egypt, conspicuously because it was not actually printed there. One of its publishers is World Book of Chicago, and the encyclopedia itself was printed in Singapore.

It consists of 10 volumes, each covering a specific topic in about 160 pages. I could not find anyone actually named as an author, but each volume has an editor. Most are university professors, along with a few other professionals and ministry employees. Despite the presence of an editor-in-chief, the quality of information varies considerably from one volume to the next.

Volume 1, “*al-Hukūmah wa-al-nizām al-siyāsī*,” consists of an adequate historical and organizational survey. There is even a section listing and describing opposition parties, included, perhaps, to show how democratic and open the Egyptian political system is. The section on foreign policy exists primarily to showcase Mubarak with foreign leaders.

Volumes 2 and 3, “*al-Iqtisād*” and “*al-Bṛah al-jūghrāfiyah*,” are two of the better volumes. They contain a lot of useful, if brief, information and statistical tables. Vol. 3 in particular has a wealth of color maps and charts, and not a single picture of Mubarak that I could find.

Volume 4, “*al-Taḥlīm*,” is also useful as a survey. It covers foreign and private institutions, as well as the expected government ones.

Volume 5, “*al-Ṣināʿah*,” has some useful historical and statistical information, but for the most part it touts government achievements. About a third of the volume is devoted to the achievements of the new industrial cities.

Volume 6, “*al-Zirāʿah*,” is adequate as a biological survey. It has good descriptions of many crops and types of livestock, but it is short on economic production statistics. It mentions, but does not elaborate on, the many social and economic problems inherent in agricultural development, and discussion of the impact of the High Dam is given no more than a page.

Volume 7, “*al-ʿIlām*,” is a good survey of the government’s activities in the area of mass media, but it seems to completely ignore anything non-governmental. I saw no mention of the lively independent political press, and not a hint of censorship policies and measures.

Volumes 8 and 9 are the poorest, in my opinion. The former, “*al-Thaqāfah*,” deceives itself by imagining it could cover, even as the briefest of surveys, all of Egyptian culture and art in a mere 157 pages. The first third of the book is taken up with discussion of government programs and sponsorship of the arts, leaving less than 100 pages in which to cover literature, cinema, theater, music, the visual arts, and folk arts. Needless to say, it fails miserably. Among its many shortcomings is the fact that it omits any reference to numerous prominent Egyptian artists and musicians, including, to my amazement, the renowned Umm Kulthūm.

As for vol. 9, “*al-Mujtamaʿ al-Miṣrī*,” it has a sugar-coated “tourism brochure” quality to it. Apart from a brief historical survey, it consists mostly of delightful exposés of social customs and photographs of largely staged cultural and folk events. I could find no mention of the serious social and religious problems and conflicts gripping Egypt today.

The final volume, “*al-Āthār*,” is a good survey of archeological sites, with refreshingly little government self-promotion.

The work unfortunately has neither a comprehensive index nor individual ones at the end of each volume. One can generally find what one wants (assuming it is there to begin with) through the tables of contents, but an index would have been helpful. And despite the scholarly credentials of most of the editors, only four of the volumes (2, 3, 4, and 9) have bibliographical references.

This work is not scholarly by any stretch of the imagination, and it would probably get little use in libraries that cater primarily to serious researchers. However, I think it has a place in comprehensive Middle East reference collections that cater to a wide range of patrons, or in a specifically undergraduate collection. It does contain much useful, if selective, information that the non-specialist or undergraduate can tap into without feeling overwhelmed.

CATHERINE ROCKWELL

UNIVERSITY OF UTAH

The Succession to Muhammad : A Study of the early Caliphate. By Wilferd Madelung. Cambridge ; New York: Cambridge University Press, 1997. Pp. xviii, 413. Includes bibliography and index. ISBN 0-521-56181-7 (hard-back)

The initial intent of the author of this book was to re-analyze the “nature of the caliphate at its foundation” (p. xi). This he does to some extent, but the book ends up as a largely straightforward chronological narrative of events from the death of Muḥammad to the death of Marwān in 685. The author relies extensively on early Arabic sources, which he critically analyzes. Occasionally, he critiques the works and conclusions of later Western scholars. His own opinions are generally not in doubt. He concludes that the Prophet had “presumably hoped for a successor from his family” (p. 18)—if not ‘Alī himself, than at least a close relative from the Banū Hāshim. His distaste for Muaṣṣawiyah, who in his opinion did the most to change the entire tenor of Islamic society and its leadership, is evident.

In addition to events, the author analyzes in detail personalities and the personal and political conflicts and motivations behind those events. He also digresses at times to provide detailed information about the complex blood and marital relationships between the numerous players.

The work consists of a brief introduction, in which the author lays the theoretical groundwork for his book along with his justification for it. This

is followed by four main chapters, each devoted to one of the Rightly Guided caliphs, and a conclusion which covers events following the death of 'Alī. The book concludes with seven "excursuses," which deal with a number of interesting details, from the burial of Muhammad to the marriages and children of al-Ḥasan ibn 'Alī, whom he vigorously defends against charges that he was a womanizer and "habitual divorcer." (p. 387). The book includes an extensive bibliography and an index of proper names, which is inadequate in that it makes no effort to link names of persons to the events in which they played a part.

This review may have given the impression that the book is Shī'ite in nature, but this is not so. The author carefully presents all sides of the issues, Sunnī, Shī'ite, and secular historical, and draws his conclusions on the basis of his scholarly critique of the sources. The reader may not always agree with these conclusions; nevertheless the objective and scholarly manner in which they are presented could only invite serious debate of a similar nature.

The question of the succession to Muḥammad will doubtless always remain a matter of religious faith or scholarly interpretation. This book is an invaluable contribution to the latter. Hardly an introductory text, its wealth of detail makes it a gold mine of information and food for thought for the serious scholar. It is a must for any serious Middle East/Islamic collection.

CATHERINE ROCKWELL

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The History of Jerusalem : The Early Muslim period 638-1099. Edited by Joshua Prawer, Haggai Ben-Shammai. Jerusalem : Yad Izhak ben Zvi; New York: New York University Press, 1996. Pp. xvii, 443. Includes bibliographical references and index. \$75 (hardcover)

The book's primary focus is the history of the more than four and a half centuries of Muslim hegemony of Jerusalem. It is organized in thirteen chapters and written by several scholars. The work more than meets its stated objective of "incorporating themes and disciplines of the widest possible scope" (p. xii).

As the first of a projected three volume set, this book covers such diverse topics as Jerusalem's political and social history, the art and architecture of the time, coins, Jerusalem and literature, and how Jerusalem was viewed by the three monotheistic religions and its importance to them.

Jerusalem has always had a turbulent history, and this book shows us that this tumult was as evident during the Muslim period as it is now. Prior to the Muslims ruling Jerusalem, the Persians briefly conquered the city, and tried to make it an extension of their kingdom. During the early part of the Muslim rule, Jerusalem saw stability, tremendous growth in population and infrastructure, and architecture, as evident by the erection of the Dome of the Rock. Later, Jerusalem saw its share of conflicts as internal strife struck the Muslim world. However, each of the reigning Muslim tribes, such as the 'Abbasids and Fatimids, left their indelible mark on the city.

This period also helped define how the three religions to whom Jerusalem is sacred: Judaism, Christianity and Islam, interact with each other. Chapters act as windows into the lives of each of these different communities, showing not only the sociological aspects of the period, but also their literary output. Some deal with the Jewish communities as a whole, including the Karaites, while other chapters discuss the Christian and Muslim communities', and how Jerusalem is viewed in their sacred literatures.

Although this volume is a translation, it does not distract from the content, but rather enhances it. The text flows smoothly from one article to the next, the romanization of both Arabic and Hebrew words is consistent throughout, the illustrations, some of which are colored, have been carefully chosen, and the bibliographic references greatly expand on the text.

As each author explores a different aspect of life during that time period, they make us realize that Jerusalem's history is still a great influence on the Middle East now as it was then.

LAILA SALIBI-CRIPE

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Syrians: a travelogue, 1992-1994. By Laurence Deonna, translated by Christopher Snow. Pueblo, Colorado: Passeggiata Press, 1996. Pp. 110: ill. (some color), map.

This is a collection of travel impressions and interviews conducted in Syria over three years by a Swiss woman journalist. Laurence Deonna, a native and a resident of Geneva, has written from Arab and Muslim lands (Yemen, Egypt, Iran and the Central Asian Republics) since the 1970s. She is well known as a lecturer in Western Europe and the Middle East. The English-language reader will find similarities here to Deonna's earlier translated collection, *The War With Two Voices : Testimonies by women*

from *Egypt and Israel* (Wash., DC: Three Continents Press, 1989) in terms of the issues covered as well as the hybrid interview-and-impressions style.

The present volume was originally published, as were the author's other works, in French (*Syriens et Syriennes, 1992–1994*. Geneva : Editions Zoé, 1995), and it was well-received by *Le Monde diplomatique* (Dec. 1995), which said it presented “a decidedly different, heart-warming view of Syria and her people.” The quality paperback has fifty photographs taken by the author, some of which are in color (including desert nomads in traditional costumes and a double-page spread of Aleppo's renowned red peppers at harvest time). While the printer's limitations may have made it necessary to reproduce only a portion of the photos in color, it is not clear why certain of the photos have their captions on the same page whereas other captions had to be on preceding or following pages. Also, the outline map of Syria would have been more informative had it shown more of the topographic features.

The interviews are the most interesting part of this attractive paperback. There are encounters with nationally and internationally significant names : Syrian Orthodox Archbishop Mattar Rohom, Minister of Defense Moustafa Tlass, playwright Farhan Bulbul, actor Talal Nasreddine, playwright and film director Dered Laham, cartoonist Ali Farzat, head of the Jewish community Dr. Hasbani, and architect and preservation activist Nadia Rusht. Deonna's ability to elicit candid comments from men and women alike will remind some readers of Italian journalist Oriana Fallaci's interviews with Arab leaders two decades earlier. However, in contrast to Fallaci's longer, in-depth conversations, Deonna's interviews are short and anecdotal. This may have been due to an original serialization of the book, although there is no explicit statement to this effect, or it may be the author's preferred style. The result is that the book has value in complementing other sources on the subject, but this is not enough in itself. Indeed, the introduction states that certain parts of the country were excluded and that the book makes no claim to being exhaustive.

Just as significant as the individual interviews, Deonna describes several important communities. Given Syria's great importance in early Christianity, it will be a revelation to some readers that as communities and as individuals the numerically few Christian Syrians are still quite prominent. Apart from Aleppo, where commercial life has been traditionally dominated by various Christian denominations, there is a chapter on the little known but regionally important Syrian Orthodox town of Hasakah in the North-East. The centuries-old delicate balance between Christian townspeople and Muslim nomads emerges repeatedly in Deonna's observations

on Hasakah and the nearby Assyrian village of Tell Hermes in statements which would not be considered politically correct in North America. In view of hostilities with Israel, it is of particular interest to read about the few thousand remaining Jews, who represent one of the oldest communities, but many of whom would likely have emigrated by the time the book saw the light of day. Deonna meets traditional, tolerant Muslims and, in contrast, proponents of a stricter Islamic lifestyle. The latter wish to mold society to their preference, and their presence in most towns and cities is difficult to ignore. These are perhaps the most striking members of para-military youth groups, whom the secular regime uses to keep the fundamentalists in check.

As a journalistic report on the current mood of the land, this is a readable and informative book. Although a bibliography of the dozen or so titles referred to in the text would have been helpful, and credit might have been given for certain illustrations which are not the work of the author (such as the 1969 photo on p. 107 and political cartoons signed by Ali Farzat), these are minor detractions from a handsome volume which presents to a North American readership a significant European writer on the Middle East. The book should be of interest to libraries with collections in Middle Eastern Studies, Anthropology, Journalism, and Women's Studies.

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