

For activists and academics—and everyone in between

## Who said this?

“The moral codes and standards set by our society should apply without exception regardless of gender, color, or social class. Societies that believe in “abstaining from sex as an ethical value” (*al-’iffa fi-l jins ka-qima akhlaqiya*) must impose this moral code on all people. Hence, “*iffa*” is not an “ethical value”, but a moral code endorsed by the existing social system.” (c.f. *al-Mar’a wa-l Jins (Woman and Sex)*, 1972).



**Nawal El-Sa'dawi**



*Rethinking Gender in  
Revolutions and Resistance:  
Lessons from the Arab  
World.*

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## Opportunities

### Call for Abstracts

**JMEWS 10<sup>th</sup> Anniversary  
Celebration & 2014 Distinguished  
Lecture & Research Workshop in  
Honor of Sondra Hale, April 2014,  
Yale University.**

*It will be an opportunity to explore the  
topic of Transnational Feminisms & the  
New Middle East Insurrections.*

**Abstract Submission Deadline:  
January 1, 2014**

Click [here](#) for more information.

### Call for Papers

***Mashriq & Mahjar***

Journal of Middle East Migration  
Studies Special Themed Issue on  
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**Abstract Submission Deadline: 31  
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International Conference on Gender &  
“*The Law*”: *Limits, Contestations &  
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**Abstract Submission Deadline:  
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## Postmodern/Postcolonial/Feminist Ideas and the New Insurrectionary Movements<sup>1</sup> Sondra Hale\*

### Introduction

As someone steeped in Marxism and feminism for decades, and as a political activist within those arenas of thought, I have experienced deep discomfort with a number of the ideas within so-called “postmodernism” (pomo) and/or its more political and Global South-driven variant, “postcolonialism” (poco).<sup>2</sup> While it may be true that some of these approaches offer limitless possibilities and potential, the general tendency is to subvert or dismiss some of the nearly sacred ideas about societal transformation that many of us hold dear.

However, in considering the recent insurrectionary phenomena we are all witnessing, not only in the Middle East/North Africa, but elsewhere, I

began to realize that many pomo and poco ideas are actually being practiced by the usually youthful and oftentimes, women participants (examples below). Therefore, instead of resisting ideas that seemed to fly in the face of what I stand for and have written about most of my academic career (e.g., modernist notions of emancipation), I decided to see if any can be used to interpret these new movement phenomena and to ask if any are being activated/practiced.

Therefore, instead of my usual challenging of pomo and poco ideas by asking what happens to our social justice issues and to principles of resistance and/or revolution when we analyze within these paradigms, I am asking if today’s insurrections and grassroots movements are but part and parcel of modernity, or if they, instead,

represent a very different kind of action. Clearly, in such a brief essay I will only be able to skim the surface and try to provoke some discussion.

Since the destruction of the Berlin wall (1989), the dissolution of the Soviet Union (1991) and the consequent fragmentation of much of Eastern Europe altered a particular kind of adherence to socialist/communist precepts and authority, we began to witness a curious reordering of politics. We can observe, for example, the decentralization of unions and the breaking away of women and youth from oligarchic, patriarchal, and hierarchal parties. We witnessed this process in the U.S. with the anarcho-tinged protests in Seattle against the World Trade Organization (1999), only to be followed by the

## Postmodern/Postcolonial/Feminist Ideas and the New Insurrectionary Movements

"Kitchenware Revolution" in Iceland; in various Occupy movements in Europe and the U.S.; in Sudan's *Girifna* ["We Are Fed Up"]; in Egypt's *Kefaya* ["Enough"] and the January 25, 2011 movement; in Spain with the "Indignados/as"; the "Arab Spring" insurrections; and in the actions emanating from Taksim Square/ Gezi Park in Turkey.

The impetuses for these insurrections are varied, but there are also common threads: the failure of political parties with their old ideologies to affect democratic change; not only the violation of women's human rights, but their exclusion from leadership in most parties and movements; the domination of affiliated women's wings by the main parties; new alliances forming among the internally displaced, the poor, and unemployed youth; and the economic disaffection from neoliberal policies.

### Notes on the Amalgam of Postmodernism/Postcolonialism and the Feminisms:

As is well-known, many pomo ideas challenge global, all-encompassing world views, such as Marxism and feminism. The pomo goal is to "delegitimize all mastercodes" (Hassan 1987: 169) or Metanarratives (those grand stories of deliverance and redemption). Many pomo and poco theorists urge us to be comfortable in the absence of certainty, to learn to live without explanation, and to accept the new philosophical relativism (Bauman 1987: 3-4).

Pomo and poco thinkers may attribute renewed relevance to the traditional, the sacred, the particular, and the irrational (Touraine 1990). In fact, all that modernity may have rejected has taken on a renewed importance: emotions, feelings, intuition, reflection, speculation, and personal experience (Graff 1979: 32-33). Pomo thinkers question rigid boundaries between culture and life, fiction and theory, and image and reality (e.g., Gregory 1989: 68; Lyotard and Thebaud 1985; Vattimo 1988).

Pomo and poco thinkers offer indeterminacy over determinism; diversity over unity; difference over synthesis; the unique over the general; relativism over objectivity; and fragmentation over totalization. In these processes Truth gives way to tentativeness. Not only is there no central Truth, but the idea of centering Man has been undermined; in fact, there is no unitary subject and no universalism. In effect, this amounts to a demolishing of most of the ideas from the Enlightenment, including the notion of reason, not to mention that modernist social movements are mainly based on identity, unity, a central Truth, and a moral end.

In both pomo and poco a different kind of creativity is put in motion. Not only is much based on language (both language as power and language-play), but on totally new ways of reflecting political association. Some of this is done through playfulness, a central tool in pomo and poco to unsettle modernist stances.

Many of us in Middle Eastern Studies are involved in the poco thinking not only of Edward Said and his *Orientalism* (1978), but also in some of the ideas of the Subaltern Studies Group (SSG) in theorizing about the controlling power of language (discourse) and representation in colonized societies.

In building up to ways we can use some pomo and poco ideas and still move forward with emancipatory ideals, including feminist ideas about movements, I am attempting to use an amalgam of feminist principles, especially taking into consideration transnational feminisms: avoiding essentializing, totalizing, having less tendency to define, be exact, categorize, fixing in space and time. Instead, things are open, contingent, overlapping, fluid—not closed, definite, or finite. We may also try not to naturalize categories, concepts or subjects. For example, I do not deal with identities as identity, per se, but as critical perspectives, ways of looking at the world critically.

Just as some pomo and poco thinkers call for a refocusing on that which has been taken for granted, has been neglected, forgotten, considered irrational, has been seen as insignificant, many feminist scholars for some time have focused on the esoteria, minutia, and ordinariness of diary recordings, of genealogies recorded in a family Bible, of messages and symbols in a quilt, et cetera. The repressed, traditional, eccentric, sublimated, rejected, nonessential, marginal, excluded, tenuous, silenced, accidental take on new importance.

Other relevant themes in transnational/postcolonial feminisms should be familiar: We try to disrupt conventional dichotomies such as oppressor and oppressed. All concepts are subject to deconstruction, reevaluation, subversion, intervention. We use language to unsettle, but we also try to unsettle language. For example, Ella Shohat calls for a "polycentric multiculturalism." To her, a "polycentric vision of the world has many dynamic cultural locations, many possible vantage points" (1998, p. 53, note 1).

One way to shed some light on the ways in which we can see the feminisms within the prism of pomo and poco is to discuss transnational feminisms. One of the primary "issues" within the feminisms is the movement of bodies, goods, and ideas across national boundaries such that the strict distinctions among nations become altered or more flexible. Such movement, hybridity, and ambiguity create an unsettled environment for identity politics.

### Concluding Remarks: An Amalgam of New Ideas and Associations.

I mentioned above the anarcho-tendencies and direct democracy actions that we are seeing in some of the events of the last decade or so. Although I do not intend to discuss all of the above examples of contemporary insurrections that have used experimental strategies, new language, and new formations, I will refer to them as a whole in terms of the manifestations of postmodern/postcolonial and feminist strategies. I am arguing that, despite

the rejection and dismissal of modernist social movements by many pomo and poco thinkers, we can see tendencies in recent political actions which indicate that political actors, including some transnational feminists in the vanguard, are “doing” a whole new politics that does not mimic the characteristics of modernity. These are movements that have anarchic tendencies in being anti-statism, anti-authority, and opposed to hierarchal organization. They are all searching for new and freer forms of association which have already had, and will continue to have, a profound effect on gender relations.

Many of the contemporary actions can be characterized as having a playful and creative aspect to them—often in the form of performance: “flash” demonstrations and guerilla theater, for example, among various groups with a preponderance of youth and women, such as Sudan’s *Girifna* with its street performances of political opposition or their “flash” appearances in public space. We can see the humor in the names these various collective actors have chosen—e.g., “We Are Fed Up.” It is difficult to move into an era of free association if one is using old language, suggestive of old structures. For decades various forms of feminism have also experimented with new language.

However, it is not only language that is being used creatively, but the places and spaces on which these words or phrases are placed. The Egyptians have become experts at street displays of humor and politics, using their bodies for political self-expression, e.g., “You will leave by the hands of the youth” written on the hands of a youth (Khalil 2011, 52); using car license plates with “leave” on it (104) or a barcode with “Mubarak” and an expiry date (105); a kite flying with “leave Mubarak” on it (131); or intentionally misspelling Mubarak’s name on a makeshift sign (118). The slogans have been sometimes hilarious with that famous Egyptian sarcasm, e.g., “I’m desperate. It’s been a week since I had teargas” (116). The performances have been innovative, e.g., a man dressed in a football referee outfit, holding a whistle and a red card saying “Mubarak Out” (132).<sup>3</sup>

My reading of these new insurrections is that there is no central Truth by which people must abide, and no unitary subject. There is the absence of a Metanarrative or Master-Code. There is also a high degree of uncertainty, and the groups do not seem perplexed over this uncertainty, nor over not having a clear direction or a unity, certainly not a unity of ideology. From what I learned directly from the Occupy movement, participants seem comfortable with the fragmentation and ambiguity that reigns. These are open, contingent, overlapping, and fluid actions, akin to many of the ideas of transnational feminisms.

It seems fitting to end by gesturing toward Istanbul as manifesting some of our most recent set of new ideas and actions, that amalgam of pomo/poco and the feminisms.

In Taksim Square, in the heart of Istanbul, we have witnessed a populous uprising in the making to save Gezi Park from “development.”

*...Taksim again reveals itself as fundamentally more powerful than social media, which produce virtual communities. Revolutions happen in the flesh. In Taksim, strangers have discovered one another, their common concerns and collective voice. The power of bodies coming together, at least for the moment, has produced a democratic moment ...*

One woman participant remarked that “We have found ourselves.” They have found themselves in opposition to a scripted public realm of the state’s conception, not theirs. In this undertaking, with women and youth playing major roles as protesters, they are engaging in a “fluid, irregular, open and unpredictable” set of actions, manifesting postmodern and feminist ideals as a thorn in the side of Istanbul’s modernity.<sup>4</sup> With direct democracy in their bellies, it is unlikely that anything will be the same again.

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**\*Sondra Hale is Research Professor and Professor Emeritus of Anthropology & Gender Studies at the University of California, Los Angeles.**

## NGO Highlight

### Women’s Centre for Legal Aid & Counseling (WCLAC)

The WCLAC is an independent, non-profit, non-governmental Palestinian organization established in 1991. It seeks to develop a democratic Palestinian society based on the principles of gender equality and social justice. It also has a special consultative status with the UN Economic & Social Council (ECOSOC)

To know more about WCLAC click on the link below

<http://www.wclac.org/>

<sup>1</sup>This essay is a capsule of a keynote talk I gave in Buenos Aires, July, 2013. Some of the material will be published in my “Afterword” to a special issue of *JMEWS* in my honor in Spring, 2014.

<sup>2</sup>The terms “postmodern” and “postcolonial” defy definition, especially in a very brief paper. I have tried, instead, to offer description and example woven throughout the text. “Postmodernism” can only be defined with reference to modernism or modernity, a series of characteristics that emanated from the Enlightenment: e.g., a concentration on centering Man, Truth, reason, and progress toward a final moral end. Later modernity exemplified a drive toward progress through technology and science, with liberal ideas of freedom and equality undergirding these. The clearest definition/description of pomo is in Pauline Marie Rosenau, *Post-Modernism and the Social Sciences: Insights, Inroads, and Intrusions* (1992) and the clearest explanation of the distinction between modernism and postmodernism can be found in David Harvey, *The Condition of Postmodernity: An Inquiry into the Origins of Cultural Change* (1989). Rosenau argues, for example, that pomo approaches often reduce Marxism, feminism, all three Messianic religions, capitalism, liberal democracy, secular humanism, and modern science to the same order, proclaiming them all as logocentric and transcendental totalizing metanarratives (Rosenau 1992).

<sup>3</sup>There is a great deal of published and internet material on Egypt, so I have minimized it for this essay. However, one should consult the moving and political AUC Press book edited by Karima Khalil, *Messages from Tahrir: Signs from Egypt’s Revolution* (2011).

<sup>4</sup>These quotes on Taksim are all from Michael Kimmelman. “In Istanbul’s Heart, Leader’s Obsession, Perhaps Achilles Heel.” *New York Times* (June 8, 2013), A1 and A6.

# MASHRIQ & MAHJAR



## Journal of Middle East Migration Studies

### Call for Papers

#### Special Themed Issue on Gender and Migration

Scholarship on gender and migration has grown tremendously over the past thirty years. It was initiated by studies that put women at the center of their analyses in a field that either implicitly or explicitly imagined men as mobile agents and “their” women or families as passive objects, to be moved along or left behind “at home”. Through the turn toward gender as a category of analysis, scholars working in different disciplines broadened their approach, coming to understand gender as a changing, relational dynamic both shaped, and capable of shaping, social processes like migration.

Gender is often at the center of transnational and transregional approaches to migration, which focus on the interconnections between various parts of the world. Scholarly attention to migrants’ everyday lives and *longue durée* histories reveal the far-flung processes that construct what it means to be a woman or a man, the deterritorialized making of family regimes, as well as the gendered politics of long-distance nationalism and state formation. Some of these cutting-edge perspectives have developed through the study of migration from, to, and across the Middle East. But more work is still needed to engender new understandings of the Middle East, and the Middle Eastern men and women whose presence is felt across the world.

This special themed issue of *Mashriq & Mahjar* seeks to take stock of recent work on gender and migration, to open up fruitful discussion, and to chart paths for future research. It will bring together scholars working in different disciplines to consider the connections, comparisons, and contrasts between the gendered experiences and processes that migrants undergo in different periods and locales. With this in mind, we invite scholars from all disciplines to contribute theoretically innovative and empirically grounded papers on any aspect of gender and migration from, to, and across the Middle East over the last two centuries. Specific topics may include:

- Feminist organizing through migration
- Gender and long-distance nationalism
- The role of gender in shaping migrant families, and migrant families in shaping gender
- The gendering of institutions and practices through migration
- Gender, ethnicity, and sexuality
- Gender and state immigration policy
- Gender and the literary imagination
- Return migration and gender politics in the Middle East

This special themed issue will be co-edited by Sarah Gualtieri (University of Southern California) and Akram Khater (North Carolina State University).

Please send abstracts of 250-300 words, including name, contact details, and institutional affiliation as a word or PDF document by 31 October, 2013 to the following address: [akhater@ncsu.edu](mailto:akhater@ncsu.edu). After review of the abstracts, potential contributors will be contacted regarding submission of a journal-length paper.

## Rethinking Gender in Revolutions and Resistance: Lessons from the Arab World



From 8 to 10 July, the Centre for the Study of Women and Gender at the University of Warwick hosted a successful workshop entitled 'Rethinking Gender in Revolution and Resistance: Lessons from the Arab World'. The aim of the workshop was to go beyond the dichotomous discourses emerging in the wake of the Arab revolutions that either celebrate women's participation in the uprisings and mass protests or highlight that women's rights are being dialled back by newly elected governments. Whilst both of these observations have merit, neither fully encapsulates or explains the shifts in gender roles, gender relations and gender norms that have occurred both leading up to and since the outbreak of the so-called Arab Spring.

The workshop hosted participants from the Arab world, Europe and the US and represented a wide range of disciplines (comparative literature, sociology, anthropology, political science, development studies and media studies). We kicked off with a lively roundtable discussion on 'Women, Revolution and Resistance in the Arab world', which was also open to Warwick university staff and students as well as members of the local community. We debated the degree to which the Arab revolutions represented continuities in gender relations and norms or whether they have ushered in significant ruptures, or whether the answer to this question depends upon which 'women'. Indeed, one participant emphasized the need to deconstruct the term 'women' when discussing the revolutions since not all women have similar experiences. There was also some questioning over the periodization of the Arab revolutions, not only in light of the fact that the Palestinian revolution began at the end of the 1960s but also because several Arab countries witnessed important popular dissent and civil society mobilizations prior to the outbreak of the 'Arab Spring'. There were some heated debates over the endpoint of the revolutions, particularly in light of the 3 July Egyptian military intervention, still fresh in the minds of everyone. Whilst Egyptian participants all regarded the ouster of President Morsi as the army's fulfilment of the popular will for the revolution to continue, others questioned whether the army could ever be an agent of democracy. Related to this, one participant called on us to be more critical of the army's actions in light of feminist critiques of the military as a masculinist institution. We also noted how the Arab revolutions had brought to the fore again discussions over the degree to which nationalism is 'good' for women. This particular discussion was one that would resurface in the 2nd and 3rd days of the workshop.

The workshop papers on the following days examined gender in the Egyptian, Libyan and Bahraini revolutions, as well as looking at gendered resistance in the context of colonized Palestine and working class East Amman/middle class West Amman. In addition, we addressed debates over the relationship between women's activism and Islam in Egypt, Turkey and Tunisia. In my mind, there are three main themes that ran throughout the workshop papers:

**1. The malleability of gender in moments of revolution and resistance.** Several papers (Shereen Abuelnaga, Dina Wahba, Lena Meari, Maha El Said and Hala Sami) illustrated the ways in which women challenge, subvert and re-signify existing gender norms as integral to opposing/resisting authoritarianism and colonialism. The challenges that women face in this regard were demonstrated by the paper by Anoud Abusalim and Abeer Al-Najjar, which discussed the negative media representations of and public reactions to Aliaa El-Mahdy and women activists subjected to so-called virginity tests by the Egyptian military. Across the cases, it is unclear whether the reconstruction of gender norms are moments of exception or whether they can constitute a longer term challenge to the gender order.

**2. The sources of women's agency.** Several papers (Nof Nasser Eddin, Frances Hasso, Nadia El Kholly, Merve Kutuk, Erika Biagini, Alessia Belli, Sahar al-Naas, and Solava Ibrahim) highlighted the different sources of women's agency, obliging us to reconsider the significance of gender identity in motivating women's actions or shaping 'women's interests'. These papers demonstrated how women may construct their gender identities in relation to family/community/national/religious needs and not necessarily in relation to notions of personal autonomy or women's rights. Moreover, even those women who are assumed to be most marginalized within the public sphere, such as working class and rural women, are able to carve out spaces of agency within patriarchal structures, not only to bargain with patriarchy but also to reform aspects of patriarchy.

## Rethinking Gender in Revolutions and Resistance: Lessons from the Arab World

**3. The relationship between women and nationalism.** Papers by Dina Wahba, Maha El Said, Mounira Soliman and Hala Sami provided different viewpoints on the emerging relationship between women and national identity/nationalism. Dina argued that the nationalist impulses of the Egyptian revolution operated to subordinate women's demands for inclusion and equal citizenship rights. Maha and Hala posited that national identity was an important source for women's activism in resisting authoritarianism after the fall of Mubarak. Mounira saw that, in the case of women artists, a nationalist and feminist agenda intersected and informed one another.

A final session, led by Professor Ruth Pearson, considered the experiences of women in the Arab revolutions in comparison to the cases of Latin America; emphasized the need to conceptualize 'gender' always as an adjective and not a noun; and highlighted the absence of discussion about refugee and migrant women as well as minority communities in the Arab world. There were also calls for more materialist explanations of women's experiences as well as for a new language through which to theorise gender (roles, relations and norms) in the Arab world.

**Synopses of all the workshop papers can be found here:**

[http://www2.warwick.ac.uk/fac/soc/sociology/rsw/research\\_centres/gender/research/birzeit/workshop\\_3/abstracts/](http://www2.warwick.ac.uk/fac/soc/sociology/rsw/research_centres/gender/research/birzeit/workshop_3/abstracts/)

This was the final workshop of a 3 year-long research partnership between the University of Warwick and Birzeit University, and funded by the British Academy, entitled, 'Reconceptualizing Gender: Transnational Perspectives'. Further information about this project can be found here:

[http://www2.warwick.ac.uk/fac/soc/sociology/rsw/research\\_centres/gender/research/birzeit/](http://www2.warwick.ac.uk/fac/soc/sociology/rsw/research_centres/gender/research/birzeit/)

*Thank you to the Department of Politics and International Studies, University of Warwick, for additional funding for the final workshop.*

**Nicola Pratt**

*\*Nicola Pratt, Reader in the International Politics of the Middle East, University of Warwick*

### WHO IS SHE?

#### Profiling: Nawal El-Sa'dawi

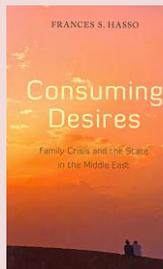


Nawal el-Sa'dawi (born in 1931) is an Egyptian Physician, leading Feminist, writer and activist. In 1955, she graduated from the Faculty of Medicine at Cairo University. She practiced general medicine and psycho-therapy in both the countryside and city. She confronted and studied all types of aggressions committed, legally or illegally, with good or bad intentions against women's bodies. As a consequence of the publishing of her book *Woman and Sex* (1972) as well her political activities, Sa'dawi was dismissed from her position at the Ministry of Health. Nawal el-Sa'dawi was the first feminist who scientifically and publicly addressed the psychological health of women in the three years she spent researching women and neurosis at Ain Shams University's faculty of Medicine (1973-1976). This research is published in her work, *al-mar'a wa-l sira`a al-nafsi*, 1976 (*Women and Neurosis*).

Nawal el-Sa'dawi is a prolific writer. All her writings are in Arabic, and most of them are translated into many European languages. Some of her writings include short stories (*I learned to Love*, 1957), plays (*Twelve women in a cell*, 1984), personal Memoirs (*Memoirs in a Women's Prison*, 1983), auto-biography (*My Life* part I 1996, part II 1998, and part III 2001 published by Dar al-Adab, Beirut) and novels (*Woman at Point Zero* 1975, translated by Sharif Hetata, 1983). Her feminist work (fiction and non-fiction) has been translated into over twenty languages. In el-Sa'dawi's corpus, as Fedwa Malti-Douglas maintains "the social power of the physician merges into that of the writer." (*Woman's Body, Woman's Word*, 1991). In my opinion, if Virginia Woolf's *A Room of One's Own* (1929) and Simone de Beauvoir's *Le Deuxième Sexe* (1949) are considered the *Magna Carta* of English and French Feminisms, Nawal el-Sa'dawi's *Woman and Sex* (1972) is the *Magna Carta* of Arab Feminism. In this work, el-Sa'dawi spoke scientifically and in Arabic, for the first time, about the female body and sexuality and uncovered gender hypocrisy and bias in social laws and norms.

**Dr. Hosn Abboud**  
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## Highlights



**Consuming  
Desires:  
Family Crisis and  
the State in the  
Middle East**

**Author:** Frances S. Hasso  
**Publisher:** Stanford University Press  
**Year of Publication:** 2011

Over the course of the twentieth century, most Middle East states adopted a *shari'a*-based system for recognizing marriages. Partly in reaction to these dynamics, new types of marriage that evade the control of the state and religious authorities have emerged. These marriages allow for men and women to engage in sexual relationships, but do not require that they register the marriage with the state, that they live together, or that the man be financially responsible for the wife or household.

In *Consuming Desires*, Frances Hasso explores the extent to which these new relationship forms are used and to what ends, as well as the legal and cultural responses to such innovations. She outlines what is at stake for the various groups-the state, religious leaders, opposition groups, young people, men and women of different classes and locations, and feminist organizations-in arguments for and against these relationship forms.



**Modernizing  
Women: Gender &  
Social Change in  
the Middle East,  
3<sup>rd</sup> Edition**

**Author:** Valentine M. Moghadam  
**Publisher:** Lynne Rienner Publishers  
**Year of Publication:** 2013

Valentine Moghadam's seminal study of the gendered nature of political and social processes in the Middle East and North Africa has been fully updated to reflect more than a decade of major changes.

This new edition reflects an emphasis on the impacts of both globalization and democratization. It also includes entirely new chapters on the gender dynamics of conflicts in the region, on women and the Arab Spring, and on the achievements of women's rights movements. The result is an indispensable contribution to our understanding of current popular struggles for modernity, democratization, and meaningful citizenship.

[Retrieved from Lynne Rienner Publishers official website](#)



**Republishing:  
Muthakirat Huda  
Shaarawi  
[Huda Shaarawi's  
Memoirs]**

**Author:** Huda Shaarawi  
**Introduction by:** Hoda Elsadda  
**Publisher:** Dar al-Tanwir  
**Year of Publication:** 2013

This memoir written by Huda Shaarawi, an ardent advocate for women's rights and a political leader, recounts the national history of Egypt and recites some important facts about Egypt's political elite with which Shaarawi was closely acquainted.

Shaarawi's memories transports the reader to the past and shed light on personal as well as national battles arising during the 1919 revolution. Shaarawi recounts how she resisted the British occupation by organizing protests and writing statements and as a result was beaten by British troops. She established in 1923 the Egyptian Feminist Union that fought for issues such as minimum marriage age, and also called for granting political rights to women, especially the right to nominate and vote.

Republishing the memoir now after two years of the Egyptian revolution, is a reminder of the important role feminist and national movements can play in civil strife and in fighting oppression.

To contribute announcements or articles to this newsletter or to subscribe, please email:  
[amewsbulletin@gmail.com](mailto:amewsbulletin@gmail.com)

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