

Chapter 1 : Results for Azza-Karam | Book Depository

WOMEN, ISLAMISMS AND THE STATE. Also by Azza M. Karam Women, State and Law Women and the Law The Personal Status Law The Marriage Contract

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Muslim Women and the Politics of Participation: Implementing the Beijing Platform. Syracuse University Press, ISBN cl ; pb. Judy Brink and Joan Mencher, eds. Gender and Religious Fundamentalism Cross Culturally. University of Michigan Press, Gender Politics in Sudan: Islamism, Socialism, and the State. Oxford University Press, Legal and Literary Perspectives. New York University Press, ISBN -X cl ; pb. The borders of what constitute feminisms in general are fluid and expanding; there is no consensus on definitions, nor an adequate vocabulary. Margot Badran presumed widely that "feminisms" cannot exist within "Islamisms"; however, the works under review make us question this notion and reveal new forms of feminism which emerge from Islamic contexts. While forging links among scattered Shia communities, women expanded their own female networks and gained self-esteem through the skills they developed in leading chants and delivering sermons. However, pressures for women to adhere to conventions of female subordination within the community tempered the empowerment these activities brought to women. Friedl observes a different trajectory; she shows how tribal women in southwest Iran over time constructed notions of "proper womanhood," which vaUpdated the skills and strengths necessary for the conduct of their everyday family and work lives. Moreover, when urban intellectuals and journalists bring alternative female lifestyles and values such as these to wider public attention they help dismantle the notion of a monolithic Islamist androcentric construction of "ideal womanhood " advanced by conservative religious elites and Islamist government officials. This new education, in turn, equipped them for jobs opening up in the Hainan Special Economic Free Zone. Pang calls the empowerment that women attained through their new economic and social roles a manifestation of "indigenous feminism" 42 and a part of the process of shaping a highly visible religious modernist identity. Another religious modernist project is the subject of The Forbidden Modern, a complex analysis of contemporary Islamism in You are not currently authenticated. View freely available titles:

Chapter 2 : Islamism - Wikipedia

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Secular feminists, Karam writes, place their activities outside of the religious domain and appeal instead to concepts such as internationally recognized standards of human rights. The just society, they argue, is the society that strives to promote "recognition and compatibility" between the sexes rather than their competition, and these feminists explicitly identify themselves as "Islamist". Somewhere between these two positions, lies that of the "Muslim" feminists. Their position differs from that of their Islamist sisters in that they do not see their reading of religious texts to be part of a wider religious project, such as "Islamic fundamentalism", a slippery term that Karam devotes many pages to unpacking. They do not share the desire for structural changes in society of the type promoted by the Islamists. Having established this tripartite scheme, the author writes that the distinction between the three groups is, however, not always clear-cut. Rather, distinctions are "in a state of flux and are context and issue bound". Karam situates herself somewhere above and also within the fray, and she explicitly invokes contemporary notions of ethnographic writing in so doing. Karam has lived and worked with the feminist activists she presents in her text, and one can be forgiven for thinking that the most readable parts of it are precisely those closest to anecdote, those parts, in other words, where she stages herself as the speaking subject of her own text the "I" and those parts where Karam explicitly draws upon her own background as an involved Egyptian woman as a reference. She looks at how representatives from the various groups view themselves, and at how they view each other. She presents the views of leading activists, drawing her subjects from various political parties or ngos. Much space is devoted to the analysis of the views of Zaynab al-Ghazali, Safinaz Qazim and Heba Raouf, three politically active women who are presented here as the representatives of the three main groups. Space is also given to an analysis of the law as it affects women, leading Karam to consider in turn the law on personal status, that regarding nationality, those on the political rights of women and the labour laws. This, she says, is the area in which the Islamists and the state are currently most in agreement, and where ideological struggle, if it takes place, is least fierce. In attempting to ground their ideas on internationally accepted secular norms, they have come into conflict with Islamist ideas, and, insofar as these are already enshrined in the law, with the state as well. In this area at least, they would argue, the state is Islamist, and they call for the explicit repudiation of religious ideas from the legal framework and for the separation of politics from religion and for the separation of religion from the state. Karam notes that secular feminism can have a rather embattled aspect, as it seeks to cut itself off from its immediate political and social context in its appeal to international conventions. The danger of this is that it becomes irrelevant, or at the very least lacking in subtlety, and ignores the differing ways in which religious ideas are in fact incorporated into different modes of argument. Islamist feminists, on the other hand, always refer to religious authority in their political and social agenda. Calling upon ideas familiar from varieties of Political Islam, they argue that all are oppressed, men and women alike, since the state is run without regard to their interpretation of Islam, and has succumbed instead to dominant, secular, Western ideology. While secular and Muslim feminists argue for legal reform and the greater education of women, Islamist feminists have tended to argue for the rejection of much existing law in favour of the wholesale application of the Sharia. Regarding the middle term in this argument, the Muslim feminists, Karam believes that they "can bridge the ideological divide between feminists, since by their very nature they combine various religious convictions coupled with an intent to shun extremism from either side. Nevertheless, and despite the differences, she advocates alliances being made. An example would be the campaign to combat female illiteracy, and from here, Karam suggests, "resistance" could be extended to the "hegemony" of feminist discourse. Reviewed by Niveen Wahish.

Chapter 3 : Women, Islamisms and the State : Azza M. Karam :

Women, Islamisms and the State: Contemporary Feminisms in Egypt [Azza M. Karam] on calendrierdelascience.com
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Chapter 4 : Azza M. Karam (Author of Women, Islamisms, and the State)

The book provides theoretical insight and analysis of the power relations between women's activism, Islamist thought and praxis, and the Egyptian state (s to s). Contemporary feminist debates among women's NGOs are examined, and the different perceptions of gender roles among Islamist men and women are presented and contrasted.

Chapter 5 : Al-Ahram Weekly | Books | "United they stand"

The book provides theoretical insight and analysis of the power relations between women's activism, Islamist thought and praxis, and the Egyptian state (s to s). Contemporary feminist debates among women's NGOs are examined, and the different perceptions of gender roles among Islamist men.

Chapter 6 : Azza M. Karam, Women, Islamisms and the State Contemporary Feminisms in Egypt - PhilPap

Women, Islamisms and the State: Contemporary Feminisms in Egypt, by Azza M. Karam. New York: St. Martin's Press, xvii + pages. Notes to p.

Chapter 7 : Staff View: Muslim women and the politics of participation :

Women, Islamisms and the State by Azza M. Karam, , available at Book Depository with free delivery worldwide.

Chapter 8 : Women, Islamisms And The State: Contemporary Feminisms In Egypt Download

Explores feminism in Egypt from the s to the present, comparing Islamist, Muslim, and secular feminists' points of view and looking at the theories of Foucault, Gramsci, and others.

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