

.(Spivak 1985) "

(Gayatri Chakravorty Spivak, *Can the Subaltern Speak?* 1985)

" "

.(Margaret Smith 1928)

(Mernissi 1990) "

"

(Maher 1974)

" "

" "

.(Friedl 1994, 92)

" "

" "

.(Fernea and Bezirgan 1977)

(Lois Beck and Nikki Keddie 1978)

/ / / / :

/

(Evelyn Accad 1978)

(Nawal al-Saadawi, *Woman at Point Zero*)

(Edward Said, *Orientalism* 1978)

(subaltern reading strategies)

(Judith Tucker 1985)

(Assia Djebar 1985)

" "

(-)

(Malek Alloula 1981)

(Sarah Graham-Brown 1988)

(Miriam Cooke 1988, 1997)

(Evelyn Accad 1990)

(Valentine Moghadam)

.(Moghadam 2000, 61) "

(Marie-Aimée Hélie-Lucas) - -

" "

" "

(Chandra Mohanty 1984)

(Lila Abu-Lughod 1986)

(Camillia Fawzi El-Solh and Soraya Altorki 1988)

(Hanan al-Shaykh 1986)

(Alifa Rifaat 1986)

Chatty)

(Moghadam 2000)

.(and Rabo 1997

.(Kandiyoti 1991)

.(Moghadam 1993, Joseph 2002)

.(Melman 1995)

(Leslie Peirce 1993)

(Afaf Lutfi al-Sayyid Marsot 1995)

(Julia Clancy-Smith 1994)

.(Hambly 1998)

(Leila Ahmed 1992)

(Denise Spellberg 1994)

Hale)

(Badran 1995)

.(Paidar 1995)

(1996

.(Duben and Behar 1991)

.(-)

(Badran and Cooke 1990)

(Sadeeka Arebi 1994)

(Farzaneh Milani 1992)

(Beth Baron 1994)

Merilyn Booth)

(2001

.(Cornell 2000, Kahf 2000)

(Fedwa Malti-Douglas 1995)

(Rosemary Sayigh 1994)

(Erika Friedl 1989)

(Mary Ann Fay 2001)

Suad)

(Joseph 1999

(Afkhami and Friedl 1994)

.(Haeri 1989)

(Fedwa al-Guindi 1981)

(Leila Ahmed 1982)

(Arlene MacLeod 1991)

(sisterhood)

.(Göle 1996)

.(Moghadam 1994)

.(Afkhami 1995)

(Amina Wadud-Muhsin 1992)

.(Webb 2000)

(Esack 1996)

(Ebrahim Moosa 2002)

(Mernissi 1987)

.(Stowasser 1994, Yamani 1996, Cooke 2001)

(Djebar 1991)

.(Keddie 2002)

(Karin Ask and Marit Tjomsland 1998)

Yamani)

Haideh Moghissi)

(1996

(1999

(Ziba Mir-Hosseini 1999)

(Afsaneh Najmabadi 1998)

()

(*Zanan*)

.(Eisenstein 2002)

Keddie)
" "

.(2000, 2002
)

) " " (

.(

(digitization)

(telepresence)

.(cyberenvironment)

- E. Accad, *Veil of shame. The role of women in the contemporary fiction of North Africa and the Arab world*, Sherbrooke, Québec, Canada 1978.
- , *Sexuality and war. Literary masks of the Middle East*, New York 1990.
- M. Afkhami, *Faith and freedom*, Syracuse, N.Y. 1995.
- M. Afkhami and E. Friedl, *In the eye of the storm. Women in post-revolutionary Iran*, Syracuse, N.Y. 1994.
- L. Ahmed, Western ethnocentrism and perceptions of the harem, in *Feminist Studies* 8:3 (1982), 521–34.
- , *Women and gender in Islam. Historical roots of a modern debate*, New Haven, Conn. 1992.
- M. Alloula, *Le harem colonial. Images d'un sous-erotisme*. Geneva 1981.
- S. Arebi, *Women and words in Saudi Arabia. The politics of literary discourse*, New York 1994.
- K. Ask and M. Tjomsland (eds.), *Women and Islamization Contemporary dimensions of discourse on gender relations*, Oxford 1998.
- M. Badran, *Feminists, Islam and nation. Gender and the making of modern Egypt*, Princeton, N.J. 1995.
- M. Badran and m. cooke (eds.), *Opening the gates. A century of Arab feminist writings*, London 1990.
- B. Baron, *The women's awakening in Egypt. Culture, society, and the press*, New Haven, Conn. 1994.
- L. Beck and N. Keddie (eds.), *Women in the Muslim world*, Cambridge, Mass. 1978.
- M. Booth, *May her likes be multiplied. Biography and gender politics in Egypt*, Berkeley 2001.
- D. Chatty and A. Rabo (eds.), *Organizing women. Formal and informal women's groups in the Middle East*, Oxford 1997.
- J. Clancy-Smith, *Rebel and saint. Muslim notables, populist protest, colonial encounters. Algeria and Tunisia 1800–1904*, Berkeley 1994.
- M. Cooke, *War's other voices. Women on the Lebanese civil war*, Cambridge 1988.
- , *Women and the war story*, Berkeley 1997.
- , *Women claim Islam. Creating Islamic feminism through literature*, New York 2001.
- R. E. Cornel, *Sufi women*, Louisville, Ky. 2000.
- A. Djébar, *L'amour, la fantasia. Roman*, Paris 1985.
- , *Loin de Médine. Filles d'Ismael*, Paris 1991.
- A. Duben and C. Behar, *Istanbul households. Marriage, family, and fertility 1880–1940*, New York 1991.
- Z. Eisenstein, Feminism and Afghan women before and after September 11, in *Social text* 20:3 (2002), 79–99.
- F. Esack, *Qur'an, liberation and pluralism. An Islamic perspective of interreligious solidarity against oppression*, Oxford 1996.
- M. A. Fay (ed.), *Auto/biography and construction of identity and community in the Middle East*, New York 2001.
- E. Fernea and B. Bezirgan (eds.), *Middle Eastern Muslim women speak*, Austin, Tex. 1977.
- E. Friedl, *Women of Deh Koh*, Syracuse, N.Y. 1989.
- , Notes from the village. On the ethnographic construction of women in Iran, in F. M. Göçek and S. Balaghi (eds.) *Reconstructing gender in the Middle East*, New York 1994, 85–99.
- N. Göle, *The forbidden modern. Civilization and veiling*, Ann Arbor 1996.
- S. Graham-Brown, *Images of women. The portrayal of women in photographs of the Middle East 1860–1950*, London 1988.
- F. al-Guindi, Veiling “infatih” with Muslim ethic. Egypt's contemporary Islamic movement, in *Social Problems* 28:4 (1981), 465–85.
- S. Haeri, *The law of desire. Temporary marriage in Shi'i Iran*, Syracuse, N.Y. 1989.
- S. Hale, *Gender politics in Sudan. Islamism, socialism, and the state*, Boulder, Colo. 1996.
- G. Hambly (ed.), *Women in the medieval Islamic world*, New York 1998.
- S. Joseph (ed.), *Intimate selving in Arab families. Gender, self, and identity*, Syracuse, N.Y. 1999.
- , Civil society, the public/private, and gender in Lebanon, in Fatma Muge Göçek (ed.), *Social constructions of nationalism in the Middle East*, Albany, N.Y. 2002, 167–89.
- M. Kahf, Braiding the stories. Women's eloquence in the early Islamic era, in G. Webb, *Windows of faith. Muslim women scholar-activists in North America*, Syracuse, N.Y. 2000, 147–71.
- D. Kandiyoti (ed.), *Women, Islam, and the state*, Philadelphia 1991.
- N. Keddie, The study of Muslim women in the Middle East. Achievements and remaining problems, in *Harvard Middle Eastern and Islamic Review* 6 2000, 26–52.
- , Women in the limelight. Some recent books on Middle Eastern women's history, in *International Journal of Middle East Studies* 34:3 (2002), 553–73.
- B. Laslett, J. Brenner, and Y. Arat (eds.), *Rethinking the political. Gender, resistance, and the state*, Chicago 1995.
- A. E. Macleod, *Accommodating protest. Working women, new veiling, and change in Cairo*, New York 1991.
- V. Maher, *Women and property in Morocco*, London 1974.
- F. Malti-Douglas, *Men, women, and god(s). Nawal El Saadawi and Arab feminist poetics*, Berkeley 1995.
- G. Massell, *The surrogate proletariat. Moslem women and revolutionary strategies in Soviet Central Asia*, Princeton, N.J. 1974.
- B. Melman, *Women's orients. English women and the Middle East 1718–1918. Sexuality, religion, and work*, Basingstoke, U.K. 1995.
- F. Mernissi, *Le harem politique*, Paris 1987, published as *Women and Islam*, trans. Mary Jo Lakeland, Oxford 1991.
- , *Sultanes oubliées. Femmes chefs d'état en islam*, Paris 1990, published as *The forgotten queens of Islam*, trans. Mary Jo Lakeland, Cambridge 1993.
- F. Milani, *Veils and words. The emerging voices of Iranian women writers*, Syracuse, N.Y. 1992.

- Z. Mir-Hosseini, *Islam and gender. The religious debate in contemporary Iran*, Princeton, N.J. 1999.
- V. M. Moghadam, *Modernizing women. Gender and social change in the Middle East*, Boulder, Colo. 1993.
- (ed.), *Gender and national identity. Women and politics in Muslim societies*, London 1994.
- , Transnational feminist networks. Collective action in the era of globalization, in *International Sociology* 15:1 (2000), 57–85.
- H. Moghissi, *Feminism and Islamic fundamentalism. Limits of postmodern analysis*, London 1999.
- C. Mohanty, Under Western eyes. Feminist scholarship and colonial discourses, in *Boundary* 12:3–13:1 (1984), 333–58.
- E. Moosa, Poetics and politics of law after empire. Reading women’s rights in the contestations of law, in *UCLA Journal of Islamic and Near Eastern Law* 15:1 (2001–2), 185–215.
- A. Najmabadi, “Years of hardship, years of growth.” Feminisms in an Islamic republic, in Y. Haddad and J. Esposito (eds.), *Islam, gender, and social change*, New York 1998, 59–84.
- P. Paidar, *Women and the political process in twentieth-century Iran*, Cambridge 1995.
- L. Peirce, *The imperial harem*, Oxford 1993.
- A. Rifaat, *Distant view of a minaret*, trans. D. Johnson-Davies, London 1986.
- N. Saadawi, *Woman at point zero*, trans. Sherif Hetata, London 1983.
- R. Sayigh, *Too many enemies. The Palestinian experience in Lebanon*, London 1994.
- A. L. al-Sayyid Marsot, *Women and men in late eighteenth-century Egypt*, Austin, Tex. 1995.
- H. al-Shaykh, *The story of Zahra*, London 1986.
- M. Smith, *Rabi’a the mystic and her fellow-saints in Islam*, Cambridge 1928.
- C. F. El-Solh and S. Altorki (eds.), *Arab women in the field. Studying your own society*, Syracuse, N.Y. 1988.
- D. Spellberg, *Politics, gender, and the Islamic past. The legacy of ‘Ā’isha Bint Abi Bakr*, New York 1994.
- G. C. Spivak, Can the subaltern speak? in *Wedge* 7:8 (1985), 120–30 and C. Nelson and L. Grossberg (eds.), *Marxism and the interpretation of culture*, Urbana, Ill. 1988, 271–313.
- B. Stowasser, *Women in the Qur’an, traditions, and interpretation*, New York 1994.
- J. Tucker. *Women in nineteenth-century Egypt*, Cambridge 1985.
- A. Wadud-Muhsin, *Qur’an and woman*, Kuala Lumpur 1992.
- G. Webb (ed.), *Windows of faith. Muslim women scholar-activists in North America*, Syracuse, N.Y. 2000.
- M. Yamani (ed.), *Feminism and Islam. Legal and literary perspectives*, New York 1996.

(Miriam Cooke)

: