

## Femminismo Islamico Corano Diritti Riforme

Throughout my childhood, my grandmother Yasmina, who was illiterate and grew up in a harem, repeated that to travel is the best way to learn and to empower yourself. "When a woman decides to use her wings, she takes big risks," she would tell me, but she was convinced that if you didn't use them, it hurt.... So recalls Fatema Mernissi at the outset of her mesmerizing new book. Of all the lessons she learned from her grandmother -- whose home was, after all, a type of prison -- the most central was that the opportunity to cross boundaries was a sacred privilege. Indeed, in journeys both physical and mental, Mernissi has spent virtually all of her life traveling -- determined to "use her wings" and to renounce her gender's alleged legacy of powerlessness. Bursting with the vitality of Mernissi's personality and of her rich heritage, *Scheherazade Goes West* reveals the author's unique experiences as a liberated, independent Moroccan woman faced with the peculiarities and unexpected encroachments of Western culture. Her often surprising discoveries about the conditions of and attitudes toward women around the world -- and the exquisitely embroidered amalgam of clear-eyed autobiography and dazzling meta-fiction by which she relates those assorted discoveries -- add up to a deliciously wry, engagingly cosmopolitan, and deeply penetrating narrative. In her previous bestselling works, Mernissi -- widely recognized as the world's greatest living Koranic scholar and Islamic sociologist -- has shed unprecedented light on the lives of women in the Middle East. Now, as a writer and scholarly veteran of the high-wire act of straddling disparate societies, she trains her eyes on the female culture of the West. For her book's inspired central metaphor, Mernissi turns to the ancient Islamic tradition of oral storytelling, illuminating her grandmother's feminized, subversive, and highly erotic take on Scheherazade's wife-preserving tales from *The Arabian Nights* -- and then ingeniously applying them to her own lyrically embellished personal narrative. Interwoven with vivid ruminations on her childhood, her education, and her various international travels are the author's piquant musings on a range of deeply embedded societal conditions that add up, Mernissi argues, to a veritable "Western harem." A provocative and lively challenge to the common assumption that women have it so much better in the West than anywhere else in the world, Mernissi's book is an entrancing and timely look at the way we live here and now. By inspiring us to reconsider even the most commonplace aspects of our culture with fresh eyes and a healthy dose of suspicion, *Scheherazade Goes West* offers an invigorating, candid, and entertaining new perspective on the themes and ideas to which Betty Friedan first turned us on nearly forty years ago. A classic, pioneering account of the lives of women in Islamic history, republished for a new generation This pioneering study of the social and political lives of Muslim women has shaped a whole generation of scholarship. In it, Leila Ahmed explores the historical roots of contemporary debates, ambitiously surveying Islamic discourse on women from Arabia during the period in which Islam was founded to Iraq during the classical age to Egypt during the modern era. The book is now reissued as a Veritas paperback, with a new foreword by Kecia Ali situating the text in its scholarly context and explaining its enduring influence. "Ahmed's book is a serious and independent-minded analysis of its subject, the best-informed, most sympathetic and reliable one that exists today."—Edward W. Said "Destined to become a classic. . . . It gives [Muslim women]

back our rightful place, at the center of our histories.”—Rana Kabbani, *The Guardian*  
Featuring a brand new examination of Islamic fundamentalism in the wake of the Arab Spring, this fully revised and updated second edition of *Islamic Fundamentalism since 1945* analyzes the roots and emergence of Islamic movements in the modern world and the main thinkers that inspired them. Providing a much-needed historical overview of a fast-changing socio-political landscape, the main facets of Islamic fundamentalism are put in a global context, with a thematic debate of issues such as: - the effects of colonialism on Islam - secularism and the Islamic reaction - Islam and violence in the 9/11 era - globalization and transnational Islamist movements - Islam in the wake of the Arab Awakening *Islamic Fundamentalism since 1945* provides an authoritative account of the causes and diversity of Islamic fundamentalism, a modern phenomenon which has grabbed the headlines as a grave threat to the West and a potentially revolutionary trend in the Middle East. It is a valuable resource for students and those interested in the history, effects and consequences of these Islamic movements

Islamic popular preachers and storytellers had enormous influence in defining common religious knowledge and faith in the medieval Near East. Jonathan Berke's book illuminates the popular culture of religious storytelling. It draws on chronicles, biographical dictionaries, sermons, and tales but especially on a number of medieval treatises critical of popular preachers, and also a vigorous defense of them which emerged in fourteenth-century Egyptian Sufi circles. Popular preachers drew inspiration and legitimacy from the rise of Sufi mysticism, with its emphasis on internal spiritual activity and direct enlightenment, enabling them to challenge or reinforce social and political hierarchies as they entertained the masses with tales of moral edification. As these charismatic figures developed a popular following, they often aroused the wrath of scholars and elites, who resented innovative interpretations of Islam that undermined orthodox religious authority and blurred social and gender barriers. Critics of popular preachers and storytellers worried that they would corrupt their audiences' understanding of Islam. Their defenders argued that preachers and storytellers could contribute to the consensus of the Islamic community as to what constituted acceptable religious knowledge. In the end, religious knowledge, and the definition of Islam as it was commonly understood, remained porous and flexible throughout the Middle Period, thanks in part to the activities of popular preachers and storytellers.

Femminismo islamico Corano, diritti, riforme Women's History at the Cutting Edge An Italian Perspective Viella Libreria Editrice

Presentata come un "paradiso sicuro" seppur costantemente minacciato da forze esterne, la famiglia è uno dei leitmotiv del Partito della Giustizia e dello Sviluppo (Adalet ve Kalkınma Partisi, AKP) al potere in Turchia dal 2002. Qual è il modello di famiglia che l'AKP si propone di difendere? Da quali minacce va protetto? Con quali mezzi e, soprattutto, per quali fini? Il libro pone in evidenza come la retorica della famiglia turca tradizionale richiami due importanti questioni: da una parte il rapporto tra famiglia e Stato, inteso come assistenza sociale e politiche per la famiglia, dall'altra quello tra famiglia e religione, inteso come supporto morale e guida spirituale.

"Una persona sta bene con gli altri quando sta bene con sé stessa: metto il velo ma se sono simpatica sono simpatica, se sono bella sono bella lo stesso, quella che sono, sono e ho un cervello sotto il velo!". Ci siamo mai chiesti o abbiamo mai chiesto direttamente alle donne musulmane perché indossano un pezzo di stoffa tanto criticato

e che significato ha per loro? Questo lavoro, che desidera abbattere i muri del pregiudizio attraverso la conoscenza ed il dialogo, nasce da un'amicizia che è stata in grado di rivoluzionare il mio modo di guardare alle donne musulmane e mi ha fatto scoprire che oltre quel velo c'era una donna con una storia, dei desideri e delle convinzioni personali proprio come lo era per me.

Carole Hillenbrand's book offers a profound understanding of the history of Muslims and their faith, from the life of Muhammad to the religion practised by 1.6 billion people around the world today. Each of the eleven chapters explains a core aspect of the faith in historical perspective, allowing readers to gain a sensitive understanding of the essential tenets of the religion and of the many ways in which the present is shaped by the past. It is an ideal introductory text for courses in Middle Eastern studies, in religious studies, or on Islam and its history.

The author of *The Mental Load* returns with more "visual essays which are transformative agents of change." After the success of *The Mental Load*, Emma continues in her new book to tangle with issues pertinent to women's experiences, from consent to the "power of love," from the care and attentiveness that women place on others' wellbeing and social cohesion, and how it constitutes another burden on women, to contraception, to the true nature of gallantry, from the culture of rape to diets, from safety in public spaces to retirement, along with social issues such as police violence, women's rights, and green capitalism. And, once more, she hits the mark.

This volume explores the dialogue between Arab media and global developments in the information age, looking at the influence of new technologies in Arab societies and the evolving role of Arab women in 'old' and 'new' media. By gathering together contributions from both Arab and non-Arab scholars alike, a timely and important collection is presented that sheds new light on the growing involvement, role and image of Arab women in the media.

Tracing the centrality of women in the definition of Turkish secularism, this study investigates the 2003 decision to increase the number of women officers employed by the Presidency of Religious Affairs (Diyanet). It explores how, as professional religious officers, the female Diyanet preachers epitomize a pious, modern and highly educated woman whose role in society has been raised to prominence. Based on extensive fieldwork in Turkey, and drawing on a rich ethnography of the activities conducted by Diyanet women preachers in Istanbul, Chiara Maritato disentangles the state's attempt to standardize a multifaceted female religious participation. In using the feminization of the Diyanet as a prism through which to understand the significance of a renewed presence of Islam in the Turkish public realm, she casts light on a broader reformulation of religious services for women and families in Turkey, and pinpoints how this pervasive moral support has been able to penetrate and reshape even secular spaces.

Leda Rafanelli was one of the most prolific propagandists in early twentieth-century Italy. A comrade of Benito Mussolini before he turned fascist, she converted to anarchism and Islam at the age of twenty, a combination characteristic of her iconoclastic approach to life and politics. Weaving excerpts from Rafanelli's novels, poems, and essays with extensive biographical research, this book tells the story of the insurrections accompanying the birth of the Italian nation, the evolution of the anarchist movement, struggles for alternatives to bourgeois feminism, and the dangers faced by those opposing global war and fascism. Andrea Pakieser is a writer and translator currently at the University of Paris.

La presidenza di Joe Biden, dopo gli anni di "massima pressione" dell'amministrazione Trump, sembra promettere un nuovo inizio nella quarantennale partita tra gli Stati Uniti e l'Iran, con un ritorno di Washington all'accordo sul nucleare e alla possibilità di ritrovare un clima di dialogo e reciproca fiducia. Ma il diverso approccio della Casa Bianca non rimuove dal

tavolo i problemi di sempre, e resta negli Usa e tra i loro alleati la volontà di ridimensionare l'influenza nella regione e le strategie di difesa di Teheran che tanto allarmano i suoi vicini. Nel frattempo, gli equilibri politici interni all'Iran sono cambiati, la linea dura ha preso più piede e il Paese rafforza la sua alleanza strategica con la Cina. In questo quadro, Luciana Borsatti guarda al ruolo dell'Europa e dell'Italia e torna a far parlare gli iraniani: un popolo colpito dalle sanzioni più dure, ormai scettico e disincantato nei confronti dell'Occidente, ma che può ancora contare sui suoi giovani istruiti e spesso cosmopoliti. E, cercando di dare ascolto ai punti di vista di un'intera nazione, offre testimonianze importanti anche su altri temi cruciali come i diritti umani, la forza delle donne o cosa significhi essere giornalisti oggi in Iran.

Qasim Amin (1863-1908), an Egyptian lawyer, is best known for his advocacy of women's emancipation in Egypt, through a number of works including *The Liberation of Women* and *The New Woman*. In the first of these important books in 1899, he started from the premise that the liberation of women was an essential prerequisite for the liberation of Egyptian society from foreign domination, and used arguments based on Islam to call for an improvement in the status of women. In doing so, he promoted the debate on women in Egypt from a side issue to a major national concern, but he also subjected himself to severe criticism from the khedival palace, as well as from religious leaders, journalists, and writers. In response he wrote *The New Woman*, published in 1900, in which he defended his position and took some of his ideas further. In *The New Woman*, Amin relies less on arguments based on the Quran and Sayings of the Prophet, and more openly espouses a Western model of development. Although published a century ago, these two books continue to be a source of controversy and debate in the Arab world and remain key works for understanding the Arab feminist movement. *The Liberation of Women* and *The New Woman* appear here in English translation for the first time in one volume.

Perché ci sono donne, nel mondo islamico, che indossano il velo con orgoglio? Perché altre lo ritengono una prigione? Questo libro stigmatizza ogni pregiudizio culturale che vede nella donna con indosso l'hijab una donna sottomessa. Molte musulmane velate, infatti, sono donne emancipate e con un'alta considerazione di se stesse. Icone del softpower. Mentre invitano alla libera scelta, le autrici portano avanti anche la battaglia delle donne iraniane e di tutte quelle che lottano contro i soprusi e il velo come imposizione. Attraverso il racconto personale e le esperienze in prima persona di alcune donne islamiche e non, favorevoli o contrarie al velo, questo libro contribuisce alla conoscenza variegata del mondo musulmano, delle sue culture e delle sue tradizioni.

Numerose problematiche inerenti alla condizione femminile, che sembravano oramai relegate ai margini della riflessione pubblica, hanno riconquistato l'attenzione della politica e dell'opinione pubblica. Tuttavia, sembra permanere una sorta di resistenza che argina questo lavoro di riconfigurazione – teorica e pratica – della condizione femminile nelle società contemporanee. In alcuni casi questa resistenza si basa anche su quelle tradizioni religiose che continuano a difendere una visione del mondo e delle donne che appare tuttora fortemente ancorata a una concezione patriarcale della società. Nonostante esistano anche significative esperienze di senso inverso, la riflessione teologica e il governo confessionale – nelle loro numerose varianti storiche, geografiche e spirituali – sembrano testimoniare la sopravvivenza, nel nostro secolo, di ortodossie che faticano a riconoscere appieno i diritti delle donne e che impediscono alle donne stesse di partecipare a pieno titolo alla “gestione” della sfera religiosa. Questo volume *Condizione femminile, religione e Stato* è costituito da una raccolta di nuovi saggi, ciascuno dei quali appositamente affidato dall'Istituto di Studi Politici “S. Pio V” a esperti, il cui insieme, nei suoi limiti, vuole dare un contributo all'analisi scientifica sull'interazione oggi esistente tra la condizione femminile, la religione e lo Stato.

In questo ebook, curato dal professor Massimo Campanini, sono raccolti una serie di contributi volti ad indagare il rapporto tra il mondo femminile e l'Islam: dalle donne del profeta

Muhammad, al loro ruolo nel Corano; da prospettive maggiormente storiche come la donna nell'Islam medievale fino a questioni di più stringente attualità. Un testo che aiuta dunque ad affrontare in maniera equilibrata e competente un tema decisivo per il presente e il prossimo futuro.

The Moroccan-born author of *Racism Explained to My Daughter* applies his method to the subject of Islam, attempting to synthesize this complicated religious subject for his daughter while discussing such topics as the meaning of jihad, fatwa, and terrorism. Reprint.

The book addresses the challenges faced by women on the two shores of the Mediterranean from a multidisciplinary and interdisciplinary perspective. While in the European Union's (EU) Mediterranean countries inequality is mostly linked to the social sphere and, in particular refers to labour market dynamics, in the Middle East and Northern Africa (MENA) area, the situation is more complicated as the social and private spheres are blended and cultural and religious factors have a great impact on women autonomy and opportunities beyond the family perimeter. The different challenges women are facing on the two sides of the Mediterranean have sometimes originated incomprehension and misperceptions. Western-supported policies devoted to fill the gap between men and women in the MENA area have overlooked countries' peculiarities simply exporting models tailored for EU's member states. The EU's attempts to strengthen relations with the Mediterranean countries on a multilevel basis have not rescued women from marginalisation. Nevertheless, during the 2011 awakening, women played an important role in activating civil society. They are still considered as a key part of the fight against terrorism and radicalisation, although in some countries their condition has worsened after secular regimes have been downturned. The number of migrant women has increased and, not differently from men, they are looking for opportunities and better conditions of life while Western media tend to present them in a stereotyped way either as traumatized victim and/or as caring mother. There are other misleading common places, which need to be better conceptualised and understood, such as the alleged incompatibility between Islam and women rights. Unfortunately, women's rights are still under attack even in European countries where they are considered consolidated. The chapters in this book were originally published in a special issue of the *Journal of the Balkans and Near Eastern Studies*.

What have the achievements of Women's and Gender History, as a field of study, been in Italy? To what extent has it succeeded in making women's history an integral part of academic enquiry rather than an optional specialist area? What impact has the study of manhood and masculinities had on our understanding of women's lives? What is the relationship between gender studies and new critical histories of colonialism and empire, contact zones, cross-cultural encounters and racialisation? How is new work on cultural geography and spatial categories impacting our historical understandings of bodily differences? The articles collected here are inspired by these questions, previously posed by Karen Offen and Chen Yan to an international group of historians. They discuss several critical themes, including: the challenges the field has experienced in the Italian institutional context and which it continues to face today; how we can move the conversation beyond Italy and Europe to other international arenas; and how to expand the research on topics like the history of masculinities, gay and lesbian studies, colonial studies, and global history.

For every pithy conceptualization of complex events, there are additional lenses through which to examine them. One of the several virtues of this book is precisely that it brings different perspectives to bear on the complexity, diversity, and uncertainty of recent and current events in the Arab world. The thirteen authors concentrate on the critical social forces shaping the region—demography, religion, gender, telecommunication connectivity, and economic structures—and they are painstakingly analyzed and evaluated.—from the foreword by Strobe Talbott, president of the Brookings Institution The Arab Spring will be remembered as a period of great change for the Arab states of North Africa and the eastern Mediterranean. Facing

fundamental transitions in governance, these countries are also undergoing profound social, cultural, and religious changes. The European Union and the United States, caught unprepared by the uprisings, now must address the inescapable challenges of those changes. How will the West respond to these new realities, particularly in light of international economic uncertainty, EU ambivalence toward a "cohesive foreign policy," and declining U.S. influence abroad? *Arab Society in Revolt* explains and interprets the societal transformations occurring in the Arab Muslim world, their ramifications for the West, and possible policy options for dealing with this new world. *Arab Society in Revolt* examines areas of change particularly relevant in the southern Mediterranean: demography and migration, Islamic revival and democracy, rapidly changing roles of women in Arab society, the Internet in Arab societies, commercial and social entrepreneurship as change factors, and the economics of Arab transitions. The book then looks at those cultural and religious as well as political and economic factors that have influenced the Western response, or lack of it, to the Arab Spring as well as the policy options that remain open.

While many in the West regard feminism and Islam as a contradiction in terms, many Muslims in the East have perceived Western feminist forces in their midst as an assault upon their culture. In this career-spanning collection of influential essays, Margot Badran presents the feminisms that Muslim women have created, and examines Islamic and secular feminist ideologies side by side. Borne out of over two decades of work, this important volume combines essays from a variety of sources, ranging from those which originated as conference papers to those published in the popular press. Also including original material written specifically for this book, "Feminism and Islam" provides a unique and wide-ranging contribution to the field of Islam and gender studies.

Islamic ideas about women and their role in society spark considerable debate both in the Western world and in the Islamic world itself. Despite the popular attention surrounding Middle Eastern attitudes toward women, there has been little systematic study of the statements regarding women in the Qur'an. Stowasser fills the void with this study on the women of Islamic sacred history. By telling their stories in Qur'an and interpretation, she introduces Islamic doctrine and its past and present socio-economic and political applications. Stowasser establishes the link between the female figure as cultural symbol, and Islamic self-perceptions from the beginning to the present time.

Quali dilemmi dovettero affrontare le protagoniste del movimento politico delle donne nei nuovi drammatici contesti novecenteschi? Esito di un'ampia ricerca, il volume affronta le vicende dell'associazionismo internazionale femminile nel periodo compreso tra le due guerre mondiali, dagli schieramenti di fronte alla Grande guerra alla ricerca di politiche innovative negli anni Venti e Trenta nel dialogo con la Società delle Nazioni, al giudizio su fascismi e totalitarismi, fino alla scelta tra pacifismo e difesa della democrazia nel precipitare degli eventi nella seconda guerra mondiale. Viene così introdotto, sulla base di una rigorosa analisi delle fonti, uno sguardo innovativo sulla storia del secolo appena concluso grazie alla ricostruzione delle grandi questioni della cultura politica delle donne nelle sue tensioni tra affermazione della giustizia per entrambi i sessi, ricerca di politiche di pace e crescita dei diritti e delle libertà delle donne e di tutti gli esseri umani.

Extrait de la préface : "The subject of this study is social change in the Middle East, North Africa, and Afghanistan ; its impact on women's legal status and social positions ; and women's varied responses to, and involvement in, change processes. It also deals with constructions of gender during periods of social and political change. Social change is usually described in terms of modernization, revolution, cultural challenges, and social movements. Much of the standard literature on these topics does not examine women or gender, and thus [the author] hopes this study will contribute to an appreciation of the significance of gender in the midst of change. Neither are there many sociological studies on MENA and Afghansitan or studies on

women in MENA and Afghanistan from a sociological perspective. Myths and stereotypes abound regarding women, Islam, and the region, and the events of September 11 and since have only compounded them. This book is intended in part to "normalize" the Middle East by underscoring the salience of structural determinants other than religion. It focuses on the major social-change processes in the region to show how women's lives are shaped not only by "Islam" and "culture", but also by economic development, the state, class location, and the world system. Why the focus on women? It is [the author's] contention that middle-class women are consciously and unconsciously major agents of social change in the region, at the vanguard of movements for modernity, democratization and citizenship."

In this wide-ranging and thought-provoking analysis of the sociocultural and personal meanings of food and eating, Deborah Lupton explores the relationship between food and embodiment, the emotions and subjectivity. She includes discussion of the intertwining of food, meaning and culture in the context of childhood and the family, as well as: the gendered social construction of foodstuffs; food tastes, dislikes and preferences; the dining-out experience; spirituality; and the 'civilized' body. She draws on diverse sources, including representations of food and eating in film, literature, advertising, gourmet magazines, news reports and public health literature, and her own empirical research into people's preferences, memories, experiences and emotional responses to food. *Food, the Body and the Self's* strong interdisciplinary approach incorporates discussion of the work of a number of major contemporary social and cultural theorists, including Bourdieu, Elias, Kristeva, Grosz, Falk and Foucault.

Questo numero di Leussein affronta la questione dell'incredibile successo mediatico e militare che un ben organizzato gruppo di fondamentalisti salafiti sta riscuotendo nella zona a confine tra Siria e Iraq, lì dove sta nascendo un nuovo stato: l'IS. Ciò che più sorprende di questi miliziani è la loro abilità sia nel comunicare sia nel conquistare e mantenere terreno. Sono due aspetti che si tengono e si rafforzano insieme, lasciando intravedere una strategia ben delineata: non si conquista e difende uno spazio fisico se non si conquista e alimenta uno spazio immaginario. Le immagini di guerra sono reali quanto le donne e gli uomini che la combattono.

Outspoken critic Jessa Crispin delivers a searing rejection of contemporary feminism . . . and a bracing manifesto for revolution. Are you a feminist? Do you believe women are human beings and that they deserve to be treated as such? That women deserve all the same rights and liberties bestowed upon men? If so, then you are a feminist . . . or so the feminists keep insisting. But somewhere along the way, the movement for female liberation sacrificed meaning for acceptance, and left us with a banal, polite, ineffectual pose that barely challenges the status quo. In this bracing, fiercely intelligent manifesto, Jessa Crispin demands more. *Why I Am Not A Feminist* is a radical, fearless call for revolution. It accuses the feminist movement of obliviousness, irrelevance, and cowardice—and demands nothing less than the total dismantling of a system of oppression. Praise for Jessa Crispin, and *The Dead Ladies Project* "I'd follow Jessa Crispin to the ends of the earth." --Kathryn Davis, author of *Duplex* "Read with caution . . . Crispin is funny, sexy, self-lacerating, and politically attuned, with unique slants on literary criticism, travel writing, and female journeys. No one crosses genres, borders, and proprieties with more panache." --Laura Kipnis, author of *Men: Notes from an Ongoing Investigation* "Very, very funny. . . . The whole book is packed with delightfully offbeat prose . . . as raw as it is sophisticated, as quirky as it is intense." --The Chicago Tribune

El libro ofrece un ejercicio de actualización y discusión historiográfica sobre el concepto de feminismo y sobre los feminismos que han florecido a lo largo de los últimos tres siglos, en el marco de ideologías, contextos y culturas políticas muy distintas. En los diversos capítulos se analizan la obra y las trayectorias de vida de varias aragonesas que estuvieron implicadas en la lucha por mejorar la situación de las mujeres en sus respectivas sociedades: Josefa Amar y

Borbón, Concepción Gimeno de Flaquer, Juana Salas, María Domínguez, Áurea Javierre, Amparo Poch y Gascón y Encarnación Fuyola, así como de algunas representantes de los feminismos de la Transición.

This richly illustrated book provides an unsurpassed overview of Islamic art and architecture from the seventh to the thirteenth centuries, a time of the formation of a new artistic culture and its first, medieval, flowering in the vast area from the Atlantic to India. Inspired by Ettinghausen and Grabar's original text, this book has been completely rewritten and updated to take into account recent information and methodological advances. The volume focuses special attention on the development of numerous regional centers of art in Spain, North Africa, Egypt, Syria, Anatolia, Iraq, and Yemen, as well as the western and northeastern provinces of Iran. It traces the cultural and artistic evolution of such centers in the seminal early Islamic period and examines the wealth of different ways of creating a beautiful environment. The book approaches the arts with new classifications of architecture and architectural decoration, the art of the object, and the art of the book. With many new illustrations, often in color, this volume broadens the picture of Islamic artistic production and discusses objects in a wide range of media, including textiles, ceramics, metal, and wood. The book incorporates extensive accounts of the cultural contexts of the arts and defines the originality of each period. A final chapter explores the impact of Islamic art on the creativity of non-Muslims within the Islamic realm and in areas surrounding the Muslim world.

As migration is described as a problem, mobility is seen as a goal. In a 'Europe without Borders', a place that prides itself on multiculturalism while struggling with racism, two opposing paradigms characterise contemporary discussions surrounding migrants. Breaching Borders: Art, Migrants and the Metaphor of Waste aims to interrogate the familiar debates, evolving new textual and interdisciplinary approaches to European cultural policies and unmasking the assumptions of the essentialist identity politics that go undeclared at the borders of cultural discourse. Twelve leading figures in post-colonial and translation studies, political philosophy, art, radical aesthetics, policy-making and sociology, reflect on the political and cultural meanings of migration; their arguments framed by artworks that provide glimpses of cross-cultural encounters. Essays - including a meditation on "wasted lives" by internationally renowned academic Zygmunt Bauman - explore the challenges of migration, history and integration and attempt to develop radical new figurations of migrant identity, underlining the necessity of an imaginative reach towards "The Other". This book brings together the roles of translation and of art in the central metaphor of waste - the trail of rubbish left behind by mechanisms of mobility; the excised narratives of wasted identities and people. Fourteen centuries of Islamic thought have produced a legacy of interpretive readings of the Qu'ran written almost entirely by men. Now, with Qu'ran and Woman, Amina Wadud provides a first interpretive reading by a woman, a reading which validates the female voice in the Qu'ran and brings it out of the shadows. Muslim progressives have long argued that it is not the religion but patriarchal interpretation and implementation of the Qu'ran that have kept women oppressed. For many, the way to reform is the reexamination and reinterpretation of religious texts. Qu'ran and Woman contributes a gender inclusive reading to one of the most fundamental disciplines in Islamic thought, Qu'ranic exegesis. Wadud breaks down specific texts and key words which have been used to limit women's public and private role, even to justify violence toward Muslim women, revealing that their original meaning and context defy such interpretations. What her analysis clarifies is the lack of gender bias, precedence, or prejudice in the essential language of the Qur'an. Despite much Qu'ranic evidence about the significance of women, gender reform in Muslim society has been stubbornly resisted. Wadud's reading of the Qu'ran confirms women's equality and constitutes legitimate grounds for contesting the unequal treatment that women have experienced historically and continue to experience legally in Muslim communities. The Qu'ran does not prescribe one timeless and

unchanging social structure for men and women, Wadud argues lucidly, affirming that the Qu'ran holds greater possibilities for guiding human society to a more fulfilling and productive mutual collaboration between men and women than as yet attained by Muslims or non-Muslims.

Il tema: *Violenza*, a cura di Maria Clara Donato e Lucia Ferrante. Maria Clara Donato e Lucia Ferrante, *Introduzione* (p. 7-18). - pdf full text Marco Cavina, *Per una storia della "cultura della violenza coniugale"* (p. 19-37). Cesarina Casanova, *Le maschie virtù. Le strategie familiari di una madre del Cinquecento* (p. 39-56). Alessio Basilico, *La violenza domestica nell'Abruzzo di età moderna* (p. 57-74). Anna Vanzan, *(Dis)onore e migrazione. In margine ai "delitti d'onore" nella comunità islamica italiana* (p. 75-93). Annie Léchenet, *La lotta contro la violenza di genere in Francia: una visione dall'interno* (p. 95-114). Maria Virgilio, *Violenza maschile sulle donne e strumentario giuridico* (p. 115-134) *I centri antiviolenza*, a cura di Maria Clara Donato e Lucia Ferrante. Testimonianze di Anna Pramstrahler, Marisa Guarneri, Maria Rosa Lotti, Giovanna Zitiello, Antonella Veltri, Vera Guida (p. 135-169). *Ricerche* Concetta Pennuto, *Trincavelli e i tempi della gravidanza: il "consiglio" di un medico del Cinquecento* (p. 171-192). Domenico Rizzo, *Interpretare un gesto: maschi esibizionisti tra Otto e Novecento* (p. 193-220). *Interventi* Alessandra Gissi, *Il corpo della nazione in festa. Alcune considerazioni su genere e comunicazione in occasione dei 150 anni dell'Unità d'Italia* (p. 221-228). *Recensioni* Anna Bellavitis, *La violenza sulle donne in Spagna [recensione di El origen histórico de la violencia contra las mujeres, a cura di P. Pérez Cantó, Madrid, Dilema Editorial, 2009]*. Rosanna De Longis, *Una vita difficile: le donne nell'Italia del ventesimo secolo [recensione di P. Willson, Italiane. Biografia del Novecento, Roma-Bari, Laterza, 2011]* (p. 235-241). *Resoconti* Nadia Maria Filippini, *La maternité à l'épreuve de la guerre. Métamorphoses et permanences de la maternité dans l'aire méditerranéenne. Colloque, Aix en Provence, MMSH, 13-14 janvier 2011* (p. 243-245). A. Angelica Zucconi, *Letteratura, sociologia, ambiente. Il lungo percorso di Angela Zucconi* (Roma, Biblioteca di storia moderna e contemporanea, 4 febbraio 2011) (p. 245-246). Altea Villa, *North American and Italian Historiography in Dialogue: History of Italian Women from the Renaissance to the Risorgimento* (Milano, 5-6 aprile 2011) (p. 247-248). Anna Bellavitis, *Se questa è una donna. Violenza, memoria, narrazione* (Venezia, 25 novembre 2008) (p. 248-249). *Ricordando* Edith Saurer Angiolina Arru, Ruth Wodak, *Una storica su due sponde* (p. 251-254). *Le pagine della Sis*, a cura di Rosanna De Longis (p. 255-260) *Summaries* (p. 261-263) *Le autrici e gli autori* (p. 265-266)

Unlike Libya and Egypt, Morocco did not experience a revolution, yet neither did it escape the tumult of the Arab Spring - motivated by the feeling that change on the African continent was now possible, Moroccan feminists assembled. This is their story.

This book examines the issue of gender and violence in the Middle East and North Africa. Drawing on case studies across the region, the authors examine the

historical, cultural, religious, social, legal and political factors affecting the issue. Dall'Arabia Saudita allo Yemen, attraversando Egitto, Pakistan, Afghanistan e Marocco, Francesca Caferra ci guida in un viaggio nel mondo musulmano visto attraverso gli occhi femminili. Una serie di ritratti raccontano come il ruolo delle donne sia cambiato e perché non ci fosse nulla da stupirsi nel trovarle in piazza durante la Primavera araba

La religione può rappresentare una fonte di energia per chi lotta in favore dei diritti umani? La teologia può offrire un contributo positivo ai movimenti sociali? Boaventura de Sousa Santos scandaglia il mondo in cui viviamo, pervaso da fondamentalismi religiosi di varia provenienza, e cerca di capire quale rapporto fruttuoso possa crearsi fra le teologie politiche oggi imperanti a varie latitudini del pianeta e le battaglie sociali di chi lotta per la dignità degli esseri umani. Come queste pagine tentano di dimostrare, solo una concezione contro-egemonica dei diritti umani può essere all'altezza di una simile sfida.

Il volume pone al centro i sistemi di pensiero e le pratiche politiche che il femminismo ha assunto con l'irruzione di nuovi soggetti, nell'incontro con altri movimenti e categorie di analisi e di fronte alle emergenze del mondo contemporaneo, aggiornando la ricerca con l'obiettivo di analizzare le problematiche dei femminismi contemporanei che appaiono più urgenti. Violenza e riproduzione, trasformazioni del lavoro e immigrazione, rapporto con il lesbismo e emergere del soggetto trans, confronto con l'industria del sesso e impatto con l'Islam, fino alla riflessione sul multiculturalismo nel mondo post-coloniale.

Partendo da questi temi le autrici raccolgono la sfida che la complessità del presente pone alla storia e alla tradizione del pensiero femminile e alle pratiche politiche che lo hanno accompagnato. Questo lavoro non può e non vuole essere l'ultima parola su questi temi, divenuti di recente più ampi e controversi, ma si pone come strumento utile per affrontare la fitta trama del presente, nel momento in cui le pratiche femministe si rinnovano.

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