

---

# Bookmark File PDF Hijab Contemporary Muslim Women Indiana

---

Eventually, you will utterly discover a further experience and achievement by spending more cash. nevertheless when? get you say yes that you require to get those all needs as soon as having significantly cash? Why dont you try to acquire something basic in the beginning? Thats something that will guide you to comprehend even more something like the globe, experience, some places, as soon as history, amusement, and a lot more?

It is your enormously own epoch to play-act reviewing habit. in the course of guides you could enjoy now is **Hijab Contemporary Muslim Women Indiana** below.

---

## **8G3LD6 - JIMENEZ MELTON**

---

Political projects of modern nation-states, the specificities of their nationalist histories and the positioning of Islam vis-a-vis diverse nationalisms are addressed in this volume with respect to their implications and consequences for women through a series of case studies.

This three-volume interdisciplinary collection is of use not only in Middle East studies but also in various other disciplines, including women's studies, political science, religion, cultural studies, sociology of gender and anthropology. The collection offers the most influential writings in the field by both renowned scholars as well as those by the new generation of scholars of Islam and gender and includes a wide variety of cases from Middle Eastern and Islamic societies. By including case-based articles, the collection highlights the clear links between concepts and theories and actual practices. Titles also available in this series include, Shamanism (March 2004, 3 volumes, 395) and the forthcoming titles Childhood (2005, 4 volumes, c.495), Gen-

der (2005, 4 volumes, c.495) and Knowledge (2005, 4 volumes, c.495).

Islam in Africa South of the Sahara: Essays in Gender Relations and Political Reform draws together contributions from scholars that focus on changes taking place in the practice of the religion and their effects on the political terrain and civil society.

These essays were written by colleagues and former students of Richard Bulliet, the preeminent Middle East scholar whose "most important contribution remains his extraordinary imagination in the service of history." The hallmark of the book, then, is innovative scholarship in all periods of Islamic history. Its authors share a commitment to asking original historiographical questions, with an overall orientation toward issues in social history.

For more than a millennium, Islam has been a vital part of Western civilization. Today, however, it is sometimes assumed that Islam is a foreign element inside the West, and even that Islam and the West are doomed to be in perpetual conflict. The need for accurate, reliable

scholarship on this topic has never been more urgent. The Bloomsbury Reader on Islam in the West brings together some of the most important, up-to-date scholarly writings published on this subject. The Reader explores not only the presence of Muslim religious practitioners in Europe and the Americas but also the impact of Islamic ideas and Muslims on Western politics, societies, and cultures. It is ideal for use in the university classroom, with an extensive introduction by Edward E. Curtis IV and a timeline of key events in the history of Islam in the West. A brief introduction to the author and the topic is provided at the start of each excerpt. Part 1, on the history of Islam in the West, probes the role of Muslims and the significance of Islam in medieval, early modern, and modern settings such as Islamic Spain, colonial-era Latin America, sixteenth-century France, nineteenth-century Crimea, interwar Albania, the post-World War II United States, and late twentieth-century Germany. Part 2 focuses on the contemporary West, examining debates over Muslim citizenship, the war on terrorism, anti-Muslim prejudice, and Islam and gender, while also providing readers with a concrete sense of how Muslims practise and live out Islamic ideals in their private and public lives.

Revised edition of *Gender through the prism of difference*, 2011.

The primary purpose of this book is to invite educators to (re)think what it means to critically conceptualize knowledge about the world. In other words, imagining curriculum in a critical way means decolonizing mainstream knowledge about global societies. Such an approach re-evaluates how we have come to know the world and asks us to consider the socio-political context in which we have come to understand what constitutes an

ethical global imagination. A critical reading of the world calls for the need to examine alternative ways of knowing and teaching about the world: a pedagogy that recognizes how diverse subjects have come to view the world. A critical question this book raises is: What are the radical ways of re-conceptualizing curriculum knowledge about global societies so that we can become accountable to the different ways people have come to experience the world? Another question the book raises is: how do we engage with complexities surrounding social differences such as gender, race, ethnicity, religion, etc., in the global contexts? Analyzing global issues and events through the prism of social difference opens up spaces to advocate a transformative framework for a global education curriculum. Transformative in the sense that such a curriculum asks students to challenge stereotypes and engages students in advocating changes within local/global contexts. A critical global perspective advocates the value of going beyond the nation-state centered approach to teaching about topics such as history, politics, culture, etc. It calls for the need to develop curriculum that accounts for transnational formations: an intervention that asks us to go beyond issues that are confined within national borders. Such a practice recognizes the complicated ways the local is connected to the global and vice versa and cautions against creating a hierarchy between national and global issues. It also suggests the need to critically examine the pitfalls of forming dichotomies between the local (or the national) and the global or the center and the periphery.

In education, journalism, legislative politics, social justice, health, law, and other arenas, Muslim women across

Kenya are emerging as leaders in local, national, and international contexts, advancing reforms through their activism. *Muslim Women in Postcolonial Kenya* draws on extensive interviews with six such women, revealing how their religious and moral beliefs shape reform movements that bridge ethnic divides and foster alliances in service of creating a just, multicultural, multiethnic, and multireligious democratic citizenship. Mwalim Azara Mudira opened a school of theology for Muslim women. Nazlin Omar Rajput of *The Nur* magazine was a pioneer in reporting on HIV/AIDS in the Muslim community. Amina Abubakar, host of a women's radio show, has publicly addressed the sensitive subject of sexual crimes against Muslim women. Two women who are members of parliament are creating new socioeconomic and political opportunities for girls and women, within a framework that still embraces traditional values of marriage and motherhood. Examining the interplay of gender, agency, and autonomy, Ousseina D. Alidou shows how these Muslim women have effected change in the home, the school, the mosque, the media, and more—and she illuminates their determination as actors to challenge the oppressive influences of male-dominated power structures. In looking at differences as opportunities rather than obstacles, these women reflect a new sensibility among Muslim women and an effort to redefine the meaning of women's citizenship within their own community of faith and within the nation.

In the small town of Dogondoutchi, Niger, Malam Awal, a charismatic Sufi preacher, was recruited by local Muslim leaders to denounce the practices of reformist Muslims. Malam Awal's message has been viewed as a mixed blessing by

Muslim women who have seen new definitions of Islam and Muslim practice impact their place and role in society. This study follows the career of Malam Awal and documents the engagement of women in the religious debates that are re-fashioning their everyday lives. Adeline Masquelier reveals how these women have had to define Islam on their own terms, especially as a practice that governs education, participation in prayer, domestic activities, wedding customs, and who wears the veil and how. Masquelier's richly detailed narrative presents new understandings of what it means to be a Muslim woman in Africa today.

This study argues that the Middle East is no drab veiled monolith; it is a vibrant chaotic region, often alarming to the newcomer, ever changing but also unchanging. Its paradoxes are reflected in contributions to this volume.

The experiences of ethnic 'Other' females have – until recently – been widely overlooked in the study of sport. There continues to be a need to produce critical scholarship about ethnic 'Other' girls and women in sport and physical culture, in order to represent their complex, multifarious and dynamic lived realities. This international collection of critical essays provides compelling insight into the lived realities of ethnic 'Other' females in sport. Throughout the book, contributors either draw on the political consciousnesses of 'Other' feminisms, or privilege the voices of ethnic 'Other' girls and women so as to broaden, diversify and advance critical thinking pertaining to ethnic 'Other' females in sport and physical culture. The purpose of the collection is both to produce knowledge and privilege otherwise subjugated knowledges, which individually and collectively present counter-narratives that better speak to the lived realities of racially oppressed

groups of women and girls. *Race, Gender and Sport: The Politics of Ethnic 'Other' Girls and Women* is important reading for all students and scholars with an interest in the sociology of sport, gender studies, or race and ethnicity studies.

This volume of essays makes available the essential background information and methods for effective teaching and writing on cross-cultural history. The contributors--some of the most distinguished writers of global and comparative history--chart the advances in understanding in their fields of concentration, revealing both specific findings and broad patterns that have emerged. The cover image, "The Arrival of the Dutch at Patane," from Theodore de Bry, *India Orientals*, Part VIII (Frankfurt: W. Richter, 1607) depicts the two key phases of global history that are covered by the essays. Muslim inhabitants of the town of Patane on the Malayan peninsula warily confront a Dutch landing party whose bearing suggests that it is engaged in yet another episode in the saga of European overseas exploration and discovery. The presence of the Muslims in Malaya reflects an earlier process of expansion that saw Islamic civilization spread from Spain and Morocco in the west to the Philippines in the east in the millennium between the 7th and 17th centuries. The Dutch came by sea to an area on the coastal and island fringes of Asia, the one zone where their warships gave them a decisive edge in this era. The citizens of Patane had good reason to distrust the European intruders, since the Portuguese who had preceded the Dutch had used force whenever possible to control the formerly peaceful trade in the region and often to persecute Muslim Peoples. Author note: Michael Adas is Abraham Voorhees Professor of History

at Rutgers University, New Brunswick. He is currently editor of the American Historical Association's series on Global and Comparative History and co-editor of the Cambridge University Press series on "Studies in Comparative World History." He has published numerous articles and books, including most recently (with Peter Stearns and Stuart Schwartz) *World Civilization: The Global Experience* (1992) and *Turbulent Passage: A Global History of the Twentieth Century* (1993).

In the shops of London's Oxford Street, girls wear patterned scarves over their hair as they cluster around makeup counters. Alongside them, hip twenty-somethings style their head-wraps in high black topknots to match their black boot-cut trousers. Participating in the world of popular mainstream fashion—often thought to be the domain of the West—these young Muslim women are part of an emergent cross-faith transnational youth subculture of modest fashion. In treating hijab and other forms of modest clothing as fashion, Reina Lewis counters the overuse of images of veiled women as "evidence" in the prevalent suggestion that Muslims and Islam are incompatible with Western modernity. *Muslim Fashion* contextualizes modest wardrobe styling within Islamic and global consumer cultures, interviewing key players including designers, bloggers, shoppers, store clerks, and shop owners. Focusing on Britain, North America, and Turkey, Lewis provides insights into the ways young Muslim women use multiple fashion systems to negotiate religion, identity, and ethnicity.

While issues surrounding Muslim women are common in the international media, the voices of Muslim women themselves are largely absent from media coverage and despite the rapidly increasing pres-

ence of Muslim women in online groups and discussions, it is still a relatively unexplored topic. This book examines Muslim women in transnational online groups, and their views on education, culture, marriage, sexuality, work, dress-code, race, class and sisterhood. Looking at both egalitarian and traditionalist Muslim women's views, the author considers their interpretations of Islam and identifies a new category of holists who focus on developing the Islamic sisterhood. Drawing on detailed analysis of online transcripts, she highlights women's rhetorical techniques and the thorough knowledge of Islamic sources which they use to justify their points in online discussions. She details how in the online context, as opposed to offline interactions, Muslim women are much more willing to cross boundaries between traditionalist and egalitarian interpretations of Islam and women's Islamic rights and responsibilities and to develop collaborative interpretations with supporters of different views. Shedding light on a candid and forthright global community, this book is an important contribution to the debate on women in Islam, and as such will be of interest to scholars and students of Islamic studies, gender studies, media studies and the Middle East.

Religion Online provides new insights about religiosity in a contemporary context, offering a comprehensive look at the intersection of digital media, faith communities, and practices of all sorts.

- Shows how religion is as important as politics in contemporary public affairs
- Breaks new ground on the subject of media and religion (e.g., studying actual audiences, exploring cultural religion outside denominations, and synthesizing communication and sociology of religion)
- Features a variety of diverse voices from different faiths to give readers a

broad overview of ideas • Describes how young adults have a unique affinity for new media and are more comfortable using them in religious worship than previous generations

What is the role of performance in faith practices? How is performance understood in and across a range of faith settings? How are performance and faith conceptualised through different academic disciplines? This collection of essays addresses these questions, and others, as it explores the complex relationship present in the nexus between faith and performance. A naturally inter-disciplinary work, this book contains contributions from a diverse group of scholars representing a wide range of methodologies and theoretical perspectives. As sociolinguists explore how language performance shapes and is shaped by faith, social anthropologists and psychologists examine how identity performance is crucial in negotiating faith identities, and scholars from theatre and performance studies engage with ways material settings are performatively transfigured to create sacred spaces (to mention but a few approaches covered in this book), the reader is taken on a journey of the world's faiths and their diverse practices.

Dress and fashion are powerful visual means of communicating ideology, whether political, social or religious. From the communist values of equality, simplicity and solidarity exemplified in the Mao suit to the myriad of fashion protests of feminists such as French revolutionary women's demand to wear trousers, dress can symbolize ideological orthodoxy as well as revolt. With contributions from a wide range of international scholars, this book presents the first scholarly analysis of dress and ideology through accessible case studies.

Chapters are organized thematically and explore dress in relation to topics including nation, identity, religion, politics and utopias, across an impressive chronological reach from antiquity to the present day. *Dress & Ideology* will appeal to students and scholars of fashion, history, sociology, cultural studies, politics and gender studies.

Largely, though not exclusively, as a legacy of the 2001 attack on the World Trade Center, Islamic faith has become synonymous in many corners of the media and academia with violence, which many believe to be its primary mode of expression. The absence of a sophisticated recognition of the wide range of Islamic subjectivities within contemporary culture has created a void in which misinterpretations and hostilities thrive. Responding to the growing importance of religion, specifically Islam, as a cultural signifier in the formation of a postcolonial self, this multidisciplinary collection is organized around contested terms such as secularism, Islamopolitics, female identity, and Islamophobia. The overarching goal of the contributors is to facilitate a deeper understanding of the full range of experiences within Islam as well as the figure of the Muslim, thus enabling a new set of questions about religion's role in shaping postcolonial identity.

This book offers a comparison of two Muslim populations that to date have not been compared in this way. The personal views of young, educated women in Morocco are compared with those of young, educated women of Moroccan immigrant origins in France.

Reflects insights into understanding psychosocial situations and innovative methods of applying knowledge and skills in an effective manner. Each of the 79 articles in this volume highlights some of the critical dimensions of contemporary

social work practice, guiding clinicians to address four key aspects in order to craft an accurate diagnosis.

This book compares how British and Spanish media have covered the French ban on hijab wearing in public schools. Using interdisciplinary approaches ranging from social psychology, semiology, cognitive linguistics and sociology, it seeks to explain how the hijab is interpreted as a sign by the mainstream culture, and hijab-wearing Muslim sub-culture. Based on an analysis of 108 articles published in the national newspaper from each context, this comparative study operates on two levels: a micro-level analysis of within-culture variations between mainstream culture and the hijab-wearing women; and a macro-level analysis of the cross-cultural variation between the British context and the Spanish one. The result is a profound insight into how each discourse reveals the different level of social integration of hijab-wearing women in these two different contexts. The Analysis methodology combines between Critical Discourse Analysis CDA, Conceptual Metaphor Theory CMT, and Cognitive Linguistics CL. The book introduces a novel analysis methodology for social and linguistic sciences. It is the Cognitive Critical Discourse Analysis methodology CCDA.

Veils and veiling are controversial topics in social and political life, generating debates across the world. The veil is enmeshed within a complex web of relations encompassing politics, religion and gender, and conflicts over the nature of power, legitimacy, belief, freedom, agency and emancipation. In recent years, the veil has become both a potent and unsettling symbol and a rallying-point for discourse and rhetoric concerning women, Islam and the nature of politics. Early

studies in gender, doctrine and politics of veiling appeared in the 1970s following the Islamic revival and 're-veiling' trends that were dramatically expressed by 1979's Iranian Islamic revolution. In the 1990s, research focussed on the development of both an 'Islamic culture industry' and greater urban middle class consumption of 'Islamic' garments and dress styles across the Islamic world. In the last decade academics have studied Islamic fashion and marketing, the political role of the headscarf, the veiling of other religious groups such as Jews and Christians, and secular forms of modest dress. Using work from contributors across a range of disciplinary backgrounds and locations, this book brings together these research strands to form the most comprehensive book ever conceived on this topic. As such, this handbook will be of interest to scholars and students of fashion, gender studies, religious studies, politics and sociology.

Using Islamic tradition as a resource, the poets, novelists, playwright, filmmaker, and illustrator in this study discover signs of God's creative actions amid the tensions of contemporary Muslim American identity.

"Muslim women who immigrate to the United States from various Islamic countries encounter conflicts between their own cultural traditions and a pro-feminist American society. This study examines their experiences and may lead to the formation of a curriculum which helps to smooth the process of cultural integration"--Provided by publisher.

If justice is an intrinsic value in Islam, why have women been treated as second-class citizens in Islamic legal tradition? Today, the idea of gender equality, inherent to contemporary conceptions of justice, presents a challenge to estab-

lished, patriarchal interpretations of Shar'i'a. In thought-provoking discussions with six influential Muslim intellectuals – Abdullahi An-Na'im, Amina Wadud, Asma Lamrabet, Khaled Abou El Fadl, Mohsen Kadivar and Sedigheh Vasmaghi – Ziba Mir-Hosseini explores how egalitarian gender laws might be constructed from within the Islamic legal framework.

In *Speaking Qur'an: An American Scripture*, Timur R. Yuskaev examines how Muslim Americans have been participating in their country's cultural, social, religious, and political life. Essential to this process, he shows, is how the Qur'an has become an evermore deeply American text that speaks to central issues in the lives of American Muslims through the spoken-word interpretations of Muslim preachers, scholars, and activists. Yuskaev illustrates this process with four major case studies that highlight dialogues between American Muslim public intellectuals and their audiences. First, through an examination of the work of Fazlur Rahman, he addresses the question of how the premodern Qur'an is translated across time into modern, American settings. Next the author contemplates the application of contemporary concepts of gender to renditions of the Qur'an alongside Amina Wadud's American Muslim discourses on justice. Then he demonstrates how the Qur'an becomes a text of redemption in W. D. Mohammed's oral interpretation of the Qur'an as speaking directly to the African American experience. Finally he shows how, before and after 9/11, Hamza Yusuf invoked the Qur'an as a guide to the political life of American Muslims. Set within the rapidly transforming contexts of the last half century, and central to the volume, are the issues of cultural translation and embodiment of sacred texts that Yuskaev explores by fo-

ocusing on the Qur'an as a spoken scripture. The process of the Qur'an becoming an American sacred text, he argues, is ongoing. It comes to life when the Qur'an is spoken and embodied by its American faithful.

Muslim Women Speak challenges western stereotypes of Muslim women and their roles in family and community. Through this rich tapestry, the voices of Muslim women reveal the variety and complexity of life often covered by the veil.

Bringing niqab wearers' voices to the fore, discussing their narratives on religious agency, identity, social interaction, community, and urban spaces, Anna Piela situates women's accounts firmly within UK and US socio-political contexts as well as within media discourses on Islam. The niqab has recently emerged as one of the most ubiquitous symbols of everything that is perceived to be wrong with Islam: barbarity, backwardness, exploitation of women, and political radicalization. Yet all these notions are assigned to women who wear the niqab without their consultation; "niqab debates" are held without their voices being heard, and, when they do speak, their views are dismissed. However, the picture painted by the stories told here demonstrates that, for these women, religious symbols such as the niqab are deeply personal, freely chosen, multilayered, and socially situated. Wearing the Niqab gives voice to these women and their stories, and sets the record straight, enhancing understanding of the complex picture around niqab and religious identity and agency.

At a time when more nuanced understandings of Muslim countries and their legal and social practices are urgently needed in the West, the appearance of

this collection is especially welcome. In these illuminating and accessible essays, the contributors explain how Islam sees itself in terms of social policy, how it treats women, and how it encourages charity, education, and general social welfare. The essays encompass many regional cultures and draw on court records and legal debates, field work on government ministries, and an extensive reading of Islamic law. In his overview of waqf (similar to the Western idea of a foundation, in which an endowment is set aside in perpetuity for specified purposes), Ahmad Dallal explains how charity, a central organizing principle in Islam, is itself organized and how waqf, traditionally a source of revenue for charitable purposes, can also become a source of tension and conflict. Donna Lee Bowen, in her essay on the position of women in Islamic law, points out the crucial differences between the Islamic principles of family equity and the Western notion of individual equality. In a subsequent essay, Bowen addresses the problems surrounding family planning and the dilemmas that have arisen within the Muslim world over differing ideas about birth control. The two final essays look at specific instances of how the modern state has treated Islamic social policy. Gail Richardson examines zakat, an Islamic tax used to assist the poor, and its administration in Pakistan. Carol Underwood, meanwhile, explores public health policy in Iran, both before and after the Islamic revolution that deposed the Shah. Addressing some of the most profound misunderstandings between Islamic and Western societies, Islam and Social Policy will be of vital interest not only to scholars and policymakers but to anyone concerned with Islam's critical place in the modern world.

Until now the bulk of the literature about



the veil has been written by outsiders who do not themselves veil. This literature often assumes a condescending tone about veiled women, assuming that they are making uninformed decisions choices about veiling makes them subservient to a patriarchal culture and religion. "Rethinking Muslim Women and the Veil" offers an alternative viewpoint, based on the thoughts and experiences of Muslim women themselves. This is the first time a clear and concise book-length argument has been made for the compatibility between veiling and modernity. Katherine Bullock uncovers positive aspects of the veil that are frequently not perceived by outsiders. "Rethinking Muslim Women and the Veil" looks at the colonial roots of the negative Western stereotype of the veil. It presents interviews with Muslim women to discover their thoughts and experiences with the veil in Canada. The book also offers a positive theory of veiling. The author argues that in consumer capitalist cultures, women can find wearing the veil a liberation from the stifling beauty game that promotes unsafe and unhealthy ideal body images for women. This book also includes an extensive bibliography on topics related to Muslim women and the veil.

Increasing numbers of women are engaging in the development and discussion of modest dressing; a movement matched by a growing media and popular demand for intelligent commentary about the topic. Modest Fashion sets out to meet that need. As a trend, modest dressing is spreading across the world, yet it is rarely viewed as 'fashion'. Studying consumers and producers, retailers and bloggers, Modest Fashion provides an up to the minute account of the art of dressing modestly - and fashionably. Leading scholars in the area, along with journalists,

fashion designers, entrepreneurs and bloggers discuss the emergence of a niche market for modest fashion among and between Jewish, Christian and Muslim faith groups as well as secular dressers. Crossing creeds and cultures, analysing commentary alongside commerce, the book probes the personal and the political as well as religious, aesthetic and economic implications of contemporary dress practices and the debates that surround them.

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.

In the first decade of the twenty-first century, Muslim women writers located in Europe and America entered the cultural mainstream. Literary and visual productions negotiated static visual emblems of Islam, most prominently "the veil." They did so not by rejecting veiling practices, but by adapting Muslim resources, concepts and visual tradition to empowerment narratives in popular media. Mainstream reception of their works has often overlooked or misread these negotiations. Muslim Textualities argues

for more flexible and capacious interpretation, with particular attention to visibility as a metaphor for political agency and to knowledge of cultural contexts. This provocative volume aims to articulate Muslim female agency through clear and accessible analysis of the theory and concepts driving the interpretation of these works. Scholars interested in the working representations of Muslim women, feminist subjectivities, and the complexities of gender roles, patriarchy, and feminism will find this volume of particular interest.

This volume is centred around the theme of veiling in Islam and provides multifarious aspects of the discussion regarding veiling of Muslim women, especially in the West. The issue of veiling has been intensively debated in Western society and has implications for religious liberty, inter-communal relationships and cultural interaction. *Islam and the Veil* seeks to generate open and objective discussion of this highly important, though controversial, subject, with contributions from distinguished scholars and academics, including female practitioners of Islam. This subject has inflamed passions and generated heated debate in the media in recent years, particularly in the West. This book aims to look at the historical background, theological and social factors underlying the veiling of women in Islam. Such discussion will provide the reader with a well-balanced and unbiased analysis of this important aspect of Islamic practice.

Hilal Elver offers an in-depth study of the escalating controversy over the right of Muslim women to wear headscarves. Examining legal and political debates in Turkey, several European countries including France and Germany, and the United States, Elver shows the troubling exclusion of pious Muslim women from

the public sphere in the name of secularism, democracy, liberalism, and women's rights. After evaluating political actions and court decisions from the national level of individual governments to the international sphere of the European Court of Human Rights, Elver concludes that judges and legislators are increasingly influenced by social pressures concerning immigration and multiculturalism, and by issues such as Islamophobia, the "war on terror," and security concerns. She shows how these influences have resulted in a failure on the part of many Western governments to recognize and protect essential individual freedoms. Employing a critical legal theory perspective to the headscarf controversy, Elver argues that law can be used to change underlying social conditions shaping the role of religion, and also the position of women in modern society. The *Headscarf Controversy* demonstrates how changes in law across nations can be used to restore state commitments to human rights.

An in-depth analysis of modern Islamic martyrdom and its various interpretations, positing martyrdom as a vital component of contemporary identity politics and power struggles.

The *American Journal of Islamic Social Sciences (AJISS)*, established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam. Based on empirical research in India, this book presents a post-colonial feminist

analysis of subjectivities available to Muslim girls and the ways in which they are inhabited and negotiated. Examining government education policies together with the narratives of teachers and parents, the author explores the manner in which gender, class, ethnicity and religion intersect both to confer certain subjectivities and to challenge or reinforce the conferred subjectivities. A study of the imposition of subjectivities that label Muslim girls as economically subordinate and culturally different, *Contemporary Muslim Girlhoods in India* analyses Muslim girls' reconstructions of self through a combination of reflexivity, resilience and agency, and conformity. Drawing on the thought of Pierre Bourdieu and Nancy Fraser, this volume offers an original contribution to the study of gendered minorities, institutions and relationships in post-colonial contexts, and an alternative to identitarian politics or cultural explanations of Muslim women's educational deprivation in India. As such, it will appeal to scholars of sociology and gender studies with interests in education, class, religion and identity. Identity politics refers to discourses and movements organized around questions of religious, ethnic, and national identity.

This volume focuses on political cultural movements that are making a bid for state power, for fundamental juridical change, or for cultural hegemony. In particular, the contributors explore the relations of culture, identity, and women, providing vivid illustrations from around the world of the compelling nature of Woman as cultural symbol and Woman as political pawn in male-directed power struggles. The discussions also provide evidence of women as active participants and as active opponents of such movements. Taken together, the chapters provide answers to some pressing questions about these political-cultural movements: What are their causes? Who are the participants and social groups that support them? What are their objectives? Why are they preoccupied with gender and the control of women? The first section of the book offers theoretical, comparative, and historical approaches to the study of identity politics. A second section consists of thirteen case studies spanning Muslim, Christian, Jewish, and Hindu countries and communities. In the final section, contributors discuss dilemmas posed by identity politics and the strategies designed in response.