The Muslim Veil In America A Symbol Of Oppression Or | f0e7cbe11e98c6d2c46d511c7df02821

Women in the Middle East
Headscarves and Hymens
Veil
Muslim Women Speak
The Proudest Blue
Price of Honor
Under My Hijab
U.S. Foreign Policy and Muslim Women's
Human Rights
Muslim Women in America
Muslim Women Activists in North America
Troubling the Waters
The Rule of Law and the Rule of God
Being Muslim
Pious Fashion
ILL THE MUSLIM VEIL IN NORTH AMERICA
Burning the Veil
Muslim Women Are Everything
A Border Passage
MUSLIM VEIL IN NORTH AMERICA
Love, InshAllah
American Muslim Women, Religious Authority, and Activism
Lifting the Veils
Islamic Fashion and Anti-Fashion
The Islamic Veil
When Islam Is Not a Religion
A Quiet Revolution
The Veil
The Politics of the Headscarf in the United States
The Face Behind the Veil
The Muslim Next Door
What is Veiling?
Do Muslim Women Need Saving?
Behind the Veils of Yemen
Books-In-Brief: Rethinking Muslim Women & The Veil
Fevers, Feuds, and Diamonds
It's Not About the Burqa
North African Women in France
The Muslim Veil in North America
Muslim Women and the Hijab Veil
Muslim Women in America

A NEW YORK TIMES NOTABLE BOOK “Explains powerfully how Muslim women are affected by the rise of fundamentalism.”—Dan Rather
In recent years, the expanding movement of militant Islam has changed the way millions think, behave, dress, and live, but nowhere has its impact been more powerfully felt than in its dramatic, often devastating effect on the lives of women. Award-winning journalist Jan Goodwin traveled through ten Islamic countries and interviewed hundreds of Muslim women, from professionals to peasants, from royalty to rebels. The result is an unforgettable journey into a world where women are confined, isolated, even killed for the sake of a “code of honor” created and zealously enforced by men. Price of Honor brings to life a world in which women have become pawns in a bitter power game, and gives readers a provocative look inside Muslim society today—in their own words.

THE INSTANT NEW YORK TIMES BESTSELLER! A powerful, vibrantly illustrated story about the first day of school—and two sisters on one's first day of hijab--by Olympic medalist and social justice activist Ibtihaj Muhammad. With her new backpack and light-up shoes, Faizah knows the first day of school is going to be special. It's the start of a brand new year and, best of all, it's her older sister Asiya's first day of hijab--a hijab of beautiful blue fabric, like the ocean waving to the sky. But not everyone sees hijab as beautiful, and in the face of hurtful, confusing words, Faizah will find new ways to be strong. Paired with Hatem Aly's beautiful, whimsical art, Olympic medalist Ibtihaj Muhammad and Morris Award finalist S.K. Ali bring readers an uplifting, universal story of new experiences, the unbreakable bond between siblings, and of being proud of who you are.

As a young girl observes that each of six women in her life wears her hijab and hair in a different way, she considers how to express her own style one day.
This book examines the competing regimes of law and religion and offers a multidisciplinary approach to demonstrate the global scope of their influence. It argues that the tension between these two institutions results from their disagreements about the kinds of rule that should govern human life and society, and from where they should be derived.

American Muslim religious liberty lawyer Asma Uddin has long considered her work defending people of all faiths to be a calling more than a job. Yet even as she seeks equal protection for Evangelicals, Sikhs, Muslims, Native Americans, Jews, and Catholics alike, she has seen an ominous increase in attempts to criminalize Islam and exclude Muslim Americans from those protections. Somehow, the view that Muslims aren’t human enough for human rights or constitutional protections is moving from the fringe to the mainstream—along with the claim “Islam is not a religion.” This conceit is not just a threat to the First Amendment rights of American Muslims. It is a threat to the freedom of all Americans. Her new book reveals a significant but overlooked danger to our religious liberty. Woven throughout this national saga is Uddin’s own story and the stories of American Muslims and other people of faith who have faced tremendous indignities as they attempt to live and worship freely. Combining her experience of Islam as a religious truth and her legal and philosophical appreciation that all individuals have a right to religious liberty, Uddin examines the shifting tides of American culture and outlines a way forward for individuals and communities navigating today’s culture wars.

The Politics of the Headscarf in the United States investigates the social and political effects of the practice of Muslim-American women wearing the headscarf (hijab) in a non-Muslim state. The authors find the act of head covering is not politically motivated in the U.S. setting, but rather it accentuates and engages Muslim identity in uniquely American ways. Transcending contemporary political debates on the issue of Islamic head covering, The Politics of the Headscarf in the United States addresses concerns beyond the simple, particular phenomenon of wearing the headscarf itself, with the authors confronting broader issues of lasting import. These issues include the questions of safeguarding individual and collective identity in a diverse democracy, exploring the ways in which identities inform and shape political practices, and sourcing the meaning of citizenship and belonging in the United States through the voices of Muslim-American women themselves. The Politics of the Headscarf in the United States superbly melds quantitative data with qualitative assessment, and the authors smoothly integrate the results of nearly two thousand survey responses from Muslim-American women across forty-nine states. Seventy-two in-depth interviews with Muslim women living in the United States bolster the arguments put forward by the authors to provide an incredibly well-rounded approach to this fascinating topic. Ultimately, the authors argue, women’s experiences with identity and boundary construction through their head-covering practices carry important political consequences that may well shed light on the future of the United States as a model of democratic pluralism.

This book offers both theoretical perspectives and detailed examples which provide the analytical frameworks chosen by the Middle Eastern women themselves to explain the strategies they have chosen for liberation. The studies deal with Islam and its impact on personal and public lives of women in the region as well as their
political struggles for liberation both internally and internationally.

This “book that strips off the traditional trappings of Islamic womanhood to expose the special strengths and vulnerabilities that lie beneath” (The Washington Post) affirms the reality of the romantic lives of Muslim women. Romance, dating, sex and—Muslim women? In this groundbreaking collection, twenty-five American Muslim writers sweep aside stereotypes to share their search for love openly for the first time, showing just how varied the search for love can be—from singles’ events and online dating, to college flirtations and arranged marriages, all with a uniquely Muslim twist. These stories are filled with passion and hope, loss and longing: A quintessential blonde California girl travels abroad to escape suffocating responsibilities at home, only to fall in love with a handsome Brazilian stranger she may never see again. An orthodox African-American woman must face her growing attraction to her female friend. A young girl defies her South Asian parents’ cultural expectations with an interracial relationship. And a Southern woman agrees to consider an arranged marriage, with surprising results. These compelling stories of love and romance create an irresistible balance of heart-warming and tantalizing, always revealing and deeply relatable. “A beautiful collection that reminds us all not only of the diversity of the American Muslim community, but the universality of the human condition, especially when it comes to something as magical and complicated as love.” —Reza Aslan, #1 New York Times bestselling author of God: A Human History “Portraits of private lives that expose a group in some cases kept literally veiled, yet that also illustrate that American Muslim women grapple with universal issues.” —The New York Times

In this extraordinary and moving book, journalist Gehrke-White provides a rare, revealing look into the hearts, minds, and everyday lives of Muslim women in America, and opens a window on a culture as diverse as it is misunderstood.

U.S. Foreign Policy and Muslim Women's Human Rights explores the integration of American concerns about women's human rights into U.S. policy toward Islamic countries since 1979, reframing U.S.-Islamic relations and challenging assumptions about the drivers of American foreign policy.

An accessible introduction to Islam by an American Muslim shares comprehensive and academically sound answers to key questions about such topics as jihad, Islamic fundamentalism, and women's rights. Original.

Leila Ahmed grew up in Cairo in the 1940s and ’50s in a family that was eagerly and passionately political. Although many in the Egyptian upper classes were firmly opposed to change, the Ahmeds were proud supporters of independence. But when the Revolution arrived, the family’s opposition to Nasser's policies led to persecutions that would throw their lives into turmoil and set their youngest child on a journey across cultures. Through university in England and teaching jobs in Abu Dhabi and America, Leila Ahmed sought to define herself - and to understand how the world defined her - as a woman, a Muslim, an Egyptian, and an Arab. Her search touched on questions of language and nationalism, on differences between men's and women's ways of knowing, and on vastly different interpretations of Islam. She arrived in the end as an ardent but critical feminist with an insider's understanding of multiculturalism and religious pluralism. In language that vividly
evokes the lush summers of her Cairo youth and the harsh barrenness of the Arabian desert, Leila Ahmed has given us a story that can help us all to understand the passages between cultures that so affect our global society.

A passionate manifesto decrying misogyny in the Arab world, by an Egyptian American journalist and activist When the Egyptian journalist Mona Eltahawy published an article in Foreign Policy magazine in 2012 titled "Why Do They Hate Us?" it provoked a firestorm of controversy. The response it generated, with more than four thousand posts on the website, broke all records for the magazine, prompted dozens of follow-up interviews on radio and television, and made it clear that misogyny in the Arab world is an explosive issue, one that engages and often enrages the public. In Headscarves and Hymens, Eltahawy takes her argument further. Drawing on her years as a campaigner and commentator on women's issues in the Middle East, she explains that since the Arab Spring began, women in the Arab world have had two revolutions to undertake: one fought with men against oppressive regimes, and another fought against an entire political and economic system that treats women in countries from Yemen and Saudi Arabia to Egypt, Tunisia, and Libya as second-class citizens. Eltahawy has traveled across the Middle East and North Africa, meeting with women and listening to their stories. Her book is a plea for outrage and action on their behalf, confronting the "toxic mix of culture and religion that few seem willing or able to disentangle lest they blaspheme or offend." A manifesto motivated by hope and fury in equal measure, Headscarves and Hymens is as illuminating as it is incendiary.

Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

A probing study of the veil's recent return—from one of the world's foremost authorities on Muslim women—that reaches surprising conclusions about contemporary Islam's place in the West todayIn Cairo in the 1940s, Leila Ahmed was raised by a generation of women who never dressed in the veils and headscarves their mothers and grandmothers had worn. To them, these coverings seemed irrelevant to both modern life and Islamic piety. Today, however, the majority of Muslim women throughout the Islamic world again wear the veil. Why, Ahmed asks, did this change take root so swiftly, and what does this shift mean for women, Islam, and the West?When she began her study, Ahmed assumed that the veil's return indicated a backward step for Muslim women worldwide. What she discovered, however, in the stories of British colonial officials, young Muslim feminists, Arab nationalists, pious Islamic daughters, American Muslim immigrants, violent jihadists, and peaceful Islamic activists, confounded her expectations. Ahmed observed that Islamism, with its commitments to activism in the service of the poor and in pursuit of social justice, is the strain of Islam most easily and naturally merging with western democracies' own tradition of activism in the cause of justice and social change. It is often Islamists, even more than secular Muslims, who are at the forefront of such contemporary activist struggles as civil rights and women's rights. Ahmed's surprising conclusions represent a near reversal of her thinking on this topic.Richly insightful, intricately drawn, and passionately argued, this absorbing story of the veil's resurgence, from Egypt through Saudi Arabia and
into the West, suggests a dramatically new portrait of contemporary Islam.

Islamic Fashion and Anti-Fashion is the first comparative study of this highly topical issue and brings together cutting-edge contributions from leading scholars.

In the eyes of many Westerners, Muslim women are hidden behind a veil of negative stereotypes that portray them as either oppressed, subservient wives and daughters or, more recently, as potential terrorists. Yet many Muslim women defy these stereotypes by taking active roles in their families and communities and working to create a more just society. This book introduces eighteen Muslim women activists from the United States and Canada who have worked in fields from social services, to marital counseling, to political advocacy in order to further social justice within the Muslim community and in the greater North American society. Each of the activists has written an autobiographical narrative in which she discusses such issues as her personal motivation for doing activism work, her views on the relationship between Islam and women's activism, and the challenges she has faced and overcome, such as patriarchal cultural barriers within the Muslim community or racism and discrimination within the larger society. The women activists are a heterogeneous group, including North American converts to Islam, Muslim immigrants to the United States and Canada, and the daughters of immigrants. Young women at the beginning of their activist lives as well as older women who have achieved regional or national prominence are included.

Katherine Bullock's introduction highlights the contributions to society that Muslim women have made since the time of the Prophet Muhammad and sounds a call for contemporary Muslim women to become equal partners in creating and maintaining a just society within and beyond the Muslim community.

A full-color illustrated collection of riveting, inspiring, and stereotype-shattering stories that reveal the beauty, diversity, and strength of Muslim women both past and present. Tired of seeing Muslim women portrayed as weak, sheltered, and limited, journalist Seema Yasmin reframes how the world sees them, to reveal everything they CAN do and the incredible, stereotype-shattering ways they are doing it. Featuring 40 full-color illustrations by illustrator Fahmida Azim throughout, Muslim Women Are Everything is a celebration of the ways in which past and present Muslim women from around the world are singing, dancing, reading, writing, laughing, experimenting, driving, and rocking their way into the history books. Forget subservient, oppressed damsels—say hello to women who are breaking down barriers using their art, their voices, and their activism, including: Tesnim Sayar from Denmark, a Muslim goth-punk who wears a red tartan mohawk on top of her hijab American superstar singer SZA Nura Afia, CoverGirl's first hijabi ambassador Ilhan Omar and Rashida Tlaib, America's first Muslim congresswomen Ilyana Insyirah, a hijab-wearing scuba-diving midwife from Australia Showcasing women who defy categorization, Muslim Women Are Everything proves that to be Muslim and a woman is to be many things: strong, vulnerable, trans, disabled, funny, entrepreneurial, burqa or bikini clad, and so much more.

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.


A heart-wrenching and perplexing look at the dark world of Muslim women.

"Four american moslem ladies": early U.S. Muslim women in the Ahmadiyya Movement in Islam, 1920-1923 -- Insurgent domesticity: race and gender in representations of NOI Muslim women during the Cold War era -- Garments for one another: Islam and marriage in the lives of Betty Shabazz and Dakota Staton -- Chadors, feminists, terror: constructing a U.S. American discourse of the veil -- A third language: Muslim feminism in Smerica -- Conclusion: Soul Flower Farm

Following the events of September 11, 2001, American Muslims found themselves under unprecedented scrutiny. Muslim communities in the United States suffered from negative representations of their religion, but they also experienced increased interest in aspects of their faith and cultures. They seized the opportunity to shape the intellectual contribution of American Muslims to contemporary Muslim thought as never before. Muslim women in particular—often assumed to be silenced, oppressed members of their own communities—challenged stereotypes through their writing, seeking to express what it means to be a Muslim woman in America and carrying out intra-Muslim debates about gender roles and women’s participation in society. Hammer looks at the work of significant female American Muslim writers, scholars, and activists, using their writings as a lens for a larger discussion of Muslim intellectual production in America and beyond. Centered on the controversial women-led Friday prayer in March 2005, Hammer uses this event and its aftermath to address themes of faith, community, and public opinion. Tracing the writings of American Muslim women since 1990, the author covers an extensive list of authors, including Amina Wadud, Leila Ahmed, Asma Barlas, Riffat Hassan, Mohja Kahf, Azizah al-Hibri, Asra Nomani, and Asma Gull Hasan. Hammer deftly examines each author’s writings, demonstrating that the debates that concern American Muslim women are at the heart of modern Muslim debates worldwide. While gender is the catalyst for Hammer’s study, her examination of these women’s intellectual output touches on themes central to contemporary Islam: authority, tradition, Islamic law, justice, and authenticity.

Muslim women living in America continue to be marginalized and misunderstood...
since the 9/11 terrorist attacks, yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims.

Was there ever really a black-Jewish alliance in twentieth-century America? And if there was, what happened to it? In Troubling the Waters, Cheryl Greenberg answers these questions more definitively than they have ever been answered before, drawing the richest portrait yet of what was less an alliance than a tumultuous political engagement—but one that energized the civil rights revolution, shaped the agenda of liberalism, and affected the course of American politics as a whole. Drawing on extensive new research in the archives of organizations such as the NAACP and the Anti-Defamation League, Greenberg shows that a special black-Jewish political relationship did indeed exist, especially from the 1940s to the mid-1960s—its so-called "golden era"—and that this engagement galvanized and broadened the civil rights movement. But even during this heyday, she demonstrates, the black-Jewish relationship was anything but inevitable or untroubled. Rather, cooperation and conflict coexisted throughout, with tensions caused by economic clashes, ideological disagreements, Jewish racism, and black anti-Semitism, as well as differences in class and the intensity of discrimination faced by each group. These tensions make the rise of the relationship all the more surprising—and its decline easier to understand. Tracing the growth, peak, and deterioration of black-Jewish engagement over the course of the twentieth century, Greenberg shows that the history of this relationship is very much the history of American liberalism—neither as golden in its best years nor as absolute in its collapse as commonly thought.

In 2014, Sierra Leone, Liberia, and Guinea suffered the worst epidemic of Ebola in history. The brutal virus spread rapidly through a clinical desert where basic health-care facilities were few and far between. Causing severe loss of life and economic disruption, the Ebola crisis was a major tragedy of modern medicine. But why did it happen, and what can we learn from it? Paul Farmer, the internationally renowned doctor and anthropologist, experienced the Ebola outbreak firsthand—Partners in Health, the organization he founded, was among the international responders. In Fevers, Feuds, and Diamonds, he offers the first substantive account of this frightening, fast-moving episode and its implications. In vibrant prose, Farmer tells the harrowing stories of Ebola victims while showing why the medical response was slow and insufficient. Rebutting misleading claims about the origins of Ebola and why it spread so rapidly, he traces West Africa’s chronic health failures back to centuries of exploitation and injustice. Under formal colonial rule, disease containment was a priority but care was not—and the region’s health care woes worsened, with devastating consequences that Farmer traces up to the present. This thorough and hopeful narrative is a definitive work of reportage, history, and advocacy, and a crucial intervention in public-health discussions around the world.

The treatment and role of women are among the most discussed and controversial aspects of Islam. The rights of Muslim women have become part of the Western political agenda, often perpetuating a stereotype of universal oppression. Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks. Yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims. In their
public and private lives, Muslim women are actively negotiating what it means to be a woman and a Muslim in an American context. Yvonne Yazbeck Haddad, Jane I. Smith, and Kathleen M. Moore offer a much-needed survey of the situation of Muslim American women, focusing on how Muslim views about and experiences of gender are changing in the Western diaspora. Centering on Muslims in America, the book investigates Muslim attempts to form a new "American" Islam. Such specific issues as dress, marriage, childrearing, conversion, and workplace discrimination are addressed. The authors also look at the ways in which American Muslim women have tried to create new paradigms of Islamic womanhood and are reinterpretating the traditions apart from the males who control the mosque institutions. A final chapter asks whether 9/11 will prove to have been a watershed moment for Muslim women in America. This groundbreaking work presents the diversity of Muslim American women and demonstrates the complexity of the issues. Impeccably researched and accessible, it broadens our understanding of Islam in the West and encourages further exploration into how Muslim women are shaping the future of American Islam.

Burning the Veil draws upon sources from newly-opened archives, exploring the "emancipation" of Muslim women from the veil, seclusion and perceived male oppression during the Algerian War of decolonization. The claimed French liberation was contradicted by the violence inflicted on women through rape, torture, and destruction of villages. This book examines the roots of this contradiction in the theory of "revolutionary warfare", and the attempt to defeat the National Liberation Front by penetrating the Muslim family, seen as a bastion of resistance. Striking parallels with contemporary Afghanistan and Iraq, French "emancipation" produced a backlash that led to deterioration in the social and political position of Muslim women. This analysis of how and why attempts to Westernize Muslim women ended in catastrophe has contemporary relevance and will be important to students and academics engaged in the study of French and colonial history, feminism, and contemporary Islam.

In an environment of increasing conservatism, in a world where a woman's right to wear the headscarf has become a touchstone for issues of all sorts, and at a time when racial and religious profiling has become commonplace, it is our political and social

Banned in public institutions in France and Turkey, mandatory in Saudi Arabia and Iran, no other item of clothing incites such furious reactions. The Islamic veil – a catch-all term that encompasses everything from a simple headscarf to the all-covering burqa – has, over the past decade, become a heated battleground for debates on everything from women’s rights to multiculturalism. Elizabeth Bucar goes beyond the simplistic question of whether the veil is “good” or “bad” to ask instead why it has become so politically symbolic. Cutting through the condescension and fear that typify the debate, she reveals the huge diversity of women’s experiences of veiling. Her illuminating global perspective takes in everything from the new veiling movement among the Egyptian middle class to hijab fashion in Indonesia. It will be invaluable to anyone looking to understand the veil beyond its status as shorthand for Islamic fundamentalism and female oppression.
The issue of veiling has been remarkably under-researched and over-ideologized.
In recent years, the adoption of the veil has come to symbolize a brave expression
of choice: women reaching out to tradition, but hoping it will not jeopardize their
place in the larger North American society. It is with this in mind that the Canadian
Council of Muslim Women (CCMW) invited scholars in the fields of anthropology,
history, sociology, and Islamic studies to carry out a systematic study of issues
surrounding different practices of the hijab among Muslim communities. This book
is the result of that study.

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.

For many Westerners, the veil is the ultimate sign of women’s oppression. But
Elizabeth Bucar’s take on Muslim women’s clothing is a far cry from this attitude.
She invites readers to join her in three Muslim-majority nations as she surveys
pious fashion from head to toe and shows how Muslim women approach the
question “What to wear?” with style.

When was the last time you heard a Muslim woman speak for herself without a
filter? Shortlisted for Foyles Non-Fiction Book of the Year. 'Engrossing . . .
fascinating . . . courageous' – Observer. In 2016, Mariam Khan read that David
Cameron had linked the radicalization of Muslim men to the ‘traditional
submissiveness’ of Muslim women. Mariam felt pretty sure she didn’t know a single
Muslim woman who would describe herself that way. Why was she hearing about
Muslim women from people who were neither Muslim, nor female? Years later the
state of the national discourse has deteriorated even further, and Muslim women’s
voices are still pushed to the fringes – the figures leading the discussion are white
and male. Taking one of the most politicized and misused words associated with
Muslim women and Islamophobia, It’s Not About the Burqa is poised to change all
that. Here are voices you won’t see represented in the national news headlines:
seventeen Muslim women speaking frankly about the hijab and wavering faith,
about love and divorce, about feminism, queer identity, sex, and the twin threats
of a disapproving community and a racist country. With a mix of British and
international women writers, from activist Mona Eltahawy's definition of a
revolution to journalist and broadcaster Saima Mir telling the story of her
experience of arranged marriage, from author Sufiya Ahmed on her Islamic
feminist icon to playwright Afshan D'souza-Lodhi's moving piece about her
relationship with her hijab, these essays are funny, warm, sometimes sad, and
often angry, and each of them is a passionate declaration calling time on the
oppression, the lazy stereotyping, the misogyny and the Islamophobia. What does
it mean, exactly, to be a Muslim woman in the West today? According to the
media, it’s all about the burqa. Here’s what it’s really about.

Object Lessons is a series of short, beautifully designed books about the hidden
lives of ordinary things. The veil can be an instrument of feminist empowerment,
and veiled anonymity can confer power to women. Starting from her own marriage
ceremony at which she first wore a full veil, Rafia Zakaria examines how veils do
more than they get credit for. Part memoir and part philosophical investigation,
Veil questions that what is seen is always good and free, and that what is veiled can only signal servility and subterfuge. From personal encounters with the veil in France (where it is banned) to Iran (where it is compulsory), Zakaria shows how the garment's reputation as a pre-modern relic is fraught and up for grabs. The veil is an object in constant transformation, whose myriad meanings challenge the absolute truths of patriarchy. Object Lessons is published in partnership with an essay series in The Atlantic.

Compelling memoir of an American woman and her family moving to Yemen, learning to live in the Islamic culture, and offering hope to Muslim women.

Veiling is a globally polarizing issue, a locus for the struggle between Islam and the West and between contemporary and traditional interpretations of Islam. This book examines the vastly misunderstood and multi-layered world of the veil. It explores and analyzes the cultures, politics, and histories of veiling.

Copyright code: f0e7cbe11e98c6d2c46d511c7df02821