Focusing on the situation of both Muslim and non-Muslim religious minorities in the Middle East, this volume offers an analysis of various strategies of resilience and accommodation from a historical as well a contemporary perspective.

Based on both academic research and the author's own personal experiences and impressions, this delightful and informative book examines the underlying causes of some of the more disturbing social, political, economic, and cultural phenomena that characterize Egyptian society in the 1990s. Egypt's crisis of culture and other woes are often attributed to the 'open door policy' (Infitah) initiated under President Sadat in the mid-1970s, and to the large-scale migration of Egyptian workers to the oil-rich states of the Gulf that began around the same time. Galal Amin contends, however, that these factors alone are insufficient to explain the fundamental changes in behavior and attitudes that characterize modern Egyptian life. The 'missing link,' Amin argues, lies in the social mobility unleashed by the July Revolution of 1952, which was later accelerated by Infitah and workers' migration. The sudden upward mobility and attendant prestige, self-confidence, and purchasing power of a large segment of Egyptian society and the desire to display this new-found social position as conspicuously as possible have had an enormous effect on the attitudes and allegiances of these groups. Through a fascinating and often highly entertaining examination of issues ranging from the middle class, religious fanaticism, and attitudes to the West and Western culture, to the Egyptian institution of the summer holiday by the sea and the performing arts and entertainment, Amin posits that social mobility has changed the customs and habits, moral and material values, and patterns of consumption and investment of the aspiring classes, and has, furthermore, induced the Egyptian people to ignore national and ideological issues of grave importance. This insightful book will prove a thought-provoking read for those concerned with emerging economies, international development, and privatization, and will intrigue anyone with an interest in the social history of Egypt. The Arabic edition of this book was awarded the Cairo International Book Fair Prize for the best book in Social Studies in 1998. Comments on the Arabic edition: 'A rare example of combining social theory with concrete observation and intimate personal experience. A very perceptive account of Egyptian social development with almost the impact of a dramatic creation." Abd al-Qader al-Qutt, al-Ahram, 2000. "A very valuable and highly important contribution to social thought and to Egypt's social history. A highly original and enjoyable book." Faruq Shusha, al-Ahram, 1999.

The Crisis of Citizenship in the Arab World provides crucial insights into the current political, social and cultural crisis in the Middle East and North Africa by analysing histories, concepts, and practices of citizenship and the mechanisms that undermined them.

Egypt's indigenous Jewish population comprised Arabic-speaking Rabbanite and Karaite Jews, some of whom had been in the country since the early Islamic era. Jews expelled from Spain in 1492 took refuge in Egypt, and their numbers were augmented in the mid-nineteenth century by Sephardic immigrants. Originally welcomed elsewhere in the Ottoman Empire, these Spanish Jews came to Egypt seeking economic opportunity in the era of Suez Canal...
construction and the cotton boom. The late nineteenth century brought Ashkenazi Jews fleeing persecution in Eastern Europe. The different groups formed a heterogeneous community of cosmopolitan hybrids, which was both an element of strength and a factor in its eventual demise. The Dispersion of Egyptian Jewry examines the history of the Egyptian Jewish community after 1948, focusing on three major areas: the life of the majority of the community, which remained in Egypt from the 1948 Arab-Israeli War until the aftermath of the 1956 Suez/Sinai War; the dispersion and reestablishment of Egyptian Jewish communities in the United states, France, and Israel; and contested memories of Jewish life in Egypt since President Anwar al-Sadat's visit to Jerusalem in 1977. Beinin argues that the experiences of Egyptian Jews cannot be adequately accounted for by either Egyptian nationalist or Zionist narratives. Fusing history, ethnography, literary analysis, and autobiography, Joel Beinin conducts an interdisciplinary investigation into identity, dispersion, and the retrieval of identity that is relevant for anyone interested in Egypt, the Jewish diaspora, or the formation of cultures and identities.

This text provides a unique view of global inequities in health status and health systems. Emphasizing socioeconomic conditions, it combines chapters on conceptual and measurement issues with case studies from around the world.

‘Food Insecurity and Revolution in the Middle East and North Africa’ studies the political economy of agrarian transformation in the eponymous regions. Examining Egypt and Tunisia in detail as case studies, it critiques the dominant tropes of food security offered by the international financial institutions and promotes the importance of small-scale family farming in developing sustainable food sovereignty. Egypt and Tunisia are located in the context of the broader Middle East and broader processes of war, environmental transformation and economic reform. The book contributes to uncovering the historical backdrop and contemporary pressures in the Middle East and North Africa for the uprisings of 2010 and 2011. It also explores the continued failure of post-uprising counter-revolutionary governments to directly address issues of rural development that put the position and role of small farmers centre stage.

How do people think about their identities? How do they express themselves individually and as part of collective groups, social movements, organizations, neighborhoods, or nations? Identity has important consequences for how we organize our lives, wield social power, and produce and reproduce privilege and marginality. In this lively and engaging book, Wayne H. Brekhus explores the sociology of identity and its social consequences through three conceptual themes: authenticity, multidimensionality, and mobility. Drawing on vivid examples from ethnography, current events, and everyday life, he offers an approach to identity that goes beyond the individual and demonstrates how social groups privilege, flag, and shape identities. Offering an insightful overview of the sociological approaches to understanding social identity in a multicultural, globalized world, The Sociology of Identity will be a welcome resource for students and scholars of identity, and anyone interested in the social and cultural character of the self.

This book joins four papers prepared in the framework of the Egypt inequality study financed by the World Bank. The first paper prepared by Sherine Al-Shawarby reviews the studies on inequality in Egypt since the 1950s with the double objective of illustrating the importance attributed to inequality through time and of presenting and compare the main published statistics on inequality. To our knowledge, this is the first time that such a comprehensive review is carried. The second paper prepared by Branko Milanovic turns to the global and spatial dimensions of inequality. The objective here is to put Egypt inequality in the global context and better understand the origin and size of spatial inequalities within Egypt using different forms of measurement across regions and urban and rural areas. The Egyptian society remains deeply divided across space and in terms of welfare and this study unveils some of the hidden features of this inequality. The third paper prepared by Paolo Verme studies facts and perceptions of inequality during the period 2000-2009, the period that preceded the Egyptian revolution. The objective of this part is to provide some initial elements that could explain the apparent mismatch between inequality measured with household surveys and inequality aversion measured by values surveys. No such study has been carried out before in the Middle-East and North-Africa (MENA) region and this seemed a particular important and timely topic to address in the light of the unfolding developments in the Arab region. The fourth paper prepared by Sahar El Tawila, May Gadallah and Enas Ali A. El-Majeed assesses the state of poverty and inequality among the poorest villages of Egypt. The paper attempts to explain the level of inequality in an effort to disentangle those factors that derive from household abilities from those factors that derive from local opportunities. This is the first time that such study is conducted in Egypt. The book should be of interest to any
observer of the political and economic evolution of the Arab region in the past few years and to poverty and inequality specialists that wish to have a deeper understanding of the distribution of incomes in Egypt and other countries in the MENA region.

Upper Egypt (the Sa'id) is often portrayed as a source of disruption and unpredictability in the broader Egyptian system. Upper Egypt: Identity and Change corrects that image by laying out the order in the meaningful life of Upper Egyptians. That order is based on a strong sense of regional identity including also religious and family identity, and on the political, economic, religious, and family structures that provide the context for action by the people of this region. This timely collection of 14 contributions by anthropologists, historians, and others deals with such issues as the implications of a Sa'idi identity, the relationship between religion and society, the expanding universe from family to community to region and beyond to the world, and the place of villages, regions, and tribes in the regional structure. All of this is put within a context of change due to the effect of capitalism, the pressure from a national bureaucracy and elite, and the evolving notions of religious and regional identity. The book is aimed at scholars of social dynamics in the Middle East, including specialists in development, and at all those who are looking for a fresh approach to this marginalized area. Contributors: Mohammed Abdel Aal, El-Sayed el-Aswad, Kirsten Bach, Rachida Chih, Patrick Gaffney, Sandrine Gamblin, Peter Gran, Nicholas Hopkins, Hans-Christian Korsholm Nielsen, Catherine Miller, Reem Saad, Mark Sedgwick, Hania Sholkamy.

This book provides an overview of marginality or marginalization, as a concept, characterizing a situation of impediments – social, political, economic, physical, and environmental – that impact the abilities of many people and societies to improve their human condition. It examines a wide range of examples and viewpoints of societies struggling with poverty, social inequality and marginalization. Though the book will be especially interesting for those looking for insights into the situation and position of ethnic groups living in harsh mountainous conditions in the Himalayan region, examples from other parts of the world such as Kyrgyzstan, Israel, Switzerland and Finland provide an opportunity for comparison of marginality and marginalization from around the world. Also addressed are issues such as livelihood, outmigration and environmental threats, taking into account the conditions, scale and perspective of observation. Throughout the text, particular attention is given to the context and concept of 'marginalization', which sadly remains a persistent reality of human life. It is in this context that this book seeks to advance our global understanding of what marginalization is, how it is manifested and what causes it, while also proposing remedial strategies.

Conditions of malnutrition, conflict, or a combination of both characterize many Arab countries, but this was not always so. As in much of the developing world, the immediate post-independence period represented an age of hope and relative prosperity. But imperialism did not sleep while these countries developed, and it soon intervened to destroy these post-independence achievements. The two principal defeats and losses of territory to Israel in 1967 and 1973, as well as the others that followed, left in their wake more than the destruction of assets and the loss of human lives: the Arab World lost its ideology of resistance. The Unmaking of Arab Socialism is an attempt to understand the reasons for Arab world's developmental descent from the pinnacle of Arab socialism to its present desolate conditions through an examination of the post-colonial histories of Egypt, Syria, and Iraq.

Consuming Desires examines new forms of marriage emerging in Egypt and the United Arab Emirates in reaction, in part, to the governments' increasing attempts to control sexuality with shari'a law.

Children at risk of marginalization in education are found in all societies. At first glance, The lives of these children may appear poles apart. The daily experiences of slum dwellers in Kenya, ethnic minority children in Viet Nam and a Roma child in Hungary are very different. What they have in common are missed opportunities to develop their potential, realize their hopes and build a better future through education. A decade has passed since world leaders adopted the Education for All goals. While progress has been made, millions of children are still missing out on their right to education. Reaching the marginalized identifies some of the root causes of disadvantage, both within education and beyond, and provides examples of targeted policies and practices that successfully combat exclusion. Set against the backdrop of the global economic crisis, The Report calls for a renewed financing commitment by aid donors and recipient governments alike to meet the Education for All goals by 2015. This is the eighth edition of the annual EFA Global Monitoring Report. The Report includes statistical indicators on all levels of education in more than 200 countries and territories.
The uprising in Tunisia has come to be seen as the first true revolution of the twenty-first century, one that kick-started the series of upheavals across the region now known as the Arab Spring. In this remarkable work, Alcinda Honwana goes beyond superficial accounts of what occurred to explore the defining role of the country's youth, and in particular the cyber activist. Drawing on fresh testimony from those who shaped events, the book describes in detail the experiences of young activists through the 29 days of the revolution and the challenges they encountered after the fall of the regime and the dismantling of the ruling party. Now, as old and newly established political forces are moving into the political void created by Ben Ali's departure, tensions between the older and younger generations are sharpening. An essential account of an event that has inspired the world, and its potential repercussions for the Middle East, Africa and beyond.

The millions of Egyptians who returned to the heart of Cairo and Egypt's other major cities for 18 days until the eventual toppling of the Mubarak regime were orderly without an organisation, inspired without a leader, and single-minded without one guiding political ideology. This book examines the decade long of protest movements which created the context for the January 2011 mass uprising. It tells the story of Egypt's long revolutionary process by exploring its genealogy in the decade before 25 January 2011 and tracing its development in the three years that have followed. The book analyses new forms of political mobilisation that arose in response to ever-increasing grievances against authoritarian politics, deteriorating living conditions for the majority of Egyptians as a consequence of neo-liberal policies and the machinery of crony capitalism, and an almost total abandoning by the state of its responsibilities to society at large. It argues that the increasing societal pressures from different quarters such as labour groups, pro-democracy movements and ordinary citizens during this period culminated in an intensifying culture of protest and activism that was vital in the lead up to the dramatic overthrow of Mubarak. It also argues that the features of these new forms of activism and political mobilisation have contributed to shaping the political process since the downfall of Mubarak. Based on research undertaken since 2002, Egypt's Long Revolution is an essential resource for scholars and researchers with an interest in social movements, comparative politics and Middle East Politics in general.

The revolutionary wave that swept the Middle East in 2011 was marked by spectacular mobilization, spreading within and between countries with extraordinary speed. Several years on, however, it has caused limited shifts in structures of power, leaving much of the old political and social order intact. In this book, noted author Asef Bayat—whose Life as Politics anticipated the Arab Spring—uncovers why this occurred, and what made these uprisings so distinct from those that came before. Revolution without Revolutionaries is both a history of the Arab Spring and a history of revolution writ broadly. Setting the 2011 uprisings side by side with the revolutions of the 1970s, particularly the Iranian Revolution, Bayat reveals a profound global shift in the nature of protest: as acceptance of neoliberal policy has spread, radical revolutionary impulses have diminished. Protestors call for reform rather than fundamental transformation. By tracing the contours and illuminating the meaning of the 2011 uprisings, Bayat gives us the book needed to explain and understand our post–Arab Spring world.

A conceptually rich, historically informed study of the contested politics emerging out of decades of authoritarian neoliberalism in Egypt.

This volume engages new films and modes of scholarly research in Arab cinema, and older, often neglected films and critical topics, while theorizing their structural relationship to contemporary developments in the Arab world. The volume considers the relationship of Arab cinema to transnational film production, distribution, and exhibition, in turn recontextualizing the works of acknowledged as well as new directorial figures, and country-specific phenomena. New documentary and experimental practices are referenced and critiqued, while commercial cinema is covered both as an industrial product and as one of several instances of contestation. The volume thus showcases the breadth and depth of Arab film culture and its multilayered connections to local conditions, regional affiliations, and the tendencies and aesthetics of global cinema.

What does it mean to be marginalized? Is it a passive condition that the disadvantaged simply have to endure? Or is it a manufactured label, reproduced and by its nature transitory? In the wake of the new uprising in Egypt, this insightful collection explores issues of power, politics and inequality in Egypt and the Middle East. It argues that the notion of marginality tends to mask the true power relations that perpetuate poverty and exclusion. It is these dynamic processes of political and economic transformation that need explanation. The book provides a revealing analysis of key areas of Egyptian political economy, such as labour, urbanization and the creation of slums,
disability, refugees, street children, and agrarian livelihoods, reaching the impactful conclusion that marginalization does not mean total exclusion. What is marginalized can be called upon to play a dynamic part in the future -- as is the case with the revolution that toppled President Mubarak.

From the politics of food to images in the media, this double issue of Cairo Papers in Social Science focuses on a wide array of emerging cultural patterns in modern-day Egypt and their social, political, and economic ramifications. All the contributions are based on papers delivered at the Cairo Papers Thirteenth Annual Symposium in May 2004, and cover four broad areas: media and language, Islamic marketing, taste and public space, and food and markets. Contributors include Ray Bush ('Staying Hungry: Food Politics in Egypt and the Near East'), Sami Zubaida ('Food: Egypt and the Middle East'), Lilia Labidi ('Truth Claims in the Cartoon World of Nagui Kamel'), Madiha Doss ('Cultural Dynamics and Linguistic Practice in Contemporary Egypt'), Huda Lutfi ('Mulid Culture in Cairo: The Case of al-Sayyida A'isha'), Maha Abdelrahman ('Divine Consumption: Islamic Goods in Egypt'), Iman A. Hamdy ('Watch for the Devil: Israel in Egyptian Movies and Soap Operas'), Malak S. Rouchdy ('Food Recipes and the Kitchen Space: The Construction of Social Identities and New Frontiers'), and Reem Saad ('Transforming the Meaning and Value of Traditional Crafts in Egypt'). Cairo Papers Vol. 27, nos. 1 & 2.

Since the 1990s, the Middle East has experienced an upsurge of wildcat strikes, sit-ins, and workers' demonstrations. Well before people gathered in Tahrir Square to demand the ouster of Hosni Mubarak, workers had formed one of the largest oppositional movements to authoritarian rule in Egypt. In Tunisia, years prior to the 2011 Arab uprisings, the unemployed chanted in protest, "A job is a right, you pack of thieves!" Despite this history, most observers have failed to acknowledge the importance of workers in the social ferment preceding the removal of Egyptian and Tunisian autocrats and in the political realignments after their demise. In Workers and Thieves, Joel Beinin corrects this by surveying the efforts and impacts of the workers' movements in Egypt and Tunisia since the 1970s. He argues that the 2011 uprisings in these countries—and, importantly, their vastly different outcomes—are best understood within the context of these repeated mobilizations of workers and the unemployed over recent decades.

This book identifies hurdles preventing marginalised people from taking active part in customary and democratic decision-making. The publication describes how marginalised groups -- including people from religious, ethnic and linguistic minorities; people facing caste-based discrimination; people with disabilities; young people; indigenous peoples; people from remote geographical locations; and people discriminated against on the basis of their sexual orientation -- have worked to overcome barriers to their participation in governance. The publication draws on experience from 38 case studies. Strategies are identified reflecting how marginalised people managed transition from political exclusion to inclusion both in customary and democratic politics. From these strategies lessons are identified that other marginalised groups can consider adopting.

This book considers de-marginalization attesting that marginal regions have the potential for de-marginalization and are anchored in developmental terms on the following core themes: nature; tourism; ethnicity and general factors including migration. Adding to the discussion on marginality and sustainability this book contributes a number of case studies on a diverse selection of topics and regions in which these crucial issues connect. It delivers a reflection of (de)marginalizing processes in today's globalized world where an increasing number of people, groups, societies and regions are marginalized and vulnerable not only from social and economic factors, but also from natural causes such as natural hazards. This book addresses the unsustainable practices in the past that have often generated difficult conditions for sustainable development in the future. Marginal regions that have not been developed are given much needed consideration as they may now enjoy the benefits of having not been exploited in the past to their present-day developmental advantage. The overview offered by this book is significant in that marginal regions with relatively unspoiled and attractive natural (and cultural) landscapes have a great potential for sustainable tourism. Contributions include the (de)marginalization of ethnic groups, the role of education and migration in the process, and different economic and political perspectives. Considering the topics covered, the book should be appreciated by all those involved in creation of social policies, urban and regional planning – coordinating economic with spatial and social development and by those studying in the fields were competencies for such activities are important part of the study program.
A unique work that brings together a number of specialist disciplines, such as archaeology, anthropology, disability studies and psychiatry to create a new perspective on social and physical exclusion from society. A range of evidence throws light on such things as the causes and consequences of social exclusion stigma, marginality and dangerousness. It is an important text that breaks down traditional academic disciplinary boundaries and brings a much needed comparative approach to the subject.

A rich set of feminist perspectives on the varied and often contradictory nature of state practices, structures, and ideologies. Growing socio-economic inequality and exclusion are defining features of the twenty-first century. While debates on globalization, free trade, and economic development have been linked to the paradigm of "neo-liberalism," it does not explain all the forms of social change that have been unfolding in comparative contexts. Feminists Rethink the Neoliberal State provides a timely intervention into discussions about the boundaries, practices, and nature of the post-liberalization state, suggesting that an understanding of economic policies, the corresponding rise of socio-economic inequality, and the possibilities for change requires an in-depth reconceptualization. Drawing on original field research both globally and within the United States, this volume brings together a rich set of perspectives on the varied and often contradictory nature of state practices, structures and ideologies in the post-liberalization era. The essays develop an interdisciplinary approach that treats an understanding of historically-specific forms of inequality—such as gender, race, caste, sexuality and class—as integral to, rather than as after-effects of, the policies and ideologies associated with the "neoliberal project." The volume also tackles central questions on the restructuring of the state, the state's power operations, the relationship between capital and the state, and its interactions with the institutions and organizational forms of civil society in the post-liberalization era. As such, Feminists Rethink the Neoliberal State examines both what is distinctive about this post-liberalization state and what must be contextualized as long-standing features of modern state power. A truly international and interdisciplinary volume, Feminists Rethink the Neoliberal State deepens our understanding of how policies of economic liberalization shape and produce various forms of inequality.

An investigation of the role of religion in the formation of secular-national public spheres in the Middle East and South Asia

An anthropological study of Haitian migrant women's experiences of marginality and violence as they endeavor to make a living and life in the Dominican Republic Book jacket.

This book examines the increasing marginalization of and response by people living in urban areas throughout the Western Hemisphere, and both the local and global implications of continued colonial racial hierarchies and the often-dire consequences they have for people perceived as different. However, in the aftermath of recent U.S. elections, whiteness also seems to embody strictures on religion, ethnicity, country of origin, and almost any other personal characteristic deemed suspect at the moment. For that reason, gender, race, and even class, collectively, may not be sufficient units of analysis to study the marginalizing mechanisms of the urban center. The authors interrogate the social and institutional structures that facilitate the disenfranchisement or downward trajectory of groups, and their potential or subsequent lack of access to mainstream rewards. The book also seeks to highlight examples where marginalized groups have found ways to assert their equality. No recent texts have attempted to connect the mechanisms of marginality across geographical and political boundaries within the Western Hemisphere.

José Aricó explores why Latin-American reality was apparently 'excluded' from Marx's thought. Identifying the contradictions in Marx's attitude to 'peripheral' countries, Aricó challenges charges of 'Eurocentrism', demonstrating how Marx's hostility to Simón Bolívar's 'Bonapartism' coloured his attitude towards the continent.

Now more than ever, we need to understand social media - the good as well as the bad. We need critical knowledge that helps us to navigate the controversies and contradictions of this complex digital media landscape. Only then can we make informed judgements about what's happening in our media world, and why. Showing the reader how to ask the right kinds of questions about social media, Christian Fuchs takes us on a journey across social media, delving deep into case studies on Google, Facebook, Twitter, WikiLeaks and Wikipedia. The result lays bare the structures and power relations at the heart of our media landscape. This book is the essential, critical guide for all students of media studies and sociology. Readers will never look at social media the same way again.
Global in scope, but refusing a familiar totalizing theoretical framework, the essays in The Politics of Culture in the Shadow of Capital demonstrate how localized and resistant social practices—including anticolonial and feminist struggles, peasant revolts, labor organizing, and various cultural movements—challenge contemporary capitalism as a highly differentiated mode of production. Reworking Marxist critique, these essays on Asia, Latin America, the Caribbean, North America, and Europe advance a new understanding of “cultural politics” within the context of transnational neocolonial capitalism. This perspective contributes to an overall critique of traditional approaches to modernity, development, and linear liberal narratives of culture, history, and democratic institutions. It also frames a set of alternative social practices that allows for connections to be made between feminist politics among immigrant women in Britain, women of color in the United States, and Muslim women in Iran, Egypt, Pakistan, and Canada; the work of subaltern studies in India, the Philippines, and Mexico; and antiracist social movements in North and South America, the Caribbean, and Europe. These connections displace modes of opposition traditionally defined in relation to the modern state and enable a rethinking of political practice in the era of global capitalism. Contributors. Tani E. Barlow, Nandi Bhatia, Dipesh Chakrabarty, Chungmoo Choi, Clara Connolly, Angela Davis, Arturo Escobar, Grant Farred, Homa Hoodfar, Reynaldo C. Ileto, George Lipsitz, David Lloyd, Lisa Lowe, Martin F. Manalansan IV, Aihwa Ong, Pragna Patel, José Rabasa, Maria Josefina Saldaña-Portillo, Jaqueline Urla

Is the concept of civil society relevant to social and political change? What is the role of its most well-known agents, non-governmental organisations (NGOs), in promoting emancipatory projects? Maha Abdelrahman analyses the empirical case of Egyptian ‘civil society’ in order to ascertain whether the experience of civil society organisations, and of NGOs in particular, validates the contention prevalent in academic and policy circles that civil society is the main engine for social and political transformation. The author concludes that civil society, far from constituting this engine, is a politically contested terrain characterised by authoritarian and repressive tendencies. The neglected history of how intellectuals since the Renaissance have approached ideas of the occult which challenged biblical religion.

This book takes a new approach on understanding causes of extreme poverty and promising actions to address it. Its focus is on marginality being a root cause of poverty and deprivation. “Marginality” is the position of people on the edge, preventing their access to resources, freedom of choices, and the development of capabilities. The book is research based with original empirical analyses at local, national, and local scales; book contributors are leaders in their fields and have backgrounds in different disciplines. An important message of the book is that economic and ecological approaches and institutional innovations need to be integrated to overcome marginality. The book will be a valuable source for development scholars and students, actors that design public policies, and for social innovators in the private sector and non-governmental organizations.

The ‘Global Report on Human Settlements’ demonstrates that to meet the UN millennium goals of significantly improving the lives of 100 million slum dwellers by 2020, policies must go beyond traditional infrastructural approaches to create livelihoods, and hope, for the urban poor.

Residential motels have long been places of last resort for many vulnerable Americans—released prisoners, people with disabilities or mental illness, struggling addicts, the recently homeless, and the working poor. Cast aside by their families and mainstream society, they survive in squalid, unsafe, and demeaning circumstances that few of us can imagine. For a year, the sociologist Christopher P. Dum lived in the Boardwalk Motel to better understand its residents and the varied paths that brought them there. He witnessed moments of violence and conflict, as well as those of care and compassion. As told through the voices and experiences of motel residents, Exiled in America paints a portrait of a vibrant community whose members forged identities in response to overwhelming stigma and created meaningful lives despite crushing economic instability. In addition to chronicling daily life at the Boardwalk, Dum follows local neighborhood efforts to shut the establishment down, leading to a wider analysis of legislative attempts to sanitize shared social space. He also suggests meaningful policy changes to address the societal failures that lead to the need for motels such as the Boardwalk. The story of the Boardwalk, and the many motels like it, will concern anyone who cares about the lives of America’s most vulnerable citizens.

This report provides key insights into the social exclusion processes that affect Roma and Egyptian communities in Albania, two of the most vulnerable minority communities in Albania. It offers advice on the design of concrete
actions to facilitate the inclusion of Roma and Egyptian communities into Albanian society, and also includes feedback from the Roma and Egyptian communities on the study findings and recommendations. 'Roma and Egyptians in Albania' includes supporting data collected via participatory methodologies conducted in eleven study sites to investigate the socio-economic, cultural, institutional, and historical situation of Roma and Egyptian communities across Albania. The report's proposed public policies and strategies on minority, poverty, and social exclusion issues have been endorsed by the Roma and Egyptian communities.

Women in Saudi Arabia are often described as either victims of patriarchal religion and society or successful survivors of discrimination imposed on them by others. Madawi Al-Rasheed's new book goes beyond these conventional tropes to probe the historical, political and religious forces that have, across the years, delayed and thwarted their emancipation. The book demonstrates how, under the patronage of the state and its religious nationalism, women have become hostage to contradictory political projects that on the one hand demand female piety, and on the other hand encourage modernity. Drawing on state documents, media sources and interviews with women from across Saudi society, the book examines the intersection between gender, religion and politics to explain these contradictions and to show that, despite these restraints, vibrant debates on the question of women are opening up as the struggle for recognition and equality finally gets under way.

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