

ence of black doctors in Lima was more widespread than one might think, which questions the rigidity of the caste system in America, an idea quite consolidated in the historiography. The contribution of Jouve Martín, thus, goes beyond the borders of intellectual history and history of medical practices and invites to revisit the hypothesis of the inflexibility of racial and class categories in Latin America.

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Maria Holt and Haifaa Jawad, *Women, Islam, and Resistance in the Arab World* (Boulder: CO, Lynne Rienner Press, 2013). 211 pp. \$26.50 Hardcover.

In *Women, Islam, and Resistance in the Arab World*, Maria Holt and Haifaa Jawad interrogate the role of women in Islamic resistance movements, which appear in Western media to be the domain of men, in Lebanon, Iraq, and Palestine. The authors challenge the prevailing assumption of Arab women as powerless victims, and through their case studies explore the ways that “Islamic activism enables women to play constructive roles in violent conflict.” (3) The case studies selected all emphasize “resistance against perceived external enemies by Muslim communities who choose to organize their struggles within an Islamic framework.” (4) This specific focus provides a clear rationale for case selection and narrows the scope of the book, but it also limits the potential applicability of the findings to other situations of conflict in the Arab and Islamic world, where Islamists are fighting secular Arabs or other sects of Islam within the same country, or where conflict is motivated more by tribal affiliation than by religion. No book could adequately cover all the ways that Islam is mobilized in the Arab world; however, additional studies are needed on the role of women in a wide range of internal and external conflicts, many of which include an element of politicized Islam.

The book is based on interviews and questionnaires carried out with women of all ages and social classes in Lebanon, the West Bank, Syria, Jordan and Yemen in 2002-2003, 2006-2007, and 2010-2011. The authors use a critical, post-colonial framework to explore questions of power and resistance, how researchers construct knowledge, and how to define feminism in the Arab Muslim context. Holt and Jawad assert that their aim is “to link the discourse on gender and national identity with discussions of women’s role in national liberation and Islamic resistance movements,” seeking to decolonize feminism and emphasize Arab women’s own agency and the role of Islam as a faith and tradition in insecure situations of violent conflict. (8) Indeed, the book centres on the narratives of the women interviewed; although the book engages to a certain degree with religious texts and teachings, it does not prioritize interpretations of *shari’a* used by women activists or by the religious scholars in their various contexts. Rather than an accounting of theology, the book is an accounting of lived experiences.

The book's first chapters outline the authors' theoretical framework for studying women and Islamism, including an overview of Islamic discourses on women and violence, and the role of women in the Arab Spring. The heart of the book consists of three case study chapters that look at Shiite women in Lebanon, Iraqi refugee women, and Palestinian women in the West Bank and Gaza Strip. Although each context provides a unique set of circumstances, several themes emerge. For many women, Islam provides a "legitimate" avenue for activism in contexts where women leaders are often absent in parliaments, governments, and other aspects of public life. Although in many parts of the Arab world "cultural attitudes encourage female modesty and dependence," women can gain respectability by framing demands within an Islamic discourse. (60) The authors acknowledge that women are often marginalized "from both the waging of conflict and the construction of peace" due to factors including "the brutal nature of conflict," "traditional gender hierarchies," "religious constructs," the need to protect children, and women's own tendency to advocate for their parties rather than women more broadly. (65) At the same time, the authors document the narratives of women seeking to cope with the violence around them and how they use Islam to make sense of their role in conflict settings, for example, by turning to heroic Muslim women such as Khadijah, Fatima, and Zaynab. Although Arab women still face significant challenges due to patriarchy and conservatism, laying claims to rights and entitlements originating in Islam has provided a means to empowerment for many women. Across the cases women tend to pursue roles distinct from men, often responsible for protecting homes and children, supporting those engaged in fighting, keeping watch out for enemies, and teaching friends and neighbors "how to cope with the war situation." (87) Women's role as mother of the martyr (*umm shahid*) provides them with honour and respect even as they mourn their loss. (92) Women's resistance often takes place in "everyday acts" of basic survival, in "keep[ing] the wheels of society moving" while the men are fighting or in the preserving of culture. (105) Many of these women define "feminism" on their own terms, and empowerment may even include a "shaking off of western-style modernization." (82)

Through political and historical discussion as well as sharing the voices of women themselves, each case study illustrates the different ways in which Islam provides opportunities and constraints for women's resistance. The authors note the political nature of their subject, highlighting, for example, that in both Iraq and Palestine struggle against occupation has been discursively linked with terrorism, which has served to deny the local population their legitimate right of resistance. (142) Overall, they argue that religious symbolism has been used to uphold rights, seek justice, and galvanize resistance movements. However, the authors also note that conflict in the broader society has led to increased domestic violence as some men return to authoritarian conservative culture as a way of preserving their sense of authority in the face of widespread humiliation and powerlessness. Further, while participation in resistance seeks to restore both personal and national dignity,

women's efforts are not always noted or acknowledged in the same degree as the sacrifices made by men. (177) This book begins the much needed foray into an under researched field, documenting, in their own words, the role of women in Islamic efforts to resist foreign domination. While there remains much ground to cover and many questions to answer, such as the extent to which Islam can provide an emancipatory framework for women when mosques "are still largely male preserves" and how different versions of Islam provide varying interpretations of women's role, this book challenges essentialist views of Muslim women as powerless victims by highlighting their agency. (60)

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Jeffrey J. Williams, *How to be an Intellectual* (New York: Fordham University Press, 2014). 232 pp. \$27.00 Paperback.

In 1966, the famous conference on The Structuralist Controversy was held at Johns Hopkins. It set the terms of debate on virtually all aspects of cultural criticism for decades after; and many would see it as a fulcrum moment in the so-called theory wars that have shaped (and, for some, have contorted) the work of the intellectual ever since. However, as Jeffrey Williams reveals here, there is a much more fundamental observation to be made about that conference. It was part funded by a Ford Foundation grant, to the sum of \$30 000. The equivalent today would be over \$200 000. It is difficult to imagine, today, a world in which such a sum would be available for humanities.

Two things follow from this for Williams, in what is a remarkable book. First, we can have no serious understanding of the conditions of criticism or of the role of the intellectual in our times without attending to the fact that the arts and humanities have been systematically starved financially. The monetization of knowledge itself has formed, informed and deformed the position of the intellectual – and, equally important, it has affected the whole society within which the intellectual works. Second, the history shows that the intellectual has tended to turn inwards. Instead of making a confident address to wide social and political concerns, we have rather internalized those concerns, making them academic issues, or playing out their conflicts as merely debates in our own journals, often in a mode that is scholastic rather than scholarly. This second effect has also further distanced us from the people we are there to serve, that wider public. That intellectual deficit and funding deficit are related.

Notwithstanding this, Williams notes the persistent appetite for a re-energizing of our work. The linguistic turn of the 80s cedes place to a contemporary public turn. There is, indeed, an expanding interest in the function of our institutions, and a profound concern that we are not being permitted to operate as well as