



Women and the Egyptian Revolution

Since the fall of the former Egyptian president Ḥusnī Mubarak, female activists have faced the problem of how to transform the spirit of the uprising into long-lasting reform of the political and social landscape. In *Women and the Egyptian Revolution*, Nermin Allam tells the story of the 2011 uprising from the perspective of the women who participated, based on extensive interviews with female protestors and activists. The book offers an oral history of women's engagement in this important historical juncture; it situates women's experience within the socioeconomic flows, political trajectories, and historical contours of Egypt. Allam develops a critical vocabulary that captures women's activism and agency by looking both backwards to Egypt's gender history and forwards to the outcomes and future possibilities for women's rights. An important contribution to the under-researched topic of women's engagement in political struggles in the Middle East and North Africa, this book will have a wide-ranging impact on its field and beyond.

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Engagement and Activism during
the 2011 Arab Uprisings

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Mom, you are my rock.

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A Note on Transliteration and Translation

The essence of this book is relaying the experiences of women in their own words and emphasizing their voices in telling their stories. In keeping with the spirit of the book, the research incorporated extensive interviews and consulted wide scholarship, many of which are published in Arabic. In transliterating Arabic texts, I strived for accuracy and simplicity. The transliteration method used in this book is based primarily on the system adopted by the *International Journal of Middle East Studies*. However, I often dropped diacritical marks that indicate long vowels and emphatic consonants to avoid burdening the reader. For names and places I used local common transliterations.

Most of the interviews were conducted in Arabic and translated into English. I strived to translate the text in a way that maintains the precise meaning while also capturing the lingual emphasis and cadence of the original text. This was not always an easy exercise. I wondered how to capture the irony, conveyed through diction, in a seemingly funny joke. I quickly discovered that much of the story would be lost when attempting to neatly translate a messy, fragmented text. The translation provided thus captures some of these subtleties and ambiguities. I, however, acknowledge that language is the property of its culture and that some elements, words, and ideas simply cannot be replicated when translated into another language.