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This book explores the puzzling phenomenon of new veiling practices among lower middle class women in Cairo, Egypt. Although these women are part of a modernizing middle class, they also voluntarily adopt a traditional symbol of female subordination. How can this paradox be explained? An explanation emerges which reconceptualizes what appears to be reactionary behavior as a new style of political struggle--as accommodating protest. These women, most of them clerical workers in the large government bureaucracy, are ambivalent about working outside the home, considering it a change which brings new burdens as well as some important benefits. At the same time they realize that leaving home and family is creating an intolerable situation of the erosion of their social status and the loss of their traditional identity. The new veiling expresses women's protest against this. MacLeod argues that the symbolism of the new veiling emerges from this tense subcultural dilemma, involving elements of both resistance and acquiescence.

Published 1892-9, this four-volume collection contains Spanish documents relating to England during the reign of Elizabeth I. The papers were translated and edited by Martin Andrew Sharp Hume (1843-1910), a respected historian of Spain. Volume 3 (1896) covers the period 1580-86, the build-up to the Anglo-Spanish war.

*Philosophical Questions: East and West* is an anthology of source material for use in comparative courses in philosophy, religion, and the humanities. The readings derived from the great works of the Indian, Chinese, Japanese, Islamic, and Western intellectual traditions are presented as answers to some of the most enduring questions in philosophy. Discussions are arranged under the headings of epistemology, metaphysics, ethics, philosophy of religion, aesthetics, and the nature of human being. Each section begins with an introductory essay in which the leading questions and their responses from different traditions are presented in overview. *Philosophical Questions* raises the central questions of comparative philosophy and eloquently argues the need for discarding familiar clichés to make a fresh, unprejudiced study of these traditions."

This book analyzes the formation of a mass anarchist movement in Spain over the turn of the twentieth century. In this period, the movement was transformed from a dislocated collection of groups and individuals into the largest organized body of anarchists in world history: the anarcho-syndicalist National Confederation of Labour (Confederación Nacional del Trabajo: CNT). At the same time, anarchist cultural practices became ingrained in localities across the whole of Spain, laying foundations which maintained the movement's popular support until the end of the Spanish Civil War in 1939. The book shows that grassroots print culture was central to these developments: driving the development of ideology and strategy – broadly defined as terrorism, education and workplace organization – and providing an informal structure to a movement which shunned recognized leadership and bureaucracy. This study offers a rich analysis of the cultural foundations of Spanish anarchism. This emphasis also challenges claims that the movement was "exceptional" or "peculiar" in its formation, by situating it alongside other decentralized, bottom-up mobilizations across historical and contemporary contexts, from the radical pamphleteering culture of the English Civil War to the use of social media in the Arab Spring.