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Learned societiesThe Egyptian University; The revolution and the university; The Mithaq and the Mashru'; Institutes and think-tanks; The Higher Institute of Socialist Studies; The Centre for Political and Strategic Studies; History by government committee; Acceptable limits; A dearth of documents; 3 History in the street: the non-academic historian; Beyond the palace: the liberal school and the national movement; 'Abd al-Rahman al-Rafi'i; The rise of the materialist school; A window of opportunity; Diversity on the Left; Contemporary Islamic history: religious-cultural radicalism

Bringing Islam backThe Muslim Brotherhood; A revived force; Female voices; Non-academic history and the university; 4 Egypt for which Egyptians?; The liberal school: from palace to people; Party and nation: Sabri, al-Rafi'i and Ramadan; The materialist school: nation, capital and class; From revolution to revolution; Vanguard of the nation; The Islamic current: an 'authentic' nation; Nasser in Islamic discourse; Women and nation: symbolic supplement or dissonant distaff?; Part II: National dissonance; 5 The Copts; A quietist academy; Coptic institutions

Copts in contemporary historical discourseThe liberal school: under the protection of the Wafd; The materialist school: class and Ta'ifiyya; The Islamic current: Ahl al-Dhimma or a fifth column?; Coptic responses; Coptic interpretations; Society of the Coptic nation (Jama'at al-Umma al-Qibtiyya); 6 The Mutamassirun; The Mutamassirun and the nation; The liberal school: foreign nationals; The materialist school: the non-national bourgeoisie; The Islamic current: 'domestic imperialists'; Mutamassir voices; Conclusion; Notes; Bibliography; Index

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Sommario/riassunto

This book deals with the relationship between historical scholarship and politics in twentieth century Egypt. It examines the changing roles of the academic historian, the university system, the state and non-academic scholarship and the tension between them in contesting the modern history of Egypt. In a detailed discussion of the literature, the study analyzes the political nature of competing interpretations and uses the examples of Copts and resident foreigners to demonstrate the dissonant challenges to the national discourse that testify to its limitations, deficiencies and silences.

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