**Chandra Mohanty**

“Under Western Eyes: Feminist Scholarship and Colonial **Discourses**”

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| **Text** | **In My Own Words** |
| …It is the analytic leap from the practice of veiling to [a claim] of its [importance] in controlling women that must be questioned.  |  |
| While there may be a physical similarity in the veils worn by women in Saudi Arabia and Iran, the specific meaning attached to this practice varies according to the cultural and **ideological** context… |  |
| Iranian middle-class women veiled themselves during the 1979 revolution to indicate **solidarity** with their veiled working class sisters, while in [modern] Iran, mandatory Islamic laws [state] that all Iranian women wear veils… |  |
| To assume that the mere practice of veiling women in a number of Muslim countries indicates the universal oppression of women through sexual segregation not only is [oversimplifying], but also proves quite useless when it comes to the [understanding] of [revolutionary] political strategy… |  |

**Important Vocabulary:**

**\*discourse**: conversation about a topic

**\*ideology:** system of ideas, belief or way of thinking

**\*solidarity** – working/standing together for one goal

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| Universal images of “the third world woman” (the veiled woman…virgin, etc.) images constructed from adding the “third world difference” to “sexual difference,” are [based] upon (and hence obviously bring into sharper focus) assumptions about Western women as [non-religious], liberated, and having control over their own lives… |  |
| It is time to move beyond the Marx who found it possible to say: They cannot represent themselves; they must be represented.  |  |

WHAT IS THE AUTHOR SAYING?

The **main idea** of this writing is…

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