

Bibliography on Contemporary Copts

It is by no means an exhaustive survey of existing literature. Only European languages were taken into consideration.

General histories/collections of essays

E. Agaiby, M.N. Swanson, N. van Doorn-Harder, *Copts in Modernity: Proceedings of the 5th International Symposium of Coptic Studies, Melbourne, 13-16 July 2018*, [n.p.], 2021, <https://brill.com/view/title/59450>.

J. van Dijk, G. Botros, “The Importance of Ethnicity and Religion in the Life Cycle of Immigrant Churches: A Comparison of Coptic and Calvinist Churches,” *Canadian Ethnic Studies* 41, 1–2, 2009, pp. 191–214.

N. van Doorn-Harder, K. Vogt, *Between desert and city: the Coptic Orthodox Church today*, Eugene, OR; Oslo [Norway], 2004.

P. van Doorn-Harder (ed.), *Copts in context: negotiating identity, tradition, and modernity*, Columbia, South Carolina, 2017.

D. El Khawaga, “The political dynamics of the Copts: Giving the community an active role,” in *Christian communities in the Arab Middle East: The challenge of the future*, Oxford, 1998.

M. Guirguis, P. van Doorn-Harder, *The emergence of the modern Coptic papacy: the Egyptian Church and its leadership from the Ottoman period to the present*, Cairo, 2011.

S. Hassan, *Christians versus Muslims in modern Egypt: the century-long struggle for Coptic equality*, Oxford ; New York, 2003.

C. Hulsman, “Discrepancies between Coptic Statistics in the Egyptian Census and Estimates Provided by the Coptic Orthodox Church,” *MIDEO* 0, 2012, pp. 419–482.

C. Mayeur-Jaouen, *Voyage en Haute-Égypte: prêtres, coptes et catholiques*, Paris, 2019.

Coptic religious practices

E. Agaiby, M.N. Swanson, N. van Doorn-Harder, *Copts in Modernity: Proceedings of the 5th International Symposium of Coptic Studies, Melbourne, 13-16 July 2018*, [n.p.], 2021, <https://brill.com/view/title/59450>.

F. Armanios, A. Amstutz, “Emerging Christian Media in Egypt: Clerical Authority and the Visualization of Women in Coptic Video Films,” *Int. J. Middle East Stud.* 45, 3, August 2013,

pp. 513–533.

P. van Doorn-Harder, *Contemporary Coptic nuns*, Columbia, S.C, 1995.

A.J. Dowell, *The Church in the square: negotiations of religion and revolution at an evangelical church in Cairo*, Cairo ; New York, 2015.

S. Gabry, “Processus et enjeux de la patrimonialisation de la musique copte,” *ema* 5–6, 22 December 2009, pp. 133–158.

A. Heo, *The political lives of saints: Christian-Muslim mediation in Egypt*, Oakland, California, 2018.

R.S. Hernandez, “At the Borders of Identity: Reflections on Egyptian Protestant Public Theology in the Wake of the Arab Spring,” *Exchange* 49, 3-4 2020, pp. 237-356.

C. Mayeur-Jaouen, *Pèlerinages d’Egypte: histoire de la piété copte et musulmane, XVe-XXe siècles*, Paris, 2005.

C. Ramzy, “Autotuned Belonging: Coptic Popular Song and the Politics of Neo-Pentecostal Pedagogies,” *Ethnomusicology* 60, 3, 1 October 2016, pp. 434–458.

W. Reiss, *Erneuerung in der Koptisch-Orthodoxen Kirche: die Geschichte der koptisch-orthodoxen Sonntagsschulbewegung und die Aufnahme ihrer Reformansätze in den Erneuerungsbewegungen der Koptisch-Orthodoxen Kirche der Gegenwart*, Münster, 1998.

G. du Roy, “« Bénie soit l’Égypte »: Prier pour la nation dans l'espace public révolutionnaire,” *assr* 181, 1 March 2018, pp. 141–159.

A. Shenoda, “The Politics of Faith: On Faith, Skepticism, and Miracles among Coptic Christians in Egypt,” *Ethnos* 77, 4, December 2012, pp. 477–495.

B. Voile, *Les coptes d’Egypte sous Nasser: Sainteté, miracles, apparitions*, [n.p.], 2013.

Coptic diasporas

Here it is necessary to mention the public history project called *Egypt Migrations* <https://egyptmigrations.com/>, ran by Michael Akladios

M. Akladios, “Heteroglossia: Interpretation and the Experiences of Coptic Immigrants from Egypt in North America, 1955–1975,” *Histoire sociale/Social history* 53, 106, 2020, pp. 627–650.

J.M. Brinkerhoff, “Diaspora Philanthropy: Lessons From a Demographic Analysis of the Coptic

Diaspora,” *Nonprofit and Voluntary Sector Quarterly* 43, 6, December 2014, pp. 969–992.

P. De Wit, “Internet: A Religious Sheepfold,” *Journal of Eastern Christian Studies* 1, 2002, pp. 91–108.

G. Delhaye, “Chapitre 14 - La réponse des états à la dissidence diasporique: Le cas de l’Egypte face au militantisme copte aux États-Unis,” in *Loin des yeux, près du cœur*, [n.p.], 2010, pp. 323–342, <https://cairn.info/loin-des-yeux-pres-du-coeur-2010--9782724611472-page-323.htm?ref=doi>.

E. Dickinson, *Copts in Michigan*, East Lansing, 2008.

J. van Dijk, G. Botros, “The Importance of Ethnicity and Religion in the Life Cycle of Immigrant Churches: A Comparison of Coptic and Calvinist Churches,” *Canadian Ethnic Studies* 41, 1–2, 2009, pp. 191–214.

L.P. Galal, “Copts in Diaspora: Transnational Belonging as “Home” is Changing,” in A. Eamer (ed.), *Border Terrains: World Diasporas in the 21st Century*, [n.p.], 2012, pp. 85–94, <https://brill.com/view/book/edcoll/9781848881174/BP000009.xml>.

D.P.-E. Karoui, “Égyptiens d’outre-Nil : des diasporas égyptiennes,” *traces* 23, 19 November 2012, pp. 89–112.

C. Lukasik, “Economy of Blood: The Persecuted Church and the Racialization of American Copts,” *American Anthropologist* 123, 3, September 2021, pp. 565–577.

N. Marzouki, “The U.S. Coptic Diaspora and the Limit of Polarization,” *Journal of Immigrant & Refugee Studies* 14, 3, 2 July 2016, pp. 261–276.

F. McCallum, “Shared Religion but Still a Marginalized Other: Middle Eastern Christians’ Encounters with Political Secularism in the United Kingdom,” *Journal of Church and State* 61, 2, 1 May 2019, pp. 242–261.

A. Schmoller, “The Syriac Orthodox and Coptic Orthodox Churches in Austria: Inter-Church Relations and State Recognition,” *Mashriq & Mahjar* 8, 1, 2 March 2021, <https://lebanesestudies.ojs.chass.ncsu.edu/index.php/mashriq/article/view/300>.

D.A. Westbrook, S.M. Saad, “Religious Identity and Borderless Territoriality in the Coptic e-Diaspora,” *Int. Migration & Integration* 18, 1, February 2017, pp. 341–351.

L. Zanfrini, *Migrants and Religion: Paths, Issues, and Lenses: A Multidisciplinary and Multi-Sited Study on the Role of Religious Belongings in Migratory and Integration Processes*, [n.p.], 2020, <https://brill.com/view/title/57389>.

Copts in society

F. Armanios, “The “Virtuous Woman”: Images of Gender in Modern Coptic Society,” *Middle Eastern Studies* 38, 1, January 2002, pp. 110–130.

H.J. Ha, “Emotions of the weak: violence and ethnic boundaries among Coptic Christians in Egypt,” *Ethnic and Racial Studies* 40, 1, 2 January 2017, pp. 133–151.

Y. Haddad, “Good Copt, Bad Copt: Competing Narratives on Coptic Identity in Egypt and the United States,” *Studies in World Christianity* 19, 3, December 2013, pp. 208–232.

A. Heo, *The political lives of saints: Christian-Muslim mediation in Egypt*, Oakland, California, 2018.

M. Ibrahim, “A minority at the bar: Revisiting the Coptic Christian (in-)visibility,” *Social Compass* 66, 3, September 2019, pp. 366–382.

E. Iskander, *Sectarian Conflict in Egypt Coptic Media, Identity and Representation*, [n.p.], 2017, <https://www.vlebooks.com/vleweb/product/openreader?id=none&isbn=9781136313646>.

B.H. Kartveit, “Being a Coptic Man: Masculinity, Class, and Social Change among Egyptian Copts,” *Men and Masculinities* 23, 3–4, August 2020, pp. 516–541.

P. Sedra, “Class cleavages and ethnic conflict: Coptic Christian communities in modern Egyptian politics,” *Islam and Christian–Muslim Relations* 10, 2, July 1999, pp. 219–235.

A. Van Raemdonck, “The Politics of Christian Love: Shaping Everyday Social Interaction and Political Sensibilities Among Coptic Egyptians,” *Religions* 10, 2, 12 February 2019, pp. 105.

Copts and the Egyptian State

C. Barbary, “Une autre jeunesse « copte » de la révolution en Égypte: Politisation et trajectoires d’engagement dans l’Union des jeunes de Maspero,” *Revue Tiers Monde* 226–227, 3, 2016, pp. 123.

F. Costet-Tardieu, *Les minorités chrétiennes dans la construction de l’Egypte moderne, 1922-1952*, Paris, 2016.

G. du Roy, *Les zabbālīn du Muqattam: ethnohistoire d'une hétérotopie au Caire (979-2021)*, Leiden ; Boston, 2022.

D. El Khawaga, “The political dynamics of the Copts: Giving the community an active role,” in *Christian communities in the Arab Middle East: The challenge of the future*, Oxford, 1998.

S. Elsässer, *The Coptic question in the Mubarak era*, Oxford ; New York, 2014.

L. Guirguis, *Copts and the security state: violence, coercion, and sectarianism in contemporary Egypt*, Stanford, California, 2017.

S. Hassan, *Christians versus Muslims in modern Egypt: the century-long struggle for Coptic equality*, Oxford ; New York, 2003.

A. Heo, “Sectarianism and Terrorism: The Libya Beheadings and ISIS Violence Against Egypt’s Copts,” in S. Stetter, M. Moussa Nabo (eds.), *Middle East Christianity*, Cham, 2020, pp. 113–124, http://link.springer.com/10.1007/978-3-030-37011-4_6.

V. Ibrahim, *The Copts of Egypt: the challenges of modernisation and identity*, London ; New York, 2013.

E. Iskander, *Sectarian Conflict in Egypt Coptic Media, Identity and Representation*, [n.p.], 2017, <https://www.vlebooks.com/vleweb/product/openreader?id=none&isbn=9781136313646>.

S. Mahmood, *Religious Difference in a Secular Age: A Minority Report*, Princeton, 2016, <https://www.degruyter.com/document/doi/10.1515/9781400873531/html>.

F. McCallum, *Christian religious leadership in the Middle East: the political role of the patriarch*, Lewiston, N.Y, 2010.

P.S. Rowe, “The church and the street: Copts and interest representation from Mubarak to Sisi,” *Religion, State and Society* 48, 5, 19 October 2020, pp. 343–360.

R.M. Scott, *The challenge of political Islam: non-Muslims and the Egyptian state*, Stanford, Calif, 2010.

R.M. Scott, “Islamic Law, Unitary State Law, and Communal Law: Divorce and Remarriage in Egypt’s Coptic Community,” 2020, pp. 22.

P. Sedra, “Class cleavages and ethnic conflict: Coptic Christian communities in modern Egyptian politics,” *Islam and Christian–Muslim Relations* 10, 2, July 1999, pp. 219–235.

M. Tadros, *Copts at the crossroads: the challenges of building inclusive democracy in contemporary Egypt*, Cairo ; New York, 2013.

Christian missions

B. Baron, *The orphan scandal: Christian missionaries and the rise of the Muslim Brotherhood*, Stanford, California, 2014.

S. Boulos, *European evangelicals in Egypt (1900-1956): cultural entanglements and missionary*

spaces, Leiden ; Boston, 2016.

D.L. Brooks Hedstrom, “Treading on antiquity: anglo-american missionaries and the religious landscape of nineteenth-century Coptic Egypt,” *Material Religion* 8, 2, June 2012, pp. 127–152.

C. Mayeur-Jaouen, *Voyage en Haute-Égypte: prêtres, coptes et catholiques*, Paris, 2019.

H. Murre-van den Berg, *New Faith in Ancient Lands: Western Missions in the Middle East in the Nineteenth and Early Twentieth Centuries*, [n.p.], 2006, <https://brill.com/view/title/13188>.

G. du Roy, J. Furniss, “Mission évangélisatrice et mission développementaliste: deux manières de filmer les chiffonniers du Caire,” in E. Gangnat, A. Lenoble-Bart, J.-F. Zorn (eds.), *Missions et cinéma. Films missionnaires et missionnaires au cinéma*, [n.p., n.d.].

P. Sedra, *From mission to modernity: evangelicals, reformers and education in nineteenth century Egypt*, London ; New York, 2011.

H.J. Sharkey, *American evangelicals in Egypt: missionary encounters in an age of empire*, Princeton; Oxford, 2017.

A. Turiano, “Masculinity, Industrial Education and Fascism in Egypt: Gender Construction in the Salesian Missionary Schools (1900–1939),” *Soc. Sci. Missions* 34, 1–2, 11 May 2021, pp. 125–157.