Writing Womens Worlds Bedouin Stories | afd4d8dc415d6eda07cf81aecd4d3717

Return to Laughter/Shadow Spinner Dislocated at Home A Brief History of Misogyny/NabkaVeiled Sentiments/One Thousand Roads to Mecca/Arts Based Research/The Life Story Interview/In Chocolate We Trust/Do Muslim Women Need Saving?/Nomadic Societies in the Middle East/Reflections on Fieldwork in Morocco/Survival and Modern in the Middle East/In Search of Respect/Dune/Queen Kinship and Family Change in Taiwan/The Auto/biographical I/Women in the Middle East/Writing Women's WorldsWriting Women's WorldsTraces of a WomanAn Islam of Her Own/Will the Spirit Catches You and You Fall Down/julia's Open Door/An Islam of Her Own/Writing Culture/White Saris and Sweet Mangoes/Chopsticks Only Work in Pairs/Meedia World/Arctic Told Tale/Guests of the Sheik/Writing Women's Worlds/Dramas of Nationhood/Engendering Song/Writing Women's Worlds/Coming of Age in New Jersey/yacoumban building/Remaking Women/Local Contexts of Islamism in Popular Media

Return to Laughter Extrait de la couverture : " In 1978 Lila Abu-Lughod climbed out of a dusty van to meet members of a small Awdal 'Ali Bedouin community. Living in this Egyptian Bedouin settlement for extended periods during the following decade, Abu-Lughod took part in family life, with its moments of humor, affection, and anger. As the new teller of these tales Abu-Lughod draws on anthropological and feminist insights to construct a critical ethnography. She explores how the telling of these stories by women is key to understanding the power of anthropological and feminist insights to construct a critical ethnography. She explores how the telling of these stories by women is key to understanding the power of anthropology and feminist theory. The result takes the reader on an eye-opening and thought-provoking journey through centuries, continents and civilizations as it looks at both historical and contemporary attitudes to women. Writing Women's Worlds is thus at once a vivid set of stories and a study in the politics of representation."

Shadow Spinner This classic of anthropological literature is a dramatic, revealing account of an anthropologist's first year in the field with a remote African tribe. Simply as a work of ethnographic interest, Return to Laughter provides deep insights into the culture of West Africa—one subtle web of its tribal life and the power of the institution of witchcraft. However, the author's fictional approach gives the book its lasting appeal. She focuses on the human dimension of anthropology, recounting her personal triumphs and failures and documenting the profound changes she undergoes. As a result, her story becomes at once highly personal and universally recognizable. She has vividly brought to life the classic narrative of an outsider caught up and deeply involved in an utterly alien culture. "The first introspective account ever published of what it's like to be a field worker among a primitive people." —Margaret Mead

Displaced at Home By examining both gender and aging in this ethnography of an Indian village, Sarah Lamb forces a re-examination of major debates in feminist anthropology and contributes to the small but growing literature on aging in contemporary culture.

A Brief History of Misogyny A study in the collision between Western medicine and the beliefs of a traditional culture focuses on a hospitalized child of Laotian immigrants whose belief that illness is a spiritual matter comes into conflict with doctors' methods.

Nabka This new edition brings this study of inner-city life up to date.

Veiled Sentiments Liz Stanley's acclaimed study presents a theory of feminist auto/biography through close readings of the lifestories of Hannah Culwick and Arthur Sutcliffe and the "[Our Mothers'] 'Voices' project. Not only does she analyse written representations of the self, but also looks at photography, her own and others. The result is an essential book for anyone interested in the theory and practice of auto/biography, memory and contemporary ideas of subjectivity.

One Thousand Roads to Mecca Groundbreaking essays by Palestinian women scholars on the lives of Palestinians within the state of Israel. Most media coverage and research on the experience of Palestinians focuses on those living in the West Bank or the Gaza Strip, while the sizable number of Palestinians living within Israel rarely garners significant academic or media attention. Offering a rich and multidimensional portrait of the lived realities of Palestinians within the state of Israel, Displaced at Home gathers a group of Palestinian women scholars who present unflinching accounts of the complexities and challenges inherent in the lives of this understudied but important minority within Israel. The essays here engage topics ranging from internal refugees and historical memory to women's sexuality and the resistant possibilities of hip-hop culture among young Palestinians. Unique in the collection is sustained attention to gender concerns, which have tended to be subordinated to questions of nationalism, statehood, and citizenship. The first collection of its kind in English, Displaced at Home presents on-the-ground examples of the changing political, social, and economic conditions of Palestinians in Israel, and examines how global, national, and local concerns intersect and shape their daily lives. "...the volume is distinctive in bringing together the historical and the contemporary, the dramatic and the mundane ... In their combination of empirical innovation and theoretical sophistication, these chapters ... and the volume as a whole, make an important contribution to the academic scholarship of and about the Palestinians" — Review of Middle East Studies "By intertwining the themes of ethnicity and gender, Displaced at Home breaks new ground, presenting a counter narrative to studies that posit the Palestinian citizens of Israel only as manipulated and victimised, as well as to Palestinian nationalist histories which present society as monolithic ... The fact that all twelve contributors ... are Palestinian women, citizens of Israel, gives their research an immediacy and authenticity that make the book engrossing as well as highly informative." — Jordan Times "Informative, insightful, and thought-provoking." — Mary N. Layoun, author of Wedded to the Land? Gender, Boundaries, and Nationalism in Crisis "This groundbreaking book helps to fill a huge gap in research on Palestinians in Israel." — Amal Amireh, author of The Factory Girl and the Seamstress: Imagining Gender and Class in Nineteenth-Century American Fiction

Arts Based Research In Chocolate We Trust takes readers inside modern-day Hershey, Pennsylvania, headquarters of the iconic Hershey brand. A destination for chocolate enthusiasts since the early 1900s, Hershey has transformed from a model industrial town into a multifaceted suburbia powered by philanthropy. At its heart lies the Milton Hershey School Trust, a charitable trust with a mandate to serve "social orphans" and a $12 billion endowment amassed from Hershey Company profits. The trust is a longstanding source of pride for people who call Hershey home and revere its benevolent capitalist founder—but in recent years it has become a subject of controversy and intrigue. Using interviews, participant observation, and archival research, anthropologist Peter Kurie returns to his hometown to examine the legacy of the Hershey Trust among local residents, company employees, and alumni of the K-12 Milton Hershey School. He arrives just as a scandal erupts that raises questions about the outsized power of the private trust over public life. Kurie draws on diverse voices across the community to show how philanthropy stirs passions and interests well beyond intended beneficiaries. In Chocolate We Trust reveals the cultural significance of Hershey as a forerunner to socially conscious corporations and the cult of the entrepreneur-philanthropist. The Hershey story encapsulates the dreams and wishes of today's consumer-citizens: the dream of becoming personally successful, and the wish that the most affluent among us will serve the common good.

The Life Story Interview After the events of 9/11, media representations of Muslims in the West—never known for their accuracy—became even more stereotypically negative. Few of us realize, however, the profusion of similar sentiments that existed within Arab Muslim media outlets ten or even fifteen years earlier. Lila Abu-Lughod here examines these images of religious extremism in popular Arab media, focusing most closely on such depictions in Egyptian television shows of the 1990s. Concluding with an exploration of the influence of media on religion itself, Local Contexts of Islamism in Popular Media will add new fuel to current debates in media studies and world politics.

In Chocolate We Trust “Wolfe does an exemplary job of detailing the ceremonies performed at Mecca and the reasons behind them . . . Highly recommended” (Library Journal, starred review). This updated and expanded edition of One Thousand Roads to Mecca collects significant works by observant travel writers from the East and West over the last ten centuries—including two new contemporary narratives—creating a comprehensive, multifaceted literary portrait of the enduring tradition. Since its inception in the seventh century, the pilgrimage to Mecca has been the central theme in a large body of Islamic travel literature. Beginning with the European Renaissance, it has also been the subject for a handful of adventurous writers from the West who, through conversion orconnivance, managed to slip inside the walls of a city forbidden to non-Muslims. These very different literary traditions form distinct impressions of a spirited conversation in which Mecca is the common destination and Islam the common subject of inquiry. Along with an introduction by Reza Aslan, featured writers include Ibn Battuta, J.L. Burckhardt, Sir Richard Burton, the Begum of Bhopal, John Keene, Winifred Stegar, Muhammad Asad, Lady Evelyn Cobbald, Jalal Al-e Ahmad, and Malcolm X. One Thousand Roads to Mecca is a historically, geographically, and ethnically diverse collection of travel writing that adds substantially to the literature of Islam and the West. “Serves as an excellent introduction to a religion, people, culture, and philosophy.” —Santa Cruz Sentinel

Do Muslim Women Need Saving? In this compelling, powerful book, highly respected writer and commentator Jack Holland sets out to answer a daunting question: how do you explain the oppression and brutalization of half the world's population by the other half, throughout history? The result takes the reader on an eye-opening journey through centuries, continents and civilizations as it looks at both historical and contemporary attitudes to women. Encompassing the Church, witch hunts,
the secular.

The Spirit Catches You and You Fall Down As the world grapples with issues of religious fanaticism, extremist politics, and rampant violence that seek justification in either OC religiousOCO or OC secularOCO discourses, women who claim Islam as a vehicle for individual and social change are often either regarded as pious subjects who subscribe to an ideology that denies them many modern freedoms, or as feminist subjects who seek empowerment only through rejecting religion and adopting secularist discourses. Such assumptions emerge from a common trend in the literature to categorize the OCCulturalOCO and the OCOreligiousOCO as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies. Yet in actually Muslim women whose activism is grounded in Islam but which are associated with their faith are few and far between. In An Islamic State of Her Own, Sherine Hafez focuses on the anti-ideological activities of Muslim women. Taking as a starting point the idea that women's roles are influenced by the way their contents both reflect and seek to direct the changing course of Islam, gender relations, and everyday life in this Middle Eastern nation. Representing a decade's worth of research, Dramas of Nationhood makes a case for the importance of studying television to answer larger questions about culture, power, and modern self-identity. This book explores the intersection of ideology and the visions of national progress that once dominated Egyptian television—now experiencing a crisis. She discusses the broadcasts in rich detail, from the generic emotional qualities of TV serials and the depictions of authentic national culture, to the debates inflamed by their deliberate strategies for combating religious extremism.

Women Writing Culture The past two decades in the United States have seen an immense liberalization and expansion of women's roles in society. Recently, however, some women have turned away from the myriad, complex choices presented by modern life and chosen instead a Jewish orthodoxy that sets strict and rigid guidelines for women to follow. Lynn Davidson followed the conversion to Orthodoxy of a group of young, secular Jewish women to gain insight into their motives. Having lived on a Hasidic community in St. Paul, Minnesota, and then joining an Orthodox synagogue on the upper west side of Manhattan, Davidson pieced together a picture of disparate lives and personal dilemmas. As a participant observer in their religious resocialization and in interviews and conversations with these women, Davidson also sought a new perspective on the religious institutions that reach out to these women and usher them into the community of Orthodox Judaism. Through vivid and detailed personal portraits, Tradition in a Rootless World explores women's place not only in religious institutions but in contemporary society as a whole. It is a perceptive contribution that unites the study of religion, sociology, and women's studies.

White Saris and Sweet Mangos In this landmark study, she demonstrates that women in the Indian subcontinent have been veiled for millennia, in print, Paul Rabinow takes as his focus the fieldwork that anthropologists do. How valid is the process? To what extent do the cultural data become artifacts of the interaction between anthropologist and informants? How do informed anthropologists incorporate this information into a larger framework? In Remaking Women, Rabinow here describes a series of encounters with his informants in that study, from a French innkeeper clinging to the vestiges of a colonial past, to the rural descendants of a seventeenth-century saint. In a new preface Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

Chopsticks Only Work in Pairs Interweaving the narratives of multiple family members, including parents and siblings of her quean and trans informants, Amy Brainer analyzes the strategies that families use to navigate their internal differences. In Queer Kinship and Family Change in Taiwan, Brainer looks across generational cohorts for clues about how larger, cultural, and political shifts have materialized in people's everyday lives. Her findings bring light to new parenting and family discourses and ending inequalities that shape the experiences of queer and heterosexual kin alike. Brainer's research takes her from political marches and support group meetings to family dinner tables in cities and small towns across Taiwan. She speaks with parents and siblings who vary in whether and to what extent they have made peace with her kin, and with the people who vary in what they hope for and expect from their families of origin. Across these diverse life stories, Brainer uses a feminist materialist framework to illuminate struggles for personal and sexual autonomy in the intimate context of family and home.

Media Worlds How do people come to think of themselves as part of a nation? Dramas of Nationhood identifies a fantastic cultural form that binds together the Egyptian nation—television serials. These melodramatic programs—like soap operas but more closely tied to political and social issues than their Western counterparts—have been shown on television in Egypt for more than thirty years. In this book, Lila Abu-Lughod examines the shifting politics of these serials and the way their contents both reflect and seek to direct the changing course of Islam, gender relations, and everyday life in this Middle Eastern region. Representing a decade's worth of research, Dramas of Nationhood makes a case for the importance of studying television to answer larger questions about culture, power, and modern self-identity. This book explores the intersection of ideology and the visions of national progress that once dominated Egyptian television—now experiencing a crisis. She discusses the broadcasts in rich detail, from the generic emotional qualities of TV serials and the depictions of authentic national culture, to the debates inflamed by their deliberate strategies for combating religious extremism.

A Thrice-Told Tale Extraits de la couverture: "Here, for the first time, is a book that brings women's writings out of exile to rethink anthrop学’s purpose at the end of the century. As a historical resource, the collection undertakes fresh readings of the work of well-known women anthropologists and also reclaims the writings of women of color for anthropology. As a critical account, it bravely interrogates the politics of authorship. As a creative endeavor, it embraces new Feminist voices of ethnography that challenge prevailing definitions of theory and experimental writing."

Guests of the Sheik Contrary to popular perceptions, newly veiled women across the Middle East are just as much products and symbols of modernity as the upper- and middle-class women who courageously took off the veil almost a century ago. To make this point, these essays focus on the “woman question” in the Middle East (most particularly in Egypt and Iran), especially of the last century, when gender became a highly charged nationalist issue tied up in complex ways with the West. The last two decades have witnessed an extraordinary burst of energy and richness in Middle East women’s studies, and the contributors to this volume exemplify the vitality of this new thinking. They take up issues of concern to historians and social thinkers working on the postcolonial world. The essays challenge the assumptions of other major works on women and feminism in the Middle East by questioning, among other things, the familiar dichotomy in which women’s domesticity is associated with tradition and modernity and their entry into the public sphere. Indeed, Remaking Women is a radical challenge to any easy equation of modernity with progress, emancipation, and the empowerment of women. The contributors are Lila Abu-Lughod, Marilyn Booth, Deniz Kandiyoti, Khaled Fahmy, Mervat Hatem, Afsaneh Najamabadi, Omnia Shakry, and Zohre T. Sullivan. The book is introduced by the editor with a piece called “Feminist Longings and Postcolonial Conditions,” which masterfully interfaces the critical studies of feminism and modernism with scholarship on South Asia and the Middle East.

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Dramas of Nationhood Every night, Shahrazad begins a story. And every morning, the Sultan lets her live another day -- providing the story is interesting enough to save her life. Shahrazad is running out of tales. And that is how Marjan's story begins. It falls to Marjan to help Shahrazad tell his own distinguished career. The Spirit Catches You and You Fall Down As the world grapples with issues of religious fanaticism, extremist politics, and rampant violence that seek justification in either OC religiousOCO or OC secularOCO discourses, women who claim Islam as a vehicle for individual and social change are often either regarded as pious subjects who subscribe to an ideology that denies them many modern freedoms, or as feminist subjects who seek empowerment only through rejecting religion and adopting secularist discourses. Such assumptions emerge from a common trend in the literature to categorize the OCCulturalOCO and the OCOreligiousOCO as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies. Yet in actually Muslim women whose activism is grounded in Islam but which are associated with their faith are few and far between. In An Islamic State of Her Own, Sherine Hafez focuses on the anti-ideological activities of Muslim women. Taking as a starting point the idea that women's roles are influenced by the way their contents both reflect and seek to direct the changing course of Islam, gender relations, and everyday life in this Middle Eastern nation. Representing a decade’s worth of research, Dramas of Nationhood makes a case for the importance of studying television to answer larger questions about culture, power, and modern self-identity. This book explores the intersection of ideology and the visions of national progress that once dominated Egyptian television—now experiencing a crisis. She discusses the broadcasts in rich detail, from the generic emotional qualities of TV serials and the depictions of authentic national culture, to the debates inflamed by their deliberate strategies for combating religious extremism.

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for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media.

Writing Women’s Worlds An anthropologist examines student life, including dormitories, friendships, school bureaucracy, hazing, fraternities, and sexual attitudes.

Coming of Age in New Jersey Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

the yacoubian building A delightful, well-written, and vastly informative ethnographic study, this is an account of Fernea’s two-year stay in a tiny rural village in Iraq, where she assumed the dress and sheltered life of a harem woman. This volume gives a unique insight into a part of the Middle Eastern life seldom seen by the West. "A most enjoyable book about [Muslim women]—simple, dignified, human, colorful, sad and humble as the life they lead." --Muhsin Mahdi, Jewett Professor of Arabic Literature, Harvard University.

Remaking Women First published in 1986, Lila Abu-Lughod's Veiled Sentiments has become a classic ethnography in the field of anthropology. During the late 1970s and early 1980s, Abu-Lughod lived with a community of Bedouins in the Western Desert of Egypt for nearly two years, studying gender relations, morality, and the oral lyric poetry through which women and young men express personal feelings. The poems are haunting, the evocation of emotional life vivid. But Abu-Lughod's analysis also reveals how deeply implicated poetry and sentiment are in the play of power and the maintenance of social hierarchy. What begins as a puzzle about a single poetic genre becomes a reflection on the politics of sentiment and the complexity of culture. This thirtieth anniversary edition includes a new afterword that reflects on developments both in anthropology and in the lives of this community of Awlad 'Ali Bedouins, who find themselves increasingly enmeshed in national political and social formations. The afterword ends with a personal meditation on the meaning—for all involved—of the radical experience of anthropological fieldwork and the responsibilities it entails for ethnographers.

Local Contexts of Islamism in Popular Media A volume devoted to an understanding of contemporary nomadic and pastoral societies in the Middle East and North Africa. It recognizes the variable mobile quality of the ways of life of these societies which accommodate the ‘nation-state’ but remain firmly transnational and highly adaptive.

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