

Veiled Sentiments Honor And Poetry In A Bedouin Society Updated With New Preface Lila Abu Lughod

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Harlemworld John L. Jackson Jr. 2010-05-01 Harlem is one of the most famous neighborhoods in the world—a historic symbol of both black cultural achievement and of the rigid boundaries separating the rich from the poor. But as this book shows us, Harlem is far more culturally and economically diverse than its caricature suggests: through extensive fieldwork and interviews, John L. Jackson reveals a variety of social networks and class stratifications, and explores how African Americans interpret and perform different class identities in their everyday behavior.

Return to Laughter Elenore Smith Bowen 2020-03-05 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—the 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

Heroic Poets, Poetic Heroes Dwight F. Reynolds 2018-03-15 An astonishingly rich oral epic that chronicles the early history of a Bedouin tribe, the *Sirat Bani Hilal* has been performed for almost a thousand years. In this ethnography of a contemporary community of professional poet-singers, Dwight F. Reynolds reveals how the epic tradition continues to provide a context for social interaction and commentary. Reynolds's account is based on performances in the northern Egyptian village in which he studied as an apprentice to a master epic-singer. Reynolds explains in detail the narrative structure of the *Sirat Bani Hilal* as well as the tradition of epic singing. He sees both living epic poets and fictional epic heroes as figures engaged in an ongoing dialogue with audiences concerning such vital issues as ethnicity, religious orientation, codes of behavior, gender roles, and social hierarchies.

Lost in Transition Kristen Ghodsee 2011-09-14 Through ethnographic essays and short stories based on her experiences in Eastern Europe between 1989 and 2009, Kristen Ghodsee explains why many Eastern Europeans are nostalgic for the communist past.

From Song to Book Sylvia Huot 2019-05-15 As the visual representation of an essentially oral text, Sylvia Huot points out, the medieval illuminated manuscript has a theatrical, performative quality. She perceives the tension between implied oral performance and real visual artifact as a fundamental aspect of thirteenth- and fourteenth-century poetics. In this generously illustrated volume, Huot examines manuscript texts both from the performance-oriented lyric tradition of *chanson courtoise*, or courtly love lyric, and from the self-consciously literary tradition of Old French narrative poetry. She demonstrates that the evolution of the lyrical romance and

dit, narrative poems which incorporate thematic and rhetorical elements of the lyric, was responsible for a progressive redefinition of lyric poetry as a written medium and the emergence of an explicitly written literary tradition uniting lyric and narrative poetics. Huot first investigates the nature of the vernacular book in the thirteenth and fourteenth centuries, analyzing organization, page layout, rubrication, and illumination in a series of manuscripts. She then describes the relationship between poetics and manuscript format in specific texts, including works by widely read medieval authors such as Guillaume de Lorris, Jean de Meun, and Guillaume de Machaut, as well as by lesser-known writers including Nicole de Margival and Watriquet de Couvin. Huot focuses on the writers' characteristic modifications of lyric poetics; their use of writing and performance as theme; their treatment of the poet as singer or writer; and of the lady as implied reader or listener; and the ways in which these features of the text were elaborated by scribes and illuminators. Her readings reveal how medieval poets and book-makers conceived their common project, and how they distinguished their respective roles.

Veiled Sentiments Lila Abu-Lughod 2016-09-06 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.

Veiled Sentiments Lila Abu-Lughod 1999 "A truly extraordinary book--beautifully and modestly written, remarkably insightful, consistently compelling." --Edward Said, author of *Out of Place: A Memoir*

Poetry and Politics in Contemporary Bedouin Society Clive Holes 2009 This book shows how colloquial Bedouin

poetry remains a vibrant art that has manifold modern functions: commenting on world affairs (such as the Arab-Israeli wars, the Gulf War, the American invasion of Iraq); criticizing the domestic policies of Arab states; and highlighting poverty, discrimination, the corrupt practices of officialdom, and a compliant local media. Each of the 41 poems presented is transliterated and translated into English verse, with historical and contextual annotation. The tone is sometimes bitter, sometimes satirical, sometimes scurrilous, and often amusing. The poems are prefaced by an essay on the practice of modern Bedouin poetry. Poetry and Politics in Contemporary Bedouin Society is completed by appendices containing the Arabic script versions of the poems, extensive language notes, and a glossary of the vocabulary.

Arab Folk Epic and Identity Bridget Connelly 1986-01

The Make-Believe Space Yael Navaro-Yashin 2012-03-12 Looks at the Turkish territory of Northern Cyprus, a self-defined state, which is actually imaginary (because it is only recognized by Turkey). This title examines the sense of haunted property and objects lost and gained in the partition, along with people's relation to the fictive remapping of places and history by this new state.

Remaking Women Lila Abu-Lughod 1998-07-01 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 at the turn of the 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 with 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 Najmabadi, Omnia Shakry, and Zohreh 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.

Native Men Remade Ty P. K?wika Tengan 2008-09-29 Many indigenous Hawaiian men have felt profoundly disempowered by the legacies of colonization and by the tourist industry, which, in addition to occupying a great deal of land, promotes a feminized image of Native Hawaiians (evident in the ubiquitous figure of the dancing hula girl). In the 1990s a group of Native men on the island of Maui responded by refashioning and reasserting their masculine identities in a group called the Hale Mua (the "Men's House"). As a member and an ethnographer, Ty P. K?wika Tengan analyzes how the group's mostly middle-aged, middle-class, and mixed-race members assert a warrior masculinity through practices including martial arts, woodcarving, and cultural ceremonies. Some of their practices are heavily influenced by or borrowed from other indigenous Polynesian traditions, including those of the M?ori. The men of the Hale Mua enact their refashioned identities as they participate in temple rites, protest marches, public lectures, and cultural fairs. The sharing of personal stories is an integral part of Hale Mua fellowship, and Tengan's account is filled with members' first-person narratives. At the same time, Tengan explains how Hale Mua rituals and practices connect to broader projects of cultural revitalization and Hawaiian nationalism. He brings to light the tensions that mark the group's efforts to reclaim indigenous masculinity as they arise in debates over nineteenth-century historical source materials and during political and cultural gatherings held in spaces designated as tourist sites. He explores class status anxieties expressed through the sharing of individual life stories, critiques of the Hale Mua registered by Hawaiian women, and challenges the group received in dialogues with other indigenous Polynesians. *Native Men Remade* is the fascinating story of how gender, culture, class, and personality intersect as a group of indigenous Hawaiian men work to overcome the dislocations of colonial history.

Veiled Sentiments Lila Abu-Lughod 2016-09-06 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.

Media Worlds Faye D. Ginsburg 2002-10-23 This groundbreaking volume showcases the exciting work emerging from the ethnography of media, a burgeoning new area in anthropology that expands both social theory and ethnographic fieldwork to examine the way media—film, television, video—are used in societies around the globe, often in places that have been off the map of conventional media studies. The contributors, key figures in this new field, cover topics ranging from indigenous media projects around the world to the unexpected effects of state control of media to the local impact of film and television as they travel transnationally. Their essays, mostly new work produced for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media.

Ottoman Manufacturing in the Age of the Industrial Revolution Donald Quataert 2002-10-03 This book uncovers the rich, fascinating and complex world of Ottoman manufacturing and manufacturers in the age of the European industrial revolution. Using a wealth of sources from Ottoman, European and American archives, Professor Donald Quataert explores the technological methods of producing cotton cloth, wool cloth, yarn and silk, how these changed throughout the nineteenth century, the organisation of home and workshop production and trends in the domestic and international markets. By focusing on textile manufacturing in homes and small workshops, the author reveals a dynamism that refutes traditional notions of a declining economy in the face of European expansion. He shows how manufacturers adopted a variety of strategies, such as reduced wages and low technology inputs, to confront European competitors, protect their livelihoods and retain domestic and international customers.

What Kind of Liberation? Nadjie Al-Ali 2009 "There is something to learn, literally, on every page here."--Cynthia

Enloe, from the foreword "This is a fluent and highly informed account of the women of Iraq during a time of ever increasing political turmoil, economic disaster and foreign invasion. It gives a fascinating insight into the way Iraqi society really works and is far superior in quality to most of what has been written about Iraq in war and peace."--

Patrick Cockburn, author of *Muqtada: Muqtada al-Sadr, the Shia Revival, and the Struggle for Iraq*

Politics of Piety Saba Mahmood 2011-10-23 *Politics of Piety* is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? *Politics of Piety* is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

Purchasing Power Elizabeth M. Liew Siew Chin 2001 What does it mean to be young, poor, and black in our consumer culture? Are black children "brand-crazed consumer addicts" willing to kill each other over a pair of the latest Nike Air Jordans or Barbie backpack? In this first in-depth account of the consumer lives of poor and working-class black children, Elizabeth Chin enters the world of children living in hardship in order to understand the ways they learn to manage living poor in a wealthy society. To move beyond the stereotypical images of black children obsessed with status symbols, Chin spent two years interviewing poor children in New Haven,

Connecticut, about where and how they spend their money. An alternate image of the children emerges, one that puts practicality ahead of status in their purchasing decisions. On a twenty-dollar shopping spree with Chin, one boy has to choose between a walkie-talkie set and an X-Men figure. In one of the most painful moments of her research, Chin watches as Davy struggles with his decision. He finally takes the walkie-talkie set, a toy that might be shared with his younger brother. Through personal anecdotes and compelling stories ranging from topics such as Christmas and birthday gifts, shopping malls, Toys-R-Us, neighborhood convenience shops, school lunches, ethnically correct toys, and school supplies, Chin critically examines consumption as a medium through which social inequalities -- most notably of race, class, and gender -- are formed, experienced, imposed, and resisted. Along the way she acknowledges the profound constraints under which the poor and working class must struggle in their daily lives.

Fieldwork in Educational Settings Sara Delamont 2002 This new edition brings original, best-selling text right up-to-date for new researchers and includes a new chapter on computer software for data handling.

Limited Wants, Unlimited Means John Gowdy 1998 For roughly 99% of their existence on earth, Homo sapiens lived in small bands of semi-nomadic hunter-gatherers, finding everything they needed to survive and thrive in the biological richness that surrounded them. Most if not all of the problems that threaten our own technologically advanced society -- from depletion of natural capital to the ever-present possibility of global annihilation -- would be inconceivable to these traditional, immediate-return societies. In fact, hunter-gatherer societies appear to have solved problems of production, distribution, and social and environmental sustainability that our own culture seems incapable of addressing. Limited Wants, Unlimited Means examines the hunter-gatherer society and lifestyle from a variety of perspectives. It provides a brief introduction to the rich anthropological and sociological literature on non-agricultural societies, bringing together in one volume seminal writings on the few remaining hunter-gatherer cultures including, the !Kung, the Hadza, and the Aborigines. It examines the economics of traditional societies, and concludes with a multifaceted investigation of how such societies function and what they can teach us in our own quest for environmental sustainability and social equality. Limited Wants, Unlimited Means is an important work for students of cultural anthropology, economic anthropology, environmental studies, and sustainable development, as well as for professionals, researchers, and anyone interested in prehistoric

societies, environmental sustainability, or social justice.

Dreams That Matter Amira Mittermaier 2011 Based on the author's dissertation (Columbia University).

Microfinance and Its Discontents Lamia Karim 2011 The first feminist critique of the much-lauded microcredit process in Bangladesh.

Selected Ghinnawas from Veiled Sentiments: Honor and Poetry in a Bedouin Society Lila Abu-Lughod 2000

Nakba Ahmad H. Sa'di 2007-04-10 For outside observers, current events in Israel, Gaza, and the West Bank are seldom related to the collective memory of ordinary Palestinians. But for Palestinians themselves, the iniquities of the present are experienced as a continuous replay of the injustice of the past. By focusing on memories of the Nakba or "catastrophe" of 1948, in which hundreds of thousands of Palestinians were dispossessed to create the state of Israel, the contributors to this volume illuminate the contemporary Palestinian experience and clarify the moral claims they make for justice and redress. The book's essays consider the ways in which Palestinians have remembered and organized themselves around the Nakba, a central trauma that continues to be refracted through Palestinian personal and collective memory. Analyzing oral histories and written narratives, poetry and cinema, personal testimony and courtroom evidence, the authors show how the continuing experience of violence, displacement, and occupation have transformed the pre-Nakba past and the land of Palestine into symbols of what has been and continues to be lost. Nakba brings to light the different ways in which Palestinians experienced and retain in memory the events of 1948. It is the first book to examine in detail how memories of Palestine's cataclysmic past are shaped by differences of class, gender, generation, and geographical location. In exploring the power of the past, the authors show the urgency of the question of memory for understanding the contested history of the present. Contributors: Lila Abu Lughod, Columbia University; Diana Keown Allan, Harvard University; Haim Bresheeth, University of East London; Rochelle Davis, Georgetown University; Samera Esmeir, University of California, Berkeley; Isabelle Humphries, University of Surrey; Lena Jayyusi, Zayed University; Laleh Khalili, SOAS, University of London; Omar Al-Qattan, filmmaker; Ahmad H. Sa'di, Ben-Gurion University; Rosemary Sayigh, Lebanon-based anthropologist; Susan Slyomovics, University of California, Los Angeles

We Share Walls Katherine E. Hoffman 2008-04-15 We Share Walls: Language, Land, and Gender in Berber

Morocco explores how political economic shifts over the last century have reshaped the language practices and ideologies of women (and men) in the plains and mountains of rural Morocco. Offers a unique and richly textured ethnography of language maintenance and shift as well as language and place-making among an overlooked Muslim group Examines how Moroccan Berbers use language to integrate into the Arab-speaking world and retain their own distinct identity Illuminates the intriguing semiotic and gender issues embedded in the culture Part of the Blackwell Studies in Discourse and Culture Series

Black Feminist Archaeology Whitney Battle-Baptiste 2017-07-05 Black feminist thought has developed in various parts of the academy for over three decades, but has made only minor inroads into archaeological theory and practice. Whitney Battle-Baptiste outlines the basic tenets of Black feminist thought and research for archaeologists and shows how it can be used to improve contemporary historical archaeology. She demonstrates this using Andrew Jackson's Hermitage, the W. E. B. Du Bois Homesite in Massachusetts, and the Lucy Foster house in Andover, which represented the first archaeological excavation of an African American home. Her call for an archaeology more sensitive to questions of race and gender is an important development for the field.

Where the River Ends Shaylih Muehlmann 2013-05-23 Where the River Ends examines the response of the Cucapá people of Mexico's northwest coast to the state's claim that they are not "indigenous enough" to merit the special fishing rights which would allow them to subsist during environmental crisis.

Knowledge and Passion Michelle Zimbalist Rosaldo 1980-03-31 An ethnographic interpretation of the life of the Ilongots, a group of 3,500 hunters and horticulturists in Northern Luzon, Philippines, analyzes their social life with reference to their emotional development throughout the life cycle.

Body, Self, and Society Anne E. Becker 2013-11-25 Anne E. Becker examines the cultural context of the embodied self through her ethnography of bodily aesthetics, food exchange, care, and social relationships in Fiji. She contrasts the cultivation of the body/self in Fijian and American society, arguing that the motivation of Americans to work on their bodies' shapes as a personal endeavor is permitted by their notion that the self is individuated and autonomous. On the other hand, because Fijians concern themselves with the cultivation of social relationships largely expressed through nurturing and food exchange, there is a vested interest in

cultivating others' bodies rather than one's own.

Do Muslim Women Need Saving? Lila Abu-Lughod 2013-11-12 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 Meaning of Marriage Payments John L. Comaroff 1980

Women with Mustaches and Men Without Beards Afsaneh Najmabadi 2005-04-25 "This book is groundbreaking, at once highly original, courageous, and moving. It is sure to have a tremendous impact in Iranian studies, modern Middle East history, and the history of gender and sexuality."—Beth Baron, author of *Egypt as a Woman* "This is an extraordinary book. It rereads the story of Iranian modernity through the lens of gender and sexuality in ways that no other scholars have done."—Joan W. Scott, author of *Gender and the Politics of History*

The Outside Alice Elliot 2021-04-06 *The Outside: Migration as Life in Morocco* traces how migration has come to occupy a striking place in the lives of many Moroccans. A full 10 percent of the population now lives outside the country, affecting individual and collective life in countless unanticipated ways. In this intimate ethnography of rural Morocco, Alice Elliot considers the experience of migration from the point of view of the families and people, mostly women, who have not (yet) left. Elliot shows how the specter of migration has permeated life, from kinship relations to intimacy between spouses and to the imagination of the future. *The Outside* seeks to answer the question, what is migration when it becomes the very foundation on which forms of social and individual life are built? New understandings of migration emerge through its intimate textures as Elliot shows how it has become, in some parts of the world, a distinctive condition of everyday life.

Transnationalism Reversed Elora Halim Chowdhury 2011-10-01 Examines transnational movement building through a focus on acid attacks and organizing against acid violence in Bangladesh.

Writing Women's Worlds Lila Abu-Lughod 2008-04-07 Extrait de la couverture : " In 1978 Lila Abu-Lughod climbed out of a dusty van to meet members of a small Awlad '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 challenges the power of anthropological theory to render adequately the lives of others and the way feminist theory appropriates Third World women. *Writing Women's Worlds* is thus at once a vivid set of stories and a study in the politics of representation."

Theory in Social and Cultural Anthropology R. Jon McGee 2013-08-28 Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume *Theory in Social and Cultural Anthropology: An Encyclopedia*. **Features & Benefits:** Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between and among related entries, a Reader's Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

Body and Emotion Robert R. Desjarlais 2011-09-16 *Body and Emotion* is a study of the relationship between culture and emotional distress, an examination of the cultural forces that influence, make sense of, and heal severe pain and malaise. In order to investigate this relationship, Robert R. Desjarlais served as an apprentice healer among the Yolmo Sherpa, a Tibetan Buddhist people who reside in the Helambu region of north-central

Nepal.

Dramas of Nationhood Lila Abu-Lughod 2008-05-30 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 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-fashionings. Abu-Lughod explores the elements of developmentalist 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.

Words Matter Elizabeth Keating 2016-10-18 In a twenty-first-century global economy, in which multinational companies coordinate and collaborate with partners and clientele around the world, it is usually English that is the parlance of business, research, technology, and finance. Most assume that if parties on both ends of the conference call are fluent English speakers, information will be shared seamlessly and without any misunderstanding. But is that really true? *Words Matter* examines how communications between transnational partners routinely break down, even when all parties are fluent English speakers. The end result is lost time, lost money, and often discord among those involved. What's going wrong? Contrary to a common assumption, language is never neutral. It is heavily influenced by one's culture and can often result in unintended meanings depending on word choice, a particular phrase, or even one's inflection. A recent study of corporate managers found that one out of five projects fail primarily because of ineffective transnational communication, resulting in the loss of millions of dollars. In *Words Matter*, you will venture into the halls of multinational tech companies around the world to study language and culture at work; learn practical steps for harnessing research in communication and anthropology to become more skilled in the digital workplace; and learn to use the

“Communication Plus Model,” which can be easily applied in multiple situations, leading to better communication and better business outcomes.

Reproducing Jews Susan Martha Kahn 2000 There are more fertility clinics per capita in Israel than in any other country in the world and Israel has the world's highest per capita rate of in-vitro fertilization procedures. Fertility treatments are fully subsidized by Israeli national health insurance and are available to all Israelis, regardless of religion or marital status. These phenomena are not the result of unusually high rates of infertility in Israel but reflect the centrality of reproduction in Judaism and Jewish culture. In this ethnographic study of the new reproductive technologies in Israel, Susan Martha Kahn explores the cultural meanings and contemporary rabbinic responses to artificial insemination, in-vitro fertilization, egg donation, and surrogacy. Kahn draws on fieldwork with unmarried Israeli women who are using state-subsidized artificial insemination to get pregnant and on participant-observation in Israeli fertility clinics. Through close readings of traditional Jewish texts and careful analysis of Israeli public discourse, she explains how the Israeli embrace of new reproductive technologies has made Jewish beliefs about kinship startlingly literal. Kahn also reveals how a wide range of contemporary Israelis are using new reproductive technologies to realize their reproductive futures, from ultraorthodox infertile married couples to secular unmarried women. As the first scholarly account of assisted conception in Israel, this multisited ethnography will contribute to current anthropological debates on kinship studies. It will also interest those involved with Jewish studies.