

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

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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.

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

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

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.

Sensuous Scholarship Paul Stoller 2010-11-24 In *Sensuous Scholarship* Paul Stoller challenges contemporary social theorists and cultural critics who - using the notion of embodiment to critique both Eurocentric and phallogocentric predispositions in scholarly thought - consider the body primarily as a text that can be read and analyzed. He argues that this attitude is in itself Eurocentric and is particularly inappropriate for anthropologists, who often work in societies in which the notion of text, and textual interpretation, is foreign. In many of these societies not only are reading and writing unimportant but vision is not the central perceptual mode. Instead, the "lower" senses are central to the metaphorical organization of experience. Throughout *Sensuous Scholarship* Stoller argues for the importance of understanding the "sensuous epistemologies" of many non-Western societies so that we can better understand the societies themselves and what their epistemologies have to teach us about human experience in general.

Veiled Sentiments Professor of Sociology and Historical Studies Janet L. Abu-Lughod 1986 A beautifully-written--almost poetic--ethnography of the Bedouins in Egypt as well as a study of gender relations through analysis of their oral lyric poetry.

Young and Defiant in Tehran Shahram Khosravi 2008 In this ethnography of contemporary youth culture in Iran's capital, Shahram Khosravi examines the practices of everyday life through which young Tehranis demonstrate defiance against the official culture and the parental generation.

Stories of Culture and Place Michael G. Kenny 2017-11-06 "This original introduction to cultural anthropology is a textbook like no other. Structured more as a narrative rather than a compendium of facts about cultures and concepts, it invites students to think of anthropology as a series of stories that emerge from cultural encounters in particular times and places. These moments of encounter are illustrated with reference to both classic and contemporary ethnographic examples—from *Coming of Age in Samoa* to *Coming of Age in Second Life*—allowing readers to grasp anthropology's sometimes problematic past, while still capturing the excitement and potential of the discipline. The second edition has been updated throughout with fresh ethnographic examples, and features a new introduction, and two new chapters - one on economic anthropology and exchange, and one on health and medicine. As well, an end-of-book Glossary has been added for quick reference. The result is a more streamlined book that offers thorough coverage but is manageable to teach."--

Gendered Paradoxes Fida Adely 2012-08-28 In 2005 the World Bank released a gender assessment of the nation of Jordan, a country that, like many in the Middle East, has undergone dramatic social and gender transformations, in part by encouraging equal access to education for men and women. The resulting demographic picture there—highly educated women who still largely stay at home as mothers and caregivers—prompted the World Bank to label Jordan a "gender paradox." In *Gendered Paradoxes*, Fida J. Adely shows that assessment to be a fallacy, taking readers into the rarely seen halls of a Jordanian public school—the al-Khatwa High School for Girls—and revealing the dynamic lives of its students, for whom such trends are far from paradoxical. Through the lives of these students, Adely explores the critical issues young people in Jordan grapple with today: nationalism and national identity, faith and the requisites of pious living, appropriate and respectable gender roles, and progress. In the process she shows the important place of education in Jordan, one less tied to the economic ends of labor and employment that are so emphasized by the rest of the developed world. In showcasing alternative values and the highly capable young women who hold them, Adely raises fundamental questions about what constitutes development, progress, and empowerment—not just for Jordanians, but for the whole world.

Local Contexts of Islamism in Popular Media Lila Abu-Lughod 2006-01-01 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.

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.

What's Love Got to Do with It? Denise Brennan 2004-05-14 DIVAn ethnographic case study of sex tourism in the Dominican Republic, showing how the sex trade is linked to economic and cultural globalization./div

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.

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-U's, 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.

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

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.

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—me 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

The Outside Alice Elliot 2021-04-06 What does migration look like from the inside out? In *The Outside*, Alice Elliot decenters conventional approaches to migration by focusing on places of departure rather than arrival and rethinks migration from the perspective of those who have not (yet) left. Through an intimate ethnography of towns and villages notorious in Morocco for their striking emigration to "the outside," Elliot traces the powerful ways migration permeates life: as brutal bureaucratic machinery administering hope and despair, as intimate force crisscrossing kinship relations and bonds of love and care, as imaginative horizon of the self and of the future. Challenging dominant understandings of migration and their deadly consequences by centering non-migrants' sharp theorizations and intimate experiences of "the outside," Elliot recasts migration as a deeply relational entity, and attends to the ethnographic, conceptual, and political imagination required by the constitutive relationship between migration and life.

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.

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.

Gender and Sociality in Amazonia Cecilia McCallum 2020-05-11 This is the first book to focus directly on gender in Amazonia for nearly thirty years. Research on gender and sexual identity has become central to social science during that time, but studies have concentrated on other places and people, leaving the gendered experiences of indigenous Amazonians relatively unexplored. McCallum explores little-known aspects of the day-to-day lives of Amazonian peoples in Brazil and Peru. Taking a closer look at the lives of the Cashinahua people, the book provides fascinating insights into conception, pregnancy and birth; naming rituals and initiation ceremonies; concepts of space and time; community and leadership; exchange and production practices; and the philosophy of daily life itself. Through this prism it shows that in fact gender is not merely an aspect of Amazonian social life, but its central axis and driving force. Gender does not just affect personal identity, but has implications for the whole of community life and social organization. The author illustrates how gender is continually created and maintained, and how social forms emerge from the practices of gendered persons in

interaction. Throughout their lives, people are 'being made' in this part of the Amazon, and the whole of social organization is predicated on this conception. The author reveals the complex inter-relationships that link gender distinctions with the body, systems of exchange and politics. In so doing, she develops a specific theoretical model of gender and sociality that reshapes our understanding of Amazonian social processes. Building on the key works from past decades, this book challenges and extends current understandings of gender, society and the indigenous people of Amazonia.

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.

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.

The Cassowary's Revenge Donald Tuzin 1997-09-02 Donald Tuzin first studied the New Guinea village of Ilahita in 1972. When he returned many years later, he arrived in the aftermath of a startling event: the village's men voluntarily destroyed their secret cult that had allowed them to dominate women for generations. The cult's collapse indicated nothing less than the death of masculinity, and Tuzin examines the labyrinth of motives behind this improbable, self-devastating act. The villagers' mythic tradition provided a basis for this revenge of Woman upon the dominion of Man, and, remarkably, Tuzin himself became a principal figure in its narratives. The return of the magic-bearing "youngest brother" from America had been prophesied, and the villagers believed that Tuzin's return "from the dead" signified a further need to destroy masculine traditions. *The Cassowary's Revenge* is an intimate account of how Ilahita's men and women think, emote, dream, and explain themselves. Tuzin also explores how the death of masculinity in a remote society raises disturbing implications for gender relations in our own society. In this light Tuzin's book is about men and women in search of how to value one another, and in today's world there is no theme more universal or timely.

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."

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.

Ritual Practice in Modern Japan Satsuki Kawano 2005-03-31 National surveys indicate that most Japanese, while professing no religious commitment, frequently perform rituals: They regularly tend their family home altars, look after family graves, participate in neighborhood festivals, and visit Shinto shrines and Buddhist temples. Are these rituals mere formalities? Based on fourteen months of fieldwork in Kamakura city near Tokyo, Satsuki Kawano examines the power of ritual and its relevance for modern urbanites. She reveals the indebtedness of ritual to forms that create an elevated context and infuse the mundane with a sense of moral order. By employing acts and environments common to everyday life, Kawano argues, ritual evokes morally positive values such as purity, gratitude, respect, and indebtedness. Rather than objectify morality in a sacred text or religious doctrine, ritual embodies and emplaces a sense of what it means to be a good person and creates moments of personal significance and engagement. In Kamakura, belief is therefore a consequence and not a prerequisite of ritual engagement. *Ritual Practice in Modern Japan* effectively challenges the widespread assumption that ritual in non-Western societies has little moral significance and that, with modernization, "traditional" practices inevitably disappear. This is a book that will interest scholars and students of cultural anthropology, ritual studies, and Japanese studies.

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*
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.

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.

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.

Sexagon Mehammed Amadeus Mack 2017-01-02 In contemporary France, particularly in the banlieues of Paris, the figure of the young, virile, hypermasculine Muslim looms large. So large, in fact, it often supersedes liberal secular society's understanding of gender and sexuality altogether. Engaging the nexus of race, gender, nation, and sexuality, *Sexagon* studies the broad politicization of Franco-Arab

identity in the context of French culture and its assumptions about appropriate modes of sexual and gender expression, both gay and straight. Surveying representations of young Muslim men and women in literature, film, popular journalism, television, and erotica as well as in psychoanalysis, ethnography, and gay and lesbian activist rhetoric, Mehammed Amadeus Mack reveals the myriad ways in which communities of immigrant origin are continually and consistently scapegoated as already and always outside the boundary of French citizenship regardless of where the individuals within these communities were born. At the same time, through deft readings of—among other things—fashion photography and online hook-up sites, Mack shows how Franco-Arab youth culture is commodified and fetishized to the point of sexual fantasy. Official French culture, as Mack suggests, has judged the integration of Muslim immigrants from North and West Africa—as well as their French descendants—according to their presumed attitudes about gender and sexuality. More precisely, Mack argues, the frustrations consistently expressed by the French establishment in the face of the alleged Muslim refusal to assimilate is not only symptomatic of anxieties regarding changes to a “familiar” France but also indicative of an unacknowledged preoccupation with what Mack identifies as the “virility cultures” of Franco-Arabs, rendering Muslim youth as both sexualized objects and unruly subjects. The perceived volatility of this banlieue virility serves to animate French characterizations of the “difficult” black, Arab, and Muslim boy—and girl—across a variety of sensational newscasts and entertainment media, which are crucially inflamed by the clandestine nature of the banlieues themselves and non-European expressions of virility. Mirroring the secret and underground qualities of “illegal” immigration, Mack shows, Franco-Arab youth increasingly choose to withdraw from official scrutiny of the French Republic and to thwart its desires for universalism and transparency. For their impenetrability, these sealed-off domains of banlieue virility are deemed all the more threatening to the surveillance of mainstream French society and the state apparatus.

The Meaning of Marriage Payments John L. Comaroff 1980

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.

Politics of Piety Saba Mahmood 2012 An 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. The author's exposition of these practices challenges this assumption by showing how the ethical and the political are linked within the context of such movements.

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.

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

Arab Folk Epic and Identity Bridget Connelly 1986-01

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.

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.