

abu lughod writing against culture

Abu-Lughod's "Writing Against Culture": A Deconstruction of Essentialism and a Plea for Contextual Understanding

Introduction:

Lila Abu-Lughod, a renowned anthropologist whose work focuses on gender, politics, and media in the Middle East, particularly Palestine and Egypt, is a significant voice in the critique of essentialist understandings of culture. Her influential essay, often referred to as "Writing Against Culture," although not a formally titled article, represents a crucial intervention in anthropological thought. This report will explore the core arguments of Abu-Lughod's critique, examining her methodology, the data she employs, and the implications of her work for understanding cultural representation and cross-cultural interaction. The keyword, "abu-lughod writing against culture," will be used throughout to highlight the centrality of her contribution to this ongoing debate.

Abu-Lughod and the Problem of "Culture":

Abu-Lughod's "Writing Against Culture" isn't a single, published essay but rather a recurring theme and methodological approach running through much of her work, notably articulated in essays and books like *Veiled Sentiments* and *Do Muslim Women Need Saving?*. Her central argument centers on the inherent dangers of reifying "culture" as a static, bounded entity. She argues that the concept of culture, as often deployed in academic and popular discourse, masks significant internal diversity and power dynamics. "Abu-lughod writing against culture" consistently challenges the notion of homogenous cultural identities, revealing the problematic ways in which such generalizations can obscure the lived experiences of individuals within those supposedly monolithic groups.

Data and Research Findings:

Abu-Lughod's work draws upon extensive ethnographic research conducted primarily in Egypt and Palestine. Her analysis of Bedouin women's lives in *Veiled Sentiments*, for example, meticulously dismantles stereotypical representations of women in Islamic societies. She challenges the simplistic equation of veiling with oppression, showing how women strategically use veiling in various contexts to negotiate social relations and exert agency. This emphasis on lived experience and the nuanced ways individuals navigate cultural norms is central to "abu-lughod writing against culture." She highlights how generalizations about "culture" often fail to account for class, gender, and other social factors that shape individual agency and experience.

The research underpinning "abu-lughod writing against culture" demonstrates how the concept of culture is often employed to justify political agendas. She critiques the tendency to essentialize "Islamic culture" as inherently opposed to Western values, a framing that she argues fuels Orientalist narratives and justifies interventions in the Middle East. This critique is directly applicable to contemporary discussions around cultural relativism and universal human rights, showing how "abu-lughod writing against culture" remains highly relevant today.

Methodology and Critique of Essentialism:

Abu-Lughod's approach rejects essentialist methodologies which posit a fixed and unchanging essence to cultural groups. Instead, she advocates for a contextual understanding of cultural practices, recognizing their dynamic and fluid nature. Her work exemplifies a post-structuralist approach, highlighting the constructed nature of cultural categories and the ways they serve to maintain power relations. "Abu-lughod writing against culture" emphasizes the importance of considering historical and political contexts when analyzing cultural practices.

Furthermore, "abu-lughod writing against culture" actively challenges the very act of defining and categorizing cultures. She illustrates how the imposition of external frameworks often distorts the complexities of lived realities. This is particularly evident in her critical engagement with Western representations of Muslim women and the "saving" narrative, as explored in *Do Muslim Women Need Saving?*.

Publisher and Editor:

Abu-Lughod's works have been published by prestigious academic publishers such as Columbia University Press and Harvard University Press. These publishers are known for their rigorous peer-review processes and commitment to high-quality scholarship in anthropology and related fields, lending credibility to her work and its influence on the discourse surrounding "abu-lughod writing against culture." While specific editors vary across her publications, the editorial process in these established presses ensures a high standard of scholarly rigor in the publishing of her research. The consistent engagement with her work by leading anthropologists and academics affirms its impact on the field.

Summary and Conclusions:

"Abu-lughod writing against culture" is not simply a critique of anthropological methodologies; it's a call for a more nuanced and ethically responsible approach to cross-cultural understanding. Her work exposes the limitations of essentialist thinking and its often-detrimental consequences in perpetuating stereotypes, justifying interventions, and silencing diverse voices. Abu-Lughod's scholarship challenges us to move beyond simplistic cultural categories and embrace a more contextual, historically informed, and critically aware approach to understanding cultural practices and their complexities. The lasting influence of "abu-lughod writing against culture" lies in its enduring challenge to the very notion of "culture" as a stable and definable entity and its ongoing contribution to fostering more just and equitable cross-cultural dialogues.

FAQs:

1. What is the main argument of "abu-lughod writing against culture"? The main argument is that the concept of "culture" is often reified and used to essentialize groups, ignoring internal diversity and power dynamics, ultimately justifying harmful stereotypes and interventions.
1. How does Abu-Lughod's methodology differ from traditional anthropological approaches? She rejects essentialist methodologies, favoring contextual understanding and acknowledging the fluid and dynamic nature of cultural practices, emphasizing lived experience and agency.

1. What are some examples of Abu-Lughod's research that illustrate "abu-lughod writing against culture"? Her work on Bedouin women in *Veiled Sentiments* and her critique of "saving" narratives in *Do Muslim Women Need Saving?* are prime examples.

1. What are the implications of "abu-lughod writing against culture" for cross-cultural understanding? It necessitates a more nuanced, historically informed, and ethically responsible approach that respects diversity and avoids harmful generalizations.

1. How does "abu-lughod writing against culture" relate to post-colonial theory? It aligns with post-colonial critiques of power imbalances inherent in cross-cultural encounters and representations.

1. What are the criticisms of Abu-Lughod's work? Some critics argue her rejection of culture as a useful concept is overly simplistic or that her emphasis on context can lead to relativism.

1. How is "abu-lughod writing against culture" relevant to current events? Her critique remains highly relevant in addressing contemporary issues related to cultural representation, political interventions, and the ongoing debate on cultural relativism vs. universal human rights.

1. What is the significance of Abu-Lughod's focus on lived experience? It counters the tendency to impose abstract cultural frameworks on individuals, allowing for a more nuanced and human-centered understanding.

1. Where can I find more information about Abu-Lughod's work? Her books, including *Veiled Sentiments*, *Do Muslim Women Need Saving?*, and *From a Land of Milk and Honey*, are readily available, along with numerous articles and essays accessible through academic databases.

Related Articles:

1. "Writing Culture: The Poetics and Politics of Ethnography" (James Clifford and George Marcus,

eds.): This foundational work in anthropology examines the challenges of representing culture, providing a context for understanding Abu-Lughod's critique.

1. "Orientalism" (Edward Said): Said's seminal work on Orientalist discourse provides a crucial theoretical background for understanding Abu-Lughod's critique of essentialist representations of the Middle East.
1. "The Subject of Anthropology" (James Clifford): This article examines the anthropologist's positionality and its impact on the production of ethnographic knowledge, aligning with Abu-Lughod's emphasis on reflexivity.
1. "The Ethnographic I: A Postmodern Autoethnography" (Carolyn Ellis): Ellis's work explores the role of the researcher's subjectivity in ethnographic writing, echoing Abu-Lughod's call for greater transparency and self-awareness.
1. "Women, Culture, and Development: A Critique" (Lila Abu-Lughod): This essay directly addresses the problematic ways in which the concept of culture is used to justify development projects, reflecting the core concerns of "abu-lughod writing against culture."
1. "Postcolonial Theory and the Challenge of Globalization" (Nirmal Kumar): This article explores how globalization impacts cultural identity and examines the relationship between postcolonial theory and globalization, echoing Abu-Lughod's concerns about cultural essentialism in a globalized world.
1. "Whose Culture Is It Anyway?" (Various Authors): This collection of essays explores the complexities of cultural ownership and representation, mirroring the concerns raised by "abu-lughod writing against culture."
1. "The Politics of Representation: Gender, Identity and Culture in the Modern Middle East" (Various Authors): This book examines the ways in which gender and identity are represented in the Middle East, providing a context for understanding Abu-Lughod's work.

1. "Anthropology and its Others: Cultural Anthropology and the Critique of Culturalism" (Various Authors): This selection of critical essays addresses the limitations of culturalism in anthropological research, furthering the discussions initiated by "abu-lughod writing against culture."

abu lughod writing against culture: Anthropology in Theory Henrietta L. Moore, Todd Sanders, 2014-01-28 This second edition of the widely praised *Anthropology in Theory: Issues in Epistemology*, features a variety of updates, revisions, and new readings in its comprehensive presentation of issues in the history of anthropological theory and epistemology over the past century. Provides a comprehensive selection of 60 readings and an insightful overview of the evolution of anthropological theory Revised and updated to reflect an on-going strength and diversity of the discipline in recent years, with new readings pointing to innovative directions in the development of anthropological research Identifies crucial concepts that reflect the practice of engaging with theory, particular ways of thinking, analyzing and reflecting that are unique to anthropology Includes excerpts of seminal anthropological works, key classic and contemporary debates in the discipline, and cutting-edge new theorizing Reveals broader debates in the social sciences, including the relationship between society and culture; language and cultural meanings; structure and agency; identities and technologies; subjectivities and trans-locality; and meta-theory, ontology and epistemology

abu lughod writing against culture: The Cultural Geography Reader Timothy Oakes, Patricia L. Price, 2008-03-03 The *Cultural Geography Reader* draws together fifty-two classic and contemporary abridged readings that represent the scope of the discipline and its key concepts. Readings have been selected based on their originality, accessibility and empirical focus, allowing students to grasp the conceptual and theoretical tools of cultural geography through the grounded research of leading scholars in the field. Each of the eight sections begins with an introduction that discusses the key concepts, its history and relation to cultural geography and connections to other disciplines and practices. Six to seven abridged book chapters and journal articles, each with their own focused introductions, are also included in each section. The readability, broad scope, and coverage of both classic and contemporary pieces from the US and UK makes *The Cultural Geography Reader* relevant and accessible for a broad audience of undergraduate students and graduate students alike. It bridges the different national traditions in the US and UK, as well as introducing the span of classic and contemporary cultural geography. In doing so, it provides the instructor and student with a versatile yet enduring benchmark text.

abu lughod writing against culture: 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.

abu lughod writing against culture: 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.

abu lughod writing against culture: 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.

abu lughod writing against culture: Theory in Social and Cultural Anthropology R. Jon McGee, Richard L. Warms, 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.

abu lughod writing against culture: Women Writing Culture Gary A. Olson, Elizabeth Hirsh, 1995-09-28 *Women Writing Culture* is a collection of six interviews with internationally prominent scholars about feminism, rhetoric, writing, and multiculturalism. Those interviewed include feminist philosopher of science Sandra Harding; cultural critic and philosopher of science Donna Haraway; noted American theorist of women's epistemology Mary Belenky; African-American cultural critic bell hooks; Luce Irigaray, a major exponent of French Feminism; and Jean-Francois Lyotard, a philosopher and cultural critic who has helped to define the postmodern condition. Together, these interviews afford significant insight into these eminent scholars' perspectives on women, writing, and culture, and explore how women write culture through the various postmodern discourses in which they engage.

abu lughod writing against culture: Dramas of Nationhood Lila Abu-Lughod, 2005
Television is the cultural form that binds together the nation of Egypt. This text analyses Egyptian TV, not only to provide an understanding of the effect of the medium on Egyptian people, but also to examine TV's greater role in culture.

abu lughod writing against culture: Ethnography and Schools Yali Zou, Enrique T. Trueba, 2002-06-25 The ethnographic experience is an indelible venture that continuously redefines one's

life. Bringing together important cross-currents in the national debate on education, this book introduces the student or practitioner to the challenges, resources, and skills informing ethnographic research today. From the first chapter describing the cultural foundations of ethnographic research, by George Spindler, the book traces both traditional and new approaches to the study of schools and their communities. Emphasis on discourse, critical pedagogy, and ethnicity are among the many aspects of methodology and educational change emphasized by the contributors.

abu lughod writing against culture: Beyond Writing Culture Olaf Zenker, Karsten Kumoll, 2010-05-01 Two decades after the publication of Clifford and Marcus' volume *Writing Culture*, this collection provides a fresh and diverse reassessment of the debates that this pioneering volume unleashed. At the same time, *Beyond Writing Culture* moves the debate on by embracing the more fundamental challenge as to how to conceptualise the intricate relationship between epistemology and representational practices rather than maintaining the original narrow focus on textual analysis. It thus offers a thought-provoking tapestry of new ideas relevant for scholars not only concerned with 'the ethnographic Other', but with representation in general.

abu lughod writing against culture: 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.

abu lughod writing against culture: Existential Anthropology Michael Jackson, 2005 Inspired by existential thought, but using ethnographic methods, Jackson explores a variety of compelling topics, including 9/11, episodes from the war in Sierra Leone and its aftermath, the marginalization of indigenous Australians, the application of new technologies, mundane forms of ritualization, the magical use of language, the sociality of violence, the prose of suffering, and the discourse of human rights. Throughout this compelling work, Jackson demonstrates that existentialism, far from being a philosophy of individual being, enables us to explore issues of social existence and coexistence in new ways, and to theorise events as the sites of a dynamic interplay between the finite possibilities of the situations in which human beings find themselves and the capacities they yet possess for creating viable forms of social life.

abu lughod writing against culture: Writing Culture James Clifford, George E. Marcus, 1986 Humanists and social scientists alike will profit from reflection on the efforts of the contributors to reimagine anthropology in terms, not only of methodology, but also of politics, ethics, and historical relevance. Every discipline in the human and social sciences could use such a book.--Hayden White, author of *Metahistory*

abu lughod writing against culture: After Writing Culture Andrew Dawson, Jenny Hockey, Allison James, 2003-12-16 With fourteen articles written by well-known anthropologists, this book addresses the theme of representation in anthropology and explores the directions in which

anthropology is moving following the debates of the 1980s.

abu lughod writing against culture: Working Feminism Geraldine Pratt, 2004 How feminist theory can be practically used in women's lives

abu lughod writing against culture: Europe and the People Without History Eric R. Wolf, 2010-08-22 'The intention of this work is to show that European expansion not only transformed the historical trajectory of non-European societies but also reconstituted the historical accounts of these societies before European intervention. It asserts that anthropology must pay more attention to history.' (AMAZON)

abu lughod writing against culture: Language, Counter-memory, Practice Michel Foucault, 1980 Because of their range, brilliance, and singularity, the ideas of the philosopher-critic-historian Michel Foucault have gained extraordinary currency throughout the Western intellectual community. This book offers a selection of seven of Foucault's most important published essays, translated from the French, with an introductory essay and notes by Donald F. Bouchard. Also included are a summary of a course given by Foucault at College de France; the transcript of a conversation between Foucault and Gilles Deleuze; and an interview with Foucault that appeared in the journal Actuel. Professor Bouchard has divided the book into three closely related sections. The four essays in Part One examine language as a perilous limit of what we know and what we are. The essays in the second part suggest the methodological guidelines to which Foucault subscribes, and they record, in the editor's words, the penetration of the language of literature into the domain of discursive thought. The material in the last section is more obviously political than the essays. It treats language in use, language attempting to impart knowledge and power. Translated by the editor and Sherry Simon into fluent and lucid English, these essays will appeal primarily to students of literature, especially those interested in contemporary continental structuralist criticism. But because of the breadth of Foucault's interests, they should also prove valuable to anthropologists, linguists, sociologists, and psychologists.

abu lughod writing against culture: Women Writing Culture Ruth Behar, Deborah A. Gordon, 1995 Extrait de la couverture : Here, for the first time, is a book that brings women's writings out of exile to rethink anthropology'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.

abu lughod writing against culture: Media Worlds Faye D. Ginsburg, Lila Abu-Lughod, Brian Larkin, 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.

abu lughod writing against culture: The House of Lim Margery Wolf, 1968 An account of the many aspects of village life in China.

abu lughod writing against culture: Critics Against Culture Richard Handler, 2005 A collection of essays on the history of anthropology focused on Benedict, Boss, Sapir, and modernist thought. It explores the roots of anthropology's involvement with the study of American society. They focus on the critique of mass society and the history of the culture concept and examine Boasian anthropologists as critics of mass society.

abu lughod writing against culture: The Oxford Handbook of Gossip and Reputation Francesca Giardini, Rafael Wittek, 2019 The Oxford Handbook of Gossip and Reputation provides an

integrated and comprehensive understanding of both phenomena. Through twenty-five chapters from eminent experts, the Handbook explores current research on the antecedents, processes, and outcomes of the gossip-reputation link in contexts as diverse as online markets, non-industrial societies, modern firms, social networks, and schools.

abu lughod writing against culture: *The Cambridge Handbook of Linguistic Anthropology* N. J. Enfield, Paul Kockelman, Jack Sidnell, 2014-09-11 The field of linguistic anthropology looks at human uniqueness and diversity through the lens of language, our species' special combination of art and instinct. Human language both shapes, and is shaped by, our minds, societies, and cultural worlds. This state-of-the-field survey covers a wide range of topics, approaches and theories, such as the nature and function of language systems, the relationship between language and social interaction, and the place of language in the social life of communities. Promoting a broad vision of the subject, spanning a range of disciplines from linguistics to biology, from psychology to sociology and philosophy, this authoritative handbook is an essential reference guide for students and researchers working on language and culture across the social sciences.

abu lughod writing against culture: Anthropological Theory for the Twenty-First Century A. Lynn Bolles, Ruth Gomberg-Muñoz, Bernard C. Perley, Keri Vacanti Brondo, 2022-03-01 Anthropological Theory for the Twenty-First Century presents a critical approach to the study of anthropological theory for the next generation of aspiring anthropologists. Through a carefully curated selection of readings, this collection reflects the diversity of scholars who have long contributed to the development of anthropological theory, incorporating writings by scholars of color, non-Western scholars, and others whose contributions have historically been under-acknowledged. The volume puts writings from established canonical thinkers, such as Marx, Boas, and Foucault, into productive conversations with Du Bois, Ortiz, Medicine, Trouillot, Said, and many others. The editors also engage in critical conversations surrounding the canon itself, including its colonial history and decolonial potential. Updating the canon with late twentieth-century and early twenty-first-century scholarship, this reader includes discussions of contemporary theories such as queer theory, decolonial theory, ontology, and anti-racism. Each section is framed by clear and concise editorial introductions that place the readings in context and conversation with each other, as well as questions and glossaries to guide reader comprehension. A dynamic companion website features additional resources, including links to videos, podcasts, articles, and more.

abu lughod writing against culture: Postmodern Culture Hal Foster, 1985 In all the arts a war is being waged between modernists and postmodernists. Radicals have tended to side with the modernists against the forces of conservatism. Postmodern Culture is a break with this tendency. Its contributors propose a postmodernism of resistance - an aesthetic that rejects hierarchy and celebrates diversity. Ranging from architecture, sculpture and painting to music, photography and film, this collection is now recognised as a seminal text on the postmodernism debate. The essays are by Hal Foster, Jürgen Habermas, Kenneth Frampton, Rosalind Krauss, Douglas Crimp, Craig Owens, Gregory L. Ulmer, Fredric Jameson, Jean Baudrillard, and Edward W. Said.

abu lughod writing against culture: How to Think Like an Anthropologist Matthew Engelke, 2019-06-18 What is anthropology? What can it tell us about the world? Why, in short, does it matter? For well over a century, cultural anthropologists have circled the globe, from Papua New Guinea to suburban England and from China to California, uncovering surprising facts and insights about how humans organize their lives and articulate their values. In the process, anthropology has done more than any other discipline to reveal what culture means--and why it matters. By weaving together examples and theories from around the world, Matthew Engelke provides a lively, accessible, and at times irreverent introduction to anthropology, covering a wide range of classic and contemporary approaches, subjects, and practitioners. Presenting a set of memorable cases, he encourages readers to think deeply about some of the key concepts with which anthropology tries to make sense of the world--from culture and nature to authority and blood. Along the way, he shows why anthropology matters: not only because it helps us understand other cultures and points of view

but also because, in the process, it reveals something about ourselves and our own cultures, too.
--Cover.

abu lughod writing against culture: The Culture of Morality Elliot Turiel, 2002-04-08 A thought-provoking examination of how explanations of social and moral development inform our understandings of morality and culture. A common theme in the latter part of the twentieth century has been to lament the moral state of American society and the decline of morality among youth. A sharp turn toward an extreme form of individualism and a lack of concern for community involvement and civic participation are often blamed for the moral crisis. Turiel challenges these views, drawing on a large body of research from developmental psychology, anthropology, sociology as well as social events, political movements, and journalistic accounts of social and political struggles. Turiel shows that generation after generation has lamented the decline of society and blamed young people. Using historical accounts, he persuasively argues that such characterizations of moral decline entail stereotyping, nostalgia for times past, and a failure to recognize the moral viewpoint of those who challenge traditions.

abu lughod writing against culture: Struggle and Survival in the Modern Middle East Edmund Burke, Edmund Burke (III), David Yaghoubian, 2006 Middle Eastern societies and ordinary people's lives / Edmund Burke III and David N. Yaghoubian -- Precolonial lives -- Assaf: a peasant of Mount Lebanon / Akram F. Khater and Antoine F. Khater -- Shemsigul: a circassian slave in mid-nineteenth-century Cairo / Ehud R. Toledano -- Journeymen textile weavers in nineteenth-century Damascus: a collective / Sherry Vatter -- Ahmad: a Kuwaiti pearl diver / Nels Johnson -- Mohand N'Hamoucha: Middle Atlas Berber / Edmund Burke III -- Bibi Maryam: a Bakhtiyari tribal woman / Julie Oehler -- Colonial lives -- The Shaykh and his daughter: coping in colonial Algeria / Julia Clancy-Smith -- Izz al-Din al-Qassam: preacher and mujahid / Abdullah Schleifer -- Abu Ali al-Kilawi: a Damascus qabaday / Philip S. Khoury -- M'hamed Ali: Tunisian labor organizer / Eqbal Ahmad and Stuart Schaar -- Hagob Hagobian: an Armenian truck driver in Iran / David N. Yaghoubian -- Naji: an Iraqi country doctor / Sami Zubaida -- Post-Colonial lives -- Migdim: Egyptian bedouin matriarch / Lila Abu-Lughod -- Rostam: Qashqai rebel / Lois Beck -- An Iranian village boyhood / Mehdi Abedi and Michael M. [ths] J. Fischer -- Gulab: an Afghan schoolteacher / Ashraf Ghani -- Abu Jamal: a Palestinian urban villager / Joost Hiltermann -- Haddou: a Moroccan migrant worker / David McMurray -- Contemporary lives -- Nasir: Sa'idi youth between Islamism and agriculture -- Fanny colonna -- Ghada: village rebel or political protestor? / Celia Rothenberg -- Khanom gohary: Iranian community leader / Homa Hoodfar -- Nadia: mother of the believers / Baya Gacemi -- June leavitt: West Bank settler / Tamara neuman -- Talal Rizk: a Syrian engineer in the Gulf / Michael Provence.

abu lughod writing against culture: Sweetness and Power Sidney W. Mintz, 1986-08-05 A fascinating persuasive history of how sugar has shaped the world, from European colonies to our modern diets In this eye-opening study, Sidney Mintz shows how Europeans and Americans transformed sugar from a rare foreign luxury to a commonplace necessity of modern life, and how it changed the history of capitalism and industry. He discusses the production and consumption of sugar, and reveals how closely interwoven are sugar's origins as a slave crop grown in Europe's tropical colonies with its use first as an extravagant luxury for the aristocracy, then as a staple of the diet of the new industrial proletariat. Finally, he considers how sugar has altered work patterns, eating habits, and our diet in modern times. Like sugar, Mintz is persuasive, and his detailed history is a real treat. -San Francisco Chronicle

abu lughod writing against culture: Entangled Life Gillian Barker, Eric Desjardins, Trevor Pearce, 2013-09-05 This volume explores the interactions between organisms and their environments and how this "entanglement" is a fundamental aspect of all life. It brings together the work and ideas of historians, philosophers, biologists, and social scientists, uniting a range of new perspectives, methods, and frameworks for examining and understanding the ways that organisms and environments interact. The volume is organized into three main sections: historical perspectives, contested models, and emerging frameworks. The first section explores the origins of the modern

idea of organism-environment interaction in the mid-nineteenth century and its development by later psychologists and anthropologists. In the second section, a variety of controversial models—from mathematical representations of evolution to model organisms in medical research—are discussed and reframed in light of recent questions about the interplay between organisms and environment. The third section investigates several new ideas that have the potential to reshape key aspects of the biological and social sciences. Populations of organisms evolve in response to changing environments; bodies and minds depend on a wide array of circumstances for their development; cultures create complex relationships with the natural world even as they alter it irrevocably. The chapters in this volume share a commitment to unraveling the mysteries of this entangled life.

abu lughod writing against culture: *Against* Christopher Shinn, 2017-09-02 Silicon Valley. The future. A rocket launches. Luke is an aerospace billionaire who can talk to anyone. But God is talking to him. He sets out to change the world. Only violence stands in his way.--Page 4 of cover.

abu lughod writing against culture: *The City of Women* Ruth Landes, 1994 This book is the landmark study of candomblé, the Afro-Brazilian religion of Bahia, Brazil.

abu lughod writing against culture: *Nakba* Ahmad H. Sa'di, Lila Abu-Lughod, 2007 Contributors examine how the Nakba has shaped the personal and collective memory of Palestinians and how that memory impels their claims for justice.

abu lughod writing against culture: *Questioning the Veil* Marnia Lazreg, 2009 Marnia Lazreg examines four arguments given by women who take up veiling, exposes their assumptions, & describes the implications for the future.

abu lughod writing against culture: *Engaged Anthropology* Stuart Kirsch, 2018-03-30 Does anthropology have more to offer than just its texts? In this timely and remarkable book, Stuart Kirsch shows how anthropology can—and why it should—become more engaged with the problems of the world. Engaged Anthropology draws on the author's experiences working with indigenous peoples fighting for their environment, land rights, and political sovereignty. Including both short interventions and collaborations spanning decades, it recounts interactions with lawyers and courts, nongovernmental organizations, scientific experts, and transnational corporations. This unflinchingly honest account addresses the unexamined "backstage" of engaged anthropology. Coming at a time when some question the viability of the discipline, the message of this powerful and original work is especially welcome, as it not only promotes a new way of doing anthropology, but also compellingly articulates a new rationale for why anthropology matters.

abu lughod writing against culture: *Culture Still Matters: Notes From the Field* Daniel Varisco, 2018-10-16 Varisco's *Culture Still Matters: Notes from the Field* is on the relationship between ethnographic fieldwork and the culture concept in the ongoing debate over the future of anthropology, drawing on the history of both concepts. Despite being the major social science that offers a methodology and tools to understand diverse cultures worldwide, scholars within and outside anthropology have attacked this field for all manner of sins, including fostering colonialism and essentializing others. This book revitalizes constructive debate of this vibrant field's history, methods and contributions, drawing on the author's ethnographic experience in Yemen. It covers complicated theoretical concepts about culture and their critiques in readable prose, accessible to students and interested social scientists in other fields. With forewords from Bryan S. Turner and Anouar Majid.

abu lughod writing against culture: *Feminism and Documentary* Diane Waldman, Janet Walker, 1999 Documentary and feminist film studies have long been separate or parallel universes that need to converse or collide. The essays in this volume, written by prominent scholars and filmmakers, demonstrate the challenges that feminist perspectives pose for documentary theory, history, and practice. They also show how fuller attention to documentary enriches and complicates feminist theory, especially regarding the relationship between gender and sexuality, race and ethnicity, class and nation. *Feminism and Documentary* begins with a substantial historical introduction that highlights several of the specific areas that contributors address: debates over realism, the relationship between filmmaker and subject, historical thinking about documentary and

thinking about the historical documentary, biography and autobiography, and the use of psychoanalysis. Other essays, most of which appear here for the first time, range from broad overviews to close analyses of particular films and videos and from discussions of well-known works such as *Roger and Me* and *Don't Look Back* to lesser known texts that might revise the canon. The collection includes an extensive filmography and videography with useful distribution information and a bibliography of work in this neglected area of scholarship. Lucid, sophisticated, and eye-opening, this book will galvanize documentary studies and demonstrate the need for women's and cultural studies to grapple with visual media.

abu lughod writing against culture: *Freedom in Fulani Social Life* Paul Riesman, 1998-08-15
Paul Riesman's *Freedom in Fulani Social Life* is based upon his two years of residence among the Jelgobe, a group of semi-nomadic Fulani of the Sahel in Upper Volta, western Africa. Since its original publication, this classic study has profoundly influenced the field of anthropology through its re-examination of the ethnographer's personal input on his research. *Freedom in Fulani Social Life* richly documents how the ethnographer's own personal and cultural background is implicated in the research process. . . . For this reason, [Riesman's] book will be of paramount interest to all ethnographers.—Philip L. Kilbride, *Reviews in Anthropology* A remarkably well-written and insightful account of Fulani life. . . . In addition to using the conventional approaches of participating in and observing the daily activities of the Jelgobe . . . Riesman enriches his account by examining his personal feelings about particular incidents.—*Library Journal* An interesting and provocative study.—*Choice* At the time of his death in 1988, Paul Riesman was an anthropologist who taught at Carleton College.

abu lughod writing against culture: *Writing for Culture* Christoph Brumann, 1999

abu lughod writing against culture: *Logics of History* William H. Sewell Jr., 2009-07-27
While social scientists and historians have been exchanging ideas for a long time, they have never developed a proper dialogue about social theory. William H. Sewell Jr. observes that on questions of theory the communication has been mostly one way: from social science to history. *Logics of History* argues that both history and the social sciences have something crucial to offer each other. While historians do not think of themselves as theorists, they know something social scientists do not: how to think about the temporalities of social life. On the other hand, while social scientists' treatments of temporality are usually clumsy, their theoretical sophistication and penchant for structural accounts of social life could offer much to historians. Renowned for his work at the crossroads of history, sociology, political science, and anthropology, Sewell argues that only by combining a more sophisticated understanding of historical time with a concern for larger theoretical questions can a satisfying social theory emerge. In *Logics of History*, he reveals the shape such an engagement could take, some of the topics it could illuminate, and how it might affect both sides of the disciplinary divide.

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