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*Juliet's weeping in Shakespeare would not produce a different effect from Flo's weeping in Mr Stanley Houghton's play, such as the dumb show. but to reflect those defined in the verse: and so must be the case in any literary drama. where the dialogue has to define as well as to present the feelings.*⁵ It was a common practice in the nineteenth.

She burst into international headlines following the murder of Theo van Gogh by an Islamist who threatened she would be next; and she made headlines again when she was stripped of her citizenship and forced to resign from the Dutch Parliament. Infidel shows the coming of age of this elegant, distinguished-and sometimes reviled-political superstar and champion of free speech-the development of her beliefs, iron will, and extraordinary determination to fight injustice done in the name of religion. Raised in a strict Muslim family, Hirsi Ali survived civil war, female circumcision, brutal beatings, an adolescence as a devout believer, the rise of the Muslim Brotherhood, and life in four countries under dictatorships. She escaped from a forced marriage and sought asylum in the Netherlands, where she fought for the rights of Muslim women and the reform of Islam, earning her the enmity of reactionary Islamists and craven politicians. Infidel shows the coming of age of this elegant, distinguishedand sometimes reviledpolitical superstar and champion of free speechthe development of her beliefs, iron will, and extraordinary determination to fight injustice done in the name of religion. In this profoundly affecting memoir from the internationally renowned author of *The Caged Virgin*, Ayaan Hirsi Ali tells her astonishing life story, from her traditional Muslim childhood in Somalia, Saudi Arabia, and Kenya, to her intellectual awakening and activism in the Netherlands, and her current life under armed guard in the West. Infidel is the eagerly awaited story of the coming of age of this elegant, distinguished -- and sometimes reviled -- political superstar and champion of free speech. With a gimlet eye and measured, often ironic, voice, Hirsi Ali recounts the evolution of her beliefs, her ironclad will, and her extraordinary resolve to fight injustice done in the name of religion. Raised in a strict Muslim family and extended clan, Hirsi Ali survived civil war, female mutilation, brutal beatings, adolescence as a devout believer during the rise of the Muslim Brotherhood, and life in four troubled, unstable countries largely ruled by despots. In her early twenties, she escaped from a forced marriage and sought asylum in the Netherlands, where she earned a college degree in political science, tried to help her tragically depressed sister adjust to the West, and fought for the rights of Muslim immigrant women and the reform of Islam as a member of Parliament. Even though she is under constant threat -- demonized by reactionary Islamists and politicians, disowned by her father, and expelled from her family and clan -- she refuses to be silenced. As Western governments struggle to balance democratic ideals with religious pressures, no story could be timelier or more significant. She made headlines again when she was stripped of her citizenship and resigned from the Dutch Parliament. Raised in a strict Muslim family, Hirsi Ali survived civil war, female mutilation, brutal beatings, adolescence as a devout believer during the rise of the Muslim Brotherhood, and life in four troubled, unstable countries ruled largely by despots. She escaped from a forced marriage and sought asylum in the Netherlands, where she earned a college degree in political science, tried to help her tragically depressed sister adjust to the West, and fought for the rights of Muslim women and the reform of Islam as a member of Parliament. Under constant threat, demonized by reactionary Islamists and politicians, disowned by her father, and expelled from family and clan, she refuses to be silenced. As Western governments struggle to balance democratic ideals with religious pressures, no other book could be more timely or more significant. One of todaye tm s most admired and controversial political figures, Ayaan Hirsi Ali burst into international headlines following the murder of Theo van Gogh by an Islamist who threatened that she would be next. Infidel shows the coming of age of this distinguished political superstar and champion of free speech as well as the development of her beliefs, iron will, and extraordinary determination to fight injustice. Ultimately a celebration of triumph over adversity, Hirsi Alie tm s story tells how a bright little girl evolves out of dutiful obedience to become an outspoken, pioneering freedom fighter.

2: Strong Mothers, Weak Wives

voice without body, body without voice, silent anguish choking on the rhythms of words, the tones of sounds, the colors of images, but without words, without sounds, without images; outside time, outside knowledge, cut off forever from the rhythmic, colorful violent changes that streak sleep, skin, viscera.

The Government of Mozambique and donors have invested considerable effort and resources in economic development and the reduction of poverty. While this has led to improvements in terms of an economic growth of 8 percent per annum over the past ten years Arndt et al. While these yield important information on the mapping, profile and determinants of poverty in Mozambique, it is also recognised that they should be complemented by participatory and qualitative studies to better understand the coping strategies of the poor and the dynamics of poverty on the levels of communities, households and individuals GdM People act and respond to their political and economic environment on the basis of their own emic perceptions of its constraints and opportunities and through a complex set of social relationships, both of which are important to understand to be able to design relevant and effective development policies and interventions for urban poverty alleviation Rakodi and Lloyd-Jones At the same time, there are indications of a rapid rate of urbanisation. Official data show that Taken together, these points warrant paying increased attention to what may appear to be an urbanisation of poverty in Mozambique. Having said this, a basic premise in our study is the importance of seeing urban and rural areas as effectively being part of the same political economy and socio-economic configuration. In fact, our study shows that one of the salient characteristics of the very poorest and most vulnerable in Maputo is their inability to maintain links with their rural areas of origin and to take part in urban-rural exchanges. This study will take existing quantitative data on urban poverty in Mozambique as its point of departure, and focus on qualitative issues of cultural perceptions and social relations of poverty and well-being. Poverty will be broadly understood as a lack of the income and assets needed to attain basic necessities; a sense of voicelessness and powerlessness in relations to institutions of society and the state; and a vulnerability to adverse shocks. We argue that the impact of development policies and aid in Mozambique has been hampered by an inadequate focus on distinguishing between different levels and types of poverty below the set poverty line see also World Bank This lack of focus has effectively defined the majority of Mozambicans as the target group while bypassing the most deprived sections of poor populations. We hold the view that political and economic structures have a powerful, even determining effect upon human action and the shape of events, but also that a focus on human agency and ordinary lives is important for explaining processes of social change and internal differentiation Bourdieu ; Ortner They lack the necessary means to enter and maintain vital relations of provisioning and social security, and are particularly vulnerable to changes in the economic environment, implying substantial movements between different levels of poverty. As we see it, participatory and qualitative research is important for the monitoring and evaluation of poverty in the bairros of Maputo for several reasons. It can contextualise and inform the quantitative data and correlations by testing causal hypotheses on the ground. It can be used to discover relationships and interdependencies that are not easily captured in quantitative research. No other country in sub-Saharan Africa has a rural and urban poverty headcount as close as in Mozambique. Maputo has an estimated 1. While the administrative structures and formal responsibilities of the municipality are clearly defined, it suffers from inadequate human and economic resources. Uncertainties related to security of tenure and the costs of housing are particularly important for the urban poor, and central urban services such as community roads, water, electricity, sanitation and solid waste management do not meet their needs. Poor informal urban areas are known by different names and connotations. The results of the Census were not available at the time of writing. A second is increasing de facto costs for basic necessities such as land, housing, water, electricity and transportation, which have forced people to spend less of their income on food. A third possible explanation, which cannot be properly tested within the confines of the current study, is the

high poverty rates in the neighbouring provinces, which may have led to increased migration to Maputo by the rural poor and a reduction in access to rural foodstuffs for the urban poor. The study focuses on the household as a decision-making unit and takes the key determinants of poverty defined in the National Household Survey as its point of departure. For Mozambique as a whole these have been defined as i high levels of dependency within the family household; ii a low level of education within the family household; iii low diversification of sources of employment and income within the family household; iv low returns from agriculture and industry compared with trade and services; and v sex of household head. Reassessing definitions of the household and household headship, we find that households are larger, the dependency rate higher and the proportion of female-headed households greater in Maputo than INE data indicate. The high proportion of female-headed households has been seen as a sign of feminisation of poverty. In a context where employment and income are vital, the poorest households depend on establishing external relationships to survive. People in all four bairros define unemployment as the most important reason for their own poverty and vulnerability, and realise that better income would improve their access to key commodities and services. The most dense and tense communities in the most centrally located bairros also find the urban environment as such insecure, unstable and violent, inhibiting their access to urban networks and commodities. The type and nature of the social networks people use in their daily struggle for survival depend on their economic position and gender. People in urban bairros potentially have extensive networks such as the immediate family, neighbours, friends, associations, the church, workmates and rural relations. People also potentially have extensive relations with the state and government agencies in health, education and for security. However, in a commoditised urban context, where money is an integral part of most relationships, the very poorest households are more likely to be marginalised and excluded: There are indications that at least some women and female-headed households compensate for their inferior position and poverty by entering close female-focussed social networks, a trend seen also in other poor urban contexts in Southern Africa. The xiculungo, as the poorest of the five categories of poor people, are characterised by a combination of material poverty, social isolation and female-headedness, being considered destitute and with few if any options for upward social mobility. The very poorest are marginalised or excluded not only from town-based social relations such as neighbours, friends, associations and workmates but also from their extended family, either because they themselves cannot afford to maintain contact or because the family simply cannot afford to support their poorest members. Thus the very poorest and most marginalised households and individuals are trapped in their poverty and destitution: Our recommendations see Chapter 6 for more details include the following: While there are inherent problems and weaknesses in the use of statistical data and regressions as the sole instrument for poverty analysis see e. Little ; Tadcliffe and Lloyd-Jones , their main advantages have been summarised as follows Kanbur In addition, we have carried out a limited survey of households in the four bairros under study, with the goal of collecting data on key variables related to socio-economic conditions and social relations of poverty see Annex 2. Although not representative in any scientific sense, the survey gives an indication of the extent to which the areas under study are representative of socio-economic conditions in the city at large. In addition, it helps to establish patterns and regularities against which the qualitative information can be measured. Most interviews took between one and one and a half hours, and in some cases households were revisited to check and replenish information. This makes it possible to locate the same households i. Looking more closely at the participatory and qualitative part of the analysis, heavily populated and heterogeneous urban areas present particular challenges to anthropological research. Nevertheless, urban anthropology has a long history in Southern Africa, dating back to the Copperbelt studies in Zambia see e. Max Gluckman argued that the density of settlement, heterogeneity, demographic disproportion and economic differentiation are all central aspects of Southern Africa urbanism. A culture of poverty, he argued, is an adaptation and a reaction of the poor to a marginal position in class-stratified, highly individuated urban settings “ at the level of individuals in the form of a feeling of marginality, helplessness, dependence and inferiority; at the level of the family as social disintegration and competition for limited goods; at the level of

communities as a minimal organisation beyond the level of nuclear and extended family; and finally at the level of society as a lack of effective participation and integration by the poor in major institutions in the dominant social order. We will consider most of these issues as we move along, albeit within the limitations set by the short-term applied research done for this report. We have substituted this with a combination of literature reviews on the political economy of Maputo;^{3 3} The literature consulted is listed in Annex 5. The discussions themselves were as important as the final output in the form of maps, agreed lists of priorities, conceptual definitions etc. The methods used were: Histograms “ where the objective is to ascertain the history of the area under study, with an emphasis on events and processes that have been particularly important for the configuration of community and conditions of poverty and well-being. Community mapping “ where the objective is to map the people and institutions considered most important for relating to conditions of poverty and well-being. Force-field analysis “ where the objective is to capture perceptions of what conditions political, economic, social may inhibit or accelerate change and development in the community. Venn diagrams “ where the objective is to identify social relations and networks used by the different categories of the poor and better-off ascertained through the wealth-ranking exercise as part of their coping strategies. We start by positioning Mozambique in a Southern African context, and then continue by comparing and contrasting urban poverty in Maputo with national figures on rural and overall urban poverty respectively. Chapter 3 provides background information on the city of Maputo in general and the four bairros under study in particular, based on the assumption that the political, economic and socio-cultural context is important for understanding social relations and perceptions of poverty. Chapter 4 is one of the two main chapters of the report. Built around the survey done for this study, it outlines socio-economic conditions and determinants of poverty in the four bairros under study with a focus on employment and income, infrastructure, education, health and urban-rural relationships. Chapter 5 focuses on social relations and cultural perceptions of poverty, and processes of impoverishment, marginalisation and social exclusion. Chapter 6 concludes the study, draws some preliminary policy implications and makes a brief preliminary comparative analysis of social relations of poverty in rural Nampula and urban Maputo.

3: Shakespeare's Widows - PDF Free Download

Rated 4 out of 5 by paperandbinding from eye opening This book is really both Ayaan's biography and a political biography. Ayaan and the film maker of "This Van Gogh" created a film depicting the injustices upon women under an Islamic regime.

This page intentionally left blank Acknowledgments I wish to thank the following journals and presses for the use of excerpted material from my previously published articles and chapters: Feminist Perspectives on Renaissance Drama, co-ed. Maurice Hunt New York: Sara Munson Deats New York: I am grateful to the many people who have helped me over the years. In particular, I wish to acknowledge my late friend and distinguished colleague Thomas Moisan, whose wit, erudition, and kindness I continue to miss. I deeply appreciate the insights and generosity of James Schiffer. I am grateful to Brigitte Shull and the staff at Palgrave Macmillan. Thank you, Bob Ackerman. So, too, have faculty and students of the English Literature departments at the Universities of Copenhagen and of Pune, and auditors at meetings of the Shakespeare Society of India, the International Shakespeare Association, and the Shakespeare Association of America. San Diego State University funded much of my research and furnished me with always challenging students. How William felt about Anne we will never know. Nor will we know how he felt about his mother, widowed at sixtyone. At the other is Cleopatra, mourning the death of Antony before her own suicide: Hast thou no care of me? Shall I abide In this dull world, which in thy absence is No better than a sty? O, see, my women: Young boys and girls Are level now with men; the odds is gone, And there is nothing left remarkable Beneath the visiting moon. Froide, Never Married And how does Shakespeare represent widows? Through the s if not later, in southern Italy, especially in the countryside, widows were expected to wear black for the rest of their lives. Today, in many developing countries, widow stereotypes and roles are relics of a transitional phase between traditional social organization often patrilineal, patrilocal, and patriarchal and a society ostensibly dedicated to egalitarianism. Nevertheless, even in fully industrialized nations, widowhood commonly evokes a dreary image of women already dead in spirit. Not surprisingly, they disappear from our consciousness. The Catholic ideal of celibacy lingered and was not without appeal for Protestants, despite its doctrinal rejection. We may infer a lesson from the fact that over half of the remarried die, none peacefully, and two at the hands of their second husbands—but more of that to come. Less prominent yet still detectable is the binarism in Romeo and Juliet. In King John, Constance, who dies of grief for her son, is opposed to the murderous Elinor and the adulterous Lady Falconbridge. In Antony and Cleopatra, Octavia is not responsible for the political remarriage engineered by her brother, so she occupies the moral high ground over lusty Cleopatra, widowed at least once. Consider, for example, Angelica, the Nurse in Romeo and Juliet. Had she not been widowed, like other wet nurses of the time she would have taken Juliet to her own home for three years, then lost contact with the toddler Paster Fearing for his safety, she goes mad. Probably the best known of the widows is Gertrude. This lacuna is all the more striking since every genre includes strong-minded, developed widow characters. To better understand the widow, it behooves us to locate her male counterpart in Elizabethan culture and in Shakespeare. In fact, we cannot always be sure of who actually is a widower, and who is not. Most often the audience sees the character not primarily as a widower but as a ruler, a soldier, a courtier—a noun, not a past participle. When a role in private rather than public life is foregrounded, the widower is drawn above all as a father. Most often, he has only one child, a daughter, or if he has other children, only one is a daughter. A Shakespearean hallmark is the number of widowers who, rather than remarrying, displace their affections onto their daughters. Shakespeare may employ the impression of celibacy to make the intense relationship between father and daughter more plausible. But few widowers remarry in Shakespeare. Antony marries Octavia only to desert her for Cleopatra as he deserted his former wife Fulvia. His fatherhood is mentioned only once in Antony and Cleopatra, and nothing is made of it. Richard III, who authored his own widowhood, attempts unsuccessfully to remarry his politically useful niece. It may be that

Shakespeare was inclined to the Catholic privileging of celibacy, a doctrine that inspired Torquato Tasso to view marriage as a spiritual union continuing after death. Unlike the theologians, however, Shakespeare observes the heavy toll celibacy may take on emotional relations between widowed parents and their children. In the plays, more often than not, practice subverts precept. Another explanation for the single standard may be fear of an unloving stepparent. In England, widowed celibacy was largely associated with Catholicism, remarriage with Protestantism. One explanation is economic. In part because the canon valorizes widowed celibacy for both sexes, Shakespeare may seem ambivalent about patriarchal ideology. Seeking a broad, heterogeneous audience, he serves his interest by maintaining the stance of a consummate relativist. Having enjoyed the social status of a queen, did she choose to preempt a successor? Did she fear dwindling means? Was it political power and the security it brings that Gertrude sought between incestuous sheets? In contrast to Shakespeare, patriarchal preceptors, whether in the name of morality or decorum, were prone to ignore the particular circumstances that each widow faced. Rather, they lay down rules and made judgments as if widows were a monolithic abstraction. Or, the *Widow of Watling Street*, once attributed to Shakespeare. Why mourn you so, you that be widowed? Consider how long you have been in subjection under the predominance of parents, of your husbands, now you be free in libertie. But the vow of a widow or of a woman divorced, no man had power to disallow of, for her estate was free from controlment. Attention to widowhood, with its own political and literary history, uncovers important facets of the plays: Ideology concealed an unacknowledged truth. Real-life widows were largely an economic category, their actions more apt to be determined by materialist than theological considerations. Most often because her back is to the wall either politically or economically—and the former entails the latter. That nexus is crucial to reading Shakespeare because all but a handful of his widows are women of rank. Whereas the commoner worried about money, the aristocrat worried about land and status, which equated to money. For both widows the economic motive either overrides sexual desire or competes with it for center stage. Of course material and amatory causes may coincide. Ambition, too—the queen in *Cymbeline* plotting to crown her son by her former marriage, Hostess Quickly dreaming of a title—is another face of politics and economics. As a popular playwright, Shakespeare was obliged to appeal to the preconceptions of his audiences by grounding his widow characterizations in recognizable types. Similarly, audiences were anything but monolithic, including men and women of all sorts, among them potential widows, single widows, and remarried widows. Elizabethan women watching *Hamlet* may therefore have related ambivalently to an ideology that censured remarriage, experiencing a more complex queen than did men. If an alternative, noncolonizing ideology was less accessible than a conservative one, an alternative life experience was ready to hand. To revisit Gertrude, what would female playgoers have made of her? Would not women have intuited that the remarriage of a widow who could afford to stay single might be unwise or impractical, even self-betraying, but an error, not a sin? Would not some women have understood that a dowager queen was apt to be neutralized along with her son, and that for Gertrude a marriage to the new king could protect her and Hamlet from a politically—and therefore economically—precarious future? So, too, in *Titus Andronicus*, Tamora, queen of the defeated Goths, a prize of war and therefore penurious, expediently marries the victorious Roman emperor. The corollary of regarding the widow as a remembrance of things past, a metonym for mortality, is that her shattered marriage is still idealized as a paradise lost. Implied is the sentimentalization of a social institution, which in life as in Shakespeare suits some better than others. No less so was her craving for another man. In Shakespeare, residual widow stereotypes and male anxiety are most obvious in the tragedies, histories, and those comedies markedly orchestrating a male subject position. Different sources make different demands on the playwright. The surfaces of some plays advance a male perspective more insistently than do others. Chapter 2 considers characters in comedy and romance uncertain or wrongly certain of their status as wives or widows and therefore liminal, betwixt and between. Instead, Aemilia and Thaisa choose piety—Aemilia rising to a position of command in the Christian hierarchy, Thaisa becoming a priestess of Diana, the goddess of chastity. Paulina, a great noblewoman, continues to serve her royal patrons and is compensated with power over the

king himself. In the interests of compelling drama, Shakespeare felt free to change, embroider, or omit all but the most well-known facts. Hence, although King John had to be succeeded by his son Henry, the play forgets that Constance was thrice married. The widows in Chapter 3 all exhibit notions of motherhood counter to a patriarchal code that viewed the mother as handmaiden to the child, as modern psychology all too often still does, when it considers the mother at all Benjamin 23â€™ In this respect, he proves himself ahead of both Freudian and object relations psychology Garner 76â€™ Chapter 4 discusses war widows, most of whom appear in the history plays. Other war widows are childless: Lady Percy in her grief dominates her cowardly, calculating father-in-law, who is responsible for her widowhood. In the last of his plays, Shakespeare returns to war widows. Their collectivity suggests a prototypical support group, and like their earlier versions Introduction 15 in the histories, the three suppliant queens of *The Two Noble Kinsmen* subvert militarism by representing its effects. While all women were supposedly consumed by lust, none were drawn as more prey to passion than widows. Extremist ideologues afforded no more respect to those who remarried than to the promiscuous.

4: Bible for Blockheads by Ed Balisalisa - Issuu

Books – www.enganchecubano.com "If you don't relax your face muscles, you're going to invert your entire skull."

Total , To this must be added the massacre in the province of Adana in , of thirty thousand Armenians So imminent and ever-present was the peril, and so fresh the memory of these dire events in the minds of the non-Mussulman subjects of the sultan, that illiterate Christian mothers had fallen into the habit of dating events as so many years before or after "such and such a massacre. This butchery of a comparatively few –" from a Turkish view-point –" Bulgarians, some fifty years ago, provoked a splendid cry of indignation from Gladstone. As this narrative develops and reaches the dark days of to , during which period whole nations were wiped out by the ax, the club and the knife, and the Turk at last found the opportunity to give full vent to his evil passions, it will appear that no similarly effective protest has issued from the lips of any European or American statesman. The curious feature is that, owing to the propaganda carried on by the hunters of certain concessions, an anti-Christian and pro-Turk school has sprung up in the United States. What followed seems a massacre on a small scale compared with the slaughter of Armenians in , but it was enough to paralyze the power of Disraeli to protect the Turks. In all, about twelve thousand Christians seem to have been massacred. At the thriving town of Batal five thousand out of seven thousand inhabitants seem to have perished. Of course neither age nor sex was spared and lust and perfidy were added to other acts of devilishness. It is a pitiful commentary on a phase of British politics that Disraeli and his fellow Tories tried their best to minimize the reports of these atrocities. They were not given to the world by official consular reports, but by private English journalists. The above is interesting, as it illustrates a quite common method of government procedure in such cases. The Tory does not seem to be a unique product of British politics. While I was in Europe recently, I talked with a gentleman who was in the diplomatic service of one of the Great Powers and was with me in Smyrna at the time that city was burned by the Turkish army. This gentleman was in complete accord with me in all details as to that affair, and asserted that his Foreign Office had warned him to keep silent as to the real facts at Smyrna, but that he had written a full memorandum on the subject, which he hopes to publish. It is significant that the Turks in were championed by Jews, while to-day such Jews as Henry Morgenthau, Max Nordau and Rabbi Wise are prominent among that group of men who are raising their voices in behalf of oppressed Christians. It is due to their influence, and to the voices of such senators as King of Utah and Swanson of Virginia, that confirmation of the Lausanne Treaty has been deferred until the blood on the bayonets and axes of the Turks should get a little drier. Speaking of Disraeli, Gladstone wrote to the Duke of Argyle: What he hates is Christian liberty and reconstruction. They led to the declaration of war by Russia, the treaty of San Stefano and the beginning of the freedom of Bulgaria. In a speech at Blackheath in , Gladstone said: You shall retain your titular sovereignty, your empire shall not be invaded, but never again, as the years roll in their course, so far as it is in our power to determine, never again shall the hand of violence be raised by you, never again shall the flood gates of lust be opened to you. Let the Turks now carry away their abuses, in the only possible manner, namely, by carrying off themselves. Their Zaptiehs and their Mudirs, their Blmhashis and Yuzbashis, their Kaimakams and their Pashas, one and all, bag and baggage, shall, I hope, clear out from the province that they have desolated and profaned. This thorough riddance, this most blessed deliverance, is the only reparation we can make to those heaps and heaps of dead, the violated purity alike of matron and of maiden and of child; to the civilization which has been affronted and shamed; to the laws of God, or, if you like, of Allah; to the moral sense of mankind at large. There is not a criminal in an European jail, there is not a criminal in the South Sea Islands, whose indignation would not rise and over-boil at the recital of that which has been done, which has too late been examined, but which remains unavenged, which has left behind all the foul and all the fierce passions which produced it and which may again spring up in another murderous harvest from the soil soaked and reeking with blood and in the air tainted with every imaginable deed of crime and shame. That such things should be done once is a damning disgrace to the

portion of our race which did them; that the door should be left open to the ever so barely possible repetition would spread that shame over the world. We may ransack the annals of the world, but I know not what research can furnish us with so portentous an example of the fiendish misuse of the powers established by God for the punishment of evil doers and the encouragement of them that do well. No government ever has so sinned, none has proved itself so incorrigible in sin, or, which is the same, so impotent in reformation" The time will never come when the words of Gladstone, one of the wisest of English statesmen, will be considered unworthy of serious attention. The following characterization of the Turk by him has been more aptly verified by the events that have happened since his death than by those that occurred before: Let me endeavor, very briefly to sketch, in the rudest outline what the Turkish race was and what it is. It is not a question of Mohammedanism simply, but of Mohammedanism compounded with the peculiar character of a race. They were, upon the whole, from the black day when they first entered Europe, the one great anti-human specimen of humanity. Wherever they went a broad line of blood marked the track behind them, and, as far as their dominion reached, civilization disappeared from view. They represented everywhere government by force as opposed to government by law. Much of Christian life was contemptuously left alone and a race of Greeks was attracted to Constantinople which has all along made up, in some degree, the deficiencies of Turkish Islam in the element of mind! The barbarian power, which has been for centuries seated in the very heart of the Old World, which has in its brute clutch the most famous countries of classical and religious antiquity and many of the most fruitful and beautiful regions of the earth; and, which, having no history itself, is heir to the historical names of Constantinople and Nicaea, Nicomedia and Caesarea, Jerusalem and Damascus, Nineva and Babylon, Mecca and Bagdad, Antioch and Alexandria, ignorantly holding in its possession one half of the history of the whole world. The Turks of to-day are precisely the same as those who followed Mohammed the Conqueror through the gates of Constantinople on May 29, , and they have amply demonstrated that they do not differ from those whom Gladstone denounced for the Bulgarian atrocities of Those who are building hopes on any other conception will be deceived; they will be painfully deceived if they make treaties or invest large sums of money on Western ideas of the Oriental character. I am neither "pro-Greek", "pro-Turk", nor anything except pro-American and pro-Christ. Having passed the most of my life in regions where race feeling runs high, it has been my one aim to help the oppressed, irrespective of race, as will be shown by documents submitted later, and I have won the expressed gratitude of numerous Turks for the aid and relief I have afforded them on various occasions. I am aware of the many noble qualities of the Turkish peasant, but I do not agree with many precepts of his religion, and I do not admire him when he is cutting throats or violating Christian women. The massacres already enumerated are a sufficient blot upon the Turkish name. They were made possible by the teachings of the Koran, the example of Mohammed, lust and the desire for plunder. They sink into insignificance when compared with the vast slaughter of more recent years, conducted under the auspices of Abdul Hamid, Talaat and Company, and Mustapha Khemal. It should be borne in mind, however, that it was not until after the declaration of the constitution that the idea "Turkey for the Turks" took definite shape and developed into the scheme of accomplishing its purpose by the final extinction of all the Christian populations of that blood-soaked land " a plan consistent with, and a continuation of, the general history of Mohammedan expansion in the ancient home lands of Christianity. At the time of the declaration of the constitution in , I was in Athens. My first intimation of the event was a procession of Greeks carrying Hellenic and Ottoman flags, marching through the streets on their way to the Turkish legation, where they made a friendly and enthusiastic demonstration. The idea in Greece and the Balkans generally was that the constitution meant equal rights for all in Turkey, irrespective of religion " the dawn of a new era. Had this conception proved true, Turkey would to-day be one of the great, progressive, prosperous countries of the world. The weakness of the conception was that in an equal and friendly rivalry, the Christians would speedily have outstripped the Ottomans, who would soon have found themselves in a subordinate position commercially, industrially and economically. It was this knowledge which caused the Turks to resolve upon the extermination of the Christians. It was a reversal of the process of nature; the drones were about to kill off

the working bees. During these days a member of the Turkish Cabinet made a speech at Saloniki, advocating the closing of all the foreign missionary schools, as well as native Christian, arguing: A country must have schools. There was great rejoicing over the fall of the "Bloody Tyrant," and the certainty prevailed that the subjects of Turkey had at last united to form a kingdom where all should have full liberty to worship God and pursue their peaceful occupations in security. The fall of Abdul Hamid had been made possible by the cooperation and aid of the Christians. But the latter "Greeks, Bulgars, Serbs" were soon cruelly disillusioned. A general persecution was started, the details of which were reported to their various governments by all the consuls of the city. This persecution first displayed itself in the form of sporadic murders of alarming frequency all over Macedonia, the victims being, in the beginning, notables of the various Christian communities. A favorite place for shooting these people was at their doorsteps at the moment of their return home. It became evident that the Turkish Government, in order to gain control of the territory, was bent upon the extermination of the non-Mussulman leaders. Many of those murdered had been prominent in the anti-Abdul movement. From the extermination of notables, the program extended to people of less importance, who began to disappear. Bevy of despairing peasant women who had come to visit the vali Turkish governor and demand news of their husbands, sons or brothers, appeared on the streets of Saloniki. The answers were usually sardonic; "He has probably run away and left you," or "He has probably gone to America," were favorite replies. The truth, however, could not long be hidden, as shepherds and others were soon reporting corpses found in ravines and gullies in the mountains and woods. This meant, as always, the disarming of the Christian element, and the furnishing of weapons to the Turks. An order was issued that all persons must give up their guns and other weapons, and squads of soldiers were sent out through villages to put this edict into effect. That the object was not so much to collect hidden arms as to terrorize the inhabitants was soon made evident from the tortures inflicted during the search. Bastinadoing was a favorite measure. The feet of the peasants, accustomed to going barefoot, were very tough; they were therefore tied down and their toes beaten to a pulp with clubs. Priests were frequent victims of this campaign of terror and hate, the idea being to render them ridiculous as well as to inflict hideous suffering. The poor creatures were made to stand upon one foot while a soldier menaced them with a bayonet. If the priest, finally exhausted, dropped the upraised foot to the ground, he was stabbed with the bayonet. The prisons were bursting with unfortunate people existing in starvation and filth. An American tobacco merchant related to me that a prominent Greek merchant disappeared from the streets and for several days screams were heard issuing from the second story of a certain building. This Greek was not killed, but was finally released. He showed the American round pits all over his body. He had been tied naked to a table and hot oil dropped on him. When he had asked, in his agony, "What have I done!?" A well-known British correspondent, a pro-Bulgar, stated that he had sent reports of these persecutions to the British press, but could not get them published. He had the obsession that the reason was because the whole British press was owned by Jews, but it is not easy to follow him in this deduction. The true reason is to be found in some government policy of the moment. Any one inclined to doubt the veracity of the above description must understand, if he knows anything of Balkan matters, that it needed a pretty serious state of affairs to cause Greek and Bulgar to fight on the same side. The persecution to which all the races in the Empire were subjected, with the exception of the Turks, is well-depicted in the following article in the *Nea Alethia*, a conservative journal published in the Greek language, in Saloniki, which used all its influence in favor of harmony and moderation. The following is from the issue of July 10, , or about two years after the declaration of the famous "Constitution": Before two years are finished a secret committee is unearthed in Constantinople, with branches all over in important commercial towns, whose intentions are declared to be subversive of the present state of affairs. In this committee are found many prominent men and members of Congress. All discontent seen in the kingdom has its beginning in this perverted policy. Our rulers, according to their newly adopted system of centralization upon the basis of the domination of the ruling race have given gall and wormwood to all the other races. They have displeased the Arabs by wishing them to abandon their language. They have alienated the Albanians by attempting to apply

force, though conciliatory measures would have been better. They have dissatisfied the Armenians by neglecting their lawful petitions. They have offended the Bulgarians by forcing them to live with foreigners brought purposely from other places. They have dissatisfied the Serbians by using against them measures the harshness of which is contrary to human laws. But for us Greeks words are useless. We have every day before us such a vivid picture of persecution and extermination that however much we might say, would not be sufficient to express the magnitude of the misfortunes, which since two years have come upon our heads. It is acknowledged that the Greek race ranks second as a pillar of the Constitution and that it is the most valuable of those contributing to the prosperity of the Ottoman fatherland. We have the right to ask, what have we, Ottoman Greeks, done that we should be so persecuted?

5: Moby Dick; Or the Whale, by Herman Melville

May their wives become childless and widowed. May their husbands die of plague, their young men be cut down by the sword in battle. Let cries re-echo from their houses as you bring raiders suddenly on them.

The Nautanki Theatre of North India. A fellowship from the Shastri Indo-Canadian Institute enabled me to carry out the first round of fieldwork in India in A two-year grant from the Social Sciences and Humanities Research Council of Canada funded subsequent trips to India in and and provided for research assistance and expenses. The Social Science Research Council New York through its postdoctoral fellowship program offered me a maintenance stipend during Additional help came from the University of British Columbia in the form of faculty research grants I wish to express my gratitude to these agencies for their timely assistance. Institutional support played an important role throughout the development of this project. My first debt is to my home institution, the University of British Columbia, for accommodating my requests to be released from teaching responsibilities in academic years and the second term of Bruce Pray kindly made available to me the administrative facilities of the Institute for International Studies and the Sponsored Projects Office; I am grateful to Bruce along with Karen Beros and Jeri Foushee for their patience and cooperation. Here I must also thank Maureen Patterson and the personnel of the South Asia library at the University of Chicago for their assistance during research visits in Other libraries that contributed substantially to this project were the India Office Library and the British Library formerly the British Museum in London. I am indebted to them not only for access to their unrivaled collections but for their permission to reproduce many of the illustrations that appear in this book. I especially appreciate the efforts of P. Malik, who expedited everything from government clearances to travel arrangements and accommodation. Thanks to the India International Centre, I enjoyed a high standard of comfort and security, even during the Delhi riots of The officers of the national Sangeet Natak Akademi, in particular Jiwan Pani, suggested avenues for research and assisted in the acquisition of tape recordings and photographs. I am grateful to R. My deepest sense of obligation is reserved for the many individuals who accepted the legitimacy of my inquiry and attempted to quell my curiosity, giving of their time, hospitality, experience, and knowledge. Why they should have done this so unquestioningly still puzzles me, but there is little doubt that without their willingness I would never have written this book. Similarly, a world was revealed when Shrivatsa Goswami invited me to Vrindavan for the Ras Lila season. During the painstaking process of transcription and computer editing, I received able assistance from Ann Cherian and Arpita Mishra. Tara Sinha enlivened the collating of texts with her charming synopses and sympathetic manner. In the musical analysis, I benefited by repeated consultation with Kay Norton, who was diligent beyond the call of duty. It would be difficult to mention the numerous colleagues and friends who commented and advised as this book evolved. More than they may be aware, their affection and concern sustained me and proved invaluable to my forward progress. On the long home stretch, Carla Petievich, Yvonne Hansen, and Linda Robbins in their own ways gave me the necessary strength of heart to finish. I also owe many thanks to my editor, Lynne Withey, for her gentle persistence and clarity. The last credit goes to Bitiya and Mehndi, who simply witnessed and believed. In general, foreign terms are transliterated following the scholarly conventions in practice for those languages. The differences between the Hindi and Sanskrit romanization systems are few. In most Hindi words, the final "a" is dropped, e. To facilitate pronunciation, I have rendered the five sounds , , , and as ch, chh, sh, sh, and ri for Hindi, while preserving the standard c, ch, s, s, and r for Sanskrit. In the case of dramaturgical terms common to Hindi and Sanskrit, context determines the chosen spelling. The invocation of a Sanskrit drama is mangalacarana , of a Hindi drama mangalacharan. Urdu words are romanized following their most frequent spellings in Devanagari script. The izafat construction is represented by -e- , e. Variant spellings are often found in the Hindi texts of this period. I have reproduced the inconsistencies of my sources, transliterating titles as printed. However, when referring to a class of stories, I have adopted the most common spelling, e. Anglicized spellings indicate words that have become common in

English, e. The popular surname *simh* is spelled as *Singh* except in textual references, e. Following Hindi usage, I have chosen to speak of *Ram* instead of *Rama* but have used *Ramayana* and *Mahabharata* even when referring to Hindi versions of the epics. As in other parts of Asia, theatre here brings together storytelling, mime, poetry, song, and dance in a multifaceted spectacle. Many of the premodern forms of Indian theatre have religious roots, and earlier scholarship has focused on these genres, stressing the function of theatre as sacred ritual or doctrinal instruction. Less known are the secular stages such as *Nautanki*, although their folkloric interest and musical complexity arguably surpass those of sectarian theatre. Previous oversight of these forms may owe something to the prejudice against profane amusements held in certain sectors of precolonial Hindu and Muslim society, as well as among British officials and Indian elites schooled in Victorian taste. Political authorities, orthodox believers, and aspirants to respectability have tried to suppress popular cultural practices in many places and times. Nonetheless, secular theatre has enjoyed great renown in India, particularly during the last two hundred years, and forms like *Nautanki* have played a significant role in the cultural and social processes of the period. Although clowning, melodrama, and ribaldry are certainly not absent from the staging of devotional dramas in India, *Nautanki* and other secular theatres are unabashedly concerned with entertainment. Performances of *Nautanki* provide pretexts for fun, grounds for play in the workaday lives of ordinary people. Play, or "ludic behavior" in the eyes of anthropologists, is a deeply creative activity. Cultural forms of play possess the potential to regenerate and change society. As Victor Turner has proposed, they may reveal structures, "social dramas," that are universal to human experience. Even as they entertain, the traditional Indian theatres such as *Nautanki* supply "pictures of the world, "selections of things worth attending to," just as newspapers, cinema, and television do. In premodern India, these traditional media were at the core of communication. How did beliefs, values, and knowledge of events flow from one group to another before radio, films, and TV? The study of *Nautanki* cannot fully answer this question, but it can point to interesting information from an overlooked source. Through the frame of the *Nautanki* theatre, we gain access to a particular set of scenes that people in North India regularly encountered. We find enmeshed in their vivid details certain shared understandings of the world—and certain recurring puzzlements. We learn how some important ideas circulated and how they fared in new circumstances. In addition to transmitting ideas and pictures of the world, communication—whether traditional or modern—serves a vital function in the construction of an ordered, meaningful cultural world. An anthropologically based definition of communication understands it as "a symbolic process whereby reality is produced, maintained, repaired, and transformed. To study communication is therefore to "examine the actual social process wherein significant symbolic forms are created, apprehended, and used. Together with other cultural practices, it has generated a set of meanings that render the experience of its society comprehensible to its own members. The shared perceptions that make communities possible, the experience of a common life, are unimaginable without communication. Communities create their distinctive forms of communication, and they are produced and reproduced by them. Through media such as theatre, people work their common experience into understanding and then disseminate and celebrate it with others. This book attempts to weave *Nautanki* into a well-defined historical fabric, using both documents and oral accounts from a variety of sources. My discussions of texts, themes, schools, music, and meter are organized into chronological narratives, not because I insist on a linear model of evolution but because it is a convenient way to relate these materials to the context of social and political change. Few South Asian folklore and performance studies have explored the historical resources that allow us to gain interpretive nuance. This study moves beyond speculation to comment on specific connections between cultural representations and social structures as they shift over time. The historical experience of a particular community contributes to its self-representation in cultural performance. However, different groups within a society do not possess the same experience. They struggle over their definitions of reality, and their struggles inform the content of the traditional media. Contests between groups also partially determine the reception of the communications media and hence affect their meaning. This contentious aspect of communication directs attention to heterogeneity as a trait of cultural practices and interpretations. In

specific terms, Nautanki is only one among many cultural forms competing among a multiplicity of social groups. Each possesses different interests and has its own ways of appropriating the information communicated in performance. Instead, this study approaches its subject from several different positions. By animating diverse voices, I make audible the chorus of meanings occurring within and among texts. This chorus is a characteristically Indian one: The focus on intertextual connection and contention may highlight the ways in which diverse groups receive the messages of the theatre and incorporate, modify, or subvert them. Rarely does communication simply serve the hegemonic interests of the state as described by the Frankfurt school. Nor do the traditional media of third-world countries ordinarily contain univocal expressions of popular resistance. The media of communication instead are "definite forms of life: Chapter 1 introduces Nautanki through a decentered approach, juxtaposing several narratives, and chapter 2 positions Nautanki in relation to conventional anthropological guideposts. The next two chapters trace the social history of the form, chapter 3 recalling the community of theatre and recitational practices from which Nautanki emerged and chapter 4 attending to its subsequent segmentation into lineages, authors, and texts. In chapters 5, 6, and 7, I explore the play of meanings within Nautanki narratives, searching out the contradictions in social relations lying beneath the turns of dramatic structure. Here I probe conflicted areas such as political authority, community identity, and gender difference, listening closely for resonances with historical conditions. Chapter 8 attempts to make palpable the pulse of musical life within the form. In the concluding chapter 9, I recapitulate the themes of the preceding chapters, extending the implications of this study to wider contexts. The research project that gave rise to this book took on its own life in the eight years I worked on it. I came to the subject of Nautanki through my studies of modern Hindi literature. Trained to view a text as a composite of strategies, I had learned to gauge the artistry of Indian fiction by Western critical yardsticks. Yet the author I chose for my dissertation, the novelist Phanishwarnath Renu, was a master of regionalism. I could not understand his work without immersing myself in the folk culture and dialectal speech of rural Bihar. As I analyzed and translated Renu, I took an excursion into anthropology and folklore, where the seeds of this project germinated. Quite soon I realized another happy convergence. I had formed an avid interest in Indian music since my first days in India.

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6: Infidel by Ayaan Hirsi Ali (, Paperback) | eBay

As we saw in Chapter 1, that name is no mere title or label. It represents Jehovah God, embracing all his qualities. Hence, the Bible tells us that his "name is holy."

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AD to preserve the correct pronunciation of the ancient Hebrew language. Hebrew is a very expressive language. It is a language suited to stories and poetry – exactly the forms found most often in the Old Testament. Just as in the Old Testament, some of these books are named for their author. Other books The Bible: Many of the New Testament books are letters and are named for those who first read the letter. Ephesians, for example, is a letter sent to the Christians in the city of Ephesus. People living in the city of Corinth were called Corinthians – and we have two letters to the Corinthian Christians 1 and 2 Corinthians. The New Testament was originally written in Greek. Today it looks like this in a printed Greek New Testament: Greek is read from left to right, just like English. While Hebrew is a poetic language, Greek is a very precise language. Its words and structure are more rigid than Hebrew. It is a great language for precise, clear communication. A Survival Story The original documents of the Bible have all disappeared, but copies of the originals have survived. We take making copies for granted. Every drugstore and post office has a ten-cent copy machine. Before the printing press, however, every copy of a book or letter had to be made by hand. Some of the most respected people in society were scribes, those who could write or copy words. Think of how long it would take you to copy by hand even one book of the Bible or the latest John Grisham novel! People in the ancient world copied only the most important or treasured documents. Some of the manuscripts we possess are very old. We are confident that these manuscripts are 14 The Bible for Blockheads accurate copies of the original writings because the Jews and later the Christians who copied the text took extreme care in their work. They were fanatics about accuracy! So many copies manuscripts have survived that we can compare the places where minor discrepancies occur. Less than 1 percent of the accuracy of the New Testament text, for example, is seriously questioned. That is just one word out of every four thousand words. More significantly, none of the teachings of the Bible are affected by any variation in the text. Over four thousand Greek manuscripts of the New Testament have survived. Compare that to some other ancient writings: Five percent of the text is questionable. Only four and one-half books survive in two copies. Two of the oldest complete New Testament manuscripts that survive were copied about AD – some years after the New Testament was completed. In addition we have fragments of various New Testament books that can be dated to years earlier, to within years of the writing of the New Testament. Scholars of the Greek dramatist Sophocles tell us that we have an accurate text of his seven surviving plays. Robert Estienne, a French printer, decided to divide the chapters of the Bible into smaller sections. His son later wrote that Estienne had constructed the verse divisions while on a journey on horseback – which may explain why some of the verse divisions appear in such unexpected places! The New International Version of the Bible is divided into 1, chapters and 31, verses. It contains , words – and a vocabulary of 14, words! The earliest surviving copies of the dialogues of Plato date from 1, years after their original writing. The Bible has survived attacks from every direction.

7: Caviness, Reframing Medieval Art, Chapter 2

In Chapter 2, I made a distinction between women as mothers and women as wives. In this chapter I want to make a distinction between women's orientation toward interdependence and dependence. Too often in stereotypical thinking the orientations related to women's mothering, which include caring about others and seeing self in relation to others.

Based on a research survey, the author reviews the disability-related work of the British charity Oxfam in the Middle East. A survey is reported from Nigeria, of 71 disabled people who had chosen not to join other disabled adults in begging alms for their support. These were mostly people with a physical disability, or deaf or blind. Lacking job opportunities, they had taken up self-employment and ran their own small businesses, as shoe-makers, tailors, traders, hairdressers, carvers or weavers. Most of the businesses were in an unsatisfactory state. Various steps by the government could assist such people to better success. Well-referenced global overview of trends and issues in the politics and economics of government and commercial investment in, and individual entitlement to, a range of disability services, mostly in medical rehabilitation and care. They also note that some European countries fear having their social welfare provisions taken over by profit-maximizing American companies, Asia Pacific Disability Rehab. In most situations of economic poverty, very few people can afford to spend much time engaging in voluntary work. They may do so temporarily in the hope of a paid job later, or to build up contacts and useful experience with the same end in view; but schemes that rely on voluntary participation are liable to a rapid turnover of personnel. Some similar arguments apply to family members who are expected to engage in teaching or assisting the disabled person in the CBR scheme. Prepared for but not formally endorsed by the UN Dept. Putting the first last. The book is concerned with perceptions and discourses of impairment and difference in mind, body and relationship, by people in families, communities and societies that have been continuously shifting throughout the lives of those who are now old. One of the movements has been from a society in which all aspects of life were dominated by religious belief and practice, toward one of increasing secularisation: Family composition and logic are changing, with much reduced living-space available in urban households and the shifting balance of domestic power as traditional female care roles give place to female wage-earning capacity. The inputs and the costs of western and ayurvedic medical and psychiatric professionals to the treatment, care or reconstruction of ageing are also observed sceptically. In a book of edited chapters, largely concerned with the activities of foreign agents bringing inappropriate knowledge and theory to other countries and suppressing or supplanting local knowledge that had often been more appropriate to the local situation, Croll reflects on slightly different developments in China between and In that period, local systems of knowledge were in theory respected and consulted for guidance by Chinese leaders formulating national policies, which were then filtered back down to the masses in phases, with some leeway for local adaptation. As the latter was based on ideology rather than practical evidence and pragmatic reasoning, it needed some unofficial adjustment or disguise to become implementable. People affected by leprosy were trained as facilitators to develop self-care groups of leprosy-affected villagers in South East Nepal, surviving in extremely adverse situations. These people then formed a nucleus for development activities approved by the general village community for the general benefit. After three years, interviews and participatory groups were used to evaluate the self-care impact on stigma, impairment and disability of STEP participants, as compared with non-STEP leprosy-affected people elsewhere; and to evaluate impacts of STEP groups within community development activities, as viewed by local people. On both scores, the results were significantly positive. Self-care demands very much more than the formal transfer of knowledge and simple skills from a health worker with a tick list. DAR Disability and Rehab. Curious English, possibly machine translated from some unspecified language, and left unchecked. Statement is typical of its kind, full of recent jargon from both the aid field and the disability field. It shows little awareness of the working realities of countries with seriously poor populations, or of the problems likely to be encountered when exporting Dutch experience and parachuting it into countries with very great

differences of history and culture. Research Monograph Series No. Life and death in West Africa. Painfully frank account of ordinary life, disease and death in rural Mali, with disability casually interleaved. Dettwyler describes children and adults with significant impairments, not always obvious to the foreigner in the normal daily background of severe poverty and social deprivation. Some features were shockingly obvious, such as a huge untreated hydrocephalic head; others, such as large goitres, seemed to pass unnoticed by local health workers pp. Citations are mostly unpublished reports or conference papers, or other unrefereed work. Lack of literacy was the primary source of poverty for women with disabilities after reaching working age. The UNICEF data might be wrong; or, more likely, the participant sample might be biased toward people whose education and situation predisposed them to emphasise their dissatisfaction. But what of the remaining six? Did they have decent, kindly neighbours? Were they sometimes teased, but gave back as good as they got, gaining a reputation for wit and spirit? Did they have any positive experience that could be offered as an achievable norm toward which Nepal could work? Carnegie Conference Paper No. University of Cape Town, School of Economics. The disabled people in the categories of the time: People mostly women caring for 41 disabled close relatives were also interviewed. Results are analysed, with a discussion of future strategies having realistically modest expenditure. Services were poorly coordinated and very scantily available, whether for richer or poorer families needing them; but the poorer were much more likely to be prevented by distance and transport costs from gaining access p. Some disabled people did receive a small pension, so that their carers did not have an additional financial burden. Disler et al suggested that the modest available service budget could be used more widely and effectively by switching from curative to preventative measures; greater involvement of traditional healers in the community; and paying much closer attention to the articulation by disabled people of what they thought, and the kinds of service provision they would prefer. The lack of adequate or reliable data is noted. Country reports of disability prevalence in household surveys and censuses show widely varying data still in use even within single countries. This often means that they are unable to invest in themselves. Natl Bureau of Publications. As a boy in the s, in a small town near Bombay, he learnt to be charitable toward those who were handicapped or destitute, and to defend mentally disturbed people against street bullies pp. Years later, living in Karachi, Edhi and his wife Bilquise ran a kind of asylum for mentally distressed or handicapped people, among many activities pp. Social Protection Discussion Paper, No. Some useful analysis of terms and categories and meanings of poverty. Most of the literature surveyed concerns poverty and disability in Europe and North America. See annotation under Harriss-White below. Published account of disability in the lives of people in a few southern India villages. Benefits from better-designed presentation and an index of subjects. Still some unevenness between the field-work observations and the political rhetoric, with citation of sources that are similarly mixed. Institute of Rural Development, Hyderabad, India. IDS Bulletin 20 2 Based on a large, cross-sectional survey in Guinea, a hypothetical household of husband, wife, one son, two daughters, was constructed to view the typical household effects, over 15 years, of blindness through onchocerciasis and its consequences. Briefly, in Phase 1, all five have good eyesight, man and wife both do agricultural work. P2, man now visually impaired, but still working also baby boy born, and wife again pregnant. P5, man is blind, wife dead, one daughter blind and pregnant, older son permanently migrates out, only younger son has some earning capacity, all in poor health, the family is now destitute. The typical stages and variations are explained in detail, without apparent exaggeration. Cambodia , Jamaica , , Indonesia , Mozambique , Romania , and Burundi, Myanmar, Mongolia and Sierra Leone all , with sample sizes mostly between 4, and 25, Disability prevalence on various definitions ranged from 0. The expected concentration of young people with disabilities in poorer households was not confirmed in a statistically significant way. The percentage of children with disabilities, and without disabilities, attending school was tabulated for ages and in 8 countries. In almost all cases, those with disabilities were substantially less likely to attend school than their non-disabled peers. Analysis is shown of various possible contributing factors and trends. PhD thesis, Free Univ. The literature was found to be poorly distributed across the spectrum of knowledge needed about CBR: G Albrecht et al eds Handbook of Disability

Studies, pp Applied Research in Intellectual Disabilities Detailed study, from hospital records and staff interviews, of Zahira, born with spina bifida, resulting in paraplegia, chronic renal problems, and frequent hospital admissions. Amidst great familial affluence, technology and modern services, the young girl can be seen experiencing significant poverty of personhood, relationship and dignity. Her physical care was repeatedly passed between the wealthy Arab family, hospital medical staff expatriates of many countries, and the Sri Lankan maid who did most of the home care, i. Her own views and wishes slowly began to be heard as she moved toward teenage years. M Priestley ed Disability and the Life Course: The author, a disabled Indian lecturing in psychology at the Univ. Delhi, describes in broad terms some of the multiple concepts and understandings of disability in India past and present, and the oppressive effects of negative attitudes on people with disabilities, particularly among the majority who live in serious poverty and deprivation, and in childhood or youth. Personal account of the situation of disabled people in urban India, where some modern disability rights legislation exists but implementation is weak or entirely lacking, and the physical environment is not designed to facilitate access. Ghai sees that the borrowed Western agenda has had little meaning for people suffering both negative discrimination and severe poverty. The unequal position of able-bodied girls and women adds additional burdens, which have been a concern of the feminist movement. A further large number had less visible yet significantly disabling neurological deficits and behavioural limitations, of which Greene took some measure using the Bender Gestalt test of neurological maturation in visual-motor perception. Some case histories are given. The deaf-mutes were also extremely docile and accepted unpleasant work, like sleeping in the fields with the animals Greene suggests that similar systems exist in many parts of the world, where micronutrient deficiencies generate neurological deficits in stratified populations, and the more powerful are happy to perpetuate this exploitable situation. Greene notes that this study is part of a much longer series led by Rodrigo Fierro-Benitez, with many publications in Spanish and English. Changing power and relationships in international development. Fifteen chapters by authors with a wide variety of development experience, giving a dynamic and critical picture of the changes happening in the aid scene. Includes a graphic Time Line with the major international trends and changes from to The past 20 years have seen a steady rise in critical reflection in the aid industry.

8: Childhood in World History (Themes in World History) - PDF Free Download

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The history of children and childhood is expanding rapidly, but linking it directly to a world history context remains somewhat unusual. The hope is that the new edition will contribute further to this expansion of range and perspective. I discussed the possibility of a contribution on childhood to the Themes in World History series several years ago, but the challenge initially loomed large. The subject is huge, and there remain big gaps in available historical knowledge. While the situation has improved somewhat in the past four years, particularly with new works on China and on child labor as a global theme, a substantial challenge remains. The importance of childhood as part of the human experience, and therefore of history, made it impossible, however, to abandon the goal. In terms of people I do know, Bruce Mazlish, Raymond Grew, Ben Carton, Paula Fass, and Brian Platt, and the work they have encouraged on childhood and globalization, have contributed very directly; I also thank the several other historians and anthropologists who participated in a related conference here at George Mason University. Laura Bell, as usual, went beyond the call of duty in preparing the manuscript for the second edition. My thanks also to Vicky Peters of Routledge, who has done so much for this book and for the Routledge series.

Chapter 1 Introduction Childhood in world history The practice of swaddling infants “wrapping their bodies and limbs tightly with bands or in a cloth” seems to have originated in Central Asia about years ago. Quite probably, the practice made sense for people who were converting to a nomadic herding economy and needed to be able to move children easily. Gradually “for Central Asian nomads had many trading contacts with other societies in Eurasia” the practice spread, and it was devised independently in the Americas. On the other hand, some societies “particularly those located in tropical climates” could not use swaddling for fear of overheating the child. In many parts of Africa, mothers carried and still carry children in loose slings on their bodies, while they went about their tasks; many people believe that this method provides particular comfort to a young child. In Western Europe, attacks on swaddling mounted from the seventeenth century onward, around arguments that it unduly restricted a child and inhibited creative, individual development. We will also see that, compared with many swaddling societies, the West European version had become particularly harsh. The practice was increasingly abandoned, and Westerners began attacking swaddling practices in other societies and in their own lower social classes as a sign of lack of modern concern for the child. Today, swaddling is still widely practiced in places such as China, Turkey and other parts of the Middle East, and Russia, in many cases with over 90 percent of all parents using the technique at least for a few months. And it is still attacked. Some doctors believe that swaddling, by limiting motion, promotes deaths from respiratory disease. Yet swaddling also has its modern defenders. The practice has gained acceptance in places such as the Netherlands, where some parents have reintroduced it on grounds that it comforts children and reduces crying and therefore adverse adult reactions to crying. Swaddling obviously connects the present to the past “here is an active practice now many centuries old. Swaddling, a very basic method of caring for young children by adults who have to work, locates childhood squarely in global processes of change, variety, and interconnection. Raising children and being a child are intensely personal experiences, but they operate in a wider geographical and historical context than we sometimes realize. All societies throughout human history, and most families, have dealt extensively with childhood and children. There are many standard features, regardless of time or place. Always and everywhere, children must be given some training to prepare for adulthood. They must learn to deal with certain emotions, such as anger or fear, in ways that are socially acceptable. Always and everywhere, given the long period of helplessness of the human species in infancy, young children require arrangements for feeding and physical care. Childhood diseases, or trying to prevent them, as well as possible accidents, are

preoccupations of parents from the earliest times to the present. Some kind of socialization for gender roles seems an inescapable part of the process of dealing with childhood, even in the most egalitarian contemporary settings. The list of common basic features is a long one. Biologists note the special childrearing needs of the human species. For food-gathering and processing purposes, they are adults. Human children, in contrast, do not get adult teeth until age seven or later, long after weaning. They require extra years of adult care in obtaining food. Here is an important feature of childhood in human societies, at all times and in all places. Childhoods can vary amazingly from one society or one time period to the next, as the example of swaddling suggests. Some societies assume that it is normal for most young children to work, often fairly hard. Other societies are shocked at this kind of violation of childhood innocence and vulnerability. Some societies think that children should be happy. Some societies assume that a large percentage of young children will die, and organize much of their approach to childhood, including the way they discuss death with children, around this fact. Some societies routinely use physical discipline on children; others are shocked by such methods: American Indians, in the seventeenth century, were appalled at the spankings European immigrants gave their children. Some societies assume that childhood ends around puberty, and there are many examples of great kings and conquerors who begin their careers in their mid-teens, such as Alexander the Great. The list of major variations and changes in basic features of childhood is a long one. Virtually all children who survive into their teens go through puberty, achieving the capacity to reproduce. In the United States, the separate status of middle school is one way puberty is set apart both from earlier childhood and from full adolescence; middle schools are designed to recognize, among other things, that children have some distinctive experiences and issues as they go through puberty. So there is much that is shared around the common experience of puberty. By the same token, it can change over time; puberty today, in the United States and Western Europe, occurs four years earlier or more than it did on average years ago. Some societies view people as adults, or virtually so, when they have completed puberty. In many societies marriage at the age of puberty, particularly for girls, is quite common. The variations, and potential changes over time, are striking. This is where the history comes in: The history of childhood opens important windows into past experience: It provides active insights into childhood today, by showing how it has moved from earlier formulations to current patterns – and this is particularly crucial when, as during the past two centuries, the rate of change in childhood has measurably accelerated. Contemporary societies grapple with some common forms of change – for example, in adjusting to new schooling demands – but amid varied traditions and opportunities. At the same time, serious histories of childhood face several important constraints. Children leave relatively few direct records. People recall their childhoods, adults write about children, and there are material artifacts – cradles, toys and the like, though these too are usually arranged by adult intermediaries. Actual children in the past, however, are elusive. And even adult ideas about childhood are not always easy to come by, if only because actually managing childhood can be so personal. For one example of the latter: And historians are making steady progress in unearthing evidence about children directly, by using recollections, or surviving evidence about toys and games, or other direct expressions. The second tension is at least as important as the imbalance of the evidence: At the same time, however, there are real, sometimes truly fundamental variations and changes, which is where the serious historical work comes in. A few examples of both kinds of tension, and how they can be creatively worked out, will illustrate these general points. You only have to remember stories of teachers or preachers wandering around classrooms or churches, ready to whack unruly or sleepy children across the knuckles, to make this obvious. Adults were quite capable of loving children deeply while punishing them by our standards harshly. The line moves further toward ignorance when it involves deliberately secret things that children do. Games are a bit easier, because some last a surprisingly long time; students of folklore make important contributions here. Other topics are even more problematic. But there are some unshakable limitations. Take, for example, the issue of birth order. First-borns receive the most parental attention, and as a result they are likely so the argument goes either to be particularly adept people-pleasers or to be unusually aggressive and achievement-oriented. Second-borns and lastborns have their own typical

formulas. Are they as marked in societies when seven or eight children were the normal brood per family as they may be today when one to three are more normal? The questions are important, but obviously hard to answer. A related point is obvious: Who would go back to a situation when a third or more of all children died before age two, in which some parents did not even bother naming children before that time because the kids were so likely to die? How can we understand an earlier tradition that saw parents reusing the name of a child who had died, almost seeming to imply that the child had never existed while simultaneously reducing the individuality of the newcomer? What of teachers who shouted at their students and loudly proclaimed their ignorance in front of others, not only ignoring self-esteem but almost deliberately undermining it? Yet historical and cultural empathy is necessary, not only to understand the past accurately, but to avoid silly self-congratulation about the present. Children had advantages in the past that have been lost or challenged today. Gains are real, but so are some distinctive problems. It is hard not to feel smug about what has been achieved “until we remember how many things worry us about children and childhood today. In sum, several challenges are inescapable in dealing with any extensive history of childhood. The subject mixes some standard human features with real variety and change. And while some of the changes seem clearly good if only because, quite understandably, we judge by contemporary standards, it is neither fruitful nor accurate simply to bemoan the past, and it is really important to recognize that some of the new features of childhood have not turned out very well. After all, the topic has one distinctive allure: The global approach This book seeks to discuss not just the history of childhood, but the world history of childhood, and this adds some additional spice. Obviously, looking at childhood in the world history context adds complexities: Variability of existing historical work is another complexity. The fact is that we know more about the history of childhood in the West and in China than about developments in Africa or India, and the imbalance remains frustrating. World history is commonly approached through some combination of several methods. Shared patterns, across many societies, in reactions to disease, or immigration, or new trade also provide insights on childhood, particularly again in the modern period right up to the network of interactions often called globalization. The classical period, for example, running from about BCE to about CE, saw the formation of several large civilizations, based on use of iron for tools and weapons. Large culture zones, around the dissemination of systems such as Confucianism or Hinduism, and substantial empires were key results.

9: Full text of "Sikh Religion And Women"

If you are a low-income, wartime period Veteran who meets certain age or disability requirements - or if you are a surviving family member of a Veteran who meets the criteria - you may be eligible to receive tax-free, supplemental income.

An ornamental border at the left confirms that this is the beginning of the cycle. The first event, introduced by the connector *ubi*, is Duke Harold setting out to the right for Bosham with his knights. He and his men wear short tunics, moustaches, and bobbed hair that covers their necks. Harold, riding with his hawk on his wrist, may even be parodied in the lower margin by "a winged centaur: Despite the resonance of their label *milites*, the expedition is clearly designated as peaceful and even frivolous these members of the knightly class have hounds and falcons instead of arms; at Bosham they dismount to pray in a church and to feast in an upper chamber before embarking to cross the Channel. Military mobilization, invasion, rampage, and battle occupy all of the second half of the embroidery figs. Yet these scenes do not occupy the symmetric midpoint as one might expect. In this section also, considerable importance is given to the death and burial of the saintly king Edward, whose body was laid in the great church he had built at Westminster. The tightly juxtaposed city-wall, royal audience hall, elaborate Abbey Church complete with towers, turrets and weather vane, and two-story fortified palace, together give a strong impression of an Anglo-Saxon civilization that he does not master. William the Conqueror seems ubiquitous, coming and going among his men and leading them to victory; he appears, named, nine times in this sequence, and as he issues the command to charge, two winged horses hover above him. This collective ignominy is not material for a martyrdom. Gender Imbalance in the Bayeux Embroidery: Since the subject of the Bayeux Embroidery is the armed conflict of rival kings, I can already hear some complaints that I must be a complaining woman to dwell on the exclusion of women from the representation of such events. In fact, as in most readings of "art," unless it is by a "great master," authorship and process are displaced by the representations of agency and action. Yet since the Embroidery represents such a canonical moment in two national histories, it seems imperative to make manifest the void between non-presence and anonymous trace. A few statistics are a dramatic indication of the significance of class and gender, and also indicate the amount of sheer manual work in the embroidery. The first three groups have horses, of which half are very clearly stallions, and most of the others of indeterminate sex because they are partly hidden from view. Curiously, the borders also contain eight other nude figures, in aggressive postures, including three couples figs. The number of lewd nudes is insignificant in the context of male representations, but there are an equal number of nude and clothed women three of each, and there are in addition two grotesques in the form of female centaurs fig. The tenor of the marginal zone is defined by the fact that wild beasts and chimeras by far outnumber the bridled horses in the main field. The one named figure, Aelfgyva, remains of uncertain identity because of the silences of history. The case for intended ridicule is strengthened by his beard, which prevents the viewer from supposing that he is a mere boy fig. In either case, reading as a modern woman, these nude and clothed men surrounding the rather timidly positioned Aelfgyva pose the threat of rape, but for the audience of the time they probably merely tainted her. If there was uncertainty as to the identity of the figure on the part of some contemporary viewers, it would result in a general smear on Anglo-Saxon women and widespread doubt about the legitimacy of their offspring. I prefer to insist on this general resonance than to try to establish a unitary truth as to which Aelfgyva was intended. No one has dealt directly with the missing verb, though McNulty, wrote of the inscription as "deliberately incomplete, carefully ambiguous;" the lacuna for him indicates an act that might have been, a rumor rather than a fact. The silencing by verbal exclusion works to the greater detriment of the woman since the unspoken is most often the unspeakable; the censored must have been censorious. Her very presence at this juncture, whether in the way of or in collusion with agreements between male leaders, places her in a causal relationship to the events that follow. Royal women who are bounties of war are weak signifiers, especially when scarcely

distinguishable by name; these values were projected into Biblical society by the Anglo-Saxon illuminator of the Cotton Aelfric manuscript figs. Like Aelfgyva, she is framed within domestic space, and her existence before an audience depends on a perhaps her male offspring. Yet the inscription refers only to the destruction of the house. In the dominant political narrative, this diminutive woman and child are mere signs, codifying the message William sends back to Harold to urge him into battle to save his people from such disasters; they are part of men talking to men about war. This powerless woman is even smaller than the servants to the left, who perform an important military function by digging fortifications. This, and the larger context, pressure the reader to collude with the ideology of the victor, concluding that she is a creature of little importance. If we sympathize with her, we fall into the trap that William had set for Harold; the hesitation and correction mark her as a recuperative figure. She is also a metonymy for the exclusion from now on of all women from the main frame, the last woman performing her role by leaving the stage to men and horses. The memory of her domesticity and care-taking is almost immediately erased by the lewd cast given to the sexual encounters of Anglo-Saxons; two aggressive nude couples in the margin hover like obsessive fantasies or obscene battle cries above the Norman troops as they ride into battle fig. I will return to the subtler inflections of these scenes, with a consideration of other nudes in the margins. Here they seem to enact some expletive such as "those Anglo fuckers. It is as if these women behave according to the ancient code of Sophocles and Aristotle: Powerful men -- notably Duke William, also Bishop Odo -- are associated with very sturdy, turreted castles and churches that dominate the "landscape" from hill-tops figs. These have been referred to recently as "places of power" Lewis , 8. Even in his encampment at Hastings, William is seated in a gabled pavilion fig. Several, with a barred entryway between twin towers, express the duality and vulnerability of female sex, as characterized by Irigaray, foils to the phallic unity of the sword that is so frequently portrayed here. Towers are a frequent metaphor for various parts of the beloved in the Song of Songs, as when she says: Collectively, these isolated elements of a manmade environment place in question the absence of landscape features, other than a wavy groundline; there are no lush flowering plants, no ponds and rivers, no distant hills, no space, such as could have been drawn by an artist who knew the Utrecht Palter or its Anglo-Saxon copy Bernstein , figs. The exclusions, however, conspire together if we consider the metaphorical power of the earth as female fecundity ; this land is to be taken, but there is no fertile outlet for virile energy. Binary masculinities, Norman and Other: The sheer number of males -- men and horses -- has been noted above. As Theweleit observed in fascist writing: As the woman fades out of sight, the contours of the male sharpen" Among strategies used to keep the viewer mindful of the bellicose skills and intentions of the Normans is the display of male potency. Part of its representation is frankly genital. Although Normans do not expose themselves as the weaker Anglos do , their horses are especially well hung. They are the cock-horses of grown men, those penis-extenders whose function in the construction of gender I examined in the Introduction fig. He emerges from Hastings in patterned chain mail that links him to the very stones of the adjacent turret, a metaphorical tower of strength, the hilt of his sword jutting out of his groin as a metaphor of virility; and he receives a black stallion from his squire -- according to some accounts, the Spanish charger that King Alfonso of Aragon had sent him -- it too readied for action Davis, 76 cf. Such aggression and potency led one historian to conclude that medieval "maleness is defined as an erection" Bullough, By then their metaphoric weight was no longer understood, nor was it realized that obscenities can reinforce taboos cf. As we have seen, when William moves against Harold, the tight ranks of his mounted vanguard seem, like any combat-ready troops, to have sexual exploits on their minds fig. As in the Castillian poems celebrating victories over Muslims, conquest is by the sword and the prick Mirror , The Norman bow men stride forward, arrows at the ready to penetrate the enemy; they are accompanied in the lower margin by a pair of falcons grasping birds in their beaks, while the knights who follow are signified by wolves carrying off geese, and by a pair of winged griffins. The knights who lead the bow men are evidently about to overrun a group of Anglo-Saxon spear men whose bodies already recoil, their huge swords hanging useless beside them; among them is a small archer in a short tunic, tilting backwards and handling his bow like a harp. The phallic signifiers of sword, spear, and arrow are enlisted in a discourse of

collective aggression and conquest. Male bonding among knights is poignantly attested to in chivalric literature much later. And then one prepares to go die or live with him, and for love not to abandon him. Preparation for battle had involved opportunities for male bonding across classes. Harold was notably absent when the Normans landed at Pevesney he was campaigning in the north against Haakon of Norway, but this is not alluded to in the Embroidery. The short tunics, small moustaches and "page-boy" haircuts noted in the description of Harold and his companions in the initial scene prove to be consistent for the Anglo-Saxons figs. Their appearance contrasts with the smooth-shaven Normans in longer surcoats that look like leggings, their hair so short that their necks appear shaven figs. In his first appearance he also had hounds. The representation of longer hair on the English is matched by a charge of effeminacy leveled against them in the textual tradition. William of Malmesbury, writing in England after the turn of the century, claimed that Bishop Wulfstan of Worcester had been able to predict their defeat by the Normans on the basis of their long hair; he was said to have said that men "who were ashamed to be as they were born but imitated women would be as useless as women at the defense of their homeland," but as Stafford pointed out: For her locks were given for covering" I Corinthians We find Saint Ivo of Chartres, who before the Conquest was at Bec in Normandy with Saint Anselm of Canterbury, condemning "immodest fashions" in his sermons; he listed "over abundant and disorderly hair," womanish clothing, and excessively long shoes. In the s this list was elaborated with the help of Saint Paul in his Panormia, a guide to correct behavior in marriage. There, he admonished men not to wear their hair long like a veil; "natural order" dictated that women should be veiled, because they are not the image of God, and that men must rule over them, so long hair in men would be a sign that they had given up this natural right. Since these texts may all be later than the Embroidery , and hair-length is a very clear visual sign of difference, it may be that the pictorial tradition influenced the textual one; both writers might have seen the Embroidery. It seems that changed, or simply different or foreign , customs could provoke anxiety by destabilizing familiar codes, and that hair length distinguished between two masculinities, one virile, the other both effeminate and womanizing. Such pleas were part of the remasculinization of England after the Conquest. Representing Anglo-Saxons as long-haired in comparison to the shorn Normans was in concert with prevailing opinion that they lost because they were effeminate. Furthermore, their leader Harold is represented in undignified and even unmanly stances, often contrasted with the commanding postures of the Norman nobles, especially of Duke William. Harold arrested by Guy of Ponthieu provides a first dramatic instance of his emasculation fig. His spear and mantle gone, his tunic is suddenly represented multicolored, as if its skirt falls in pleats, like a kilt. The impropriety of his garment is parodied by a hyper-virile hunter in the margin below the anchor, holding two phallic clubs, his genitals exposed under a too-short tunic. The rider approaching Harold, aiming his index finger toward the English prisoner, is aggressive, commanding, in control of his sheathed sword and entire mount. He is backed up by an orderly row of mounted guards with shields and spears, above whom are a pair of griffins in the margin. Below the Normans are the horned beasts -- a goat, a bull and a stag -- stalked by the hyper-virile hunter, but a lion steals his prey; such violent sports ready men for battle. It is prepared by very timid-looking Anglo-Saxons whose broad-bladed axes, as emblems of power, lack the phallic unity of the ubiquitous Norman swords and spears. Word is brought of the phantom-like Norman ships that Harold seems to gaze at in the lower margin. The broken posture of the newly-crowned monarch suggests instability; it even has a counterpart in the broken figure of Death who crumbles at the Crucifixion in the tenth-century Prayerbook of Abbess Uta of Regensburg, or in later figures of Synagogue who faint before Ecclesia, or in the Abbot signifying poor rule in a twelfth-century Austrian manuscript Figure 2. Difference is dramatically marked at the first meeting of Harold and William fig. They are seated on stallions of a similar dun color, yet they are unequal in many details: Harold, holding only his falcon , is demurely led by an imposing captor, who humiliates his prisoner by disdainfully mounting a war horse for the task, making do with a long-eared mare or a mule. William points at his captive, and his sheathed sword is supported by the spears and shields of three mounted guards. In the lower margin , following a hunting kill, another pursuit is invoked by a nude man reaching with both arms and an enormous erection toward a nude

woman who is positioned immediately under Harold. Is this a joke about his philandering with maid servants, in the vein of the Old Norse insult? Or about his long hair and predilection for showing his legs? Or about his vulnerability in the hands of William? Lewis has preferred to see him exposed as a rector -- both hunter and rapist Lewis ,

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