

### 1: Book review: Veiled and unveiled in Chechnya and Dagestan | openDemocracy

*Political wives, veiled lives* by Joyce Schuck, , Madison Books, Distributed by National Book Network edition, in English.

The book is based on a decade of fieldwork and interviews with many people in Dagestan and Chechnya. And as a researcher of the North Caucasus, I know how rare up-to-date data from the region is and how difficult it is for outsiders to conduct field work there. Most universities refuse to sign off on ethical clearance to conduct fieldwork there, citing government warnings advising against all travel. Even if a researcher does make it there, a foreign passport can set off red flags, inviting unwanted government attention and harassment which can discourage even the most dogged investigator. This is unfortunately emblematic of how many westerners write about the North Caucasus. In it, Kendzior said: The Tsarnaevs were stripped of their 21st century American life and became symbols of a distant land, forever frozen in time. The authors draw on historical issues that are significant and relevant to contemporary realities and present them in an engaging narrative. Not everyone can do this. They zoom in on the tensions between co-existing, yet contradictory narratives in the region rather than doing what most commentators do to present one side or another to outside audiences. People continued to read the Koran and children still learned Arabic. This is an important contribution because it goes beyond popular, taken-for-granted discourse about the rigidity and incompatibility of differing social hierarchies. Instead, Kaliszewska and Falkowski contextualise the issue, highlighting the unpopularity of the Muftiat over its corruption and inability to accommodate diversity of thought, as well as the choice of global political Islam as a form of protest against the opaque Russian political system. Similarly, the authors attribute the rise of polygamy in the eastern North Caucasus to the fact that having multiple wives has become a way of gaining social capital at a time of extremely uncertain socio-political realities and high unemployment. It is not only disappointing, it is mystifying. But rather than analysing these statements, they somehow feel the need to make moralising judgments. They relay a story told by their Dagestani hosts about a local father who took his son to a sauna to help him lose his virginity. The father was unexpectedly greeted by his own daughter. Shocked, he killed his daughter and then committed suicide. The local then says of the father-murderer: He did the right thing. But granting yourself presumptive moral authority as an author, especially without any presentation of your own moral code to your readers for evaluation, is not the way to go. Anyone with a conscience knows this is insulting and hurtful. One sentence is particularly telling. Other than being some of the worst prose I have read in a long time, it raises important questions. Painfully, it occurs again: Learning to listen The North Caucasus is a complex region with little in the way of infrastructure in place to promote travel and research. The consequences, however, are dire. The North Caucasus suffers from the highest levels of state violence in Russia. A lack of understanding of any region renders its people invisible, making it easier to excuse violent behavior against them. Connect them with international scholars and journalists. Promote and support the platforms that locals who are working on social and political issues use. The rest of the world deserves to hear these stories. As told by local people themselves. Find her on Twitter: She writes here in a personal capacity.

### 2: Tina Brown: Political Wives Prepare for the Race of Their Lives

*Political wives, veiled lives.* by Joyce Schuck. Publication date Topics Political campaigns -- United States., Politicians' spouses -- United States.

The term "Bedouin" is the anglicization of the Arabic "bedu. Given that the opposition of bedu to hadar is a specifically Arab cultural tradition, it is arguable whether non-Arab-speaking pastoralists in the region should be termed "Bedouin. Bedouin societies are found in the arid steppe regions of Arabia and North Africa and along the margins of rain-fed cultivation. In some areas rainfall is very unpredictable and measures less than 5 centimeters per year. Bedouin living in such areas tend to move camp irregularly, as dictated by the availability of green pasture and seasonal occult precipitation heavy morning dew. Often they have access to small date gardens for short periods of the year. In areas where winter rainfall is less unpredictable in the Arabian Badia and the Nejd and in parts of Sudan , Egypt , southern Tunisia , and Libya , Bedouin groups move their animals to areas where pasture is regularly found. Often these societies plant grain along their migration routes, which they harvest on their return to their winter camping areas. In areas where winter rain falls predictably on mountain plateaus Morocco , the Bedouin practice transhumance, planting their crops near their permanent homes in the valleys at the onset of the rains and then moving their livestock to the highland pastures. History and Cultural Relations Agriculturists and pastoralists have inhabited the southern edge of the arid Syrian Steppe since b. By about b. They were distinguished from their Assyrian neighbors to the north, however, by their Arabic language and by their use of domesticated camels for trade and warfare. They carried out a caravan trade with their camels between southern Arabia and the large city-states of Syria. By the first century b. The creation of a powerful Islamic state in western Arabia in the middle of the seventh century a. Thousands of Arab Muslimsâ€”many of them Bedouinâ€”left the Arabian Peninsula to settle in the newly conquered lands around it. Bedouin societies are always linked to other nonpastoral societies by economic, social, and political relations. In the local context, a "Bedouin" is a regional specialist in livestock breeding whose closest social and political ties are with his pastoral kinsmen. The sedentary Arab, by contrast, places less emphasis on relations with genealogically distant kin. During periods when premodern states were weak and large-scale irrigated agriculture declined, some settled cultivators increased their reliance on breeding of small stock and moved into Bedouin social circles. In modern times, strong centralized authority and the monetarization of the rural economy have prompted some Bedouin to seek wage labor in cities and become sedentary. Regardless of their occupation and residence patterns, however, they remain culturally Bedouin as long as they maintain close social ties with pastoralist kin and retain the local linguistic and cultural markers that identify them as Bedouin. Settlements Bedouin societies traditionally eschew permanent settlement, preferring portable shelters that allow them the flexibility that their pastoral nomadic way of life requires. Kin-related domestic units or households generally migrate together during the spring and summer months and tend to converge with other households of near kin during the winter months. In the past, Bedouin residence units were composed exclusively of tents buyuut ; sing. Depending upon the season of the year and, more specifically, the quality of surrounding pastureland, as few as three buyuut, and sometimes as many as fifteen, formed a camping unit. Among some Bedouin groups that spend the winter months in the same place year after year, stone houses buyuut hajar are also common. In many cases, these winter encampments are only partially deserted during the spring and summerâ€”the very young and the very old are left behind to benefit from government efforts to extend health care and schooling facilities to these settlements. In certain areas of North Africa where transhumance is practiced, the seasonality of movement is somewhat different, although the principle is the same. Structurally, the tent and stone dwellings are alike. Both are rectangular in shape and consist of twoâ€”or occasionally threeâ€”sections. The other section is almost exclusively the domain of men and visitorsâ€”where hospitality is extended to guests, clients, and kinsmen alike. Sometimes the Bedouin home includes a third section, where sick or very young animals are given care. Economy Subsistence and Commercial Activities. The primary economic activity of the Bedouin is animal husbandry by natural graze and browse of sheep, goats, and camels. This way of life, called pastoral nomadism, has been in existence for

at least three millennia. At the core of pastoral nomadism is migration, the pattern of which is determined by a combination of seasonal and areal variability in the location of pasture and water. Because water and grass can be in short supply in a particular area at the same time that it is abundant elsewhere, survival of both herds and herders makes movement from deficit to surplus areas both logical and necessary. Pasture and water are seldom found randomly scattered about in a given region, but generally are distributed in a regular fashion in accordance with a particular seasonal pattern of climate. Since the s, trucks and other motor vehicles have come to replace camels as beasts of burden; today a truck often serves to bring feed and water to the herds in the desert. The pastoral adaptation to the ecological environment presupposes the presence of sedentary communities and access to their products. None of the essentials of metal or cured leather are produced by pastoralists. They are dependent on persons outside their own group for practically all specialized work. In some regions, roving Gypsy tinkers and traders provide specialized services and goods to Bedouin households. There are several traditional means utilized by Bedouin to guarantee themselves access to grain and other sedentary produce. A household may, if its tribal land is close enough to rain-fed cultivation, sow and harvest crops. More commonly, rent from oasis or agricultural land owned by the group is collected in kind. At one time, khuwa tribute was exacted from sedentary farmers in return for protection from raids by tribes in the region. In principle, it was not very different from the most widespread relationship today whereby animal products are exchanged for dates and grain. As with most pastoral societies, the division of labor among Bedouin is determined by the type of animals that are herded. When both large and small domesticated animals are kept, the larger animals—camels and, in a few cases, cattle—are the responsibility of the men. Women are often barred from close contact with these animals. It is generally the responsibility of the women and older girls to herd, feed, and milk the smaller animals. When only sheep and goats are kept, men tend to be the herders, and women help with the feeding and milking of the flock. Each Bedouin group seeks to control a land area that contains sufficient resources to sustain communal life. Each has a definite zone with well-understood, though often variable, limits and has certain rights of usufruct denied to other Bedouin groups. Only in an emergency does a pastoral unit attempt to graze its herds outside of its traditional area, and this eventuality is often preceded by negotiations at a higher political level. Governments throughout the Middle East and North Africa no longer recognize Bedouin collective territory. These areas are now considered "state-owned" land. Kinship Kin Groups and Descent. Like all Arabs, the Bedouin are patrilineal. The smallest residential unit bayt is named after its senior male resident. Unlike settled peoples, however, most Bedouin are also members of larger patrilineal descent groups buyuut, which are linked by agnation to form even larger lineages afkhaadh; sing. Bedouin frequently name more than five generations of patrilineal ancestors and conceptualize relations among descent groups in terms of a segmentary genealogical model. This model of nested patrilineal groups, each unit included in a larger one and itself including smaller units that are internally divided, provides the main framework for discussing marital alliances and for resolving legal disputes and violent conflicts. All terms indicate the sex of the person designated. Marriage and Family Marriage. Marriage is normally contracted within the minimal lineage bayt. The ideal marriage is to the closest relative permitted by the Quran surah 4: Although parallel-cousin marriage is actively favored, in many of these marriages the term "first cousin" is only a classificatory one. Nevertheless, these cousin marriages are seen as reinforcing the unity and authority of the minimal lineage. Although plural marriage is permitted, the incidence of polygyny is not particularly high. It is generally limited to those older men who are wealthy enough to maintain separate households for each wife. Divorce is frequent and can be initiated by either the husband or the wife. The three-generation extended family is the ideal domestic unit. Although this group, averaging between nine and eleven persons, may sleep under more than one tent or shelter, its meals are generally taken together. The newly formed nuclear family of husband and wife tends to remain with the larger domestic unit until it has sufficient manpower and a large enough herd to survive on its own. On occasion, a combination of brothers or patrilineal cousins will join forces to form a single domestic unit. Property is divided in accordance to Quranic precepts: Among some Bedouin groups the division of the animal holdings of the deceased is complicated by the fact that women may not look after the larger domesticated animals. Children and infants are raised by the extended family unit. Parents, older siblings,

grandparents, aunts, uncles, and cousins all take part in the rearing of the young. By the age of 6 or 7, the child begins to take on simple household tasks and soon thereafter becomes a full working member of the family. Adolescence is hardly recognized; by the early teens, the individual is accepted as a full working member of Bedouin society. Sociopolitical Organization In a sense, the Bedouin form a number of "nations. The exploitation and defense of their common territorial area is effected through a universally accepted system of leadership. For centuries, these "nations" of Bedouin tribes and their leaders operated in the ecologically and politically shifting landscapes of the Middle East and North Africa. Only in the course of the twentieth century has their traditional flexibility and mobility been checked. Factors foreign to their universe have damaged the territorial mainstay of their societies, necessitating the adoption of new bases of identification with their "nations" and its leaders. Bedouin society is organized on the basis of a series of real and fictive overlapping kin groups. The smallest unit is generally agreed to be the bayt minimal lineage. Numerous buyuut, claiming descent from a common ancestor, form a fakhadh maximal lineage. Theoretically, each male household head in a bayt or the larger fakhadh is the equal of all the other adult males. In practice, age, religious piety, and personal characteristics such as generosity and hospitality set some men above others in the organization of the group. The buyuut are the basic social and economic units of Bedouin society, but the leaders of these units generally form a council of elders, directed by the head of the tribe. Thus, traditional chains of command link the individual groups ultimately to the shaykh. He traditionally exercises authority over the allocation of pasture and the arbitration of disputes. His position is usually derived from his own astute reading of the majority opinion. He generally has no power to enforce a decision and therefore has to rely on his moral authority and the concurrence of the community with his point of view.

**3: Women in the Classical World - Classical Studies - LibGuides at Michigan State University Libraries**

*Political Wives, Veiled Lives [Joyce Schuck] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Views on the rules of the game as seen by political wives are assembled here by one who personally experienced the brutal world of politics.*

Hatshepsut was the first Great wife of Thutmose II to receive this latter title. For women holding office in the highest levels of the bureaucracy, one can cite Nebet, a Vizir in ancient Egypt during the Sixth dynasty of Egypt. It is necessary to recognize that a woman at such a high level of authority remained extremely rare and it was not until the Twenty-sixth dynasty of Egypt that a similar situation can be found. Women did, however, occupy numerous offices such as scribe in the bureaucracy, except during the New Kingdom, where all public bureaucracy posts were filled by men. There was also the Divine Adoratrice of Amun, granted major spiritual power, but also a power restricted to Thebes. Certainly, the literature of ancient Egypt did not hesitate to present women as frivolous, capricious, and rarely trustworthy. But despite this, women benefitted from a status that was rare in the civilizations of the time. While the painters and sculptors gave to women a serene image as part of a happy family, the writers were not tender, and they portrayed women as being the origin of misfortune and guilty of many sins where one can see a form of the myth of Eve and the apple, or Pandora. As Gaston Maspero describes in *Contes populaires* Popular Tales, there was the fatal misadventure of Bytaou, the humble farmhand at the home of his brother Anoupou. Seduced by the wife of his brother, he succumbs to the charm of her beauty. She does not hesitate to denounce him to Anoupou, lying and never ceasing until she obtains the ultimate punishment for Bytaou at the hands of Anoupou. But she is punished in turn; Anoupou discovers much later that he has been played for a fool by his wife, who he kills, and throws her body to the dogs. It is important not to interpret this incorrectly: The Pharaoh was often given the same treatment by storytellers who presented the Pharaoh as a stubborn and whimsical character. Men were invited to cherish their wives. Ptahhotep Third dynasty of Egypt expressed this in the following maxim written in the Papyrus Prisse: Romance was present in Egyptian literature, for example, in a papyrus at the Leyden Museum: I took you for my wife when I was a young man. I was with you. Then I conquered all ranks, but I never abandoned you. I have never made your heart suffer. Here is what I have done when I was a young man and I exercised all the high functions of Pharaoh, Life, Health, Strength, I never abandoned you, saying to the contrary: Slit eyes and mouth. She wears an elaborate headdress. The women were shown as slender and beautiful, partly so that they could take on that frame in the afterlife. Egyptian art was far from realistic. It shows how much the ancient Egyptians cared about how they were perceived. The man, however, could be shown as athletic and engaging or old and experienced. These idealistic depictions would reflect the targeted image, such as the physically able king, or the tired king who works day and night for his people. People were depicted at the peak of their beauty and youth, in an attempt to remain so forever. However, in the Third Intermediate Period, we see a shifting in the artistic style representing women. A more rounded body type appeared, with larger, more drooping breasts and a thickened body. There was also a certain "type" to be followed. Women, and children, were represented with an artistic style that would link them to their husband or father. The most obvious example would be the Amarna Period. However, the most distinctive part was how Nefertiti, his wife, and his kids were shown with the same body type as his, which was quite unique for that matter. But there are also other depictions showing Nefertiti completely different, with a feminine face and a slender shape. After the Amarna Period, elite women were occasionally shown with fuller breasts. Osiris and Isis, statuettes at the Hermitage Museum, St. In the abundance of divinities in Egyptian mythology, there existed a large number of goddesses, as was also the case in Greece. By studying their symbolism we learn the image that women had in the eyes of the ancient Egyptians. As with Greek divinities, many were related to one another, by blood or marriage, such as Isis and her sister Nephthys, both the respective wives of Osiris the god of the dead and of Seth, themselves brothers. Women and their image were most often associated with life and fertility. In the case of the goddess Isis, who was associated with many principles: As a mother, she became the feminine protector, but above all the mother-creator, she who gives life. Through this goddess, the

principles of life and death were closely linked. In effect, while she was associated with funeral rites, these rites were to prevent the deceased from submitting to a second death in the succeeding dimension, which explains among other things, the food found in abundance by archeologists in the tombs. On the other hand, life in its physical aspect meaningful only by death, because these principles are part of a movement of eternal new beginning that is then in a sense more spiritual, the movement of life, or eternal life. A symbol of the goddess is also the palm tree, the symbol of eternal life. She breathed the breath of eternal life to her dead husband. It was in this role that Isis was arguably made the most important deity of Egyptian mythology. Her influence even extended to religions of different civilizations, where she would become identified under different names and where her cult grew, particularly in the Roman Empire. The most influential goddesses were: The first royal wife to hold this title was Ahmose-Nefertari, wife of Ahmose I, who then passed it on to her daughter, Meritamen who then passed it on to Hatshepsut. In the Nubian and Saite Periods, they built their own chapels and mortuary temples. As religious figures, some would expect that they would remain pure. But it was in that Egypt became more open to researchers, the wider world developed a passion for ancient Egypt, and wanted to know more about its history and its culture. The fascination with Egypt that followed, and with everything that concerned Antiquity, carried a powerful influence. In this era, in Paris, almost all fields of creativity were heavily inspired by the rediscoveries from Antiquity. The arts became redirected along this path, following the fashion for ancient Egypt down every esthetic route. In this way, clothing styles changed, and women during the Napoleonic Empire adopted styles associated with ancient Egyptian women, combined with the influence of Ancient Greece and Rome: Dresses were lighter, and were decorated with motifs from Antiquity, for example palm trees, one of the symbols of the goddess Isis. Modern images of women in ancient Egypt[ edit ] Theda Bara poses in a still image from Cleopatra. Elizabeth Taylor and Richard Burton starred in Cleopatra. When women in ancient Egypt are evoked, the first image that comes to mind for most is that of Cleopatra, or more precisely, Cleopatra VII. Although having a Greek origin, it is she who would be associated with the image of women in ancient Egypt, for several generations. This has been in large part due to modern cinema, especially the films of the Golden Age of Hollywood. During the 1920s and 1930s, a number of costume dramas were produced, putting on screen Egyptian women imagined during this era where filmmakers want to show glamour. In 1934, the glamorous image of Cleopatra was cemented for the public in the film Cleopatra directed by Joseph L. Mankiewicz, and portrayed by Liz Taylor. This passion for the queen is explained by the tumultuous life that she lived, full of intrigues, romances her two most famous lovers being Julius Caesar and Marc Antony, her power, and her tragic death she died by suicide. In short, she fascinates, by her life and by what she did. Through her connection to ancient Egypt, she has an aura of mystery for spectators, the same aura that surrounds ancient Egypt and its esoteric aspects, the same mysteriousness linked in the popular imagination with ancient curses of mummies, or other secrets of the tombs. Presented this way, Egyptian women become a sort of seductress, fascinating because of a romanticized view of her. As a sign of celebrity, this imagined Egypt has not only been the object of fantasies but has also been caricatured. Playing on the glamorous image created by cinema, the authors satirize the fascination that Cleopatra exercises on those around her, focusing especially on her nose and exaggerating her queenly status by depicting her as capricious and temperamental, far-removed from the ideal of the seductive woman so often imagined. Fashion designers are also regularly inspired by the iconography of Egyptian women, who have become an esthetic point of reference. So in some sense, the woman could be the protector, probably associated with the concept of protective goddesses. Women mingled in society, we see evidence of that where peasant women were depicted helping with the harvest; [13] townswomen are shown as professional musicians, dancers, [14] members of temple staff and party guests. Such titles could range from political to religious to funerary. Some titles inscribed on tombs were mainly honorific; to honor the women after they die. Some examples of titles are: As history moves from the Old Kingdom to the Middle Kingdom, we see less and less of women in authority which may suggest changes in political and social norms. In the New Kingdom, however, texts show that women had their own legal identity and could even purchase and inherit land without the need for male consent. During this period, women were portrayed in all shapes and sizes, where their status and wealth were reflected in the size of their statue. Idealistic portrayals were an important part of Egyptian art, mainly

because they believed that these representations would follow them into eternity. Egyptian mothers were a significant part of ancient Egypt. Egyptian mothers were more prominently displayed than the fathers, also in literature. The ancient Egyptians paid attention to size and quantity; large tombs indicated a significance of the deceased. The pair statue of Amenhotep III and his common-born wife, Queen Tiye, dominates a room at the Cairo Museum, showing the queen as of equal size as the king. Hatshepsut, unsatisfied with her status as second best to her father, took it to clarifying her divine conception, so as to legitimize her ruling as pharaoh by recording the miracle of her birth on the walls of the second terrace. Family and marriage[ edit ] In love songs, brother and sister carried the same significance as husband and wife. Thus, the love songs may be referring to the egalitarian relationship between husband and wife. The wife also shared responsibilities and work with her husband. Marriages in ancient Egypt were usually monogamous, but it also was not uncommon for a man of high economic status to have more than one wife. This was especially true if the man's first wife was unable to have children of her own. Although it was possible to divorce, it was very difficult. Marriages were usually arranged by parents, who chose appropriate partners for their children. Despite what the laws stated, it was suggested that women made more family decisions and controlled more of the home than usual.

### 4: Lucy Turnbull and Chloe Shorten are the federal election campaign's secret weapons

*Political Wives, Veiled Lives presents the startling and often unsettling views of political wives, who share a difficult position and tenuous status in the world of politics.*

Posted in Jackie Kennedy , John F. She is looking at plans for Lafayette Square. The November sky was dark and threatening. Forecasters predicted cool weather. To it, Jackie added a pink pillbox hat and white gloves. Kennedy at the White House, October It was a copy of a Chanel pink boucle wool suit trimmed with a navy blue collar. People noticed what she wore. Kennedy critics were quick to pounce when Jackie wore Paris fashions. Jack urged his wife to buy American and she did. Such a move was both financially and politically savvy. Jackie was presented red roses. Texas Governor John Connally and wife Nellie got into the jumpseat in front of the Kennedys and behind the driver and two Secret Service agents. Because the weather was so nice, the plastic bubble top had been removed and the bullet-proof side windows were rolled down. This is how President Kennedy preferred to ride. Texas Governor John Connally sits up front. The temperature was 76 degrees. Jackie was wearing wool. She shielded her eyes from the big Texas sun with her trademark sunglasses. Kennedy through downtown Dallas. Nellie Connally smiled to know that Texans were treating their president with such courtesy. She turned to him and said, Mr. Jackie crawled out the back of the limo for help from the Secret Service riding in the car behind them. She shook her head hard: Although her personal assistant laid out a fresh change of clothes on her bed aboard the plane, Jackie refused to change out of her blood-spattered clothing. Her left leg is caked in blood. It was not until 5 a. The suit was never cleaned and never will be. The temperature hovers between 65 and 68 degrees; the humidity is 40 percent; the air is changed six times an hour. It has never been found. Somewhere inside Parkland Hospital, the hat came off. I could almost visualize her yanking it from her head. Mary Gallagher lost track of it.

### 5: Download Political Wives Veiled Lives read id:addgibq

*Political Wives Veiled Lives Purdah wikipedia, pardah or purdah is the term used primarily in south asia, (from persian: پرده, meaning "curtain") to describe in the south asian context, the global.*

Their thoughts can be heard trickling and buzzing through America Online Islam chat rooms and messaging boards, through MSN Islam message boards and, just like anyone else, through email. They talk about their children, perfecting their relationship with Allah Shahada ,the obligation of motherhood and being good women. They also speak about the matawah religious police , driving restrictions, and limitations on worship in the mosque, though they still refuse to talk about sex, clitorectomies, polygamy and other volatile personal issues, choosing rather to express their solidarity by evangelizing their religion to western Internet users and engaging in anti-American foreign policy rhetoric. Muslim Women are ubiquitously involved in all aspects of Internet use, including chat, message boards, surfing, website hosting and creation, and even website development. They speak about their primary duties as wives and mothers and the happiness it brings them. For this paper,I will attempt to engage the Islamic woman in debate on self expression via the Internet I hope to grasp how the Internet can enlighten or resolve her faith in Islamic culture. With some insight into her special needs as the equal but weaker sex in her extremism culture, I hope to understand why and how submission impacts her daily life. What I have found, however, is perhaps even more frightening to the western mind. Most Islamic women who use the Internet in , have used it to further the gender subjugation, inferiority and inequality between the sexes in such an ingrained way, that the promise of globality amongst them and us is elusive. Will feminism via the Internet help explore attempts for political and cultural expression,thereby showing that The Internet is the antithesis of Islamic culture women praying in Saudi Arabia The Muslim world has a controversial relationship with the Internet The common understanding about Muslim women and the Internet, especially in the west, is that like other aspects of the Islamic educational system, and systems of information, women are cut out of it entirely, separated from the global landscape through a thick sheet of male dominance. The Internet was supposed to make lives easier and to help us learn about all people and their cultures. The Internet allows us to find out as much as the Islamic world is willing to tell us and it also allows the world to question the Islamic mindset. Currently we are at a great historical impasse in humanity. Democracy, spirituality and the individual rights of every global citizen is at risk. Quranic precepts clearly influence the mode, tone, and content of any communication between men and women. This prevents any questionable communication from being seductive, lewd, crude or suggestive. The world wide feminist voice, inclusive of Islamic women have already been sown. Even more paradoxically, the Internet may be the vehicle by which women in fundamentalist Islamic cultures can be heard. However, this may not be possible since their spiritual leaders have come up with new guidelines Fatwaah for chat on the Internet Women and men are cautioned,that the Internet is a place of great evil,which may be leading the women to behave adulterously. In fact, many religious figures have decreed this warning especially for women. One such fatwa decree was from Belief. This type of discipline prevents Islamic individuals from identifying with any national group or democracy outside of Islamic statehood and Allah. This psychological indoctrination and barrier encourages zealous,one-sided rationale. The dogma and culture of teaching hate and intolerance for western and democratic values has a dominant importance in shaping extremist society. The societal objectives have to be achieved before equality. Only then can women and their special needs,as the equal but weaker sex, be dialogued. The Internet has opened a new frontier for all women in their struggle to express themselves, and Muslim women now have an opportunity to exchange ideas and promote democratic principles as Islam decreed. There are no real solid studies done on the level of Internet use amongst Muslim women, but through dozens of interviews and research on AOL: How Muslim women theorize about their political and cultural issues,and how the Islamic feminism movement will move from theory to strategy in implementing its priorities is unique in Islam. The Muslim woman should define her activities and goals,so that efforts to improve public and private lives are under one umbrella when peace eventually comes. The opportunities for women in Islamic culture has been tradition bound towards motherhood and in light of their contribution to

the overall national struggle, they now have legitimate demands on the Islamic brotherhood for equal status. Many of them currently are the sole providers for their families and have to work outside the home in their traditional society. We must now wait and see the rewards such honor and faith will bring these women from their Islamic brothers. Islamic individuals and women all over the Arab world identify their struggle for equality and freedom with that of the Palestinian state. They believe that this struggle for freedom of Palestine is what is holding them back from gaining other freedoms in their society. To me it seems like they have translated their struggle to Palestine for equality and freedom by identifying with a national faith agenda, which of course, skirts the issue of a feminist movement, and works for them only until or unless Palestine becomes an official country in the world alongside Israel. They believed the Matawah should be disbanded due to their unpopularity. They also hoped to be able to convince their culture that Muslim women should be granted the right to drive. This seemed very important to them. What was interesting was, they did not mind wearing the abaya which they felt protected them from unwanted advances. Feminism tried to bring to light the question regarding power, equality and basic human rights and has become the source of much dialect in the fundamentalist society. Should Islamic women have a role in the new global culture, economy and their society? It is commonly accepted in the west that in Islamic extremist cultures, women do not have the opportunity to express themselves. The difficulty with any attempts at Feminism, promoted to Muslim women is that it shakes the social structure in ways it does not, in western culture. The Rhetoric in Islamic culture promotes the submission of the Islamic woman which enrages Western culture, since many of us believe that women in the middle eastern culture are either being subjugated against her will or we think she is being lazy and parasitic. McWorld, argues that the new technology and the Internet offer soft services and technology aimed at the mind and the spirit or aimed at undoing the mind and the spirit I have to wonder why most of the citizens in Islamic countries, live in conditions of poverty, illiteracy, subjugation and underdevelopment churning out young citizens with mindsets for Jihad bent on world domination by Islam or destruction of all things infidel. Obviously religion is not doing it for them, their real lives are such misery. The lack of self-respect by the older generation and racial hatred and intolerance taught to young people, lack of job opportunities and the political repression in their own countries is behind a lot of Muslim defiance. A great example of this rage was manifested from among educated Muslim youth from Saudi Arabia who bombed the world trade center and the pentagon on September 11th Can you imagine the intolerable lives they must lead to commit such murder in the name of Allah. So what do Muslim women have to say about terrorism, their lives and the equality? One such email I received was from a muslimah who wrote this letter to me. One must also remember that most poor and uneducated Muslim women living in fundamentalism, will not have Internet access in their society. Those who can afford to have Internet access are usually in the minority and affluent. I have attempted through Islamic message boards and chat-rooms online to interview Islamic women. It has been a frustrating experience not only because it seems to be an abundance of Islamic men online but because Islamic extremism is now promoting the Internet as evil and not as the enlightenment tool that it is, as witnessed from this question placed on a message board at AOL: Is it permissible to go on Islamic chats? This is from the pathways of the Shaytaan. Rather, this is a satanic relationship and not an Islamic relationship. Islam came to prevent the means of evil, and preventing the evil takes precedence over bringing about good. So many of these kinds of relationships, which people call by other than their proper names, lead to temptation and having meetings i. So the Muslim woman must fear Allah and not follow the footsteps of the Devil, by establishing these kinds of relationships over the Internet And how many of these types of relationships have corrupted women towards their husbands and men towards their wives, and the children - boys and girls? I wonder what they are afraid of most, the idea that Islamic men and women might be able to think outside of religious sphere, thereby allowing democracy to take hold and banishing religion to the realms of the dark ages, where it belongs or allowing the Islamic people to grow both economically and intellectually. For them to have equality amongst all their citizenry is of paramount importance. The global movement, through the Internet and engineered through democratic principles, enabled Muslim extremists to try global warfare in the name of Islam How can they not see how they are being manipulated by the forces of their culture, who trap them in lives of misery by suggesting that they fight a Jihad in the name of Allah. Is the fear really about

pleasing Allah and preventing Muslim people from going to the fires of hell? I am currently reading a few books by Islamic women authors who have written about their experiences in their extremist societies and one such author is Leila Ahmed, a Muslim author who argues that sexuality is one of the main reasons why Islamic women are still in subjugation. This procedure is also done without anesthetic. This is brutality enforced by cultural, social and religious attitudes towards the female sex for the benefit of men. Held at a Jail in the Sudan Bare feet and Fully covered While surfing the Internet, I came upon a focus group interview that was done on about 30 Islamic women living in Cairo: The majority of the subjects came from either clergy or bazzari merchant families. One of the questions asked was about women and power. One of the women in this group who was interviewed stated: This regime has a political view of women, for political exploitation. Women suffer double exploitation. I mean, women of our society with outlook, intelligence, and progressive ideas currently do not have cooperation. Due to the same mistakes going in the larger society. I think there is a conspiracy against women. If they were united and cooperated, they could start a broad movement in the society, which would make men, who control most of laws and rights, to follow. Men are not united either. Men, at least, are united about their issues, we women are not unified on our own issues either". Another woman from this focus group said "women are equal to men but have weaker minds, that is why we spend most of our time gossiping and chattering. This leads me to believe that these women are really simple minded or unsophisticated and they really know little about the real world, so how can they have an opinion about the things of the world? This is why when you observe their communication, it is always about family or about the anti American rhetoric that their governments spoon feed them as a steady diet. They are only repeating what their government is saying without proofing what they are being taught, like children are taught to read and write. There has to be an end to the denial and more attention to the very valid injustices that poor Muslim women and their families must suffer in their own homes in Islamic fundamentalist countries. The Western world often contemplates why girls are left uneducated and how to get these women access to medical treatment. Even in countries that are considered moderate. She was kept destitute, uneducated and made to sleep and go to the toilet on the garage floor because she was not one of them, she was treated worst from how most people in the United States and the Western Hemisphere treat their pets, even though the children she was being a maid for and her were the same age. Is this what Islam is about? Where is the humanity of the great Islamic religion and why do they break the laws of a western culture that values freedom and children? Did they think their wealth entitled them to treat this little girl so terribly because she did not have any legal status in America and she was defenseless or was it because she was from Saudi Arabia? They should be prosecuted because what they did was criminal. My quest for dialogue from Islamic women has been hard because it is so difficult to communicate with them due to my lack of knowledge on Islamic culture and a result of this is that I have been stonewalled every time. There is no such thing as "Islamic Culture". There are a multitude of national, racial, tribal cultures whose members are Muslim There is a great variety among them. Some are more in tune with the principles of Islam and some less. But that is culture, not Islam.

**6: BookHQ: Compare New & Used Books and College Textbooks Prices**

*The author, who participated in her husband's failed Political wives, veiled lives (book, ) [worldcat.org], political wives, veiled lives presents the startling and often unsettling views of political wives, who share a difficult position and tenuous status in the world of politics in this work Political Wives, Veiled Lives presents the.*

Facts On File, c James and Sheila Dillon. A Companion to Women in the Ancient World presents an interdisciplinary, methodologically-based collection of newly-commissioned essays from prominent scholars on the study of women in the ancient world. The first interdisciplinary, methodologically-based collection of readings to address the study of women in the ancient world Explores a broad range of topics relating to women in antiquity, including: Mother-Goddess Theory; Women in Homer, Pre-Roman Italy, the Near East; Women and the Family, the State, and Religion; Dress and Adornment; Female Patronage; Hellenistic Queens; Imperial Women; Women in Late Antiquity; Early Women Saints; and many more Thematically arranged to emphasize the importance of historical themes of continuity, development, and innovation Reconsiders much of the well-known evidence and preconceived notions relating to women in antiquity Includes contributions from many of the most prominent scholars associated with the study of women in antiquity Daughters of Gaia: From their personal lives at home to their roles in the realms of religion, health, economics, governance, war, philosophy, and poetry, this is the story of ancient women in all their aspects. Egypt, Mesopotamia, Greece, and Rome. While the experiences of women in ancient cultures were certainly very different from those of most women today, a tendency to focus too much on negative or restrictive images has until now provided readers with a rather incomplete picture. Salisbury ; foreword by Mary Lefkowitz. Reference 1 East HQ Telling the stories of many women from the ancient world, Salisbury shows the choices they made in their lives as they looked for happiness, wealth, power, or well-being for their families. Her coverage extends from earliest recorded Mesopotamia through Jewish matriarch and heroines, Egyptian queens and consorts, and Alexandrian times, to the classical ages of Greece and Rome to about the year Whereas many such books assume a fair degree of familiarity with conventional history and just add in the missing women, she does not, and explains the historical context. Cross-references and bibliographies follow each entry. Indiana University Press, c Drawing upon the latest research in gender studies, history of religion, feminism, ritual theory, performance, anthropology, archaeology, and art history, Finding Persephone investigates the ways in which the religious lives and ritual practices of women in Greek and Roman antiquity helped shape their social and civic identity. Barred from participating in many public arenas, women asserted their presence by performing rituals at festivals and presiding over rites associated with life passages and healing. The essays in this lively and timely volume reveal the central place of women in the religious and ritual practices of the societies of the ancient Mediterranean. Goddesses, Whores, Wives, and Slaves [electronic resource]: Fant ; with a foreword by Mary R. Johns Hopkins University Press, c Expanded and updated for this English-language translation, this book offers the first history of women in ancient Greece and Rome to be written from a legal perspective. Cantarella demonstrates how literary, anecdotal. University of California Press, []. Unrivalled Influence explores the exceptional roles that women played in the vibrant cultural and political life of medieval Byzantium. Drawing on a diverse range of sources, Judith Herrin sheds light on the importance of marriage in imperial statecraft, the tense coexistence of empresses in the imperial court, and the critical relationships of mothers and daughters. Herrin describes how they controlled their inheritances, participated in urban crowds demanding the dismissal of corrupt officials, followed the processions of holy icons and relics, and marked religious feasts with liturgical celebrations, market activity, and holiday pleasures. This volume includes three new essays published here for the very first time and a new general introduction by Herrin. She also provides a concise introduction to each essay that describes how it came to be written and how it fits into her broader views about women and Byzantium. Woman and the Lyre: Southern Illinois University Press, c Beginning with Sappho in the seventh century B. The author studies the available fragments of Sappho, ranging from poems on mythological themes to traditional wedding songs and love poems, and demonstrates her considerable influence on Western thought and literature

Straightforwardness and simplicity are common characteristics of the writers Snyder examines. These women did not display allusion, indirection, punning and elaborate rhetorical figures to the extent that many male writers of the ancient world did. Working with the sparse records available, Snyder strives to place these female writers in their proper place in our heritage. London ; New York: This volume gathers brand new essays from some of the most respected scholars of ancient history, archaeology, and physical anthropology to create an engaging overview of the lives of women in antiquity. The book is divided into ten sections, nine focusing on a particular area, and also includes almost images, maps, and charts. Forensic evidence is also treated for the actual bodies of ancient women. Women in the classical world: This four-volume collection brings together the best scholarship that has both established the field and moved it forward. Bagnall and Raffaella Cribiore ; with contributions by Evie Ahtaridis. University of Michigan Press ; New York: Also available in print Main Library HQ E3 B34 , pp. When historians study the women of Egyptian, Greek, and Roman antiquity, they are generally dependent on ancient literature written by men. But women themselves did write and dictate. And only in their own private letters can we discover unmediated expression of their authentic experiences. More than three hundred letters written in Greek and Egyptian by women in Egypt in the millennium from Alexander the Great to the Arab conquest survive on papyrus and pottery. These letters were written by women from various walks of life and shed light on critical social aspects of life in Egypt after the pharaohs. Bagnall and Raffaella Cribiore collect the best preserved of these letters in translation and set them in their paleographic, linguistic, social, and economic contexts. For each letter, discussion focuses on handwriting, language, and content; in addition, numerous illustrations help the reader to see the variety of handwritings. Most of this material has never been available in English translation before, and the letters have never previously been considered as a single body of material. Lefkowitz and Maureen B. This highly acclaimed collection provides a unique look into the public and private lives and legal status of Greek and Roman women of all social classes -- from wet nurses, prostitutes, and gladiatrices to poets, musicians, intellectuals, priestesses, and housewives. Knowledge about the roles of women in ancient civilizations has been limited to traditionally held notions, but recent discoveries and research have led to exciting insights into the great variety of ways in which women contributed to ancient cultures. Classical Press of Wales, c He suggests that veiling was so common a practice that it seldom received mention in the ancient male sources. From iconography and literature, he analyzes the elaborate Greek vocabulary for veiling and considers what the veil was meant to achieve. Using Greek and more recent, mainly Islamic, evidence, he shows as well how women sometimes exploited and subverted the veil to communicate eloquently and emotionally. The Constraints of Desire: For centuries, classical scholars have intensely debated the "position of women" in classical Athens. Did women have a vast but informal power, or were they little better than slaves? Using methods developed from feminist anthropology, Winkler steps back from this narrowly framed question and puts it in the larger context of how sex and gender in ancient Greece were culturally constructed. His innovative approach uncovers the very real possibilities for female autonomy that existed in Greek society. An engaging, richly detailed portrait of life in ancient Athens examines the hedonistic lifestyles of the Greeks, detailing the vice, excess, and ephemeral pleasures that marked the classical world. Witty nicknames, crude jokes, public nudity and lavish monuments - all of these things distinguished Greek courtesans from respectable citizen women in ancient Greece. Although prostitutes appear as early as archaic Greek lyric poetry, our fullest accounts come from the late 2nd century CE. McClure has created a window onto the ways ancient Greeks perceived the courtesan and the role of the courtesan in Greek life. The Hesiodic Catalogue of Women: Cambridge, UK ; New York: Cambridge University Press, This collection of essays offers an exploration of the meaning and significance of the Catalogue of Women, attributed to Hesiod. Portrait of a Priestess: Princeton University Press, c Women and Ritual in Ancient Greece. Her portrait is not in fact that of an individual priestess, but of a formidable class of women scattered over the Greek world and across a thousand years of history, down to the day in A. The Reign of the Phallus: University of California Press, At once daring and authoritative, this book offers a profusely illustrated history of sexual politics in ancient Athens. The phallus was pictured everywhere in ancient Athens: This obsession with the phallus dominated almost every aspect of public life, influencing law, myth, and customs, affecting family life, the status of

women, even foreign policy In her elegant and lucid text Eva Keuls not only examines the ideology and practices that underlay the reign of the phallus, but also uncovers an intense counter-movement--the earliest expressions of feminism and antimilitarism Complementing the text are reproductions of Athenian vase paintings. Some have been reproduced in a larger format and gathered in an appendix for easy reference and closer study. These revealing illustrations are a vivid demonstration that classical Athens was more sexually polarized and repressive of women than any other culture in Western history. Rayor ; foreword by W. University of California Press, c Sappho sang her poetry to the accompaniment of the lyre on the Greek island of Lesbos over years ago. Throughout the Greek world, her contemporaries composed lyric poetry full of passion, and in the centuries that followed the golden age of archaic lyric, new forms of poetry emerged. The translations are based on the most recent discoveries of papyri including "new" Archilochos and Stesichoros and the latest editions and scholarship. The introduction and notes provide historical and literary contexts that make this ancient poetry more accessible to modern readers Although this book is primarily aimed at the reader who does not know Greek, it would be a splendid supplement to a Greek language course. Harvard University Press, To read the history of ancient Greece as it has been written for centuries is to enter a thoroughly male world. This book, a comprehensive history of women in the Archaic and Classical Ages, completes our picture of ancient Greek society Largely excluded from any public role, the women of ancient Greece nonetheless appear in various guises in the art and writing of the period, and in legal documents. Here are women as portrayed in Homer, in Greek lyric poetry, and by the playwrights; the female nature as depicted in medical writings and by Aristotle; representations of women in sculpture and vase paintings.

### 7: NY Daily News - We are currently unavailable in your region

*Many political wives endure such shame. James "I'm gay" McGreevey's wife was dragged into sexual allegations once her husband's sexual orientation was made public. And there is poor Ms. Eliot.*

The primary role of free women in classical Athens was to marry and bear children. Tyrrell, for example, said: In *Politics*, Aristotle asked: Although wealthy families may have had slaves to enable free women to remain in the house, but most would not have had enough slaves to prevent free women from leaving at all. David Cohen writes, "One of the most important activities of women included visiting or helping friends or relatives", [88] and even wealthy women who could afford to spend their entire lives indoors probably interacted socially with other women outside in addition to the religious and ritual occasions when they were seen in public. Schaps citing Cohen, the ideology of separation in classical Athens would have encouraged women to remain indoors but necessary outside activities would have overridden it. Athenians, metics, and slaves. Eva Cantarella disagrees, arguing that both of the Greek words used to denote citizenship, *aste* and *politiss*, were used to refer to Athenian women. She thus argues that the English words "citizen" and "citizenship" are best avoided when discussing Classical Athenian concepts. Like slaves and metics, they were denied political freedom, [] being excluded from the law courts and the Assembly. Suggestions of this can be seen in a play written by Aristophanes called *Lysistrata*. The rights of metic women were closer to those of metic men. Metic women only paid 6 drachmas per year poll tax, compared to the 12 paid by their male counterparts, [note 5] and did not perform military service, but other than this their legal rights and responsibilities were the same as those of male metics. Once, he says, she criticised Pericles for making war against other Greek cities; [] on another occasion she pleaded with him not to prosecute her brother Cimon on charges of treason. Walters, for instance, explicitly dismisses the possibility, arguing that without a citizen father a child had no way of gaining entry into a *deme* or *phratry*. The state-controlled Eleusinian mysteries, for instance, were open to all Greek speaking people, men and women, free and unfree alike. In this section, the leading girl carries an incense burner; those behind her carry jugs for pouring libations. According to Herodotus, before the Battle of Salamis the priestess of Athena encouraged the evacuation of Athens by telling the Athenians that the snake sacred to Athena which lived on the Acropolis had already left. The girls were required to be virgins; to prevent a candidate from being selected was, according to Pomeroy, to question her good name. Every four years, for the Great Panathenaea, the *peplos* was for a much larger statue of Athena and could be used as a sail. Both these festivals were rites of passage in which girls became adult women. In the *Brauronia*, virgin girls were consecrated to Artemis of Brauron before marriage; [] in the *Arrhephoria*, girls *Arrhephoroi* who had spent the previous year serving Athena left the Acropolis by a passage near the precinct of Aphrodite carrying baskets filled with items unknown to them. Whether women were permitted to attend the theatre during these festivals has been the subject of lengthy debate by classicists, [note 6] largely revolving around whether the theatre was considered a religious or a civic event. Along with the major community-based religious rituals, women played an important role in domestic religion. They were especially important in celebrating rites of passage – especially weddings, childbirth, and funerals. They also played a major role in funeral and mourning rituals. Historians have traditionally considered that ancient Greek women, particularly in Classical Athens, lacked economic influence.

### 8: March For Our Lives

*Political Wives The Lives Of The Saints Joseph smith wikipedia, joseph smith jr (december 23, june 27, ) was an american religious leader and founder of mormonism and the latter day saint.*

Can you think of a worse job? It is a rare politician whose wife operates outside the inner political circle. We are the president. A formidable woman, Ms. Clinton became a New York senator and is now the secretary of state. But Hillary Clinton is not the only notable political wife. Dolley Madison bravely rescued priceless artwork from the White House as the British troops advanced. Eleanor Roosevelt was a first lady activist for the poor and campaigned for equal rights. Betty Ford revealed her alcoholism and helped a whole generation deal with addiction. And now, Michelle Obama is known for her fashion sense, her toned biceps, and her White House garden. Many endured having their private lives made public. She said she wanted her husband to drop out of the race to protect the family from media scrutiny, but stood by his side anyway. Many political wives endure such shame. And there is poor Ms. Eliot Spitzer, who stood by while her husband admitted to hiring hookers: Spitzer revealed that his wife stood by him at the crucial time, as she could understand what he was going through. It is such a commitment of time, energy, and resources -- how can a political life not be a joint ambition? I had the opportunity to be the first to interview Meg Wasinger, wife of Rob Wasinger, Republican primary contender for the open Kansas congressional seat. The Wasingers recently moved back to Kansas where the whole family is helping her husband campaign. Wasinger comes from a high-achieving family of women. Her sister, a dentist and mother of eight, would take breaks from seeing patients to nurse her babies. Another sister is a doctor and mother of four who teaches at Harvard Medical School. Their own mother was a nurse who stayed home to raise her daughters.

### 9: biographies of political wives | Lisa's History Room

*Keith Allen, the director of the controversial film, "Unlawful Killing," is interviewed today by the UK Daily Mail regarding his decision to include in the "documentary" a previously unseen and graphic black and white photo of Princess Diana as she lay dying August 31,*

*Nietzsche, Henry James, and the artistic will Midscale analysis of streamside characteristics in the upper Grande Ronde subbasin, northeastern Oregon Markham languages of Papua New Guinea Lie Algebras, Madison 1987 Jeremiah 34-52, Lamentations Civil service exam reviewer 2013 The Sweet, Terrible, Glorious Year I Truly, Completely Lost It Canon in c sheet music System assessment and evaluation Saul : a king after Israels own heart Reel 1009. Waukesha, Winnebago Counties. The Atlanta Falcons Rise of historicism in Russia Indicated for the treatment of symptoms of anxiety and depression in patients with disorders related to Get Unstuck! The Simple Guide to Restart Your Life Edit adobe acrobat 9 pro extended Genealogy of the Amati family of violin makers, 1500-1740 Embedded c programming Transmission of Explosive Sounds in the Sea by C. Herring Managing files on mac Principles of genetics and genomics Dan Roden Lightning Lucy Strikes Again Mipi dsi specification Application of plant anatomy in systematics The Protestant Cemetery in Rome Democracy in the family Engineering mechanics statics hibbeler 13th edition solutions manual A paire of spy-knaues] Quick Consumer Guide to Safe Food Handling (Home and Garden Bulletin) Split ac installation manual Ethiopian road authority distance between cities Virtual worlds on the Internet Barbie of Swan Lake The Marshall-Hall saga It came from Massachusetts Gastrotricha from raised and transitional peat bogs in Poland = 1259730921 financial accounting ebook spiceland WITCH IN FLIGHT WREATH 66 The Storytellers Craft Economic Freedom of the World, 2003 Annual Report (Economic Freedom of the World)*