

# Confessions Of Women From East L A

A close examination of religious texts illuminates the way in which parish priests dealt with their female parishioners in the middle ages.

Women's Writing and Muslim Societies looks at the rise in works concerning Muslim societies by both western and Muslim women – from pioneering female travellers like Freya Stark and Edith Wharton in the early twentieth century, whose accounts of the Orient were usually playful and humorous, to the present day and such works as Azar Nafisi's Reading Lolita in Tehran and Betty Mahmoody's Not Without My Daughter, which present a radically different view of Muslim Societies marked by fear, hostility and even disgust. The author, Sharif Gemie, also considers a new range of female Muslim writers whose works suggest a variety of other perspectives that speak of difficult journeys, the problems of integration, identity crises and the changing nature of Muslim cultures; in the process, this volume examines varied journeys across cultural, political and religious borders, discussing the problems faced by female travellers, the problems of trans-cultural romances and the difficulties of constructing dialogue between enemy camps.

The overriding theme of this work is that women s struggles, human rights, myths, and literary expression are indispensable to an understanding of the modern culture and socio-political development of the Middle East region. The work demonstrates that no aspect of Middle Eastern history and modern evolution was shaped in isolation of women s lives and contributions to society. The dictionary covers the biographies and written work of prominent historical female figures in the Middle East and North Africa, as well as 20th-

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century feminists, both male and female, who advanced women's rights over many years. The Historical Dictionary of Women in the Middle East and North Africa includes a chronology, an introductory essay, an extensive bibliography, and a dictionary section that has over 400 cross-referenced entries on various aspects of Middle Eastern feminism and culture, touching upon religious themes such as Sharia laws, Islamic marriage, divorce, and inheritance practices. This book is an excellent access point for students, researchers, and anyone wanting to know more about the culture and history of women in the Middle East and North Africa."

"Real Women Have Curves explores the politics of beauty and the power women have when working together. Simply Maria or the American Dream deals with the struggle of a young Mexican girl to find her identity and stay true to her self and her dreams. Confessions of Women from East L.A. shatters stereotypes of Latina women by providing complex explorations into the Latina experience. Food for the Dead is a satirical look at machismo while celebrating Mexican cultural traditions and sexual liberation. Unconquered Spirits explores the legend of "La Llorona" from a Chicana feminist perspective retelling the spiritual conquest of Mexico and celebrating the unbeatable spirit of the indigenous and Chicanos"-- Back cover.

Veiled women in the West appear menacing. Their visible invisibility is a cause of obsession. What is beneath the veil more than a woman? This book investigates the preoccupation with the veiled body through the imaging and imagining of Muslim women. It examines the relationship between the body and knowledge through the politics of freedom as grounded in a 'natural' body, in the index of flesh. The impulse to unveil is more than a desire to free the Muslim woman. What lies at the heart of the fantasy of saving the Muslim woman is the West's desire to save itself. The

preoccupation with the veiled woman is a defense that preserves neither the object of orientalism nor the difference embodied in women's bodies, but inversely, insists on the corporeal boundaries of the West's mode of knowing and truth-making. The book contends that the imagination of unveiling restores the West's sense of its own power and enables it to intrude where it is 'other' – thus making it the centre and the agent by promising universal freedom, all the while stifling the question of what freedom is.

*Eastern Encounters* releases early Canadian women writers from a simple focus on autobiography and racial politics and interrogates their specific and sophisticated Asian influences. With a compelling reconstruction of historical context, Ganz has created perhaps the first book in a much-needed series that will revisit Canadian nationalism through the important cultural exchanges she examines. Though shaped with an Asian readership in mind, *Eastern Encounters* is an important work for all who wish to challenge the notion that Judeo-Christian traditions almost exclusively shaped early Canadian discourse.

A concise and accessible introduction to the gender histories of eastern Europe and the Soviet Union in the twentieth century. These essays juxtapose established topics in gender history such as motherhood, masculinities, work and activism with newer areas, such as the history of imprisonment and the transnational history of sexuality.

Ted Campbell examines, in a comparative

framework, the historic teachings of the four major Christian traditions that have shaped our theological heritage - Eastern Orthodoxy, Roman Catholicism, Reformation and Union churches, and Evangelical and Free churches. He provides an extensive overview of each tradition's particular beliefs on religious authority, God and Christ, human nature and salvation, and church, ministry, and the sacraments. He concludes by considering whether a definable core of Christian teachings cuts across denominational and confessional boundaries.

The memoirs of Sister Ying Mulan (born in 1933), a Catholic nun from Beijing, candidly describes her life in several labor camps, the upheavals of the Cultural Revolution, and the revival of religious life in Beijing since the 1980s. Sister Ying offers unique historical insider information and adds a spiritual view of the events.

During Stalin's Great Terror, accusations of treason struck fear in the hearts of Soviet citizens-and lengthy imprisonment or firing squads often followed. Many of the accused sealed their fates by agreeing to confessions after torture or interrogation by the NKVD. Some, however, gave up without a fight. In *Stalinist Confessions*, Igal Halfin investigates the phenomenon of a mass surrender to the will of the state. He deciphers the skillfully rendered discourse through which Stalin defined his cult of personality and consolidated his power by building a grassroots

base of support and instilling a collective psyche in every citizen. By rooting out evil (opposition) wherever it hid, good communists could realize purity, morality, and their place in the greatest society in history. Confessing to trumped-up charges, comrades made willing sacrifices to their belief in socialism and the necessity of finding and making examples of its enemies. Halfin focuses his study on Leningrad Communist University as a microcosm of Soviet society. Here, eager students proved their loyalty to the new socialism by uncovering opposition within the University. Through their meetings and self-reports, students sought to become Stalin's New Man. Using his exhaustive research in Soviet archives including NKVD records, party materials, student and instructor journals, letters, and newspapers, Halfin examines the transformation in the language of Stalinist socialism. From an initial attitude that dismissed dissent as an error in judgment and redeemable through contrition to a doctrine where members of the opposition became innately wicked and their reform impossible, Stalin's socialism now defined loyalty in strictly black and white terms. Collusion or allegiance (real or contrived, now or in the past) with "enemies of the people" (Trotsky, Zinoviev, Bukharin, Germans, capitalists) was unforgivable. The party now took to the task of purging itself with ever-increasing zeal. This is the first comprehensive, multidisciplinary, and

multilingual bibliography on "Women and Gender in East Central Europe and the Balkans (Vol. 1)" and "The Lands of the Former Soviet Union (Vol. 2)" over the past millennium. The coverage encompasses the relevant territories of the Russian, Hapsburg, and Ottoman empires, Germany and Greece, and the Jewish and Roma diasporas. Topics range from legal status and marital customs to economic participation and gender roles, plus unparalleled documentation of women writers and artists, and autobiographical works of all kinds. The volumes include approximately 30,000 bibliographic entries on works published through the end of 2000, as well as web sites and unpublished dissertations. Many of the individual entries are annotated with brief descriptions of major works and the tables of contents for collections and anthologies. The entries are cross-referenced and each volume includes indexes.

Women in German Yearbook volume 13 opens with essays by Herta Müller and Libuse Monková. Karin Wurst probes Elise Biberger's Gothic imagination, Daniel Purdy analyzes Sophie Mereau's translations in relation to early Romantic aesthetics, and Lynne Tatlock finds evidence of an imagined German nation in the memoirs of Luise Mühlbach. Barbara Hyams casts new light on Leopold von Sacher-Masoch's attitudes toward Jews and women, David Brenner examines Vicki Baum's ambivalence about her Jewish heritage, and Katharina Gerstenberger discusses Wanda von Sacher-Masoch's confessions to demonstrate the contested position of the female autobiographer. Birgit Dahlke focuses on Elke Erb to explore why many GDR women writers chose not to be identified as "feminists," and Beth Linklater analyzes Gabriele Stetzer-Kachold's sexual imagery as a new understanding of the female body. Jutta Ittner analyzes one of Brigitte Kronauer's stories as a tale of female maturation, Annette Meusinger explores racism and feminist aesthetics by

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considering two novels by Anne Duden, and Monika Shafi discusses a novel by Jeannette Lander in the contexts of postcolonial and travel literature. The volume closes with Heike Henderson's examination of German texts by four Turkish women. Sara Friedrichsmeyer is a professor in and chair of the Department of Languages and Literatures at the University of Cincinnati. Patricia Herminhouse is a professor of German at the University of Rochester.

For centuries the heroine of "The Arabian Nights," Scheherazade, defined the Arab woman--until Joumana Haddad, an Arab woman herself, had had enough. Haddad angrily challenges prevalent notions of identity and womanhood in the Middle East in this intrepid exploration. While she finds the West's dominant portrayal of Arab women appalling, she finds the image projected by many Middle Eastern women to be infuriating as well. She discusses her intellectual development and the liberating effect of literature on her life, and in the process she transcends religious and cultural perspectives. Ultimately she argues that every woman has not only the right but the duty to ignore social, political, and sexual expectations and be true to herself. Fiery and candid, this is a provocative exploration of what it means to be an Arab woman today that will enlighten and inform a new international feminism. For Haddad, Scheherazade is dead, and the time has come for Arab women to tell their own stories.

Confessions of Women from East L.A. A Comedy Dramatic Publishing Flyer for Confessions of Women from East L.A., by Josefina Lopez at El Teatro Campesino Simply Maria, Or, The American Dream A One-act Play Dramatic Publishing Odisea nº 6: Revista de estudios ingleses Universidad Almería The role of torture in recent Iranian politics is the subject of Ervand Abrahamian's important and disturbing book. Although Iran officially banned torture in the early twentieth

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century, Abrahamian provides documentation of its use under the Shahs and of the widespread utilization of torture and public confession under the Islamic Republican governments. His study is based on an extensive body of material, including Amnesty International reports, prison literature, and victims' accounts that together give the book a chilling immediacy. According to human rights organizations, Iran has been at the forefront of countries using systematic physical torture in recent years, especially for political prisoners. Is the government's goal to ensure social discipline? To obtain information? Neither seem likely, because torture is kept secret and victims are brutalized until something other than information is obtained: a public confession and ideological recantation. For the victim, whose honor, reputation, and self-respect are destroyed, the act is a form of suicide. In Iran a subject's "voluntary confession" reaches a huge audience via television. The accessibility of television and use of videotape have made such confessions a primary propaganda tool, says Abrahamian, and because torture is hidden from the public, the victim's confession appears to be self-motivated, increasing its value to the authorities. Abrahamian compares Iran's public recantations to campaigns in Maoist China, Stalinist Russia, and the religious inquisitions of early modern Europe, citing the eerie resemblance in format, language, and imagery. Designed to win the hearts and minds of the masses, such public confessions—now enhanced by technology—continue as a means to legitimize those in power and to demonize "the enemy."

Provides coverage of the political, cultural, and social history of the Middle East and Africa from 600 to 1500.

Through a close reading of novels by Ulrike Kolb, Irmtraud Morgner, Emine Sevgi Özdamar, Bernhard

Schlink, Peter Schneider, and Uwe Timm, this book traces the cultural memory of the 1960s student movement in German fiction, revealing layers of remembering and forgetting that go beyond conventional boundaries of time and space. These novels engage this contestation by constructing a palimpsest of memories that reshape readers' understanding of the 1960s with respect to the end of the Cold War, the legacy of the Third Reich, and the Holocaust. Topographically, these novels refute assertions that East Germans were isolated from the political upheaval that took place in the late 1960s and 1970s. Through their aesthetic appropriations and subversions, these multicultural contributions challenge conventional understandings of German identity and at the same time lay down claims of belonging within a German society that is more openly diverse than ever before.

Revista de Estudios Ingleses es un anuario dirigido y gestionado por miembros del Departamento de Filología Inglesa y Alemana de la Universidad de Almería con el propósito de ofrecer un foro de intercambio de producción científica en campos del conocimiento tan diversos como la lengua inglesa, literatura en lengua inglesa, didáctica del inglés, traducción, inglés para fines específicos y otros igualmente vinculados a los estudios ingleses.

Thirty years after the end of the civil war, Lebanese women are still struggling for gender equality. This

study builds on recent scholarship on women's activism in the Arab world, in the context of the Arab Spring. It examines how discourses of secularism and equal civil rights have informed the contemporary Lebanese women's movement in their campaigns for a domestic violence law, women's nationality rights, a women's quota in parliament, the reform of personal status law and the recognition of civil marriage. This book argues that women are caught between sect and nation, due to Lebanon's plural legal system, which makes a division between religious and civil law. While both jurisdictions allocate women relational rights, guided by the logic of patrilineal descent, women's inequality is central to the reproduction of sectarian difference and patriarchal control within the confessional political system, as a whole.

The Islamic Middle East is a rare, thought-provoking account of the origins, nature, and evolution of Islam that provides a historical perspective vital to understanding the contemporary Middle East.

"Everyone knows about Noah, Moses, and Paul. But what about Hagar, Michal, and Priscilla, all women who had a direct influence in the story of God's people? The Bible is full of fascinating, powerful, and faithful women, as well as lessons that have unique meaning for women today." "In The Women's Study Bible, respected Bible scholars draw out these often overlooked stories and reveal the lives of women at

the time and share lessons for women of today. Separate sidebars cover topics such as midwifery, women disciples, and female images of God. The Women's Study Bible doesn't shy away from the difficult issues, but helps readers to understand them better in both their original context and the modern world." "The New Living Translation of the Bible uses inclusive language for humanity and where it is clear that both male and female are meant to be included." --Book Jacket.

Who remembers, and how? Debates about the role of memory as history – and of literature as memory – have increasingly come to fascinate those interested in how we look at our pasts as a means for understanding the present. *Women without a Past?* brings together for the first time autobiographies written by seven women who experienced Nazism from different perspectives: Elfriede Brüning, Hilde Huppert, Greta Kuckhoff, Elisabeth Langgässer, Melita Maschmann, Inge Scholl, and Grete Weil. Their autobiographies provoke diverse and challenging answers to questions about who remembers what, when, where, how and on behalf of whom. This book foregrounds the positive political potential of re-reading well-known texts and seeking out reasons why others have been marginalized. It examines autobiography as a form of writing at the very centre of contemporary debates on the 'self', 'truth' and 'history'. *Women without a Past?* offers

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new insights into the politics of memory and autobiography, and will be of particular interest to researchers and students engaging with women's writing and memories of Nazism.

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