“The Abstract Summary”

I look first at the dangers of reifying cult the tendencies to plaster neat cultural icons like the Muslim woman over messy historical and political dynamics. Then, ca to the resonances of contemporary discourses on equality, freedom, and rights with earlier colonial and missionary rhet women, I argue that we need to develop, instead, a serious appreciation of differences among women in the world different histories, expressions of different circumstances, and manifestations of differently structured desires. Furth rather than seeking to "save" others (with the superiority it implies and the violences it would entail) we might better th (1) working with them in situations that we recognize as always subject to historical transformation and (2) considering responsibilities to address the forms of global injustice that are powerful shapers of the worlds in which they find them many of these arguments about the limits of "cultural relativism" through a consideration of the burqa and the many m ing in the Muslim.

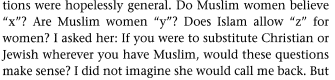
WHAT ARE THE ETHICS:

What does Anth say about “Saving Muslim Women” as the rationale for the war on terror?

She was given the opportunity to speak but did not **Because** she wanted to avoid the “minefields” that western people speaking on the topic normally fall into. As a result she turned to Anth to help navigate the cultural differences while “remain(ing) critical” of it.

CULTURAL EXPLANATIONS AND THE MOBILIZATION OF WOMEN:

After 9/11 she was asked to be a panelist about Muslim women, she went on about other wars as well as the generalization of the questions not being proper. As a result she was called back multiple times about different women's studies stuff regarding recent events.



Basically a setup for Saving Islamic women had nothing to do with 9/11 but it was being used as a driving force to “liberate” the area. Soviets, CIA, etc. Nothing to do with culture in the Islamic Nations.

Said the same thing: they were looking for religious and cultural reasons for the attacks, however it lied on the political.

Asks why the focus of the muslim women became a focus of the war on terror, Focusing on a speech for then first lady Laura bush who fell into 2 traps, combining the Taliban and Terrorists as well as the “plight” of the Afghan women being suppressed by their government.

The first lady says outright the U.S has (through the military campaign) given Afghan women the freedoms of the western woman. “The fight against terrorism is also a fight for the rights and dignity of woman”

Uses historical parallels to connect these wordings to colonialism in China and Egypt.

Uses another historical parallel as just as France had enlisted men in Algeria they also brought women to show the French public that their work was required to free them as well.

“Girls are made to invoke the gift of a share of this world, a world where freedom reigns under Christian skies. This is not the world the Taliban-and-the-terrorists would "like to impose on the rest of us””

Connects all the historical parallels back to Laura Bush as says we should be suspicious of the message.

POLITICS OF THE VEIL

“I will return to the rhetoric of saving Muslim women and offer an alternative”

The Burqa was the common sign of oppression but after liberation women did not seem to throw them on the ground. Introduction to Burqa Basics:

The Taliban didn’t invent it, it was a sign of modesty before them. Meant for the protection of themselves in public from strange men.

After liberation or even the cause why would women consider themselves immodest to consider not to wear it anymore. It became a conventional common outfit little thought was given into it.

Not Great Examples of US life. Sure the muslim women dont have a choice, but we don't either.

The Taliban enforced the burqa on all, not just any class on religious reasonings.

The Burqa moved after the liberation as the now street vendors and teachers wore the new islamic dresses as the burqa was for modest women in the home not workers.

A respected surgeon refused to wear a burqa but once the Taliban asked her to return to post she had no problem with a head scarf.

The head covering is a tradition throughout many cultures such as the Egyptians to hold honor, respect and dedication to their families.

The new islamic dress is a sign of education to cultivate virtue and be close to god.

2 Points: Social and Historical contexts exist and clothing can have different meanings to different people.

The significant political-ethical problem the burqa raises is how to deal with cultural "others." How are we to deal with difference without accepting the passivity implied by the cultural relativism (Anth loves to and rightly so understand not change)

Women, Cultural Relativism and Difference in 3 angles:

1. Feminist anthropologists with strange bedfellows
2. Acceptance of difference

<https://www.google.com/search?q=steve+mccurry&rlz=1C1CHBD_enBD944BD944&oq=steve&aqs=chrome.0.69i59j69i57j46i199i433i465i512j46i131i433i512j46i433i512j46i131i433i512j46i433i512j69i60.2646j0j7&sourceid=chrome&ie=UTF-8>

<https://www.youtube.com/watch?v=Dujn3jMeXl4>