

NOTES

CHAPTER 1

1. This project defines the state of Israel and its borders by the Green Line referred to in the 1949 Armistice after the Arab-Israeli War. All territories outside of those borders, such as the West Bank and Gaza, are referred to as the Palestinian Territories.
2. Sandoval (1991) defines this process as “oppositional consciousness” or a practice by which people read power relations in such a way as to choose and adapt to ideological configurations within a particular setting.
3. In response we draw on Peter’s (1980) suggestions that examinations of the “gendered-based equality” are unable to be discerned because ideals of it can only be considered in relation to other rights in specific social and historical circumstances.
4. Amal’s work focuses more in the liberal, rights-based civil society discourse’ and this book will only be discussing this aspect of her activisms.
5. For example Shi’ite Muslims in Lebanon typically recall their local history in ways that connect it to the history of the Caliphate.
6. Moreover we call to the reader’s attention that our description of these practices has essentially construed them into abstractions cannot be fully account for the extricate life experiences of Amal, her mother, and grandmother.

CHAPTER 2

1. It is important to note that some scholars such as Eickelman (1998, 2002) use the term Bedouin to describe only a lifestyle and argue that it does not refer to a cultural group but a nomadic pastoral way of life in the Middle East. To indicate as such, *bedouin* is spelled with a lower case *b*. Others scholars such as Marx (1967) and Chatty (2006) argue that Bedouin are a distinct ‘*arab* group characterized by tribal affiliations and segmentary lineage systems. Here the term *Bedouin* is spelled with a capital *B* in order to describe tribal Semitic-speaking people known for their domestication of camels, trade and warfare,

- codes of honor, and cultural heritage dating back to 6,000 BC (Chatty 2006, 6).
2. Marx notes that after the displacement of many of al-Naqab Bedouin tribe after the 1948 war, many *rubū* became independent tribes (1967, 62).
 3. Other studies describing social organization in Palestine and discussions on groups sharing “blood revenge or money” more often label them *hamūlah* (Cohen 1965). Some suggest that the word *hamūlah* (birth group) is used in al-Naqab Bedouin society especially among Bedouin-associated groups of *fallahīn* origin. However, Boneh (1982, 80) and Marx (1967, 62) point out that members claiming “Bedouin origin” employ terms in relation to *kham*s such as ‘*ēleh*’ (the word for family), ‘*ashīra*, *rubā*’, *fakhad* (meaning thigh), *bann* (womb), and occasionally *hamūlah*.
 4. In the rest of the text, the tribal confederations will be indicated without the definite article *al*.
 5. These are *Ziūd* for commerce, *Ahal Al-Diār* for land issues, *Ahal Al-Rasan* for quarrels about animals, *Mabash’a* for trials by fire or fire licking, *Manāshad* for the court of all matters dealing with women, honor, and other domestic aspects of tribal life, *Kaṣāṣīn* for murder cases, and *Kudāat El-Diūf* for disputes about the entertaining of guests and visitors (El-Aref 1944, 106).
 6. It is important to note the significant tie between honor and land, the major feelings of betrayal when these connections disintegrate by betrayal and selling the lands. However, we would also note that while these sellers are portrayed as “the bad guys” in this story, poverty sometimes overcomes honor.
 7. According to Bailey, as of 1981, there were around 70 al-Šāne‘ members living in the Nuseirāt refugee camp in Gaza.
 8. Boneh argues that most residents of Rāhat were initially *fallahīn* members who were previously attached to Bedouin tribes but “broke free of their former tribal affiliation” (1982, 77).
 9. For further description of compensations, please refer to Hassen and Swirski (2006, 21–22).
 10. For more information about the names, population, and administrative status of the “recognized” villages, please see Boteach (2009).

CHAPTER 3

1. Bourdieu (1965) aptly discusses an example in regards to Kabyle Berber and his description of different moral spaces in their North African society. According to Bourdieu (1965) there is the *hura*m, a space, objects, and persons that require defending, covering, or protection. It is the

moral bases of existence, often characterized as the feminine domain. The outside world, the male arena, is known as the *shāl*. Through these terms, moral space is composed of the *haram* through which mediation of familial interactions between a man and his wife occurs. However, at the same time, the entire house and wife also exist in relation to the rest of the world, reflecting the asymmetrical relations orientating male and female relationships in Kabyle society.

2. For example, Doumato explores the specificities of gender ideology and political culture in Saudi Arabia and how gender constructions are used to support particular myths of Saudi national identity (2000). Here gender ideologies, more specifically the concept of the ideal Islamic woman, have become a useful instrument of state policy and of state security for the monarchy.
3. For a more in-depth discussion about the movements of the different camps, please see Marx (1967).
4. More information about al-Naqab Bedouin women's visiting practices can be found in Lewando-Hundt (1984, 110).

CHAPTER 4

1. The remainder of this section will focus on the recognized Negev Bedouin villages; however, the political control and decision-making over the unrecognized villages will be further discussed in the subsequent sections.
2. The dynamics of these processes and their outcomes depend on the unique circumstance through which a nation-state was established, specific nationalist narratives and cultural representations espoused by the elites, and the state-building policies they use to define, justify, and exercise their social dominance over minority and indigenous groups in its borders.
3. The majority of the literature regarding ethnicity suggests there are two main theoretical approaches, primordialism and instrumentalism. In summary, primordialist positions tend to claim groups surmise a rudimentary tie and commonality with asserted or putative common ancestry, a shared historical past, and cultural focus on one or more symbolic elements defined as the epitome of their community (Schmerhorn 1974). On the other hand, instrumentalists assert ethnicity as inherently tied to modernity and political nationalism, and assist in internalizing statist rhetoric and material appropriations of economic, social, and political power. We take a more instrumentalistic view of ethnicities in Israel.
4. It can be argued that it is in fact changing in light of growing political Islam in their society.

CHAPTER 5

1. It is important to note that the viewpoints and politics described in the following sections do not reflect the identities, ideologies, or opinions of the organizations, associations, or foundations described in this chapter.

CHAPTER 6

1. For example, as per Geertz's (1973) description of the self in Bali, the Balinese person is extremely concerned with not presenting anything individual in social life but to exclusively act in a culturally prescribed role. Dumont (1980) explores these issues in South Asia and suggests that individuals are always elements of larger social units in which all value is invested.
2. Leve and Re'e focus on internationality or the logic of nation-state; however, for the purposes of our argument, we suggest the interpositionality as Amal and other al-Naqab Bedouin collective identity are not solely affiliated with the state.
3. In their study they interviewed 500 Arab men and women aged 20 and over from five localities. They were asked to specify their most salient identity from a list of six possibilities and to evaluate on a scale from zero to six the relative of each of them for their overall repertoire of identities (Amara and Schnell 2004).

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