

## Abu-Lughod's "Shifting Politics in Bedouin Love Poetry"

### A Summary

From most of what I gathered from Abu-Lughod's text was that how emotions are perceived in a culture ultimately relate to and are guided by the power structure implemented throughout the community. It would seem that the influences of those in charge can influence how emotions are talked about and regarded, and that those who are subjected to the interests of the former will at times comply regardless of if it is against their own ideals. As the power structure of a community evolves and changes, its demands of emotions do as well. So the author not only marks culture as an influencer of emotion but also the complex political and familial structures of a society.

So how is Abu-Lughod's perspective on emotions different or similar to that of Evans, Dixon, Seligman, Solomon and Rosaldo? Examine and compare it with each of the studied authors and see how they understand emotions, what they suggest we should study when we study emotions, what methods they use to study them, what approach and classification they propose, where they locate emotions etc.

Evans primarily talks about emotions in terms of biology and innateness which in turn relates to this text through the use of love language. How although the society in Abu-Lughod's article dismisses the idea of love, and inhibits the practice of following love, the topic still remains present in its art forms and conversations.

Dixon talked about how emotions have evolved in their essence and how they have been talked about in alignment with how society has evolved the different types of language used to discuss such things, this could pertain to Abu-Lughod's article in that as the political and economic structure of the society shifted as did the writings and the language revolving around love did.

In terms of Seligman's article on positive psychology and happiness I see little to no connections with this article, except for maybe that resistance to the patriarchal structure may represent an urge to create a more well-rounded structure of society and aptitude for happiness in all individuals.

Solomon's article brings up a point about society's projection of happiness onto us and thus we try to align ourselves with this projection to create a false-sense of happiness however contradicting it may be to our own ideals or situations, therefore this aligns with aforementioned article in that women are expected to identify with ideals projected upon them by the elder males in order perpetuate the patrilineal structure and maintain the interests of the former even at detrimental costs to the women.

Rosaldo's article discusses a unique culture and its structure as it relates to shame and the role of men. In Rosaldo's article they perform a killing ritual as an initiation for young men, and what might also seem as a way of blowing off steam. And although this ritual is commonly practiced throughout the community there are still those who show in a way a form of objection by their paralysis during the ritual. This relates to Abu-Lughod's article by comparing the attitudes of young men and those in charge, and how they may differ in regards to culturally normal practices. In Abu-Lughod's society young men may challenge and object to the power structure of the family by immersing themselves in love culture as opposed to the modesty code imposed upon them.