

DOWNLOAD PDF CONSIDERING THE MEANINGS OF LITERACY IN A POSTCOLONIAL SETTING: THE CASE OF TUNISIA KEITH WALTERS

Chapter 1 : English in Carthage; or, the "Tenth Crusade"

Feeling Literate: Gender, Race, and Work in Dorothy West's "The Typewriter".

Concurrent Session 1, This session is one of two devoted to this topic. You may attend both or one. Sondra Shaw-Hardy and Martha A. Creating a Better World. The presentation will also examine how sex trafficking has increased due to environmental destruction, and how it intersects with the perpetuating cycles of violence against Native American women. The presenter provides a brief historical analysis of colonial domination, which caused a drastic change in gender roles with Native women, followed by a demonstrate of the ways that US legislation, policies, and laws perpetuate cycles of violence against Native women in the United States, and focusing particularly upon the Violence Against Women Act of and Re-authorization Act The argument here is that mainstreaming violence against women assumptions are difficult to overturn simply because inherent in the discourse is an imperialist, Zionist and apartheid impulse. This bias is a reflection of asymmetrical power. Thereby, the lack of recognizing the structures of global capitalism and imperialism and the very narrow concept of justice that is deeply implicated in the UNSCR resolution does not condemn colonization war and conflict too and has a deeper structural layers of violence which even curbs resistance to colonization. The experience of masses and peoples in the course social and national conflicts shapes their consciousness. As such, the Western category of gender fails to capture the unique experience of colonized women facing both national and social oppressions. The Swedish Campaign of metoo as an Impetus for Legal ChangeSweden is one of the most gender-progressive countries in the world. With generous paid parental leave benefits for mothers and fathers, high rates of workforce participation by women, and high representation of women in politics, Sweden consistently ranks among the most gender-equal countries. However, despite these tremendous strides toward gender equality, sexual violence remains a significant problem. Sweden has an exceptionally high reported rape rate and low conviction rate compared to the rest of Western Europe. Considering the strides Swedish women have made, the prevalence of sexual violence is a paradox. Legal changes in Sweden have broadened the definition of rape and provided broad state support to addressing it within the legal system, yet sexual violence is still not adequately reported, investigated, and prosecuted. This paper explores the shortcomings of the legal system in preventing sexual assault and seeking justice for victims. Rather, sustainable change must come from both the state in terms of legal changes as well as from society, with a clear example from the recent metoo campaign in Sweden and the impending changes to Swedish laws on rape and consent. At any given time 1, are imprisoned. Too often this group of women are forgotten. They are marginalized in most areas of life when they return home. Housing, healthcare, employment, and education. Trauma is a pathway to prison. To gain self-empowerment, healing and strength. This is also a social justice issue. Laws need to be in place to protect women who are in state custodial care. Women must be given the opportunity to have their voices heard and be empowered to make positive life changes. The artist utilizes watercolor paints, embroidery, and paper to give voice to women and community members silenced by institutional injustice or violence. Prison layouts by design are difficult to decipher, and in a watercolor triptych, tessellated images repeat a sense of spatial disorientation. Based on recommendations from current literature and professionals in the field that address sex trafficking, this study collected data from February 1st, to May 31st, The goal of this study was to demonstrate the prevalence of postings on backpage. Data were collected from a sample population of women who post advertisements under the female escort section on backpage. Thirteen indicators and six variables were created, tracked, collected, and analyzed to understand if the tools and methods used could detect victims of online sex trafficking. The data collection and findings from the research raise awareness that publicly sourced data from online classified sites and other social media platforms have the possibility to be a potential tool to collect data on sex trafficking. The research has the intent of using technology as a complementary victim-centered best practice to identify, assist, and empower potential victims of online sex trafficking. Examining the challenges and possibilities to

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use their privilege to fight rape culture, the discussion will assess topics such as; toxic masculinity, male pride, and the path of greater resistance to struggling against the system of patriarchy. An emphasis will also be on male accountability and taking direction from women, leaders of movements to end violence. The workshop will use the lens provided by Michael Kaufman, Paul Kivel, and Byron Hurts, to give a wider context outside of individual experiences. With audience participation, we aim to highlight the roles men can, and do, play in ending rape culture. Interdisciplinary Insights and Pedagogical Praxis Systemic problems of a rape culture, toxic masculinity, and femininity pose immense challenges for instructors and students at a predominantly male university. Students are particularly challenged when they come to college from communities with rigidly set gender and sexuality roles and are expected to understand gender-based violence and sexual harassment in philosophical, social, and cultural contexts. New ways to conceive and cope with gender-related issues continually evolve and must continue to change to meet ongoing challenges in higher education. It is, therefore, essential to explore experiential and pedagogical grounds that will help foster a deeper understanding of these persistent problems concerning gender and sexuality from varying contexts, such as philosophy, the workplace, politics, and education. This earlier film also features a red lantern, and places that lantern in the hands of a woman. However, reports suggest that they are particularly serious problems here in Barbados and in other Caribbean countries, and rape is shockingly commonplace. Are there differences in the way in which the subject is treated by male and female writers? And what do the poetics of our writers say about their politics on this issue and ours, as a Caribbean society? Transforming Pedagogies In and Out of the Classroom Feminist satire prompts a laughter that is, in part, a collective response to the absurd rituals of social hegemony. Examining the intersection of comedy, feminism, and progressive politics that can be found at the center of the cultural imaginary, the presentation will share how laughter can become a profound catalyst for deeper intellectual critique and solidarity that works against norms internalized by students who are new to intersectional feminist discourse. Several studies have shown that women are more often interrupted, spoken over and frequently have their verbal statements ignored. Many women do not know how to use their voices to insure that these situations do not occur and should they, how to handle them. This session will teach women how to use their voices and will involve exercises designed to incorporate the new learnings. Issues such as being nervous before speaking, crafting a dynamic speech, delivering a memorable presentation and others will be covered. The Use of Dance as a Tool for Social Activism The experience of actively using our bodies to reclaim authority over those same bodies is immensely powerful. Certain professional dance performance has been used as a vehicle for social justice commentary for decades. The presenter will examine the use of grassroots, inclusive, community-based participation in dance as a tool of social activism. Expressing ourselves non-verbally through dance and movement allows for a potent experience of resistance and defiance, joy and healing, support and solidarity. After providing this introductory context, participants will have the opportunity to learn a powerful dance associated with One Billion Rising – a world-wide campaign to end oppression and all forms of violence against women and girls. No dance experience necessary to participate! The development cycle will be assessed for gender differences. How do women like to engage with nonprofits and organizations? How can you best present your ideas to women and ask for and get their financial support? Duggar Discourse around Homebirth The Duggar family, made famous by the reality show 19 Kids and Counting, strictly adhered to patriarchal gender roles, only allowing their daughters two professions: This presentation analyzes the discourse that the Duggar family has surrounding Midwifery and childbirth and brings attention to how childbirth is presented as empowering, but often served to reinforce patriarchal views of women, of mothers, and agency. At the intersections of oppression in birth, breastfeeding, domestic violence, sexual violence, sex trafficking, environmental destruction, poverty and racism are the answers for a world of peace, respect and belonging. As we reclaim ourselves from the longstanding oppression of women and the environment, we recognize our genuine selves and ways that are answers for justice for all. Alice will share her insights and Beverly will facilitate a conversation on what are women ways and how are they answers. WWWGP has provides advocacy services

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and healing for those harmed by domestic violence, sexual assault, historical oppression and other crimes, while working to end oppression. An interactive Workshop As educators, we work to teach for a better world by developing respectful problem-solving activists. It is our goal to strive to make the school and classroom at any level a safe place for physical, intellectual and emotional growth. In other words, the whole person needs to be free to speak their truth. In this presentation, the presenters will invite participants to participate in a workshop designed to increase our lens of the world and understand the complexity of each person. The Politics and Impact of Affective Public Disbelief Feminist scholars and rights activists have devoted much time to the study of gendered violence in public and private spaces. That attention has yielded some impressive success in added layers of legal and institutional protections and the growing awareness of transnational and domestic regimes of rights. However, domestic violence, a critical target of this struggle, remains a pervasive and growing problem around the world, including in wealthy industrialized societies where women enjoy comparably well-established regimes of rights. This study argues that patriarchal power mutates in diverse socially embedded ways that sustain coopting cultures of affective disbelief, which in turn intensify the vulnerability of victims to obdurate patterns of intimate violence. The study draws on critical theories of patriarchy, regimes of rights and the culture of disbelief as well as primary research conducted through semi-structured and structured surveys, interviews and focus group discussions in the United States to decode the politics and impact of this continuing problem with a focus on female victims of intimate violence. It contributes to critical scholarship on rights, human security and equity, that seek to interrupt the mutating articulations of patriarchy by exposing underlying societal constructs that service and shroud domestic violence. In the past 4 years, communities around the state have been capitalizing on research related to risk factors for experiencing lethal or near-lethal domestic violence. This session will explore findings from our homicide reports, risk factors for domestic violence homicide, and how professionals and others who encounter victims of domestic violence can play a role in mitigating lethality risk. It is a 5 minute video featuring interviews from community members of the Chippewa Valley. Theresa Kemp became connected with three undergraduate students. The project that has resulted from their collaboration was a reaction, in part, to racial violence against the partner of one of the three students. Some common themes we found were listening, providing resources, forgiveness, emotional support, and growing, preparing, and sharing food. They will share their project and discuss what they intend it to do. The presenter reports on interviews conducted with women directors in Mumbai, India while on a Fulbright. Women in Film and Television This presentation examines the state of the gender divide in U. These sites regularly report information on gender and representation. Although it continues to be true that film and television predominantly tell stories about male characters, and that men hold most positions of influence over these representations, there are industrial factors that are specific to this historical moment. In the film industry, the contraction of independent film production has correlated with a decline in stories by and about women. This overview and analysis is intended to be of use to instructors who teach classes on media-related subject matter. A complete resource list will be made available to attendees for use in classroom teaching. Environmental Injustice in Flint The Flint, Michigan water crisis began in April when the citizens of Flint were exposed to highly toxic drinking water, resulting in extremely high lead levels in their blood, neurological effects, and even deaths. This crisis is still being repaired in , highlighting the slow pace and reluctance of the government to protect the health and lives of these individuals and to acknowledge systematic environmental racism. It could be said that these individuals have been deemed disposable to the state. The presenter will examine environmental racism and its toxic impact on the people of Flint through a queer theoretical lens. Deaf and Trans Identities This paper will analyze how the medical industrial complex creates oppression through the socio-medical construction of Deaf Identity and biopower over Deaf bodies through theory from queer and disability studies.

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Chapter 2 : Obituaries - , - Your Life Moments

Considering the meanings of literacy in a postcolonial setting: the case of Tunisia / Keith Walters Women and the global ecology of digital literacies / Gail E. Hawisher and Cynthia L. Selfe, with Kate Coffield and Safia El-Wakil.

Definition[edit] Stated broadly, ethnomusicology may be described as a holistic investigation of music in its cultural contexts. When the field first came into existence, it was largely limited to the study of non-Western musicâ€™in contrast to the study of Western art music, which had been the focus of conventional musicology. It is agreed upon that ethnomusicologists look at music from beyond a purely sonic and historical perspective, and look instead at music within culture, music as culture, and music as a reflection of culture. History[edit] While the traditional subject of musicology has been the history and literature of Western art music , ethnomusicology was developed as the study of all music as a human social and cultural phenomenon. Oskar Kolberg is regarded[by whom? Comparative musicology, the primary precursor to ethnomusicology, emerged in the late 19th century and early 20th century. The International Musical Society in Berlin in acted as one of the first centers for ethnomusicology. The International Council for Traditional Music founded and the Society for Ethnomusicology founded are the primary international academic organizations for advancing the discipline of ethnomusicology. Ethnomusicologists have offered varying definitions of the field. More specifically, scholars debate what constitutes ethnomusicology. Bruno Nettl distinguishes between discipline and field, believing ethnomusicology is the latter. Some approaches reference "musical areas" like "musical synthesis in Ghana" while others emphasize "a study of culture through the avenue of music, to study music as social behavior. The primary element that distinguishes ethnomusicology from musicology is the expectation that ethnomusicologists engage in sustained, diachronic fieldwork as their primary source of data. According to Merriam, some of these groups are "players of ethnic music," "music educators," "those who see ethnic music in the context of a global view of music, vis a vis, particularly, the study of Western "classical" music," "made up of persons with a variety of interests, all of which are in some sense "applied" like "professional ethnomusicologists," music therapists, the "musicologists" and the "anthropologist. They laid a foundation of interest in the preservation and continuation of the traditional folk musics of nations and an interest in the differences between the musics of various nations. Folklorists approached folklore through comparative methods; these methods sought to prove that folk music was simple but reflected the lives of the lower classes. Nationalism and the search for national identities was tied into folkloric studies. Southern and Eastern European composers incorporated folk music into their compositions to instill sentiments of nationalism in their audiences. These collectors feared that entire repertoires were on the point of extinction, repertoires that were thought a proper base for nationalist styles of art music. Early collectors were motivated by musical nationalism, theories of self-determination, and by hope for a musical rationale for a pan-Slavic identityâ€™eastern Europeans explored their own linguistic setting, amassing large collections, thousands of song texts and, later, tunes, which they sought to classify and compare. In North America, state folklore societies were founded in the early 20th century and were dedicated to the collection and preservation of Old World folksong, i. His interest in folk music began in , when he discovered that a large amount of native folk song survived in England and published *Folk Songs from Somerset* â€™ After he studied traditional English folk song in England, he traveled to the Appalachia region with his collaborator Maud Karpeles of the United States of America 3 times between the years and and discovered around 1, English tunes and variants. She collected ballads by having people sing them to her while she recorded them on a phonograph and transcribed them. The Appalachia region of the United States preserved old English and Scots-Irish folk songs because it was isolated from the city centers of the original thirteen colonies. Richard Wallaschek claimed that Negro Spirituals were merely imitations of European song, starting the debate on the subject. Erich von Hornbostel concluded that African and European musics were constructed on different principles and therefore could not be combined. The white origin theory argued that black music had been influenced by Anglo-American song

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and constituted an integral part of the British Tradition. Herskovits and his student Richard A. European and African music have many features in common, among them diatonic scales and polyphony. Lomax believes that song styles vary with productive range, political level, level of stratification of class, severity of sexual mores, balance of dominance between male and female, and the level of social cohesiveness. Lomax believed that all musics could be compared through the use these seven categories. Comparative Musicology[edit] Comparative musicology is known as the cross-cultural study of music. Similarly to comparative linguistics, comparative musicology seeks to classify music of global cultures, illustrate their geographic distribution, explain universal musical trends, and understand the causation concerning the creation and evolution of music. Ellis, whose academic process was founded in cross-cultural comparative studies. His work primarily focused on the transcription of nearly pieces of Armenian, Turkish, and Kurdish folk music. Ellis , who focused primarily on developing the cents system, was emerging as the foundation of the comparative elements of musicology. In addition, his studies focused on testing his hypothesis of perceived fusion of tones. Following the Second World War , issues regarding the ethical contexts of comparative musicology began to emerge. As comparative musicology was founded primarily in Europe, most scholars based their comparisons in Western music. In an effort to adjust the Western bias present in their studies, academics such as Jaap Kunst began adjusting their approaches in analysis and fieldwork to become more globally focused. Beginnings and early history[edit] Ethnomusicology has evolved both in terminology and ideology since its formal inception in the late 19th century. While studying in Berlin at Frederick William University and attending the International Music Society, Vardapet transcribed over pieces of music. In his notes, he emphasized cultural and religious elements as well as social aspects of music and poetry. Inspired by these thoughts, many Western European nations began to transcribe and categorize music based on ethnicity and culture. Inspired by these thoughts, many Western European nations began to put many ethnic and cultural pieces of music onto paper and separate them. In , Mantle Hood established the Institute of Ethnomusicology at the University of California at Los Angeles, largely legitimizing the field and solidifying its position as an academic discipline. Alan Merriam classified these ethnomusicological participants in four groups: This group grew considerably during the s due to increased awareness of and interest in ethnic music, partly assisted by the dissemination of records. These performers range from self-taught amateurs to experienced graduates of university world music programs. These teachers are not necessarily ethnomusicologists, but are nonetheless advancing some of the aims of the field. During this time, the discipline of ethnomusicology experienced a shift of focus away from musical data, such as pitch and formal structure, toward humans and human relationships. The incorporation of theoretical frameworks from the field of anthropology also led to an increasingly welcoming attitude towards accepting yet more fields of study, such as linguistics and psychology, into the broader pursuit of understanding music as it functions in or "as" culture. Throughout this decade, the tensions regarding comparative approaches continued to come into question in ethnomusicological circles. Historically, Western field workers dubbed themselves experts on foreign music traditions once they felt they had a handle on the music, but these scholars ignored differences in worldview, priority systems, and cognitive patterns, and thought that their interpretation was truth. In particular, ethnomusicologist Timothy Rice called for a more human-focused study of ethnomusicology, [40] putting emphasis on the processes that bind music and society together in musical creation and performance. The ethnomusicologist and his or her culture of study have a bidirectional, reflexive influence on one another in that it is possible not only for observations to affect the observer, but also for the presence of the observer to affect what they observe. The awareness of the nature of oral tradition and the problems it poses for reliability of source came into discussion during the s. The meaning of a particular song is in the kind of flux associated with any oral tradition, each successive performer bringing his or her own interpretation. Several definitions of popular music exist but most agree that it is characterized by having widespread appeal. Peter Manuel adds to this definition by distinguishing popular music by its association with different groups of people, performances by musicians not necessarily trained or intellectual, and dispersion through broadcasting and recording. Popular music can operate less deliberately

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and focuses on creating a general effect or impression, usually focusing on emotion. In the case of rock music, while the genre may have grown out of politicized forces and another form of meaningful motivation, the corporate influence over popular music became integral to its identity that directing public taste became increasingly easier. However, because popular music assumes such a corporatized role and therefore remains subject to a large degree of standardization, ambiguity exists whether the music reflects actual cultural values or those only of the corporate sector seeking economic profit. From the fame and economic success surrounding such superstars, subcultures continued to arise, such as the rock and punk movements, only perpetuated by the corporate machine that also shaped the musical aspect of popular music. Musical interaction through globalization played a huge role in ethnomusicology in the s. There are two sides to this globalization of music: Ethnomusicologists have approached this new combination of different styles of music within one music by looking at the musical complexity and the degree of compatibility. This Westernization and modernization of music created a new focus of study; ethnomusicologists began to look at how different musics interact in the s. Bruno Nettl identifies Westernization and modernization as two concurrent and similar cultural trends that served to help streamline musical expression all over the world. While creeping globalization had an undeniable effect on cultural homogeneity, it also helped broaden musical horizons all over the world. Rather than simply lamenting the continuing assimilation of folk music of non-western cultures, many ethnomusicologists chose to examine exactly how non-western cultures dealt with the process of incorporating western music into their own practices to facilitate the survival of their previous traditions. Diaspora populations such as the Punjab population in England were studied due to the characteristics of their music showing signs of the effects of global media. Their music, like many other music of displaced cultures, was made up of elements from the folk music of their culture along with the popular music of their location. Through this process the idea of transnationalism in music occurred. Its differences from Western music are often considered deficiencies,[citation needed] and the emphasis on "African rhythm" prevalent throughout music scholarship prevents accurate comparison of other musical elements such as melody and harmony. Influenced by postcolonial thought theories, Agawu focuses on deconstructing the Eurocentric intellectual hegemony surrounding understanding African music and the notation of the music itself. Overall, Agawu implores scholars to search for similarities rather than differences in their examinations of African music, as a heightened exploration of similarities would be much more empowering and intellectually satisfying. The actual complexity and sophistication of African music goes unexplored when scholars simply talk about it within these categories and move on. Agawu also calls for the direct empowerment of postcolonial African subjects within music scholarship, in response to attempts to incorporate native discourses into scholarship by Western authors that he believes have led to inaccurate representation and a distortion of native voices. Agawu worries of the possible implementation of the same Western ideals but with an "African" face, "in what we have, rather, are the views of a group of scholars operating within a field of discourse, an intellectual space defined by Euro-American traditions of ordering knowledge". In Western popular culture[edit] Ethnomusicology is not limited to the study of music from non-Western cultures. It is discipline that encompasses various approaches to the study of the many musics around the world that emphasize their particular dimensions cultural, social, material, cognitive, biological, etc. Western music and its influences are thus also subject to ethnomusicological interest. The influence of the media on consumerism in Western society is a bi-directional effect, according to Thomas Turino. Record companies and producers of music recognize this reality and respond by catering to specific groups. The culmination of identity groups teenagers in particular across the country represents a significant force that can shape the music industry based on what is being consumed. Theories and methods[edit] Ethnomusicologists often apply theories and methods from cultural anthropology , cultural studies and sociology as well as other disciplines in the social sciences and humanities. Therefore, ethnomusicological work can be characterized as featuring a substantial, intensive ethnographic component. Anthropological and Musicological Approaches[edit] Two approaches to ethnomusicological studies are common: Ethnomusicologists using the anthropological approach generally

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study music to learn about people and culture. Those who practice the musicological approach study people and cultures to learn about music. Hood started one of the first American university programs dedicated to ethnomusicology, often stressing that his students must learn how to play the music they studied. Seeger also sought to transcend comparative practices by focusing on the music and how it impacted those in contact with it. Similar to Hood, Seeger valued the performance component of ethnomusicology. Ethnomusicologists following the anthropological approach include scholars such as Steven Feld and Alan Merriam. The anthropological ethnomusicologists stress the importance of field work and utilizing participant observation. This can include a variety of distinct fieldwork practices, including personal exposure to a performance tradition or musical technique, participation in a native ensemble, or inclusion in a myriad of social customs. The two approaches to ethnomusicology bring unique perspectives to the field, providing knowledge about both the effects culture as on music and the impact music has on culture.

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Chapter 3 : Ethnomusicology - Wikipedia

Professing "Western" literacy: globalization and women's education at the Western College for Women / Shevaun Watson and Morris Young -- Considering the meanings of literacy in a postcolonial setting: the case of Tunisia / Keith Walters -- Women and the global ecology of digital literacies / Gail E. Hawisher and Cynthia L. Selfe, with Kate.

Subjects Description This new four volume collection, Pidgins and Creoles, will showcase the major areas of research and their achievements in this multidisciplinary field. The collection will include both works that represent the status quo as well as those that are controversial in nature but which have nevertheless functioned as major catalysts for the production of knowledge. An important focus of the volumes will be to critically assess existing models, truths, research agendas and methodological frameworks in the research on these languages. While the bulk of research to date has principally investigated so-called English-lexified creoles, the volumes will also draw on work carried out on the range of such languages, crucially including not just creoles but also pidgins. Table of Contents Pidgins and Creoles: Farquharson and Bettina Migge Volume 1: Cambridge University Press, , pp. Edinburgh University Press, , pp. Traditions of research 3. John Benjamins, , pp. Historical texts and analysis 7. Clancy Clements, Thomas A. In Honor of Albert Valdman Amsterdam: Battlebridge Publications, , pp. University of Westminster Press, , pp. Comparison of input grammars Huttar, James Essegbey and Felix K. Processes of Language Contact Montreal: Fides, , pp. Journal of Pidgin and Creole Languages 15, 2, , , , The Case of Haitian Creole Cambridge: Journal of Pidgin and Creole Languages 19, 2, , , Diachronica 19, 1, , 83â€”88, , Wiley-Blackwell, , pp. Benjamins, , pp. Role of the superstrate Routledge, , pp. Blackwell, , pp. Post-Creole continuum and decreolization Stanford University Press, , pp. Quantitative approaches to variation Code-switching and style shifting The Free Press, , pp. Creole-based Approaches to Language and Ethnicity. Oxford University Press, , pp. Language attitudes, ideologies Class, community, gender and sexuality Diaspora varieties and mediated practices Farquharson eds , Variation in the Caribbean: The University of Alabama Press, , pp. Originally published in Changing English 6, 1, , University of the West Indies Press, , pp. Language, law, and language rights Elsevier, , pp. Language endangerment and revitalization What is There to Lose? Blackwell Publishing, , pp. Teaching of the standard through use of Creole Other language and education initiatives Australian National University, , pp. Mouton De Gruyter, , pp. The Politics of English as a World Language: Rodopi, , pp. MIT Press, , pp. Linguistic and Social Implications Amsterdam: This series looks at language from the point of view of the user, at the choices made and the constraints encountered when we use language. Edited by experts in the field, each set puts the development of fundamental concepts and themes into their historical context, as well as providing students and researchers with a snapshot of contemporary debates and current thinking.

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Chapter 4 : International Bible Way Church of Jesus Chris

In a recent article entitled "New Year Happy," Keith Walters () presents a vivid picture of the 'English' flame in Modern Tunisia. He takes us outside the university walls to identify some symptoms of an 'English' epidemic that threatens to tear apart the entire linguistic fabric of Tunisian society.

In lieu of an abstract, here is a brief excerpt of the content: The British Southern Cameroons: A Study in Colonialism and Underdevelopment. Nkemnji Global Tech, The Colonial Contest for the Nigerian Region, " A History of the German Participation. Gentlemanly Capitalism, Imperialism, and Global History. Arabian Mirrors and Western Soothsayers: Lang, Aldrich, Robert. Women in African Colonial Histories. Man of Courage and Character: Domesticity, Imperialism, and Emigration in the Victorian Novel. U of Missouri P, Mapping Colonial Spanish America: Places and Commonplaces of Identity, Culture, and Experience. Armitage, David, and Michael J. The British Atlantic World, " The Empire Writes Back: Theory and Practice in Post-Colonial Literatures. Civil and Military Worlds. Axel, Brian Keith, ed. Historical Anthropology and Its Futures. The Realities and Consequences of U. British Identities and English Renaissance Literature. Body Culture and Colonial Representation in Rwanda. U of Minnesota P, Aryanism in the British Empire. Chasing Empire across the Sea: Communications and the State in the French Atlantic, " Studies in Hegemony, Patriarchy and Colonialism. Empire Forestry and the Origins of Environmentalism. Beaulieu, Jill, and Mary Roberts, eds. Industrialization and Imperialism, " Ben-Ghiat, Ruth, and Mia Fuller, eds. Law and Colonial Cultures: Legal Regimes in World History, " " Legacies of Colonialism and Islam for Hausa Women: An Historical Analysis, to Michigan State U, Cargo Cult as Theater: Political Performance in the Pacific. Europe and the World, " Blue, Gregory, Martin P. Bunton, and Ralph C. Colonialism and the Modern World: Blunt, Alison, and Cheryl McEwan, eds. Empire, the National, and the Postcolonial, " Colonialism Past and Present: State U of New York P, The Worlds of the East India Company. You are not currently authenticated. View freely available titles:

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Chapter 5 : New and Used Car Reviews, Comparisons and News | Driving

The country is bordered in the northeast by Tunisia, in the east by Libya, in the west by Morocco, in the southwest by Western Sahara, Mauritania, and Mali, in the southeast by Niger, and in the north by the Mediterranean Sea.

Gayatri Chakravorty Spivak The primary nominative sense of rights cited by the Oxford English Dictionary is "justifiable claim, on legal or moral grounds, to have or obtain something, or to act in a certain way. Wrongs, however, cannot be used as a noun, except insofar as an other, as agent of injustice, is involved. The verb to wrong is more common than the noun, and indeed the noun probably gets its enclitic meaning by back-formation from the verb. The word rights in "Human Rights, Human Wrongs," the title of the Oxford Amnesty Lectures series in which this essay was first presented, acquires verbal meaning by its contiguity with the word wrongs. It can only be used with the unusual noun wrong: The idea of human rights, in other words, may carry within itself the agenda of a kind of social Darwinism—the fittest must shoulder the burden of righting the wrongs of the unfit—and the possibility of an alibi. It would be silly to footnote the scholarship that has been written to show that the latter may have been an alibi for economic, military, and political intervention. It is on that model that I am using the concept-metaphor of the alibi in these introductory paragraphs. Having arrived here, the usual thing is to complain about the Eurocentrism of human rights. I have no such intention. I am of course troubled by the use of human rights as an alibi for interventions of various sorts. But its so-called European provenance is for me in the same category as the "enabling violation" of the production of the colonial subject. The enablement must be used even as the violation is renegotiated. Colonialism was committed to the education of a certain class. It was interested in the seemingly permanent operation of an altered normality. Paradoxically, human rights and "development" work today cannot claim this self-empowerment that high colonialism could. Yet, some of the best products of high colonialism, descendants of the colonial middle class, become human rights advocates in the countries of the South. I will explain through an analogy. Doctors without Borders—I find this translation more accurate than the received Doctors without Borders—dispense healing all over the world, traveling to solve health problems as they arise. They cannot be involved in the repetitive work of primary health care, which requires changes in the habit of what seems normal living: This group cannot learn all the local languages, dialects, and idioms of the places where they provide help. They use local interpreters. It is as if, in the field of class formation through education, colonialism, and the attendant territorial imperialism had combined these two imperatives—clinic and primary health care—by training the interpreters themselves into imperfect yet creative imitations of the doctors. The class thus formed—both pseudo doctor and interpreter, as it were—was the colonial subject. The end of the Second World War inaugurated the postcolonial dispensation. Special Committee on Decolonization. You are not currently authenticated. View freely available titles:

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Chapter 6 : Project MUSE - Righting Wrongs

Keith Walters, Gendering French in Tunisia: language ideologies and nationalism, International Journal of the Sociology of Language, , , (). Crossref Patricia Ould and C. Julie Whitlow, Same-Sex Marriage and Context-Specific Kinship Terms, Journal of Homosexuality, 58, 8, (), ().

English in Carthage; or, the "Tenth Crusade" Mongi Bahloul, University of Sfax for the South, Tunisia No crashing of guns, no booming of heavy seas against our frail ship, no firm resolution in the face of death. But instead an English classroom, A hot African town And the relative pronouns "who" and "whom". July Introduction In this paper, I will try to investigate the relationship that exists between globalisation and English from a sociolinguistic perspective. Tunisia will be the focal point of my investigation. The discussion of the main issues will be carried out in four sections. The first section examines the strong tendency in Tunisia to depart from the principle of a state-controlled economy and initiate a new era of liberalism. This part also shows that the economic move entails a colossal development of information technologies as vehicles of a global reach. The second section concentrates on the socio-linguistic situation in Tunisia. Furthermore, it presents a cross section of viewpoints on Arabization and Francophony. Their rivalry is seen as a potential threat to the national identity, local cultures, and the Tunisian willingness to tolerate. The third part displays some salient facts for the English language. It is a comparative analysis involving French. English is claimed to have crept into written and spoken French and to have made substantial gains in terms of the number and percentage of Tunisian students wishing to study it. The assumption is that a narrower perspective will provide a greater insight into the nature of the phenomenon under examination. The paper concludes with an attempt to explain the subtitle: Methodology The empirical generalisations that I may make and the conclusions that I might reach as a result of this investigation are based on field studies and on a number of other works that have been conducted by outstanding researchers in Tunisian affairs. The method that I used relies on participative observation and the essential tool for that matter is the interview. Being a Tunisian Berber who at an early age migrated to the city because I could not survive in my rural area, I can claim to have gone through the main phases that have brought about the socio-cultural and economic changes in Tunisia over the last two decades. It is in a way a view from the inside which attempts to give a scientific explanation to a phenomenon that has been experienced and felt subjectively. Tunisia and the Globalization Syndrome Tunisia has in recent times undergone radical and unprecedented transformations in areas such as the world trade, privatisation and the liberalisation of the laws relating to the export and import of goods and services. A Boom in the Tourist Trade. A direct result of this general atmosphere of liberalism is the emergence of tourism as an important sector in the Tunisian economy. Tunisia has invested tremendous amounts of money to set up some of the most reliable tourist infrastructures in Africa. Waves and waves of tourists from the world over have in the last ten years or so chosen Tunisia for a holiday in the sun. The latest figures issued by the Tunisian Ministry of Tourism show that on average six million tourists visit the country each year. Without considering the negative side of tourism, one can safely assume that it enhances and stimulates the globalisation process and reinforces the concept that sees the world as a global village. A Market-oriented Economy Tourism is just one feature of the transformational scenario that characterises Modern Tunisia and its economic direction at the present time. Without the slightest doubt, the general mood is in favour of openness and greater collaboration with the western world and its economic institutions. In practical terms, this can be seen in the gradual breaking down of some trade barriers between North and South. Along these lines, Tunisia has been nominated for partnership with the European Union. Again, the country attracts and is being attracted to, bilateral foreign investment relationships such as the recent negotiations with the United Kingdom, the United States of America and Japan. A close look at the Tunisia news reveals that Tunisia, for example, is elected to be a permanent or temporary headquarters for several Mediterranean and Middle Eastern organisations because of its political stability and geographical location. Similarly, it has

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hosted a significant number of world events that aim at bridging the gap between the industrialised nations and Third-World countries. It has also been the venue for international conferences on issues dealing with economic growth and the free circulation of goods and capitals across nations. The signing of the GATT agreement by Tunisia does not therefore come as a surprise; it must be seen as the logical outcome of all these liberalising moves that have shaped the Tunisian economic life all these years. In Tunisia, as in many other parts of the Globe, information technology, especially its software, has witnessed revolutionary development in recent years and the trend continues and accelerates in the future. World organisations and major research centres have inputted useful information and various data which may be accessed by the average Tunisian citizen, businessmen, students, researchers, and educators via the Internet and World Wide Web instantly and at a little cost. Accepting globalisation and becoming a part of the global marketplace justifies and even necessitates knowledge of several languages. It is also known for its linguistic mosaic. The landscape is extremely colourful. A significant number of language varieties coexist on Tunisia soil. There are national languages and foreign languages. The national languages consist mainly of Standard Arabic SA , the official language, a cluster of Arabic dialects AD , and the Berber language B , which is also split into regional varieties. These languages were introduced under the Protectorate system exercised in Tunisia by France and Italy from to To add further complexities to the kaleidoscope of languages, English has of late made its entry on the linguistic stage as a Brobdingnag in the land of Lilliputians. Mother Tongues at Risk The presence of all these languages in the linguistic marketplace creates a sense of conflict and rivalry. In this competitive environment, the languages which seem to be most at risk are the mother tongues, namely the Berber language and to a certain extent Arabic as a dialect. Despite the important role they play in structuring the basic identity of an individual Milner , mother tongues in Tunisia are increasingly marginalised. To clarify this paradox, it may be useful to bring in a brief comparison between the situation of English and that of the Berber language. On the one hand, the native speaker of English learns their mother tongue in the family circle. It is therefore safe to maintain that the speaker of English bathes in the same linguistic sea from the cradle to the grave. On the other hand, the native speaker of Amazighe the Berber language goes through a totally different experience. In order to survive, this Berber subject has to acquire multilingual skills. Finally, at work the Berber citizen has to switch on to the French language or English as the mastery of a foreign language is mandatory in any respectable profession or occupation in large urban areas. The speaker of an Arabic dialect faces a similar dilemma. Salvation can only be found in the rejection of what is seen as the "vulgar" aspects of the maternal idioms and language patterns. It is therefore imperative that the mother tongue habits should soon fade away to give more room for the rigid norms and archaic idioms of Koran Arabic. Arabic and French in a deadly race for linguistic supremacy The two major languages in Tunisia - Arabic and French - are in a state of flux which is considerably influencing the development of English, so far on the periphery of the language scene. Arabization The use of Arabic is spreading and slowly taking over many of the functions formerly served by French. This is to a certain extent the result of Arabization which is seen by many intellectuals and socio-political organisations in Tunisia as a process of recovering cultural and national identity. In short, it is viewed as a sacred principle whose ultimate goal is to dislodge French from the key sectors such as education, health, administration, and vocational training. The leading exponents of Arabization are Arab nationalists and Islamic fundamentalists. According to these groups, French poses a grave threat to the future of Arabic in this part of North Africa. Equally significant is the belief that French corrupts the youths, not only in their linguistic competence but also in their moral and spiritual values. Finally, in the name of the historical, political and religious legitimacy of Arabic, the voices of Arabization urge the government to honour that legitimacy by giving full support and backing to the Arabic language in its Djihad struggle against French and other foreign tongues. Francophony All is not gloom and doom for French as a language. Indeed, other voices, larger in number and more articulate in speech, have spelt out their discontent with the monopolistic views and chauvinistic attitudes of the so-called Mujaheddin of the Arab cause. Those voices come from people who have nurtured Francophile feelings and thoughts. They maintain that Tunisia is the land of a multiculturalism

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and the crossroads of languages. Pluralism is an inherent feature of Tunisian life and as such it is a source of wealth and tolerance. More significantly, a pluralist state advocates openness, care for the other, and a genuine commitment to develop the basis of a civil society. These ideas find their best expression in the writings of several North African novelists and thinkers who have chosen French as a mode of communication. In essence, however, both discourses aim for the supremacy of a single language in North Africa, on the one hand Arabic and on the other French. In each case, there have been attempts to favour and promote the desired language and its culture with very little respect for other cultural and linguistic forces into play. A significant number of respondents believe that they can identify the stories behind the partisan headlines. Another student affirms that "Tunisians will not fall into the trap of the Francophone rhetoricians for the simple reason that the French language is often associated with the former colonisers of their native land". Many other respondents realise that French is not as useful as it used to be; it is certainly losing ground internationally and showing a major handicap technologically. If a technology transfer scheme is a top priority on the political agenda of this country, then betting on the French language for that matter will be a total fiasco, and ultimately a reported failure. English as an international language seems at present and in the Tunisian context a safer bet and an entry visa to that global village, as we shall see in the following section of this study. Some Salient Facts for the English Language: A Comparative Analysis Involving French The French language, which was formerly used extensively for communication within Tunisia, is having its role restricted to that of an international language i. This is to some extent the result of the controversial charges levelled by the Arabization militants against its excessive use, as discussed in the previous section. However, in this new role, French is now competing with English. Now its role as an important tool for global outreach is being reflected all over the country. More business is conducted with the anglophone world and with these countries like Japan and Thailand whose people do not share a common language but who are likely to operate in English. Technology exchanges, particularly with the USA, highlight the need for English, and researchers are increasingly feeling the pressure to read English medium journals and periodicals to keep up with developments in their fields. Oftentimes, they feel that their research will not reach a wide enough audience unless it is written in English. There is also a less tangible psychological preference for English rather than French emerging. In the same vein one can perceive a general impression that pleads in favour of greater use of English by a greater number of people who feel competent to speak it. Let us then consider the academic arena as a battlefield with the two major linguistic opponents face to face. The fight for linguistic leadership begins at the university. French and English as competitors try to be the linguistic commodity that students seek to acquire. In this respect, the number of students who register at the English and French departments will be an indicator of the demand for one language or the other.

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Beginnings of the language[edit] Linguistic situation of Ancient Tunisia[edit] See also: In the urban centers such as Dougga , Bulla Regia , Thuburnica or Chemtou , Berber lost its Maghrebi phonology but kept the essential of its vocabulary. The word " Africa ", which gave its name to the continent , possibly is derived from the name of the Berber tribe of the Afri that was one of the first to enter in contact with Carthage. History of early Islamic Tunisia and History of medieval Tunisia Classical Arabic began to be installed as a governmental and administrative language in Tunisia that was called then Ifriqiya from its older name Africa during the Muslim conquest of the Maghreb in Judeo-Tunisian Arabic , a vernacular spoken by Tunisian Jews and known for the conservation of foreign phonemes in loanwords and slightly influenced by Hebrew phonology , [55] [56] [57] Sfax dialect [58] and Tunisian urban woman dialect. These migrants brought some of the characteristics of Andalusian Arabic to the sedentary urban dialects spoken in Tunisia. He said that language contact between classical Arabic and local languages caused the creation of many Arabic varieties very distinct from formal Arabic. Ottoman Tunisia During the 17th to the 19th centuries, Tunisia came under Spanish , then Ottoman rule and hosted Morisco then Italian immigrants from That began a still ongoing research trend on Tunisian Arabic. The fields in dark blue and light blue were respectively the geographic dispositions of Algerian and Libyan Arabic [70] [71] [72] Tunisian leader Habib Bourguiba usually delivered his speeches in Tunisian even for religious celebrations [73] [74] However, the same period was characterized by the rise of interest toward Tunisian Arabic. Indeed, this period was the beginning of the spread of the formal use of Tunisian Arabic as by Taht Essour. Tunis dialect, considered the reference Tunisian dialect; Sahil dialect; Sfax dialect; southwestern dialect; southeastern dialect and northwestern dialect. In fact, Tunisian Arabic was taught by the Peace Corps from until [91] [92] and more researches on it were made. Some which used new methods like computing operations and the automated creation of several speech recognition -based and Internet -based corpora , [93] [94] [95] [96] including the publicly available Tunisian Arabic Corpus [97] Others, more traditional, were also made about the phonology, the morphology, the pragmatic and the semantics of Tunisian. A project to teach basic education for the elderly people using Tunisian Arabic was proposed in by Tunisian linguist Mohamed Maamouri. It aimed to ameliorate the quality and intelligibility of basic courses for elderly people who could not understand Standard Arabic as they did not learn it. However, the project was not implemented. However, even the charter was not agreed on by the Constitutional Council of France because its conflicts with the Article 2 of the French Constitution of Some of its distinctive features compared to other Arabic dialects are listed here. But, these expressions are used only as loan structures from standard Arabic and are not used as they are used in standard Arabic. Code switching into French is common in Tunisian.

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