

My Forbidden Face

Study Guide: Chapter Two

10. Even though father's business has been destroyed for a third time, he doesn't not complain. Why not? He doesn't want to burden Mama any further.

11. Why does it seem that the Taliban are willing to let people watch videos, even though they have banned the practice? They don't want to totally destroy the market in Kabul.

12. How did Latifa and her friends act when they used to encounter a woman wearing a Chador on the street? They would sort of make fun of the woman and her attire. They would call her a bottle on an upside-down candlestick.

13. Why does Latifa refuse to go out under the Chador with Farida? She doesn't want to hide her face. She doesn't think the Taliban should be allowed to misinterpret the Koran in this manner.

14. When Latifa finally decides to venture outside after months of being indoors, what happens? She and her friends end up running away from the Taliban. They think they are being chased, but instead the Taliban were beating some other women for wearing white shoes— the color of the Taliban flag.

15. How does Latifa know that the Taliban really don't care about the Koran at all? While they were beating one of the women, the book fell out of the woman's hands and it hit the ground. All good Muslims know that the Koran must never touch the ground. If they cared, they would've picked it up.

16. Which year is referred to as the Afghan Women's Year? 1975.

17. Why is Mama dismissed from one of her early jobs at a childcare center? She argued with a Soviet nurse who was endangering children. Her supervisor demanded that she apologize for arguing with the woman and Mama refused, so she was fired.

18. Amal's mother had waved a white flag out the window when the Taliban arrived, but now she throws stones at the soldiers when they pass by her house. What changed? They killed her son right in front of her.

19. What happens when Marguerite, a colleague of Soraya's, rips off her Chador? The rest of the Afghan women follow suit. They demand that Marguerite be sent back to them before they will disperse.

20. Even though the rebellion seemed to work slightly, Latifa and the others are skeptical about rebelling again. Why? They don't have a voice. They're not even allowed to show their faces. Who will speak for them? Protect them?

My Forbidden Face Study Guide

Clifford Lane



My Forbidden Face Study Guide:

My Forbidden Face Latifa, 2008-09-04 Latifa was born into an educated middle class Afghan family in Kabul in 1980 She dreamed of one day of becoming a journalist she was interested in fashion movies and friends Her father was in the import export business and her mother was a doctor Then in September 1996 Taliban soldiers seized power in Kabul From that moment Latifa just 16 years old became a prisoner in her own home Her school was closed Her mother was banned from working The simplest and most basic freedoms walking down the street looking out a window were no longer hers She was now forced to wear a chadri My Forbidden Face provides a poignant and highly personal account of life under the Taliban regime With painful honesty and clarity Latifa describes the way she watched her world falling apart in the name of a fanatical interpretation of a faith that she could not comprehend Her voice captures a lost innocence but also echoes her determination to live in freedom and hope Earlier this year Latifa and her parents escaped Afghanistan with the help of a French based Afghan resistance group

Life Stories Maureen O'Connor, 2011-08-23 Memoirs autobiographies and diaries represent the most personal and most intimate of genres as well as one of the most abundant and popular Gain new understanding and better serve your readers with this detailed genre guide to nearly 700 titles that also includes notes on more than 2 800 read alike and other related titles The popularity of this body of literature has grown in recent years and it has also diversified in terms of the types of stories being told and persons telling them In the past readers advisors have depended on access by names or Dewey classifications and subjects to help readers find autobiographies they will enjoy This guide offers an alternative organizing the literature according to popular genres subgenres and themes that reflect common reading interests Describing titles that range from travel and adventure classics and celebrity autobiographies to foodie memoirs and environmental reads Life Stories A Guide to Reading Interests in Memoirs Autobiographies and Diaries presents a unique overview of the genre that specifically addresses the needs of readers advisors and others who work with readers in finding books

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relationality and agency and introduce new material on autobiographical archives and the profusion of I s in contemporary works Smith and Watson also provide a helpful toolkit of strategies for reading life narrative and an extensive glossary of mini essays analyzing key theoretical concepts and dozens of autobiographical genres An indispensable exploration of this expansive transnational multimedia field Reading Autobiography Now meticulously unpacks the heterogeneous modes of life narratives through which people tell their stories from traditional memoirs and trauma narratives to collaborative life narrative and autobiographical comics

Veil Obsessed Umme Al-wazedi,Afrin Zeenat,2024-04-15 Discussions surrounding the veil often run along essentialist and ahistorical lines associating Islam with oppression shame and honor Contributing to these stereotypes the media in both the East and the West obsessively condemn or valorize practices of veiling In Veil Obsessed Umme Al wazedi and Afrin Zeenat present a range of essays to complicate and challenge the dialogue around the veil exploring its symbolic religious and cultural significance Scholars from a variety of fields analyze and critique the use of the veil in literature film television and the fine arts Considering the multiple perceptions of the veil this volume shows that the meaning of hijab can be natural or constructed real or metaphorical and religious or political when it is presented through the media in the teachings of Islam and in upholding it as a national symbol of a nation state There are inherent tensions among the ideas concerning the power of hijab Does wearing it give agency to women or does it represent oppression thereby creating and perpetuating stereotypes How an individual sees their relationship with the self family and community and the nation state dictates their choice of whether to wear the veil In exploring the wide range of portrayals the editors pose critical questions about perceptions of the veil and the dangers of ignoring its multiplicity

Mute Dreams, Blind Owls, and Dispersed Knowledges Michael M. J. Fischer,2004-09-06 A leading anthropologist examines Iranian media in its cultural and historical contexts situating it between older oral narratives and currently proliferating postmodern forms

Activism Alexandra Hanson-Harding,2012-12-15 Support and inspiration are provided to teens interested in taking action on women s issues The author reports on activists who have helped women s causes in amazing ways and provides a wide variety of ideas and resources for teens wanting to make a difference Chapters highlight a host of areas where help is needed including fighting harmful media images of women combating violence against women improving women s health worldwide and advancing women s political and economic status

Kliatt Young Adult Paperback Book Guide ,2003

Women's Writing and Muslim Societies Sharif Gemie,2012-11-15 An analysis of a hundred prominent commercially successful works by women both Muslim and non Muslim concerning Muslim living in the Middle East North Africa Europe the UK and the USA

Subject Guide to Books in Print ,2001

Book Review Digest ,2002

Media Review Digest C. Edward Wall,2004

Book Review Index ,2004 Every 3rd issue is a quarterly cumulation

Women in Action ,2003

New Routes ,2002 A journal of peace research and action

The Missionary Review ,1914

Words, Not Swords Farzaneh Milani,2011-05-16 A woman not only needs a room of her own as Virginia Woolf wrote but also the freedom to leave it and

return to it at will for a room without that right becomes a prison cell The privilege of self directed movement the power to pick up and go as one pleases has not been a traditional right of Iranian women This prerogative has been denied them in the name of piety anatomy chastity class safety and even beauty It is only during the last 160 years that the spell has been broken and Iranian women have emerged as a moderating modernizing force Women writers have been at the forefront of this desegregating movement and renegotiation of boundaries Words Not Swords explores the legacy of sex segregation and its manifestations in Iranian literature and film and in notions of beauty and the erotics of passivity Milani expands her argument beyond Iranian culture arguing that freedom of movement is a theme that crosses frontiers and dissolves conventional distinctions of geography history and religion She makes bold connections between veiling and foot binding between Cinderella and Barbie between the figures of the female Gypsy and the witch In so doing she challenges cultural hierarchies that divert attention from key issues in the control of women across the globe The Calcutta Review ,1870

Calcutta Review ,1870 *The Missionary Review of the World* ,1914 **The Literary Guide and Rationalist Review** ,1914

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