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14. These phrases borrow from Jewish traditional writings. The original phrase says: “the one who chases honour, honour runs away from him and the one who renounces honour, honour chases him.”
15. Leon’s offer to let me use his jeep to travel to the villages took place against the background of the power struggle between him and Thapa, as suggested earlier.
16. Arnold Tannenbaum argues “it is the function of control to bring about conformance to organizational requirements and achievement of the ultimate purposes of the organization” (Tannenbaum 1967: 3).
17. Lila Abu-Lughod (1990) suggests that acts of resistance carried out by powerless groups disclose larger processes of social power.
18. The pronounced power differentials between women immigrants from Ethiopia and their paraprofessional welfare aides (*Somchot*) provides a similar example (see Hertzog 1999). Although the *Somchot* rudely invaded the women immigrants’ lives, the latter were not completely passive and vulnerable. They used to react indirectly by gossiping, and ridiculing and criticizing the latter’s enforced patronizing manners while they were not present. Ignoring the *Somchot*’s demands and interventions the women immigrants could regain their self-esteem and collectively overcome the humiliation.
19. Sherry Ortner suggests that resistance is a form of “power-agency” which “includes everything from outright rebellions at one end, to ... a kind of complex and ambivalent acceptance of dominant categories and practices that are always changed at the very moment they are adopted” (Ortner 2006: 144). Laura Ahearn’s study of Magar villagers in Western Nepal (Ahearn 2001) offers another example of suppressed people’s potential power to resist oppression. Ahearn discusses “marriage by capture,” a practice of low cultural value involving kidnapping the bride, as a way of overcoming parents’ authority. This act of resistance undertaken by youngsters exposes the unstable control of parents despite the traditional system.
20. This is Debert’s comment on Laura Nader’s lecture at Sidney W. Mintz Lecture for 1995 (published in *Current Anthropology*, December 1997).
21. *daru* is distilled liquor (according to Mosse’s [2005] Glossary).