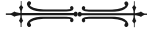


ACKNOWLEDGMENTS



The inception and growth of this book has gone hand in hand with a series of encounters with people over twelve years, starting with my travel to Nepal in 1997 and lasting until the book's final revisions in 2009. Each and every one of those I have interacted with had some impact on my experiences, thought, and behavior with regard to my Nepali fieldwork. I am deeply indebted to all and this book seeks to express my continuous gratitude and affection.

More than thirteen years since that dramatic episode in my life took place, I consider myself today as a more critical feminist anthropologist. I owe the personal process I underwent to many: first of all to Tahal, an Israeli irrigation company, who afforded me a wonderful and exciting Nepali experience. I fully appreciate the opportunity that Tahal's staff, and those of the local irrigation company provided me with. I am especially grateful to Leon (who I have given a pseudonym, for reasons of discretion), my Israeli superior whom I gradually learned to like during my stay in Bhairahawa and later on while processing my fieldnotes. Leon had to comply with my presence in his temporary home in Bhairahawa, probably feeling uneasy about my invasion of his private territory and my critical insinuations with regard to his attitudes toward the Nepalese who served him there. He and his wife hosted me most generously in their home-from-home in Kathmandu, introduced me to some of their friends there, and showed me around the city.

Indeed, I remember with great affection the many acquaintances I made who worked on the development project that took me to Nepal, and for whom I have again used pseudonyms. Among these are: the local irrigation project manager Thapa, and other heads of the irrigation project: Acharya, Gupta and Pandit. Raju, Leon's secretary assisted me extensively in my daily hardships in the office and I greatly appreciate his kindness and efficiency. I am grateful to the Women's Groups Organizers (WGOs): Sudha, Sharda, Aruna, Shiva Maya, Ranju, Manju, and Laxmi. Although I could hardly communicate with them, I enjoyed their company and warmth very much during exhausting travels to the villages, celebrating together over samosas and Coke in roadside restaurants. Anita, the local gender consultant was my colleague and closest friend during my stay in Nepal. Anita and I shared our rage, disappointments and frustrations over the senior officials' attitude concerning the project. We ridiculed our mutual Israeli "boss" and many of the Nepali men, gossiping about them and comforting each other

during our growing disillusionment about the project and its prospect of materializing. Anita symbolized to me femininity: sensitivity, kindness and delicateness. I am particularly indebted to Karki, and Ranju his daughter, the domestic workers at the bachelors' house, who made my stay in the house pleasant and comfortable. Their vulnerability in Leon's presence was hard to bare and I would like to apologize to them for not being able to stand up for them.

The process of analyzing the ethnography took place over nine years and much of it was carried out overseas, where I could get away from routine activities and other demanding commitments. In the summer of 2000 I went to Oxford, where I was a visiting researcher in the Women's Studies Centre, and there I found an outstanding opportunity to exchange views. Shirley Ardener, Lidia Sciama, Maria Jashock among others, became beloved friends, whose good advice and kind hospitality I cherish.

In 2002 I traveled to Manchester, where I was given the generous hospitality of Pnina and Dick Werbner. I am grateful to Pnina and Dick and their charming son Ben, who opened up their home and rich library for my convenience and use.

In summer 2005 I was very generously hosted by Liron, of the Israeli embassy, at her temporary home in Brussels. I remember with much affection the au pair from the Philippines (to my shame I cannot recall her name) who introduced me to her life story and her friends in the local Filipino community.

My next resort for a period of reflection was Vienna, where I stayed during the summer of 2007. I enjoyed a wonderful time in this beautiful city, walking for hours every day in the exquisite streets, museums, palaces, and cafes. No less enjoyable than the tourist attractions were the inspiring conversations I had with Herta Nöbauer of the anthropology department at Vienna University, who enabled my visit to Vienna and became a very close friend. I met some charming people through her, Erica Pöschl, in particular. Erica offered me her home, treating me with much warmth and kindness, and introduced me to many of Vienna's wonders. Sabine Strasser is another wonderful person who provided me with free lodging while she was away in Ankara. I was also kindly hosted by Tirza Lamberger, of the Jewish studies department at Vienna University.

Finally, I spent February 2008 at the Sociology department of Delhi University thanks to the recommendations and efforts of Vandana Joshi and Arima Mishra. I am particularly thankful to my charming friend Vandana, who hosted me at her home and showed me around the city. We had a great time with her sons, and discussed some intriguing issues relating to gender, politics, and economy in India.

In between my overseas stays devoted to writing-up, I was extremely fortunate to have the support of my family, friends, and colleagues. My husband Avraham and my mother Eva, were my main solid sources of support in helping me cope with multiple tasks: teaching, heading the anthropology department at Beit Berl College, and carrying on my social-feminist activities. They have

taken on most of the burden from me as our family has grown to include four sons, three daughters-in-law, and five grandchildren.

I am deeply grateful to my professional and personal role model, Emanuel Marx, who has been a most reliable supporter since the early 1980s, helping me pave a way along the *via dolorosa* of academic life. Emanuel has contributed tremendously to the thinking and rethinking of most of my academic work, including this book. Most importantly, he has offered me the reassurance to think and write things that might sound strange when first encountered. I am grateful to Haim Hazan, who offered some exciting comments, and encouraged me to reject “post-ism” theories. I am also grateful to Orit Abuhav, my friend and colleague, who offered some critical comments, and to Ilana Goldberg for the hard work of improving the book’s style. Beit Berl College in Israeli has been my professional home base for over twenty years. I thank its management for ongoing support and the librarians, who were exceedingly efficient in providing me with numerous books, for their kind assistance.

My final words of thanks go to the book’s reviewers, Sondra Hausner and an anonymous reader, who obliged me to look deeper into the ethnography and to provide a more complex analysis of my Nepali case study of women’s development projects.