

RS Peters

al-Ḥawādith ,1980-10

French Cinema in Britain Since 1930 Lucy Mazdon, Catherine Wheatley, 2013

al-Muşawwar ,1994

al-Ḥayāh al-sīnamā'īyah ,1980

Şabāḥ al-khayr ,1997

Mongġol teuke-yin surbulji bicig yisun juil Altan'orgil,1983

Sensuous Cinema Kaya Davies Hayon, 2018-08-09 Sensuous Cinema: The Body in Contemporary Maghrebi Film examines a cluster of recent films that feature Maghrebi (-French) people and position corporeality as a site through which subjectivity and self-other relations are constituted and experienced. These films are set in and between the countries of the Maghreb, France and, to a lesser degree, Switzerland, and often adopt a sensual aesthetic that prioritizes embodied knowledge, the interrelation of the senses and the material realities of emotional experience. However, despite the importance of the body in these films, no study to date has taken corporeality as its primary point of concern. This new addition to the Thinking Cinema series interweaves corporeal phenomenology with theological and feminist scholarship on the body from the Maghreb and the Middle East to examine how Maghrebi(-French) people of different genders, ethnicities, sexualities, ages and classes have been represented corporeally in contemporary Maghrebi and French cinemas. Via detailed textual and phenomenological analyses of films such as Red Satin (Amari 2002), Exiles (Gatlif 2004), Couscous (Kechiche 2007) and Salvation Army (Taïa 2014), Kaya Hayon Davies conveys the pivotal role that corporeality plays in articulating identity and the emotions in these films.

 $2008, \fbox{\ }\fbox{\ }\fbox{\ }\fbox{\ }$ $1988, \ \fbox{\ }\fbox{\ }$

The Passion of Mademoiselle S. Jean-Yves Berthault, 2016-02-09 A literary treasure: the recently discovered letters that chronicle the passionate affair of a young woman in Paris in 1928 While helping a friend clear out an old apartment in Paris, diplomat Jean-Yves Berthault came upon a leather portfolio that contained a collection of handwritten letters. After reading the first one, Berthault realized that he had stumbled upon an extraordinary correspondence—a charged and passionate epistolary love affair that brought to mind the French classics The Story of O, Justine, and Delta of Venus. He began to piece together clues. The letters were from Simone, a well-to-do, unmarried Parisian woman, to her younger, married lover, Charles. Written between 1928 and 1930, they tell the story of an illicit love affair that sparked a sexual awakening for both lovers. As the affair intensifies, Simone becomes obsessed with Charles, even as he begins to grow more distant. As her hunger deepens, she pushes him beyond all boundaries into dangerous and forbidden realms, in an effort to keep him enthralled. With each broken taboo, Charles submits—until their last fateful encounter. The Passion of Mademoiselle S. is a tour de force. In language that is by turns elegant, impassioned, and surprisingly graphic, these love letters are a portrait of a sexual and psychological obsession. Berthault's notes on the period add dimension and context to the correspondence. But it is the voice of Simone—that of a sensual, vulnerable, and curiously modern woman—that comes through most vibrantly and echoes down the centuries. Praise for The Passion of Mademoiselle S. "The steamiest . . . text ever."—Le Parisien

□□□□□□□ 'Awaḍ Sha'bān,1981 Korte verhalen.

al-Shirā',1990

Śuyi qu-yin üliger ,1993

Öbör Mongġol-un neiigem-un sinjilegu uqaġan ,1986

1980, חחחחחחח

Sex and the Single Girl Helen Gurley Brown, 2012-07-10 The 1962 blockbuster that took on "one of the most absurd (if universal) myths of our time: that every girl must be married" (The New York Times). Helen Gurley Brown, the iconic editor in chief of Cosmopolitan for thirty-two years, is considered one of the most influential figures of Second Wave feminism. Her first book sold millions of copies, became a cultural phenomenon, and ushered in a whole new way of thinking about work, men, and life. Feisty, fun, and totally frank, Sex and the Single Girl offers advice to unmarried women that is as relevant today as it was when it burst onto the scene in the 1960s. This spirited manifesto puts women—and what they want—first. It captures the exuberance, optimism, and independence that have influenced the lives of so many contemporary American women.

1985, ______

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□□□ □□□□□ Introduction

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