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## **Exploring the life of amulets in Palestine: from healing and protective remedies to the Tawfik Canaan Collection of Palestinian Amulets**

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Stellingen

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Exploring the life of amulets in Palestine.

From healing and protective remedies to the Tawfik Canaan Collection of Palestinian Amulets

van

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1. Objects made with the purpose to be amulets (with healing and protective power) can enter and exit contexts in which they function as ethnographic data, collectibles, commodities and tokens of a national Palestinian identity.
2. The use of the term *hijāb* (concealment) for an amulet can be applied to the way it conceals many functions.
3. The presence of replicas in the Tawfik Canaan Collection of Palestinian Amulets shows an interesting outcome of the engagement between physician-collectors and their patients. Patients who provided replicas of their amulets were able to negotiate the conditions of the exchange.
4. Many amulets that originated in sanctuaries were activated through rituals shared between Christian, Jew and Muslim inhabitants of Palestine.
5. Most amulets that Canaan got in lieu of payment had been used by children, which points to the important role of mothers in engaging with modern medicine. They interacted with doctors and integrated some elements of modern medicine into their own customs.
6. The Palestinian bourgeoisie interpreted and re-produced elements of Western and Ottoman Orientalism into a view of the Palestinian peasantry that I call Palestinian Orientalism.
7. Scholars of Middle East studies interested in the study of material culture are recommended to access the Tawfik Canaan Collection of Palestinian Amulets since it offers a unique variety of uninscribed amulets.
8. The study of pilgrimage can be enriched by exploring sanctuaries as places where commercial exchange takes place.
9. Carrying out ethnographic fieldwork does not only provide insights about the production and use of certain material objects, but also about the attitudes of people in their engagement with the objects.
10. Collections are generally studied as units. A better understanding of collections may come by examining the objects in them, and their trajectories in time and space.

11. The study of religion in its everyday form shows that religious human practice is fluid and accumulative, reducing “confession” and “inter-confessionality” to analytical terms only.

12. Practicing yoga and meditation during a PhD program helps to keep the physical and mental health in optimal conditions.