

stories and, later, writing two illness narratives: *Notes on the Flesh* (Alshammari 2017a) and *Head Above Water: Reflections on Illness* (Alshammari 2022), the only illness narratives from the Gulf, and specifically Kuwait.

### **Autoethnography and *suwalif***

The Arabic language has a variety of terms for Bedouins, regarded as a social group which developed until the Middle Ages, 'among them a'rib, 'arab, 'urbān (roughly 'nomadic Arabs'), ahl al-bādiya, and bādū' (Franz et al. 2015: 4). Al-Nakib discusses the Bādū in Kuwait as a sociological category; although there are no longer Bedouins in Kuwait who practise a nomadic or pastoral lifestyle, 'the term bādū remains in popular use in Kuwait today to designate a group considered sociologically and culturally distinct from the *bādar* (city dwellers)' (Al-Nakib 2014). As a Kuwaiti Bedouin, I embrace the term and its roots as a collective group that stands in contrast with the *bādar*. Today, the term Bedouin is an identity marker (Cole 2003). A Bedouin identity is strongly associated with certain values that reflect the sanctity of the tribe and the family. Growing up as part of a well-connected tribe, I place myself as a Bedouin academic, one who recognizes heritage and cultural values, and questions the influence of Bedouin ideologies on my sense of self. I use 'Bedouin' throughout this chapter for consistency. The significance of Bedouin oral narratives speaks to my choice of methodology: autoethnography and narrative enquiry. Bedouin oral narrative is referred to as *saffāb*, which is:

derived from the root *safaf* 'to go before, to happen previously' and in that dialectal area is associated also with the verb *safaf* 'to speak'. These *suwalif* (plural of *saffāb*) are viewed as narrations of events historically important to the society, and are felt to embody its values and more. (Ingham 1993: 6)

'These *suwalif*' (literally, 'oral stories') narrate personal disputes, tales of warfare and historical events dating as far back as the seventh century (Ingham 1993). Because *suwalif* are an integral part of Bedouin culture, groups of men and women exchange them for entertainment, to tell narratives of loss and grief, and to connect with others. *Suwalif* allow the individual to express emotion through narrative whilst simultaneously connecting to

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