

## Death Without Weeping The Violence Of Everyday Life In Brazil

New edition of a basic text surveying attitudes, cross-cultural and historical perspectives, socialization, health care systems, living with life-threatening illness, funerals and body disposition, the experience of loss, death in children's lives, medical ethics, the law, suicide, and concepts of i

Violence and Personhood in Ancient Israel and Comparative Contexts is the first book-length work on personhood in ancient Israel. T. M. Lemos reveals widespread intersections between violence and personhood in both this society and the wider region. Relations of domination and subordination were incredibly important to the culture and social organization of ancient Israel often resulting in these relations becoming determined by the boundaries of personhood itself. Personhood was malleable - it could be and was violently erased in many social contexts. This study exposes a violence-personhood-masculinity nexus in which domination allowed those in control to animalize and brutalize the bodies of subordinates. Lemos argues that in particular social contexts in the contemporary "western" world, this same nexus operates, holding devastating consequences for particular social groups.

With rapid developments in reproductive medicine, transplant ethics and bioethics, a new 'ethic of parts' has emerged in which the body is increasingly seen as a commodity which can be bartered, sold or stolen. This book combines perspectives from anthropology and sociology to offer compelling new readings of the body.

Thousands of pregnant women pass through our nation's jails every year. What happens to them as they gestate their pregnancies in a space of punishment? Using her ethnographic fieldwork and clinical work as an Ob/Gyn in a women's jail, Carolyn Sufrin explores how, in this time when the public safety net is frayed and incarceration has become a central and racialized strategy for managing the poor, jail has, paradoxically, become a place where women can find care. Focusing on the experiences of pregnant, incarcerated women as well as on the practices of the jail guards and health providers who care for them, Jailcare describes the contradictory ways that care and maternal identity emerge within a punitive space presumed to be devoid of care. Sufrin argues that jail is not simply a disciplinary institution that serves to punish. Rather, when understood in the context of the poverty, addiction, violence, and racial oppression that characterize these women's lives and their reproduction, jail can become a safety net for women on the margins of society.

"Pathologies of Power" uses harrowing stories of life and death to argue that the promotion of social and economic rights of the poor is the most important human rights struggle of our times.

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"The United States has seen a dramatic rise in the number of informal day labor sites in the last two decades. These sites, typically frequented by immigrant Latin American men---mostly taken to be 'undocumented' immigrants--constitute an important source of unskilled manual labor that sustains building, landscaping, and moving activities in the country. Despite their ubiquitous presence in urban areas, however, much of the research on immigration overlooks day laborers' very existence. While standing in plain view, these men live and work in a precarious environment: As they try to make enough money to send home, they are at the mercy of unscrupulous employers, doing dangerous and underpaid work, and, ultimately, experiencing great threats to their identities and social roles as men. Born and raised in Colombia by an American mother and Colombian father, Juan Thomas Ordóñez spent two years on an informal labor site in the Bay Area, documenting the harsh lives led by some of these men during the worst economic crisis the country has seen in decades. Another Latin American among mainly Mexican and Central American day laborers, he gained a vantage on the immigrant experience based on close relationships with a cohort of men whose lives unravel in a setting of competition, stress, loneliness, and resilience. Both eye-opening and heart-breaking, this account offers a unique perspective on how the informal economy of undocumented labor truly functions in American society"--Provided by publisher.

Silent Violence engages the harsh reality of malaria and its effects on marginalized communities in Tanzania. Vinay R. Kamat presents an ethnographic analysis of the shifting global discourses and practices surrounding malaria control and their impact on the people of Tanzania, especially mothers of children sickened by malaria. Malaria control, according to Kamat, has become increasingly medicalized, a trend that overemphasizes biomedical and pharmaceutical interventions while neglecting the social, political, and economic conditions he maintains are central to Africa's malaria problem. Kamat offers recent findings on global health governance, neoliberal economic and health policies, and their impact on local communities. Seeking to link wider social, economic, and political forces to local experiences of sickness and suffering, Kamat analyzes the lived experiences and practices of people most seriously affected by malaria---infants and children. The persistence of childhood malaria is a form of structural violence, he contends, and the resultant social suffering in poor communities is closely tied to social inequalities. Silent Violence illustrates the evolving nature of local responses to the global discourse on malaria control. It advocates for the close study of disease treatment in poor communities as an integral component of global health funding. This ethnography combines a decade of fieldwork with critical review and a rare anthropological perspective on the limitations of the bureaucratic, technological, institutional, medical, and political practices that currently determine malaria interventions in Africa.

Twenty-five experts find violence to be a phenomenon of all societies and among all age-groups, almost without exception, with the most frequent victims being women and children.

When lives are dominated by hunger, what becomes of love? When assaulted by daily acts of violence and untimely death, what happens to trust? Set in the lands of Northeast Brazil, this is an account of the everyday experience of scarcity, sickness and death that centres on the lives of the women and children of a hillside "favela". Bringing her readers to the impoverished slopes above the modern plantation town of Bom Jesus de Mata, where she has worked on and off for 25 years, Nancy Scheper-Hughes follows three generations of shantytown women as they struggle to survive through hard work, cunning and triage. It is a story of class relations told at the most basic level of bodies, emotions, desires and needs. Most disturbing - and controversial - is her finding that mother love, as conventionally understood, is something of a bourgeois myth, a luxury for those who can reasonably expect, as these women cannot, that their infants will live.

All I Eat Is Medicine charts the lives of individuals and the operation of institutions in the thick of the AIDS epidemic in Mozambique during the global scale-up of treatment for HIV/AIDS at the turn of the twenty-first century. Even as the AIDS treatment scale-up saved lives, it perpetuated the exploitation and exclusion that was implicated in the propagation of the epidemic in the first place. This book calls attention to the global social commitments and responsibilities that a truly therapeutic global health requires. This book is concerned with understanding the complex ways in which gender violence and poverty impact on young people's lives, and the potential for education to challenge violence. Although there has been a recent expansion of research on gender violence and schooling, the field of research that brings together thinking on gender violence, poverty and education is in its

infancy. This book sets out to establish this new field by offering innovative research insights into the nature of violence affecting children and young people; the sources of violence, including the relationship with poverty and inequality; the effects of violence on young subjectivities; and the educational challenge of how to counter violence. Authors address three interrelated aims in their chapters: to identify theoretical and methodological framings for understanding the relationship between gender, violence, poverty and education to demonstrate how young people living in varying contexts of poverty in the Global South learn about, engage in, respond to and resist gender violence to investigate how institutions, including schools, families, communities, governments, international and non-governmental organisations and the media constrain or expand possibilities to challenge gender violence in the Global South. Describing a range of innovative research projects, the chapters display what scholarly work can offer to help meet the educational challenge, and to find ways to help young people and those around them to understand, resist and rupture the many faces of violence. *Gender Violence in Poverty Contexts* will appeal to an international audience of postgraduate students, academics and researchers in the fields of international and comparative education, gender and women's studies, teacher education, poverty, development and conflict studies, African and Asian studies and related disciplines. It will also be of interest to professionals in NGOs and other organisations, and policy makers, keen to develop research-informed practice. Winner of the 2016 Jackie Kirk Outstanding Book Award.

There are two driving questions informing this book. The first is where does our moral life come from? It presupposes that considering morality broadly is inadequate. Instead, different aspects need to be teased apart. It is not sufficient to assume that different virtues are bolted onto a vicious animality, red in tooth and claw. Nature and culture have interlaced histories. By weaving in evolutionary theories and debates on the evolution of compassion, justice and wisdom, it shows a richer account of who we are as moral agents. The second driving question concerns our relationships with animals. Deane-Drummond argues for a complex community-based multispecies approach. Hence, rather than extending rights, a more radical approach is a holistic multispecies framework for moral action. This need not weaken individual responsibility. She intends not to develop a manual of practice, but rather to build towards an alternative philosophically informed approach to theological ethics, including animal ethics. The theological thread weaving through this account is wisdom. Wisdom has many different levels, and in the broadest sense is connected with the flow of life understood in its interconnectedness and sociality. It is profoundly theological and practical. In naming the project the evolution of wisdom Deane-Drummond makes a statement about where wisdom may have come from and its future orientation. But justice, compassion and conscience are not far behind, especially in so far as they are relevant to both individual decision-making and institutions.

El Salvador's civil war, which left at least 75,000 people dead and displaced more than a million, ended in 1992. The accord between the government and the Farabundo Martí National Liberation Front (FMLN) has been lauded as a model post-Cold War peace agreement. But after the conflict stopped, crime rates shot up. The number of murder victims surpassed wartime death tolls. Those who once feared the police and the state became frustrated by their lack of action. Peace was not what Salvadorans had hoped it would be. Citizens began saying to each other, "It's worse than the war." *El Salvador in the Aftermath of Peace: Crime, Uncertainty, and the Transition to Democracy* challenges the pronouncements of policy analysts and politicians by examining Salvadoran daily life as told by ordinary people who have limited influence or affluence. Anthropologist Ellen Moodie spent much of the decade after the war gathering crime stories from various neighborhoods in the capital city of San Salvador. True accounts of theft, assaults, and murders were shared across kitchen tables, on street corners, and in the news media. This postconflict storytelling reframed violent acts, rendering them as driven by common criminality rather than political ideology. Moodie shows how public dangers narrated in terms of private experience shaped a new interpretation of individual risk. These narratives of postwar violence—occurring at the intersection of self and other, citizen and state, the powerful and the powerless—offered ways of coping with uncertainty during a stunted transition to democracy.

This volume considers the problems caused by poverty, social inequality, ill-health and violence and emphasises that these are challenges for children everywhere, not just those in the poorer countries of the world.

This book turns to virtue language as an important resource for understanding moral injury, a form of subjectivity where one feels they can no longer strive to be good as a result of wartime experience. Drawing specifically on Iris Murdoch's moral philosophy, and examining the experiences of civilians during the Bosnian War (1992-5), Joseph Wiinikka-Lydon argues that current research into war and current understandings of subjectivity need new ways to articulate the moral dimension of being a subject if we are to understand how violence affects one's moral being and development. He develops an understanding of the human person as a tensile moral subject, one that forefronts the moral challenges and vulnerability inherent in lives affected by war. With these resources, Wiinikka-Lydon argues for a moral vocabulary and images of the human as a moral being that can better articulate the experience of violence and moral injury.

The essays presented by Professors Marie A. Conn and Thérèse McGuire examine stone and water as vehicles of ritual memory through the lenses of various disciplines. In seven concise yet revealing chapters, the authors examine instances throughout history and unbound by geography of stone and water as real or abstract objects that shape our lives, possibly without our notice. Chapters topics include: · Water as a vehicle for ritual memory from the earliest days of human history to the present-day. · An investigation of the aesthetic principles of the Middle Ages up to the Gothic styles of cathedrals in North America. · Julian of Norwich, the famous cloistress, walled in by stone in comparison to Etty Hillesum, a WWII-era mystic, whose small desk used to write her revealing diaries became her stone cloister cell. · The Irish, water, and stone in Finnegans Wake. · Warming the "stone heart" of a child pummeled by the foster care system. · The lack of clean water that contributes to wide-spread disease. · Group behavior and the eventualities of war through stone-like, (uncooperative and hardened) psychological states.

This book is an ethnographic study of Muslim survivors of ethnic strife in Mumbai and two major cities of Gujarat. Based on narratives of and interviews with Muslim men and women, it tries to understand the world and worldviews of those who have seen and lived through one or several violent confrontations and episodes in their lives. Through engagements with these survivors, the book weaves several stories of devastating loss, the painful and never absolute process of recovery, and battles for survival and redress from the state. By giving space to the voices of both women and men, to survivors of communal violence on the one hand and religious leaders and the non-laity on the other, the book provides numerous insights: how Muslims construct their identity in such conditions; how Muslim voices in Mumbai are different from those in Gujarat; and how women's narratives are tinged with personal sadness but men's recollections are couched in more abstract terms.

An ethnography that examines the culture of beauty and plastic surgery in Brazil.

In the Americas, debates around issues of citizen's public safety--from debates that erupt after highly publicized events, such as the shootings of Jordan Davis and Trayvon Martin, to those that recurrently dominate the airwaves in Latin America--are dominated by members of the middle and upper-middle classes. However, a cursory count of the victims of urban violence in the Americas reveals that the people suffering the most from violence live, and die, at the lowest of the socio-symbolic order, at the margins of urban societies. The inhabitants of the urban margins are hardly ever heard in discussions about public safety. They live in danger but the discourse about violence and risk belongs to, is manufactured and manipulated by, others--others who are prone to view violence at the urban margins as evidence of a cultural, or racial, defect, rather than question violence's relationship to economic and political marginalization. As a result, the experience of interpersonal violence among the urban poor becomes something unspeakable, and the everyday fear and trauma lived in relegated territories is constantly muted and denied. This edited volume seeks to counteract this pernicious tendency by putting under the ethnographic microscope--and making public--the way in which violence is lived and acted upon in the urban peripheries. It features cutting-edge ethnographic research on the role of violence in the lives of the urban poor in South, Central, and North America, and sheds light on the suffering that violence produces and perpetuates, as well as the individual and collective responses that violence generates, among those living at the urban margins of the Americas.

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Alongside globalization, the sense of vulnerability among people and populations has increased. We feel vulnerable to disease as new infections spread rapidly across the globe, while disasters and climate change make health increasingly precarious. Moreover, clinical trials of new drugs often exploit vulnerable populations in developing countries that otherwise have no access to healthcare and new genetic technologies make people with disabilities vulnerable to discrimination. Therefore the concept of 'vulnerability' has contributed new ideas to the debates about the ethical dimensions of medicine and healthcare. This book explains and elaborates the new concept of vulnerability in today's bioethics. Firstly, Henk ten Have argues that vulnerability cannot be fully understood within the framework of individual autonomy that dominates mainstream bioethics today: it is often not the individual person who is vulnerable, rather that his or her vulnerability is created through the social and economic conditions in which he or she lives. Contending that the language of vulnerability offers perspectives beyond the traditional autonomy model, this book offers a new approach which will enable bioethics to evolve into a global enterprise. This groundbreaking book critically analyses the concept of vulnerability as a global phenomenon. It will appeal to scholars and students of ethics, bioethics, globalization, healthcare, medical science, medical research, culture, law, and politics.

Setting out from the observation made in the social sciences that maternal grief can at times be a motor of societal change, Ekaterina E. Kozlova demonstrates that a similar mechanism operates also in the biblical world. Kozlova argues that maternal grief is treated as a model or archetype of grief in biblical and Ancient Near Eastern literature. The work considers three narratives and one poem that illustrate the transformative power of maternal grief in the biblical presentation: Gen 21, Hagar and Ishmael in the desert; 2 Sam 21: 1-14, Rizpah versus King David; 2 Sam 14, the speech of the Tekoite woman; Jer 31: 15-22, Rachel weeping for her children. Although only one of the texts literally refers to a bereaved mother (2 Sam 21 on Rizpah), all four passages draw on the motif of maternal grief, and all four stage some form of societal transformation.

This anthology directs attention to the evolving understanding of death and dying in today's multicultural environment. Authoritative voices of pioneers and pathfinders in the field of death studies are joined by insightful commentators from intersecting disciplines, bringing depth and range of coverage to current knowledge about death, dying, and bereavement. This approach encourages critical thinking and allows students to examine their own feelings and beliefs about the path ahead.

This introductory text introduces basic concepts in cultural anthropology by comparing cultures of increasing scale and focusing on specific universal issues throughout human history. It uniquely challenges students to consider the big questions about the nature of cultural systems. Bodley trenchantly critiques the most pressing global mega-problems, such as unsustainable growth, resource depletion, global warming, and poverty and conflict, and shows how anthropology makes it possible to find solutions.

Beyond the metaphorical use of healthy society as a normative goal of Peace Research, there is little engagement in contemporary Peace Research with questions of global health. Simultaneously, critical feminist approaches to the intersections of different forms of violence and health are rare in Global Health literature. Bringing together feminist Peace Research and Global Health scholarships, this edited book aims to enrich both scholarly traditions. On the one hand, the book provides perspectives from feminist Peace Research that help us to understand and analyse different forms of violence in the gendered realm of global health. On the other hand, the variety of empirical cases analysed in the chapters widens the horizons of Peace Research, in its understanding of what it means to study violence, peace, and justice in everyday lives. The themes dealt in the chapters of the book vary from questions of reproductive health, to non-communicable (e.g. breast cancer) and communicable diseases (e.g. HIV/AIDS), war-time sexual violence, mental health, therapeutic justice, domestic violence, and ageing and dementia. This text will help students and researchers alike navigate Global Health through a feminist lens.

Includes statistics.

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Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume Theory in Social and Cultural Anthropology: An Encyclopedia. Features & Benefits: Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between and among related entries, a Reader's Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

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