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Anthropologist Philippe Bourgois, now working at the University of Pennsylvania, became widely known in the social sciences as the author of *Finding Respect: Selling a Crack in El Barrio* (1995), an ethnography of urban street culture in East Harlem. The study meant a breakthrough because the author was the first person to win the trust of members of a drug gang. Subsequently, he spent several years of intensive field research. The monograph, a virtuoso combination of classical anthropologist Philippe Bourgois, now working at the University of Pennsylvania, became widely known in social sciences as the author of *Finding Respect: Selling a Crack in El Barrio* (1995), an ethnography of urban street culture in East Harlem. The study meant a breakthrough because the author was the first person to win the trust of members of a drug gang. Subsequently, he spent several years of intensive field research. The monograph, which masterfully combines classical ethnographic style and the modern concept of social structuring, has won legitimately positive reviews and numerous awards, including the Margaret Mead Award and the K. Wright Mills Award. After nearly fifteen years was published a new book *Righteous Dopefiend*, co-authored by photographer and graduate student of medical anthropology student Jeff Schoenberg. Whereas in a previous publication Bourgois described the subculture of drug traffickers, interpreting it as a manifestation of resistance, counterculture, offering alternative means of saturating status in the face of social inequality and alienation, in a recent title he and Schoenberg introduce the reader among drug addicts living on the streets of San Francisco, where the authors found despair and suffering instead of resistance. They spent an incredible twelve years watching twenty middle-aged drug addicts who needed to meet their basic living needs (especially those resulting from their addiction) every day and fought to maintain their dignity and respect in a climate of marginalization and stigmatization. The introduction is devoted to a brief overview of the methodology and a more detailed description of the theoretical frameworks and concepts used to study the surveyed question. The following nine relevant chapters address various aspects of whistleblower life: ethnic differentiation, partnerships, the physical and social consequences of drug addiction, childhood, living wage, parenthood, homosexual relations, everyday aspects of addiction and drug therapy. Partial findings lead to theoretical but, more importantly, practical conclusions in the final part of the book. Although themes, thoughts and conclusions appear in chapters and are sometimes repeated, and the structure of the text is not very systemic, the book works as a compact and organic complex. As for the length of the survey, the authors were also able to link the text together with a linear plot place in the background after the trajectory of key informants with rare slowdowns and retrospective diversions for more than a decade. As expected, many of them end tragically. This novel-like plot increases the dramatic character and authenticity of the neoliberalism criticism. Criticism today is modern even among the Czech left-wing intelligentsia. I see the problem being that, like many other critics of Bourgois and Schoenberg, neoliberalism is defined only very vaguely as the political and economic model of capitalism, adopting a few common phrases by David Harvey (*A Brief History of Neoliberalism*. Oxford, New York: Oxford University Press, 2005), transforming the term into a bit of an obscure chimera. The term then hangs over the text as *deus ex machina* and here and there, when necessary, is cited as a reason for marginalization, even in the context where conservatism used to be pointed out just a few years ago. Evidence of a change in concept can be found, for example, in the criticism of the war on drugs, one of the main tools of criminalization and marginalization in the United States. The repressive strategy announced by Nixon in the early 1970s was once called the idea of authoritarian conservative thinking, but it is now taken as an example of neoliberal politics. The current intellectual epidemic of the vague term of neoliberalism can also be defined by the fact that Burgua never mentioned it in his previous book. On the contrary, he managed only to briefly criticize conservatism, although the book was written in the mid-1990s, at a time when, according to the aforementioned David Harvey, neoliberalism was the dominant doctrine for more than a decade. The theoretical foundations of neoliberal criticism of American society are based on concepts taken from works by Burdi, Foucault and Marx. Through notions of symbolic violence and habits the authors deconstruct inequality, poverty and addiction as ontological categories and point to their roots in the social structure (and agent's habit) and their unconscious reproduction through everyday actions, within what results in a category perceived as natural consequences of human behavior. The book includes very impressive demonstrations of specific manifestations of symbolic violence in the form of internalized racist agents, homophobia or body techniques. The notion of symbolic violence is related to Foucault's interpretation of biosila against the homeless surveyed, mainly through their drug addiction, at the level of anatomy-policy (e.g., the method of abscess therapy or the use of informants' bodies for the practice of medical students), as well as at the level of biopolitics (e.g., abscess therapy or, conversely, the criminalization of drug addiction). Bioenergy may be positive or negative, but in both cases they can be in the form of symbolic violence. It is probably not surprising that according to the authors of the dominant forms of bioenergy in modern American society is definitely negative. They have a devastating impact on and even marginalized groups. As for Marx, the theoretical funds are in the context of empirical evidence framed by a complex concept of lamp abuse. This concept refers to the process of creating and sustaining an unproductive part of the population through the social, psychological, physical and economic means of abuse caused by a neoliberal society. However, lumpenization is not a social category that would exist as a social class in itself, but is understood in the context of the Bourdie class system and habits as a form of subjectivity shared by agents and reproduced by their daily practice. Bourgois retains his clear and readable ethnographic writing style and, as in his previous monograph, his fieldnotes, or indeed fieldnotes of both explorers, get plenty of space. This may raise the question of methodology on the scope of activities and changes in field notes. The notes are in several places so detailed and include direct and extensive quotes from whistleblowers in situations where the exact record will be very difficult, which makes one believe that they were written in a significant retrospect. The strategy of turning exquisite fields into independent literary works is certainly effective, as the authors themselves note, helping to understand the pragmatic rationality of what at first glance may seem completely self-destructive or immoral (p. 9). In addition, the influence is amplified by another effective documentary technique - photography. The text of the book is accompanied by several dozen photographs taken by Jeff Schoenberg. Fascinating, raw and slightly underexposed black-and-white photos function not only as a regular business in the form of randomly selected images from field work, as it usually happens, but they are put to the same level as the text itself, and add to the publication a significant emotional charge. The way they are presented and their quality turns the book into a complete photo-ethnographic study. However, I am sure, saying that sometimes photos work only on the surface and do not have a more significant analytical significance, although the authors note that embedding photography in text allows to assess the influence of social structural forces on individuals (p. 9). With regard to the publication of nude photographs of informants, often referred to as criminals in the text, the question of the ethics of research arose because whistleblowers or their relatives, friends or contacts could have been harmed. The authors did not answer the question in a very satisfactory way, as they only changed They cynically add that they have received informed consent to the publication of the photos. However, such consent protects the interests of the research institution from possible lawsuits, rather than the interests of the interviewed persons who will voluntarily take part in the study. Subsequently, they point to the main reason for the publication of unimimatus photographs, which is the desire of the parties, researchers, as well as the surveyed population, to show real stories with real people seeking to preserve their dignity and respect for others. I see the most important strength of the book in its spread to applied anthropology, or rather to the critically applied social anthropology. The authors clearly see anthropology as a discipline of science that at the beginning of the 21st century cannot physically, ethically or emotionally escape the hardships of the lives of its traditional research subjects (p. 320). According to this, Bourgois and Schoenberg do not formulate their conclusions only in theory, but stating that otherwise they would become only intellectual voyeurs (p. 297), they go beyond the comfort of intelligent academic discussions and formulate specific recommendations that they think can lead to a remedy or at least an improvement in the situation of the observed living population in. Most of which we have to say is not original, is socially controversial, albeit pragmatic - and as shown in criminology, as well as medical research is also effective - providing the heroine with a prescription. *Righteous Dopefiend* is certainly a book striving to become a classic and a must-read for students of social anthropology and related disciplines. It has all the necessary qualities. In the context of the question under study, it is extremely difficult to find an equally intensive and long-term study to reach the core of the ethnographic approach and to consistently take advantage of it. At the theoretical level, the authors rely on the structural theories of power, social agency and inequality, elegantly solving the problem of agent-social structure, and overcome the traditional dichotomy between individual and structural causes of marginalization. At the application level, they make policy changes and participate in the interests of their whistleblowers. Last but not least, they are very successful in showing the reader a suggestive view of the surveyed environment. As sociologist Loic Vacciart rightly put it, if they were joined by Pierre Bourdier, George Orwell and the American photographer of the Great Recession, Walker Evans, they would not have been able to get a more revealing view. *Righteous Dopefiend* is an exciting celebration of anthropology, demonstrating its role and contribution to understanding the social fabric of modern society at the beginning of the third millennium. ... More... More

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