

Annihilating Difference The Anthropology Of

Yanomami raises questions central to the field of anthropology - questions concerning the practice of fieldwork, the production of knowledge, and anthropology's intellectual and ethical vision of itself. Using the Yanomami controversy - one of anthropology's most famous and explosive imbroglios - as its starting point, this book considers how fieldwork is done, how professional credibility and integrity are maintained, and how the discipline might change to address central theoretical and methodological problems. Both the most up-to-date and thorough public discussion of the Yanomami controversy.

Why do Aboriginal women in Australia experience such high levels of violence in their own communities? In this carefully researched and considered book, Joan Kimm discusses the extent and nature of the violence, its underlying causes, current policies that deal with it, and changes that might improve these policies. Her work covers: the devastating legacy of European colonialism on Indigenous culture, modern anthropological evidence about patriarchy and violence in traditional Aboriginal societies, beliefs held by Aboriginals, particularly men, about their cultural heritage, the impact of cultural heritage upon modern Indigenous society, and changing judicial attitudes to sentencing Aboriginal men for violence to Aboriginal women, shifting from emphasis on the men's cultural background to emphasis on the women's rights as victims. Kimm shows how this multi-faceted environment, particularly the interaction of two patriarchal laws, has had, and continues to have, very real destructive effects on Aboriginal women. Kimm argues powerfully that Aboriginal women, like all women, like all humans, have the universal right to lives free of violence. She contends that current law, policy and practice place too much emphasis on their rights as Indigenous people and too little on their rights as women. A shift in emphasis will be an important first step to safer lives.

NEW YORK TIMES BESTSELLER - OPRAH'S BOOK CLUB PICK - The Pulitzer Prize-winning, bestselling author of *The Warmth of Other Suns* examines the unspoken caste system that has shaped America and shows how our lives today are still defined by a hierarchy of human divisions. "An instant American classic."--Dwight Garner, *The New York Times* "As we go about our daily lives, caste is the wordless usher in a darkened theater, flashlight cast down in the aisles, guiding us to our assigned seats for a performance. The hierarchy of caste is not about feelings or morality. It is about power--which groups have it and which do not." In this brilliant book, Isabel Wilkerson gives us a masterful portrait of an unseen phenomenon in America as she explores, through an immersive, deeply researched narrative and stories about real people, how America today and throughout its history has been shaped by a hidden caste system, a rigid hierarchy of human rankings. Beyond race, class, or other factors, there is a powerful caste system that influences people's lives and behavior and the nation's fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more. Using riveting stories about people--including Martin Luther King, Jr., baseball's Satchel Paige, a single father and his toddler son, Wilkerson herself, and many others--she shows the ways that the insidious undertow of caste is experienced every day. She documents how the Nazis studied the racial systems in America to plan their out-cast of the Jews; she discusses why the cruel logic of caste requires that there be a bottom rung for those in the middle to measure themselves against; she writes about the surprising health costs of caste, in depression and life expectancy, and the effects of this hierarchy on our culture and politics. Finally, she points forward to ways America can move beyond the artificial and destructive separations of human divisions, toward hope in our common humanity. Beautifully written, original, and revealing, *Caste: The Origins of Our Discontents* is an eye-opening story of people and history, and a reexamination of what lies under the surface of ordinary lives and of American life today.

Anthropology Matters places the study of anthropology concretely in the world by which it is surrounded. It takes a question-based approach to introducing important anthropological concepts by embedding those concepts in contemporary global issues that will interest students. The second edition of this popular text has been updated throughout and includes four new chapters on language revitalization, social media and social revolutions, human migration, and the role of NGOs in international development practice. Students can now engage with the most up-to-date issues while learning to think anthropologically.

A biologist and an anthropologist use evolutionary biology to explain the causes and inform the prevention of rape. In this controversial book, Randy Thornhill and Craig Palmer use evolutionary biology to explain the causes of rape and to recommend new approaches to its prevention. According to Thornhill and Palmer, evolved adaptation of some sort gives rise to rape; the main evolutionary question is whether rape is an adaptation itself or a by-product of other adaptations. Regardless of the answer, Thornhill and Palmer note, rape circumvents a central feature of women's reproductive strategy: mate choice. This is a primary reason why rape is devastating to its victims, especially young women. Thornhill and Palmer address, and claim to demolish scientifically, many myths about rape bred by social science theory over the past twenty-five years. The popular contention that rapists are not motivated by sexual desire is, they argue, scientifically inaccurate. Although they argue that rape is biological, Thornhill and Palmer do not view it as inevitable. Their recommendations for rape prevention include teaching young males not to rape, punishing rape more severely, and studying the effectiveness of "chemical castration." They also recommend that young women consider the biological causes of rape when making decisions about dress, appearance, and social activities. Rape could cease to exist, they argue, only in a society knowledgeable about its evolutionary causes. The book includes a useful summary of evolutionary theory and a comparison of evolutionary biology's and social science's explanations of human behavior. The authors argue for the greater explanatory power and practical usefulness of evolutionary biology. The book is sure to stir up discussion both on the specific topic of rape and on the larger issues of how we understand and influence human behavior.

Written in the early 1970s amidst widespread debate over the causes of gender inequality, Strathern's book was intended as an analysis of gender as a powerful cultural code and sex as a defining mythology. But the manuscript went into storage, where it remained for more than four decades. This book finally brings it to light, giving the long-lost feminist work, accompanied here by an afterword from Judith Butler. Strathern engages some of the leading feminist thinkers of the time, including Shulamith Firestone, Simone de Beauvoir, Ann Oakley, and Kate Millett. Building toward a conclusion in which she argues that we underestimate the materializing grammars of sex and gender at our own peril, she offers a powerful challenge to the intransigent mythologies of sex that still plague contemporary society.

Lewis brings his considerable knowledge of the area to set out in accessible form and in highly readable style the complexities of Somali societal and clan structure, traditions, and historically significant events. This information handbook is recommended briefing material for aid workers or journalists visiting the area. Essential reading for those planning to visit or work in Somalia, and for the general reader with an interest in the Horn, it lifts the veil on a fascinating and functioning heritage.

The guiding inspiration of this book is the attraction and distance that mark the relation between anthropology and philosophy. This theme is explored through encounters between individual anthropologists and particular regions of philosophy. Several of the most basic concepts of the discipline—including notions of ethics, politics, temporality, self and other, and the nature of human life—are products of a dialogue, both implicit and explicit, between anthropology and philosophy. These philosophical undercurrents in anthropology also speak to the question of what it is to experience our being in a world marked by radical difference and otherness. In *The Ground Between*, twelve leading anthropologists offer intimate reflections on the influence of particular philosophers on their way of seeing the world, and on what ethnography has taught them about philosophy. Ethnographies of the mundane and the everyday raise fundamental issues that the contributors grapple with in both their lives and their thinking. With directness and honesty, they relate particular philosophers to matters such as how to respond to the suffering of the other, how concepts arise in the give and take of everyday life, and how to be attuned to the world through the senses. Their essays challenge the idea that philosophy is solely the province of professional philosophers, and suggest that certain modalities of being in the world might be construed as ways of doing philosophy. Contributors. João Biehl, Steven C. Caton, Vincent Crapanzano, Veena Das, Didier Fassin, Michael M. J. Fischer, Ghassan Hage, Clara Han, Michael Jackson, Arthur Kleinman, Michael Puett, Bhri Gupta Singh

A Companion to the Anthropology of Europe offers a survey of contemporary Europeanist anthropology and European ethnology, and a guide to emerging trends in this geographical field of research. Providing a synthesis of the different traditions and contemporary approaches, the book is both thematic and fully cross-European in its approach. Provides an authoritative guide for researchers, instructors and students of anthropology and European studies Discusses important emerging trends in this broadening field of research Includes established names and rising stars who will shape the discipline in years to come

Does anthropology have more to offer than just its texts? In this timely and remarkable book, Stuart Kirsch shows how anthropology can—and why it should—become more engaged with the problems of the world. *Engaged Anthropology* draws on the author's experiences working with indigenous peoples fighting for their environment, land rights, and political sovereignty. Including both short interventions and collaborations spanning decades, it recounts interactions with lawyers and courts, nongovernmental organizations, scientific experts, and transnational corporations. This unflinchingly honest account addresses the unexamined “backstage” of engaged anthropology. Coming at a time when some question the viability of the discipline, the message of this powerful and original work is especially welcome, as it not only promotes a new way of doing anthropology, but also compellingly articulates a new rationale for why anthropology matters.

Most scholars of genocide focus on mass murder. Lawrence Davidson, by contrast, explores the murder of culture. He suggests that when people have limited knowledge of the culture outside of their own group, they are unable to accurately assess the alleged threat of others around them. Throughout history, dominant populations have often dealt with these fears through mass murder. However, the shock of the Holocaust now deters today's great powers from the practice of physical genocide. Majority populations, cognizant of outside pressure and knowing that they should not resort to mass murder, have turned instead to cultural genocide as a “second best” politically determined substitute for physical genocide. In *Cultural Genocide*, this theory is applied to events in four settings, two events that preceded the Holocaust and two events that followed it: the destruction of American Indians by uninformed settlers who viewed these natives as inferior and were more intent on removing them from the frontier than annihilating them; the attack on the culture of Eastern European Jews living within Russian-controlled areas before the Holocaust; the Israeli attack on Palestinian culture; and the absorption of Tibet by the People's Republic of China. In conclusion, Davidson examines the mechanisms that may be used to combat today's cultural genocide as well as the contemporary social and political forces at work that must be overcome in the process.

Reveals forces that shape power relations behind the formal facade of state institutions

In *Never Meant to Survive*, Costa Vargas presents a historical, political, and social assessment of anti-black genocide and liberatory struggles to resist it. Through examination of two cities linked by common experiences of Blackness, Los Angeles and Rio de Janeiro, the book identifies anti-black genocide as a prevailing force in organizing individuals and groups across society. Costa Vargas approaches his analysis of anti-black genocide in these cities through discussion of past conflicts and the work of groups like the Black Panther Party.

This volume is one of the few books to explain in-depth the international crimes behind the scenes of substantive or procedural law. The contributors place a particular focus on what motivates participation in international crime, how perpetrators, witnesses and victims see their predicament and how international crimes should be investigated at local and international level, with an emphasis on context. The book engages these questions with a broad interdisciplinary approach that is accessible to both lawyers and non-lawyers alike. It discusses international crime through the lens of anthropology, neuroscience, psychology, state crime theory and information systems theory and draws upon relevant investigative experience from experts in international and domestic law prosecutions.

The main body of the book is concerned with the theme that empirical political behaviour among the Kachin is a compromise response to the polarised political doctrines of gumsa and gumlao.. Nearly one-third of this book consists of Chapter V entitled 'The Structural Categories of Kachin Gumsa Society'. It is concerned with the interpretation of a series of verbal concepts and their interconnections. This long chapter is placed between a relatively short account of a particular Kachin community directly observed (Chapter IV) and a series of chapters (VI, VII, VIII) containing secondhand ethnographic and historical evidence.

Annotation This is an ethnographic examination and an appraisal of the Cambodian genocide under Pol Pot based on the author's long fieldwork in the area.

Of all the horrors human beings perpetrate, genocide stands near the top of the list. Its toll is staggering: well over 100

million dead worldwide. *Why Did They Kill?* is one of the first anthropological attempts to analyze the origins of genocide. In it, Alexander Hinton focuses on the devastation that took place in Cambodia from April 1975 to January 1979 under the Khmer Rouge in order to explore why mass murder happens and what motivates perpetrators to kill. Basing his analysis on years of investigative work in Cambodia, Hinton finds parallels between the Khmer Rouge and the Nazi regimes. Policies in Cambodia resulted in the deaths of over 1.7 million of that country's 8 million inhabitants—almost a quarter of the population—who perished from starvation, overwork, illness, malnutrition, and execution. Hinton considers this violence in light of a number of dynamics, including the ways in which difference is manufactured, how identity and meaning are constructed, and how emotionally resonant forms of cultural knowledge are incorporated into genocidal ideologies.

A Companion to the Anthropology of Education presents a comprehensive and state-of-the-art overview of the field, exploring the social and cultural dimension of educational processes in both formal and nonformal settings. Explores theoretical and applied approaches to cultural practice in a diverse range of educational settings around the world, in both formal and non-formal contexts Includes contributions by leading educational anthropologists Integrates work from and on many different national systems of scholarship, including China, the United States, Africa, the Middle East, Colombia, Mexico, India, the United Kingdom, and Denmark Examines the consequences of history, cultural diversity, language policies, governmental mandates, inequality, and literacy for everyday educational processes

This book uses controversies as a gateway through which to explore the origins, ethics, key moments, and people in the history of anthropology. It draws on a variety of cases including complicity in "human zoos", Malinowski's diaries, and the Human Terrain System to explore how anthropological controversies act as a driving force for change, how they offer a window into the history of and research practice in the discipline, and how they might frame wider debates such as those around reflexivity, cultural relativism, and the politics of representation. The volume provokes discussion about research ethics and practice with tangible examples where gray areas are brought into sharp relief. The controversies examined in the book all involve moral or practical ambiguities that offer an opportunity for students to engage with the debate and the dilemmas faced by anthropologists, both in relation to the specific incidents covered and to the problems posed more generally due to the intimate and political implications of ethnographic research.

Advancing the rising field of engaged or participatory anthropology that is emerging at the same time as increased opposition from Indigenous peoples to research, this book offers critical reflections on research approaches to-date. The engaged approach seeks to change the researcher-researched relationship fundamentally, to make methods more appropriate and beneficial to communities by involving them as participants in the entire process from choice of research topic onwards. The aim is not only to change power relationships, but also engage with non-academic audiences. The second edition of this popular text has been updated throughout and includes four new chapters on language revitalization, social media and social revolutions, human migration, and the role of NGOs in international development practice.

"The origins of this project date back to a 2007 symposium, 'Local justice : global mechanisms and local meanings in the aftermath of mass atrocity, ' held at Rutgers University--Newark [N.J.] ... Several participants later presented papers in a session at the July 2007 meeting of the International Association of Genocide Scholars, which was held in Bosnia and Herzegovina."--Acknowledgments.

From the years leading up to the First World War to the aftermath of the Second, Europe experienced an era of genocide. As well as the Holocaust, this period also witnessed the Armenian genocide in 1915, mass killings in Bolshevik and Stalinist Russia, and a host of further ethnic cleansings in Anatolia, the Balkans, and Eastern Europe. *Crisis of Genocide* seeks to integrate these genocidal events into a single, coherent history. Over two volumes, Mark Levene demonstrates how the relationship between geography, nation, and power came to play a key role in the emergence of genocide in a collapsed or collapsing European imperial zone - the Rimlands - and how the continuing geopolitical contest for control of these Eastern European or near-European regions destabilised relationships between diverse and multifaceted ethnic communities who traditionally had lived side by side. An emergent pattern of toxicity can also be seen in the struggles for regional dominance as pursued by post-imperial states, nation-states, and would-be states. Volume II: *Annihilation* covers the period from 1939 to 1953, particularly focussing on the Second World War, and its aftermath, the Holocaust and its lasting impact, and the latter part of the Stalinist regime. Levene demonstrates that while the attempted Nazi mass murder of the entirety of European Jewry represents the most thoroughgoing and extreme consequence of efforts aimed at political and social reformulation of the Rimlands' arena in particular, the accumulation and concentration of genocidal violence against many 'minority' groups would suggest that anti-Semitism or racism alone is insufficient to provide a comprehensive explanation for genocide.

This book provides the reader with a story that has been many years in the making. It is the story of the Runa, a Quichua-speaking Indian population in Ecuador's Amazon region. It offers a window onto another culture, an illustration of the relationship between ethnicity and culture, and a story of the mobilization of an indigenous group. And when the reader arrives at the book's end, he or she will understand why the story is not merely shelved and finished, but is rather an ongoing tale that will continue for years to come. The author has been following the Runa's adaptation to continuous changes around and amongst them since 1974. When he first met the Runa, they were practicing swidden horticulture, hunting, fishing, and living their created culture while also reacting to external pressures imposed on them by newly arrived colonists and changing national legislation. This book follows the Runa from a passive accommodating society to an active organized group. The Runa thus became one of the early standard bearers in what is now a hemispheric social movement -- indigenous ethnic federations. These organizations have changed Latin America by successfully thrusting indigenous identities and concerns into the middle of national political arenas that previously marginalized and

stigmatized them. Anthropologists or anyone interested in other cultures. Part of the New Immigrant's Series.

This handbook of slogans, interspersed with historical commentary and contextual analysis, describes the Khmer Rouge regime and exposes the horrific foundation upon which it constructed its reign of terror. On April 17, 1975, the Khmer Rouge seized power in Phnom Penh. In the three years, eight months, and twenty days of their government, they made a tabula rasa of Cambodian society and culture, forcing the people to evacuate the cities and move to the countryside. They instituted a total collectivism based on the doctrine of "Pol Pot-ism," the Cambodian version of fundamentalist Maoism. Assembled in this collection are the sayings that make up a "newspeak" uttered by the Khmer Rouge cadres: slogans, maxims, advice, instructions, watchwords, orders, warnings, and threats. All were spoken in the name of the ominous Angkar--a faceless and lawless "Organization"--in order to indoctrinate, control, and terrorize the populace. These sayings have been collected from survivors throughout Cambodia between 1991 and 1995. They form the macabre, bare-bones skeleton of Khmer Rouge ideology.

A renowned expert on genocide argues that there is a real risk of violent atrocities happening in the United States. If many people were shocked by Donald Trump's 2016 election, many more were stunned when, months later, white supremacists took to the streets of Charlottesville, Virginia, chanting "Blood and Soil" and "Jews will not replace us!" Like Trump, the Charlottesville marchers were dismissed as aberrations--crazed extremists who did not represent the real US. *It Can Happen Here* demonstrates that, rather than being exceptional, such white power extremism and the violent atrocities linked to it are a part of American history. And, alarmingly, they remain a very real threat to the US today. Alexander Hinton explains how murky politics, structural racism, the promotion of American exceptionalism, and a belief that the US has achieved a color-blind society have diverted attention from the deep roots of white supremacist violence in the US's brutal past. Drawing on his years of research and teaching on mass violence, Hinton details the warning signs of impending genocide and atrocity crimes, the tools used by ideologues to fan the flames of hate, and the shocking ways in which "us" versus "them" violence is supported by inherently racist institutions and policies. *It Can Happen Here* is an essential new assessment of the dangers of contemporary white power extremism in the United States. While revealing the threat of genocide and atrocity crimes that loom over the country, Hinton offers actions we can take to prevent it from happening, illuminating a hopeful path forward for a nation in crisis.

How might we speak of human life amid violence, deprivation, or disease so intrusive as to put the idea of the human into question? How can scholarship and advocacy address new forms of war or the slow, corrosive violence that belie democracy's promise to mitigate human suffering? To Veena Das, the answers to these questions lie not in foundational ideas about human nature but in a close attention to the diverse ways in which the natural and the social mutually absorb each other on a daily basis. *Textures of the Ordinary* shows how anthropology finds a companionship with philosophy in the exploration of everyday life. Based on two decades of ethnographic work among low-income urban families in India, Das shows how the notion of texture aligns ethnography with the anthropological tone in Wittgenstein and Cavell, as well as in literary texts. Das shows that doing anthropology after Wittgenstein does not consist in taking over a new set of terms such as forms of life, language games, or private language from Wittgenstein's philosophy. Instead, we must learn to see what eludes us in the everyday precisely because it is before our eyes. The book shows different routes of return to the everyday as it is corroded not only by catastrophic events but also by repetitive and routine violence within everyday life itself. As an alternative to normative ethics, this book develops ordinary ethics as attentiveness to the other and as the ability of small acts of care to stand up to horrific violence. *Textures of the Ordinary* offers a model of thinking in which concepts and experience are shown to be mutually vulnerable. With questions returned to repeatedly throughout the text and over a lifetime, this book is an intellectually intimate invitation into the ordinary, that which is most simple yet most difficult to perceive in our lives.

What happens to people and the societies in which they live after genocide? How are the devastating events remembered on the individual and collective levels, and how do these memories intersect and diverge as the rulers of postgenocidal states attempt to produce a monolithic "truth" about the past? In this important volume, leading anthropologists consider such questions about the relationship of genocide, truth, memory, and representation in the Balkans, East Timor, Germany, Guatemala, Indonesia, Nigeria, Rwanda, Sudan, and other locales. Specialists on the societies about which they write, these anthropologists draw on ethnographic research to provide on-the-ground analyses of communities in the wake of mass brutality. They investigate how mass violence is described or remembered, and how those representations are altered by the attempts of others, from NGOs to governments, to assert "the truth" about outbreaks of violence. One contributor questions the neutrality of an international group monitoring violence in Sudan and the assumption that such groups are, at worst, benign. Another examines the consequences of how events, victims, and perpetrators are portrayed by the Rwandan government during the annual commemoration of that country's genocide in 1994. Still another explores the silence around the deaths of between eighty and one hundred thousand people on Bali during Indonesia's state-sponsored anticommunist violence of 1965-1966, a genocidal period that until recently was rarely referenced in tourist guidebooks, anthropological studies on Bali, or even among the Balinese themselves. Other contributors consider issues of political identity and legitimacy, coping, the media, and "ethnic cleansing." *Genocide: Truth, Memory, and Representation* reveals the major contribution that cultural anthropologists can make to the study of genocide. Contributors: Pamela Ballinger, Jennie E. Burnet, Conerly Casey, Elizabeth Drexler, Leslie Dwyer, Alexander Laban Hinton, Sharon E. Hutchinson, Uli Linke, Kevin Lewis O'Neill, Antonius C. G. M. Robben, Debra Rodman, Victoria Sanford

This text presents a collection of original essays on genocide. It explores a wide range of cases, including Nazi Germany, Cambodia, Guatemala, Rwanda, and Bosnia.

Sorcery has long been associated with the "dark side" of human development, along with magic and witchcraft. This text

argues, however, that sorcery practices reveal critical insights into how consciousness is formed, and how human beings constitute their social

This edited volume, first published in 1999, attempts to integrate neo-Darwinian and culturalist perspectives in the study of emotion.

Annihilating Difference The Anthropology of Genocide Univ of California Press

Sarajevo Under Siege offers a richly detailed account of the lived experiences of ordinary people in this multicultural city between 1992 and 1996, during the war in the former Yugoslavia. Moving beyond the shelling, snipers, and shortages, it documents the coping strategies people adopted and the creativity with which they responded to desperate circumstances. Ivana Mažek, an anthropologist who grew up in the former Yugoslavia, argues that the division of Bosnians into antagonistic ethnonational groups was the result rather than the cause of the war, a view that was not only generally assumed by Americans and Western Europeans but also deliberately promoted by Serb, Croat, and Muslim nationalist politicians. Nationalist political leaders appealed to ethno-religious loyalties and sowed mistrust between people who had previously coexisted peacefully in Sarajevo. Normality dissolved and relationships were reconstructed as individuals tried to ascertain who could be trusted. Over time, this ethnography shows, Sarajevans shifted from the shock they felt as civilians in a city under siege into a "soldier" way of thinking, siding with one group and blaming others for the war. Eventually, they became disillusioned with these simple rationales for suffering and adopted a "deserter" stance, trying to take moral responsibility for their own choices in spite of their powerless position. The coexistence of these contradictory views reflects the confusion Sarajevans felt in the midst of a chaotic war. Mažek respects the subjectivity of her informants and gives Sarajevans' own words a dignity that is not always accorded the viewpoints of ordinary citizens. Combining scholarship on political violence with firsthand observation and telling insights, this book is of vital importance to people who seek to understand the dynamics of armed conflict along ethnonational lines both within and beyond Europe.

Genocide: An Anthropological Reader helps to lay a foundation for a ground-breaking "anthropology of genocide" by gathering together for the first time the seminal texts for learning about and understanding this phenomenon.

In the early months of 1994, it became clear that the government of Rwanda had not acted in good faith in signing peace accords with its adversary, the Rwandan Patriotic Front. Acts of government-sponsored violence grew more frequent.

The author of this book, who at that point was conducting fieldwork in Rwanda, on several occasions found either himself or the Rwandans accompanying him threatened with, or sustaining, bodily harm. Finally, active hostilities between the antagonists escalated on April 7, 1994, just hours after the Rwandan President's plane was shot down. During the author's evacuation from Rwanda in the months following, he interviewed many survivors. This book, the outcome of the author's experiences during the conflict, is an attempt to understand the atrocities committed during the 1994 genocide in Rwanda in which nearly one million people, mostly of Tutsi ethnicity, were slaughtered in less than four months. Beyond this, the author shows that political and historical analyses, while necessary in understanding the violence, fail to explain the forms that the violence took and the degree of passion that motivated it. Instead, Rwandan ritual and practices related to the body are revelatory in this regard, as the body is the ultimate tablet upon which the dictates of the nation-state are inscribed. One rather bizarre example of this is that Hutu extremists often married or had sexual relations with Tutsi women who, according to the Hamitic hypothesis, were said to be sexually alluring. Their mixed-race offspring were not exempt from the genocide. Finally, and perhaps most importantly in light of the recent resurgence of violence, the author advances hypotheses about how the violence in Rwanda and Burundi might be transcended.

'Becoming – An Anthropological Approach to Understandings of the Person in Java' is an ethnographic monograph that examines the ways in which the peoples of a peri-urban locality in East Java, Indonesia conceive of the person, by looking at how their everyday practices relate to understandings of ethnicity, kinship, Islam and gender. The volume is also a thought experiment that aims to make a theoretical contribution to the discipline of anthropology by proposing the concept of the 'diaphoron' person and re-deploying the method of 'total ethnography'.

How did a powerful concept in international justice evolve into an inequitable response to mass suffering? For a term coined just seventy-five years ago, genocide has become a remarkably potent idea. But has it transformed from a truly novel vision for international justice into a conservative, even inaccessible term? The Politics of Annihilation traces how the concept of genocide came to acquire such significance on the global political stage. In doing so, it reveals how the concept has been politically contested and refashioned over time. It explores how these shifts implicitly impact what forms of mass violence are considered genocide and what forms are not. Benjamin Meiches argues that the limited conception of genocide, often rigidly understood as mass killing rooted in ethno-religious identity, has created legal and political institutions that do not adequately respond to the diversity of mass violence. In his insistence on the concept's complexity, he does not undermine the need for clear condemnations of such violence. But neither does he allow genocide to become a static or timeless notion. Meiches argues that the discourse on genocide has implicitly excluded many forms of violence from popular attention including cases ranging from contemporary Botswana and the Democratic Republic of Congo, to the legacies of colonial politics in Haiti, Canada, and elsewhere, to the effects of climate change on small island nations. By mapping the multiplicity of forces that entangle the concept in larger assemblages of power, The Politics of Annihilation gives us a new understanding of how the language of genocide impacts contemporary political life, especially as a means of protesting the social conditions that produce mass violence.

In this book, one of the world's leading social theorists presents a critical, alarmed, but also nuanced understanding of the post-traditional world we inhabit today. Jeffrey Alexander writes about modernity as historical time and social condition, but also as ideology and utopia. The idea of modernity embodies the Enlightenment's noble hopes for progress and rationality, but its reality brings great suffering and exposes the destructive impulses that continue to

motivate humankind. Alexander examines how twentieth-century theorists struggled to comprehend the Janus-faced character of modernity, which looks backward and forward at the same time. Weber linked the triumph of worldly asceticism to liberating autonomy but also ruthless domination, describing flights from rationalization as systemic and dangerous. Simmel pointed to the otherness haunting modernity, even as he normalized the stranger. Eisenstadt celebrated Axial Age transcendence, but acknowledged its increasing capacity for barbarity. Parsons heralded American community, but ignored modernity's fragmentations. Rather than seeking to resolve modernity's contradictions, Alexander argues that social theory should accept its Janus-faced character. It is a dangerous delusion to think that modernity can eliminate evil. Civil inclusion and anti-civil exclusion are intertwined. Alexander enumerates dangerous frictions endemic to modernity, but he also suggests new lines of social amelioration and emotional repair.

A fascinating persuasive history of how sugar has shaped the world, from European colonies to our modern diets In this eye-opening study, Sidney Mintz shows how Europeans and Americans transformed sugar from a rare foreign luxury to a commonplace necessity of modern life, and how it changed the history of capitalism and industry. He discusses the production and consumption of sugar, and reveals how closely interwoven are sugar's origins as a "slave" crop grown in Europe's tropical colonies with its use first as an extravagant luxury for the aristocracy, then as a staple of the diet of the new industrial proletariat. Finally, he considers how sugar has altered work patterns, eating habits, and our diet in modern times. "Like sugar, Mintz is persuasive, and his detailed history is a real treat." -San Francisco Chronicle

Transnational crime and justice will characterize the 21st century in same way that traditional street crimes dominated the 20th century. In the Handbook of Transnational Crime and Justice, Philip Reichel and Jay Albanese bring together top scholars from around the world to offer perspectives on the laws, crimes, and criminal justice responses to transnational crime. This concise, reader-friendly handbook is organized logically around four major themes: the problem of transnational crime; analysis of specific transnational crimes; approaches to its control; and regional geographical analyses. Each comprehensive chapter is designed to be explored as a stand-alone topic, making this handbook an important textbook and reference tool for students and practitioners alike.

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