

Selling Crack In El Barrio

First published in 1986, Lila Abu-Lughod's Veiled Sentiments has become a classic ethnography in the field of anthropology. During the late 1970s and early 1980s, Abu-Lughod lived with a community of Bedouins in the Western Desert of Egypt for nearly two years, studying gender relations, morality, and the oral lyric poetry through which women and young men express personal feelings. The poems are haunting, the evocation of emotional life vivid. But Abu-Lughod's analysis also reveals

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how deeply implicated poetry and sentiment are in the play of power and the maintenance of social hierarchy. What begins as a puzzle about a single poetic genre becomes a reflection on the politics of sentiment and the complexity of culture. This thirtieth anniversary edition includes a new afterword that reflects on developments both in anthropology and in the lives of this community of Awlad 'Ali Bedouins, who find themselves increasingly enmeshed in national political and social formations. The afterword ends with a personal meditation on

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the meaning—for all involved—of the radical experience of anthropological fieldwork and the responsibilities it entails for ethnographers.

*What is daily life like for an elderly person whose income barely covers basic needs? How is life constrained if that person is living within the same marginal enclave to which she first migrated decades ago? How does the implementation of national policies and programs affect the daily life of those growing old in Spanish Harlem? In *Growing Old in El Barrio*, Judith Freidenberg*

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addresses these questions by examining the life-course and daily experiences of the elderly residents of El Barrio. She interweaves the economy of immigrant neighborhoods with the personal experiences of Latinos aging in Harlem--such as Doña Emiliana, who lived in Spanish Harlem from her migration in 1948 to her death in 1995. Freidenberg further links policy issues to social issues critical to the daily lives of this population. Combining extensive fieldwork interviews with historical and demographic population data, Growing Old in El Barrio paints

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an ethnographic picture of aging in Spanish Harlem and illustrates the emergence of New York as a city divided by ethnicity and class.

Presents the lives of poor African-American men who make their subsistence wages by selling used goods on the streets of Greenwich Village in New York; and discusses how they interact with passing pedestrians, police officers, and each other.

Since its founding in the nineteenth century, social anthropology has been seen as the study of exotic peoples in faraway places. But today more

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and more anthropologists are dedicating themselves not just to observing but to understanding and helping solve social problems wherever they occur—in international aid organizations, British TV studios, American hospitals, or racist enclaves in Eastern Europe, for example. In Exotic No More, an initiative of the Royal Anthropological Institute, some of today's most respected anthropologists demonstrate, in clear, unpretentious prose, the tremendous contributions that anthropology can make to contemporary society. They cover issues ranging from

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fundamentalism to forced migration, child labor to crack dealing, human rights to hunger, ethnicity to environmentalism, intellectual property rights to international capitalisms. But Exotic No More is more than a litany of gloom and doom; the essays also explore topics usually associated with leisure or "high" culture, including the media, visual arts, tourism, and music. Each author uses specific examples from their fieldwork to illustrate their discussions, and 62 photographs enliven the text. Throughout the book, the

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contributors highlight anthropology's commitment to taking people seriously on their own terms, paying close attention to what they are saying and doing, and trying to understand how they see the world and why. Sometimes this bottom-up perspective makes the strange familiar, but it can also make the familiar strange, exposing the cultural basis of seemingly "natural" behaviors and challenging us to rethink some of our most cherished ideas—about gender, "free" markets, "race," and "refugees," among many others.

Contributors: William O.

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*Beeman Philippe Bourgois John
Chernoff E. Valentine Daniel
Alex de Waal Judith Ennew
James Fairhead Sarah Franklin
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Mazower Ellen Messer A. David
Napier Nancy Scheper-Hughes
Jane Schneider Parker Shipton
Christopher B. Steiner
Race, Drugs, Violence, and the
American Dream
Crick Crack, Monkey
Ethnography and
Apprenticeship among the*

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Subarctic Dene

Northern Passage

Wombs in Labor

Portraits of 'the Whiteman'

Explores the world of homelessness and drug addiction in contemporary United States, discussing such themes as violence, race relations, sexuality, family trauma, social inequality, and power relations.

This concise and accessible introduction establishes the relevance of cultural anthropology for the modern world through an integrated, ethnographically informed approach. The book develops readers' understanding and engagement by addressing key issues such as: What it means to be human The key characteristics of

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culture as a concept Relocation and dislocation of peoples The conflict between political, social and ethnic boundaries The concept of economic anthropology Cultural Anthropology: 101 includes case studies from both classic and contemporary ethnography, as well as a comprehensive bibliography and index. It is an essential guide for students approaching this fascinating field for the first time. In five sections—Childhood, Migration, Half/First Generation, Return, and Future—the thirty-three contributors to this anthology write movingly, often hauntingly, of their lives in Haiti and the United States. Their diaspora, much like a butterfly's fluctuating path, is a

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shifting landscape in which there is much travel between two worlds, between their place of origin and their adopted land. This compilation of essays and poetry brings together Haitian-Americans of different generations and backgrounds, linking the voices for whom English is a first language and others whose dreams will always be in French and Kreyòl. Community activists, scholars, visual artists and filmmakers join renowned journalists, poets, novelists and memoirists to produce a poignant portrayal of lives in transition. Edwidge Danticat, in her powerful introduction, pays tribute to Jean Dominique, a sometime participant in the Haitian diaspora and a recent

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martyr to Haiti's troubled politics, and the many members of the diaspora who refused to be silenced. Their stories confidently and passionately illustrate the joys and heartaches, hopes and aspirations of a relatively new group of immigrants belonging to two countries that have each at times maligned and embraced them. From the Trade Paperback edition.

A work of exceptional ambition by the founder of modern economic sociology, this first full account of Mark Granovetter's ideas stresses that the economy is not a sphere separate from other human activities but is deeply embedded in social relations and subject to the same emotions, ideas, and constraints as

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religion, science, politics, or law.
A Critical Ethnography of Hip-Hop
Culture, Language, Identity, and the
Politics of Becoming
The Dynamics of Urban Violence
Dance for Me When I Die
Finding the Safety Net for Women
Behind Bars
Linguistic Play and Cultural Symbols
among the Western Apache
Sidewalk

In his gripping and provocative debut, anthropologist Jason De León sheds light on one of the most pressing political issues of our time—the human consequences of US immigration policy. *The Land of Open Graves* reveals the suffering and deaths that occur daily in the Sonoran Desert of Arizona as thousands of undocumented

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migrants attempt to cross the border from Mexico into the United States. Drawing on the four major fields of anthropology, De León uses an innovative combination of ethnography, archaeology, linguistics, and forensic science to produce a scathing critique of "Prevention through Deterrence," the federal border enforcement policy that encourages migrants to cross in areas characterized by extreme environmental conditions and high risk of death. For two decades, this policy has failed to deter border crossers while successfully turning the rugged terrain of southern Arizona into a killing field. In harrowing detail, De León chronicles the journeys of people who have made dozens of attempts to cross the border

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and uncovers the stories of the objects and bodies left behind in the desert.

The Land of Open Graves will spark debate and controversy.

Rich with the textures and rhythms of street life, *The Tenants of East Harlem* is an absorbing and unconventional biography of a neighborhood told through the life stories of seven residents whose experiences there span nearly a century. Modeled on the ethnic distinctions that divide the community, the book portrays the old guard of East Harlem: Pete, one of the last Italian holdouts; José, a Puerto Rican; and Lucille, an African American. Side by side with these representatives of a century of ethnic succession are the newcomers: Maria, an undocumented Mexican; Mohamed, a West African

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entrepreneur; Si Zhi, a Chinese immigrant and landlord; and, finally, the author himself, a reluctant beneficiary of urban renewal. Russell Leigh Sharman deftly weaves these oral histories together with fine-grained ethnographic observations and urban history to examine the ways that immigration, housing, ethnic change, gentrification, race, class, and gender have affected the neighborhood over time. Providing unique access to the nuances of inner-city life, *The Tenants of East Harlem* shows how roots sink so quickly in a community that has always hosted the transient, how new immigrants are challenging the claims of the old, and how that cycle is threatened as never before by the specter of gentrification.

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A delightful, well-written, and vastly informative ethnographic study, this is an account of Fernea's two-year stay in a tiny rural village in Iraq, where she assumed the dress and sheltered life of a harem woman. This volume gives a unique insight into a part of the Middle Eastern life seldom seen by the West. "A most enjoyable book about [Muslim women]--simple, dignified, human, colorful, sad and humble as the life they lead." --Muhsin Mahdi, Jewett Professor of Arabic Literature, Harvard University.

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

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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

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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

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Americas.

Dealing Crack

Growing Old in El Barrio

Andean Cocaine

Exotic No More

Child Rearing and Social Class in

Three Neighborhoods

Transnational Desires and Sex Tourism
in the Dominican Republic

***DIVAn ethnographic case study
of sex tourism in the Dominican
Republic, showing how the sex
trade is linked to economic and
cultural globalization./div***

***<l>The Rhizome of Blackness
is a critical ethnographic
documentation of the process of
how continental African youth
are becoming Black in North
America. They enter a -social***

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imaginary- where they find themselves already falling under the umbrella of Blackness. For young Africans, Hip-Hop culture, language, and identity emerge as significant sites of identification; desire; and cultural, linguistic, and identity investment. No longer is -plain Canadian English- a site of investment, but instead, Black English as a second language (BESL) and -Hip-Hop all da way baby - (as one student put it). The result of this dialectic space between language learning and identity investment is a complex, multilayered, and -rhizomatic third space, - where Canada meets and rubs shoulders with

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Africa in downtown Toronto, Vancouver, or Montreal in such a way that it produces its own -ticklish subject- and pedagogy of imaginary and integrative anti-racism."

What is it like living among and learning about the cultural realities of other people for the first time? Northern Passage uses the motif of apprenticeship to reveal the humbling, childlike quest of the novice ethnographer, on the one hand, and the trials of an active participant learning the intricacies of bush life and livelihood from subarctic Indian hunting partners and teachers, on the other hand. In the

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process, Jarvenpas reflexive narrative presents a compelling vision of northern Dene or Athapaskan society. The Han people of the Yukon Territory and eastern Alaska and the Chipewyan of northern Saskatchewan emerge as vividly drawn actors in a cultural landscape distinctly influenced by gold miners, fur traders, missionaries, conservation officers, and other post-colonial agents. This candid but sensitive treatment deals with issues such as trapping economies, knowledge of the environment, dreaming and hunting power, permission and informed consent, language learning,

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accusations of spying, alcohol use, economic development, partnerships, note-taking, and the pros and cons of active participation. Jarvenpas early field experiences unfold as a primer on false leads, setbacks and revealing discoveries building to a suspenseful aftershock.

Contributors from the US, Canada, Europe, Australia, and South Africa analyze the impact of feminism on criminology in their countries, where feminist perspectives have challenged the basis of conventional criminology and altered the understanding of crimes such as domestic violence and child

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abuse. Some of the 11 chapters here are based on papers from the British Criminology Conference, Cardiff, July 1993. Annotation copyright by Book News, Inc., Portland, OR

Violence at the Urban Margins

Anthropology on the Front Lines

Voices from the Haitian Diaspora in the United States

Culture, Comfort, and Coming Home After Katrina

The Butterfly's Way

The Rhizome of Blackness

In Search of Respect, Philippe Bourgois's now-classic, ethnographic study of social marginalization in inner-city America, won critical acclaim after it was first published in 1995

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and in 1997 was awarded the Margaret Mead Award. For the first time, an anthropologist had managed to gain the trust and long-term friendship of street-level drug dealers in one of the roughest ghetto neighborhoods in the United States - East Harlem. This edition adds a prologue describing the major dynamics in America that have altered life on the streets of East Harlem in the six years since the first edition. Bourgois, in a new epilogue, brings up to date the stories of the people - Primo, Caesar, Luis, Tony, Candy - who readers come to know in this remarkable window onto the world of the

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inner-city drug trade.

'The Whiteman' is one of the most powerful and pervasive symbols in contemporary American Indian cultures. Portraits of 'the Whiteman': linguistic play and cultural symbols among the Western Apache investigates a complex form of joking in which Apaches stage carefully crafted imitations of Anglo-Americans and, by means of these characterizations, give audible voice and visible substance to their conceptions of this most pressing of social 'problems'. Keith Basso's essay, based on linguistic and ethnographic materials collected in Cibecue, a

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Western Apache community, provides interpretations of selected joking encounters to demonstrate how Apaches go about making sense of the behaviour of Anglo-Americans. This study draws on theory in symbolic anthropology, sociolinguistics, and the dramaturgical model of human communication developed by Erving Goffman. Although the assumptions and premises that shape these areas of inquiry are held by some to be quite disparate, this analysis shows them to be fully compatible and mutually complementary. After losing their parents, Tee and

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her brother Toddan are taken in by their exuberant aunt Tantie, but when Tee wins a scholarship and moves in with Aunt Beatrice, she finds herself challenged by race and class conscious middle class values.

This new edition brings this study of inner-city life up to date.

The Stickup Kids

What's Love Got to Do with It?

In Search of Respect

Transnational Commercial

Surrogacy in India

Standing in the Need

Code of the Suburb

Thousands of pregnant women

pass through our nation's jails

every year. What happens to them

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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

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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.

Illuminating a hidden and fascinating chapter in the history of globalization, Paul Gootenberg chronicles the rise of one of the most spectacular and now illegal Latin American exports: cocaine. Gootenberg traces cocaine's history from its origins as a medical commodity in the nineteenth century to its repression during the early twentieth century and its

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dramatic reemergence as an illicit good after World War II.

Connecting the story of the drug's transformations is a host of people, products, and processes: Sigmund Freud, Coca-Cola, and Pablo Escobar all make appearances, exemplifying the global influences that have shaped the history of cocaine. But Gootenberg decenters the familiar story to uncover the roles played by hitherto obscure but vital Andean actors as well--for example, the Peruvian pharmacist who developed the techniques for refining cocaine on an industrial scale and the creators of the original drug-smuggling networks that decades later would be taken over by Colombian traffickers.

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Andean Cocaine proves indispensable to understanding one of the most vexing social dilemmas of the late twentieth-century Americas: the American cocaine epidemic of the 1980s and, in its wake, the seemingly endless U.S. drug war in the Andes.

Abstract: We analyze a unique data set detailing the financial activities of a drug-selling street gang on a monthly basis over a four-year period in the recent past. The data, originally compiled by the gang leader to aid in managing the organization, contain detailed information on both the sources of revenues (e.g. drug sales, extortion) and expenditures (e.g. costs of drugs sold, weapons,

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tribute to the central gang organization, wages paid to various levels of the gang). Street-level drug dealing appears to be less lucrative than is generally thought. We estimate the average wage in the organization to rise from roughly \$6 per hour to \$11 per hour over the time period studied. The distribution of wages, however, is extremely skewed. Gang leaders earn far more than they could in the legitimate sector, but the actual street-level dealers appear to earn less than the minimum wage throughout most of our sample, in spite of the substantial risks associated with such activities (the annual violent death rate in our sample is 0.07), There is some

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evidence consistent both with compensating differentials and efficiency wages. The markup on drugs suggests that the gang has substantial local market power. Gang wars appear to have an important strategic component: violence on another gang's turf shifts demand away from that area. The gang we observe responds to such attacks by pricing below marginal cost, suggesting either economic punishment for the rival gang or the presence of switching for users that makes market share maintenance valuable. We investigate a range of alternative methods for estimating the willingness of gang members to accept risks of death, all of which

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suggest that the implicit value that gang members place on their own lives is very low.

Philippe Bourgois's ethnographic study of social marginalization in inner-city America, won critical acclaim when it was first published in 1995. For the first time, an anthropologist had managed to gain the trust and long-term friendship of street-level drug dealers in one of the roughest ghetto neighborhoods--East Harlem. This new edition adds a prologue describing the major dynamics that have altered life on the streets of East Harlem in the seven years since the first edition. In a new epilogue Bourgois brings up to date the stories of the

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people--Primo, Caesat, Luis, Tony, Candy--who readers come to know in this remarkable window onto the world of the inner city drug trade. Philippe Bourgois is Professor and Chair of the Department of Anthropology, History and Social Medicine at the University of California, San Francisco. He has conducted fieldwork in Central America on ethnicity and social unrest and is the author of *Ethnicity at Work: Divided Labor on a Central American Banana Plantation* (Johns Hopkins University Press, 1989). He is writing a book on homeless heroin addicts in San Francisco. 1/e hb ISBN (1996) 0-521-43518-8 1/e pb ISBN (1996) 0-521-57460-9

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Inside the World of Young Middle-
Class Drug Dealers

Living and Dying on the Migrant
Trail

Honor and Poetry in a Bedouin
Society

Discover Sociology

An Ethnography of an Iraqi Village
Engendering a Discipline

What are hard and soft
individualisms? In this
detailed ethnography of
three communities in
Manhattan and Queens,
Kusserow interviews
parents and teachers (from
wealthy to those on
welfare) on the types of
hard and soft
individualisms they

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encourage in their children and students. American Individualisms explores the important issue of class differences in the socialization of individualism in America. It presents American individualism not as one single homogeneous, stereotypic life-pattern as often claimed to be, but as variable, class-differentiated models of individualism instilled in young children by their parents and preschool teachers in Manhattan and Queens. By providing rich descriptions of the

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situational, class-based individualisms that take root in communities with vastly different visions of the future, Kusserow brings social inequality back into previously bland and generic discussions of American individualism.

"This original introduction to cultural anthropology is a textbook like no other. Structured more as a narrative rather than a compendium of facts about cultures and concepts, it invites students to think of anthropology as a series of stories that emerge

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from cultural encounters in particular times and places. These moments of encounter are illustrated with reference to both classic and contemporary ethnographic examples—from Coming of Age in Samoa to Coming of Age in Second Life—allowing readers to grasp anthropology's sometimes problematic past, while still capturing the excitement and potential of the discipline. The second edition has been updated throughout with fresh ethnographic examples, and features a new

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introduction, and two new chapters - one on economic anthropology and exchange, and one on health and medicine. As well, an end-of-book Glossary has been added for quick reference. The result is a more streamlined book that offers thorough coverage but is manageable to teach."--

Randol Contreras came of age in the South Bronx during the 1980s, a time when the community was devastated by cuts in social services, a rise in arson and abandonment, and the rise of crack-cocaine.

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For this riveting book, he returns to the South Bronx with a sociological eye and provides an unprecedented insider's look at the workings of a group of Dominican drug robbers. Known on the streets as "Stickup Kids," these men raided and brutally tortured drug dealers storing large amounts of heroin, cocaine, marijuana, and cash. As a participant observer, Randol Contreras offers both a personal and theoretical account for the rise of the Stickup Kids and their violence.

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He mainly focuses on the lives of neighborhood friends, who went from being crack dealers to drug robbers once their lucrative crack market opportunities disappeared. The result is a stunning, vivid, on-the-ground ethnographic description of a drug robbery's violence, the drug market high life, the criminal life course, and the eventual pain and suffering experienced by the casualties of the Crack Era. Provocative and eye-opening, *The Stickup Kids* urges us to explore

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the ravages of the drug trade through weaving history, biography, social structure, and drug market forces. It offers a revelatory explanation for drug market violence by masterfully uncovering the hidden social forces that produce violent and self-destructive individuals. Part memoir, part penetrating analysis, this book is engaging, personal, deeply informed, and entirely absorbing. "The vivid story of one family's ordeal in Hurricane Katrina . . . offers completely new and

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highly relevant insights into disaster response.”
—Susanna Hoffman, disaster anthropologist and director, Hoffman Consulting Standing in the Need presents an intimate account of an African American family’s experience after Hurricane Katrina. Before the storm struck, this family of one hundred fifty members lived in the bayou communities of St. Bernard Parish just outside New Orleans. Rooted there like the wild red iris of the coastal wetlands, the family had gathered for

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generations to cook and share homemade seafood meals, savor conversation, and refresh their interconnected lives. In this lively narrative, Katherine Browne weaves together voices and experiences from eight years of post-Katrina research. Her story documents the heartbreaking struggles to remake life after everyone in the family faced ruin. Cast against a recovery landscape managed by outsiders, the efforts of family members to help themselves could get no

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traction; outsiders undermined any sense of their control over the process. In the end, the insights of the story offer hope. Written for a broad audience and supported by an array of photographs and graphics, *Standing in the Need* offers readers an inside view of life at its most vulnerable. “*Standing in the Need* delivers an epic story about disaster and the haunting problems imposed by our ‘recovery culture.’ The lesson in these pages is of urgent concern as the world moves

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into weather we have never seen before.” –Mindy

Fullilove, MD, Mailman School of Public Health, Columbia University

“Browne suggests that recovery agencies could reduce suffering and speed healing by learning about the history, culture, and distinctive customs and needs of disaster-impacted communities.”

–Contemporary Sociology
The Social World of
Streetcorner Selling
Selling Crack in El Barrio
Imprisoning Communities
American Individualisms
Feminism and Criminology

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Guests of the Sheik

Of the some sixty thousand vacant properties in Philadelphia, half of them are abandoned row houses. Taken as a whole, these derelict homes symbolize the city's plight in the wake of industrial decline. But a closer look reveals a remarkable new phenomenon—street-level entrepreneurs repurposing hundreds of these empty houses as facilities for recovering addicts and alcoholics. How It Works is a compelling study of this recovery house movement and its place in the new

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urban order wrought by welfare reform. To find out what life is like in these recovery houses, Robert P. Fairbanks II goes inside one particular home in the Kensington neighborhood. Operating without a license and unregulated by any government office, the recovery house provides food, shelter, company, and a bracing self-help philosophy to addicts in an area saturated with drugs and devastated by poverty. From this starkly vivid close-up, Fairbanks widens his lens to reveal the intricate relationships the recovery

houses have forged with public welfare, the formal drug treatment sector, criminal justice institutions, and the local government.

This volume fills a research gap of striking proportions by exploring the contingencies that mediate the crimes perpetrated on those who are themselves perpetrators. The notion that violence is something that happens only to law-abiding citizens is both widely held and inaccurate. The disproportionate share of victims of crime are, in reality, themselves involved

in crime. Yet existing scholarship has failed to explore the contingencies that mediate offenses like drug robbery - from the forces that inspire it, to the methods used to select targets, to the means employed to generate compliance, down to the tactics used to thwart retaliatory attempts after the crime has ended. Given that predatory behavior between and among offenders ultimately spreads to society at large (the ""contagion effect""), a research gap of striking proportions has emerged.

The imprudence of robbing other criminals is widely assumed. Yet criminologists paradoxically observe that a major benefit of robbing fellow criminals is that they cannot report the offense to the authorities. Why, then, should offenders elect to reduce their odds of getting arrested at the cost of enhancing their chances of getting killed? Drawing on candid interviews with the perpetrators, Jacobs attempts to answer such questions and fill this gap in the research agenda of criminology. The result is a narrative that explores the

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world of street-corner drugs from the vantage point of those who actually commit these high-risk crimes. It also introduces serious ethical issues that criminology and law enforcement tend to gloss over or ignore entirely. This work is innovative and troubling at the same time. It takes a theme that Hollywood films have explored in greater depth than social science, and restores it as a crucial part of the ethnography of crime. When we think about young people dealing drugs, we

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tend to picture it happening on urban streets, in disadvantaged, crime-ridden neighborhoods. But drugs are used everywhere—even in upscale suburbs and top-tier high schools—and teenage users in the suburbs tend to buy drugs from their peers, dealers who have their own culture and code, distinct from their urban counterparts. In *Code of the Suburb*, Scott Jacques and Richard Wright offer a fascinating ethnography of the culture of suburban drug dealers. Drawing on fieldwork

among teens in a wealthy suburb of Atlanta, they carefully parse the complicated code that governs relationships among buyers, sellers, police, and other suburbanites. That code differs from the one followed by urban drug dealers in one crucial respect: whereas urban drug dealers see violent vengeance as crucial to status and security, the opposite is true for their suburban counterparts. As Jacques and Wright show, suburban drug dealers accord status to deliberate

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avoidance of conflict, which helps keep their drug markets more peaceful—and, consequently, less likely to be noticed by law enforcement. Offering new insight into both the little-studied area of suburban drug dealing, and, by extension, the more familiar urban variety, Code of the Suburb will be of interest to scholars and policy makers alike. This much-needed book is a concise and accessible account of the contribution of feminist thinking to the study of crime. Tracing the

**intellectual history of
criminology from its
scientific foundations in the
nineteenth century to its
recent encounters
with postmodernism,
Naffine discusses the ways
in which the discipline has
established its priorities
and values, and shows how
men became and remain the
central interest of the
discipline.**

**Criminologists, she argues,
are still reluctant to engage
with feminist
scholarship which questions
their agenda. Naffine
argues that for several
decades feminists from a**

variety of disciplines have been studying crime, producing increasingly refined and sophisticated understandings of the phenomenon. Their interests have ranged widely, from the effects of masculinity and femininity on the propensity to offend, to the ways in which class and race affect the gender dimension of crime. They have pursued difficult questions about the nature of knowledge and the meanings of human behaviour in men and women. Naffine analyses

the treatment of women offenders by the criminal justice system, and women as victims of crime - especially violent crime - and argues for a different understanding of sexual relations between men and women within the crime of rape. Finally, she examines how feminist detective fiction can enliven and enhance the study of crime. Provocative and well-argued, this timely book will be welcomed by students and researchers in women's studies, gender studies, criminology, sociology and law.

Jailcare

The Land of Open Graves How Mass Incarceration Makes Disadvantaged Neighborhoods Worse Recovering Citizens in Post- Welfare Philadelphia Righteous Dopefiend Robbing Drug Dealers

On the morning of February 6, 1999, Buenos Aires police officers shot and killed seventeen-year-old Víctor Manuel Vital, better known as Frente, while he was unarmed, hiding under a table, and trying to surrender. Widely known and respected throughout Buenos Aires's shantytowns for his success as a thief, commitment

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to a code of honor, and generosity to his community, Frente became a Robin Hood--style legend who, in death, was believed to have the power to make bullets swerve and save gang members from shrapnel. In *Dance for Me When I Die*—first published in Argentina in 2004 and appearing here in English for the first time—Cristian Alarcón tells the story and legacy of Frente's life and death in the context of the everyday experiences of love and survival, murder and addiction, and crime and courage of those living in the slums. Drawing on interviews with Frente's friends, family, and ex-girlfriends, as well as with

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local thieves and drug dealers, and having immersed himself in Frente's neighborhood for eighteen months, Alarcón captures the world of the urban poor in all of its complexity and humanity.

During the 1980s, addiction to crack cocaine escalated at an alarming rate. As the demand for crack grew, so did the economic opportunities for entrepreneurial street dealers, who developed criminal underground networks for the supply and retail sale of the high-profit substance. While crack cocaine use has since plateaued and is on the decline, hard-core dealers persist in selling the increasingly

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unprofitable drug in a high-risk, competitive street market. Bruce A. Jacobs bases his study on dangerous field research conducted in one of the most socially distressed and impoverished neighborhoods in St. Louis. Drawing on no-holds-barred interviews with active dealers, as well as on his own eyewitness observations of transactions and encounters with police, Jacobs captures the crack business as it actually operates on the streets. He examines the underlying motivations for selling crack, describes the complex and intricate social organization of dealing, and explores how

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dealers protect transactions from law enforcement, undercover police, and criminal predators. Quoting extensively from his conversations with offenders, he conveys much of the fear and aura surrounding the process and lifestyle of crack cocaine dealing. This provocative volume is appropriate for a variety of courses in criminal justice and social problems and gives general readers an inside look at one of America's most troubling problems.

A harrowing look at violence among Argentina's urban poor Arquitecto Tucci, a neighborhood in Buenos Aires, is a place where crushing

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poverty and violent crime are everyday realities. Homicides—often involving young people—continue to skyrocket, and in the emergency room there, victims of shootings or knifings are an all-too-common sight. In *Harm's Way* takes a harrowing look at daily life in Arquitecto Tucci, examining the sources, uses, and forms of interpersonal violence among the urban poor at the very margins of Argentine society. Drawing on more than two years of immersive fieldwork, sociologist Javier Auyero and María Berti, an elementary school teacher in the neighborhood, provide a

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powerful and disarmingly intimate account of what it is like to live under the constant threat of violence. They argue that being physically aggressive becomes a habitual way of acting in poor and marginalized communities, and that violence is routine and carries across various domains of public and private life. Auyero and Berti trace how different types of violence—be it criminal, drug related, sexual, or domestic—overlap, intersect, and blur together. They show how the state is complicit in the production of harm, and describe the routines and relationships that residents, particularly

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children, establish to cope with and respond to the constant risk that besieges them and their loved ones. Provocative, eye-opening, and extraordinarily moving, *In Harm's Way* is destined to become a classic work on violence at the urban margins.

Surrogacy is India's new form of outsourcing, as couples from all over the world hire Indian women to bear their children for a fraction of the cost of surrogacy elsewhere with little to no government oversight or regulation. In the first detailed ethnography of India's surrogacy industry, Amrita Pande visits clinics and hostels

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and speaks with surrogates and their families, clients, doctors, brokers, and hostel matrons in order to shed light on this burgeoning business and the experiences of the laborers within it. From recruitment to training to delivery, Pande's research focuses on how reproduction meets production in surrogacy and how this reflects characteristics of India's larger labor system. Pande's interviews prove surrogates are more than victims of disciplinary power, and she examines the strategies they deploy to retain control over their bodies and reproductive futures. While some women are

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coerced into the business by their families, others negotiate with clients and their clinics to gain access to technologies and networks otherwise closed to them. As surrogates, the women Pande meets get to know and make the most of advanced medical discoveries. They traverse borders and straddle relationships that test the boundaries of race, class, religion, and nationality. Those who focus on the inherent inequalities of India's surrogacy industry believe the practice should be either banned or strictly regulated. Pande instead advocates for a better understanding of this complex

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labor market, envisioning an international model of fair-trade surrogacy founded on openness and transparency in all business, medical, and emotional exchanges.

Veiled Sentiments

In Harm's Way

An Introduction to Anthropology,
Second Edition

An Economic Analysis of a Drug-selling Gang's Finances

How It Works

Cultural Anthropology: 101

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ASA pre-conference teaching and learning workshop. What key social forces construct and transform our lives as individuals and as members of society? How does our social world shape us? How do we shape our world? Discover Sociology presents sociology as a discipline of curious minds. The authors inspire curiosity about the social world and empower students by providing the theoretical, conceptual, and empirical tools they need to understand, analyze, and even change the world in which they live. Organized around four main themes—The Sociological

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Imagination, Power and Inequality, Technological Transformations of Society, and Globalization—the book illuminates the social roots of diverse phenomena and institutions, ranging from poverty and deviance to capitalism and the nuclear family. "Behind the Numbers" features illustrate the practical side of sociology and shows students how to be critical consumers of social science data reported in the media. And every chapter addresses the question, "What can I do with a sociology degree?" by linking the knowledge and skills

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. FREE POSTER: Tips from Sociology for Argument and Debate in a Civil Society

This volume maintains that current incarceration policy in urban America does more harm than good, from increasing crime to widening racial disparities and diminished life chances for youths. The author argues that we cannot

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overcome the problem of mass incarceration concentrated in poor places without incorporating an idea of community justice into our failing correctional and criminal justice systems. He demonstrates that high doses of incarceration contribute to the very social problems it is intended to solve: it breaks up family and social networks; deprives siblings, spouses, and parents of emotional and financial support; and threatens the economic and political infrastructure of already struggling neighborhoods. Especially at risk are children

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who are more likely to commit a crime if a father or brother has been to prison. The author maintains that when incarceration occurs at high levels, crime rates will go up; having exactly the opposite of its intended effect: it destabilizes the community, thus further reducing public safety.

The Tenants of East Harlem
The Making of a Global Drug
International Feminist
Perspectives in Criminology
Society and Economy
Violence beyond the Law
Stories of Culture and Place