



The Latino Experience In Omaha A Visual Essay

Sarah N. Gatson, Amanda Zweerink



The Latino Experience In Omaha A Visual Essay:

The Latino Experience in Omaha David Anthony Lopez, 2001 This book provides a case study of Latino experience in America specifically in the city of Omaha Nebraska Dr Lopez employs the method known as Visual Sociology which provides the reader with a collection of visual images representation of social reality that tells a significant part of the story on their own and substantial supporting historical socioeconomic and ethnographic data as well as some very helpful interviews

The Latino Experience on the Great Plains, 2000

A Textual Analysis of American Government Reports on Aging

Bryan S. R. Green, 2001 This study demonstrates a textual approach to analyzing policy documents to establish a method of study applicable to any social policy documents This method should be analytically adequate to this kind of material and of critical interest both from the standpoint of substantive policy areas here policy on ageing and the aged and the broader standpoints of democratic practice social stratification and the emancipatory possibilities of social theory This study should interest policy analysts critical discourse analysts sociologists and social gerontologists

A Statistical Profile of

Mormons Tim B. Heaton, Stephen J. Bahr, Cardell K. Jacobson, 2004 This major biography of the most neglected of Lytton Strachey's Eminent Victorians is now available in paperback Here Professor Terence Copley combines a study of Arnold's life with an examination of his influence as an educator a theologian and a churchman

Hispanic Americans Karl A.

Lawrence, 2002

The International Migration Review, 2002

Incest and Inbreeding Avoidance Gregory C.

Leavitt, 2005 This book examines Darwinian social science through the substantive topic of incest and inbreeding avoidance a behavior forward by human sociobiology as the best example of sociocultural behavior naturally selected in humans I first encountered Gregory Leavitt's work while I was myself researching incest avoidance and the incest taboo Like many anthropologists with limited expertise in genetics I had assumed that inbreeding was securely established as a source of genetic depression To be sure anthropologists have commonly identified other factors as also having causative influences on incest avoidance and taboos but I had presumed that the deleterious consequences of inbreeding had to be one if not the ultimate causative factor in a full accounting of the phenomenon At around this time though Leavitt published in the American Anthropologist a cogent challenge to the conventional wisdom and it seemed to throw everything back up into the air Accordingly in my own writings it seemed best to side step the issue pending further research by those qualified to conduct it examination of the inbreeding theory From lacunae in the special and general theory of evolution through the ethological evidence commonly used to support the existence of inbreeding avoidance in sexual species to the oft cited kibbutzim data he mounts what is surely the most comprehensive critique that has ever been addressed to a theory of incest Marshaling a range of disparate sometimes neglected sources scattered through several disciplines he trains an impressive level of fire on what many have accepted as the standard explanation for the incest taboo Leavitt's treatment of the inbreeding and incest issue is neatly folded into a second more encompassing focus a rigorous critique of sociobiology

Beginning with E O Wilson sociobiologists have commonly claimed the genetic depression explanation for incest avoidance as one of the jewels if not the canonical gem in the sociobiological crown Leavitt uses his critique of the inbreeding argument as a point of departure for exploring broader inadequacies and weaknesses in sociobiology In a theoretical field that prides itself for its scientific approach to social behavior Leavitt finds a disturbing level of unscientific sloppiness and an unsettling absence of scientific skepticism Although not all Darwinian theorists of social behavior deserve to be tarred with the same brush Leavitt uncovers more than enough cause for dismay To begin with he finds that parts of the evidence used to support the inbreeding hypothesis do not warrant the weight placed on it other aspects have been tendentiously and sometimes incorrectly interpreted and yet other elements can be accounted for with more parsimonious explanations Furthermore although the cornerstone of sociobiological theorizing is the idea that genes or gene complexes generate complex flexible behaviors Leavitt points out that there is as yet no unequivocal evidence to support this proposition of unequivocal evidence for the existence of energy strings and multiple dimensions invalidate string theory The difference is that string theorists explicitly designate strings and multiple dimensions as hypothetical they regard their existence skeptically and they make constant efforts to test these basic propositions by deducing empirical consequences by analyzing them for theoretical inconsistencies and by examining how they conform with other better substantiated theory By contrast Leavitt argues sociobiology routinely hypothesizes the existence of full blown generative gene complexes behind incest avoidance cannibalism sacrifice war and other complex behaviors yet it rarely tries to demonstrate or test the hypothesis Too little consideration is given even to detailing possible intermediate steps through which such complexes might have evolved over time A plausible explanation of how and why an inbreeding species might make the transition to outbreeding practice for example would go a long way to shoring up the inbreeding theory and might open up ways of testing it exercise is far from easy but the difficulties can hardly be more thorny than those encountered by string theorists Leavitt even musters a critique of Darwinian theory a risky exercise given the difficulties of mastering such a specialized and sprawling field and the defensiveness that biologists no doubt feel in the face of the ill informed attacks and sometimes deceptive tactics of creationists and proponents of intelligent design Some of the critics he cites Gould Lewontin and most especially Behe have provoked controversy and only evolutionists can judge the ultimate value of Leavitt s critique For a social science audience though these chapters are useful reminders that evolutionary theory has yet to be nailed down in all of its particulars and they are valuable summaries of the issues that are and are not still in dispute The real value of this book though lies in what it is not and in what it offers to sociobiology as well as to its critics There can be no doubt where Leavitt stands on the issues but what makes this book so exceptional is the absence of shrillness and polemic racism with which sociobiologists are usually tarred Nor is there resort to the tired claim that sociobiologists are uncritically externalizing western cultural assumptions in contrast to the critics who make this charge from whose eyes the cultural scales supposedly have fallen

Instead Leavitt has done what is too rarely ventured both within and beyond sociobiology Rather than lobbing polemics he has endeavored to engage sociobiology on its own terrain to apply the critical eye that one wishes sociobiologists themselves had more rigorously applied He mounts a strong and exhaustive case for the prosecution in a hearing that is long overdue and social science and sociobiology will be well served if sociobiologists seize the opportunity and organize a detailed case for the defense Where Leavitt has identified lacunae in the paradigm these need to be addressed Where the data have been misrepresented or over interpreted either further observational work needs to be done or the data have to be jettisoned from the debate weakness needs to be acknowledged rather than sidelined or ignored And to admit a criticism that is inevitable whether it is true or not if Leavitt has misconstrued the arguments or the data the error needs to be explained in detail not dismissed offhand In fine Leavitt s work offers a rare opportunity for us to advance social science in a manner commensurate with that of the physical sciences There are two broader matters in social science to which Leavitt s inquiry also makes valuable contributions The first concerns persistent attempts to apply Darwinian theory not to genes as sociobiologists do but to memes culture These endeavors have permeated social sciences as far apart as cognitive science and political science but it is perhaps most prevalent in anthropology In cultural anthropology the most familiar manifestation is Marvin Harris s cultural materialism For many years Harris stipulated that cultural complexes were adaptive and that they had evolved through some kind of Darwinian process truly scientific archaeology it is now ascendant in archaeology in the form of Robert Dunnell s selectionism Here as in sociobiology Darwinian theory is applied to the understanding of complex human behaviors but the evolutionary vehicle is the action of natural selection on cultural traits which are explicitly treated as analogs of genes If the underpinnings of sociobiology are as tenuous as Leavitt argues how much more tenuous must be those of selectionism To the problems Leavitt identifies in sociobiological theorizing must be added the further difficulties associated with treating cultural traits as gene equivalents not least the problem of identifying the mechanism that fixes successful cultural traits in a population in the way that the physico chemical properties of the universe fix successful genes in a population

Interpersonal Culture on the Internet Sarah N. Gatson, Amanda Zweerink, 2004 Community is a highly contested concept and in the milieu of mass media it is even more highly fraught The book is a community formation narrative adding to our common database of emergent community practice on the Internet The book bolsters our understandings of the substantive processes involved particularly those of boundary formation spatial dimensions of communities and how communities are always both embedded and emerging entities Finally it deals with the question of how seamless and or disruptive the new technology of the Internet is vis a vis our traditional practices of community formation and maintenance We are interested in a problem with communities based in media fandoms Eventually the artist will quit making music the movie will cease to have sequels or the television show will get cancelled What happens to these communities when their basis of interest goes away Is the bond of community enough to keep them together Why do people

fracture into other groups Why do some hold on to the one for all all for one mentality chosen offline or do they stick by the friends they made in the community who would not ordinarily be their type In the last couple of years of working with this community the ways in which one gauges when a community ends and when it merely morphs into some other kind of interpersonal phenomenon have been at the forefront of our research The book is ethnographic in method and deals with community concepts such as networks geography boundaries and politics The Struggle for 'community' in a British Multi-ethnic Inner-city Area Max Farrar,2002 In a theoretical sense Max Farrar s book advances a distinctive conceptualization of community through a wide ranging encounter with contemporary debates in sociological theory as displayed in a case study of the Chapeltown area of Leeds England The Science of Human Social Organization Fuad Baali,2005 This book deals with Ibn Khaldun s ilm al umran science of social organization which seems to generate different and conflicting views To investigate the reason s behind such wide disagreements this study examined some 300 written works that dealt briefly or extensively with Ibn Khaldun s ideas The study found that many of these sources asserted that Ibn Khaldun s ilm al umran enabled him to become the forerunner of one or more of the social sciences However little has been mentioned about the nature of this science Thus the purpose of this study is to present the different views as to why and how the Arab Muslim Ibn Khaldun is given the credit of being the first the father and the one who laid down the foundation of social sciences This study concludes that the prime reason for this unsettled issue is the different interpretations of the subject matter of al umran To enhance our conclusion Ibn Khaldun s major ideas are presented in some detail Moreover for the first time this study applies the rigorous criteria of modern science to Ibn Khaldun s ilm science that Ibn Khaldun s main ideas anticipated some modern social thought This study emphasizes the fact that Ibn Khaldun belongs to the fourteenth century and hence some of his generalizations are not applicable today However this should not prevent one from selecting those segments of his work that currently appear relevant and that can be compared with modern thought In this case neither are Ibn Khaldun s ideas exaggerated nor are modern writings belittled *Religious and Secular Views on Endtime* Andrew J. Weigert,2004 This book builds on a sociological approach to cognition emotions and constructions of time to show the motivational force of endtime thinking and identity *Drug and Alcohol Consumption as Functions of Social Structures* James Hawdon,2005 This work uses classical sociological theory to demonstrate how the processes of rationalization and modernization have altered why how and how frequently people consume drugs It is with great pleasure that I introduce this important book on drug use While books on the subject abound it is always refreshing to find a scholarly text on drug use that offers a new vantage point on this complicated and ever present social phenomenon This is such a book James Hawdon has skillfully synthesized classic sociological thought to craft a general theory of drugs that provides us with significant insights into human drug use He has also painstakingly gathered the existing data on drug use throughout the world to put his new theory to the test The result is a broad macro sociological theory of drug use firmly grounded in a wealth of empirical

evidence which has much to offer both academics and policy makers alike drug and what is not the book provides a working definition of drugs that includes both the psychoactive aspects of substances and the political reality that goes into defining what substances society recognizes as drugs Drugs have become extremely politicized Whether it is moral entrepreneurs concerned with saving souls political entrepreneurs concerned with constituencies and elections or some other interested parties drugs have come to be defined as magical substances that are somehow different from other things Hawdon demonstrates that this special status that drugs have acquired is largely unfounded While drugs can be very powerful substances treating drugs as totally different from all other commodities has led many to approach issues related to drug use in a manner that is often misguided or even counterproductive It is important to remember that drugs both legal and illegal are basically just commodities The same economic forces of supply and demand that influence the consumption patterns of other commodities impact the consumption of drugs rationalization also shape these consumption patterns And demonizing these substances tends to obscure the social reality of drugs and drug use The nature of drug use is largely predicated on the context in which the drug use takes place Hawdon points out that whether or not a drug has been socially defined as sacred by a social group plays an essential role in how a drug is used and the extent to which it is abused by members of that group There is nothing inherently sacred about any given drug A drug becomes sacred only when the collectivity defines it as such and maintains beliefs and rites that support the drug's sacred status Moreover social forces such as modernization and scientific rationality have increasingly impacted religious practices and in turn changed the nature of sacred drug use This influence is especially evident in the patterns of drug use in more modernized western societies Hawdon notes that the differences in social control over sacred versus profane drug using behaviors are important certain drug using behaviors as well In contrast restrictions on drugs defined as profane are basically negative in nature either restricting or prohibiting drug use but not requiring drug use The difference has significant ramifications Sacred drug use requires the use of the sacred drugs by certain people at specific times and in a specific manner At the same time generally the proscriptions of sacred drug use tend to make abuse of these drugs much less likely and the rituals related to sacred use also serve an integrative function for the people within this belief system Conversely the use of profane drugs is not so influenced thus drugs defined as profane are prone to greater variations in who when and how they are used Profane drugs are also more likely to be abused and to be socially disintegrative with regard to the larger society fostering the development of distinct subgroups And while groups within a society may disagree on what is sacred drug use and what is not these insights can have important policy implications the nature of sacred and profane drug use Pre modern societies saw a world filled with the supernatural in which sacred drug use could literally transform people facilitate spiritual journeys to other worlds and manipulate the gods In modern societies however the growing influence of modernization science and rational thought has led to a demystification of the world which has reduced the emphasis on religion and dealing directly with the supernatural As the

predominant worldview has grown more secular drug use has become more profane and less subject to the sacred proscriptions of earlier times Sacred drug use has become more abstract symbolic and otherworldly in focus with less direct control on drug use Meanwhile an increased emphasis on rational thought and science has produced a stronger emphasis on individual instrumental action resulting in an increase in recreational drug use Secular society is a society based largely on laws but unlike the absolute nature of religious beliefs laws are more relative and change much more rapidly control of drug use is more derivative than direct Thus modern western societies that glorify individualism and the freedom to make personal choices by their very nature reduce the influence of communal restraints and increase the likelihood of greater variation in who uses drugs what drugs they use and how they use them Subcultures may develop in reaction to the disenchantment of the world and use their own sacred drugs to reintroduce the mystical but the rationalization process eventually changes even these groups Hawdon s work supported by numerous examples and global data show that rates of drug use are higher in nations or in regions that are more developed The rise of synthetic drugs and the continuous growth and spread of pharmaceutical knowledge makes many new drugs readily available Modern factories produce drugs faster Drugs become cheaper and easier to obtain Thus the process of modernization increases the variety of drugs available and the variety of drugs used for all segments of society Modernization also affects the structure of social control mechanisms related to drug use pattern of drug use in modernizing societies throughout the 19th and 20th centuries As industrialization rapidly modernizes various aspects of a given society drug use expands rapidly and then slowly stabilizes This is followed by a dramatic decrease in drug use This curvilinear pattern is related to changes in social control mechanisms Traditional sources of informal social control are weakened by the processes of modernization and eventually replaced by formal social control in the form of anti drug laws The changing nature of work and the growing interdependence of social institutions both nationally and internationally contribute to a new emphasis on sobriety This has been coupled with a shifting emphasis on the importance of achieved over ascribed status in modern societies The result is an increasing correlation of drug use patterns with achieved social status in contrast to less modernized societies where ascribed status plays a much greater role in determining drug use patterns drug use as societies become more modern and more egalitarian Hawdon provides ample evidence to demonstrate how cyclical patterns of drug use found within societies are closely related to the status of those who are using the drugs and the perceived dangers of the drugs being used Typically new drugs come along or old drugs are rediscovered by societal elites Over time the use of these drugs spreads to other segments of society and eventually to people in the lower segments of society Then the use of these drugs falls out of favor in elite circles perhaps due to the arrival of another new drug or the increased social costs of being associated with a drug that is now identified with low social status It is at this point in the cycle that anti drug laws tend to appear which target these drugs that are now primarily used by people with lower social status Not coincidentally these lower status users have fewer resources to influence the law making process

or to conceal their drug use **Animal Abuse and Family Violence** Amy J. Fitzgerald,2005 This study explores the questions of how and why animal abuse and other forms of family violence frequently coexist To address these questions information was gathered through in depth semi standardized interviews with abused women who had at least one pet while they were with their abusive partner This study focuses on the participants experiences and interpretations of how and why these forms of abuse coexist and the degree to which the animal abuse perpetrated by their partners was instrumental or expressive It is demonstrated in this book that animal abuse was predominantly instrumentalized by the participants abusive partners to gain power and control over them and their children and it was additionally perpetrated out of jealousy in cases where the pet posed a threat to the attention and devotion the abuser received from his partner Recommendations are made in light of these research findings and further research in this area and human animal relations more generally is urged

Mike Torrez Jorge Iber,2016-08-02 The history of baseball is filled with players whose careers were defined by one bad play Mike Torrez is remembered as the pitcher who gave up the infamous three run homer to Bucky Bleeping Dent in the 1978 playoffs tie breaker between the Red Sox and Yankees Yet Torrez s life added up to much more than his worst moment on the mound Coming from a vibrant Mexican American community that settled in Topeka Kansas in the early 1900s he made it to the Majors by his own talent and efforts with the help of an athletic program for Mexican youth that spread through the Midwest Texas and Mexico during the 20th century He was in the middle of many transformative events of the 1970s such as the rise of free agency and was an ethnic role model in the years before the Fernandomania of 1981 This book covers Torrez s life and career as the winningest Mexican American pitcher in Major League history **American Book Publishing Record** ,2001 **The British National Bibliography** Arthur James Wells,2002 **The Immigration and Ethnic History Newsletter** ,2002 *Forthcoming Books* Rose Arny,2001 [The Nebraska Sandhills](#) Monica Norby,Judy Diamond,Aaron Sutherlen,Sherilyn C. Fritz,Kim Hachiya,Doug Norby,Michael Forsberg,2024-04 Nearly forty essays about the history geography geology ecology and conservation of the Nebraska Sandhills supplemented by numerous remarkable photos of the region **Resources in Education** ,2001-10

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


























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