



Substitute Father

John Borneman



Substitute Father:

Records and Briefs of the United States Supreme Court, 1832 **Death of the Father** John Borneman, 2004 Death of the Father is a comparative examination of the crises in symbolic identification and national traumas that have resulted from the defeat and or implosion of regimes in Fascist Italy Nazi Germany Imperial Japan and Communist Eastern Europe

Brutal Need Martha F. Davis, 1995-08-01 During the 1960s a group of lawyers in collaboration with welfare recipient activists mounted a legal campaign to create a constitutional right to welfare This book tells the behind the scenes story of that campaign the strategies successes failures and frustrations **United States Reports** United States. Supreme Court, John Chandler Bancroft Davis, Henry Putzel, Henry C. Lind, Frank D. Wagner, 1968 **The Fire of the Jaguar** Terence S. Turner, 2017-12-15 Not since Clifford Geertz's Deep Play Notes on the Balinese Cockfight has the publication of an anthropological analysis been as eagerly awaited as this book Terence S Turner's The Fire of the Jaguar His reanalysis of the famous myth from the Kayapo people of Brazil was anticipated as an exemplar of a new dynamic materialist action oriented structuralism one very different from the kind made famous by Claude Lévi Strauss But the study never fully materialized Now with this volume it has arrived bringing with it powerful new insights that challenge the way we think about structuralism its legacy and the reasons we have moved away from it In these chapters Turner carries out one of the richest and most sustained analysis of a single myth ever conducted Turner places the Fire of the Jaguar myth in the full context of Kayapo society and culture and shows how it became both an origin tale and model for the work of socialization which is the primary form of productive labor in Kayapo society A posthumous tribute to Turner's theoretical erudition ethnographic rigor and respect for Amazonian indigenous lifeworlds this book brings this fascinating Kayapo myth alive for new generations of anthropologists Accompanied with some of Turner's related pieces on Kayapo cosmology this book is at once a richly literary work and an illuminating meditation on the process of creativity itself **Structure and Change in Indian Society** Milton B. Singer, Bernard S. Cohn, Recent theoretical and methodological innovations in the anthropological analysis of South Asian societies have introduced distinctive modifications in the study of Indian social structure and social change This book reporting on twenty empirical studies of Indian society conducted by outstanding scholars reflects these trends not only with reference to Indian society itself but also in terms of the relevance of such trends to an understanding of social change more generally The contributors demonstrate the adaptive changes experienced by the studied groups in particular villages towns cities and regions The authors view the basic social units of joint family caste and village not as structural isolates but as intimately connected with one another and with other social units through social and cultural networks of various kinds that incorporate the social units into the complex structure of Indian civilization Within this broadened conception of social structure these studies trace the changing relations of politics economics law and language to the caste system Showing that the caste system is dynamic with upward and downward mobility characterizing it from pre British times to the present the

studies suggest that the modernizing forces which entered the system since independence parliamentary democracy universal suffrage land reforms modern education urbanization and industrial technology provided new opportunities and paths to upward mobility but did not radically alter the system The chapters in this book show that the study of Indian society reveals novel forms of social structure change They introduce methods and theories that may well encourage social scientists to extend the study of change in Indian society to the study of change in other areas Milton Singer 1912 1994 was Paul Klapper Professor of Social Sciences and professor of anthropology at the University of Chicago He was a fellow of the Academy of Arts and Sciences He was also chosen as a distinguished lecturer by the American Anthropological Association and was the recipient of the Distinguished Scholar Award of the Association for Asian Studies Bernard S Cohn 1918 2003 was Professor Emeritus of Anthropology at the University of Chicago He was widely known for his work on India during the British colonial period and wrote many books on the subject of India including *India The Social Anthropology of a Civilization* 1971 *An Anthropologist among the Historians and Other Essays* 1987 and *Colonialism and its Forms of Knowledge* 1996

Denial, Negation, and the Forces of the Negative Wilfried Ver Eecke, 2006-06-01 Finalist for the 2006 Goethe Award for Psychoanalytic Scholarship presented by the Section on Psychoanalytic and Psychodynamic Psychology of the Canadian Psychological Association It is often the case that painful truths emerge first in the form of denial one needs to create distance from what is painful In *Denial Negation and the Forces of the Negative* Wilfried Ver Eecke constructs a comprehensive lucid account of denial s psychological and philosophical dimensions while using Freud Hegel Lacan Spitz and Sophocles to help us understand this unavoidable aspect of human existence Ver Eecke acknowledges Hegel s claim that the road to truth is not a path of doubt but a highway of despair and argues via Hegel s ontology of the person that denial can be understood as a desiring being s defense against despair By examining the role of no saying in children Freud s claims about freedom of the will and its necessary prerequisites and Sophocles Oedipus Ver Eecke demonstrates the idea that denial is connected with situations in which the self image of a person is threatened He concludes with a colleague s autobiography to highlight the deep tragic experiences that denial covers and the enormous psychic work required to overcome profound denial with the ultimate reward of experiencing oneself as the fulfillment of the promise of life *National Study of the Incidence and Severity of Child Abuse and Neglect*, 1981 *Animal Myths and Metaphors in South America* Gary Urton, 1985 What similarities and differences do humans see between themselves and animals Why do people commonly make metaphorical comparisons between human beings or social groups and animals and to what degree are people s attitudes and beliefs about animals parallel to or contingent upon their attitudes and beliefs about human beings and human society This collection of articles considers these issues The issues are basic in any study of totemism or human and animal relationships and they have been discussed in anthropological literature since the time of Lewis Henry Morgan s work on Iroquois social organization The contributors to this anthology have not limited themselves to the notion that clans and

moieties are the only sources and objects of metaphorical comparisons between humans and animals. They suggest a shift in perspective that has metaphorical comparisons generated by conceived similarities and differences between animals and particular types of human beings. Some examples of this include macaw fledglings as adolescents, pumas as fully initiated men, and foxes as young married men. With this shift of emphasis, a significantly different analytic focus in the study of human-animal relations is produced.

Strange Bedfellows Alison Lefkowitz, 2018-03-21

The impact of law and politics on efforts to redefine family and marriage without relying on traditional gender norms. In the inaugural issue of *Ms Magazine*, the feminist activist Judy Syfers proclaimed that she would like a wife offering a wry critique of the state of marriage in modern America. After all, she observed, a wife could provide Syfers with free childcare and housecleaning services as well as wages from a job. Outside the pages of *Ms*, divorced men's rights activist Charles Metz opened his own manifesto on marriage reform with a triumphant recognition that noise is swelling from hundreds of thousands of divorced male victims. In the 1960s and 70s, a broad array of Americans identified marriage as a problem, and according to Alison Lefkowitz, the subsequent changes to marriage law at the state and federal levels constituted a social and legal revolution. The law had long imposed breadwinner and homemaker roles on husbands and wives respectively. In the 1960s, state legislatures heeded the calls of divorced men and feminist activists, but their reforms, such as no-fault divorce, generally benefitted husbands more than wives. Meanwhile, radical feminists, welfare rights activists, gay liberationists, and immigrant spouses fought for a much broader agenda, such as the extension of gender-neutral financial obligations to all families or the separation of benefits from family relationships entirely. But a host of conservatives stymied this broader revolution. Therefore, even the modest victories that feminists won eluded less prosperous Americans: marriage rights were available to those who could afford them. Examining the effects of law and politics on the intimate space of the home, *Strange Bedfellows* recounts how the marriage revolution at once instituted formal legal equality while also creating new forms of political and economic inequality that historians like most Americans have yet to fully understand.

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