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Autore	Greenspan, Donald
Titolo	Particle modeling / Donald Greenspan
Pubbl/distr/stampa	Boston, : Birkhäuser, 1997
ISBN	978-08-17-63985-3
Descrizione fisica	IX, 274 p. : ill. ; 24 cm.
Soggetti	68Uxx - Computing methodologies and applications [MSC 2020]
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
2. Record Nr.	UNINA9910786407803321
Autore	Langford Jean
Titolo	Fluent Bodies [[electronic resource]] : Ayurvedic Remedies for Postcolonial Imbalance
Pubbl/distr/stampa	Durham, : Duke University Press, 2002
ISBN	0-8223-8411-6
Descrizione fisica	1 online resource (324 p.)
Collana	Body, Commodity, Text
Altri autori (Persone)	AppaduraiArjun ComaroffJean L
Disciplina	615.5/3
Soggetti	Medicine, Ayurvedic -- Social aspects Traditional medicine -- India Medicine, Ayurvedic - Social aspects - India Traditional medicine Complementary Therapies Culture Therapeutics Anthropology, Cultural Anthropology Social Sciences Medicine, Traditional Medicine, Ayurvedic Medicine Health & Biological Sciences History of Medicine

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Note generali	Description based upon print version of record.
Nota di contenuto	<p>""Contents""; ""Acknowledgments""; ""1. (Re)inventing Ayurveda""; ""2. Ayurvedic Interiors""; ""3. Healing National Culture""; ""4. The Effect of Externality""; ""5. Clinical Gazes""; ""6. Medical Simulations""; ""7. Parodies of Selfhood""; ""Epilogue""; ""Interlocutors""; ""Glossary""; ""Notes""; ""Bibliography""; ""Index""</p>
Sommario/riassunto	<p>Fluent Bodies examines the modernization of the indigenous healing practice, Ayurveda, in India. Combining contemporary ethnography with a study of key historical moments as glimpsed through early-twentieth-century texts, Jean M. Langford argues that as Ayurveda evolved from an eclectic set of healing practices into a sign of Indian national culture, it was reimagined as a healing force not simply for bodily disorders but for colonial and postcolonial ills. Interweaving theory with narrative, Langford explores the strategies of contemporary practitioners who reconfigure Ayurvedic knowledge through institutions and technologies such as hospitals, anatomy labs, clinical trials, and sonograms. She shows how practitioners appropriate, transform, or circumvent the knowledge practices implicit in these institutions and technologies, destabilizing such categories as medicine, culture, science, symptom, and self, even as they deploy them in clinical practice. Ultimately, this study points to the future of Ayurveda in a transnational era as a remedy not only for the wounds of colonialism but also for an imagined cultural emptiness at the heart of global modernity.</p>