

1. Record Nr.	UNISALENTO991000321549707536
Autore	Curvers, Alexis
Titolo	Tempo di Roma : roman / Alexis Curvers ; préface de Jacques Peuchmaurd ; lecture de Véronique Jago-Antoine
Pubbl/distr/stampa	Arles : Actes Sud ; Bruxelles : Labor, c1991
ISBN	2804006557 (Labor) 2868696600 (Actes Sud)
Descrizione fisica	503 p. ; 18 cm.
Collana	Babel ; 27
Altri autori (Persone)	Jago-Antoine, Véronique Peuchmaurd, Jacques
Lingua di pubblicazione	Francese
Formato	Materiale a stampa
Livello bibliografico	Monografia

2. Record Nr.	UNINA9910785505203321
Autore	Walker Harry <1977->
Titolo	Under a watchful eye [[electronic resource] ] : self, power, and intimacy in Amazonia / / Harry Walker
Pubbl/distr/stampa	Berkeley, : University of California Press, c2012
ISBN	1-283-61108-2 0-520-95421-1
Descrizione fisica	1 online resource (252 p.)
Collana	Ethnographic studies in subjectivity ; ; v. 9
Disciplina	305.898
Soggetti	Urarina Indians - Psychology Urarina Indians - Social networks Urarina Indians - Social life and customs
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- List of Illustrations -- Acknowledgments -- Prologue: Learning to Stand-Leaned-Together -- 1. Spaces of Refuge -- 2. Vital Shields -- 3. Conceiving the Conjugal Body -- 4. Mutuality and Autonomy -- 5. Authority and Solidarity -- 6. Mastering Subjection -- Epilogue: An Accompanied Life -- Notes -- Bibliography -- Index
Sommario/riassunto	What does it mean to be accompanied? How can autonomy and a sense of self emerge through one's involvement with others? This book examines the formation of self among the Urarina, an Amazonian people of lowland Peru. Based on detailed ethnography, the analysis highlights the role of intimate but asymmetrical attachments and dependencies which begin in the womb, but can extend beyond human society to include a variety of animals, plants, spirits and material objects. It thereby raises fundamental questions about what it means to be alive, to be an experiencing subject, and to be human. From the highly personalized relationships that develop between babies and their hammocks, to the demonstrations of love and respect between spouses and the power asymmetries that structure encounters between shamans and spirits, hunters and game animals, or owners and pets, what emerges is a strong sense that the lived experience of

togetherness lies at the heart of the human condition. Recognizing this relational quality of existence enables us to see how acting effectively in the world may be less a matter of individual self-assertion than learning how to elicit empathetic acts of care and attentiveness by endearing oneself to others.

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