1. Record Nr. UNINA9910808344503321

Autore Bourgois Philippe I. <1956->
Titolo Righteous dopefiend [[electron

Righteous dopefiend [[electronic resource] /] / Philippe Bourgois, Jeff

Schonberg

Pubbl/distr/stampa Berkeley, : University of California Press, c2009

ISBN 1-283-29175-4

9786613291752 0-520-94331-7

Descrizione fisica 1 online resource (392 p.)

Collana California series in public anthropology;; 21

Altri autori (Persone) SchonbergJeff <1967->

Disciplina 305.9/0874

Soggetti Drug addicts - United States - Social conditions

Drug addicts - United States - Economic conditions

Homeless persons - Drug use - United States

Marginality, Social - United States

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 Introduction: a theory of abuse -- Intimate apartheid -- Falling in love

-- A community of addicted bodies -- Childhoods -- Making money --

Parenting -- Male love -- Everyday addicts -- Treatment --

Conclusion: critically applied public anthropology.

Sommario/riassunto This powerful study immerses the reader in the world of homelessness

and drug addiction in the contemporary United States. For over a decade Philippe Bourgois and Jeff Schonberg followed a social network of two dozen heroin injectors and crack smokers on the streets of San Francisco, accompanying them as they scrambled to generate income through burglary, panhandling, recycling, and day labor. Righteous Dopefiend interweaves stunning black-and-white photographs with vivid dialogue, detailed field notes, and critical theoretical analysis. Its gripping narrative develops a cast of characters around the themes of violence, race relations, sexuality, family trauma, embodied suffering, social inequality, and power relations. The result is a dispassionate chronicle of survival, loss, caring, and hope rooted in the addicts' determination to hang on for one more day and one more "fix" through

a "moral economy of sharing" that precariously balances mutual

solidarity and interpersonal betrayal.