

# SA3606 Global Health in Anthropological Perspective

View Online



---

[1]

Amon, J.J. and Kasambala, T. 2009. Structural barriers and human rights related to HIV prevention and treatment in Zimbabwe. *Global Public Health*. 4, 6 (Nov. 2009), 528–545. DOI:<https://doi.org/10.1080/17441690802128321>.

[2]

Amon, J.J. and Kasambala, T. 2009. Structural barriers and human rights related to HIV prevention and treatment in Zimbabwe. *Global Public Health*. 4, Issue 6 (2009), 528–545. DOI:<https://doi.org/10.1080/17441690802128321>.

[3]

BARRETT, R. 2005. Self-Mortification and the Stigma of Leprosy in Northern India. *Medical Anthropology Quarterly*. 19, 2 (Jun. 2005), 216–230. DOI:<https://doi.org/10.1525/maq.2005.19.2.216>.

[4]

Becker, A.E. and Kleinman, A. 2013. Mental Health and the Global Agenda. *New England Journal of Medicine*. 369, 1 (Jul. 2013), 66–73. DOI:<https://doi.org/10.1056/NEJMr1110827>.

[5]

Biehl, J.G. and Eskerod, T. 2007. *Will to live: AIDS therapies and the politics of survival*. Princeton University Press.

[6]

Biehl, J.G. and Petryna, A. 2013. *When people come first: critical studies in global health*. Princeton University Press.

[7]

Biehl, J.G. and Petryna, A. 2013. *When people come first: critical studies in global health*. Princeton University Press.

[8]

Biehl, J.G. and Petryna, A. 2013. *When people come first: critical studies in global health*. Princeton University Press.

[9]

Biehl, J.G. and Petryna, A. 2013. *When people come first: critical studies in global health*. Princeton University Press.

[10]

Black, R.E. et al. 2003. Where and why are 10 million children dying every year? *The Lancet*. 361, 9376 (Jun. 2003), 2226-2234.  
DOI:[https://doi.org/10.1016/S0140-6736\(03\)13779-8](https://doi.org/10.1016/S0140-6736(03)13779-8).

[11]

BRADA, B.B. 2013. How to do things to children with words: Language, ritual, and apocalypse in pediatric HIV treatment in Botswana. *American Ethnologist*. 40, 3 (Aug. 2013), 437-451. DOI:<https://doi.org/10.1111/amet.12031>.

[12]

Briggs, C.L. *Stories in the time of Cholera: Racial Profiling During a Medical Nightmare*.

[13]

Briggs, C.L. and Nichter, M. 2009. Biocommunicability and the Biopolitics of Pandemic Threats. *Medical Anthropology*. 28, 3 (Aug. 2009), 189–198.  
DOI:<https://doi.org/10.1080/01459740903070410>.

[14]

Browner, C.H. and Sargent, C.F. 2011. *Reproduction, globalization, and the state: new theoretical and ethnographic perspectives*. Duke University Press.

[15]

Butt, L. 2005. 'Lipstick Girls' and 'Fallen Women': AIDS and Conspiratorial Thinking in Papua, Indonesia. *Cultural Anthropology*. 20, 3 (Aug. 2005), 412–442.  
DOI:<https://doi.org/10.1525/can.2005.20.3.412>.

[16]

Butt, L. 2002. The suffering stranger: Medical anthropology and international morality. *Medical Anthropology*. 21, 1 (Jan. 2002), 1–24.  
DOI:<https://doi.org/10.1080/01459740210619>.

[17]

C R, J. and K K, C. 2009. Anthropology and global health. *Annual Review Anthropology*. 38, (2009), 167–183.

[18]

Carla Makhoul Obermeyer 2003. The Health Consequences of Female Circumcision: Science, Advocacy, and Standards of Evidence. *Medical Anthropology Quarterly*. 17, 3 (2003), 394–412.

[19]

Carolyn Sargent and Grace Bascope 1996. Ways of Knowing about Birth in Three Cultures. *Medical Anthropology Quarterly*. 10, 2 (1996), 213–236.

[20]

Chua, J.L. 2011. Making Time for the Children: Self-Temporalization and the Cultivation of the Antisuicidal Subject in South India. *Cultural Anthropology*. 26, 1 (Feb. 2011), 112–137. DOI:<https://doi.org/10.1111/j.1548-1360.2010.01082.x>.

[21]

Critical Suicidology as an Alternative to Mainstream Revolving-Door Suicidology, Michael J. Kral Social Epistemology Review and Reply Collective: <https://social-epistemology.com/2015/06/04/critical-suicidology-as-an-alternative-to-mainstream-revolving-door-suicidology-michael-j-kral/>.

[22]

'Critical Suicidology': Toward an Inclusive, Inventive and Collaborative (Post) Suicidology, Ian Marsh Social Epistemology Review and Reply Collective: <https://social-epistemology.com/2015/06/03/critical-suicidology-toward-an-inclusive-inventive-and-collaborative-post-suicidology-ian-marsh/>.

[23]

Daniel Gordon 1991. Female Circumcision and Genital Operations in Egypt and the Sudan: A Dilemma for Medical Anthropology. *Medical Anthropology Quarterly*. 5, 1 (1991), 3–14.

[24]

Dry, S. and Leach, M. 2010. *Epidemics: science, governance, and social justice*. Earthscan.

[25]

Ebola Response Anthropology Platform: <http://www.ebola-anthropology.net/>.

[26]

Farmer, P. 1999. *Infections and inequalities: the modern plagues*. University of California Press.

[27]

Farmer, P. 1999. Pathologies of power: rethinking health and human rights. *American Journal of Public Health*. 89, 10 (1999).

[28]

Farmer, P. 2014. The largest ever epidemic of Ebola. *Reproductive Health Matters*. 22, 44 (Nov. 2014), 157–162. DOI:[https://doi.org/10.1016/S0968-8080\(14\)44819-5](https://doi.org/10.1016/S0968-8080(14)44819-5).

[29]

Fassin, D. 2001. The biopolitics of otherness: Undocumented foreigners and racial discrimination in French public debate. *Anthropology Today*. 17, 1 (Feb. 2001), 3–7. DOI:<https://doi.org/10.1111/1467-8322.00039>.

[30]

Fassin, D. 2003. The embodiment of inequality. *EMBO Reports*. 4, Supp1 (Jun. 2003), S4–S9. DOI:<https://doi.org/10.1038/sj.embor.embor856>.

[31]

Fitzpatrick, S.J. et al. 2015. Suicidology as a Social Practice. *Social Epistemology*. 29, 3 (Jul. 2015), 303–322. DOI:<https://doi.org/10.1080/02691728.2014.895448>.

[32]

Garrett, L. 2007. The Challenge of Global Health. *Foreign Affairs*. 1 (2007), 14–38.

[33]

Good, M.-J.D. et al. 2010. Contemporary states of emergency: the politics of military and humanitarian interventions. *Contemporary states of emergency: the politics of military and humanitarian interventions*. Zone Books. 241–266.

[34]

Gostin, L.O. and Friedman, E.A. 2015. A retrospective and prospective analysis of the west African Ebola virus disease epidemic: robust national health systems at the foundation and an empowered WHO at the apex. *The Lancet*. 385, 9980 (May 2015), 1902–1909.  
DOI:[https://doi.org/10.1016/S0140-6736\(15\)60644-4](https://doi.org/10.1016/S0140-6736(15)60644-4).

[35]

Grech, S. and Soldatic, K. eds. 2016. *Disability in the global South: the critical handbook*. Springer.

[36]

Hacking, I. 1999. *Mad travellers: reflections on the reality of transient mental illnesses*. Free Association Books.

[37]

Helen Epstein	□Helen Epstein	Helen Epstein	
Helen Epstein	□Colm Tóibín	□Jed Perl	□Anne
Applebaum	□Rachel Donadio	□Charles Baxter	Riccardo
Manzotti and Tim Parks	□David Shulman	□Charles Simic	□Zadie Smith

□Ahmed Rashid 2014. *Ebola in Liberia: An Epidemic of Rumors*. *The New York Review of Books*. December 18, 2014 (2014).

[38]

Herring, D.A. and Swedlund, A.C. eds. 2010. *Plagues and epidemics: infected spaces past and present*. Berg.

[39]

Hewlett, B.L. 2005. Providing Care and Facing Death: Nursing During Ebola Outbreaks in Central Africa. *Journal of Transcultural Nursing*. 16, 4 (Oct. 2005), 289–297.  
DOI:<https://doi.org/10.1177/1043659605278935>.

[40]

Hewlett, B.S. and Hewlett, B.L. 2008. *Ebola, culture, and politics: the anthropology of an emerging disease*. Thomson.

[41]

Holmes, S.M. 2013. *Fresh fruit, broken bodies: migrant farmworkers in the United States*. University of California Press.

[42]

Holmes, S.M. 2011. Structural Vulnerability and Hierarchies of Ethnicity and Citizenship on the Farm. *Medical Anthropology*. 30, 4 (Jul. 2011), 425–449.  
DOI:<https://doi.org/10.1080/01459740.2011.576728>.

[43]

Inhorn, M.C. 2015. *Cosmopolitan Conceptions: IVF Sojourns in Global Dubai*.

[44]

Inhorn, M.C. 2003. Global infertility and the globalization of new reproductive technologies: illustrations from Egypt. *Social Science & Medicine*. 56, 9 (May 2003), 1837–1851.  
DOI:[https://doi.org/10.1016/S0277-9536\(02\)00208-3](https://doi.org/10.1016/S0277-9536(02)00208-3).

[45]

Inhorn, M.C. and Wentzell, E.A. 2012. *Medical anthropology at the intersections: histories, activisms, and futures*. Duke University Press.

[46]

Inhorn, M.C. and Wentzell, E.A. 2012. *Medical anthropology at the intersections: histories, activisms, and futures*. Duke University Press.

[47]

James A. Morrissey 1983. Migration, Resettlement, and Refugeeism: Issues in Medical Anthropology. *Medical Anthropology Quarterly*. 15, 1 (1983).

[48]

James Staples 2007. Leprosy and the State. *Economic and Political Weekly*. 42, 5 (2007), 437-443.

[49]

Janes, C.R. and Corbett, K.K. 2010. A reader in medical anthropology: theoretical trajectories, emergent realities. *A reader in medical anthropology: theoretical trajectories, emergent realities*. Wiley-Blackwell. 405-415.

[50]

Janice Boddy 1982. Womb as Oasis: The Symbolic Context of Pharaonic Circumcision in Rural Northern Sudan. *American Ethnologist*. 9, 4 (1982), 682-698.

[51]

Jon Cohen 2006. The New World of Global Health. *Science*. 311, 5758 (2006), 162-167.

[52]

Kendall, C. et al. 1984. Ethnomedicine and oral rehydration therapy: A case study of ethnomedical investigation and program planning. *Social Science & Medicine*. 19, 3 (Jan. 1984), 253-260. DOI:[https://doi.org/10.1016/0277-9536\(84\)90216-8](https://doi.org/10.1016/0277-9536(84)90216-8).

[53]

Keshavjee, S. 2014. *Blind spot: how neoliberalism infiltrated global health*. University of California Press.

[54]

Keshavjee, S. 2014. *Blind spot: how neoliberalism infiltrated global health*. University of California Press.

[55]

Kleinman, A.M. et al. 2008. Asian flus in ethnographic and political context: A biosocial



approach. *Anthropology & Medicine*. 15, 1 (Apr. 2008), 1-5.  
DOI:<https://doi.org/10.1080/13648470801918968>.

[56]

Kohrman, M. 2003. Why Am I Not Disabled? Making State Subjects, Making Statistics in Post-Mao China. *Medical Anthropology Quarterly*. 17, 1 (Mar. 2003), 5-24.  
DOI:<https://doi.org/10.1525/maq.2003.17.1.5>.

[57]

Kohrt, B. and Mendenhall, E. eds. 2016. *Global mental health: anthropological perspectives*. Routledge.

[58]

Leach, M. 2015. The Ebola Crisis and Post-2015 Development. *Journal of International Development*. 27, 6 (Aug. 2015), 816-834. DOI:<https://doi.org/10.1002/jid.3112>.

[59]

Livingston, J. 2009. Suicide, risk and investment in the heart of the African miracle. *Cultural Anthropology*. 24, 4 (Nov. 2009), 652-680.  
DOI:<https://doi.org/10.1111/j.1548-1360.2009.01043.x>.

[60]

Lockwood, D.N.J. 2005. Leprosy: too complex a disease for a simple elimination paradigm. *Bulletin of the World Health Organization*. 83, 3 (2005), 230-235.  
DOI:<https://doi.org/10.1590/S0042-96862005000300018>.

[61]

Marsland, R. *Making and Unmaking Public Health In Africa: Ethnographic Perspectives*.

[62]

Metzl, J. 2010. *The protest psychosis: how schizophrenia became a black disease*. Beacon

Press.

[63]

Münster, D. Suicide and Agency: Anthropological Perspectives on Self-Destruction, Personhood and Power (Studies in Death, Materiality and the Origin of Time).

[64]

Mustafa Abusharaf, R. 2006. "We Have Supped So Deep in Horrors": Understanding Colonialist Emotionality and British Responses to Female Circumcision in Northern Sudan. *History and Anthropology*. 17, 3 (Sep. 2006), 209–228. DOI:<https://doi.org/10.1080/02757200600813908>.

[65]

Niehaus, I. and Jonsson, G. 2005. Dr. Wouter Basson, Americans, and Wild Beasts: Men's Conspiracy Theories of HIV/AIDS in the South African Lowveld. *Medical Anthropology*. 24, 2 (Apr. 2005), 179–208. DOI:<https://doi.org/10.1080/01459740590933911>.

[66]

O'Neill, S. 2018. Purity, cleanliness, and smell: female circumcision, embodiment, and discourses among midwives and excisers in Fouta Toro, Senegal. *Journal of the Royal Anthropological Institute*. 24, 4 (Dec. 2018), 730–748. DOI:<https://doi.org/10.1111/1467-9655.12914>.

[67]

Pfeiffer, J. and Nichter, M. 2008. What Can Critical Medical Anthropology Contribute to Global Health? *Medical Anthropology Quarterly*. 22, 4 (Dec. 2008), 410–415. DOI:<https://doi.org/10.1111/j.1548-1387.2008.00041.x>.

[68]

Prince, M. et al. 2007. No health without mental health. *The Lancet*. 370, 9590 (Sep. 2007), 859–877. DOI:[https://doi.org/10.1016/S0140-6736\(07\)61238-0](https://doi.org/10.1016/S0140-6736(07)61238-0).

[69]

Quesada, J. et al. 2011. Structural Vulnerability and Health: Latino Migrant Laborers in the United States. *Medical Anthropology*. 30, 4 (Jul. 2011), 339–362.  
DOI:<https://doi.org/10.1080/01459740.2011.576725>.

[70]

Ranger, T.O. and Slack, P. 1992. Epidemics and ideas: essays on the historical perception of pestilence. *Epidemics and ideas: essays on the historical perception of pestilence*. Cambridge University Press. 269–302.

[71]

Ron Barrett and Peter J. Brown 2008. Stigma in the Time of Influenza: Social and Institutional Responses to Pandemic Emergencies. *The Journal of Infectious Diseases*. 197, (2008).

[72]

Sargent, C. and Larchanché, S. 2011. Transnational Migration and Global Health: The Production and Management of Risk, Illness, and Access to Care. *Annual Review of Anthropology*. 40, (2011), 345–361.

[73]

Schiller, N.G. et al. 1994. Risky business: The cultural construction of AIDS risk groups. *Social Science & Medicine*. 38, 10 (May 1994), 1337–1346.  
DOI:[https://doi.org/10.1016/0277-9536\(94\)90272-0](https://doi.org/10.1016/0277-9536(94)90272-0).

[74]

Shaking Up Suicidology, Jennifer White *Social Epistemology Review and Reply Collective*:  
<https://social-epistemology.com/2015/06/01/shaking-up-suicidology-jennifer-white/>.

[75]

Shirley Lindenbaum 2001. Kuru, Prions, and Human Affairs: Thinking about Epidemics. *Annual Review of Anthropology*. 30, (2001), 363–385.

[76]

Skelton, T. and Allen, T. 1999. Culture and global change. Routledge.

[77]

Staples, J. 2014. Communities of the Afflicted: Constituting Leprosy through Place in South India. *Medical Anthropology*. 33, 1 (Jan. 2014), 6–20.  
DOI:<https://doi.org/10.1080/01459740.2012.714021>.

[78]

Staples, J. 2012. Culture and Carelessness: Constituting Disability in South India. *Medical Anthropology Quarterly*. 26, 4 (Dec. 2012), 557–574.  
DOI:<https://doi.org/10.1111/maq.12007>.

[79]

Staples, J. 2012. Introduction: Suicide in South Asia: Ethnographic perspectives. *Contributions to Indian Sociology*. 46, 1–2 (Feb. 2012), 1–28.  
DOI:<https://doi.org/10.1177/006996671104600202>.

[80]

Staples, J. 2012. The suicide niche: Accounting for self-harm in a South Indian leprosy colony. *Contributions to Indian Sociology*. 46, 1–2 (Feb. 2012), 117–144.  
DOI:<https://doi.org/10.1177/006996671104600206>.

[81]

Staples, J. and Widger, T. 2012. Situating Suicide as an Anthropological Problem: Ethnographic Approaches to Understanding Self-Harm and Self-Inflicted Death. *Culture, Medicine, and Psychiatry*. 36, 2 (Jun. 2012), 183–203.  
DOI:<https://doi.org/10.1007/s11013-012-9255-1>.

[82]

"Suicidology as a Social Practice": A Reply to Tom Widger, Scott Fitzpatrick, Claire Hooker

and Ian Kerridge Social Epistemology Review and Reply Collective:  
<https://social-epistemology.com/2015/03/25/suicidology-as-a-social-practice-a-reply-to-tom-widger-scott-fitzpatrick-claire-hooker-and-ian-kerridge/>.

[83]

"Suicidology as a Social Practice": A Reply, Tom Widger Social Epistemology Review and Reply Collective:  
<https://social-epistemology.com/2015/02/01/suicidology-as-a-social-practice-a-reply-to-tom-widger/>.

[84]

Summerfield, D. 2012. Afterword: Against 'global mental health'. *Transcultural Psychiatry*. 49, 3-4 (Jul. 2012), 519-530. DOI:<https://doi.org/10.1177/1363461512454701>.

[85]

Thomas Leatherman 2005. A Space of Vulnerability in Poverty and Health: Political-Ecology and Biocultural Analysis. *Ethos*. 33, 1 (2005), 46-70.

[86]

Vaughan, M. 1991. *Curing their ills: colonial power and African illness*. Polity Press.

[87]

What is Female Genital Mutilation (FGM)? - Al Jazeera English:  
<https://www.aljazeera.com/features/2017/10/5/what-is-female-genital-mutilation-or-fgm>.

[88]

2006. Abstain or die: the development of HIV/AIDS policy in Botswana. *Journal of Biosocial Science*. 38, 1 (2006), 29-41.

[89]

1AD. AIDS and Metaphor: Toward the Social Meaning of Epidemic Disease. *Social research*. 55, (1AD), 413–432.

[90]

2009. Bill Gates on Progress in Global Health.

[91]

1AD. Global mental health and migration , Brian J. Hall (Tedx Talk).

[92]

1AD. Global Mental Health Documentary, Jagannath Lamichhane.

[93]

1AD. Interrogating leprosy 'stigma': why qualitative insights are vital. *Leprosy review*. 82, 2 (1AD), 91–97.

[94]

1999. Pathologies of power: rethinking health and human rights. *American Journal of Public Health*. 89, 10 (1999).

[95]

1AD. Time to put Ebola in context: viruses that cause haemorrhagic fevers have been popularized by the media as fierce predators that threaten to devastate global populations. Professor Melissa Leach says there is much to learn from combining local and scientific knowledge in dealing with these deadly pathogens. *Bulletin of the World Health Organization*. 88, 7 (1AD), 488–489. DOI:<https://doi.org/10.2471/BLT.10.030710>.

[96]

Water of Ayolon Vimeo.

[97]

WHO | World Health Organization.