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Chapter 1 : Table of contents for Andean cocaine

3 COCAINE ENCHAINED: *Global Commodity Circuits*, ss (pp.) This chapter serves as a kind of bridge “ or analytical interregnum ” between cocaine's nineteenth-century formation as a global commodity and its commercial decline and eventual demise as a licit commodity during the first half of the twentieth century.

How do we see concrete buildings? Palazzo Fume, Orvieto, Italy, 19 December 2 hours long; one night performance, Gjerde M, Palmerston North City Square Re-development, Revitalise city centre by providing a safe, exciting area for the local community and visiting public. Palmerston North, New Zealand, , http: A creative exploration and public celebration of social fabric Newtown, 29 February-9 March, A creative exploration and public celebration of social fabric Newtown, 28 February March, Mechanisms used in response to health hazards in a large household, Appendix A. Specifying the differences, appendix B. The Traction of Drawing: Design and semantics of form and movement, edited by Lin-Lin Chen et al. Taiwan, Koninklijke, , 1, pp. Principles, cases and questions Wellington, New Zealand, Brookers, Walker London, Routledge, , pp. Enthroned or In Exile? Brown J, Carter D, et al. Quantification of liability for reckless trading - certainty at last? Valuable but invisible to accountants? Corbett S F, Creative commons licences: A Symptom or a Cause? Do games and virtual worlds present a challenge to the Law of Work? Merely Double Taxation Agreements in Reverse? Expectations and to date Accomplishments: Time, Law and Freedom: Is there copyright in a slogan? Trigger or Pilot for the changes in Accounting System? Can we loosen the sustainability screw? The road to serfdom and freedom? Does reciprocity and altruistic punishment yield fair and high wages? An International Journal, 2, 1 , pp. A Stumbling Block to Development? Willmott Oxford, Oxford University Press, , pp. Hertes Abingdon, Routledge, , 1 Ed, pp. New Delhi, Macmillan Publishers India, , pp. Henten Northampton, Edward Elgar, International Perspectives, edited by J. Page London, Elsevier, , pp. Wallingford, CABI, , pp. Adelaide, University of South Australia, , pp. University of Brighton, , pp. Sydney, Hergesell, , pp. Mair Melbourne, Victoria University, An International Journal, 12, 4 , pp. What is the best way to reduce response and language bias in cross-national research? Solomon Chicago, Academy of Management, , pp. Academy of Management website. What kinds of experiences are some spectators looking for when they attend a rugby game?

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Chapter 2 : Andean Cocaine : The Making of a Global Drug by Paul Gootenberg (, Paperback) | eBay

Imagining coca, discovering cocaine, Making a national commodity: Peruvian crude cocaine, Cocaine enchained: global commodity circuits, ss.

Yet the more one looked for the order, the more one was caught in its sticky web of evasions, bluffs, and halls of mirrors. And the more one tried to bluff back, fighting indeterminacy with indeterminacy, there waiting in the wings was Order with a giant rabbit-killer. It was also designed to provoke a radically different way of seeing and reacting to history, because in a state of siege order is frozen, yet disorder boils beneath the surface. Like a giant spring slowly compressed and ready to burst at any moment, immense tension lies in strange repose. For our very forms and means of representation are under siege. How could it be otherwise? Those of us who have had to abandon that sort of magic are left o with a different wondering; namely how to write the Nervous System that passes through us and makes us what we areâ€”the problem being, as I see it, that everytime you give it a fix, it hallucinates, or worse, counters your system with its nervousness, your nervousness with its system. And it calls for a mode of writing no less systematically nervous than the NS itselfâ€”of which, of course, it cannot but be the latest extension, the penultimate version, the one permanently before the last. Pushed by this suspicion I am first reminded of another sort of History of another sort of Other Within, a history of small-fry rather than of the Wealth of Nations, as for example in a letter in the Village Voice in from an ex-social worker in the state of Colorado, in the USA, commenting on an article on Jeanne Anne Wright who killed her own children. The social worker notes that it was axiomatic that the "deeper you dig, the dirtier it gets; the web of connections, the tangled family histories of failure, abuse, and neglect spread out in awesomely unmanageable proportions. Then she smiled, "as if it was the oddest thing," saying "It hurts too. Are they so removed from this violent world whose only measure is what it absorbs and conceals? The tradition of the oppressed teaches us that the "state of emergency" in which we live is not the exception but the rule. We must attain to a conception of history that is in keeping with this insight. Then we shall clearly recognize that it is our task to bring about a real state of emergency, and this will improve our position in the struggle against Fascism. One reason why Fascism has a chance is that in the name of progress its opponents treat it as a historical norm. The current amazement that the things we are experiencing are "still" possible in the twentieth century is nor philosophical. This amazement is not the beginning of knowledgeâ€” unless it is the knowledge that the view of history which gives rise to it is untenable "Theses on the Philosophy of History". In other words what does it take to understand our reality as a chronic state of emergency, as a Nervous System? Note the concept; please take care to note the issue before us. Not a knee-jerk application of postmodern antitotalitarianism bent on disrupting an assumed complicity between terror and narrative order, but an opportunistic positionless position which recognizes that the terror in such disruption is no less than that of the order it is bent on eliminating. Terror is what keeps these extremes in apposition, just as that apposition maintains the irregular rhythm of numbing and shock that constitutes the apparent normality of the abnormal created by the state of emergency. Between the order of that state and the arbitrariness of its emergency, what then of the centerâ€”and what of its talk? Talking Terror I I had been invited by one of our more august institutions of the higher learning to talk on the terror associated with the Peruvian Amazon Company in the early twentieth-century rubber boom in the Putumayo area of Colombia. Before the talk I lunched with my host, a scholar, older than myself. With remarkable verve and flair for detail he compared different historical epochs for their amount of terror, concluding, over dessert, that our century was the worst. There was something weighty, even sinister, about this. We were drawing a balance sheet not just on history but on its harvest of terror, our intellect bending under the weight of fearful facts, and our epoch had fa o r come in first. We felt strangely privileged, in so far as we could equate our epoch with ourselves, which is, I suppose, what historical judgement turns upon. And in drawing our grim conclusion, were we not deliberately making ourselves afraid, in ever so sly a way enjoying our fear? But I myself find I am now a little frightened

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even suggesting this possibility. It seems plausible, yet over-sophisticated, mocking both fear and intelligence. The shadows thrown by the Gothic spires lengthened as the afternoon drew on. One could not but feel a little uneasy about the confidence with which terror was being mastered over linen napkins, a confidence shielding the unspoken fear the university community had of the ghetto it had disappeared several years backâ€”"disappeared," a strange new word-usage in English as well as in Spanish, as in El Salvador or Colombia when someone just vanishes off the face of the map due to para-military death squads. The university in the USA is of course remote from that sort of thing. Death squads, I mean. But it is well known that some twenty-five years back this particular university, for instance, had applied relentless financial pressure on the surrounding ghetto-dwellers and that during that time there were many strange fires burning buildings down and black people JO F too F out. Nobody forgot the dead white professor found strung up on the school fence. The university came to own the third largest police force in the state. Together with the city administration it changed the traffic pattern, impeding entry to the area by means of a labyrinth of one-way streets. An invisible hand manipulated what it could of public culture and public space. It became unlawful to post certain sorts of flyers on university notice boards, thus preventing certain sorts of people from having any good reason for being in the vicinity. Thus, in time, while preserving the semblance of democratic openness, the university came to reconstruct the ghetto into a middle class, largely white, fortress within an invisible cordon sanitaire. Terror as usual, the middle class way, justified by the appeal to the higher education, to the preservation of Civilization itself, played out right there in the fear-ridden blocks of lofty spires, the fiery figures of the burning buildings, and the calm spotlights of policemen with their watchful dogs. We remember Walter Benjamin: In this story, "A Hegira," Cunninghame Graham relates how on a trip to Mexico City in he visited eight Apache Indians imprisoned in a cage and on public view in the castle of Chapultepec. As he left the city to return to his ranch in Texas, he heard they had escaped, and all the long way north he witnessed elation and pandemonium as in town after town drunken men galloped off, gun in hand, to track down and kill, one by one, these foot-weary Indiansâ€”"half-human, half-beast, decidedly and mysteriously Otherâ€”"slowly moving north through the terrain of Mexico, constituting it as a nation and as a people in the terror of the savagery imputed to the Apache. It was as much a challenge as a question, the sort of question you asked looking down the sights of a gun where reality equals a target. The implication was clear; there was "good reason" to fear and kill those Apaches. The sad grevness of the late afternoon spread through the room. Pale and forbiddingly silent, the graduate students sat as sentinels of truth for oncoming generations. Why were they so frightened? What did they feel? Maybe they felt nothing? Reluctantly I met my host for a cup of coffee two days later at the university. He was insistent and invoked all sorts of nostalgia to smooth over unstated tensions. But what a climax! Where was the genteel comfort of his to imagined past of heroic intellectuals in the sub-basement of what was said to be a perfect copy of an Oxford college where we now sat holding undrinkable coffee from a slot machine while four or five gangling young o to J o men from the ghetto horsed around menacing one another, and the clientele, teasing of course, as they played unbearably loud music from the jukebox? The host leaned forward against the noise. The arteries pulsed in his stout neck. He leaned forward again. He insisted on driving me the five blocks to where I was staying. Talking Terror 2 In the Republic of Colombia in South America, an official State of Emergency has been in force, now on, now off, now on again, for as long as most people can remember. The timing and rhythm of the application and enforcement of this measure gives us some idea of the operation of states of what Bertolt Brecht surveying Germany in the thirties called "ordered disorder," and since decades Colombia has been defined as being in a state of chaos such that predictions of imminent revolution, a blood bath, or a military dictatorship have been made on an almost daily basis. Is it, in other words, seen as the exception or the rule, and what political and indeed bodily consequences might there be in constantly harping on the ideal of Order as in the prominent discourse of the State, the Armed Forces and the media with their incessant and almost ritualistic reference to the "state of public order," particularly when it seems pretty obvious that these very forces, especially the Armed Forces in an age as defined by Pentagon theorists as one of "low intensity warfare," have as much to

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gain from disorder as from orderâ€”and probably a good deal more? Indeed, in the case of the Armed Forces, disorder is surely intrinsic to its modus operandi wherein the arbitrariness of power is practiced as an exquisitely fine art of social control. Furthermore, what does it mean to define such a situation as exists in Colombia as chaotic, given that the chaos is everyday, not a deviation from the norm, and in a strategically important political sense is a disordered order no less than it is an ordered disorder? In the postmodern world, as the state, the market, and the transnational corporations enter into a new configuration of arbitrariness and planning, might not the very concept of the social, itself a relatively modern idea, be outdated in so far as it rests on assumptions of stability and structure? In which case what is all the talk about order about? This understanding requires knowing how to stand in an atmosphere whipping back and forth between clarity and opacity, seeing both ways at once. This is what I call the optics of The Nervous System, and while much of this is conveyed, in a typically oblique manner, in the notion of the normality of the abnormal, and particularly in the normality of the state of emergency, what needs ponderingâ€”and this is our advantage, today, in this venue, with our terror-talk which automatically imposes a framing and a distancing-effectâ€”is the violent and unexpected ruptures in consciousness that such a situation carries. This is not so much a psychological as a social and cultural configuration and it goes to the heart of what is politically crucial in the notion of terror as usual. You find this with the terrible poverty in a Third World society and now in the centers of U. Then it passes away, terror as usual, in a staggering of position that lends itself to survival as well as despair and macabre humor. It is this doubleness of social being and its shock-changing that the Marxist playwright Bertolt Brecht used, but in reverse, so as to problematize the cast of normalcy sustaining the reality-effect of the public sphere. First there is a breathless listing of the "successive acts of terror" that have "shaken the country" in the past week. But although that may not exist, there are so many repeated outbursts from different battlefields that, wanting to or not, the forces that operate against public peace converge with equal and destructive impetus to the common task of destruction in which they find themselves engaged. Forces become disembodied from social context as we enter a world in which things become animated, paralleling the impossibly contradictory need to both establish and disestablish a center, a motive force, or a reason explaining everything. Strangely this Nervous System acquires an animistic, even anthropomorphic, qualityâ€”factors conspiring, forces converging, forces finding themselves engaged in common destructionâ€”and just as strangely, in the entire litany of terrifying forces recorded in the editorial, there is this terrifying absence of any mention of the Armed Forces of the State itself. Could these latter be the truly invisible dread that centers the Nervousness of the Nervous System whose semiosis involves not so much the obvious meaning but what Roland Barthes called the obtuse meaning of signs? In his rendering of reality, in books such as *The Price of Peace and Social Conflict*, one senses quite acutely the comingling and fluctuation between the Positivist Style of the hard fact, the Abstract Empiricism as Sartre would put it of the diagrams depicting patterns of circular causation between poverty, morality, injustice, violence, and so forth, together with the spellbinding wonder of the metaphysics of patriotism, death, order, and hierarchy. Hence mothers are reported as saying that they wept tears of joy to find the dead body of their daughter or son, because at least then they were sure. But that is the exception. As Fabiola Lalinde, who last saw her son, a member of the Marxist-Leninist Communist Party, being put onto a truck by the Colombian Army, on the 3rd of October, , puts it: At other times I spend the night running through bush and ravines, searching amongst piles of cadavers, witnessing battles and Dantesque scenes. It makes you crazy. And this happens to the whole family, as well as to his friends. Even the neighbors have told me many times that they dream of him. For are we not neighbors too? As for hard facts, General Landazabal is adamant, at least until September of , that evidence indicating that the Armed Forces is behind many if not most of the assassinations and disappearances in Colombia is false. Questioned in *La Semana* by Antonio Caballero whose name now appears on the Medellin Death List regarding his statement that the only paramilitary groups in the country were the guerrillas, the general replied that while it was beginning to appear to him that there might perhaps be some sort of organization, even a nationally organized one, whose function was to assassinate members of the Union

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Patriotica by far the most popular left-wing party in Colombia , he really had no idea about this. Moreover, he went on, it was infamous to connect the Armed Forces with the assassins now supposedly so abundant in Colombia in the wake of the cocaine trade. That would be to enter into the most tremendous contradiction with the professional morality and honor of the Armed Forces. It is said that there is a "dirty war" going on, but the Armed Forces do not participate in that. They combat subversion with all the means of the Constitution and the Law, but not by paying assassins on motorbikes or placing bombs. That would be infamous, and we cannot tolerate such infamy to be mouthed: A question of honor. After all what does it mean to have a society at undeclared war with itself? Paranoia as social theory.

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Chapter 3 : racedaydvl.com: Sitemap

Connecting the story of the drug's transformations is a host of people, products, and processes: Sigmund Freud, Coca-Cola, and Pablo Escobar all make appearances, exemplifying the global influences that have shaped the history of cocaine.

Cocaine as Andean HistoryPart I: Cocaine Falling 3 Cocaine Enchained: Global Commodity Circuits, ss 4 Withering Cocaine: Peruvian Responses, 5 Anticocaine: Illicit Cocaine 6 Birth of the Narcos: Quantifying Cocaine Table A. Reported Seizures, sNotes Bibliographic Essay: An exceptionally strong piece of scholarship. The book should stand as the standard economic history of Andean cocaine for years to come. The impressive array of sources and new interpretations of the role of cocaine in Peruvian and global histories make this a must-read for scholars in a number of fields, including Latin American history and politics, global and comparative histories, and cultural and economic studies. Gootenberg makes important contributions to the study of drug history in general, and the history of cocaine in particular, by placing the coca plant and cocaine in a global perspective while still maintaining a focus on the local context. Gootenberg uses a fluent narrative and a new and sophisticated interpretation to discuss the link between local and global events and to explain the roles played by unequal actors and institutions. Gootenberg offers a critical perspective on the place of cocaine in the Western imaginary and in the real political and economic world. Gootenberg thus joins a distinguished group of scholars. Indispensable reading for graduate seminars on economic, cultural, and social history, and shall appeal not only to experts on Latin Ameri "The anti-cocainism that arose in the United States transformed cocaine into a global threat in the first part of the 20th century. With a keen eye for documenting the socio-economic, political, and cultural structures triggering the reformulation of cocaine into an illicit commodity. International Dialogue, A Multidisciplinary Journal of World Affairs "This excellent book adds a definitive archive-based history of cocaine. A model of how to examine a particular drug substance in a specific part of the world while placing that examination in the broadest context. This tour de force illustrates how a fresh, insightful focus on a single commodity can illuminate economic development, political and social concerns, shifting ideologies, and cultural change, both locally and globally. Deserves a very wide audience, and will hopefully spark similar efforts in the drug and alcohol field. A provocative, wide-ranging, and convincing account. The role of coca and cocaine in Andean development is given a treatment which it is rarely accorded. In addition it is a readable, fascinating, and important story. It ranks among the very best contributions to several literatures and will be valued by those interested in globalization, development, and economic and business history, as well as anyone simply curious to understand the world.

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Chapter 4 : Project MUSE - Andean Cocaine

Introduction: cocaine as Andean history -- Imagining coca, discovering cocaine, -- Making a national commodity: Peruvian crude cocaine, -- Cocaine enchained: global commodity circuits, ss -- Withering cocaine: Peruvian responses, -- Anticocaine: from reluctance to global prohibitions,

All are reproduced with permission and thanks are due to Sage Publications and to the editors of the journals for their support. As ever, Brian Willan has been an encouraging and enthusiastic publisher and we are grateful to all at Willan Publishing and at Deer Park Productions, for their efficiency and professionalism. She has published 15 books and many articles on the relationships between criminal and social justice, the latest being *Women and Punishment: The Struggle for Justice* Willan, Presently engaged in an EC-funded 6 nation project on social exclusion and women prisoners, she is also an Editor of the *British Journal of Criminology* and Book Review Editor of *Punishment and Society*. In she was awarded the Sellin-Glueck Prize by the American Society of Criminology for outstanding international contributions to Criminology. He has researched and published widely on policing and crime control in Britain, Australia, and the USA. His publications include *From Prohibition to Regulation: He has published widely on such topics as the politics of crime ix Criminal Justice and Political Cultures control, organised crime, crime prevention and crime control policy transfer and has also co edited two volumes entitled Crime Control and Community Willan, with Gordon Hughes and Transnational Organised Crime Routledge, with Pete Gill. He has published widely in the areas of policing, community safety and criminal justice policy-making. In collaboration with Tim Newburn, he is currently engaged in a major ESRC-funded study of comparative criminal justice policy-making. Her current research focuses on cross-national and cross-cultural comparisons in criminology. Recent publications include Social Dynamics of Crime and Control: New Theories for a World in Transition edited with K. In addition to various articles on contemporary transformations in policing and security he has written Crime and Social Change in Middle England Routledge, , with Evi Girling and Richard Sparks and Policing and the Condition of England: Since , she has been conducting research in south-west Sydney on risk-taking x Notes on contributors behaviours, blood-borne viruses and the social, cultural and environmental contexts of drug-related harms. He has also taught for many years at the University of California, Davis. He is currently doing research and writing on the relationship between migratory movements and representations and practices of crime and punishment. He is the author of Youth and Crime: A Critical Introduction, , and currently working on a second edition for publication in His latest books are the co-edited works: Essential readings, , Youth Justice: Critical readings, and Crime Prevention and Community Safety: He has written and researched widely on issues of crime and justice and, in particular, on policing and security. He is currently working with Trevor Jones on a study of the relationship between US and UK crime control systems and rhetorics. Much of his work over the past decade has focused on frameworks of government, focusing on the governance of risk and uncertainty, most especially with reference to criminal justice. Other research has examined the sociology of drug consumption and drug policy, and the place of excitement and pleasure as discourses of regulation. A monograph on Risk, Uncertainty and Government will be published by Cavendish in His main research interests lie in the sociology of punishment especially xi Criminal Justice and Political Cultures imprisonment ; penal politics; and public responses to crime and punishment. He is currently Editor-in-Chief of the journal Punishment and Society. His research interests are mainly in the fields of policing, community safety and the new modes of liberal governance. He has written extensively on these issues and his publications include Crime, Risk and Justice, co-edited with Robert Sullivan Willan, She has published in the area of police reform. More recently she has conducted research into the role of the international donor community on criminal justice reform in southern Africa. Together with Bill Dixon, she is co-editor of Justice Gained? He was also project leader of the committee of the South African Law Commission investigating a new sentencing framework. Those six papers all reappear here alongside a*

number of new contributions that we have commissioned in an attempt to extend the scope of this discussion and make its key arguments more accessible. We are very far from claiming that the contributors to this volume are alone in facing up to these concerns or that we were the first people to notice them. Neither is criminology unique among the social sciences in needing to confront anew the dialectic between national particularity and inter- or trans- or supranational mobilities now. Rather it is precisely the fact that it shares these characteristics with so many fields of governance and policy that makes the task of reappraisal timely and necessary. The focus of the Keele symposium was on the interdependence of criminal justice systems and criminological commodities. More particularly, participants were concerned with the issue of how crime control policies, practices, ideas and ideologies flow within and between 1 Criminal Justice and Political Cultures nation-states. This book is an extension of that original project, adding a further five papers that seek to map out and broaden the scope and focus of the project with a view to developing, or at least identifying the possibility of, a theoretical vocabulary with which to explore issues of transfer, mobility and exchange in criminal justice and penal policy. The way in which the notion of globalization has burst the bounds of technical discussion in which it was itself a fairly novel coinage only ten or fifteen years ago and has become a standard term of public debate attests to the receptiveness of our wider political culture to these concerns, even if the concept of globalisation has lost something in precision or specificity in the process. The case of criminal justice is an especially vexed and interesting one here, however. There are questions of sovereignty, of democratic accountability and, indeed, of national self-definition at stake in this field. David Garland has famously identified and analysed one half of this dialectic, namely the sense of a withering of state capacity in crime control and the menace this poses to the power to rule by sovereign command, as central to explaining the amplified importance of contemporary penal politics. We share this concern but think that the time is also ripe for a wider attempt at reorientation. Two basic premises thus run through this book. First, that there is 2 Criminal justice and political cultures increasing evidence of certain forms of convergence in the languages and practices of crime control Garland We plainly need to confront the emergence and promulgation of supranational legal orders, international standards and common intellectual currencies. Secondly, the mechanisms, directions and outcomes of such flows and transfers are both more complex and less well elucidated empirically and theoretically than is commonly assumed. The idea that policies and practices in one jurisdiction are affected, more or less directly, by those in another is by no means new. In the context of the broad sweep of changes associated with the idea of globalisation it is, however, of increasing importance across the social sciences. This is perhaps best attested in relation to penitentiary imprisonment. Salvatore and Aguirre have, for example, provided a compelling account of the introduction of the penitentiary form in Latin America. One could multiply instances and consider their relation to modernity and to empire almost indefinitely. One question before us now concerns the ways in which such processes of exchange may have intensified, accelerated and altered their media of transmission in recent times. Previous work in this area has highlighted at least seven major questions. The first of the questions concerns the reasons why particular policies, practices or ideas are transferred. Crudely, transfer may be analysed along a continuum from the broadly voluntary to the more coercive. At the more coercive end are the changes wrought as a result of the existence of international treaties and other obligations. One of the most visible sites of such changes in the crime control sphere is the transnationalising effect of the processes and practices central to increasing European co-operation in field of policing Chapter 4 and the impact of donor assistance on police reform in South Africa Chapter 9. Secondly, any analysis of these processes requires us to ask: A number of actors, agencies and institutions may be involved in different ways in the process of transfer. Though it may seem obvious to note that there are people, agencies and institutions involved in such processes, all too often work in this area talks of emergent systems of crime control as if they were entirely the product of structural forces that underpin them. Though the focus of much extant work in this area has tended to be on the most formal aspects of policy “ programmes, instruments and institutions ” as several of the chapters remind us, symbols and rhetoric may be at least if not more important. This is particularly the case, it would appear, in

the crime control arena. Fourthly is the question of from where are lessons drawn. Influences may be domestic and international. In terms of the topography of contemporary crime control it is undoubtedly the case that the USA is perceived to be the source of the greatest number of exported ideas and practices. Two of the most powerful and insightful analyses of the developments of a late modern system of crime control – that by David Garland, and by Jock Young – have focused specifically on the parallels between USA and UK developments and, though to a lesser extent, on the influence of the former on the latter. As a number of contributions to this volume indicate, the influence of ideas, policies and practices that appear to have their origins in the US extends across the globe. However, one of the other key narratives running through the contributions to this book concerns the ease with which this can, and has been, misunderstood, misrepresented, exaggerated or simplified. Much of the political science literature focuses on the nature of the policies being transferred and how their complexity and feasibility affect the extent of transfer. This raises two further questions about policy transfer. What are the constraints on such transfer and, linked to this, what are the different degrees of transfer or, put another way, how complete is the process? In part, this could be interpreted as simply a different way of assessing the degree of fidelity in the process of transfer. Seen more broadly, the question concerns the more general results of the spread of particular policies. Were they fully implemented? When implemented, did they achieve their intended goals? These, however, are not really questions addressed in this volume. It is not that they are not, or could not be, important. Rather, that they are rather narrowly technical in scope and lead us away from many of the broader political and normative questions that a focus on the spread of ideas, policies and practices can raise. As we said earlier, we could limit our focus to the narrow question of policy transfer. The notion is a suggestive and interesting one and, as we hope we have illustrated, raises some important questions. Yet it is insufficiently broad to allow some of the distinctive structural and cultural issues to come fully into play. It also suffers from a number of other difficulties. As a consequence it draws attention away from unintended consequences and, crucially, is generally based on a model of policy-making and policy development that is overly rational and which tends, either explicitly or implicitly, to see policy-making as a set of stages involving the creation of agendas, the selection between alternatives, the implementation possibly following transfer of the selected policy, followed by some assessment of its success or failure. Now there may be occasions where policymaking does indeed look like this. However, and this may be something specifically to do with criminal justice and penal policy – though we very much doubt it – the emergence and adoption of crime control practices, policies and technologies are subject to a much more complex mix of structural, subjective and simply serendipitous influences. And it is these as much as the more obvious accoutrements of policy-making and transfer that concern us here. Thus, while one of the central narratives of this volume concerns the movement of criminological commodities, the contributors individually and collectively have sought to move beyond the limiting vocabulary of policy transfer towards a more broadly conceptualised idea of comparative policy analysis. Such a project is itself, of course, far from unproblematic. Some problems of comparative criminology For all the reasons already stated, students of crime, punishment and control increasingly address the transnational scope of their subject, and are bound to do so with increasing urgency in coming years. This in no sense means that the traditions of comparative criminology the contrastive exploration of problems, priorities, legal cultures, elite networks, public sensibilities and so on are anywhere near being exhausted. Indeed, Nelken, in some of the most elegant and authoritative commentaries on the problems and prospects of comparative study in criminology and criminal justice see, inter alia, Nelken, , , more often suggests that this style of work is embryonic and unfulfilled than that it is, in any sense of the term, finished. We expressly do not, therefore, suggest that a concern with flux, mobility and transfer simply supercedes one with difference, diversity or intercultural understanding. The cognitive, explanatory and ethical challenges posed by comparative research remain both daunting and exciting.

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Chapter 5 : Andean cocaine : the making of a global drug - JH Libraries

Gootenberg traces cocaine's history from its origins as a medical commodity in the nineteenth century to its repression during the early twentieth century and its dramatic reemergence as an illicit good after World War II.

The movement of kuku dipi is part of a constellation of informal trade that has emerged alongside the large-scale logging and oil projects in the Gulf Province. These networks involve the exchange of alcohol, pornography and radios by logging ship crews for live birds, crocodile skins and other local flora and fauna. Numerous sets of speculations have arisen about the seen and unseen transactions that these exchanges are felt to entail. A crocodile hunter, who participated in the regulated trade of crocodile skins, Tom was curious about how to tap into this curious flow of things, and whether I could help him. Several male adolescents had stolen a box that had been temporarily off-loaded from a plane with engine trouble at the Baimuru airstrip. The plane had been chartered by Turama Forest Industries TFI, a logging company active in the region, and was carrying supplies. The youths stole this particular box because they had smelled its hidden contents: During the following month the mobile squad threatened surrounding communities as they searched for this box, and for caches of kuku dipi and illegal homemade guns. After a tense three weeks, the mobile squad left as quickly as they had come, their departure by dinghy in the early morning punctuated by the staccato of machine gun Oceania 76, Bell fire. While station life drifted back to normal, rumours persisted for months that the mobile squad would return to beat up male villagers and rape women. The immediate result of this deception was the invariable melt down of young children whose terror amused parents and older siblings, while male adolescents sprinted into the bush to hide. This particular event and its lingering effects made kuku dipi ethnographically present for me during my dissertation fieldwork, and vividly portrayed tensions surrounding this illicit substance. Traded down the Purari River by male youth through a network of friends, kuku dipi is consumed locally, and traded for guns it is rumoured that the American Mafia bring in submarines. Although not grown in the Purari Delta, marijuana has become a new cash crop for disenchanting young men, who in their capacity as middle-men seek material gain in the depressed regional economy. In so doing, these men are not only redefining village social dynamics but also the ways in which masculinity is understood and performed. It is through these profound economic and social effects that this regional exchange guns-for-marijuana has become one of the most significant trade networks in the Delta and in the country linking the Highlands to the coastal regions, Torres Straits, Australia and beyond Kirsch. These illicit sets of exchange underlie the longstanding legally sanctioned and visible movements of processed sago, betelnut, garden produce and dried fish that people take to the urban centres of Kikori, Kerema and Port Moresby for store bought food-stuffs. In what follows, I unravel aspects of kuku dipi use and movement, as well as some layers of explanation and anxiety concerning kuku dipi within this flow of commodities and their attending speculations. Following a short discussion of work on the transformative effects of commodities in PNG, I turn to an outline of the Purari Delta and the current resource extraction projects under way. It is in these circuits that meanings are fashioned and shed, and the producers and consumers of these objects are alternatively connected or disconnected across geographic, cultural and political boundaries. Foster Influenced by this trend several studies have emerged that focus on the movement and consumption of commodities in PNG. In his own work on print advertising in metropolitan centres Foster argues for the centrality of commodity consumption in the construction of nationhood. Foster and Gewertz and Errington have examined how discourses around soft-drinks contribute to an emerging modernity among the Chambri. Working with the Fuyuge of Central Province, Hirsch demonstrates the importance of betelnut in ritual, and how this has contributed to the formation of their understandings of what is a national culture. Without wishing to detract from the nuances of these studies, collectively they show the importance of commodity consumption in PNG and various ways in which commodities transform societies and help with the enactment of new identities and modes of personhood. LiPuma Not surprisingly the identities that commodity

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consumption help constitute may be at odds with notions of nationhood. This is a point made clear by Dundon in her work on the Gogodala of Western Province and is one of the fascinating aspects of marijuana consumption. Within the Purari Delta the moral sanctions against its consumption and trade made its documentation particularly difficult. Men were reluctant to identify themselves as users and would rarely comment on their engagement in the trade. By contrast they openly discussed their speculations about how, why and to whom marijuana was being traded. These conversations often involved discussions about the current logging projects, and their desires for the wealth that these projects promised to bring. The Purari Delta and neighbouring Vailala are historically intertwined with this genealogy Maher ; Williams , While not without its pitfalls Lindstrom , this research has illuminated the ways in which Melanesians continue to creatively engage with new differences in social and political power Wagner Moreover, such a focus helps reveal experiences and understandings of disparities in knowledge and power by communities inhabiting the imposed peripheries of the global economy. Communities belong to one of three Christian denominations in the region: Alongside elders and hereditary chiefs, church officials, church committees, and village councillors help dictate the flow of these social entities. In contrast Baimuru is a multi-ethnic community with people from surrounding regions in the Gulf as well as other PNG provinces. It is here that the main social, economic and political services are located, and where villagers go by motorised and paddled canoes to obtain goods, and news Bell a. These economic gains continued through independence up until the late s when the regional infrastructure began to erode. Cargo ships that came for copra have ceased, and the passenger boat that ran between Kerema the provincial capital and Port Moresby stopped in the late s. During the same period a government sponsored fish plant in operation since the late s shut due to mismanagement. In the cargo ship bringing store-goods and fuel to Baimuru arrived infrequently causing widespread petrol and kerosene shortages and price inflations. Villagers continue to carry out a largely subsistence-based economy focused on sago, fishing, and hunting. Cash is primarily earned through the sale of sago and fish in local markets, and for some this meagre income is supplemented by assistance from employed kin in Baimuru or a logging camp. These various ebbs and flows have created desires to have what the Purari see the rest of PNG possessing, namely roads, permanent houses, and regular access to consumer goods. As these items have become increasingly remote frustrations have grown and with them various local speculations as to why this decline and absence has occurred. The forest and waterways are increasingly valued for the hard currency their ownership will hopefully bring, while social relationships are being reconfigured and fetishized through the formation of Incorporated Land Groups ILGs Bell b. It is here at these sites that people of different cultural expectations and desires mingle and local things-logs, Bell flora, fauna and sexual interaction-are most intensely re-valued in light of their ability to gain other more desired things, such as alcohol, generators, pornography, TVs and radios. While the Purari interact with many of these logging sites, until its closure in , Kaumeia was the most immediate being only 5 hours by outboard motor from the nearest village Mapaio on the Purari River. Families also took their adolescent daughters while selling produce at Kaumeia in the hopes of securing them a husband through whom a decent bride-wealth payment could be obtained. While denying transactions involving sex occurred at Kaumeia, the Purari openly talked of such activity happening at other logging camps. While providing access to goods, the presence of these resource extraction operations has also generated unease about what it is these companies are actually removing, and what the effects of these outgoing flows are having in communities. In and , station residents often speculated that company pilots were involved in various smuggling operations. During the same time rumours circulated that Asian workers were smuggling out the highly valued eaglewood *Aquilaria malaccensis* Lam. The consumption of kuku dipi and its trade plays into these concerns. Kuku dipi not only makes its users socially and physically uncontrollable and unpredictable within the village, but also its trade enables men to establish social networks that lie outside, and challenge, relationships established by kinship within the village. At the same time they provide men with access to money and goods and thus exacerbate pre-existing intergenerational tensions. It is money time! While the latter two are legal consumables with long-standing histories of use by male and female adolescents

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and adults Marshall , until recently alcohol was banned in the Gulf Province. During and alcohol in the Delta was limited to bottles of rum smuggled into the province by entrepreneurs and hard alcohol traded into communities by logging ship crews. Since its introduction by Moresby youths in , steam has become a favourite complement to kuku dipi see McDonald Local law enforcement officials in Baimuru have conducted an ongoing campaign to disrupt the distillation of steam in the bush and its public consumption. It was unclear during my visit in April how effective these campaigns were. While in women were reportedly not smoking kuku dipi, in some women in Baimuru were now said to smoke. Such behaviour is confined to Baimuru where Purari men can find women from different ethnic groups. Within Purari villages male consumers most commonly smoke while playing guitar music late into the night or while away in fishing and hunting camps. These seemingly benign social settings in the village belie the negative connotations that elders and community leaders attribute kuku dipi consumption with. The Purari identify three main types of kuku dipi: Despite this range of possible effects, community consensus remains that regardless of the type smoked, kuku dipi causes men to lose their inhibitions, leading them in their hunger to steal dried fish, chickens, young pigs and other household foodstuffs. The desire for kuku dipi is such that youth are also known to steal and sell objects from their own households to obtain money to buy kuku dipi. Equally troubling for community leaders and concerned village residents, kuku dipi is seen to establish bonds that threaten to supersede those of kinship. These various acts fly in the face of established modes of conduct or vupu and play into notions of generational decline whereby succeeding generation are judged more unruly than the last Bell a: I come from a different generation. He is a different man. His generation is the one that came to spoil this earth. The generation after him will be worse. The new modes of being and negative actions of the current generation are understood to be exacerbated by kuku dipi use. No, you can see it yourself. You can see it on their body, their skin is pale and not good. They cannot sit down and actually listen to what is happening. Kuku dipi has spoiled them. SDA and Pentecostal beliefs about the sanctity of the body, and the negative moral and physiological impact of drugs also contribute to this discourse about users and kuku dipi. Within Mapai, SDA sermons frequently dealt with the topic of the body and the need to regulate what substances one consumes. Health officials in particular are outspoken against its consumption in public forums and regional workshops. It is widely believed that Highlanders present in Baimuru smuggle marijuana in peanut bags from the southern highlands on mission planes. The kuku dipi is then distributed to intermediaries for sale in villages, and the logging camps. In there was one man 30 years old in Mapai associated with these Highlanders, and his frequent trips to Baimuru, Kikori and Wabo a village on the Purari River were viewed with suspicion, as was his unexplained recent acquisition of a new dinghy. This incident went unreported to the Baimuru police, and remains shrouded in secrecy. In contrast, informants confirmed the movement of kuku dipi down the Purari River through networks of friends by canoe. As one man related in They sell it and use their money to purchase goods. The youth here sometimes use the barter system for things the Pawaiians want. While men, such as the one quoted above, spoke openly in general terms about these networks, gaining insight into how these sets of exchanges worked was more difficult. Agreeing to speak with me on condition of anonymity the experiences of two men are insightful. In , T, a former raskol, spoke of how he used friendships developed within Bomana prison in Moresby to obtain 2 kg of kuku dipi in Kerema, the provincial capital. This cache was transported from Goroka down the Vailala River to Kerema. Travelling alone, T went west and visited the centre of Kikori and the logging camp Omati. In the process he earned kina with which he purchased store goods and kerosene for his family. While T knew of the submarines, he preferred to sell the kuku dipi himself.

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