

## Robert Aunger And Valerie Curtis Hygiene Central

This book provides an introduction to the major findings, challenges and debates regarding disgust as a moral emotion, and brings together scholarship from multiple disciplines such as philosophy, psychology, anthropology and law.

Gaining Control How Human Behavior Evolved Oxford University Press, USA

'Gaining control' tells the story of how human behavioural capacities evolved from those of other animal species. Exploring what is known about the psychological capacities of other groups of animals, the authors reconstruct a fascinating history of our own mental evolution.

Examines the role and importance of brand strength in the accelerated modern business world based on two vital components--Presence, or familiarity, and Voltage, or marketing appeal--as well as the five elements that lead to customer commitment to a brand (Presence, Relevance, Performance, Advantage, and Bonding) and how to achieve them. 25,000 first printing.

La medicina medieval en Europa occidental estaba compuesta de una mezcla de ideas existentes de la antigüedad, las influencias espirituales y lo que Claude Lévi-Strauss identifica como el "complejo chamánico" y el "consenso social". En la Alta Edad Media, después de la caída del Imperio Romano de Occidente, el conocimiento médico estándar se basaba principalmente en textos griegos y romanos sobrevivientes, preservados en monasterios y otros lugares. Muchos simplemente depositaron sus esperanzas en la iglesia y en Dios para sanar todas sus enfermedades. Las ideas sobre el origen y la cura de la enfermedad no eran puramente seculares, sino que también se basaban en una visión del mundo en la que factores como el destino, el pecado y las influencias astrales desempeñaban un papel tan importante como cualquier causa física. La eficacia de las curas estaba ligada de manera similar a las creencias del paciente y el médico en lugar de la evidencia empírica, por lo que los remedios físicos a menudo estaban subordinados a la intervención espiritual. La salud pública se ha definido como "la ciencia y el arte de prevenir enfermedades, prolongar la vida y promover la salud humana a través de esfuerzos organizados y elecciones informadas de la sociedad, organizaciones, públicas y privadas, comunidades e individuos". Analizar la salud de una población y las amenazas que enfrenta es la base de la salud pública. El público puede ser tan pequeño como un puñado de personas o tan grande como un pueblo o una ciudad entera; En el caso de una pandemia, puede abarcar varios continentes. El concepto de salud tiene en cuenta el bienestar físico, psicológico y social. La salud pública es un campo interdisciplinario. Por ejemplo, la epidemiología, la bioestadística y la gestión de los servicios de salud son relevantes. Otros subcampos importantes incluyen la salud ambiental, la salud comunitaria, la salud del comportamiento, la economía de la salud, las políticas públicas, la salud mental, la seguridad laboral, las cuestiones de género en la salud y la salud sexual y reproductiva.

This is the first book to overtly consider how basic evolutionary thinking is being applied to a wide range of special social, economic, and technical problems. It draws together a collection of renowned academics from a very disparate set of fields, whose common interest lies in using evolutionary thinking to inform their research.

Srednjovjekovna medicina u zapadnoj Europi bila je sastavljena od mješavine postojećih ideja iz antike, duhovnih utjecaja i onoga što Claude Lévi-Strauss identificira kao "šamanistički kompleks" i "društveni konsenzus". U ranom srednjem vijeku, nakon pada Zapadnog Rimskog Carstva, standardno medicinsko znanje temeljilo se uglavnom na preživjelim grčkim i rimskim tekstovima, sačuvanim u samostanima i drugdje. Mnogi su jednostavno stavili nadu u crkvu i Boga da izliječi sve svoje bolesti. Ideje o podrijetlu i izlječenju bolesti nisu bile isključivo sekularne, već su se temeljile i na svjetonazoru u kojem su imbenici poput sudbine, grijeha i astralnih utjecaja igrali jednako važnu ulogu kao i bilo koji fizički uzrok. Uinkovitost lijekova bila je slična u vjerovanju pacijenta i liječnika, a ne na empirijske dokaze, tako da su remedija physicalia često bile podređene duhovnoj intervenciji. Javno zdravlje definirano je kao "znanost i umjetnost sprežavanja bolesti, produljenja života i promicanja zdravlja ljudi organiziranim naporima i informiranim izborima društva, organizacija, javnih i privatnih, zajednica i pojedinaca". Analiza zdravlja stanovništva i prijetnje s kojima se suočava temelj je javnog zdravlja. Javnost može biti mala kao nekolicina ljudi ili velika kao selo ili cijeli grad; u slučaju pandemije može obuhvatiti nekoliko kontinenata. Koncept zdravlja uzima u obzir fizičku, psihološku i socijalnu dobrobit. Javno zdravstvo je interdisciplinarno polje. Na primjer, epidemiologija, biostatistika i upravljanje zdravstvenim uslugama su relevantni. Ostala važna područja uključuju zdravlje okoliša, zdravlje u zajednici, ponašanje u ponašanju, zdravstvenu ekonomiju, javnu politiku, mentalno zdravlje, zaštitu na radu, rodna pitanja u zdravstvu te seksualno i reproduktivno zdravlje.

La historia de la medicina muestra cómo las sociedades han cambiado su enfoque de la enfermedad desde la antigüedad hasta el presente. Las primeras tradiciones médicas incluyen las de Babilonia, China, Egipto e India. Los indios introdujeron los conceptos de diagnóstico médico, pronóstico y ética médica avanzada. El juramento hipocrático se escribió en la antigua Grecia en el siglo Va.C. y es una inspiración directa para los juramentos del cargo que los médicos hacen hoy al ingresar a la profesión. En la Edad Media, las prácticas quirúrgicas heredadas de los antiguos maestros fueron mejoradas y luego sistematizadas en La práctica de la cirugía de Rogerius. Las universidades comenzaron la formación sistemática de médicos alrededor de 1220 CE en Italia.

From the late nineteenth century until the 1920s, authorities required San Francisco's Pesthouse to segregate the diseased from the rest of the city. Although the Pesthouse stood out of sight and largely out of mind, it existed at a vital nexus of civic life where issues of medicine, race, class, environment, morality, and citizenship entwined and played out. Guenter B. Risse places this forgotten institution within an emotional climate dominated by widespread public dread and disgust. In *Driven by Fear*, he analyzes the unique form of stigma generated by San Franciscans. Emotional states like xenophobia and racism played a part. Yet the phenomenon also included competing medical paradigms and unique economic needs that encouraged authorities to protect the city's reputation as a haven of health restoration. As Risse argues, public health history requires an understanding of irrational as well as rational motives. To that end he delves into the spectrum of emotions that drove extreme measures like segregation and isolation and fed psychological, ideological, and pragmatic urges to scapegoat and stereotype victims--particularly Chinese victims--of smallpox, leprosy, plague, and syphilis. Filling a significant gap in contemporary scholarship, *Driven by Fear* looks at the past to offer critical lessons for our age of bioterror threats and emerging infectious diseases.

The human brain is an astonishingly complex organ, but how did it come to be this way? In this book, the authors argue that evolution is crucial to understanding the brain. If we really want to understand this organ, we need to consider the various steps in evolution that led to our brains evolving in the way that they did, whilst considering how our behavioral capacities might have evolved from those of other animal species.

During World War II and the early Cold War period, factors such as race, gender, sexual orientation, or class made a number of American writers feel marginalized in U.S. society.

*Cosmopolitan Minds* focuses on a core of transnational writers—Kay Boyle, Pearl S. Buck, William Gardner Smith, Richard Wright, and Paul Bowles—who found themselves prompted to seek experiences outside of their home country, experiences that profoundly changed their self-understanding and creative imagination as they encountered alternative points of views and cultural practices in Europe, Asia, and Africa. Alexa Weik von Mossner offers a new perspective on the affective underpinnings of critical and reflexive cosmopolitanism by drawing on theories of







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From vampire apocalypses, shark attacks, witches, and ghosts, to murderous dolls bent on revenge, horror has been part of the American cinematic imagination for almost as long as pictures have moved on screens. But why do they captivate us so? What is the drive to be frightened, and why is it so perennially popular? Why Horror Seduces addresses these questions through evolutionary social sciences. Explaining the functional seduction of horror entertainment, this book draws on cutting-edge findings in the evolutionary social sciences, showing how the horror genre is a product of human nature. Integrating the study of horror with the sciences of human nature, the book claims that horror entertainment works by targeting humans' adaptive tendency to find pleasure in make-believe, allowing a high intensity experience within a safe context. Through analyses of well-known and popular modern American works of horror--Rosemary's Baby; The Shining; I Am Legend; Jaws; and several others--author Mathias Clasen illustrates how these works target evolved cognitive and emotional mechanisms; we are attracted to horrifying entertainment because we have an adaptive tendency to find pleasure in make-believe that allows us to experience negative emotions at high levels of intensity within a safe context. Organized into three parts identifying fictional works by evolutionary mode--the evolution of horror; evolutionary interpretations of horror; the future of horror--Why Horror Seduces succinctly explores the cognitive processes behind spectators' need to scream.

If capitalism is such an efficient system, why does 40 percent of all U.S. food production go to waste—while one in six people in the nation face hunger? This startling truth has stirred increasing interest and action of late, but none so radical as that of the freegans, who live on what capitalism throws away—including food culled from supermarket dumpsters. Freegans is a close look at the people in this movement, offering a broader perspective on ethical consumption and the changing nature of capitalism. Freegans object to the overconsumption and environmental degradation on which they claim our economic order depends, and they register that dissent by opting out of it, recovering, redistributing, and consuming wasted goods, from dumpster-dived food to cast-off clothes and furniture. Through several years of fieldwork and in-depth interviews with freegans in New York City, Alex Barnard has created a portrait of freegans that leads to questions about ethical consumption—like buying organic, fair trade, or vegan—and the search for effective forms of action in an era of political disillusionment. Barnard's analysis of this pressing concern reveals how waste is integrally bound up with our food system. At the same time, by showing that markets do not seamlessly translate preferences expressed at the cash register into changes in production, Freegans exposes the limits of consumer activism.

Keskiaikainen lääketiede Länsi-Euroopassa koostui sekoituksesta jo olemassa olevista ideoista antiikista, henkisistä vaikutteista ja siitä, mitä Claude Lévi-Strauss määrittelee "shamanistiseksi komplekseksi" ja "sosiaalseksi konsensukseksi". Varhaiskeskiajalla, Länsi-Rooman valtakunnan kaatumisen jälkeen, tavanomainen lääketieteellinen tieto perustui pääasiassa kreikkalaisten ja roomalaisten tekstien säilymiseen, joita säilytettiin luostareissa jamualla. Monet yksinkertaisesti panivat toiveensa kirkkoon ja Jumalaan parantamaan kaikki sairautensa. Ideat sairauden alkuperästä ja parantamisesta eivät olleet puhtaasti maallisia, vaan perustuivat myös maailmankatsomukseen, jossa sellaisillatekijöillä kuin kohtalo, synti ja astraaliset vaikutteet olivat yhtä tärkeitä kuin millään fyysisellä syyllä. Parannusten tehokkuus sidottiin samoin potilaan ja lääkärin uskomuksiin kuin empiirisiin todisteisiin, joten parannusfysiikka oli usein alistettu henkiselle interventiolle. Kansanterveys on määritelty "tiedeksi ja taiteeksi tautien ehkäisemiseksi, elämän pidentämiseksi ja ihmisten terveyden edistämiseksi yhteiskunnan, organisaatioiden, julkisten ja yksityisten, yhteisöjen ja yksilöiden organisoitujen ponnistelujen ja tietoon perustuvien valintojen avulla". Väestön terveyden ja siihen kohdistuvien uhkien analysointi on kansanterveyden perusta. Yleisö voi olla niin pieni kuin kourallinen ihmisiä tai yhtä suuri kuin kylä tai koko kaupunki; pandemian tapauksessa se voi kattaa useita mantereita. Terveyden käsitteessä otetaan huomioon fyysinen, psykologinen ja sosiaalinen hyvinvointi. Kansanterveys on monitieteinen ala. Esimerkiksi epidemiologia, biostatistiikka ja terveyspalvelujen hallinta ovat kaikki merkityksellisiä. Muita tärkeitä alakenttiä ovat ympäristöterveys, yhteisöterveys, käyttäytymisterveys, terveystiede, yleinen järjestys, mielenterveys, työturvallisuus, sukupuolinäkökohdat terveydessä sekä seksuaalinen ja lisääntymisterveys.

May you sell your vote? May you sell your kidney? May gay men pay surrogates to bear them children? May spouses pay each other to watch the kids, do the dishes, or have sex? Should we allow the rich to genetically engineer gifted, beautiful children? Should we allow betting markets on terrorist attacks and natural disasters? Most people shudder at the thought. To put some goods and services for sale offends human dignity. If everything is commodified, then nothing is sacred. The market corrodes our character. Or so most people say. In Markets without Limits, Jason Brennan and Peter Jaworski give markets a fair hearing. The market does not introduce wrongness where there was not any previously. Thus, the authors claim, the question of what rightfully may be bought and sold has a simple answer: if you may do it for free, you may do it for money. Contrary to the conservative consensus, they claim there are no inherent limits to what can be bought and sold, but only restrictions on how we buy and sell. The emotions occupy a fundamental place in philosophy, going back to Aristotle. However, the phenomenology of the emotions has until recently remained a relatively neglected topic. The Routledge Handbook of Phenomenology of Emotion is an outstanding guide and reference source to this important and fascinating topic. Comprising forty-nine chapters by a team of international contributors, this handbook covers the following topics: historical perspectives, including Brentano, Husserl, Sartre, Levinas and Arendt; contemporary debates, including existential feelings, situated affectivity, embodiment, art, morality and feminism; self-directed and individual emotions, including happiness, grief, self-esteem and shame; social emotions, including sympathy, aggressive emotions, collective emotions and political emotions; borderline cases of emotion, including solidarity, trust, pain, forgiveness and revenge. Essential reading for students and researchers in philosophy studying phenomenology, ethics, moral psychology and philosophy of psychology, The Routledge Handbook of Phenomenology of Emotion is also suitable for those in related disciplines such as religion, sociology and anthropology.

Handwashing, as part of basic hygiene, is a no-brainer. Whenever there's an outbreak of a contagious disease, we are advised that the first line of defense is proper handwashing. Nonetheless, many people, including healthcare workers, ignore this advice and routinely fail to wash their hands. Those who neglect to follow proper handwashing protocols put us at risk for serious disease - and even death. In this

well-researched book, Wahrman discusses the microbes that live among us, both benign and malevolent. She looks at how ancient cultures dealt with disease and hygiene and how scientific developments led to the germ theory, which laid the foundation for modern hygiene. She investigates hand hygiene in clinical settings, where lapses by medical professionals can lead to serious, even deadly, complications. She explains how microbes found on environmental surfaces can transmit disease and offers strategies to decrease transmission from person to person. The book's final chapter explores initiatives for grappling with ever more complex microbial issues, such as drug resistance and the dangers of residing in an interconnected world, and presents practical advice for hand hygiene and reducing infection. With chapters that conclude with handy reference lists, *The Hand Book* serves as a road map to safer hands and better hygiene and health. It is essential reading for the general public, healthcare professionals, educators, parents, community leaders, and politicians.

Confronting the issue of the unacceptable as a social category, this collection of international essays provides distinctive perspectives on the theme of what is deemed socially acceptable. The book reveals the ways category of the unacceptable reflects sexual, racial and political fault-lines of a society.

Middelalderens medicin i Vesteuropa var sammensat af en blanding af eksisterende ideer fra antikken, åndelig påvirkning og hvad Claude Lévi-Strauss identificerer som det "shamanistiske kompleks" og "social konsensus." I den tidlige middelalder, efter det vestlige romerske falds fald, var standard medicinsk viden hovedsageligt baseret på overlevende græske og romerske tekster, bevaret i klostre og andre steder. Mange lagde simpelthen deres håb i kirken og Gud om at helbrede alle deres sygdomme. Ideer om sygdoms oprindelse og helbredelse var ikke udelukkende sekulære, men var også baseret på en verdensanskuelse, hvor faktorer som skæbne, synd og astrale påvirkninger spillede lige så stor rolle som enhver fysisk årsag. Cures effektivitet var på samme måde bundet i troen fra patient og lægesnarere end empirisk bevis, så remedia fysikalier ofte var underordnede åndelig indgriben. Folkesundhed er blevet defineret som "videnskaben og kunsten at forebygge sygdom, forlænge livet og fremme menneskers sundhed gennem organiseret indsats og informerede valg af samfund, organisationer, offentlige og private, samfund og enkeltpersoner". Analyse af befolkningens helbred og de trusler, den står overfor, er grundlaget for folkesundheden. Offentligheden kan være så lille som en håndfuld mennesker eller så stor som en landsby eller en hel by; i tilfælde af en pandemi kan det omfatte flere kontinenter. Begrebet sundhed tager højde for fysisk, psykologisk og social velvære. Folkesundhed er et tværfagligt felt. F.eks. Er epidemiologi, biostatistik og styring af sundhedsydelser alle relevante. Andre vigtige underfelter inkluderer miljø sundhed, samfunds sundhed, adfærdsmæssig sundhed, sundhedsøkonomi, offentlig politik, mental sundhed, erhvervssikkerhed, kønsspørgsmål i sundheden og seksuel og reproduktiv sundhed.

As a species, we are currently experiencing dramatic shifts in our lifestyle, family structure, health, and global contact. Evolutionary Anthropology provides a powerful theoretical framework to study such changes, revealing how current environments and legacies of past selection shape human diversity. This book is the first major review of the emerging field of Applied Evolutionary Anthropology bringing together the work of an international group of evolutionary scientists, addressing many of the major public health and social issues of this century. Through a series of case studies that span both rural and urban situations in Africa, Asia, Europe and South America, each chapter addresses topics such as natural resource management, health service delivery, population growth and the emergence of new family structures, dietary, and co-operative behaviours. The research presented identifies the great, largely untapped, potential that Applied Evolutionary Anthropology holds to guide the design, implementation and evaluation of effective social and public health policy. This book will be of interest to policy-makers and applied researchers, along with academics and students across the biological and social sciences. From biology to culture to the new new economy, the buzzword on everyone's lips is "meme." How do animals learn things? How does human culture evolve? How does viral marketing work? The answer to these disparate questions and even to what is the nature of thought itself is, simply, the meme. For decades researchers have been convinced that memes were The Next Big Thing for the understanding of society and ourselves. But no one has so far been able to define what they are. Until now. Here, for the first time, Robert Aunger outlines what a meme physically is, how memes originated, how they developed, and how they have made our brains into their survival systems. They are thoughts. They are parasites. They are in control. A meme is a distinct pattern of electrical charges in a node in our brains that reproduces a thousand times faster than a bacterium. Memes have found ways to leap from one brain to another. A number of them are being replicated in your brain as you read this paragraph. In 1976 the biologist Richard Dawkins suggested that all animals -- including humans -- are puppets and that genes hold the strings. That is, we are robots serving as life support for the genes that control us. And all they want to do is replicate themselves. But then, we do lots of things that don't seem to help genes replicate. We decide not to have children, we waste our time doing dangerous things like mountain climbing, or boring things like reading, or stupid things like smoking that don't seem to help genes get copied into the next generation. We do all sorts of cultural things for reasons that don't seem to have anything to do with genes. Fashions in sports, books, clothes, ideas, politics, lifestyles come and go and give our lives meaning, so how can we be gene robots? Dawkins recognized that something else was going on. We communicate with one another and we get ideas, and these ideas seem to have a life of their own. Maybe there was something called memes that were like thought genes. Maybe our bodies were gene robots and our minds were meme robots. That would mean that what we think is not the result of our own creativity, but rather the result of the evolutionary flow of memes as they wash through us. What is the biological reality of an idea with a life of its own? What is a thought gene? It's a meme. And no one before Robert Aunger has established what it physically must be. This elegant, paradigm-shifting analysis identifies how memes replicate in our brains, how they evolved, and how they use artifacts like books and photographs and advertisements to get from one brain to another. Destined to inflame arguments about free will, open doors to new ways of sharing our thoughts, and provide a revolutionary explanation of consciousness, *The Electric Meme* will change the way each of us thinks about our minds, our cultures, and our daily choices.

Saga læknisfræðinnar sýnir hvernig samfélög hafa breyst í nálgun sinni á sjúkdómum frá fornu fari til dagsins í dag. Snemma læknishefðir fela í sér Babýlon, Kína, Egyptaland og Indland. Indverjar kynntu hugtökin læknisfræðilega greiningu, batahorfur og háþróaða læknisfræði. Hippókrátinn var skrifaður í Grikklandi hinu forna á 5. öld f.Kr. oger bein innblástur fyrir eiða við embætti sem læknar sverja við inngöngu í fagið í dag. Á miðöldum voru skurðaðgerðir sem erft var frá fornum meisturum bættar og síðan kerfisbundnar í Rogerius's *The Practice of Surgery*. Háskólar hófu markvisst þjálfun lækna um 1220 CE á Ítalíu.

'Gaining control' tells the story of how human behavioral capacities evolved from those of other animal species. Exploring what is known about the psychological capacities of other groups of animals, the authors reconstruct a fascinating history of our own mental evolution. In the book, the authors see mental evolution as a series of steps in which new mechanisms for controlling behavior develop in different species - starting with early representatives of this kingdom, and leading to a species - us - that can engage in a large number of different types of behavioral control. Key to their argument is the idea that each of these steps -- from reflexes to instincts, drives, emotions, and cognitive planning - can be seen as a novel type of psychological adaptation in which information is 'inherited' by an animal from its own behavior through new forms of learning - a form of major evolutionary transition. Thus the mechanisms that result from these steps in increasingly complex behavioral control can also be seen as the fundamental building blocks of psychology. Such a perspective on behaviour has a number of implications for practitioners in fields ranging from experimental psychology to public health. Short, provocative, and insightful, this book will be of great interest and use to evolutionary psychologists and biologists, anthropologists and the scientific community as a whole.





travail, les questions de genre en matière de santé et la santé sexuelle et génésique.

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