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Miracle to Meltdown in Asia

Norman Flynn

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The crisis in Asia has caused economic hardship and brought an end to the 'economic miracle' of fast economic growth in the region. This book asks whether the 1997/8 crisis marks a break with the past and signals an end to 'Asian' ways of running economies. During the period of rapid growth there were strong connections between governments and business in the region. 'Cronyism', or close connections between family, business, and government, was exposed when the stock markets and currencies dived. Pressure from overseas investors and international organisations has produced reforms in the region. The book examines the social, economic, and political modes of governance in the region. It finds that there is a shifting balance between rule by the market, rule by connections, and rule by force. In the sphere of economic management, it shows that the period of the 'developmental state' in Japan and Korea has come to an end, but that it has not yet been replaced by a liberal market. Elsewhere the close connections between governments and business have been weakened but not yet broken. There are still special 'Asian' characteristics in economic management and in politics. The forces of 'globalisation' are strong, but they are confronted with political and economic cultures that are not rooted in liberal market ethics.

Childcare Centers and Mothers' Well-Being

Mario Luis Small

in *Unanticipated Gains: Origins of Network Inequality in Everyday Life*

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Using national data on mothers of young children, this chapter examines whether mothers who enrolled their children in centers thereby enlarged

their own social networks, particularly the number of friends they reported. It also asks whether these networks improved mothers' wellbeing. Results are consistent with expectations: mothers who patronized childcare centers tended to make new friends there, and making friends in centers was strongly and robustly associated with lower material hardship and mental hardship.

Josie Underwood's Civil War Diary

Josie Underwood

Nancy Disher Baird (ed.)

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A well-educated, outspoken member of a politically prominent family in Bowling Green, Kentucky, Josie Underwood (1840–1923) left behind one of the few intimate accounts of the Civil War written by a southern woman sympathetic to the Union. This portrayal of the early years of the war begins several months before the first shots were fired on Fort Sumter in April 1861. Offering a unique perspective on the tensions between the Union and the Confederacy, Josie reveals that Kentucky was a hotbed of political and military action, particularly in her hometown of Bowling Green, known as the Gibraltar of the Confederacy. Located along important rail and water routes that were vital for shipping supplies in and out of the Confederacy, the city linked the upper South's trade and population centers and was strategically critical to both armies. Capturing the fright and frustration she and her family experienced when Bowling Green served as the Confederate army's headquarters in the fall of 1861, Josie tells of soldiers who trampled fields, pilfered crops, burned fences, cut down trees, stole food, and invaded homes and businesses. In early 1862, her outspoken Unionist father, Warner Underwood, was ordered to evacuate the family's Mount Air estate, which was later destroyed by occupying forces. Wartime hardships also strained relationships among Josie's family, neighbors, and friends, whose passionate beliefs about Lincoln, slavery, and Kentucky's secession divided them. Published for the first time, this book interweaves firsthand descriptions of the political unrest of the day with detailed accounts of an active social life filled with travel, parties, and suitors.

Happiness in Hardship

Ruut Veenhoven

in *Economics and Happiness: Framing the Analysis*

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Associating happiness with trouble-free living would make happiness studies truly illusionary. The theory has to cope with the evidence that people can be quite happy in spite of considerable problems in society and in their private lives. This is shown not to be a paradox. The illusion of a paradox is based on overestimating hardship and in false theories on happiness.

Generous Social Policy Reduces Material Deprivation

Lane Kenworthy, Jessica Epstein, and Daniel Duerr

in *Progress for the Poor*

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Income is the standard indicator of low-end households' living standards. With income as the measure, the comparative evidence suggests that economic growth has tended to be the principal driver of improved living standards, though government social programs have been the chief conduit through which growth trickles down. Material deprivation may be a better indicator. With deprivation as the measure, the available evidence suggests an even stronger and more direct impact of social policy.

Mortal Rituals

Matt Rossano

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On December 21, 1972, sixteen young survivors of Uruguayan Air Force Flight 571 were rescued after spending ten weeks stranded at the crash site of their plane, high in the remote Andes Mountains. The incident made international headlines and spawned several best-

selling books, fueled partly by the fact that the young men had resorted to cannibalism to survive. This book examines this story from an evolutionary perspective, weaving together findings and ideas from anthropology, psychology, religion, and cognitive science. During their ordeal, these young men broke “civilized” taboos to fend off starvation and abandoned “civilized” modes of thinking to maintain social unity and individual sanity. Through the power of ritual, the survivors were able to endure severe emotional and physical hardship. The book ties their story to our story, seeing in the mortal rituals of this struggle for survival a reflection of what it means to be human.

Apostle to the British

Terryl L. Givens and Matthew J. Grow

in Parley P. Pratt: The Apostle Paul of Mormonism

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During Pratt’s imprisonment, the Quorum of the Twelve Apostles prepared to launch a joint British mission. Days after arriving in Illinois, Pratt participated in the mass healing occasion known as the “Day of God’s Power.” Weeks later, he departed with his family for New York, port of departure. In the city, he revised several of his works and published his theologically groundbreaking Treatise on Regeneration and Eternal Duration of Matter. After preaching with Joseph Smith in Philadelphia, he sailed to England, where he wrote many pamphlets, dozens of hymns, and edited the church’s periodical Millennial Star. He retrieved his family from the U.S. and labored in the midst of financial hardship. After departure of other apostles, he administered the British mission until he sailed for the “United States in fall 1842.

Writing and the Fragmentation of Authority

Tony Hunt

in Villon's Last Will: Language and Authority in the Testament

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Emphasis is placed on the writing of the Testament, particularly on its status as a written record or ‘Escript l’say l’an soixante et ung’. François Villon was indeed a literate man as he obtained a Master of Arts degree

from the University of Paris, but self-deprecating descriptions made by the testator should still be taken into account. Through analyzing some of the verses, it is found that the testator is fond of mocking authorities and traditional beliefs. His writings include a parody of Proverbs 24: # in which the text is taken literally. Doubt arises in terms of whether hardship indeed provides an instructive impact since the testator appears to reject how the hardship brought on by the prison at Meung had an significant effects on him.

The Weimar Background

Christian Goeschel

in Suicide in Nazi Germany

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Justifying one's suicide with reference to Germany's defeat in 1918 was common among nationalist men in the war's immediate aftermath, reflecting despair at their country's failure. For suicides, the German defeat, the revolution of 1918, and the shift from a largely authoritarian monarchy to a seemingly chaotic republic amounted to a vast upheaval of traditional norms and values. Their known world had ceased to exist. Here was suicide presented as an act of patriotism, reflecting the military tradition of shooting oneself to maintain one's honour. After 1918, contemporaries generally believed that times of general uncertainty, political disorder, and socio-economic hardship inevitably led to rising suicide levels. This obsession with rising suicide rates helped undermine the stability of the Weimar Republic. Suicide was the subject of discussion not only in politics and the mass media, but also among the churches, with the Protestant and Catholic churches placing great emphasis on prevention. The Weimar background is crucial to an understanding of Nazi attitudes towards suicide in the Third Reich.

Wartime suicides, 1939–1944

Christian Goeschel

in Suicide in Nazi Germany

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World War II began on September 1, 1939, when Nazi Germany invaded Poland in a bloody campaign. The suicide rate closely mirrored Germany's fortunes in the war. When Germany's military fortunes turned in 1942, and Germans were increasingly subject to Allied bombings, more people committed suicide. The increasing difficulty of everyday life in this situation clearly played a role. In a sense, economic hardship was coming back into play. People were bombed out, their family and friends killed, their menfolk dead, missing, or captured in increasing numbers. Rations became tighter and food more difficult to obtain. But this was not all. The policies of the Nazi regime also played a role. This chapter tells the familiar story of the Third Reich at war from a different, individual perspective. Powerful, individual cases of suicide emphasize the significant role of legal terror, implemented largely by the Gestapo, in keeping the German population at bay.