
A Death In Oxford

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Oxford University Press

Approximately one million people worldwide commit suicide each year, and at least ten times as many attempt suicide. A considerable number of these people are in contact with members of the healthcare sector, and encounters with suicidal individuals form a common part of the everyday work of many healthcare professionals. *Suicide: An unnecessary death* examines the pharmacological, psychotherapeutic, and psychosocial measures adopted by psychiatrists, GPs, and other health-care staff, and emphasizes the need for a clearer psychodynamic understanding of the self if patients are to be successfully recognized, diagnosed, and treated. Drawing on the latest research by leading international experts in the field of suicidology, this new edition provides clinicians with an accessible summary of the latest research into suicide and its prevention. The abundance of new literature can make it difficult

for those whose clinical practice involves daily contact with suicidal patients to devote sufficient time to penetrating the research and, accordingly, apply new findings in their clinical practice. In light of the WHO Mental Health Action Plan 2013-2020, this new edition is a timely contribution to the field, and a vital and rapid overview, that will increase awareness of suicide prevention methods.

A Worldwide Perspective Oxford University Press, USA

Five years in the writing by one of science fiction's most honored authors, *Doomsday Book* is a storytelling triumph. Connie Willis draws upon her understanding of the universalities of human nature to explore the ageless issues of evil, suffering and the indomitable will of the human spirit. For Kivrin, preparing an on-site study of one of the deadliest eras in humanity's history was as simple as receiving inoculations against the diseases of the fourteenth century and inventing an alibi for a woman traveling alone. For her instructors in the twenty-first century, it meant painstaking calculations and careful monitoring of the rendezvous location where Kivrin would be received. But a crisis strangely

linking past and future strands Kivrin in a bygone age as her fellows try desperately to rescue her. In a time of superstition and fear, Kivrin—barely of age herself—finds she has become an unlikely angel of hope during one of history's darkest hours. Praise for *Doomsday Book* “A stunning novel that encompasses both suffering and hope. . . . The best work yet from one of science fiction’s best writers.”—The Denver Post “Splendid work—brutal, gripping and genuinely harrowing, the product of diligent research, fine writing and well-honed instincts, that should appeal far beyond the normal science-fiction constituency.”—Kirkus Reviews (starred review) “The world of 1348 burns in the mind’s eye, and every character alive that year is a fully recognized being. . . . It becomes possible to feel . . . that Connie Willis did, in fact, over the five years *Doomsday Book* took her to write, open a window to another world, and that she saw something there.”—The Washington Post Book World
The Oxford Book of Money Oxford University Press

Word count 14,815

The New Oxford Book of Seventeenth-Century Verse Oxford University Press

The fifth edition of this highly praised study charts and explains the progress that continues to be made towards the goal of worldwide abolition of the death penalty. The majority of nations have now abolished the death penalty and the number of executions has dropped in almost all countries where abolition has not yet taken place. Emphasizing the impact of international human rights principles and evidence of abuse, the authors examine how this has fueled challenges to the death penalty and they analyze and appraise the likely obstacles, political and

cultural, to further abolition. They discuss the cruel realities of the death penalty and the failure of international standards always to ensure fair trials and to avoid arbitrariness, discrimination and conviction of the innocent: all violations of the right to life. They provide further evidence of the lack of a general deterrent effect; shed new light on the influence and limits of public opinion; and argue that substituting for the death penalty life imprisonment without parole raises many similar human rights concerns. This edition provides a strong intellectual and evidential basis for regarding capital punishment as undeniably cruel, inhuman and degrading. Widely relied upon and fully updated to reflect the current state of affairs worldwide, this is an invaluable resource for all those who study the death penalty and work towards its removal as an international goal.

A Golden Age Mystery Oxford University Press

Dominic Wilkinson combines philosophy, medicine, and science to explore the profound and contentious ethical issues facing those who work with critically ill children and infants. He addresses questions about the accuracy of predictions for future quality of life; about when to allow children to die; and about how much say parents should have.

The Life and Death of International Treaties Oxford University Press, USA

Suppose you knew that, though you yourself would live your life to its natural end, the earth and all its inhabitants would be destroyed thirty days after your death. To what extent would you remain committed to your current projects and plans? Would scientists still search for a cure for cancer? Would couples still want children? In *Death and the Afterlife*, philosopher Samuel

Scheffler poses this thought experiment in order to show that the continued life of the human race after our deaths--the "afterlife" of the title--matters to us to an astonishing and previously neglected degree. Indeed, Scheffler shows that, in certain important respects, the future existence of people who are as yet unborn matters more to us than our own continued existence and the continued existence of those we love. Without the expectation that humanity has a future, many of the things that now matter to us would cease to do so. By contrast, the prospect of our own deaths does little to undermine our confidence in the value of our activities. Despite the terror we may feel when contemplating our deaths, the prospect of humanity's imminent extinction would pose a far greater threat to our ability to lead lives of wholehearted engagement. Scheffler further demonstrates that, although we are not unreasonable to fear death, personal immortality, like the imminent extinction of humanity, would also undermine our confidence in the values we hold dear. His arresting conclusion is that, in order for us to lead value-laden lives, what is necessary is that we ourselves should die and that others should live. *Death and the Afterlife* concludes with commentary by four distinguished philosophers--Harry Frankfurt, Niko Kolodny, Seana Shiffrin, and Susan Wolf--who discuss Scheffler's ideas with insight and imagination. Scheffler adds a final reply.

Brain Death Oxford University Press

The Oxford Book of Death Oxford University Press, USA

The Deaths of the Republic Oxford University Press

This volume explores three trials conducted in Athens in the fourth century BCE; the defendants were all women charged with

undertaking ritual activities, but much of the evidence remains a mystery. The author reveals how these trials provide a vivid glimpse of the socio-political environment of Athens during the early-mid fourth century BCE.

Well-Being and Death Oxford University Press, USA

""Abstract: This book is a philosophical discussion of moral, legal, and medical issues related to aging, dying, and death. It considers different views about whether and why death is bad for the person who dies, and whether these views bear on why it would be bad if there were no more persons at all. The book looks at how the general public is being asked to think about end of life issues, as well, by examining some questionnaires and conversation guides that have been developed for their use. It also considers views about the process of dying and whether it might make sense to not resist death, or even to bring about the end of one's life, given certain views about meaning in life and what things it is worth living on to get and do. Some hold that it is not only serious illness but ordinary aging that may give rise to some of these questions and the book considers various ways in which aging and the distribution of goods and bads in a life could occur. Physician assisted suicide would be one way to end one's life and the book examines arguments about its moral permissibility and whether or not it should be legalized as a matter of public policy. This discussion draws on capital punishment debates concerning State action and also on methods of balancing costs and benefits. The book examines the views of such prominent philosophers, medical doctors, and legal theorists as Shelly Kagan, Susan Wolf, Atul Gawande, Ezekiel Emanuel, Cass Sunstein, and Neil Gorsuch, among others. ""--

A Cultural History of Death and the Funeral Home in Twentieth-Century America Oxford University Press

Ellen Shore's family is an ordinary American family, and Ellen is six years old when her brother Al is born. Her parents are very pleased to have a son, but Ellen is not pleased, because now baby Al comes first. And when they are adults, Al still comes first. He begins a rock band and makes records. Soon he is rich and famous - very rich, but he gives nothing to his sister Ellen. She has a difficult life, with three young kids and very little money. And she learns to hate her rich, famous, unkind brother . . .

Death and the Afterlife OUP Oxford

This book represents one of the first comparative studies of international treaty ratification processes in multiple issue areas. It employs the comparative case study method, drawing on original research, elite interviews, and discursive analyses of government documents in Europe, Australia, and North America.

Saving People from the Harm of Death Oxford University Press, USA

The human race is on a 10,000 year urban adventure. Our ancestors wandered the planet or lived scattered in villages, yet by the end of this century almost all of us will live in cities. But that journey has not been a smooth one and urban civilizations have risen and fallen many times in history. The ruins of many of them still enchant us. This book tells the story of the rise and fall of ancient cities from the end of the Bronze Age to the beginning of the Middle Ages. It is a tale of war and politics, pestilence and famine, triumph and tragedy, by turns both fabulous and squalid. Its focus is on the ancient Mediterranean: Greeks and Romans at the centre, but Phoenicians and Etruscans, Persians, Gauls, and

Egyptians all play a part. The story begins with the Greek discovery of much more ancient urban civilizations in Egypt and the Near East, and charts the gradual spread of urbanism to the Atlantic and then the North Sea in the centuries that followed. The ancient Mediterranean, where our story begins, was a harsh environment for urbanism. So how were cities first created, and then sustained for so long, in these apparently unpromising surroundings? How did they feed themselves, where did they find water and building materials, and what did they do with their waste and their dead? Why, in the end, did their rulers give up on them? And what it was like to inhabit urban worlds so unlike our own - cities plunged into darkness every night, cities dominated by the temples of the gods, cities of farmers, cities of slaves, cities of soldiers. Ultimately, the chief characters in the story are the cities themselves. Athens and Sparta, Persepolis and Carthage, Rome and Alexandria: cities that formed great families. Their story encompasses the history of the generations of people who built and inhabited them, whose short lives left behind monuments that have inspired city builders ever since - and whose ruins stand as stark reminders to the 21st century of the perils as well as the potential rewards of an urban existence.

Emotional Arenas OUP Oxford

In the 21st century, people in the developed world are living longer. They hope they will have a healthy longer life and then die relatively quickly and peacefully. But frequently that does not happen. While people are living healthy a little longer, they tend to live sick for a lot longer. And at the end of being sick before dying, they and their families are frequently faced with daunting decisions about whether to continue life prolonging medical

treatments or whether to find meaningful and forthright ways to die more easily and quickly. In this context, some people are searching for more and better options to hasten death. They may be experiencing unacceptable suffering in the present or may fear it in the near future. But they do not know the full range of options legally available to them. Voluntary stopping eating and drinking (VSED), though relatively unknown and poorly understood, is a widely available option for hastening death. VSED is legally permitted in places where medical assistance in dying (MAID) is not. And unlike U.S. jurisdictions where MAID is legally permitted, VSED is not limited to terminal illness or to those with current decision-making capacity. VSED is a compassionate option that respects patient choice. Despite its strongly misleading image of starvation, death by VSED is typically peaceful and meaningful when accompanied by adequate clinician and/or caregiver support. Moreover, the practice is not limited to avoiding unbearable suffering, but may also be used by those who are determined to avoid living with unacceptable deterioration such as severe dementia. But VSED is "not for everyone." This volume provides a realistic, appropriately critical, yet supportive assessment of the practice. Eight illustrative, previously unpublished real cases are included, receiving pragmatic analysis in each chapter. The volume's integrated, multi-professional, multi-disciplinary character makes it useful for a wide range of readers: patients considering present or future end-of-life options and their families, clinicians of all kinds, ethicists, lawyers, and institutional administrators. Appendices include recommended elements of an advance directive for stopping eating and drinking in one's future if and

when decision making capacity is lost, and what to record as cause of death on the death certificates of those who hasten death by VSED.

Almost Over: Aging, Dying, Dead The Oxford Book of Death
Gary Laderman traces the origins of American funeral rituals, & looks at the increasing subordination of religious figures to the funeral director in the late 20th century, demonstrating that the modern director is very far from Mitford's manipulator of 'The American Way of Death'.

Oxford Bookworms Library: Stage 4: Death of an Englishman Oxford University Press

'any service I may have rendered my countrymen in my active life I may also extend to them... now that I am at leisure'Marcus Tullius Cicero (106-43 BC), Rome's greatest orator, had a career of intense activity in politics, the law courts and the administration, mostly in Rome. His fortunes, however, followed those of Rome, and he found himself driven into exile in 58 BC, only to return a year later to a city paralyzed by the domination of Pompey, Crassus, and Caesar. Cicero, though a senior statesman, struggled to maintain his independence and it was during these years that, frustrated in public life, he first started to put his excess energy, stylistic brilliance, and superabundant vocabulary into writing these works of philosophy. The three dialogues collected here are the most accessible of Cicero's works, written to his friends Atticus and Brutus, with the intent of popularizing philosophy in Ancient Rome. They deal with the everyday problems of life; ethics in business, the experience of grief, and the difficulties of old age.

The Oxford Handbook of the History of Crime and Criminal Justice

Oxford University Press, USA

Alistair Fowler's celebrated anthology includes generous selections from the work of all the century's major poets, notably Donne, Jonson, Milton, Drayton, Herbert, Marvell, and Dryden. It strikes a balance between Metaphysical wit and intellect and Jonsonian simplicity, while also accommodating hitherto neglected popular verse. The result is a truer, more Catholic representation of seventeenth-century verse than any previous anthology.

A Death in Oxford Starter/Beginner Oxford University Press

Americans are greatly concerned about the number of our troops killed in battle--100,000 dead in World War I; 300,000 in World War II; 33,000 in the Korean War; 58,000 in Vietnam; 4,500 in Iraq; over 1,000 in Afghanistan--and rightly so. But why are we so indifferent, often oblivious, to the far greater number of casualties suffered by those we fight and those we fight for? This is the compelling, largely unasked question John Tirman answers in *The Deaths of Others*. Between six and seven million people died in Korea, Vietnam, and Iraq alone, the majority of them civilians. And yet Americans devote little attention to these deaths. Other countries, however, do pay attention, and Tirman argues that if we want to understand why there is so much anti-Americanism around the world, the first place to look is how we conduct war. We understandably strive to protect our own troops, but our rules of engagement with the enemy are another matter. From atomic weapons and carpet bombing in World War II to napalm and daisy cutters in Vietnam and beyond, we have used our weapons intentionally to kill large numbers of civilians and terrorize our adversaries into surrender. Americans, however, are

mostly ignorant of these facts, believing that American wars are essentially just, necessary, and "good." Tirman investigates the history of casualties caused by American forces in order to explain why America remains so unpopular and why US armed forces operate the way they do. Trenchant and passionate, *The Deaths of Others* forces readers to consider the tragic consequences of American military action not just for Americans, but especially for those we fight.

A Natural History Oxford University Press, USA

The inescapable reality of death has given rise to much of literature's most profound and moving work. D. J. Enright's wonderfully eclectic selection presents the words of poet and novelist, scientist and philosopher, mystic and sceptic. And alongside these 'professional' writers, he allows the voices of ordinary people to be heard; for this is a subject on which there are no real experts and wisdom lies in many unexpected places.

Envy, Poison, and Death Oxford University Press, USA

The experience of illness is a universal and substantial part of human existence. Like death, illness raises important philosophical issues. But unlike death, illness, and in particular the experience of being ill, has received little philosophical attention. In *Phenomenology of Illness* Havi Carel argues that the experience of illness has been wrongly neglected by philosophers and provides a distinctively philosophical account of illness. Using phenomenology, Carel explores how illness modifies the ill person's body, values, and world. The aim of *Phenomenology of Illness* is twofold: to contribute to the understanding of illness through the use of philosophy and to demonstrate the importance of illness for philosophy. *Phenomenology of Illness* develops a

phenomenological framework for illness and a systematic understanding of illness as a philosophical tool.

The Life and Death of Ancient Cities Oxford University Press

Death is something we mourn or fear as the worst thing that could happen--whether the deaths of close ones, the deaths of strangers in reported accidents or tragedies, or our own. And yet, being dead is something that no one can experience and live to describe. This simple truth raises a host of difficult philosophical questions about the negativity surrounding our sense of death, and how and for whom exactly it is harmful. The question of whether death is bad has occupied philosophers for centuries, and the debate emerging in philosophical literature is referred to as the "badness of death." Are deaths primarily negative for the survivors, or does death also affect the deceased? What are the differences between death in fetal life, just after birth, or in

adolescence? In order to properly evaluate deaths in global health, we must find answers to these questions. In this volume, leading philosophers, medical doctors, and economists discuss different views on how to evaluate death and its relevance for health policy. This includes theories about the harm of death and its connections to population-level bioethics. For example, one of the standard views in global health is that newborn deaths are among the worst types of death, yet stillbirths are neglected. This raises difficult questions about why birth is so significant, and several of the book's authors challenge this standard view. This is the first volume to connect philosophical discussions on the harm of death with discussions on population health, adjusting the ways in which death is evaluated. Changing these evaluations has consequences for how we prioritize different health programs that affect individuals at different ages, as well as how we understand inequality in health.