**Explain how Holmes' concept of violence and suffering expand the definition of violence and connect to social determinants of health.**

It is estimated that approximately 95 percent of agricultural workers in the United States were born in Mexico, 52 percent of them unauthorized.(40)

In order to confront these distressing realities, it is vital that we begin to understand more fully what causes people to migrate, the suffering effected by the living and working conditions of Mexican migrants in the United States, and the responses of migrant health clinicians and policy makers, as well as the perception and stereotypes that might normalize these problems.(42)

By structural violence, I mean the violence committed by configurations of social inequalities that, in the end, has injurious effects on bodies similar to the violence of a stabbing or shooting. This is what the English working men described by Friedrich Engels called ‘social murder.’ Much of the structural violence in the United States today is organized along the fault lines of class, race, citizenship, gender, and sexuality.(43)

Structural violence - with its pernicious effects on health - and symbolic violence - with its subtle naturalization of inequalities on the farm, in the clinic, and in the media - form the nexus of violence and suffering through which the phenomenon of migrant labor in North America is produced. This book attempts to make sense of the lives, labor, and suffering of Triqui migrant laborers in Mexico and the United States through these concepts. More broadly, it engages a critically embodied anthropology to confront the ways in which certain classes of people become written off or deemed less human.(44)

Interview with Marcelina, who work with picking strawberries, picker on the farm and on the U.S. - Maxico border said that

During my fieldwoek, I picked once or twice a week and experienced gastritis, headaches, and knee, back, and hip pain for days afterward. I wrote in a field note after picking, ‘It honestly felt like pure torture.’ Triqui pickers work seven days a week, rain or shine, without a day off until the last strawberry is processed. Occupying the bottom of the ethnic-labor hierarchy, Triqui pickers bear an unequal share of health problems, from idiopathic back and knee pains to slipped vertebral disks, from type 2 diabetes to premature births and developmental malformations.(74)

Good afternoon. I am Marcelina. I come here to the United States to work. A man left me with two children. I wanted to come here to make money, but no. I don’t even make enough to send to Oaxaca to my mom who is taking care of my son. Sometimes the strawberry goes poorly, your back hurts, and you don’t make anything.(75)

The ethnic-labor hierarchy seen here - white and Asian American U.S. citizen, Latino U.S. citizen or resident, undocumented mestizo Mexican, undocumented indigenous Mexican - is common in much of North American farming.(84)

Much of the suffering of Triqui migrant laborers can be understood as a direct embodiment of the violence continuum. During my fieldwork, many Triqui people experienced notable health problems affecting their ability to function in their work and families. I discuss in particular the experience of three Triqui migrants whom I came to know well, Abelino, Crescencio, and Bernardo. While the suffering of Triqui berry pickers in general is determined by their position at the bottom of various hierarchies, each of these three vignettes serves to underscore the embodiment of a different expression of the violence continuum. Abelino’s knee injury highlights the physical and mental suffering caused by the structural violence of segregate labor. Crescencio’s headache brings to light the embodied effects of the verbal and symbolic violence of racist insult and stereotype. Finally, Bernardo’s stomach pains underline the health effects of the direct political violence of military repression. At the same time, each case draws linkages between the embodiment of the primary form of violence and its interactions with the rest of the violence continuum.

In order to work consciously to bring about the amelioration of social suffering, people must first be aware of the inequalities that cause suffering.(156 chapter 6)

Migrant laborers are blamed for their own suffering, often using the metaphor of ‘want,’ as well as for the suffering of those categorized as ‘American.’ Finally, and perhaps most effectively, Triqui people are understood to deserve their location in the social hierarchy because of what are perceived to be their natural, ethnic, bodily characteristics.(181)

Connect a main idea from one  of the texts to a major scene from the video: *Dirt: The Movie*.

Dirt

Sustainable

Destructive methods of agriculture

Mining practices

Urban development

Mass starvation, drought, floods and global warming

Ways to generate electricity from soils and sediments

Inmates finding inner peace and job skills in a prison horticulture program; and children uncovering the secrets of soil fertility and eating from edible schoolyard.

We can repair our relationship with dirt and create new possibilities for all life on earth.