

## The Ethnographic Interview James P Spradley

Ethnography is a way to tap the deep undercurrents in a community through a process of gathering, analyzing, and sharing data. The author informs clergy on how they can use it to give themselves ears to hear their members' own stories, deep wisdom, and longing for God. The uniqueness of her work lies in its ability to galvanize aspirations and heal communal hurt. She lays out the helpful pastoral practice of ethnography in a clear, step-by-step manner and includes many compelling case studies of transformational leadership.

Spradley should be read by anyone who wants to gain a true understanding of the process of participant observation. This text is a follow-up to his ethnographic research handbook, *The Ethnographic Interview*, and guides readers through the technique of participant observation to research ethnography and culture. Spradley shows how to analyze collected data and to write an ethnography. The appendices include research questions and writing tasks.

Provides guidance in the practical aspects of fieldwork and gives suggestions for collecting both qualitative and quantitative cultural data. The author was inspired by students and fieldworkers to write a practical field guide to cultural research for those who want to discover culture from an emic perspective. It is useful to ethnographers, development workers, sociologists, missionaries, and anyone who desires to study another culture in depth and covers a wide range of topics: ethics in cultural research, preparation for fieldwork, beginning fieldwork, participant observation, language learning, the ethnographic record, Informal interviews, and structured interviews. Carol McKinney has MA degrees in linguistics and in anthropology, and a Ph.D. in Anthropology from Southern Methodist University. She did fieldwork with the Bajju people in Nigeria and currently teaches at the Graduate Institute of Applied Linguistics, Dallas, Texas. She is a member of the American Anthropological Association and the Association of Africanist Anthropologists.

Qualitative researchers have long made use of many different interview forms. Yet, for novice researchers, making the connections between "theory" and "method" is not always easy. This book provides a theoretically-informed guide for researchers learning how to interview in the social sciences. In order to undertake quality research using qualitative interviews, a researcher must be able to theorize the application of interviews to investigate research problems in social science research. As part of this process, researchers examine their subject positions in relation to participants, and examine their interview interactions systematically to inform research design. This book provides a practical approach to interviewing, helping researchers to learn about themselves as interviewers in ways that will inform the design, conduct, analysis and representation of interview data. The author takes the reader through the practicalities of designing and conducting an interview study, and relates various forms of interview to different underlying epistemological assumptions about how knowledge is produced. The book concludes with practical advice and perspectives from experienced researchers who use interviews as a method of data generation. This book is written for a multidisciplinary audience of students of qualitative research methods.

How to Read a Folktale offers the first English translation of Ibonia, a spellbinding tale of old Madagascar. Ibonia is a folktale on epic scale. Much of its plot sounds familiar: a

powerful royal hero attempts to rescue his betrothed from an evil adversary and, after a series of tests and duels, he and his lover are joyfully united with a marriage that affirms the royal lineage. These fairytale elements link Ibonia with European folktales, but the tale is still very much a product of Madagascar. It contains African-style praise poetry for the hero; it presents Indonesian-style riddles and poems; and it inflates the form of folktale into epic proportions. Recorded when the Malagasy people were experiencing European contact for the first time, Ibonia proclaims the power of the ancestors against the foreigner. Through Ibonia, Lee Haring expertly helps readers to understand the very nature of folktales. His definitive translation, originally published in 1994, has now been fully revised to emphasize its poetic qualities, while his new introduction and detailed notes give insight into the fascinating imagination and symbols of the Malagasy. Haring's research connects this exotic narrative with fundamental questions not only of anthropology but also of literary criticism.

A 1975 classic, this highly readable, in-depth study examines a familiar female role in contemporary American society. The authors apply fieldwork methods to the study of social behavior in a college bar viewed from the perspective of cocktail waitresses. They describe in detail the day-to-day lives of women and the meaning of work for women in a man's world. Not a feminist tract, their book provides a wealth of empirical data on the nature of being female in our culture. *The Cocktail Waitress* examines female/male relationships as well as patterns of male dominance in social interaction, and shows how these are linked to more general issues in anthropology. The work teaches important social science concepts while always dealing with the college student's own world. Its objective presentation of the waitress casts light on significant social issues and the role of women in today's society, together with the manner in which female-male roles are interlocked.

Have you got 'nuff bling? Are you 'well phat? Do you have no idea what that means? Then you need *The Little Book of Chav Speak* to unlock the latest hip lingo hitting the streets. A'IGHT Expression / Greeting. Used as a greeting term, usually coupled with a slack jaw and a flick of the fingers. QUIT Verb. What Chavs do after twenty minutes in any type of gainful employment. WIV Preposition. Mutation of the English term 'with'. When a Chavette is the girlfriend of a Chav (or pregnant by him), she can be said to be 'wiv' him. It is similar in meaning to the English expression 'the partner of'.

This volume seeks to enable language and education practitioners and researchers to get a sense of the range of issues being pursued in language and education research and the array of methods employed to do so. It focuses on language and education in relation to society, variation, culture, and interaction. Its unity of purpose and outlook with regard to the central role of language as both vehicle and mediator of educational processes and to the need for continued and deepening research into the limits and possibilities that implies is most impressive.

A must-read classic for anyone—academic ethnographers to market researchers—involved with data collection from individual human beings. *The Ethnographic Interview* is a practical, self-teaching handbook that guides readers step-by-step through interview techniques commonly used to research ethnography and culture. The text also shows how to analyze collected data and how to write an ethnography. Appendices include research questions and writing tasks. In this groundbreaking, cross-disciplinary book, Rebecca Rogers explores the

complexity of family literacy practices through an in-depth case study of one family, the attendant issues of power and identity, and contemporary social debates about the connections between literacy and society. The study focuses on June Treader and her daughter Vicky, urban African Americans labeled as "low income" and "low literate." Using participant-observation, ethnographic interviewing, photography, document collection, and discourse analysis, Rogers describes and explains the complexities of identity, power, and discursive practices that June and Vicky engage with in their daily life as they proficiently, critically, and strategically negotiate language and literacy in their home and community. She explores why, despite their proficiencies, neither June or Vicky sees themselves as literate, and how this and other contradictions prevent them from transforming their literate capital into social profit. This study contributes in multiple ways to extending both theoretically and empirically existing research on literacy, identity, and power:

- \* Critical discourse analysis. The analytic technique of critical discourse analysis is brought into the area of family literacy. The detailed explanation, interpretation, and demonstration of critical discourse analysis will be extremely helpful for novices learning to use this technique. This is a timely book, for there are few ethnographic studies exploring the usefulness and limits of critical discourse analysis.
- \* Combines critical discourse analysis and ethnography. This new synthesis, which is thoroughly illustrated, offers an explanatory framework for the stronghold of institutional discursive power. Using critical discourse analysis as a methodological tool in order to build critical language awareness in classrooms and schools, educators working toward a critical social democracy may be better armed to recognize sources of inequity.
- \* Researcher reflexivity. Unlike most critical discourse analyses, throughout the book the researcher and analyst is clearly visible and complicated into the role of power and language. This practice allows clearer analysis of the ethical, moral, and theoretical implications in conducting ethnographic research concerned with issues of power.
- \* A critical perspective on family literacy. Many discussions of family literacy do not acknowledge the raced, classed, and gendered nature of interacting with texts that constitutes a family's literacy practices. This book makes clear how the power relationships that are acquired as children and adults interact with literacy in the many domains of a family's literacy lives. A Critical Discourse Analysis of Family Literacy Practices: Power In and Out of Print will interest researchers and practitioners in the fields of qualitative methodology, discourse analysis, critical discourse studies, literacy education, and adult literacy, and is highly relevant as a text for courses in these areas.

With regular exercises, lists of key terms and points and self-evaluation checklists, *Doing Ethnography* systematically describes the various phases of an ethnographic inquiry and provides numerous examples, suggestions and advice for the novice ethnographer. Ethnography seeks to understand, describe and explain the symbolic world lying beneath the social action of groups, organizations and communities. This book clearly sets out the coordinates and foundations of this increasingly popular methodology. Giampietro Gobo discusses all the major issues, including the research design, access to the field, data collection, organisation and analysis, and communication of the results.

*Interpretative Qualitative Research: Agency, Subjectivity, and Experience* frames the concerns and processes of standard analytic induction, ethnomethodology, and

symbolic interaction in terms of cutting-edge issues for contemporary qualitative research. It is the first book to demonstrate how interpretive paradigms for qualitative data analysis produce research findings that are rooted to significantly different understandings of personal agency and social structures; subjectivity and identity; and, the nature of human experience. Specifically, the book explores the analytical process, interpretative power, and political effects of these three styles of interpretative research. The result is a rich, pedagogical resource that explores not only how data is interpreted but also the kinds of problems, solutions, and questions that can be investigated. The authors describe the culture and daily life of the Beng, who live in a remote West African rain forest

Performed Ethnography and Communication explores the relationships between these three key terms, addressing the impact of ethnography and communication on the cutting edge of performance studies. Ranging from digital performance, improvisation and the body, to fieldwork and staged collaboration, this volume is divided into two main sections: "Embodied technique and practice," which addresses improvisation, devised theatre-making, and body work to consider what makes bodies move, sound, behave, mean, or appear differently, and the effects of these differences on performance; "Oral history and personal narrative performance," which is concerned with the ways personal stories and histories might be transformed into public events, looking at questions of perspective, ownership, and reception. Including specific historical and theoretical case studies, exercises and activities, and practical applications for improvisation, ethnography, and devised and digital performance, Performed Ethnography and Communication represents an invaluable resource for today's student of performance studies, communication studies or cultural studies.

This open access book describes methods for research on and research through design. It posits that ethnography is an appropriate method for design research because it constantly orients itself, like design projects, towards social realities. In research processes, designers acquire project-specific knowledge, which happens mostly intuitively in practice. When this knowledge becomes the subject of reflection and explication, it strengthens the discipline of design and makes it more open to interdisciplinary dialogue. Through the use of the ethnographic method in design, this book shows how design researchers can question the certainties of the everyday world, deconstruct reality into singular aesthetic and semantic phenomena, and reconfigure them into new contexts of signification. It shows that design ethnography is a process in which the epistemic and creative elements flow into one another in iterative loops. The goal of design ethnography is not to colonize the discipline of design with a positivist and objectivist scientific ethos, but rather to reinforce and reflect upon the explorative and searching methods that are inherent to it. This innovative book is of interest to design researchers and professionals, including graphic artists, ethnographers, visual anthropologists and others involved with creative arts/media.

This text provides a comprehensive resource for those concerned with the practice of semi-structured interviewing, the most commonly used interview approach in social research, and in particular for depth, biographic narrative interviewing, the interview methods of choice in qualitative research.

Engagingly written, this book builds the reader's skills for conducting in-depth interviews designed to address a particular research question. With an emphasis on the dynamics

of the research relationship, Ruthellen Josselson artfully demonstrates the steps of a successful interview. Each step is illustrated with excerpts from interviews on diverse topics. The book describes how to structure interviews effectively, develop questions that elicit meaningful narratives, cultivate skills for empathic listening and responding, avoid common pitfalls, and deal with problems that develop in an interview.

**Pedagogical Features** \*Practice exercises adapted from Josselson's popular workshops. \*Annotated examples of "good" and "bad" interviews. \*A chapter on interviewing dos and don'ts. \*Appendices with interview aids, sample follow-up questions, and a sample consent form.

The parents of a child born without hearing describe their efforts to reach across the barrier of silence to teach their daughter to speak and enjoy a normal life.

Helping ethnographers devise a clearly articulated explanation of their methods, this book argues that norms about discussing methods in ethnographies are underdeveloped. The book considers what ought to be normative in methods discussions within ethnography - from the research design to the end product.

*Ethnographic Eyes* extends ethnography beyond the work of university researchers and proves what an accessible and instructive observation tool it can be for inservice and preservice teachers.

"Roberto E. Barrios presents an ethnographic study of the aftermaths of four natural disasters: southern Honduras after Hurricane Mitch; New Orleans following Hurricane Katrina; Chiapas, Mexico, after the Grijalva River landslide; and southern Illinois following the Mississippi River flood. Focusing on the role of affect, Barrios examines the ways in which people who live through disasters use emotions as a means of assessing the relevance of governmentally sanctioned recovery plans, judging the effectiveness of such programs, and reflecting on the risk of living in areas that have been deemed prone to disaster. Emotions such as terror, disgust, or sentimental attachment to place all shape the meanings we assign to disasters as well as our political responses to them. The ethnographic cases in *Governing Affect* highlight how reconstruction programs, government agencies, and recovery experts often view postdisaster contexts as opportune moments to transform disaster-affected communities through principles and practices of modernist and neoliberal development. *Governing Affect* brings policy and politics into dialogue with human emotion to provide researchers and practitioners with an analytical toolkit for apprehending and addressing issues of difference, voice, and inequity in the aftermath of catastrophes."--

As the image of anthropologists exploring exotic locales and filling in blanks on the map has faded, the idea that cultural anthropology has much to say about the contemporary world has likewise diminished. In an increasingly smaller world, how can anthropology help us to tackle the concerns of a global society? David A. Westbrook argues that the traditional tool of the cultural anthropologist—ethnography—can still function as an intellectually exciting way to understand our interconnected, yet mysterious worlds. *Navigators of the Contemporary* describes the changing nature of ethnography as anthropologists use it to analyze places closer to home. Westbrook maintains that a conversational style of ethnography can help us look beyond our assumptions and gain new insight into arenas of contemporary life such as corporations, financial institutions, science, the military, and religion. Westbrook's witty, absorbing book is a friendly challenge to anthropologists to shed light on the present and join broader streams of

intellectual life. And for those outside the discipline, his inspiring vision of ethnography opens up the prospect of understanding our own world in much greater depth. Designed to give students a hands-on taste of what it is like to do ethnographic research, this concise manual offers a related set of three enriching yet manageable research projects with clear, workable instructions and guidelines. Through them, Professor Angrosino demonstrates for students at all levels that ethnography is an exciting and challenging form of social research. Solid, encouraging, and readable, the guide provides a basic format so that students can learn the fundamental ethnographic data collection techniques of observation, interviewing, and analyzing archives while conducting their own mini-projects in local settings. Projects in Ethnographic Research also includes many well-chosen, concrete, and illuminating examples drawn from the research of the authors own students and from the published works of other ethnographers. Projects in Ethnographic Research is most useful to those who teach introductory cultural anthropology and who want to introduce their students to some important field techniques but cannot justify assigning a longer, more comprehensive methods book. Brief and reasonably priced, the Angrosino text is sure to become an important component in introductory classrooms because it enhances some of the key concepts in cultural anthropology. It will also ignite the interest of future ethnographers. Ethnography is an increasingly important research method in the private sector, yet ethnographic literature continues to focus on an academic audience. Sam Ladner fills the gap by advancing rigorous ethnographic practice that is tailored to corporate settings where colleagues are not steeped in social theory, research time lines may be days rather than months or years, and research sponsors expect actionable outcomes and recommendations. Ladner provides step-by-step guidance at every turn--covering core methods, research design, using the latest mobile and digital technologies, project and client management, ethics, reporting, and translating your findings into business strategies. This book is the perfect resource for private-sector researchers, designers, and managers seeking robust ethnographic tools or academic researchers hoping to conduct research in corporate settings. More information on the book is available at <http://www.practicaethnography.com/>.

Demonstrate the nature of culture and its influence on people's lives. For over 40 years, the best-selling *Conformity and Conflict* has brought together original readings and cutting edge research alongside classic works as a powerful way to study human behavior and events. Its readings cover a broad range of theoretical perspectives and demonstrate basic anthropological concepts. The Fourteenth Edition incorporates successful articles from past editions and fresh ideas from the field to show fascinating perspectives on the human experience. Teaching and Learning Experience Personalize Learning - MyAnthroLab delivers proven results in helping students succeed, provides engaging experiences that personalize learning, and comes from a trusted partner with educational expertise and a deep commitment to helping students and instructors achieve their goals. Improve Critical Thinking - Articles, article introductions and review questions encourage students to examine their assumptions, discern hidden values, evaluate evidence, assess their conclusions, and more! Engage Students - Section parts, key terms, maps, a glossary and subject index all spark student interest and illustrate the reader's main points with examples and visuals from daily life. Support Instructors - Teaching your course just got easier! You can create a Customized Text or use our Instructor's Manual, Electronic "MyTest" Test Bank or PowerPoint Presentation Slides. Additionally, *Conformity and Conflict's* part introductions parallel the basic concepts

taught in introductory courses – which allow the book to be used alone as a reader or in conjunction with a main text. Note: MyAnthroLab does not come automatically packaged with this text. To purchase MyAnthroLab, please visit [www.MyAnthroLab.com](http://www.MyAnthroLab.com) or you can purchase a valuepack of the text + MyAnthroLab (at no additional cost): VP ISBN-10: 0205176011/ISBN-13: 9780205176014

*Ethnography and Virtual Worlds* is a guide for students, teachers, designers, and scholars interested in using ethnographic methods to study online virtual worlds, including both game and nongame environments. Focusing on the key method of participant observation, the book provides advice, tips, guidelines, and principles to aid researchers through every stage of a project, from choosing an online fieldsite to writing and publishing the results.

Wells argues that the victory song is a traditional art form that appealed to a popular audience and served exclusive elite interests through the inclusive appeal of entertainment, popular instruction, and laughter. Wells offers a new take on old Pindaric questions: genre, unity of the victory song, tradition, and epinician performance.

*The Cultural Experience* has helped generations of undergraduates discover the excitement of ethnographic research through participation in relatively familiar cultures in North American society. Grounded in the interviewing-based ethnographic technique known as ethnosemantics, the latest edition continues to treat ethnography as a discovery process. Students are taught how to set up an ethnographic field study, choose a microculture, and find and approach an informant, as well as how to ask ethnographic questions, record data, and organize and analyze what they have learned. Detailed instruction on how to write an ethnography is also provided. The guidelines are followed by ten short but substantive, well-written student ethnographies on such microcultures as exotic dancing, firefighting, pest extermination, and the work of midwives and police detectives. The Second Edition of this popular classroom volume includes boxed inserts that offer suggestions to aid in the research process, material on how to use observation and narratives with the ethnosemantic approach, an emphasis on how to find cultural themes and adaptive challenges by analyzing ethnographic field data, and extensive strategies for writing the final ethnographic paper. It also presents a comprehensive treatment of ethical responsibilities as well as a discussion of the significance of ethnographic research and its applications in the workplace.

Everybody seems interested in innovation and entrepreneurship these days. Start-ups are generating new jobs, creating wealth and providing solutions to longstanding problems. People are also aware that old-line social institutions need innovative approaches that provide renewal, re-establish trust and cultivate sustainability. What do faith communities have to do with innovation and entrepreneurship? Faith communities have their own need for innovation, demonstrated in a growing interest in starting new churches, developing “fresh expressions” for gatherings of community and discussions about how to cultivate a renewed sense of mission. But do faith communities have anything unique to contribute to conversations about innovation and entrepreneurship, especially in “social entrepreneurship”? At first glance, the answer seems to be “no.” Burgeoning literature on social entrepreneurship barely mentions the church or other faith-based institutions — and when it does they’re often described as part of the broken institutional landscape. Recently much of the most innovative and entrepreneurial work in these sectors has been done apart from faith communities, whether through secular non-governmental organizations (e.g., Teach for America, Knowledge is Power Program schools) or for-profit businesses (e.g., hospitals and hospices). Indeed, it is now often assumed that faith and faith communities either are irrelevant to social innovation and entrepreneurship or are a significant obstacle. We believe too many people in faith communities, and faith-based organizations themselves, turned inward. They became preoccupied with managing what already existed rather than focusing on innovative renewal of their organizations and entrepreneurial approaches to starting new ones. However, Christian

social innovation, at its best, depends on a conception of hope different than the optimism that often characterizes secular endeavors, a hope that acknowledges personal and social brokenness. Further, faith communities, at their best, have embodied perseverance, often bringing people together across generations and diverse sectors to imagine how common effort and faith might overcome obstacles. Although some faith communities have lost the “at-their-best” focus, new conversations and experiments are emerging beyond the goal of starting new congregations. But they tend to be “and” conversations: faith and innovation, faith and entrepreneurship, faith and leadership. We don’t think this goes deep enough. Faith might truly “animate” social innovation and entrepreneurship. In this perspective, faith is not held at a distance from the activities of life but is instead its vital force, providing the imagination, passion and commitment that lead to transformation.

While *You Owe Yourself a Drink* was far from the first anthropological study of a non-native population in North America, its appearance marked an early stage in an increasingly evident shift toward bringing anthropology home. Now available from Waveland Press, Spradley’s carefully researched portrayal of skid row men in Seattle in the late sixties documents their treatment by jails and the legal system in a time before homelessness became a recognized problem. As a result of Spradley’s elegant and impassioned writing, the book became a sharp challenge to politicians, policymakers, judges, police, and others inclined to punish people for the crime of poverty. The insights he gained from studying the tramp culture of Seattle ultimately were seen as highly significant in the treatment of recidivist alcoholics as well as in creating a more appropriate and human response to public drunkenness. This now-classic landmark study in urban ethnography stands as a shining example of the direct application of distinctly anthropological concepts and methods to address real-world problems. But more important, it represents a poignant challenge to society about our capacity to endure and accept nonconformity and social diversity. The Waveland reissue includes a valuable retrospective introduction by Merrill Singer.

*Postmodern Interviewing* offers readers an exploration of the postmodern interview, a conversation with diverse purposes in which the communicative format is constructed as much within the interview conversation as it stems from predesignated research interests. It provides cutting-edge discussions of emerging horizons, featuring reflexivity, poetics, and power, along with discussions of new ways of gathering experiential knowledge. Employing concepts from anthropology, family studies, history, and sociology, the contributors present the ambitious new directions in which the interview has gone, such as: How the interview process is refracted through the lens of language, knowledge, culture, and difference How the dividing line between fact and fiction is blurred to promote richer understanding How standardized representation has given way to representational invention This volume is comprised of chapters from the *Handbook of Interview Research* (Gubrium and Holstein, SAGE, 2001). The companion volume, *Inside Interviewing* (SAGE, 2003), is also comprised of chapters from the *Handbook*. This comprehensive, engaging guide to applied research distills the expertise of the distinguished ethnographer and methodologist Pertti Peltó over his acclaimed 50-year career. Having written the first major text promoting mixed qualitative and quantitative methods in applied ethnography in the 1970s, Peltó now synthesizes decades of innovation, including examples from around the world that illustrate how specific methods yield immediate results for addressing social problems. Ideal for researchers, students, training programs, and technical assistance projects, this thorough text covers the key topics and skills required: gaining entry, recording and organizing field data, a host of specialized techniques, integrating qualitative and quantitative methods, building and training research teams, rapid assessment and focused ethnographic studies, short- and long-term ethnography, writing up results, non-Western perspectives on research, and more.

It is commonly acknowledged that anthropologists use personal experiences to

inform their writing. However, it is often assumed that only fieldwork experiences are relevant and that the personal appears only in the form of self-reflexivity. This book takes a step beyond anthropology at home and auto-ethnography and shows how anthropologists can include their memories and experiences as ethnographic data in their writing. It discusses issues such as authenticity, translation and ethics in relation to the self, and offers a new perspective on doing ethnographic fieldwork.

This volume provides a comprehensive and in-depth handbook of qualitative research in the field of communication disorders. It introduces and illustrates the wide range of qualitative paradigms that have been used in recent years to investigate various aspects of communication disorders. The first part of the Handbook introduces in some detail the concept of qualitative research and its application to communication disorders, and describes the main qualitative research approaches. The contributions are forward-looking rather than merely giving an overview of their topic. The second part illustrates these approaches through a series of case studies of different communication disorders using qualitative methods of research. This Handbook is an essential resource for senior undergraduate and graduate students, researchers and practitioners, in communication disorders and related fields.

Newly published in paperback, this handbook provides a critical guide to the past, present and future of ethnography.

Recruited to be a lecturer on a group tour of Indonesia, Edward M. Bruner decided to make the tourists aware of tourism itself. He photographed tourists photographing Indonesians, asking the group how they felt having their pictures taken without their permission. After a dance performance, Bruner explained to the group that the exhibition was not traditional, but instead had been set up specifically for tourists. His efforts to induce reflexivity led to conflict with the tour company, which wanted the displays to be viewed as replicas of culture and to remain unexamined. Although Bruner was eventually fired, the experience became part of a sustained exploration of tourist performances, narratives, and practices. Synthesizing more than twenty years of research in cultural tourism, *Culture on Tour* analyzes a remarkable variety of tourist productions, ranging from safari excursions in Kenya and dance dramas in Bali to an Abraham Lincoln heritage site in Illinois. Bruner examines each site in all its particularity, taking account of global and local factors, as well as the multiple perspectives of the various actors—the tourists, the producers, the locals, and even the anthropologist himself. The collection will be essential to those in the field as well as to readers interested in globalization and travel.

*Democratic Insecurities* focuses on the ethics of military and humanitarian intervention in Haiti during and after Haiti's 1991 coup. In this remarkable ethnography of violence, Erica Caple James explores the traumas of Haitian victims whose experiences were denied by U.S. officials and recognized only selectively by other humanitarian providers. Using vivid first-person accounts

from women survivors, James raises important new questions about humanitarian aid, structural violence, and political insecurity. She discusses the politics of postconflict assistance to Haiti and the challenges of promoting democracy, human rights, and justice in societies that experience chronic insecurity. Similarly, she finds that efforts to promote political development and psychosocial rehabilitation may fail because of competition, strife, and corruption among the individuals and institutions that implement such initiatives.

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