

An Ethnographic Narrative Of A Family Case Study To Rear

Despite ethnography's long and distinguished history in the social sciences, its use in criminology is still relatively rare. Over the years, however, ethnographers in the United States and abroad have amassed an impressive body of work on core criminological topics and groups, including gang members, sex workers, drug dealers, and drug users. Ethnographies on criminal justice institutions have also flourished, with studies on police, courts, and prisons providing deep insights into how these organizations operate and shape the lives of people who encounter them. The Oxford Handbook of Ethnographies of Crime and Criminal Justice provides critical and current reviews of key research topics, issues, and debates that crime ethnographers have been grappling with for over a century. This volume brings together an outstanding group of ethnographers to discuss various research traditions, the ethical and pragmatic challenges associated with conducting crime-related fieldwork, relevant policy recommendations for practitioners in the field, and areas of future research for crime ethnographers. In addition to exhaustive overview essays, the handbook also presents case studies that serve as exemplars for how ethnographic inquiry can contribute to our understanding of crime and criminal justice-related topics.

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

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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.

Reflecting on a 50 year university career, Distinguished Professor Arthur Bochner, former President of the National Communication Association, discloses a lived history, both academic and personal, that has paralleled many of the paradigm shifts in the human sciences inspired by the turn toward narrative. He shows how the human sciences—especially in his own areas of interpersonal, family, and communication theory—have evolved from sciences directed toward prediction and control to interpretive ones focused on the search for meaning through qualitative, narrative, and ethnographic modes of inquiry. He outlines the theoretical contributions of such luminaries as Bateson, Laing, Goffman, Henry, Gergen, and Richardson in this transformation. Using diverse forms of narration, Bochner seamlessly layers theory and story, interweaving his professional and personal life with the social and historical contexts in which they developed.

The Teaching Writing series publishes user-friendly writing guides penned by authors with publishing records in their subject matter. While ethnographers inevitably write up their findings from the field, many ethnography textbooks focus more on the 'ethno' portion of our craft, and less on developing our 'graph' skills. Gullion fills that gap, helping ethnographers write compelling, authentic stories about their fieldwork. From putting the first few words on the page, to developing a plot line, to publishing, Writing Ethnography offers guidance for all stages of the writing process. Writing prompts throughout the book encourage the development of manuscripts from start to finish.

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Appropriate for both new and emerging scholars, Writing Ethnography is a useful text for qualitative methods, research methods courses across disciplines. "This is a must read for anyone who is learning about ethnography and is unsure about how to start writing." – Kakali Bhattacharya, PhD, Associate Professor of Educational Leadership, Kansas State University "I love this writer because she does her homework, cares about her readers, and writes a damn good story. Buy this book immediately." – Anne Harris, PhD, Senior Lecturer of Education, Monash University and author of Critical Plays: Embodied Research for Social Change and The Creative Turn: Toward a New Aesthetic Imaginary "In this foundational text, Gullion accomplishes the herculean task of talking about the overlooked process of ethnographic writing with an intimate tone. It is like we are seated at her desk writing along with her. This text will be required reading in my research methods courses and for my graduate students because of the meticulous breakdown of writing practice that creates a text that is both useful and engaging." – Sandra Faulkner, PhD, Associate Professor of Communication, Bowling Green State University and author of Family Stories, Poetry, and Women's Work and Poetry as Method: Reporting Research Through Verse Jessica Smartt Gullion, PhD, is Assistant Professor of Sociology and Affiliate Faculty of Women's Studies at Texas Woman's University. She has published more than thirty peer-reviewed journal articles and book chapters, in journals such as Qualitative Inquiry, the International Review of Qualitative Research, and the Journal of Applied Social Science. She has also written two additional books, Fracking the Neighborhood: Reluctant Activists and Natural Gas Drilling with the MIT Press and October Birds: A Novel about Pandemic Influenza, Infection

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Control, and First Responders, which is part of the award-winning Social Fictions Series with Sense Publishers.

Embodied Theorizing from the Margins

Writing Ethnographies That Everyone Can Read

Short-Term Mission

Anthropology, Narrative, and New Media

The Poetics of Ethnography in Martinican Narratives

The Arabian Oral Historical Narrative

Advances in Autoethnography and Narrative Inquiry

Folklorist Elaine J. Lawless has devoted her career to ethnographic research with underserved groups in the American Midwest, including charismatic Pentecostals, clergywomen, victims of domestic violence, and displaced African Americans. She has consistently focused her research on women's speech in these contexts and has developed a new approach to ethnographic research which she calls "reciprocal ethnography," while growing a detailed corpus of work on women's narrative style and expressive speech. Reciprocal ethnography is a feminist and collaborative ethnographic approach that Lawless developed as a challenge to the reflexive turn in anthropological fieldwork and research in the 1970s, which was often male-centric, ignoring the contributions by and study of women's culture. Collected here for the first time are Lawless's key articles on the topics of reciprocal ethnography and women's narrative which influenced not only folklore, but also the allied fields of anthropology, sociology, performance studies, and women's and gender studies. Lawless's methods and research continue to be critically relevant in today's global struggle for gender equality.

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Gender Futurity, Intersectional Autoethnography showcases a collection of narrative and autoethnographic research that unpacks the complexity of gender at its intersections, i.e. by ability, race, sexuality, religion, beauty, geography, spatiality, community, performance, politics, socio-economic status, education, and many other markers of difference. The book focuses on gender as it is lived, chaperoned, and chaperones other social identity categories. It tells stories that reveal problematic gender binaries, promising gender futures, and everything in between—they ask us to rethink what we assume to be true, real, and normal about gender identity and expression. Each essay, written by both gender variant and cisgender scholars, explores cultural phenomena that create space for us to re-imagine, re-think, and create new ways of being. This book will be useful for undergraduate, postgraduate, and professional degree students, particularly in the fields of gender studies, qualitative methods, and communication theory.

Offen provides clear, practical, comprehensive, yet flexible instruction on how to write or improve cultural storytelling for any audience.

This case study describes the use of Critical Ethnographic Narrative Analysis as a methodological approach for understanding why South African domestic workers are taking English language courses in Gauteng, South Africa. More explicitly, a main research question seeks to be answered: Why, in a multilingual society that seemingly promotes multilingualism in policy and practice and where English is not always the daily language of

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communication, do South African domestic workers want to learn English? Moreover, although there is country-wide knowledge of the ways in which colonialism and language have ultimately negatively affected access to education, jobs, and financial stability, why does English remain desirable for these women? By using Critical Ethnographic Narrative Analysis as a primary research methodology, in which Narrative Inquiry and Critical Discourse Analysis are combined, the author critically analyzes individual narratives while also exploring how these narratives are linked to macro-histories of political and social power. In addition, the author explains the use of ethnographic methods to obtain and analyze data while exploring the inherent problems with ethnographic research.

An Ethnographic Narrative Analysis of Relational Development

Why Evidence Matters

Body, Illness, and Ethics, Second Edition

Understanding Stories of Crime

How to Write an Ethnographic Narrative

The Interview

Narrative Criminology

This book describes a researcher's journey to carry out an ethnographic study. It serves as a tool to spread the use of ethnographic research, and to clarify the difficulties, challenges, solutions, and advantages ethnographic researchers encounter. The book describes how the various stops along the way allowed investigation of the research area from a variety of viewpoints, in order to fulfil diverse roles, and to present the

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research findings in a range of voices: the voice of the teacher educator, the voice of the faculty member, the voice of the ethnographic researcher, and the voice of the student. These viewpoints allowed for natural movement between the data that were gathered and the research information that was furnished. Using the voice of each role to present the issue allows one to examine it from a unique perspective and to get a broad and deep picture of the research population, process and results. Such a multi-dimensional perspective enables the presentation of a whole; emphasizing experiences, perceptions, values, world views, rules and regulations, culture and life style, interpersonal and intrapersonal relations.

In *Storytelling as Narrative Practice*, the editors marshal a rich set of ethnographic case studies, drawn from a diverse range of global contexts, to show that storytelling is best understood contextually as a socially contingent practice.

Taking a critical perspective, and using postcolonial paradigms, the authors draw on the experiences of students in Oaxaca, Mexico, to examine the issues raised by postcolonial English. This book is intended for scholars and students in applied linguistics, cultural anthropology, and cultural studies. (Education/Teaching)

Drawing on narratives from Martinique by Aimé Césaire, Édouard Glissant, Ina Césaire, and Patrick Chamoiseau, among others, Christina

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Kullberg shows how these writers turn to ethnography—even as they critique it—as an exploration and expression of the self. They acknowledge its tradition as a colonial discourse and a study of others, but they also argue for ethnography’s advantage in connecting subjectivity to the outside world. Further, they find that ethnography offers the possibility of capturing within the hybrid culture of the Caribbean an emergent self that nonetheless remains attached to its collective history and environment. Rather than claiming to be able to represent the culture they also feel alienated from, these writers explore the relationships between themselves, the community, and the environment. Although Kullberg’s focus is on Martinique, her work opens up possibilities for intertextual readings and comparative studies of writers from every linguistic region in the Caribbean—not only francophone but also Hispanic and anglophone. In addition, her interdisciplinary approach extends the reach of her work beyond postcolonial and literary studies to anthropology and ecocriticism.

The Harris-Hillman Story

An Ethnographic Narrative of the Changing World View Among Recovering Urban Alcoholics in Alcoholics Anonymous

Inventing the New Negro

Critical Ethnographic Narrative Analysis

Textual Constructions of Reality

The Ethnographic I

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The Oxford Handbook of Ethnographies of Crime and Criminal Justice

Social researchers increasingly find themselves looking beyond conventional methods to address complex research questions. This is the first book to comprehensively examine emergent qualitative and quantitative theories and methods across the social and behavioral sciences. Providing scholars and students with a way to retool their research choices, the volume presents cutting-edge approaches to data collection, analysis, and representation. Leading researchers describe alternative uses of traditional quantitative and qualitative tools; innovative hybrid or mixed methods; and new techniques facilitated by technological advances. Consistently formatted chapters explore the strengths and limitations of each method for studying different types of research questions and offer practical, in-depth examples.

The purpose of this study was to describe, using the tools of ethnography and qualitative research, selected events in the history of a public special education school and its school culture. The year of the study, 1994-1995, the school served 125 students with cerebral palsy and other disabilities affecting some or all of their

physical, sensory, and cognitive abilities. Study participants included faculty and staff, former students, parents, school administrators, and others identified with the school and in the Nashville community during the 1994-1995 school year. In-depth interviews with study participants, on-site observations, semi-structured interviews with informants, document, and archival research were used to create five collective tales based on stories of those who knew the school best between 1975 and 1995. This is a story of one special education school's founding, success, and survival. In recent years, the local school system closed 5 of 7 special education schools, its own K-12 school enrollment declined, and rumors it too would soon close. The story presents a saga of success and survival as the school faced a new social construction of schooling called the "inclusive schools movement." By applying institutional theory to the study of organizations, this study offers an explanation of how one special education school survived the inclusion movement by adapting to societal demands and by maintaining certain environmental elements considered important to school survival. This study provides a number of stories which serve as evidence of how the continuum of services for students with

disabilities continues to work as inclusion efforts in some public schools often go awry. This study investigated (1) events beginning with the school's founding in 1975, (2) school success and survival using institutional theory and organizational analysis, and (3) the school as a model day school in special education's continuum or Cascade of Services. At the time of this study, the inclusive schools movement was believed to be responsible for declining enrollments at Harris-Hillman, increasing numbers of students with disabilities being placed in other public and private schools, and rumors the school would soon be closed. Study results offer a collection of stories from one educational setting over two decades. Discussion of these stories is followed by study conclusions that provide support for special education schools and a continuum of service and placement options for students in need of special settings with appropriate curricular content and instruction. It is a unique story of a special education school and its history over 20 years between 1975 and 1995. Digital ethnography can be understood as a method for representing real-life cultures through storytelling in digital media. Enabling audiences to go beyond absorbing facts, computer-based storytelling allows

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for immersion in the experience of another culture. A guide for anyone in the social sciences who seeks to enrich ethnographic techniques, Digital Ethnography offers a groundbreaking approach that utilizes interactive components to simulate cultural narratives. Integrating insights from cultural anthropology, folklore, digital humanities, and digital heritage studies, this work brims with case studies that provide in-depth discussions of applied projects. Web links to multimedia examples are included as well, including projects, design documents, and other relevant materials related to the planning and execution of digital ethnography projects. In addition, new media tools such as database development and XML coding are explored and explained, bridging the literature on cyber-ethnography with inspiring examples such as blending cultural heritage with computer games. One of the few books in its field to address the digital divide among researchers, Digital Ethnography guides readers through the extraordinary potential for enrichment offered by technological resources, far from restricting research to quantitative methods usually associated with technology. The authors powerfully remind us that the study of culture is as much about affective traits of feeling and

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sensing as it is about cognition—an approach facilitated (not hindered) by the digital age.

Writing the New Ethnography provides a foundational understanding of the writing processes associated with composing new forms of qualitative writing in the social sciences. Goodall's distinctive style will engage and energize students, offering them provocative advice and exercises for turning qualitative data and field notes into compelling representations of social life.

Storytelling as Narrative Practice

A Collaborative Ethnography

Alcoholic Thinking

Writing Memory and Experience into Ethnography

Ethnographic Approaches to the Tales We Tell

Emerging Research and Opportunities

Interrogating Ethnography

Carolyn Ellis, the leading proponent of autoethnography, weaves both methodological advice and her own personal stories into an intriguing narrative about a fictional graduate course she instructs. Through Ellis's interactions with her students, you are given useful strategies for conducting a study, including the need for introspection, the struggles of the budding ethnographic writer, the practical problems in explaining results of this method to outsiders, and the moral and ethical issues that get raised in this intimate form of research.

First published in 1990, *The Ethnographic Imagination*

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explores how sociologists use literary and rhetorical conventions to convey their findings and arguments, and to 'persuade' their colleagues and students of the authenticity of their accounts. Looking at selected sociological texts in the light of contemporary social theory, the author analyses how their arguments are constructed and illustrated, and gives many new insights into the literary convention of realism and factual accounts.

Ethnography centers on the culture of everyday life. So it is ironic that most scholars who do research on the intimate experiences of ordinary people write their books in a style that those people cannot understand. In recent years, the ethnographic method has spread from its original home in cultural anthropology to fields such as sociology, marketing, media studies, law, criminology, education, cultural studies, history, geography, and political science. Yet, while more and more students and practitioners are learning how to write ethnographies, there is little or no training on how to write ethnographies well. *From Notes to Narrative* picks up where methodological training leaves off. Kristen Ghodsee, an award-winning ethnographer, addresses common issues that arise in ethnographic writing. Ghodsee works through sentence-level details, such as word choice and structure. She also tackles bigger-picture elements, such as how to incorporate theory and ethnographic details, how to effectively deploy dialogue, and how to avoid distracting elements such as long block quotations and in-text citations. She includes excerpts and examples from model ethnographies. The book concludes with a bibliography of other useful writing guides and nearly one hundred examples of eminently readable ethnographic books.

Carolyn Ellis is a prominent writer in the move toward personal, reflexive writing as an approach to academic research. In addition to her landmark books *Final*

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Negotiations and The Ethnographic I, she has authored numerous stories that demonstrate the emotional power and academic value of autoethnography. Now issued as a Routledge Education Classic Edition, Revision:

Autoethnographic Reflections on Life and Work collects a dozen of Ellis's stories—about the loss of her husband, brother and mother; of growing up in small town Virginia; about the ethical work of the ethnographer; and about emotionally charged life issues such as abortion, caregiving, and love. Atop these captivating stories, she adds the component of meta-autoethnography—a layering of new interpretations, reflections, and vignettes to her older work. A new preface text by the author reflects on the subsequent developments in the author's life and her vision for autoethnography since the book's original publication. Demonstrating Carolyn's extensive contribution to autoethnographic scholarship, this new edition offers compelling ideas and stories for qualitative researchers and a student-friendly text for courses.

an ethnographic narrative of a Mazatec village

The Ethnographic Meaning of Narrative in Identity Formation

An Ethnographic and Linguistic Analysis

The Ethnographic Self as Resource

Revision

Oral History Reimagined: Emerging Research and Opportunities

Exploring the Self and the Environment

In this comprehensive review of urban ethnography, Steven Lubet encountered a field that relies heavily on anonymous sources, often as reported by a single investigator whose underlying data remain unseen. Upon digging into the details, he discovered too many ethnographic assertions that were dubious, exaggerated,

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tendentious, or just plain wrong. Employing the tools and techniques of a trial lawyer, Lubet uses original sources and contemporaneous documentation to explore the stories behind ethnographic narratives. Many turn out to be accurate, but others are revealed to be based on rumors, folklore, and unreliable hearsay. Interrogating Ethnography explains how qualitative social science would benefit from greater attention to the quality of evidence, and provides recommendations for bringing the field more closely in line with other fact-based disciplines such as law and journalism.

Stories are much more than a means of communication—stories help us shape our identities, make sense of the world, and mobilize others to action. In *Narrative Criminology*, prominent scholars from across the academy and around the world examine stories that animate offending. From an examination of how criminals understand certain types of crime to be less moral than others, to how violent offenders and drug users each come to understand or resist their identity as ‘criminals’, to how cultural narratives motivate genocidal action, the case studies in this book cover a wide array of crimes and justice systems throughout the world. The contributors uncover the narratives at the center of their essays through qualitative interviews, ethnographic fieldwork, and written archives, and they scrutinize narrative structure and meaning by analyzing genres, plots, metaphors, and other components of storytelling. In doing so, they reveal the cognitive, ideological, and institutional mechanisms by which narratives promote harmful action. Finally, they consider how offenders’

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narratives are linked to and emerge from those of conventional society or specific subcultures. Each chapter reveals important insights and elements for the development of a framework of narrative criminology as an important approach for understanding crime and criminal justice. An unprecedented and landmark collection, *Narrative Criminology* opens the door for an exciting new field of study on the role of stories in motivating and legitimizing harm.

This handbook provides an up-to-date reference point for ethnography in healthcare research. Taking a multi-disciplinary approach, the chapters offer a holistic view of ethnography within medical contexts. This edited volume is organized around major methodological themes, such as ethics, interviews, narrative analysis and mixed methods. Through the use of case studies, it illustrates how methodological considerations for ethnographic healthcare research are distinct from those in other fields. It has detailed content on the methodological facets of undertaking ethnography for prospective researchers to help them to conduct research in both an ethical and safe manner. It also highlights important issues such as the role of the researcher as the key research instrument, exploring how one's social behaviours enable the researcher to 'get closer' to his/her participants and thus uncover original phenomena. Furthermore, it invites critical discussion of applied methodological strategies within the global academic community by pushing forward the use of ethnography to enhance the body of knowledge in the field. The book offers an original guide for advanced

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students, prospective ethnographers, and healthcare professionals aiming to utilize this methodological approach.

This collection of work addresses the contribution that ethnography and linguistics make to education, and the contribution that research in education makes to anthropology and linguistics.; The first section of the book pinpoints characteristics of anthropology that most make a difference to research in education. The second section describes the perspective that is needed if the study of language is to contribute adequately to problems of education and inequality. Finally, the third section takes up discoveries about narrative, which show that young people's narratives may have a depth of form and skill that has gone largely unrecognized.

A Methodological Novel about Autoethnography
Women in the Field

Transdisciplinary Ethnography in India

Performing English with a Postcolonial Accent

Toward An Understanding Of Voice

Coming to Narrative

From Notes to Narrative Writing Ethnographies That Everyone Can Read
University of Chicago Press

It is no coincidence, Daphne Lamothe writes, that so many black writers and intellectuals of the first half of the twentieth century either trained formally as ethnographers or worked as amateur collectors of folklore and folk culture. In *Inventing the New Negro* Lamothe explores the process by which key figures such as Zora Neale Hurston, Katherine Dunham, W. E. B. Du Bois, James Weldon

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Johnson, and Sterling Brown adapted ethnography and folklore in their narratives to create a cohesive, collective, and modern black identity. Lamothe explores how these figures assumed the roles of self-reflective translators and explicators of African American and African diasporic cultures to Western, largely white audiences. Lamothe argues that New Negro writers ultimately shifted the presuppositions of both literary modernism and modernist anthropology by making their narratives as much about ways of understanding as they were about any quest for objective knowledge. In critiquing the ethnographic framework within which they worked, they confronted the classist, racist, and cultural biases of the dominant society and challenged their readers to imagine a different set of relations between the powerful and the oppressed. Inventing the New Negro combines an intellectual history of one of the most important eras of African American letters with nuanced and original readings of seminal works of literature. It will be of interest not only to Harlem Renaissance scholars but to anyone who is interested in the intersections of culture, literature, folklore, and ethnography.

This edited volume emphasizes an intersectional approach to its autoethnographies, exploring the tangled relationship between culture and communication.

This volume uses autoethnography—cultural analysis through personal narrative—to explore the tangled relationships between culture and communication. Using an intersectional approach to the many aspects of identity at play in everyday life, a diverse group of authors reveals the complex nature of lived experiences. They situate

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interpersonal experiences of gender, race, ethnicity, ability, and orientation within larger systems of power, oppression, and social privilege. An excellent resource for undergraduates, graduate students, educators, and scholars in the fields of intercultural and interpersonal communication, and qualitative methodology.

An Autoethnography of African American Motherhood
A Personal History of Paradigm Change in the Human Sciences

Cultural Storytelling

Autoethnographic Reflections on Life and Work

From Notes to Narrative

The Narratives of South African Domestic Workers and English Language Learning

Critical Autoethnography

Advances in Autoethnography and Narrative Inquiry pays homage to two prominent scholars, Arthur Bochner and Carolyn Ellis, for their formative and formidable contributions to autoethnography, personal narrative, and alternative forms of scholarship. Their autoethnographic—and life—project gives us tools for understanding shared humanity and precious diversity; for striving to become ever-more empathic, loving, and ethical; and for living our best creative, relational, and public lives. The collection is organized into two sections: "Foundations" and "Futures." Contributors to "Foundations" explore Carolyn and Art's scholarship and legacy and/or their singular presence in the author's life. Contributors

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to "Futures" offer novel and innovative applications of autoethnographic and narrative inquiry. Throughout, contributors demonstrate how Bochner's and Ellis' work has created and shifted the terrain of autoethnographic and narrative research. This collection will be of interest to researchers familiar with Bochner's and Ellis' research. It also serves as a resource for graduate students, scholars, and professionals who have an interest in autoethnographic and narrative research. This collection can be used in upper-division undergraduate courses and graduate courses solely about autoethnography and narrative, and as a secondary text for courses about ethnography and qualitative research.

The traditional method of composing the life history as a flowing narrative is not only morally dishonest but also intellectually inadequate because it conveys the false impression of a chronologically timeless and uninterrupted soliloquy. They are highly processed, constructed, and reified.

Questions have been removed, entire sections have been reordered, and redundancies have been deleted. After the multiple stages involved in transforming a narrative life into an inscribed text, the final product bears little resemblance to the original transcription of the interview. By focusing only on the final product, life histories ignore the other two components in the communicative process. Oral History

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Reimagined: Emerging Research and Opportunities demonstrates the potential of the life history to serve as a new way of writing vulnerably about the "other" by refusing to hide the authors by sharing equal billing in a dialogic encounter with their informants in order to produce an ethnographic narrative that is multivocal, conversational, and co-constructed. The book examines the idea that a reflexive ethnography in the form of a reciprocal exchange between researchers and informants constitutes the logical extension of reflexivity in anthropological research. The book's ultimate goal is a balance that dissolves the distinction between the ethnographer as theorizing being and the informant as passive data, that reduces the gap between subject and object, and that presents both ethnographer and informant as having active voices. Featuring topics on life histories, reflexive ethnography, and narrative structure of autoethnography, it is ideally designed for anthropologists, ethnographers, historians, policymakers, academicians, researchers, and students. Since it was first published in 1995, *The Wounded Storyteller* has occupied a unique place in the body of work on illness. Both the collective portrait of a so-called "remission society" of those who suffer from some type of illness or disability and a cogent analysis of their stories within a larger framework of narrative theory, Arthur

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W. Frank's book has reached a large and diverse readership including the ill, medical professionals, and scholars of literary theory. Drawing on the work of authors such as Oliver Sacks, Anatole Broyard, Norman Cousins, and Audre Lorde, as well as from people he met during the years he spent among different illness groups, Frank recounts a stirring collection of illness stories, ranging from the well-known—Gilda Radner's battle with ovarian cancer—to the private testimonials of people with cancer, chronic fatigue syndrome, and disabilities. Their stories are more than accounts of personal suffering: they abound with moral choices and point to a social ethic. In this new edition Frank adds a preface describing the personal and cultural times when the first edition was written. His new afterword extends the book's argument significantly, writing about storytelling and experience, other modes of illness narration, and a version of hope that is both realistic and aspirational.

Reflecting on both his own life during the creation of the first edition and the conclusions of the book itself, Frank reminds us of the power of storytelling as way to understanding our own suffering.

What are new interview methods and practices in our new 'interview society' and how do they relate to traditional social science research? This volume interrogates the interview as understood, used - and under-used - by anthropologists. It puts the

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interview itself in the hotseat by exploring the nature of the interview, interview techniques, and illustrative cases of interview use. What is a successful and representative interview? How are interviews best transcribed and integrated into our writing? Is interview knowledge production safe, ethical and representative? And how are interviews used by anthropologists in their ethnographic practice? This important volume leads the reader from an initial scrutiny of the interview to interview techniques and illustrative case studies. It is experimental, innovative, and covers in detail matters such as awkwardness, silence and censorship in interviews that do not feature in general interview textbooks. It will appeal to social scientists engaged in qualitative research methods in general, and anthropology and sociology students using interviews in their research and writing in particular.

Handbook of Ethnography in Healthcare Research

Journey to Ethnographic Research

An Ethnographic Study of a Special Education School

Reflections on the Legacy of Carolyn Ellis and Arthur Bochner

Ethnography, Linguistics, Narrative Inequality

Writing the New Ethnography

The Ethnographic Imagination

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Brian Howell provides an anthropology of short-term mission (STM) among American Christians. Providing a history of STM along with an ethnographic case study of a trip to the Dominican Republic, Howell argues that the movement is sustained by a uniquely Christian travel narrative that borrows from the anthropology of tourism and pilgrimage. This is the first full-length explicitly identified autoethnographic text on African American motherhood. It shows the lived experiences of Black motherhood, when mothering is shaped by race, gender, and class, and mothers must navigate not only their own, but also their children's positions in society. Ferdinand takes an intimate look at her mothering strategies spanning ten years (from 2007 to 2017), preparing her daughter to traverse a racist and sexist society. It is a multi-generational text that blends the author ' s experience with that of her own mother, grandmother, and her daughter, to engage in a larger discussion of African American/Black mother/womanhood. It is grounded within Black Feminist Theory, which centers the experiences of Black women within the domains of intersecting oppressions. It is from a very personal position that Ferdinand provides a glimpse into the minutiae of mothering that reveal the everyday

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intricacies of Black women as mothers. It highlights specific strategies Black mothers use to combat discrimination and oppression, from teaching their children about the n-word to choosing positive representations of Black identity in movies, books, dolls, daycares, elementary schools, and even extra-curricular activities. It shows the impact that stereotypical manifestations of Black femininity have on Black women ' s experience of motherhood, and how this affects Black women and girls' understanding of themselves, especially their skin color, body shape, and hair texture. As an interdisciplinary text, this book will be reading for academics and students in a broad range of fields, including Education, African American Studies, Communication Studies, Women Studies, Psychology and Health Studies. It is also a handbook of lived experience for Black mothers, grandmothers, and daughters, and for all mothers, grandmothers, and daughters irrespective of color.

This book familiarises readers with a new way to treat the subject of gender, foregrounding the real voices of women, their experiences doing ethnographic work, and their courage in sharing their stories publicly for the first time in the context of India. A useful companion to

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more theory-based anthropological studies, the book connects ethnographic data to what eventually becomes theories formed from the field. Chapters by women from a variety of disciplines – Anthropology, Literary and Translation studies, Political Sciences – transcend the academic boundaries between social sciences and humanities. The book shows how the researchers navigate in the field, write in ways that defy their academic life and work, and call into question their narrative voice. The book presents a space for women to reflect on their individual themes of research and at partially filling the vacuum mentioned above, the silences of women ' s voices and expressions. The experiences described in the chapters differ, both along the divide of a "native" and a non-"native" fieldworker and along different disciplinary fields, but they share the experience of a long-term fieldwork in India and the need to self-reflect on the impact of this experience on the way the field is represented, on the people encountered in the field, on the way the field impacted on the fieldworker. The book is a useful presentation of how female researchers act in the field as women and scholars. Filling a gap in the existing literature of ethnographic research methods, the book will be of interest to

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students and researchers interested in the fields of Gender Studies, Social Work, Sociology, Anthropology and Asian Studies.

Corn, coffee, and envy

The Wounded Storyteller

Handbook of Emergent Methods

An Ethnography of Christian Travel Narrative and Experience

Gender Futurity, Intersectional

Autoethnography

Writing Ethnography

Intersecting Cultural Identities in Everyday Life