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this life, all but the
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interview with
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The Ethnographers
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The standard for
ethnographic
interviewing.

Spradley writes in a
narrative style not
as concise and too
the point as many
Sage books. At the
same time it
provides a type of
thoroughness,
depth, and context
that is very
appreciated. This

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book is especially
geared toward
cross-cultural
interviews with the
intention of
preparing an
ethnography.

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Spradley ...
James P. Spradley
(1933-1982), a
professor of

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anthropology at
Macalester College,
wrote or edited
twenty books on
ethnography and
qualitative research
in twelve years,
including The
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Interview is
precisely what its
title suggests: an
interview-based
research strategy
wherein the
analysis is based

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strictly on verbal
depictions. Here it
is im-plied that the
researcher has little
or no need to
venture into the
informant's
everyday world.
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surrounding Sprad

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P. Spradley. New
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JAMES SPRADLEY
ETHNOGRAPHIC
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INTERVIEW

Ethnography is a
form of qualitative
research that
includes
descriptions of
people, places,

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Interview Jones
and Spradley
languages, events,
and products. The
data is collected by
means of
observation,
interviewing,
listening, and
immersion with the
least amount of
distortion and bias.
The following is an
overview of
interviewing.

Question Types

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for

anyone—academic
ethnographers to

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Interview researchers
—involved with data
collection from
individual human
beings.

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ethnography and
culture. The text
also teaches
students how to
analyze the data

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James P. Spradley
was a professor of
Anthropology at
Macalester College
from 1969.

Spradley wrote or
edited 20 books on
ethnography and
qualitative research
including Participant
Observation and
The Ethnographic
Interview. In The

Acces PDF The Ethnographic Ethnographic James

Interview, Spradley
describes 12 steps
for developing an
ethnographic study
using
ethnosemantics.

This book followed
his 1972 textbook
The Cultural
Experience:
Ethnography in
Complex Society.
He was a major

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development of the
"new ethnography"

James Spradley -
Wikipedia
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Interview James
Spradley James
Spradley is a
cultural
anthropologist who
has helped clarify
the nature of

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ethnography (the
study of culture and
cultural diversity).

In his book
Participant
Observation
(1980), he makes
explicit some basic
concepts and skills
needed for doing
ethnography.

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Interview, James

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Spradley - StuDocu

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Spradley 000

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University of

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students how to

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analyze the data
they collect, and
how to write an
ethnography.

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P Spradley,
(Spradley ...
Participant
observation is a
type of research
strategy. It is a
widely used

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Methodology in
many disciplines,
particularly, cultural
anthropology, but
also sociology,
communication
studies, and social
psychology.

Participant
Observation -
Qualitative
Research Guide ...
Ethnography,

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descriptive study of
a particular human
society or the
process of making
such a study.

Contemporary
ethnography is
based almost
entirely on
fieldwork and
requires the
complete immersion
of the
anthropologist in

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everyday life of the
people who are the
subject of the
study.

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step-by-step
through interview
techniques
commonly used to
research
ethnography and

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also shows how to analyze collected data and how to write an ethnography.

Appendices include research questions and writing tasks.

Spradley should be read by anyone who wants to gain a true understanding of

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Ethnographic
Interview James
Spradley
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

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ethnography and
culture. Spradley
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data and to write an
ethnography. The
appendices include
research questions
and writing tasks.

The Cultural
Experience has
helped generations
of undergraduates

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Interview James
Spradley
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

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Interview to James
Spradley
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

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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,

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firefighting, pest
extermination, and
the work of
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detectives. The
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process, material on
how to use

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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.

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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.

While You Owe
Yourself a Drunk
was far from the

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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.
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researched

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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

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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

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Interviews 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

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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

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social diversity.
The Waveland
reissue includes a
valuable
retrospective
introduction by
Merrill Singer.

As the image of
anthropologists
exploring exotic
locales and filling in
blanks on the map
has faded, the idea

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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

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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

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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,

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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

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the discipline, his
inspiring vision of
ethnography opens
up the prospect of
understanding our
own world in much
greater depth.

A 1975 classic, this
highly readable, in-
depth study
examines a familiar
female role in
contemporary

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society.

The authors apply fieldwork methods to the study of social behavior in a college bars 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

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a mans 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,

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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 students
own world. Its
objective
presentation of the
waitress casts light

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on significant social issues and the role of women in today's society, together with the manner in which female-male roles are interlocked.

Recruited to be a lecturer on a group tour of Indonesia, Edward M. Bruner decided to make the

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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

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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.

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Interview James

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,

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Spradley
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

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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

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to readers
interested in
globalization and
travel.

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

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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

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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

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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

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problems, solutions,
and questions that
can be investigated.

"Roberto E.
Barrios presents an
ethnographic study
of the aftermaths of
four natural
disasters: southern
Honduras after
Hurricane Mitch;
New Orleans
following Hurricane

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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

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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

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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,
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often view
postdisaster
contexts as
opportune moments
to transform
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through principles
and practices of
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brings policy and
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with an analytical
toolkit for
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show fascinating
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provides engaging
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from a trusted
partner with
educational
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deep commitment to
helping students
and instructors
achieve their goals.
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to examine their
assumptions,
discern hidden
values, evaluate
evidence, assess
their conclusions,
and more! Engage
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maps, a glossary

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course just got
easier! You can
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Additionally,
Conformity and
Conflict's part
introductions
parallel the basic
concepts taught in
introductory
courses – which
allow the book to be

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