

Ethnography Workshop

Learning Institute (LI) #2019.0

November 4, 2007

Sunday

Washington, DC

8:00 AM to 6:00 PM

(3-hr General Session)

American Public Health Association Annual Meeting

Co-Organized by

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Ethnography is a qualitative approach to study people scientifically through what is called “participant observation.” It usually entails:

- **interaction** with people in numerous ways, as they go about their daily lives;
- **systematic data collection** on what people say and do, using specific techniques;
- **intent** to conduct fieldwork in settings that often are inaccessible to other methods;
- **description-interpretation-analysis** that seeks to follow ‘style’ and ‘voice’ of the community, that is, that expresses how people speak/act and how they view the world they live in

Ethnography as Process

Prepare a Research Plan = Develop Research Questions

Site Selection/Permission

Funding

IRB

Entry

in the field

Contacts...

Collect Data

activate strategy to answer research Q
conduct interviews & develop Field Notes
sort, structure & cross-check (verify) data

Field Notes
Mini-Studies

Analysis

Transcripts

Analysis

**Model-
Building**

Confidentiality and Human Subjects

- Confidentiality requires the removal of names of persons or places that avoids identifying any characteristics of anyone who provides research data (interviews, observations, etc).
- Human Subjects protection requires following recommendations of the Institutional Review Board at the sponsoring institution on use of all research materials, within previously approved situations.
- Monetary compensation often is provided upon completing an interview.

None of the materials that follow may be reproduced or cited in any format. Their intended use is for educational purposes of workshop participants.

Ethnographic Analysis I and II

A. Agenda of Ethnographic Analysis I and II

1. Introduction (5 minutes): to provide experience in analysis
2. Review of a handout on the theoretical tools: concepts dealing with racism (10 minutes)
3. Introduction of data from transcripts (5 minutes)
4. Analysis of these data in small groups (3-4 people) to answer the questions (35 minutes):
 - *Which concept appears in a transcript, if any?*
 - *Does the transcript fit the definition exactly? If not, what are the discrepancies and how would you revise the definition?*
 - *What insights have you gained through this analytic process? (Insights might deal with racism, ethnographic methods, etc)*
5. Large group discussion on the small group analyses (15 minutes)
6. Discussion of possible strategies for writing about these materials once they have been analyzed (10 minutes)

B. Theoretical Tools for Data Analysis

Types and processes of racism

racial formation = "the process by which social, economic, and political forces determine the content and importance of racial categories, and by which they are in turn shaped by racial meanings" (Omi and Winnant 1994).

racialization = "the extension of racial meaning to a previously racially unclassified relationship, social practice, or group" (Omi and Winant 1986:61-69).

Reference: Omi, Michael and Howard Winant 1994 [1986] Racial Formation in the United States. New York: Routledge.

Blatant racism = regularly practiced, overtly racist behavior, including lynching and other hate crimes (practiced by a large number of whites)

Subtle racism = less overt discrimination, being practiced by a larger group of whites, and often involving small negative comments, avoidance, and distrust.

Covert racism = even less direct discrimination but knowing support of those so engaged. Subtle and covert racism are often practiced by people who disavow blatant racism but still maintain racist norms.

Reference: Feagin, Joe R. 2000 Racist America: Roots, Current Realities, and Future Reparations. New York: Routledge.

Prejudice = a negative viewpoint toward other persons

Discrimination = action carried out knowingly or unknowingly that channels resources away from someone belonging to a less powerful ethnic group. Discrimination includes statements and acts that confront, deprecate, and deprive members of a less powerful ethnic group

Institutional discrimination = routine practices of organizations that direct resources toward a more powerful group and away from the less powerful. (Prejudice is not required.)

Reference: Millard, Ann V. and Jorge Chapa with Catalina Burillo, Ken R. Crane, Isidore Flores, Jeremy Hogan, Maríaelena Jefferds, Eileen Diaz McConnell, Refugio I. Rochín, and Rogelio Saenz 2004 *Apple Pie and Enchiladas: Latino Newcomers in the Rural Midwest*. Austin: University of Texas Press. (Developed from USDA Grant # 97-36200-5207 to Michigan State University.)

Which concept? Does definition fit? How to modify it?

Racial formation: formation & definition of racial categories

Racialization: extension of racial categories to a new group

Blatant racism: overtly racist behavior (hate crimes)

Subtle racism: less overt (small negative comments)

Covert racism: still less direct (support of racist behavior)

Prejudice: a negative viewpoint toward others

Institutional discrimination: routine direction of resources away from the less powerful group through organizational processes, conscious racism not required

C. Ethnographic Data in 13 Passages

Excerpts follow from Focus Groups and Interviews and Observations, circa 2000. This project focused on new Latino immigrants who settled in the rural Midwest, why they settled there, their experiences in their new communities, and how they were received by the local people (Millard et al., 2004). *Names of people and places have been changed to protect confidentiality of study participants.*

Data were derived from Anglos (transcripts 1-8) and Latinos (transcripts 9-13).

1) A focus group of Anglo (i.e. non-Hispanic, non-Mexican American) high school students in rural Indiana

Holly: A lot of times, our student body--like, most of us--will allow the Mexicans to live here and, you know, pretty much do whatever they want, just like a normal person, but I think there are some racists in our school, and I don't see the need to be a racist.

David: In general, I think the community isn't very accepting, but I think we're more accepting in the student body.

Emily: With the jocks and the preps and the scares and stuff like that, I mean, the Hispanic people are really their own group, but I'm friends with Hispanic people. They go to my church. It doesn't bother me at all. [more]

1) Continued (Anglo speakers)

Emily: I think that might have something to do with growing up in California; there's all kinds of cultural diversity there, but when I came here, I'd hear lots of negative things about the Hispanic people. I was just like, "Why?" I mean, in California, you know, this is pretty much normal, having a lot of Hispanics or Cubans or, you know, whatever you have. I mean, California, it's just normal and then, you move here and there's a lot less Hispanics. I hear a lot of people talking bad about 'em and, you know, stuff like that.

1) Continued (Anglo speakers)

Interviewer: Here in the community?

Emily: In the community, yeah. The school is pretty well accepting, but, I mean, a lot of people in the community don't like 'em, you know, and I just don't understand the need for it. I mean, they're just normal people. They're just like us.

Steve: I think a lot of it stems down from how our parents, I mean, like, I hear sometimes, "They don't pay taxes. All they do is have 40 families in one house, and they don't have to pay taxes, and they're taking our money, and they're taking our jobs." But around school, we don't have to deal with it. We're not competing for jobs--there's none of that because it's just not a big deal.

2) A focus group with Anglo adults in rural Michigan

Julie: Um, you know, yes, it's a warm, friendly community, but there are a lot of people here in Fox who moved out of neighboring metropolitan areas. They didn't want to live next to anyone whose skin was not the same color as theirs. So there are prejudiced people here, a shocking number that I ran across a few years ago when they were going to auction off all the Ku Klux Klan stuff. I was just shocked that you could sell hate things for profit. I was just astounded.

They found in an old farmhouse attic, a trunk, just a treasure trove of KKK stuff . . .

I was stunned to think that people would flock to this; and I spoke with the Anti-Defamation League. I spoke with just, the head of the NAACP called me because I had spoken to the Anti-Defamation League and I also spoke to a rabbi in Detroit. I ended up with this barrage of newspapers calling me, saying, "What is going on?" and I'd say, "I'm sorry, I'm just not about to discuss it." There is a lot of hate in this area.

2) Continued (Anglo speakers)

and they knew it. See, these people are my friends and neighbors and I had no idea that in Fox there was all of this prejudice. But it's there.

Tom: But, you know, it is, yeah, I think there are people that are very prejudiced.

Ellen: I think Julie's got a really good point. You know, we talked about all the other reasons why people moved [to the area] and that could very well be, because the farther north you go the whiter it is.

Interviewer: Oh, really? I guess that would kind of make sense.

Bob: Might be redneck, but they're still white.

Ellen: Definitely.

3) Field notes on the observations by a bicultural Anglo woman social worker in rural Michigan:

Anglo staff members in various service agencies have a habit of sending all Latino clients to bilingual staff, whether or not the clients speak English. The bilingual staff members are Latinos, and they end up with high caseloads as a result of this practice. Not only are they overworked as a result, but their clients also get less attention because the Latino service workers are always in a rush.

4) Anglos making comments, rural Michigan:

Rick: Most members of these [Anglo] clubs grew up here. Most Mexicans, though, are immigrants or first-generation. The club members choose the new members; they invite people to meetings to see whether they're interested in joining. So it's not surprising that few members are Mexican. Mexicans would be welcome if they were invited to meetings.

4) Continued (Anglo speakers)

Bob (in a different interview): Whites and Mexicans stay in separate groups. There's not that much mixing or participation in an event sponsored by the other group. Hardly any whites go to those dances every few weekends with the Mexican music-- they bring musicians from Chicago, Texas, or even Mexico. The dance hall's always full anyway, so there wouldn't be any room.

5) From an Anglo focus group in rural Michigan

Ellen (a farmer): During peach time, we hire probably 20 Hispanics, and cherry time we have these people too. They have two jobs. Even during cherry time, they work with us from six in the morning and they quit at one. Then from two to ten, they work for Mapleville Freezing Company.

5) Continued (Anglo speaker)

They want to work for Joe [a farmer], and Joe pays 'em real good and especially peaches, too, 'cuz they get paid by the box and they're there with a flashlight practically [to start as early in the morning as possible]. And they'll take their vacation time to work for us for three weeks.

They fill a big box and they get paid anywhere's from, if you're fast enough, they're getting paid, like, \$20 an hour or more.

Interviewer: Well, you talk to people and from what they say, you know, you definitely have potential to make much more money working in the fields than in food processing plants.

Ellen: Yeah, but you can't get white people to do that.

Julie: That's right.

6) A common saying among Anglos in the rural Midwest: "no one works like a Mexican"

7) From a focus group with rural Anglo adults in Michigan (same group as transcript 2 above):

Ellen (a farmer): I think they [local low-income Latinos] kind of take the bum rap, you know, locally, because . . .

Tom: They do, they really do . . .

Ellen: You give tax abatements to businesses. You give farm subsidies. You do all this kind of stuff, but everybody hollers about the free clinic or they get some food, you know.

Julie: I know too many people on welfare and they get everything for nothing and they could be working. They could be working and these people want to work . . .

7) Continued (Anglo speakers)

Ellen: I don't think they should take the rap.

Julie: They want, they're working . . .

Sarah: And they work hard.

Julie: They work terribly... [They sometimes work] two jobs.

Ellen: They deserve what they get, I feel.

Bob: I can say that.

Ellen: If you ever pick pickles [cucumbers for pickling], they get everything they got coming.

8) In the above Anglo focus group, one woman observed:

“It's kinda hard at the grocery store to catch their [a Latino's] eye. They always are looking in another direction, they don't expect friendliness. If you keep looking right at them until they finally look at you, and you say, ‘Hi,’ they'll smile.”

9) From an interview with Latino teenagers in rural northern Indiana:

Some Latino teenage boys reported that once when they were driving down a country road, a car of "Americanos" (Anglos) passed them, while another car of Americanos stayed behind them. The lead car slowed, forcing the Latino car to stop; the third car followed close behind to trap the young Latinos. Then the Americanos beat the Latinos up.

10) From a focus group with Latinas in rural Michigan:

Jacoba (a young woman in a Latino focus group): “I have not heard any racist comments for a few years now. No one has called me names in the street. . . . The Americans have finally realized that we aren't leaving!” [Everyone laughs.]

“In this area, there is still prejudice against Mexicans. It's probably the hardest prejudice to change. It's a kind of subtle racism. I work with an American [Anglo] woman. One day she said, ‘Jacoba, you and your family are different compared to the other Mexicans. You, you're not poor; you don't take advantage of public assistance. You're not draining society of resources.’”

“I said, ‘We're not different from other Mexican families.’ But she didn't believe me. Lots of Americans think this way; they just don't say it in front of Mexicans.”

11) Silvia, in a Latino focus group (mostly women) in rural Michigan:

"I would describe this as a county where the people are the kindest I have ever known in my life. I don't make a distinction between Anglos and Mexicans. Here you can see that there's no race, but that we're human beings. [*Yo describiría como es un condado donde la gente es la más humana que he conocido en mi vida. No distingo ni Anglos ni Mexicanos. Es donde tú mires que no hay raza, sino que somos humanos.*]"

"It's difficult to believe, right? I have met other people who say, 'No, it's been bad for me, you know?' [*Es difícil de creer, ¿verdad? Yo tengo experiencia con otra persona que dice que, "No. A mí ha ido mal, ¿verdad?"*]"

"But I would describe the area this way. Those who complain, perhaps they are part of the problem? Some people complain, because you reap what you sow [*recoges lo que siembras*]."

"For this reason, I say this is the kindest county."

12) Focus group with Latino high school students in rural northern Indiana:

The Latino students reported finding written on the table where they typically gathered to eat lunch the racist taunts "Mexicans go home" and "Go back to Mexico." (Those Latinos who had never lived in Mexico joked about the ignorance of their Anglo colleagues who wrote the messages.)

13) Comment from Rosa, a Latina in rural Michigan:

“They [Anglos] have spent their lives as the bosses of Mexicans. They've always told us where and when to work. In my opinion, farmers see Mexicans as their employees. They see Mexicans as dependents, temporary residents. Many Americans have a hard time understanding that we are here to stay. We are not just their hired help.”

References cited

Feagin, Joe R. (2000) *Racist America: Roots, Current Realities, and Future Reparations*. New York: Routledge.

Millard, Ann V. and Jorge Chapa with Catalina Burillo, Ken R. Crane, Isidore Flores, Jeremy Hogan, Maríaelena Jefferds, Eileen Diaz McConnell, Refugio I. Rochín, and Rogelio Saenz (2004) *Apple Pie and Enchiladas: Latino Newcomers in the Rural Midwest*. Austin: University of Texas Press. This book was developed from a funded study, “Latinos in the Rural Midwest: Community Development Implications,” U.S. Department of Agriculture Grant # 97-36200-5207.

Omi, Michael and Howard Winant (1994) *Racial Formation in the United States*. New York: Routledge. [Orig. 1986]

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> Human Subjects protection was approved by the Institutional Review Board at Michigan State University (East Lansing, MI)

Transcription Basics

Narrative

- = Narrative is a spoken or written sequence of talk or text where one statement follows another chronologically or logically, such as, “She spoke, he replied,” OR “He threw, I ducked.”
- = Narrative Analysts work with taped interviews (structured conversation) & documents (text).
- = Knowing how narrative is structured is useful in coding a transcript &, in turn, interviewing.
- = Report is a “factual” statement, & Chronicle is a “record” of events.

Report versus Narrative

- “We had a cat. Our cat liked pancakes.”
- “We had a cat. That cat sure was feisty. Our daughter would pat the cat on the head, and he would jump up on the table and eat her pancakes.”

Report versus Narrative (cont)

- RPT: “We had a cat. Our cat liked pancakes.”
 - Does family have cat: YES or NO.
 - If yes, does cat eat pancakes: YES or NO.
- NAR: “We had a cat. That cat sure was feisty. Our daughter would pat the cat on the head, he would jump onto the table and eat her pancakes.”
 - Who was involved in eating pancakes?
 - What events preceded the pancake eating?
 - How does narrator assess the actors in the event?

Report versus Narrative (cont)

- “I’ve tested four times. The last time was 2002.”
 - Tested: YES or NO. If yes, _____ # TIMES.
 - If yes, when was last test done (**PROVIDE DATE**).
- “You ask how I felt. I don’t like needles, no way. Two weeks of waiting were really rough, that first time. When they offered the *quick test*, I went.”
 - What testing experience has person had?
 - How do early and later experiences compare?
 - Which technique does person prefer for testing?

Tales of Onset

Field Interviews with 101 Men and 26 Women

N= 127 unduplicated persons for 182 interviews
conducted over 6 sites in three southeastern States
Eligibility Criteria: (a) current or prior substance use,
(b) current or prior experience in agricultural labor

Tale One

“All the Buzz”

First-Stage, Before Analysis

Transcribing

Parsing

Transcribing into Transcripts

= Transcribe speech as it occurs, with commas to represent breath pauses. NO punctuation, NO capitalization for “new sentence.”

= Separate each speaker by double spacing.

KEY: (p) pause in speech : elongation of sound
[missing words] break in syllable ((behavior))
shift in register and tone [[portion omitted]]
rise in tone at end of clause? CAPs underline for loudness

Transcribers of the Onset Study were trained in three sessions.
If someone had the knack, it would manifest in three sessions or less.

uh, I think [of] one ol' guy, we found uh pa-((chuckle))-we found uh patch of it [in woods] in Upper South. ((chuckle)), I'm telling ya-a whole-big ol' patch o' i'-an' he was from New York, so we, ((Black register)) “GOD, MAN, tha's, tha's REEFER.” ((soft register)) “what the hell is that?” so we pulled up, an' dried it out an' start'd smoking it. [[portion omitted]]

KB: Either of you tried it before?

he did [he had tried reefer], but I hadn't, but I-I tried it, an', sort of lik'd it, it wa' a ****nice buzz.**** [[portion omitted]] (p) well I it, all my life, y'know, when it is-when I can get it, an', cause we had, we had enough man-like a who': big: wad:

KB: That was first time?

yeh, man, we had dried it out an' everything, (p) 'n shit, tha' las' us uh from:, from: uh, (p) the Upper South, we was in, uh, (p) Upper South, we went to the Nor-Northeast, that was enough to last us damn near to we got back to the Lower South....

Transcribed

Example 1

Parsing into Narrative Components

Main Story Line emphasizes essence of event or idea.

Evaluative Clauses reveal speaker's "self" and provide insights from the perspective of a knowledgeable member of the group, community or culture.

Sub-Text provides background on relationships and the context in which an event or idea occurred.

Reported Speech is linguistic device (among several) that highlights main dimensions of event or idea.

uh, I think [of] one ol' guy,
we found uh pa-
((chuckle))-
we found uh patch of it [in woods]
((chuckle)),
I'm telling ya-a whole-big ol' patch o' i'-
an' he was from New Yor',
so we,
((Black register)) "GOD, MAN,
tha's, tha's REEFER."
((soft register)) "W hat the hell is that?"
so we pulled it up,
an' dried it out
an' start'd smoking i'.

[[portion omitted]]

KB: Either of you tried it before?

He did.

but I hadn't,
but I-I tried it,
an', sort of lik'd it,
i' wa' a ****nice buzz.****

[[portion omitted]]

(p) well I i', all my life.
y'know, when i' is-
when I can get it,
an', cause we had,
we had enough, man-
like a who':big: wad:

KB: That was the first time?

yeh, man, we had dried it out an' everything,

(p) 'n shit,

tha' las' us uh from:,

from: uh,

(p) Upper South,

we was in, uh,

(p) Upper South,

we went to Nor-Northeast,

that was enough to last us

damn near to we got back [home]...

We found a patch of it in the woods.

**So we pulled it up,
an' dried it,
an' started smoking it.**

It was a **nice buzz.******



Parsed

Main Story Line

uh, I think [of] one ol' guy,
we found uh pa-
((chuckle))-
we found uh patch of it [in woods]
((chuckle)),
I'm telling ya-a whole-big ol' patch o' i'-
an' he was from New Yor',
so we,
((Black register)) "GOD, MAN,
tha's, tha's REEFFER."
((soft register)) "What the hell is that?"
so we pulled it up,
an' dried it out
an' start'd smoking i'.

[[portion omitted]]

KB: Either of you tried it before?

He did.

but I hadn't,
but I-I tried it,
an', sort of lik'd it,
i' wa' a **nice buzz.**

[[portion omitted]]

(p) well I i', all my life.
y'know, when i' is-
when I can get it,
an', cause we had,
we had enough, man-

like a who': big: wad:

KB: That was the first time?

yeh, man, we had dried it out an' everything,

(p) 'n shit,
tha' las' us uh from:,

from: uh,

(p) Upper South,

we was in, uh,

(p) Upper South,

we went to Nor-Northeast,

that was enough to last us

damn near to we got back [home]...

<> <> <> <>

**We had enough, man,
like a who': big wad:
<> a whole-big ol' patch of it.**

that last'd us from

**the Upper South,
to the Nor-Northeast,**

damn near 'till we got back to Lower South.

Parsed

Evaluative Clauses

uh, I think [of] one ol' guy,
we found uh pa-
((chuckle))-
we found uh patch of it [in woods]
((chuckle)),
I'm telling ya-a whole-big ol' patch o' i'-
an' he was from New Yor',
so we,
((Black register)) "GOD, MAN,
tha's, tha's REEFER."
((soft register)) "What the hell is that?"
so we pulled it up,
an' dried it out
an' start'd smoking i'.
[[portion omitted]]
KB: Either of you tried it before?
He did.
but I hadn't,
but I-I tried it,
an', sort of lik'd it,
i' wa' a ****nice buzz.****
[[portion omitted]]
(p) well I i', all my life.
y'know, when i' is-
when I can get it,
an', cause we had,
we had enough, man-
like a who':big: wad:
KB: That was the first time?
yeh, man, we had dried it out an' everything,
(p) 'n shit,
tha' las' us uh from:,
from: uh,
(p) Upper South,
we was in, uh,
(p) Upper South,
we went to Nor-Northeast,
that was enough to last us
damn near to we got back [home]...

I think of one ol' guy,

<> **We was in the Upper South,
an' he was from New York.**

**He had tried reefer,
but I hadn't.
But I-I tried it,
an', sort of lik'd it.
It was a ****nice buzz.******

<> <> <> <>

Parsed

Sub-Text

uh, I think [of] one ol' guy,
we found uh pa-
((chuckle))-
we found uh patch of it [in woods]
((chuckle)),
I'm telling ya-a whole-big ol' patch o' i'-
an' he was from New Yor',
so we,
((Black register)) "GOD, MAN,
tha's, tha's REEFER."
((soft register)) "W hat the hell is that?"
so we pulled it up,
an' dried it out
an' start'd smoking i'.

[[portion omitted]]

KB: Either of you tried it before?

He did.

but I hadn't,
but I-I tried it,
an', sort of lik'd it,
i' wa' a ****nice buzz.****

[[portion omitted]]

(p) well I i', all my life.
y'know, when i' is-
when I can get it,
an', cause we had,
we had enough, man-
like a who':big: wad:

KB: That was the first time?

yeh, man, we had dried it out an' everything,

(p) 'n shit,
tha' las' us uh from:,
from: uh,

(p) Upper South,
we was in, uh,

(p) Upper South,
we went to Nor-Northeast,

that was enough to last us
damn near to we got back [home]...

"God, man! Tha's, tha's reefer!!"

"What the hell is that?"

It was a **nice buzz.******

Parsed

Reported Speech

Analyzing a Transcript

Questions Specific to the Transcript

Questions

- THESE TWO WORKERS DID WHAT?

One must learn to use, as first use may not be pleasant.

- IS THERE EVIDENCE OF LEARNING TO USE?

Narrator identifies second man as “*from New York.*”

- WHAT IS THE SIGNIFICANCE OF THE OTHER PERSON’S PLACE OF ORIGIN?

Narrative must be interesting, catch listener’s attention.

- WHAT’S “TELLABLE” FOR THIS ACCOUNT?

Tale Two

“You Nail It”

First-Stage, Before Analysis

Transcribing

Parsing

Translating

Transcribing – same rules

KEY

(p) pause in speech

[missing words]

- word interrupted

rise in tone at end of clause ?

((behavior))

: elongation of sound

/ overlapped speech

** shift in register and tone **

CAPs and underline for loudness

{{explanatory material}}

{ } “back channel” by Interviewer

'sea, + segun en el, en el de-lugar, {} en el lugar que si creie uno, porque hay: lugares, + que:, se cria uno, como si fuera animal uno, {} + 'sea, usted mira que aquellos dos ninos se pelean y son, todos, y lue'osu papa, esta fumando mariguana y, ((sniff)) //ta to mando y, su mama l-ta con otro hombre y; {} 'sea, puro desmadre, y asi hay veces cuando un nino empieza, + a usar el cigarro de chiquito (unsure), {} y a tomar, ((sniff)) la mariguana y todo, porque en Mexico hay muchos, drogadictos, {} 'sea en Mexico lo que se usa mas es, + la pintura que huele, {} + es es [hammer] lo que se usa,

kb: [hammer] como dicen (aqui) thinner, [hammer set on table] como dicen thinner,

el tiner,

kb: tiner, si, + uh huh.

y: es o, es no es gueno, [bueno] + yo-yo un dia abuse eso, {} un dia,

kb: [hammer] jovencito o ya grande?

chico,

kb: chico.

[hammer] pero sabe que que, [hammer] + que:, yo si, mi-yo si mire:, + la muerte.

kb: uh huh. [previous in interview said has seen death 2 or 3X] eso fue una de las veces?

si, {} 'sea que yo, yo cuando:, un-mi amigo me dijo "ten esa bolsa pa' ti, yo esta pa' mi," {} y eranos cuatro, ((look around room)) estaba el cuarto asi, //no tenia esto, [no muebles] {} y empeze, + a-a //hacerle a la bolsa, {} y de repente: yo mire un cajon [hammer] de muerto, {} y el muerto era yo,

kb: un cajon de muerto si. [aware of hammer noise assure that word is recorded]

si, y yo estaba en el cajon asi?, {} y: y ya le iban a enterrar, al, //panteon, y me dijeron "sabes que, que es de ((kb cough)) ya se, ya se murio y, y el que sigue ese es tu otro, que vamos a-se va a morir, ((rise in tone)) {} ((sniff)) y yo, ((register)) "no, yo no estoy muerto, ((chuckle)) ya," {} y lue'o gritando que no estaba muerto, {} y sali,

kb: cuantos anos tenia?

yo como, doce anos,

kb: oh doce anos, si.

y, dure: mu: cho, mucho, malo, {} [hammer] que-que iba a, asi como a jugar, + futbol o y, dure: mu: cho, mucho, malo, {} [hammer] que-que iba a, asi como a jugar, + futbol o basquetbol, {} + y se me venia ese pensamiento, pero: asi bien fuerte, {} que alli: me iba a morir, {} + y, me iba corriendo pa' mi casa, {} y lue'o de mi casa, ((inhale)) le decia a mi hermana, + [hammer] a-osea, e-e-esa mi [hammer] (hermana), mi hermana la mama de este, {} + ((voices in kitchen)) la mama de:, de-de mi sobrino que me hablo //horita, me dice [Lolita] "Que, que, que, + ((tone)) que-que tiene tu hijo?, mira mama." {} "Y lue'o, dice ((tone)) "que?," porque yo le decia a mi mama, que estaba mal, {} y lla [ella] no l-no lo creia, + entonces, [hammer] me dice "que que es lo que:, que es lo que te-que es lo que:, + que tienes?," {} ((inhale)) y: yo le dije, "mama, dame una ropa," eh-mi hermana me abrio los calzorcillos, //pantalon, mi camisa y todo, + ((fade)) y yo los calzorcillos me los andaba ((hands atop head)) poniendo aca, {} ((regular)) fue a-da, los, calzones, {} ((hands atop head)) **aca, me los andaba metiendo ** ((inhale)) y mi hermana me mira, [ellas] miren, le dice a mi mama, "mira, **que tonto** lo que anda haciendo," {} y lue'o llega mi mama y me dice, "que andas haciendo mijo?," le digo:, "me ando poniendo mi camiseta," ((register)) "pero esos son los calzones tonto," {} le digo ((register)) "no:," "Oi Dios Mio, si:," {} lue'o le dije a mi mama, ((register)) "te esto y diciendo que **estoy** malo," "hora site acabo de creer que si **estas malo** {} que tienes?," ((inhale)) le digo "yo siento que me muero," + ((register)) // "que que?," "si, siento que me muero." + Y: ya me empezaron a **apurar,** porque no comia y, y aqui est-a-me ((touch abdomen)) hacia asi, ((paw-like hand move back and forth from abdomen)) {} aqui en el estomago, {} + no comia, tenia el: latido, dicen que es, un latido de aqui, ((inhale)) estaba bien fuerte, {} me tuvieron que amarrar ((wrap around abdomen)) **aca todo esto,** {} con cebolla y, {} muchas cosas, + ((inhale)) y si me alivie, {} + si me alivie /pero,

kb /cuanto tiempo duro?

como tres anos, **mas,**

kb como? [disbelief]

tres anos,

kb tres anos?, + de doce, hasta quince, + oh:

como que no pensaba, + 'sea que como que: eh, pero e-es decir que yo voli [oli], jue:, + e l glue, que le dicen //aqui, {} el glue, {} + **ese.**

Transcribed

- handout -
Example 2

001. según en el, en el, **[It's] according to the place;**
002. en el lugar que se críe uno, **[it depends on] where one is raised.**

016. y así hay veces cuando un niño empieza, (p) **There are times when a child begins,**
017. a usar el cigarro de chiquito, **to use reefer from a very young age,**
019. y a tomar, **and drink,**

021. 'sea en México lo que se usa más es, (p) **What's most used in Mexico is**
022. la pintura que huele, (p) **paint [thinner] that one "huffs."**

029. yo-yo un día abusé eso, **One day I, I abused that [thinner].**
037. yo sí miré, (p) la muerte. **I really gazed upon, death.**
047. y eramos cuatro, **There we re four of us,**
052. y empecé, (p) a-hacerle a la bolsa, **And I started, to d-do th-the bag.**
054. a-repente yo miro un cajón de muerto **All of a sudden I'm looking at a coffin**
056. y el muerto era yo. **and I'm the cadaver.**
061. y ya le [me] iban a enterrar, al panteón, **They're gonna bury me in the cemetery.**
078. y salí. **And I left.**
091. y me iba corriendo pa' mi casa. **I went running home.**

Parsing

Main Story Line

Translated

109. porque le decía a mi mamá	I mentioned to my mom
110. que estaba mal,	that I was n't well.
112. y 'lla [ella] no no l-no lo creía, (p)	She w-wouldn't believe it.
121. y mi hermana me abrió los calzoncillos,	My sister laid out my underwear,
122. pantalón, mi camisa y todo,	pants, my shirt and everything.
123. ((voice fades)) y yo [tomé] los calzoncillos,	And I took my shorts,
124. me los andaba, poniendo acá	I was putting them on my head.
131. y mi hermana me mira y	And my sister is staring at me,
132. miren [están mirándome],	they're staring [at me].
171. no comía,	I wasn't eating.
172. tenía el: latido,	I had nausea.
178. me tuvieron que amarrar,	They had to tie me [around my stomach],
182. con cebolla y:	with onions and
184. muchas cosas, (p)	many other things.
188. sí me allivié.	That relieved it.

Parsing

Main Story Line

Translated

Questions

- THESE FOUR BOYS DID WHAT?

One must learn to use, as first use may not be pleasant.

- IS THERE EVIDENCE OF LEARNING TO USE?

Narrator does not identify user origins.

- WHAT IS THE SIGNIFICANCE OF NOT GIVING A PLACE OF ORIGIN FOR THESE BOYS?

Narrative must be interesting, catch listener's attention.

- WHAT'S "TELLABLE" FOR THIS ACCOUNT?

Exercise

EXERCISE: Choose One

⇒ Create a story on what the speaker feels is primary cause of substance use onset

Lines 001 - 028

⇒ Create a story on initiation into drugs

Lines 029 - 092

⇒ Create a story on possible consequences of onset into substance use

Lines 093 - 198

⇒ Create a story (of your choosing) that illustrates a significant point about drug use

Select about 25 lines to create a story - You may re-order and edit, thus emphasizing something particular, but do not alter meaning

Analyzing a Transcript

From Specific Questions to Generalizations

Question * transcript-specific

- THESE FOUR BOYS DID WHAT?

One must learn to use, as first use may not be pleasant.

- IS THERE EVIDENCE OF LEARNING TO USE?

Narrator does not identify user origins.

- WHAT IS THE SIGNIFICANCE OF NOT GIVING A PLACE OF ORIGIN FOR THESE BOYS?

Narrative must be interesting, catch listener's attention.

- WHAT'S "TELLABLE" FOR THIS ACCOUNT?

- review -

Moving toward Generalization

WHAT'S "CAUSE" OF SUBSTANCE USE?

HOW STRONG ARE PEERS ACROSS CASES?

Researchers regularly report peer influence in relation to the initiation (onset) of first substances.

HOW STRONG IS "*culture*" IN ONSET TALES?

Migrants come from groups that have culture.

IS "TELLABLE" BEST FOR THEORY?

What are basic activities within process of onset?

Codes to Model Construction

Coding a Transcript

What shall we select?

* Bits of speech * Short excerpts * Key phrases *

Basically, we code anything that constitutes

EVIDENCE → → → →

Coding Transcripts

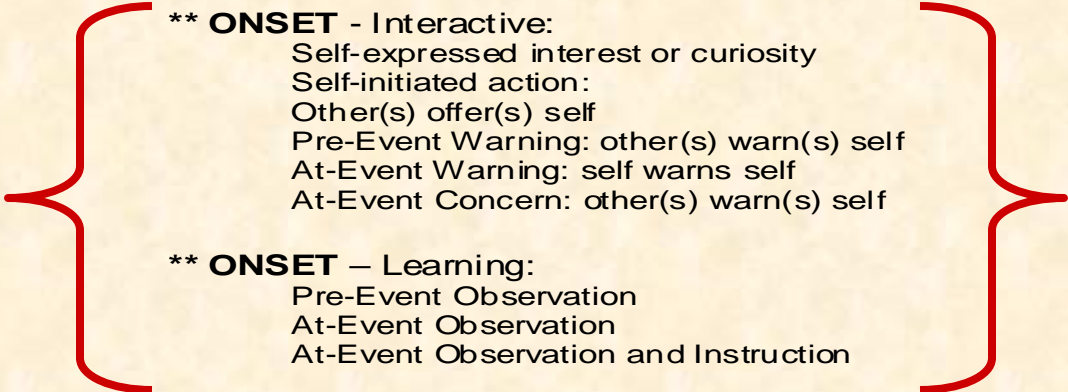
Coding identifies similar ideas/concepts (mini-excerpts of text of transcript) that lead to identification of themes

Coding “*chunks*” evidence across multiple transcripts

One may begin with hypothesis and code transcripts to test hypothesis against the data (‘evidence’ coding)

One may “free-code,” noting unanticipated areas of importance that generate an “emergent” model

- Isolate ‘core concepts’ (e.g., recurring ideas, expressions)
- Identify ‘core concepts’ in close proximity in text
- Outline order in which ‘core concepts’ appear



**** ONSET - Interactive:**
Self-expressed interest or curiosity
Self-initiated action:
Other(s) offer(s) self
Pre-Event Warning: other(s) warn(s) self
At-Event Warning: self warns self
At-Event Concern: other(s) warn(s) self

**** ONSET – Learning:**
Pre-Event Observation
At-Event Observation
At-Event Observation and Instruction

**** ONSET - Structural:**
Environment – Immediate
Family Members
Friends
Opposite Sex
Significant Other
Indeterminate
Environment – Broad

**** REACTIONS – Altered State:**
Acceptable Reaction
First hit unrepeatable
Unlike any other high
Good
Sweet taste / Speechless
Shocked
Heart palpitation
Head rush
Reaction Not acceptable
Vomited
Hooked
Nausea

**** REACTIONS - Consequences**
Immediate (economic cost)
Long-term (economic cost)
Capacity to continue securing: licit activity
Capacity to continue securing: illicit activity

**** PLACE OF INITIATION:** requires evidence for length of time in place at onset

**** ONSET – Interactive Process:**

Self-expressed interest/curiosity

Self-initiated action

Other(s) offer(s) to self

Pre-Event Warning: other(s) warn(s) self

At-Event Caution: self warns self

At-Event Concern: other(s) warn(s) self

**** ONSET – Learning to Use:**

Pre-Event Observation

At-Event Observation

At-Event Observation and Instruction

S: He had a soda can with holes poked in it, ((inhale)) cigarette ashes on top. ((inhale)) 'N he took like a sugar cube, put it on top. He took a lighter, 'n then he, did like this, ((imaginary pipe in one hand, and imaginary lighter in other hand)). I said “What is that?”... (p) He said, “It's cocaine we call rock, (p) crack”... I said, “What you do?” He said, “Okay, ((slowly)) follow my di - rec - tions, care - ful - ly. I'm put some ashes up here.” ((regular)) He say, “You see this hole on the side right here. Keep your hand over that hole at all time. We'll sit this up there, an' then we'll take the lighter, (p) put it down, and melt it down. While I'm doing that, (p) ((slowly)) you pull real soft, real easy, like”... ((regular)) I said, “Okay, I'll try it-I'll see what dis about.” (p) I took a little hit of it... (p) It didn't do nothin'... Started tryin' it, tryin' it, tryin' it, ((inhale)) five or six more pieces, (p) before you really get a BUZZ:... You feel like your heart, get to pumping, beating real fast, real fast, real fast, real fast, real fast... He said, “That's what I tell you:. Take it easy on that, see, once you get hooked on it, it's hard-hard to get off of it, ‘cause you be wanting more and more.”

Example 3

S: He had a soda can with holes poked in it, ((inhale)) cigarette ashes on top. ((inhale)) 'N he took like a sugar cube, put it on top. He took a lighter, 'n then he, did like this, ((imaginary pipe in one hand, and imaginary lighter in other hand)). I said “What is that?”... (p) He said, “It's cocaine we call rock, (p) crack”... I said, “What you do?” He said, “Okay, ((slowly)) follow my di - rec - tions, care - ful - ly. I'm put some ashes up here.” ((regular)) He say, “You see this hole on the side right here. Keep your hand over that hole at all time. We'll sit this up there, an' then we'll take the lighter, (p) put it down, and melt it down. While I'm doing that, (p) ((slowly)) you pull real soft, real easy, like”... ((regular)) I said, “Okay, I'll try it-I'll see what dis about.” (p) I took a little hit of it... (p) It didn't do nothin'... Started tryin' it, tryin' it, tryin' it, ((inhale)) five or six more pieces, (p) before you really get a BUZZ:... You feel like your heart, get to pumping, beating real fast, real fast, real fast, real fast, real fast... He said, “That's what I tell you:. Take it easy on that, see, once you get hooked on it, it's hard-hard to get off of it, ‘cause you be wanting more and more.”

Example 3

**** ONSET – Interactive Process:**

Self-expressed interest/curiosity >>

S4,5,10-11

Self-initiated action >>

S12-13

Other(s) offer(s) to self:

Pre-Event Warning: other(s) warn(s) self:

At-Event Caution: self warns self:

At-Event Concern: other(s) warn(s) self >>

S14-16

**** ONSET – Learning to Use:**

Pre-Event Observation:

At-Event Observation:

At-Event Observation and Instruction >>

S1-10

- Coded Lines -

A: So I had bought two fifty pack. I put 'em on the coffee table... I said “I gonna smoke some.” Girlfriend said “Nah, you hadn't never smoke none before, so don't smoke none”... I had seen how she had been smokin', ((inhale)) how they use the pipe 'n different things. So, I got the old bowl 'n, put the rock up there 'n hit it 'n, this 'n that there... ((inhale)) Some people it take longer, but that first time I ever hit, it was the feelin' I guess I'm still lookin' for.

B: So this particular night, they was cookin' it up 'n... ((register)) “Hit dis, man, it's good.” ((regular)) So I said “Well.” I tried me-me a hit, 'n when I hit it, it was somethin' that you just couldn't much explain th-the hi:gh of it. ((inhale)) Smoke had a sweet taste to it... That, itself, hooked people... The high was so stro:ng, I couldn't much talk... I was just in, ((tap)) that kind of state of mind. Till guys say “Man you all right? You all right man?” ((register)) ((subdued)) “Yeh man I'm-I'm all right”... When I hit it, I was totally out of it... I couldn't even talk. I had to sit down... Next hit, (p) wasn't like the first hit... You don't get that sa:me rush; it's just the first hit.

Examples 4 / 5

A: So I had bought two fifty pack. I put 'em on the coffee table... I said “I gonna smoke some.” Girlfriend said “Nah, you hadn't never smoke none before, so don't smoke none”... I had seen how she had been smokin', ((inhale)) how they use the pipe 'n different things. So, I got the old bowl 'n, put the rock up there 'n hit it 'n, this 'n that there... ((inhale)) Some people it take longer, but that first time I ever hit, it was the feelin' I guess I'm still lookin' for.

B: So this particular night, they was cookin' it up 'n... ((register)) “Hit dis, man, it's good.” ((regular)) So I said “Well.” I tried me-me a hit, 'n when I hit it, it was somethin' that you just couldn't much explain th-the hi:gh of it. ((inhale)) Smoke had a sweet taste to it... That, itself, hooked people... The high was so stro:ng, I couldn't much talk... I was just in, ((tap)) that kind of state of mind. Till guys say “Man you all right? You all right man?” ((register)) ((subdued)) “Yeh man I'm-I'm all right”... When I hit it, I was totally out of it... I couldn't even talk. I had to sit down... Next hit, (p) wasn't like the first hit... You don't get that sa:me rush; it's just the first hit.

Examples 4 / 5

	<u>Prior Batch</u>
** ONSET – Interactive Process:	
Self-expressed interest/curiosity > B2	S4-5,10-11
Self-initiated action > A1-2,4-5, B-2	S12-13
Other(s) offer(s) to self > B1-2	
Pre-Event Warning: other(s) warn(s) self > A2-3	
At-Event Caution: self warns self > B2,4-5	
At-Event Concern: other(s) warn(s) self > B6-7	S14-16
** ONSET – Learning to Use:	
Pre-Event Observation > A3-4	
At-Event Observation > B1,3-5,8-9	
At-Event Observation and Instruction:	S1-10

- Coded Lines -

Exercise

EXERCISE: Choose One

- ⇒ What model of onset do excerpts suggest?
 - > “Learning to Use” versus “Pre-disposed” <
- ⇒ What evidence exists in user reports for peer influence in drug use onset?
- ⇒ What interpretation is possible for negative reactions to first time used any drug?

**** ONSET – Interactive Process:**

Self-expressed interest/curiosity: B2, G-1, L-6, N-1, O-1, R-1, S4,5,10-11

Self-initiated action: A1-2/4-5, B-2, C-1, D-4, F-2, H1-2, M-5, S12-13

Other(s) offer(s) to self: B1-2, D-2, E-3, G-1, K-2, O-1, P-6, Q1-2, T-1

Pre-Event Warning: other(s) warn(s) self A2-3, L-6, P-3, Q-4, R-1

At-Event Caution: self warns self B2, H3-5, J3-4, M5-6, Q2-3

At-Event Concern: other(s) warn(s) self B5-7, F3, R4, S14-16

**** ONSET – Learning to Use:**

Pre-Event Observation: A3-4, C-1, R-2, T-4

At-Event Observation: K1-2, O-3

At-Event Observation and Instruction: J1-2, Q2-4, S1-10

**– Coded Lines –
POSSIBLE ANSWERS
To Exercise**

Models / Theory in Ethnography

Model – Building

Themes

Cases

Emergent Models

Is this a model? >>>>

Ethnography as Process

Develop a Research Plan = Create Research Questions

Site Selection/Permission Secure Funding IRB

Entry

in the field

Contacts...

Collect Data

activate strategy to answer research Q
conduct interviews & develop Field Notes
sort, structure & cross-check (verify) data

**First Stage
Transcript**

Parsing

Analysis

**Model-
Building**

Themes

| **th⑥m** | noun -se. Orienting principle or idea that is dominant and persistent; proposition that centers talking and guides discussion; short melody; visual motif.

Ryan and Bernard (2003) suggest you know you have identified a “theme,” when you can answer the question,

“What is this expression an example of?”

Gery W. Ryan and H. Russell Bernard, 2003, “Techniques to identify themes,” *Field Methods* 15(1): 85-109

“Themes of life story narratives are cognitive areas of meaning with symbolic force that explain, unify, and give substance to perceptions of self in relation to the socio-cultural environment... Each theme was tied to a particularistic orientation of the self toward living in the HIV spectrum.” **

- **Survival: meet challenges, endure hardship, surmount obstacles**
- **Reciprocity: help out, care for others in need**
- **Appreciation: enjoy and accept daily life**
- **Everyday Life: uneventful, simple, “boring”**

STUDY: n= 25 gay men, mean age 36.8 years (Midwest USA)

Frederick R. Bloom, 2003, “New beginnings: A case study in gay men’s changing perceptions of quality of life during the course of HIV infection,” *Medical Anthropology Quarterly* 15(1): 38-57 **See pages 40-41

“Common themes in a narrative were dimensions of trauma that made it a worst experience... Severe trauma is memorable; its traces are inscribed in and on the body. Three themes of greater impact were...” **

- Coercion leading to sexual assault and/or physical beating (threat, force, weapon)
- Abandonment in isolated area (“stranded”)
- Loss of money (theft), no payment (refusal)

STUDY: N= 38 sex workers, mean age 34.4 years (Southeast USA)

Keith V. Bletzer, 2003, “Risk and danger among women-who-prostitute in areas where farm workers predominate,”
Medical Anthropology Quarterly 17(2): 251-278 **See page 260

Finding Themes

- Primal occurrence (first mention) OR 'meta-code' *a priori*
- Frequency of repetition (counts) OR silence, no mention
- Spatial proximity in text ("extrapolated") = Co-occurrence
- Self-designated significance (identified) OR cultural abbreviation
- Local category ("indigenous" = "emic") OR prior theory OR "etic"
- Similarity across expressions (speech style, gesture, metaphor, etc)
- Linguistic connectors (such as > "is a") that refer to taxonomic category; "before" "after" "next" that refer to time-oriented relations; "because" "since" "as a result" that refer to causal relations; "if" / "then" that show conditional; etc

Exercise

Cases

Developing Cases

- **Extreme:** Identify characteristics or a unit of interest. Select persons, events, behavior, illnesses, situations or *whatever* from either one or both ends of a continuum; if together, these are “dichotomous cases.” **Extreme cases often change abruptly and they may require a shift in approach to data collection.
- **Typical:** Identify common characteristic or unit of interest. Select what best represents the essence or core feature of a phenomenon. **Typical cases are less subject to change than other types of cases.
- **Unique:** Identify less common unit/units of interest. Select what best represents an unusual form or characteristic; OR select a case that combines unusual features; OR explore phenomenon unlikely to re-occur again. **Unique cases typically are non-replicable but interesting (“one-of-a-kind”).
- **Ideal:** Identify cases that best illustrate an issue. OR Examine a situation where change benefited a community (like successful intervention), and assess why things worked out well. **Ideal cases may be located some distance from the investigator (thus, require travel funds).
- **Intensive:** Identify characteristics of interest. Select persons, events, behavior, illnesses, situations or *whatever* that bring together the phenomenon in high-density locations or settings. **Intensive cases may shift individually over time; some may remain the same, some may change.

TYPICAL

Rare - Unusual - Occasional - **Common** - Occasional - Unusual - Rare

EXTREME

EXTREME

Rare - Unusual - Occasional - Common - Occasional - Unusual - **Rare**

UNIQUE

one-of-
a-kind

UNIQUE CASE

unique

UniQue

**One-Time
ONLY**

Ideal Case (assessment):



IDEAL

Poorly Done - - - Nicely Done

| Superb

Ideal Case (“showcase”):

rare - unusual - occasional – common – occasional - unusual - rare

Exercise

Emergent Models

Findings may emerge that were

- Unknown prior to field research
- Not previously mentioned in literature on the population or phenomenon of interest
- Unanticipated, as one collects, reviews and/or analyzes field data

Themes within Cases

- Drinking behavior is expected of men in Mexico, encouraged by images of male bonding and balm for times of sadness (*tristiar*). > “this side”
- Pressure to *drink more* occurs in U.S.A. in living sites and settings outside work.
- Drinking interferes with life in success-oriented USA, may become defined as a problem. > “that side”

- handout -

“This Side”

- a) “In [village in Mexico]... there was a great coming and going” >Davis, p. xi**
- b) “I followed the rhythm of life in Mexico, working a little not steadily, spending on things that didn’t add up – dances & beer...” >worker from [the village] in USA, p. 43**
- c) “Don B takes his place w/ the older men, watching billiards, nursing beers, and talking...” >Davis on former migrant, p. 45**

From: Marilyn P. Davis, 1990, *Mexican Voices, American Dreams: An Oral History of Mexican Immigration to the United States* (NY: Henry Holt and Company)

“That Side”

- a) “He paid us well, and gave us beer at dinnertime... He would take out beer for all of us. He was grateful that we would help him...” >former migrant, p. 30**
- b) “I had an alcoholic problem... [after treatment] I started looking at being successful... People were going, Hey! here’s a Mexican selling real estate...” >midwest disc jockey, pp. 392-393**

From: Marilyn P. Davis, 1990, *Mexican Voices, American Dreams: An Oral History of Mexican Immigration to the United States* (NY: Henry Holt and Company)

Exercise

Refinement

(validation)

One may “test” one’s model (*interpretation*) against variation of all other cases from the data set

One may “test” one’s model (*explanation*) against the findings of similar research in the literature

One may “test” one’s model (robustness) across social areas typically segregated in the culture (e.g., compare drug onset to sexual debut or first solo drive)

One may develop an unanticipated model, based on “emergent” patterns that appear in the data

Exercise

CASES

Roberto Garcia and Andre Molino

Bi-National Linkages

Migration History

Partnering

Family and Residence

- handout -

Roberto Garcia, age 38

- Born in coastal Mexico, youngest of six (4b, 2g).
- Father serves as family patriarch, dividing land among his children - Father never migrated
- Age 12, he is initiated into drinking in home town (parents send him to check on siblings; his oldest brother entices him to drink at a local *cantina*).
- Age 17, he comes to USA, following his brothers.
- Age 17-35, works in West Coast agriculture (1yr, 7yr, 1yr,* 5yr, 4yr), living in the same community; visits family (Roberto has 5 children in Mexico).
- Age 35, he follows his brothers to East Coast.

Andre Molino, age 43

- Born in rural border state, middle child (4b, 1g).
- Age 6, family to small city, parents separated; portion of childhood spent with father's kin. Father worked as brick-layer, never migrated.
- Age 13, initiated into drinking (by father in local bar).
- Age 14, works 3mos in tomatoes Sinaloa. >*Mota*.
- Age 14, he crosses border, works in West Coast agriculture (mostly), moves about within/between towns. Works in urban area (2yrs). >Age 24, heroin.
- Age 27, he moves to East Coast. >Age 31, crack.

Roberto

- FAMILIA -

Andre

Mexico (alive)

Father

Mexico (deceased)

Mexico (deceased)

Mother

Mexico (alive)

0 in Mexico, 3 in USA

Brothers

3 brothers in Mexico

1 in Mexico, 1 in USA

Sisters

1 sister in Mexico

Mexico and USA

Nieces / Nephews

unknown

Mexico and USA

Cousins

unknown

Roberto

- MIGRATION -

Andre

none

Mexico

Chihuahua to Sinaloa
age 14

Guerrero to West Coast
age 17

Mexico to USA

Sinaloa to West Coast
age 14

within same state
age 17 to 35

West Coast USA

SW & NW - 3 states
age 14 to 27

within same state
age 35 to 38

East Coast USA

EC & MW - 8 states
age 27 to 40

Roberto

- PARTNERING -

Andre

he 13, she 25 (baile)

macizas

he 13, she 30 (xsw)

(he 17, she 15)

novios

none

(he 21, she 19)

casados

never

(Guerrero, Mexico)

casa grande

never

(ages 9,12,13,15,17)

hijos / hijas

unknown

— — — — —
occasional

— — — — —
unión libre

— —
(occasional)

West Coast 3yrs

casa chica

never

none

viejas (la calle)

occasional

Roberto

- RESIDENCE -

Andre

17yr pueblo

Mexico

rancho (6yr), urban (8yr)

3yr (F20+), 8yr (5m), 7yr (5m) West Coast USA

rural (11yr), urban (2yr)

1.5yr (Br), 1.5yr (6m)

East Coast USA

rural town (13yr)

Roberto

- BINATIONAL -

Andre

Recipient Community

West Coast USA

none

Daughter Community

East Coast USA

none

Exercise

Charles Johns, age 51

- Born in rural town of Upper South, second oldest of four (oldest of three brothers) -- Migrant family.
- Age 5, parents separate. Moves to steel mill city w/ mother, stepfather and two brothers (older sister sent to live w/ mother's sisters in Chicago).
- Age 6, his family moves to Lower South. Lived 4 years in a small city, 2 years on local farm(s).
- Age 12 family moves to farm town: migrant work w/ family in summer, school in winter to age 14.
- Age 20s - 40s, seasonal farm work in local area, and migrant work as adult "on the season."

- handout -

Charles Johns

States: AL (MFW), DE (MFW), FL (MFW; lawn service), GA (MFW), IN (MFW), MD (MFW), NC (MFW), NJ (MFW), NY (MFW), OH (MFW), PA (MFW), SC (MFW), TX (MFW), and VA (MFW).

	<u>Age</u>	<u>Location</u>	<u>SAMPLE Onset Age</u>
Alcohol	16-51	South, Rural	14.1
Marijuana	16-30s	South, Rural	16.7
Cocaine (inj)	31-33	South, Rural	23.4
Speedball (inj)	32-33	South, Rural	n/a
Crack	34-35	Southern City	27.9

Exercise

Practical Implications

What makes a narrative effective?

Evocative Images
Tellable Story

What “threads” together a series of evocative images?

Core Concepts, Cultural Themes

Practical Implications

Where to apply evocative images and culturally-centered themes?

- Public Service Announcements (PSAs)
- Policy Statement
- Conference Poster
- Political Theatre
- Resistance T-shirts
- Wall display at the entrance to your agency
- Illustrated stories for participatory projects
- News Release
- Agency “logo”
- Handbills
- Photo Exhibit

Conclusion

- ✓ **Prepare detailed transcription of all the narrative material selected for analysis**
- ✓ **Identify and code meaningful excerpts, focusing on images and ‘cultural concepts’**
- ✓ **Extract ‘cultural concepts’ and significant themes from the full set of narrative images**
- ✓ **Assess sufficiency of evidence, based on images / categories / cases**

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“Narrative Analysis of Farm Worker Life Stories ...”

> Human Subjects protection was approved by the Institutional Review Board at the University of Miami School of Medicine

Thank you...

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