duction values are generally high in the book, although some typographical errors break the flow of reading.

As an extended summary of a career devoted to lifting the veil off the mystery of a frequently intractable problem of alcohol dependence among Native Americans, the value of Hill's book lies in its steady assertion of anthropology's holistic research methods as the most open-minded and respectful ways to bring diverse forms of data to bear on the complex character of longstanding heavy drinking and associated problems in the population. Hill's well-researched conclusions observe that individuals with multiple risk factors in unequal environments may still overcome addictive behaviors, because he has documented a number of ways that Sioux City Indians overcome fatalistic beliefs to lead sober and satisfying lives.

Roland S. Moore

Hine, Christine: Ethnography for the Internet. Embedded, Embodied, and Everyday. London: Bloomsbury, 2015. 221 pp. ISBN 978-0-85785-570-1. Price: £ 19.99

"Ethnography for the Internet. Embedded, Embodied and Everyday" provides researchers with a combined theoretical/methodological approach to ethnographic research about the Internet. In the "Introduction," Hine outlines her case for framing the discussion in terms of ethnography *for* rather than *of* the Internet. Chapters 1–3 introduce and explain what Hine refers to as the E^3 Internet (embedded, embodied, and everyday) and provide research strategies for undertaking this area of research. By the E^3 Internet Hine is referring to the way the Internet is embedded, embodied, and everyday. By embedded Hine means that the Internet has become rooted in everyday life. This has consequences for ethnographic research, as the Internet can have different meanings depending on the circumstances of its use. By embodied, Hine means that the Internet has become more embedded in the everyday. We may experience it as an extension of our being in the world rather than as something separate from the real world. Thus, a task for ethnographers is to investigate how the Internet is experienced by particular actors in particular circumstances. The third component, everyday, refers to the Internet's increasing ubiquity and how this has largely rendered it mundane or unremarkable. Despite (or perhaps because of) its mundane nature, the Internet is deserving of critical attention from ethnographers, whose task becomes making these so-called mundane aspects of Internet infrastructure visible.

Chapter 3 moves beyond this explanation of the E^3 Internet to explore ethnographic strategies for studying the Internet. This chapter provides a helpful engagement with the literature on ethnographic methods in Internet research, and attends to a range of potential sites for this research. This part of the chapter draws on ideas and strategies from multisited ethnography, mobile research methods, and science and technology studies. In addition, Hine touches on the kinds of tools and analyses that ethnographic researchers can use for studying the Internet, such as data aggregation and visualization. This is a section that could be more fully developed although, as with

any publication on digital topics, would run the risk of being out-of-date fairly quickly. An interesting focus of the chapter is its exploration of the usefulness of autoethnography and reflexive ethnography for Internet-related research. Hine argues that such approaches can facilitate the exploration of the embodied and everyday nature of our experience of the Internet. One question that arose for me when reading this chapter was whether and how what Hine frames as autoethnography is different from the ways in which participant observation in virtual worlds is presented in a book like Boellstorff et al.'s "Ethnography and Virtual Worlds" (Princeton 2012). Both works advise that ethnographers need to participate in the digital phenomenon that they study, and that such engagement may require a period of learning how to participate meaningfully in that community. However, Hine's approach does focus more specifically on the toggling between the digital and real life and how participating in both digital and offline spaces can lead to insights for the ethnographer.

Chapters 4–6 provide case studies in applying this E^3 approach to particular research topics, drawing on the author's own research to illustrate her points. Chapter 4 focuses on the mailing lists Freecycle and Freegle which are used to exchange items that would otherwise be discarded. Hine discusses her research methods, including observations, electronic and in-person interviews, and autoethnography. She posits in this chapter that autoethnography is both a positive tool but that it should not be relied upon alone, as it can limit our understanding of the more complex ways in which the Internet may be embedded in other contexts. The level of detail in her discussion and excerpts from her collected data help to make these observations more concrete for the reader.

Chapter 5 focuses on the development of Internet-based distributed databases in Biology, and demonstrates the way in which ethnography for the Internet is a multisited phenomenon that begs for deeper understanding of how these sites are connected. Hine discusses how particular forms of Internet-based tools for research can be used and combined with close attention to the potential connections between different sites of use. For example, she discusses how she used institutional Websites, mailing lists, and other data sources to better understand how the topic – and the people behind it – were being presented (or not), and how she used the mailing lists as a space for ethnographic fieldwork. She also discusses her use of specific Internet-based research tools in her research. Hine explores her use of the Touchgraph SEO browser in her research, which allowed her to generate a visualization of a network of sites related to a particular Website. Her discussion of how this information informed her ethnographic interviews and strategies for exploring documents is a helpful take-away for researchers.

Chapter 6 presents Hine's research about the online manifestations of *The Antiques Roadshow* television show. She considers in this chapter the way in which Internet research can provide ethnographers with a relatively unobtrusive method for better understanding the mundane in everyday life. It provides, she argues, a way for researchers to observe how people interpret and integrate

media into their everyday lives. Her discussion engages and resonates with recent writings on the subject of digital ethnography that make the case for ethnographic engagement with "big data" by placing the ethnographer and the experience of moving around the Web in the center as a way to reflect on the assumptions that underlie our engagements with technology. In this chapter, Hine also includes attention to the way this experience crosses platforms and allows audiences to respond to mass media through such outlets as Twitter and official platforms provided by the network. A helpful feature of this part of the book (chaps. 4–6) are the end-of-chapter topics for reflection, which discuss decisions made in carrying out the research and inviting readers to consider how they would approach such issues in their own work. These would be useful for a graduate seminar setting, for example.

The conclusion draws connections between insights from chapters 4–6 and advocates for a flexible approach to research methods. Given the unpredictable and fast-moving nature of the Internet, Hine argues, researchers need to consider how best to respond to potential research topics as they arise. Overall, this book provides a useful way of framing an approach to the Internet which acknowledges the way that the technology, and the literature on the technology, has largely evolved beyond the dichotomous and strictly utopic vs. dystopic paradigm of earlier approaches. Beyond providing a theoretical approach to the material, the book also provides helpful case studies of such research in action, letting us into her thought process and then asking us to consider how we would face such decisions in our own work.

Natalie Underberg-Goode

Hinton, Devon E., and **Alexander L. Hinton** (eds.): Genocide and Mass Violence. Memory, Symptom, and Recovery. New York: Cambridge University Press, 2015. 434 pp. ISBN 978-1-107-69469-9. Price: $ 39.99

"Genocide and Mass Violence" attempts the momentous task of making the persistence of trauma beyond the battlefield into something tangible and understandable by the reader. It is through this process that a truly unique book is produced. While research into trauma, violence, and warfare is hardly novel, the approach by which Hinton and Hinton approach this topic is a way that has not previously been done before. In addition, the book casts a wide interdisciplinary net that captures new perspectives and theoretical frameworks that allow for new ways of thinking about the ways in which trauma continues to affect individuals well after war and physical violence has ended.

While it would likely be impossible to write a book that covered every instance of genocide or mass violence even just in modern times, this volume pulls together a collection of chapters encompassing a cross-cultural perspective that covers many events in recent history. Separated in three different sections, the book examines issues of the memory, symptom and syndrome, and response and recovery from mass violence and genocide. Part I examines memory and is separated into both, the public sphere

(for example, through monuments and memorials) as well as the private space and examines the persistence of trauma as it is expressed within these community spaces. Part II examines the symptom and syndrome associated with mass violence and genocide, including somatic and psychological ailments caused from experiences of trauma. Part III looks at the ways communities and countries attempt to recovery from these instances of massive trauma and injury to the individuals and to the social fabric of the communities affected. Each of these divisions is supported by many interesting and strong chapters, making for an overall effective collection of studies.

As mentioned, "Genocide and Mass Violence" employs a broad interdisciplinary framework by bringing together scholars with backgrounds in anthropology, psychology, psychiatry, and history to examine the persistence of trauma from multiple angles. While this is perhaps one of the books greatest strengths, it also presents one of its few weaknesses. Some chapters use a language that may not be entirely accessible for individuals outside of their respective fields. However, this criticism is minimal, and the majority of chapters present their findings in a clear and understandable manner, especially given the book's likely target audience.

While there is not nearly enough time to discuss each chapter in depth within the scope of this review, I would like to highlight some of the most successful and interesting chapters within "Genocide and Mass Violence," pulling from each of the three sections, memory, symptom, and recovery. While all of the chapters within the book succeeded in coloring in a portion of the picture on how individuals, communities, and nations deal with the aftermath of mass trauma, many chapters in this book challenged the reader to consider new ways of thinking about how communities remember traumatic events, how they begin the process of recovering from them. Importantly, this book reminds us that trauma is not a singular experience. Just as the meaning behind the act of genocide and mass violence is culturally meaningful, the ways in which different cultures internalize, experience, and begin to heal from traumatic experiences are also culturally centered, and as researchers, we must be aware of this fact before we undergo any violence research. The following chapters are examples of some of the exemplary work.

Orkideh Behrouzan and Michael M. J. Fischer (chap. 4) present an interesting discussion of depression and psychiatry in Iran following the Iran-Iraq war (1980–88). Much of the population that lived through this war experience stress manifested as nightmares. The authors suggest that nightmares present the opportunity for working through traumas without becoming trapped within them, and further suggest that Persian nightmares often occur in ways that may be culturally specific and meaningful. In addition, they are often accompanied by somatic symptoms, such as weight on ones chest. This is an important and recurring theme throughout this book, reminding the reader that both expressions and meaning of distress are culturally specific, and the psychological and somatic manifestations of these trauma will vary, and our diagnoses and understanding of such stress must also vary.