Preface

Filling another scholar's shoes is hard, particularly when those shoes are leopard print boots, which is what Lee Ann was wearing the last time I saw her. At the time of her death, Fujii was polishing this manuscript for submission to Cornell University Press. I had seen her give a talk on the book the week before she died (available on YouTube) and knew how good it would be. Like all of Fujii's work, the project was intellectually eye-opening and urgent. It dove deep into acts of public racialized violence done by and to ordinary people. It asked not just why and how these public displays of violence happen but how processes of enacting public violence transform everyone concerned. Particularly compelling was Fujii's treatment of racial violence in the United States, specifically lynching, as being of a piece with violence in Rwanda and Bosnia, episodes Americans often treat with detachment, as bizarre events happening "over there," to other people. The book needed to be published, but I had no copy of the full manuscript; neither did Roger Haydon at Cornell.

Devorah Manekin, of the Hebrew University of Jerusalem, supplied the most complete draft we were able to locate, sent to her by Fujii four weeks before her death in March 2018. That version was polished but lacked a conclusion. Elisabeth Jean Wood graciously agreed to fill this void with an epilogue that not only draws together important themes of the book but situates the project in larger conversations and in the arc of Fujii's work.

Research for the book depends heavily on interviews conducted on the Eastern Shore of Maryland, in Bosnia, and in Rwanda. Fujii thought deeply about interview techniques and the ethics thereof, and the book reflects both concerns. Her detailed comments about the importance and reliability of interviews for qualitative research can be found in the chapter "Intermission" in this book and in her *Interviewing in Social Science Research* (Fujii 2017). She conducted her interviews with the aid of research assistants. We know the identity of one of them—Linda Duyer, who is mentioned in the text and who graciously helped answer questions about Eastern Shore materials and made some of these available to us. Other primary sources are briefly described in the section "The Data and Sources" in the introduction to *Show Time*.

Fujii followed an informed consent procedure with all informants, detailed in an agreement on confidentiality (technically an Ethics Review Protocol Submission to the Office of Research Ethics at the University of Toronto) that has been

made available to us by Antoinette Handley, chair of the political science department, and her colleagues at that university's Research Ethics Office. As Fujii noted in the original Protocol Submission,

The main risks [to participants] are psychological and social. With survivors and witnesses of violence, there is always the danger of retraumatization. . . . The social risks have to do with making neighbors or acquaintances suspicious or jealous of their participation in a research project and/or their perceived relationship with an outsider (and generally an "elite" outsider by local standards). I try to minimize these risks by promising anonymity in any published work to all participants. I also promise confidentiality and tell people that I will not share anything they have said to me with anyone besides my research assistant, including government officials.

Confidentiality for interview participants is assured in this instance not only by these binding agreements with the Office of Research Ethics but also because Fujii's laptop is password protected (as she had agreed to do in the Submission). No one has yet located the password.

Citations to interviews are thus cryptic. Fujii told Haydon by email in May 2014, about an early chapter draft, "The cites and the other nomenclature (e.g., 'Fil' and 'Col') which are 'code' for my interview sources, I will clean up toward the end to make the prose readable. . . . I will also include a footnote to explain however I end up citing my interviews." She was unable to complete that work, we do not know to whom the citations refer, and they were not standardized in the version of the manuscript we have. Fujii also used several primary documents. We have left all citations as Fujii presented them in the manuscript with which we have worked. The mixture of sources, and citation challenges they created, vary across the three research sites.

Bosnia: Quotations from Fujii interviews are sourced in text in square brackets, for instance, [Bra #1/2]. Quotations from testimony given at the International Criminal Tribunal for the former Yugoslavia (ICTY) are noted in the same form; for example, quotations from the Brdjanin indictment appear as [Brdj XXXX] and are taken from <https://www.icty.org/en/case/brdanin>. English-language transcripts for all ICTY cases are at www.icty.org.

Maryland: Quotations from Fujii interviews are sourced in text in square brackets. Some interviews are dated, some are not. In this, the oldest of the case studies, most information comes from local newspapers as well as the recollections of elderly residents of the area and court and inquest testimony. *Testimony Given before Coroner Edgar A. Jones, at the Inquest of George Armwood on October 24, 1933* is quoted from Johnny Robins IV private papers, a PDF given

to Fujii and Linda Duyer. Access information for this PDF appears in the references section of this book.

Rwanda: Quotations from Fujii's interviews are sourced in text variously, in square brackets as [Chau #7/8 22] and in parentheses as (Fieldnotes, Dec. 2011), sometimes dated and sometimes not.

We could not have undertaken this task without the gracious permission and assistance of Carey Fujii and the Fujii family. They, and a great many friends of Fujii's, helped with the search for a polished manuscript. In the end, it was Dvora Yanow who put us in touch with Devorah Manekin and alerted us to the existence of this version. Grants and material assistance from an array of sources supported Fujii's research and writing. Those we know of are the Institute for Advanced Study at Princeton University, the Ford Foundation's Diversity Fellowship program, the Russell Sage Foundation, the Social Science and Humanities Research Council of Canada, the National Council for Eurasian and East European Research, the University of Toronto's Connaught Fund, the United States Institute of Peace, and George Washington University's Dilthey Fellowship program.

Lee Ann herself would have had a very long list of people to thank for the many, many forms of assistance and kindness that go into any research project of this size. She was always generous about giving credit. We can only hope that you know who you are and regret we are unable to acknowledge so many of the people who made important contributions to the creation of this book.

Martha Finnemore