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influences," a process that turns participants against one another. At the same time, Kaye points toward the complex ways in which participants negotiate state control in relation to other forms of constraint in their lives, sometimes embracing the state's salutary violence as a means of countering their impoverishment. Simultaneously sensitive to ethnographic detail and theoretical implications, Enforcing Freedom offers a critical perspective on the punitive side of criminal-justice reform and points toward alternative paths forward.

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commissions and legal trials, she considers more closely what is lost in the wake of oppression and violence, how selves and worlds are built and demolished, and who is responsible for re-creating lives after they are destroyed. Stauffer boldly argues that rebuilding worlds and just institutions after violence is a broad obligation and that those who care about justice must first confront their own assumptions about autonomy, liberty, and responsibility before an effective response to violence can take place. In building her claims, Stauffer draws on the work of Emmanuel Levinas, Jean Améry, Eve Sedgwick, and Friedrich Nietzsche, as well as concrete cases of justice and injustice across the world.

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