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from anthropologists and linguists, communication scholars and anthropologists, psychologists and literacy critics, neurologists and folklorists. All have studied narrative as a way of knowing phenomena in the human world. As Barbara Johnson (2001,

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make sense of the world through narrative, has come increasingly to be described as the tendency to tell stories, to make sense of the world through narrative."	

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the particular stories cocreated from stories of ordinary people have been one	

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other narratives, they took up smaller, local narratives as an alternative to understanding. In America, the burgeoning popularity of memoirs in literary popular culture, the politics of emancipation and self-expression among disempowered communities, and an increasingly therapeutic culture's tendency to encourage personal self-explication, all contributed to the "narrative turn" in the social sciences (Bennett, 2002). As the study of narrative became more central to academic inquiry across disciplines, different claims for narrative value and meaning contested among scholars of different allegiances and motivations. A persistent interest of this diverse scholarship has been in the role that narratives play in helping people, families, groups, and societies to organize themselves meaningfully and to make sense of their place in the world around them.

Even so, narratives take many forms, large and small. One challenge for those who study narrative has therefore been to define it in a way that accommodates its