COURSE STATEMENT

…it is in the practice of ethnography that the vitality of anthropology resides.”
Nancy Scheper-Hughes 1992:222

Participant-observation and ethnography, as every beginning student of anthropology comes to learn, is the methodological core of anthropology. Yet, participant-observation is a critical qualitative method that should be exercised across all disciplines and professions that address the human condition. This course will help us explore this assertion in practice and in discussion around the seminar table.

This course will focus on the “doing” of ethnography by asking you to respectfully, socially, meaningfully, and sensuously engage with a moment in another’s world. One way to describe ethnography is as a compelling descriptive pause to appreciate another way of being in and giving meaning to the world before one begins sustained and systematic social analysis and theorizing.

COURSE REQUIREMENTS

During the course of the semester you will engage in a focused piece of ethnographic research in the Rhodes community or the Memphis community. Several short papers on (1) your proposed project, (2) first impressions in the field, (3) material culture, and (4) interviews with informants will contribute to your final project, the production of a short ethnographic piece in writing and for class presentation. (You are strongly encouraged to consider presenting your ethnographic field project in the Rhodes Undergraduate Research Seminar on April 29th). You will also be asked to write several short response essays on assigned readings, including the reading of a “classic” ethnography, during the course of the semester.

Class attendance and class participation are very important if you wish to take an active interest in your education and move along the path to enlightenment. Late papers and assignments will not be accepted except in the case of very extenuating circumstances. In such a case, permission to turn in an assignment late must be obtained from the instructor before the assignment due date. Such late submissions carry a grade penalty.

Failure to adequately complete any assignment or to take any exam will result in a failing grade for the course. Unexcused absences and/or failure to participate in class can lower your grade. In the case of a significant number (4 or more) of absences the instructor reserves
the right to assign a failing grade for the course. You are asked to self-report on absences. Upon returning to class after an absence, you should sign the attendance notebook with the date of the absence(s) and the reason for the absence.

Incompletes are not normally given in this class. In the rare case where an incomplete may be in order, the student must obtain permission from the instructor and complete all paper work for the Registrar **before** the final day of the course.

### COURSE EVALUATION

- 5% ............ IRB application & Project proposal
- 5% ............ Situating oneself (first impressions of field situation)
- 10% ............ What might sensuously and materially matter?
  (senses, space and material culture)
- 10% ............ Expert interview(s) (acknowledging informants)
- 10% ............ Mid-term (take-home response paper)
- 10% ............ Paper on “Classic ethnography”
- 5% ............ Project abstract and public invitation for class presentation
- 35% ............ Final paper, presentation and portfolio
  (presentation 10%, paper and portfolio 25%)
- 10% ............ Class participation & Final Exam (Advice from the field)

### READINGS

**Texts (to be purchased)**

Bohannan, Paul & Dirk van der Elst  

Van Maanen, John  
1988 *Tales of the Field: On Writing Ethnography*. Chicago: University of Chicago

Wolf, Margery  

**Articles**

*Selected chapters from*

Spradley, James and David McCurdy  

*Geertz, Clifford*  
**INDIVIDUAL ARTICLES** – assigned from among the following

(1) Guédon, Marie Françoise

(2) Basso, Keith

(3) Behar, Ruth

(4) Sharp, Henry S.

(5) Rosaldo, Renato

(6) Angel-Ajani, Asale

(7) Smith, David M.

(8) Toelken, Barre

(9) Macintyre, Martha

*Kus, Susan

*1-Stoller, Eric

*2-Stoller, Eric

*Lutz, Catherine.

An ethnography to be chosen from the following

- Argonauts of the Western Pacific by Bronislaw Malinowski
- The Nuer by E.E. Evans-Pritchard
- The Naven by Gregory Bateson
The Andaman Islanders by Radcliffe-Brown
The Chrysanthemum and the Sword by Ruth Benedict
The Winnebago Tribe by Paul Radin
Coming of Age in Samoa [1928] by Margaret Mead
Sorcerers of Dobu [1932] by Rio Fortune
We, the Tikopia [1936] by Raymond Firth
Tepoztlan Village [1930] Robin Redfield

<table>
<thead>
<tr>
<th>DATE</th>
<th>THEME</th>
<th>READING</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>☀ Readings are due the date under which they are listed</td>
<td></td>
</tr>
<tr>
<td></td>
<td>☀ Normally the first portion of class will be devoted to discussion of field projects</td>
<td></td>
</tr>
</tbody>
</table>

TH--Jan 13  Introduction to class; Ethnography and Ethnology; Ethics

**CHOOSING A FIELD LOCATION**

T—Jan 18  Where to begin? And how?  * Chapter from Cultural Experience; Part I of Asking and Listening
Th—Jan 20  Discussion of IRB review  * Chapter on “Cultural meaning” from Cultural Experience; Part II of A & L
T—Jan 25  What to note, what to record, etc.  Parts III and IV of A & L
Th—Jan 27  Proposal for term project due including IRB form (class discussion of proposals)

**SITUATING ONSELF**

T—Feb 1  Paying attention; “nothing that is human is alien to me”  * Geertz; *Individual article
Th—Feb 3  Classic ethnography to be chosen by this date  Thrice Told Tale I and II
T—Feb 8
Th—Feb 10  TTT parts III-IV

T—Feb 15  “A general feel”, Statement of first impressions on field location due (class discussion of papers)
### MATTER AND SENSES - Pragmatics, philosophy and poetics of material existence

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Th—Feb 17</td>
<td>Material girl(s) (and boy[s]) in a material world</td>
</tr>
<tr>
<td>T—Feb 22</td>
<td>Midterm take-home handed out</td>
</tr>
<tr>
<td>Th—Feb 24</td>
<td>Midterm due</td>
</tr>
<tr>
<td>Th—Mar 1</td>
<td>Paper on material culture due</td>
</tr>
<tr>
<td>Th—Mar 3</td>
<td></td>
</tr>
</tbody>
</table>

#### Tales of the Field

- Preface, 1, 2, 3
- Tales 4, 5, 6
- *Kus, *1-Stoller

### RECESS

- T—Mar 8
- Th—Mar 10

### CULTURAL INFORMANTS

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>T—Mar 15</td>
<td>The “real” experts, indigenous anthropologists</td>
</tr>
<tr>
<td>Th—Mar 17</td>
<td>The relationship between fieldwork and theory</td>
</tr>
<tr>
<td></td>
<td>*Lutz</td>
</tr>
<tr>
<td></td>
<td>* Individual “dilemmas” handed out - discussion next time</td>
</tr>
<tr>
<td>T—Mar 22</td>
<td>Ethics (moral dilemmas) - Read relevant sections on ethics from the American Anthropological Association web page <a href="http://www.aaanet.org/committees/ethics/ethics.htm">http://www.aaanet.org/committees/ethics/ethics.htm</a></td>
</tr>
<tr>
<td>Th—Mar 24</td>
<td>EASTER RECESS</td>
</tr>
</tbody>
</table>

### CLASSIC ETHNOGRAPHIES

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>T—Mar 29</td>
<td>Classic ethnography presentations</td>
</tr>
<tr>
<td>Th—Mar 31</td>
<td>Classic ethnography – presentations continued</td>
</tr>
</tbody>
</table>

### FINAL PROJECTS

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>T—Apr 5</td>
<td>Paper on experts due</td>
</tr>
<tr>
<td>Th—Apr 7</td>
<td>Bringing project to finalization</td>
</tr>
<tr>
<td>T—Apr 12</td>
<td>INDIVIDUAL CONSULTATION</td>
</tr>
<tr>
<td>Th—Apr 14</td>
<td>INDIVIDUAL CONSULTATION</td>
</tr>
<tr>
<td>T—Apr 19</td>
<td>Final project - presentation</td>
</tr>
<tr>
<td>Th—Apr 21</td>
<td>Final project - presentation continued</td>
</tr>
<tr>
<td>T—Apr 26</td>
<td>Final “preening” for Undergraduate Research Seminar</td>
</tr>
<tr>
<td></td>
<td>(final ethnography paper due)</td>
</tr>
<tr>
<td>Th—Apr 28</td>
<td>Pulling it together -- final exam take home handed out</td>
</tr>
<tr>
<td>Fri—Apr 29</td>
<td>AWARDS CONVOCATION and Undergraduate Research Seminar</td>
</tr>
</tbody>
</table>

### FINAL EXAM -- due 5 PM  Friday, May 6th
You will be asked to take an “ethnographic” stance in a cultural moment, in a cultural scene. One way to describe a cultural scene is as a “location,” which can be geographic or symbolically constituted, where participants, through repeated shared activities, come to some level of shared understandings. You will be asked to “delve” into the aesthetico-logic of a cultural scene so as to come to some level of understanding and appreciation of how the scene is constituted materially, behaviorally and meaningfully for its participants. How one goes about such “delving” by observing, listening, participating and learning is an important focus of this qualitative methods course. You will further be asked to “translate” your understanding for an audience that is unfamiliar with the cultural scene, all the while taking into account the burden and the challenges of presuming to speak about another (an assignment of much delicacy, indeed.) In this course, you are not being asked to impose formal theory from the top down on your data and experience. If theory is to enter your ethnographic project, it should emerge from the ground up. Consider the following quote from Keith Basso as a description of the challenge before you in this ethnographic methods course:

Heaven, then, in a few grains of carefully inspected sand…. Mulling over imperfect field notes, sorting through conflicting intuitions, and beset by a host of unanswered questions, the ethnographer must somehow fashion a written account that adequately conveys his or her understanding of other peoples’ understandings. ...my own preference is for chronological narratives that move from interpretations of experience raw to those of experience digested, from moments of anxious puzzlement (“What the devil is going on her?”) to subsequent ones of cautious insight (“I think perhaps I see.”) Because that, more often than not, is how ethnographic fieldwork actually unfolds. It is a discomfiting business in which loose ends abound and little is ever certain. But with ample time, a dollop of patience, and steady guidance from interested native instructors, one does make measurable progress. To argue otherwise...is to dismiss ethnography as a valid source of cultural knowledge.... As Isaiah Berlin remarked somewhere, it is better to write of things one believes one knows something about than to anguish in high despair over the manifold difficulties of knowing things at all. And better as well, having taken the plunge, to allow oneself to enjoy it. Doing ethnography can also be a great deal of fun, and disguising the fact on paper, as though it were something to be ashamed of, is less than totally honest.... In crafting one’s prose, as in going about one’s fieldwork, it is always permissible—and sometimes highly informative—to smile and even to laugh. It is permissible, too, to be pleased—and sometimes downright impressed—with things one happens to learn. From time to time, when luck is on their side, ethnographers stumble onto culturally given ideas whose striking novelty and evident scope seem to cry out for thoughtful consideration beyond their accustomed boundaries. Making these ideas available in perusable form is a worthy endeavor....

---

1 What constitutes an “ethnographic stance” will be the subject of a large number of our class discussions.
Your participation in this semester long course will come to fruition in a 14-18 page ethnographic project that will include both text and illustrations. You will also be asked to make a formal presentation to the class on your final project. Since the final project will be due before the day of the Undergraduate Research Seminar, you should consider a second presentation (oral or poster) of your project in that setting.

A project proposal and several additional short papers during the semester will contribute to the production of your final ethnographic project.

GETTING STARTED

You will need to choose a cultural scene either in the Rhodes community or the Memphis community that will be the focus of your ethnographic project and the site of your fieldwork. The project should be something that you are interested in and it should be doable in a semester. Examples of possible field sites include: barber shop or beauty shop, animal shelter, dance studio, hobby shop, florist, restaurant, emergency room, small shop, coffee shop, bookstore, health food store, funeral home, recording studio, theatre group, bar/restaurant, radio station, Latino Connection, neighborhood group, day care center, a group on campus with whom you have no experience (e.g., physics majors, math majors, McCoy Theatre). These are only examples; they are not the limits of your choice for fieldwork. (Last year’s ethnographies included work with a movie crew, members of an anarchist co-op, Dungeon and Dragon aficionados, and in a yoga studio,)

You will need permission from the individuals that you will be observing and interacting with to carry out the project, as well as clearance form the Rhodes Internal Review Board on non-medical research involving human subjects.

“KEEPING IT TOGETHER”

Consideration should be given to how to record and organize the data from your fieldwork. Minimally one should keep a field notebook and a journal. We will further discuss how one should organize a portfolio that will constitute not only the basic data from which you will create your final project but also as a record of your work that will be available for periodic review and final grading.

You will write 4 preliminary papers previous to your final project. While these papers will follow a temporal sequence in their due dates, it is important to recognize the artificiality of this sequencing. Ethnographic field work, itself, cannot always be forced into a schedule convenient to the ethnographer. In particular, the data collection for the last 3 papers should take place simultaneously and continuously throughout the semester.

Below you will find initial guidelines for the 4 papers. Further details and discussion of these assignments will take place in class over the course of the semester.
PAPER I - PROJECT PROPOSAL
This 3-5 page paper will detail your proposed ethnographic project. Issues that should be addressed in this proposal should include (but are not limited to) the following:
- Defining your field site
- Why you choose this particular cultural scene
- How you will be “positioned” (observer, volunteer, participant, etc.) within the cultural scene you have chosen to investigate.
- Time budget for the project
- How to reciprocate for peoples’ time and cooperation in your study
- Ethical implications of your study and its methodology

PAPER II - SITUATING ONESELF
This 4-6 page paper will focus on (1) your first impressions in the field (of people, place, rhythms, language, sensorial stimuli, etc.) (2) specifics of how you “situated” yourself in the cultural scene you are investigating, (3) developing a theme that will serve as an organizing focus to your study, and (4) unforeseen questions, obstacles, issues, etc. that have come to your attention.

PAPER III - MATERIAL CULTURE AND THE SENSES
This 5-8 page paper will specifically focus on the “material” and “sensuous” aspects of the cultural scene you are observing and in which you are participating. You will discuss how the materials and experiences of place, space, adornment, touch, taste, smell, sound, sight, rhythm, etc. constitute the cultural scene and constitute experience and meaning in the cultural scene. You will also face the challenge of addressing how to present these “materials” in both writing and “illustration” (e.g., mapping, diagramming, sketching, recording, photographing, etc.)

PAPER IV - TALKING TO THE “EXPERTS”
This 5-7 page paper will focus on an expert(s) interview. It will explore the nature of social relations in a field situation, the importance of “informants” to fieldwork, and the challenges (e.g., to tape or not to tape, degree of structuring and formality) of interviewing in the field.

FINAL PROJECT REPORT
In the final project report of 14-18 pages you will present your findings. Two challenges that will face you are (1) what to present and (2) how to present it. Further discussion of this assignment will take place over the course of the semester.
What follows is a suggested outline for the written report on a classic ethnography. (Suggested length is 7 pages.)

1) 1-2 page introduction and general summary
   a) Include some statement as to who the author is (you might want to do a quick search to find out who this individual is with respect to the discipline of anthropology.)
   b) Space and time – when was the study done and over what length of time, where was the study done (be able to locate the area on a map – bring a small map to class)
   c) If you know why the author undertook the study, explain their choice.
   d) What is covered (or not covered) in the ethnography
      i) Is it classic and comprehensive (e.g., subsistence & technology, social organization, ideology)?
      ii) What is the organization of the chapters, that is, in what order is the information provided?
      iii) Are there noticeable absences of topics (e.g., gender, history, colonial activity)?

2) 4-5 pages discussing several themes that have come up in class discussion, and in particular, brought up in the materials we have read for this class, especially the works of Wolf and Van Maanen. Some example themes are listed below.
   a) Authority and writing style
   b) Overt or covert theory guiding the presentation of the data
   c) Overt or covert question or theme guiding the presentation of the data
   d) Aspects of language and vocabulary
      i) Are indigenous concepts being automatically translated and classified into the ethnographer’s “etic” perspective?
      ii) How much of an effort is made to discuss and explore alternative conceptual fields of the indigenous culture
      iii) Do we hear any voices, direct quotes, from the people themselves?
   e) Are the terms etic and emic of any use in discussing the ethnography
   f) Is the ethnography “gendered”?
   g) Is the ethnography written as if the people are in a timeless and pristine cultural setting?
   h) Is the ethnographer aware of his/her situatedness?