**Reading Ethnographic Writing - 1:70:318**

Monday/Thursday 12:335 – 2:00pm RAB 302

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Office: RAB 308 Office hours: Th 11:30-12:30pm or by appointment

**Short Course Description** - Exemplary fieldwork-based monographs in cultural anthropology, with an emphasis on most recent ones. Ethnography as text; ethnography as cultural description, inscription, interpretation, and criticism; ethnography as theory-laden versus ethnography as data for theorizing. **Prerequisite: 01:070:101 or permission of instructor.**

**Long Course Description** Ethnography is the defining feature of cultural anthropology. Since the last few decades of the 20th century, however, it has been under close, critical scrutiny. These critiques have given rise to a large and sophisticated literature that has probed philosophical, political, ethical, and rhetorical issues about cultural representation. This discussion has transformed cultural anthropology in significant ways and has set the terms of debate for understanding and analyzing ethnographic writing today. This course investigates this critical literature and its assumptions, assessing the implications of understanding ethnographies as rhetoric, text, narrative, allegory, and “partial truth.” We will apply these ideas to several genres of ethnographic representation, including classic realist ethnography, feminist ethnography, narrative ethnography, self-reflexive ethnography, and experimental ethnography. Ethnographic writing will be juxtaposed with other forms of cultural representation—particularly popular forms of cultural display and ethnographic film—to bring ethnographic writing conventions more clearly into view.

**DEPARTMENT LEARNING GOALS**  <http://anthro.rutgers.edu/undergrad-program/department-learning-goals>

1. Students gain knowledge that will allow them to identify, explain, and historically contextualize the primary objectives, fundamental concepts, modes of analysis, and central questions in their major field and demonstrate proficiency in their use of this knowledge
2. Students are able to demonstrate proficiency in the use of critical thinking skills
3. Students are able to demonstrate proficiency using current methods in their major fields, including library research skills
4. Students are able to express themselves knowledgably and proficiently in writing about central issues in their major field
5. Students are able to express themselves knowledgably and proficiently in speaking about central issues in their major field

**COURSE SPECIFIC LEARNING OUTCOME GOALS**

1. To provide students with the knowledge they need to identify, understand, and historically contextualize the place of ethnography in cultural anthropology. [CA1]
2. To familiarize students with the idea of “ethnographies as text” and an understanding of how ethnographers authorize and authenticate their textual accounts through style, structure, form, rhetorical strategies, and narrative conventions. [CA1]
3. To demonstrate an historical understanding of changes in anthropological theory [CA1]
4. To explore the politics and poetics of cultural representation and critically analyze the politics of representation of cultural, racial, ethnic, gender, and class difference [CA1,2]
5. To introduce students to a range of genres of ethnographic writing and give them the opportunity to experiment in their own writing [CA1,5]
6. To help students prepare for life in a diverse and global world by providing them with perspectives and skills for thinking critically about the representation of “difference” and its place in an increasingly integrated world.

**Assignments and Grading Structure (see Sakai for grading rubrics, see course schedule for due dates)**

* ***Class Participation* (15%)** – Your grade is based on your level of preparation and engagement in class. Do readings before class so that you can ask questions and discuss them. Absences will be factored into your participation average as a grade of zero. Absences for reasons of religious holiday, illness, death in the student’s immediate family, or required participation in a university-sponsored event are, with appropriate documentation, excused [CA5]
* ***Lead Discussion* (15% )** – A pair of student will be responsible for leading the weekly discussion [CA1,3,5]
* ***Projects* (2 x 5% = 10%)** [CA1,2,3,5]
* ***Paper 1* (10%)** [CA1,4] - Krippendorf’s Metacritique. See detailed description in Sakai. Upload to Assignments in Sakai.
* ***Paper 2* (15%)**  [CA1,4] - See detailed description in Sakai. Upload to Assignments in Sakai.
* ***Paper 3* (15%)**  [CA1,4] - See detailed description in Sakai. Upload to Assignments in Sakai.
* ***Final Paper* (20%)** [CA1,2,3,4] **-** Upload to Assignments folder in Sakai. Due by final exam date/time (May 5, 2016)

**ACADEMIC INTEGRITY**- You are responsible for adhering to these policies: http://academicintegrity.rutgers.edu

**SAKAI & EMAIL**- Please familiarize yourself with Sakai immediately. I will contact you about class via the scarletmail account linked to your sakai account

**ABSENCES** - Students are expected to attend all classes. Please use the University absence reporting website <https://sims.rutgers.edu/ssra/> to indicate the date and reason for your absence. It will email me. Missed presentations or exams may be made up with a doctor’s note. Please post an image of your note in the “Doctor’s Note” folder in the Assignments area of Sakai

**COURSE READINGS** All required readings are available on **Sakai** or as public domain downloadable ebooks. No purchases are necessary for this course.

**Course Schedule**

**Introduction**

**Weeks 1 and 2 - Making the Familiar Strange and the Strange Familiar.**

******Thursday 1/21 - Intro to the course.

Form study groups.

Film: Holland, Todd. 1998. Krippendorf's Tribe (94 min)

Paper 1 assigned. Krippendorf’s Metacritique.

Monday1/25 (Add/Drop Period ends 1/26)

(continue) Krippendorf's Tribe (94 min)

Miner, Horace M. 1956. "Body Ritual among the Nacirema." American Anthropologist.

Marcus, George E., and Cushman, Dick. 1982. “Ethnographies as Texts.” Annual Review of Anthropology. 11, pp. 25–69.

Work on group Nacirema project.

*Thursday1/28*

Present Nacirema project.

Van Maanen, John. 2011 [1988]. “Fieldwork, Culture, and Ethnography” and “In Pursuit of Culture.” Tales of the Field: On Writing Ethnography. U Chicago Press. pp.1-12, 13-43

(recommended) Tolkein, J. R. R. 1939. “On Fairy Stories.”

**Authority and Genre**

******How “authorship” is constructed in ethnographic texts? Is the author an omniscient narrator a character? Who authored the text? How is their co-authorship of other people who recounted stories, myths, etc. to the ethnographer included or obscured? Is it possible to both give credit and maintain confidentiality? Does quoting an informant “give voice” or is it more like a ventriloquist’s trick? What does translated dialogue capture about the communicative event, the speakers’ identities, etc.? These are ethical, political, epistemological, as well as stylistic questions.

**Week 3 - Anthropology, Ethnography, and the Author Function**

Monday 2/1 Paper 1 Due.

Foucault, M. 1998. [1969] “What is an Author?” Aesthetics, Method, and Epistemology. The New Press, pp. 205-22.

Frazer, James. [1890]. “III. Sympathetic Magic.” The Golden Bough. (ebook) <https://ebooks.adelaide.edu.au/f/frazer/james/golden/contents.html>

(audiobook)<https://librivox.org/the-golden-bough-by-sir-james-frazer/>

Thursday 2/4

Clifford, James. 1983. “On Ethnographic Authority.” Representations. 2 (Spring), pp. 118-46.

Van Maanen, John. 2011[1988]. “3. Realist Tales.” Tales of the Field. Chicago, pp.45-72

**Week 4 and 5 - Getting off the Veranda**

Monday 2/8

Stocking, George 1992. “The Ethnographer’s Magic: Fieldwork in British Anthropology From Tyler to Malinowski.” The Ethnographer’s Magic and Other Essays in the History of Anthropology. Wisconsin, pp. 12-59.

Payne, Harry. 1981. “Malinowski’s Style.” Proceedings American Philosophical Society 125:6 pp.416-40

Anderson, Jon W. “Rhetorical Objectivity in Malinowski’s Argonauts.” Postmodern Representations: Truth, Power, and Mimesis in the Human Sciences.

Thursday 2/11

Malinowski, B. 2002 [1922]. “[Introduction: The Subject, Method and Scope of This Enquiry](http://www.bohol.ph/books/Argonauts/Argonauts.html#d0e1561).” Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea.

(full text) <http://www.bohol.ph/books/Argonauts/Argonauts.html>

<http://monoskop.org/images/4/41/Malinowski_Bronislaw_Argonauts_of_the_Western_Pacific_2002.pdf>

Film: Stuart, Zachary and Thomson, Kelly. 2011. Savage Memory. (75 min) (rent or purchase online)

Film:(optional) 1986. Singer, André, Dakowski, Bruce. Off the Verandah: Malinowski (1884-1942) (52 min) **Douglas Lib 2-2520**

Monday 2/15 Paper 2 Assigned.

Malinowski, B. 2002 [1922]. “II [The Natives of the Trobriand Islands](http://www.bohol.ph/books/Argonauts/Argonauts.html#d0e2287),” “III [The Essentials of the Kula](http://www.bohol.ph/books/Argonauts/Argonauts.html#d0e2801),” “XI [In the Amphletts—Sociology of the Kula](http://www.bohol.ph/books/Argonauts/Argonauts.html#d0e8141),” (esp, “Arrival in Gumasila. Example of a Kula conversation”), and “XXII [Meaning of the Kula](http://www.bohol.ph/books/Argonauts/Argonauts.html#d0e16517).”

(full text) <http://www.bohol.ph/books/Argonauts/Argonauts.html>

(pdf) <http://monoskop.org/images/4/41/Malinowski_Bronislaw_Argonauts_of_the_Western_Pacific_2002.pdf>

Thursday 2/18

Geertz, Clifford. 1988. “I-Witnessing: Malinowski’s Children.” Works and Lives: The Anthropologist as Author. Stanford, pp.73-101.

Malinowski, B. 1967. (selection) A Diary in the Strict Sense of the Term. Routledge.

(Optional): Malinowski, B. 1916. Baloma. Text. <http://sacred-texts.com/pac/baloma/index.htm>

(optional) Malinowski, B. 1948. Magic, Science and Religion and Other Essays. <http://monoskop.org/images/4/41/Malinowski_Bronislaw_Magic_Science_and_Religion_and_Other_Essays_1948.pdf>

**Here and there, Now and Then, Us and Them**

How are the time and place of the ethnographic “Other” and scientific “Self” constructed into texts? What are the poetic and political effects of these textual conventions? What are the results of including the ethnographer in dialog with an ethnographic subject? *Define and find examples of: denial of coevalness, allochronic, spacialize time, ethnographic present, reflexion and reflection, teleology, diachronic*

**Week 6 – Intersubjectivity and *Ethnographic Time***

*Monday2/22* Paper 2 Due

Middleton, Townsend and Cons, Jason. 2014. “Coming to terms: Reinserting research assistants into ethnography's past.” Ethnography. 15:3. 279–290

Turner, Victor. 1967. “Muchona The Hornet.” The Forest of Symbols.

Bohannan, Laura. 1966. "Shakespeare in the Bush. An American anthropologist set out to study the Tiv of West Africa and was taught the true meaning of Hamlet." Natural History. 75. pp. 28–33

*Thursday 2/25*

Fabian, Johannes. 1983. “1. Time and the Emerging Other.” Time and the Other: How Anthropology Makes Its Object. Columbia U. Press, pp. 1-36.

Stocking, George. The Dark-skinned Savage: The Image of Primitive Man in Evolutionary Anthropology.” Race, Culture, and Evolution: Essays in the History of Anthropology. Chicago, pp. 110-32

***Week 7 -*** *[warning grades 2/29-3/11]*

*Monday 2/29*

Fabian, Johannes. 1983. “2. Our Time, Their Time, No Time: Coevalness Denied,” and “3. Time and Writing about the Other.” Time and the Other. pp. 36-70, 71-104

Rosaldo, Renato. 1989. Imperialist Nostalgia. Representations 26:Spring, pp. 107-20.

*Thursday 3/3*

Fabian, Johannes. 1983. Conclusion. Time and the Other. Columbia U. Press, pp. 144-64

Geertz, Clifford. 1988. “Being There: Anthropology and the Scene of Writing.” Works and Lives: The Anthropologist as Author. Stanford, pp. 1-24

(optional) Said, Edward. 2003. [1978]. “I. Knowing the Oriental” and “II. Imaginative Geography and Its Representations: Orientalizing the Oriental.” Orientalism. Pantheon, pp. 1-73

(optional) Pratt, Mary Louise. 1986. “Fieldwork in Common Places.” Writing Culture: The Poetics and Politics of Ethnography. Clifford and Marcus, eds. UC Press, pp. 27-50

**Week 8- Locating the Field**

*Monday 3/7*

Nash, June. 1981. Ethnographic Aspects of the World Capitalist System. Annual Review of Anthropology. 10, pp. 393-423

Marcus, George and Fischer, Michael M. J. 1986. “Chapter 4. Taking into Account of World Historical Political Economy: Knowable Communities in Larger Systems.” Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences. U Chicago, pp. 77-110.

*Thursday 3/10* **- A Literary Interlude**

Flaubert, Gustav. 1857. Madam Bovary [www.gutenberg.org/files/2413/2413-h/2413-h.htm](http://www.gutenberg.org/files/2413/2413-h/2413-h.htm)

<http://beq.ebooksgratuits.com/vents/Flaubert-Bovary.pdf> or [www.planetpublish.com/wp-content/uploads/2011/11/Madame\_Bovary\_NT.pdf](http://www.planetpublish.com/wp-content/uploads/2011/11/Madame_Bovary_NT.pdf)

Hurston, Zora Neale. 1937. Their Eyes Were Watching God.

Dickens, Charles. 1854. Ch 1-3. Hard Times [www.freeclassicebooks.com/Charles%20Dickens/Hard%20Times.pdf](http://www.freeclassicebooks.com/Charles%20Dickens/Hard%20Times.pdf)

(audiobook)<http://ia802602.us.archive.org/32/items/hardtimes2_1501_librivox/hardtimes_01_dickens_128kb.mp3>

Proust, Marcel. 1913. “Overture” Swan’s Way.(4-52) [www.feedbooks.com/book/1262/swann-s-way](http://www.feedbooks.com/book/1262/swann-s-way)

Bukowski, Charles. 1944. “Aftermath of a Lengthy Rejection Slip.” [www.mmryan.net/archive/writing/bukowskicharles/shortstories.html#mostbeautifulwoman](http://www.mmryan.net/archive/writing/bukowskicharles/shortstories.html#mostbeautifulwoman)

**>>>>Spring Break 3/14-3/20<<<<<**

**Experiments in Ethnographic Writing**

*If it cannot be taken for granted that ethnography is a transparent representation of empirical data, then what is it? It is description, interpretation, intercultural-translation, or something else? What is the relationship between ethnographic praxis and the ethnographer’s subjects, his/her ”own” culture/audience? Does the author’s subject position affect his/her situated interpretive frameworks and/or the audience’s interpretation of the text? What consequences to the ethnographic authority of a text do experiments foregrounding the vulnerabilities of the author or the ethnographic project more generally have?*

***Week 9 - Thick Description***

Monday 3/21 Paper 3 Due

Van Maanen, John. 2011 [1988]. “5. Impressionist Tale.” Tales of the Field. Chicago, pp. 101-23.

Roseberry, William. 1982. “Balinese Cockfights and the Seduction of Anthropology.” Social Research 49, pp. 1013-28.

Jacobson, David. 1991. “Symbolic Ethnography.” Reading Ethnography. SUNY Press, pp. 49-66

(recommended) Marcus, George and Fischer, Michael M. J. 1986. “2. Ethnography and Interpretive Anthropology.” Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences. U Chicago Press, pp. 17-44

Thursday 3/24

Geertz, Clifford. 1973. “Thick Description: Toward an Interpretive Theory of Culture” and “Deep Play: Notes on the Balinese Cockfight.” The Interpretation of Cultures: Selected Essays. Basic Books. 3-30 and 412-54

***Week 10- Narrating Strange Beliefs***

Monday 3/28

Geertz, Clifford. 1988. “Slideshow: Evans-Pritchard’s Transparencies.” Works and Lives: Anthropologist as Author. Stanford, pp. 49-72

Jacobson, David. 1991. “Structural Ethnography.” Reading Ethnography. SUNY Press, pp. 27-48.

Film*:* (selection)Sir Edward Evans-Pritchard: Strange Beliefs, part of the Strangers Abroad series. Produced by Princeton, NJ, Films for the Humanities and Sciences, 1990.

*Thursday 3/31*

Evans-Pritchard, E. E. 1971 [1937]. “IV. Notion of Witchcraft Explains Unfortunate Events.” Witchcraft, Oracles and Magic among the Azande. Oxford: Clarendon Press, pp. 64-83.

Harding, Susan. 1991. “Representing Fundamentalism: The Problem of the Repugnant Cultural Other.” Social Research 58:2, pp. 373–93.

Harding, Susan F. 1987. “Convicted by the Holy Spirit: The Rhetoric of Fundamental Baptist Conversion”. American Ethnologist 14:1, pp. 167–81.

(optional) Evans-Pritchard, E. E. 1940. The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People. Clarendon Press. <http://monoskop.org/images/4/4d/Evans_Pritchard_E_E_The_Nuer_a_description_of_the_modes_1940.pdf>

 ***Week 11 – Postmodernists versus Feminists***

*Monday 4/4*

Frances E. Mascia-Lees, Patricia Sharpe, Colleen Ballerino Cohen. 1989. “The Postmodernist Turn in Anthropology: Cautions from a Feminist Perspective.” Signs. 15:1. Autumn, pp. 7-33

Fischer, Michael M. J. 1999 “Emergent Forms of Life: Anthropologies of Late or Postmodernities.” Annual Review of Anthropology. 28 pp. 455-78

Clifford, James. 1986. “Introduction: Partial Truths.” Writing Culture: The Poetics and Politics of Ethnography. Clifford and Marcus, eds. UC Press, pp. 1-26

(optional) Starn, Orin. 2015. Introduction. Writing Culture and the Life of Anthropology. Duke.

*(*optional*)* James, Allison et al. 1997. After Writing Culture Epistemology and Praxis in Contemporary Anthropology. Routledge <http://14.139.206.50:8080/jspui/bitstream/1/2491/1/James%26Hockey%26Dawson%20-%20After%20Writing%20Culture%20Epistemology%20and%20Praxis%20in%20Contemporary%20Anthropology%201997.pdf>

*Thursday 4/7*

Behar, Ruth and Gordon, Deborah, eds. 1995. “Intro: Out of Exile.” Women Writing Culture. UC Press

(Selection) Women Writing Culture

Wolf, Margery. 1992. “Ruminations with a View(point)” and “Writing Ethnography: The Poetics and Politics of Culture.” A Thrice-told Tale: Feminism, Postmodernism, and Ethnographic Responsibility. Stanford U Press, pp. 1-14, 127-139

-- “The Hot Spell” and commentary pp. 15-60

-- (Skim) “Fieldnotes” but read commentary pp. 61-92

-- “The Woman Who Didn’t Become a Shaman,” and commentary 93-126.

(optional) Owens, Craig. "The Discourse of Others: Feminists and Postmodernism." The Anti Aesthetic. Foster, Hal ed.

(optional) Behar, Ruth. 1993. “Intro Women writing culture Another telling of the story of American anthropology. Critique of Anthroplogy. 13:4. 307-325

***Week 12 – Feminists, Halfies, and other Other kinds of Ethnographers***

*Monday 4/11*

Abu-Lguhod, Lila. 1991. Writing Against Culture. Recapturing Anthropology: Working in the Present. Edward Fox, Ed. SAR Press, pp. 137-62

--. 2008 [1993]. (selection) Writing Women’s Worlds: Bedouin Stories.

Fischer, Michael M. J. 1986. “Ethnicity and the Postmodern arts of Memory.” Writing Culture: The Poetics and Politics of Ethnography. Clifford and Marcus, eds. UC Press, pp. 234-61

*Thursday 4/14* \*Guest Speaker: **Ayako Takamori,**\* Visiting Assistant Professor, Muhlenberg College.

Takamori, Ayako. 2015 “Henna Nihongo (Strange Japanese): On the Linguistic Baggage of Racial Strangeness.” Journal of Japanese Language and Literature. (Forthcoming) Oct.

***Week 13- 14- Ethnography as commentary***

Monday 4/18

******Mead, Margaret. 1928. Coming of age in Samoa: A psychological study of primitive youth for Western civilization. W Morrow. <https://archive.org/stream/comingofageinsam00mead/comingofageinsam00mead_djvu.txt>

Film: Robert J. Flaherty Moana (with sound) 2015. [1926]

Thursday 4/21

Marcus, George and Fischer, Michael. 1986. “Two Contemporary Techniques of Cultural Critique.” Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences. pp. 137-65.

(Finish) Mead, Margaret. 1928. Coming of age in Samoa.

Freeman, Derek. 1983. (selection) Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth. Harvard.

(optional) --. 1999. The Fateful Hoaxing of Margaret Mead. Westview Press.

Monday 4/25

Shankman, Paul. 2009. The Trashing of Margaret Mead. U Wisconson Press. or “The History of Samoan Sexual Contact and the Mead-Freeman Controversy.” American Anthropologist. 98:3, pp. 555-64

(clip) Film: Frank Heimans. (1988). Margaret Mead in Samoa.

Taussig, Michael. 1980. (selection) The Devil and Commodity Fetishism in South America. UNC

Thursday 4/28

(finish) Taussig, Michael. 1980. (selection) The Devil and Commodity Fetishism in South America.

 Clip The Devil’s Miner.

***Week 15- Vulnerable Ethnography***

*Monday 5/2 Last Day!*

Van Maanen, John. 2011 [1988]. “4. Confessional Tales.” Tales of the Field. Chicago, pp. 73-100

Rosaldo, Renato. 1999. [1983] ‘‘Introduction: Grief and a Headhunter’s Rage.’’ Culture and Truth: The Remaking of Social Analysis. Boston: Beacon pp. 167-76.

Behar, Ruth. “The Vulnerable Observer: Anthropology That Breaks Your Heart.” Vulnerable Anthropology.x