

**University of Washington EDPSY 582: Advanced Methods Seminar  
Ethnography of Human Development and Learning**

AND

**Stanford University ED372B:  
Ethnography of Human Development and Learning**

*Spring 2005*

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Thursdays 2:00 to 4:20

Miller 423A (U. Washington)

Thursdays 2:15 to 4:20

Wallenberg Hall 235 (Stanford)

*This course will be co-taught synchronously across UW and Stanford for portions of the class sessions. The 2:15-4:05 slot is the "standard time" for Stanford courses, but we are listing the class from 2:15 to 4:20 in expectation that students can participate for the full period of overlap.*

INSTRUCTORS

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COURSE OVERVIEW

Studies of human development and learning took an ethnographic turn over the last fifteen years. The purpose of this seminar is to deeply orient educational researchers to the pragmatic, conceptual, and epistemological details of fieldwork and the reporting of ethnographic work that focuses on learning and development as it presents itself in the immediacy of everyday human experience. We will explore a broad range of issues from the practicalities of fieldwork to the epistemology of research, from modes of analysis with various forms of data to ethical issues in research and trends in reporting ethnographic work. We will situate contemporary ethnographic inquiry in the context of other modes of inquiry in the developmental sciences and consider issues of commensurability across theoretical frameworks, units of analysis, time scales, and methods.

## ASSIGNMENTS

1. *Class Discussions.* All class members are expected to actively participate in the discussions each week. This is crucial for a graduate seminar of this size and purpose.
2. *Regular Posting to the Course Web Log (or “blogging”).* All students will be need to regularly post to a blog that has been set up for this course—a distributed publishing system where we can all submit short articles on a central web site. The blog will serve as an information funnel and repository for our activities this quarter across the two campuses. (Of course, the blog will also be open more generally to folks interested in the issues of the class.) Members of the class will post summaries of ethnographic work, share resources, and explore relevant issues. These postings might be descriptions and pointers to relevant resources online, summaries and critiques of articles, or personal musings related to the themes of the course. The protocol and expectations for having individuals contribute posts to the blog will be discussed at the first class. The URL for the course blog is:

<http://faculty.washington.edu/pbell/blog/ethno>

3. *Ethnography Reading Groups and Class Presentation*  
One cannot fully appreciate ethnographic research without engaging with the primary product of the work—the resulting ethnographies. For this reason we ask that each member of the class join a reading group with 2 to 3 others to read and discuss an ethnography of their own choosing. These groups will be set up in class during week 2. A list of possible ethnographies to focus on is included at the end of the syllabus, although groups may identify an alternative. Between weeks 4 and 9, each group will sign up to give a 20-minute detailed presentation of the ethnography to the class and lead the group dialog about the study for another 15-20 minutes. Given expected enrollments, we anticipate that for each of these six weeks, two different groups will be presenting/discussing their chosen ethnographies. *This component of the seminar will be done jointly through the videoconferencing link across campuses.*
4. *Annotated Bibliography Contribution for Assigned Reading Texts*  
Each student will sign up to take responsibility for one of the assigned readings, which will mean preparing a summary and analysis of the text, developing discussion questions for the reading, and leading the seminar discussion on that reading. The student will post these annotations to the class blog by 6 pm on Wednesday before the Thursday class session when we will discuss the particular reading. *We expect this component of the seminar will be done face-to-face within each campus class.* The collection of annotated bibliographic contributions for the quarter will be compiled into a set to be shared with the entire class across the two campuses at the end of the term.

## GRADING POLICY

We expect all assignments to be completed in a timely fashion. Assignments will be weighed according to this scheme:

<i>Class &amp; Blogging Participation</i>	30%
Assignments #1 and #2 above	
<i>Annotated Bibliography Contributions</i>	30%
Assignment #4 above	
<i>Ethnography Summary and Presentation</i>	40%
Assignment #3 above	

## COURSE TEXTS and READINGS

The following books are required for the course. They are available at each of the campus bookstores:

Jessor, R., Colby, A., & Shweder, R. A. (Eds.). (1996). *Ethnography and human development*. Chicago: University of Chicago Press. (<http://tinyurl.com/4ny36>)

Lareau, A., & Shultz, J. (1996). *Journeys through ethnography: Realistic accounts of fieldwork*. Boulder: Westview Press. (<http://tinyurl.com/5k426>)

Emerson, R. M., Fretz, R. I., & Shaw, L. L. (1995). *Writing ethnographic fieldnotes*. Chicago: University of Chicago Press. (<http://tinyurl.com/6c2vg>). This book will serve as background to be read in full even though not all chapters will be discussed in class.

Additional readings will be made available through a course packet. Details on obtaining the packet will be presented in class.

## SUPPLEMENTAL READINGS

Supplemental readings are available on every course topic. If you are interested in delving more deeply in any area, please let us know.

## SCHEDULE OF READINGS & MILESTONES

### **Week 1, March 31**    *Course introduction and overview*

This session will provide an introduction to the people, purposes, themes, and activities of this course.

***First writing assignment will be due the following week.*** (Basic idea: personal reflection on our own contexts of learning and development.)

### **Week 2, April 7**    *Framing the issues with contemporary ethnographic research*

***Discuss experience with first writing assignment.***

*Required readings:*

Jessor, R. (1996). Ethnographic methods in contemporary perspective. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 1-14). Chicago: University of Chicago Press. [10pp]

Emerson, R. M. (2001). The face of contemporary ethnography. In R.M. Emerson (2001). (Ed.). *Contemporary field research: Perspectives and formulations* (2nd ed.). Prospect Heights, IL: Waveland Press, Inc. [25pp]

Heath, S. B. (1996). Ruling places: Adaptation in development by inner-city youth. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 225-251). Chicago: University of Chicago Press. [25pp]

Becker, H. S. (1996). The epistemology of qualitative research. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 53-71). Chicago: University of Chicago Press. [20pp]

*Optional readings:*

LCHC (Laboratory of Comparative Human Cognition) (1978). Cognition as a residual category in anthropology. *Annual Review of Anthropology*, 7, 51-69. [19pp]

Shweder, R. A. (1996a). Quanta and qualia: What is the "object" of ethnographic method? In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 175-182). Chicago: University of Chicago Press. [7pp]

Lareau, A., & Shultz, J. (1996). Introduction. In A. Lareau & J. Shultz (Eds.), *Journeys through ethnography: Realistic accounts of fieldwork* (pp. 1-7). Boulder: Westview Press. [7pp]

**Week 3, April 14**

**Fieldwork**

**AERA—NO CLASS THIS WEEK, BUT READ THE FOLLOWING**

*Required readings:*

Emerson, Fretz, & Shaw (1995). Preface, Chapters 1-4 [105pp]

- Preface, vii-xviii [11pp]

- Ch1: Field notes in ethnographic research, 1-16 [16pp]

- Ch2: In the field: participating, observing, and jotting notes, 17-38 [21 pp]

- Ch3: Writing up field notes I: From field to desk, 39-65 [26pp]

- Ch4: Writing up field notes II. Creating scenes on the page, 66-107 [41pp]

Clifford, J. (1990). Notes on (Field)notes. In R. Sanjek (1990). (Ed.), *Fieldnotes: The Making of Anthropology* (pp. 47-70). Ithaca, NY: Cornell University Press. [22pp]

Goffman, I. (2001). On fieldwork. In Emerson, R. M. (2001). (Ed.). *Contemporary field research: Perspectives and formulations (2nd ed.)*. Prospect Heights, IL: Waveland Press, Inc. [5pp]

Thorne, B. (2001). Learning from kids. In Emerson, R. M. (Ed.). *Contemporary field research: Perspectives and formulations (2nd ed.)*. Prospect Heights, IL: Waveland Press, Inc. [13pp]

**Week 4, April 21**

**Pursuing Member's Meanings**

*Required readings:*

Emerson, R.M., Fretz, R. I., & Shaw, L. L. (1995). Pursuing member's meanings. In R.M. Emerson, R.I. Fretz, & L.L. Shaw (1995). *Writing ethnographic fieldnotes* (pp. 108-141). Chicago: University of Chicago Press. [33pp]

Shweder, R. A. (1996b). True ethnography: The lore, the law, and the lure. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 15-52). Chicago: University of Chicago Press. [38pp]

Frake, C. O. (1997). Plying frames can be dangerous: Some reflections on methodology in cognitive anthropology. In M. Cole & Y. Engestrom & O. Vasquez (Eds.), *Mind, culture, and activity: seminal papers from the Laboratory for Comparative Human Cognition* (pp. 32-48). Cambridge: Cambridge University Press. [16pp]

Campbell, D. T. (1996). Can we overcome worldview incommensurability/relativity in trying to understand the other? In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 153-172). Chicago: University of Chicago Press. [34pp]

***First pair of ethnography presentations—to continue each week through the ninth week.***

**Week 5, April 28**     *Ethnography and Development — Different Programs of Research*

*Required readings:*

Sullivan, M. L. (1996). Neighborhood social organization: A forgotten object of ethnographic study? In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 205-224). Chicago: University of Chicago Press. [19pp]

Saxe, G. B. (1996). Studying cognitive development in sociocultural context: The development of a practice-based approach. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 275-303). Chicago: University of Chicago Press. [27pp]

Weisner, T. S. (1996). Why ethnography should be the most important method in the study of human development. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 305-324). Chicago: University of Chicago Press. [19pp]

**Week 6, May 5**     *Ethnography and the Context of Development*

*Required readings:*

McDermott, R. P., & Varenne, H. (1996). Culture, development, disability. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 101-126). Chicago: University of Chicago Press. [25pp]

Burton, L. M., Obeidallah, D. A., & Allison, K. (1996). Ethnographic insights on social context and adolescent development among inner-city african-american teens. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 396-418). Chicago: University of Chicago Press. [23pp]

Corsaro, W. A. (1996). Transitions in early childhood: The promise of comparative, longitudinal ethnography. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 419-457). Chicago: University of Chicago Press. [37pp]

**Week 7, May 12**     *Establishing relations with participants in ethnographic work*

*Required readings:*

Geertz, C. (1988). Being there: anthropology and the scene of writing. In C. Geertz (1988). *Works and lives: The anthropologist as author* (pp. 1-24). Stanford, CA: Stanford University Press. [24pp]

Emerson, R.M., & Pollner, M. (2001). Constructing participant/observation relations. In R.M. Emerson (2001). (Ed.). *Contemporary field research: Perspectives and formulations* (2nd ed.) (pp. 239-259). Prospect Heights, IL: Waveland Press, Inc. [20pp]

MacLeod, J. (1996). On the making of 'Ain't no makin' it'. In A. Lareau & J. Shultz (Eds.), *Journeys through ethnography: Realistic accounts of fieldwork* (pp. 111-148). Boulder: Westview Press. [38pp]

<b>Week 8, May 19</b> <b><i>Visual Methods in Ethnographic Research</i></b>
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*Required readings:*

Morphy, H., & Banks, M. (1997). Introduction: Rethinking visual anthropology. In M. Banks & H. Morphy (Eds.), (1997). *Rethinking visual anthropology* (pp. 1-35). New Haven CT: Yale University Press. [35pp]

MacDougall, D. (1997). The visual in anthropology. In M. Banks & H. Morphy (Eds.), (1997). *Rethinking visual anthropology* (pp. 276-295). New Haven CT: Yale University Press. [19pp]

Worth, S. (1981). A semiotic of ethnographic film. In S. Worth (1981). *Studying visual communication* (pp. 74-84). Philadelphia, PA: University of Pennsylvania Press. [10pp]

Worth, S. (1981). Towards an anthropological politics of symbolic forms. In S. Worth (1981). *Studying visual communication* (pp. 85-107). Philadelphia, PA: University of Pennsylvania Press. [22pp]

*Reading to be selected and distributed from:*

Banks, M. (2001). *Visual methods in social research*. Sage: London

*Optional readings:*

Pink, S. (2001). *Doing visual ethnography*. London: Sage Publications.

<b>Week 9, May 26</b> <b><i>The Epistemology of Qualitative Research</i></b>
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*Required readings:*

Denzin, N. K. (1996). The epistemological crisis in the human disciplines: Letting the old do the work of the new. In R. Jessor, A. Colby & R. A. Shweder (Eds.), *Ethnography and human development* (pp. 125-151). Chicago: University of Chicago Press. [25pp]

Harper, D. (1992). Small N's and community case studies. In C. C. Ragin & H. S. Becker (Eds.), *What is a case? Exploring the foundations of social inquiry* (pp. 139-158). New York: Cambridge University Press. [19pp]

Katz, J. (2001). Ethnography's warrants. In Emerson, R. M. (2001). (Ed.). *Contemporary field research: Perspectives and formulations* (2nd ed.). Prospect Heights, IL: Waveland Press, Inc.

***Last pair of ethnography presentations.***

**Week 10, June 2      *Reflections: 'What makes a good ethnography?'***

***Synthetic discussions involving all participants from U of Washington and Stanford University on what makes a good ethnography from their experiences and the readings this week.***

Katz, J. (2001). From how to why: On luminous description and causal inference in ethnography (Part 1). *Ethnography*, 2(4), 443-473. [29pp]

Whyte, W. F. (1996). On the evolution of 'Street corner society'. In A. Lareau & J. Shultz (Eds.), *Journeys through ethnography: Realistic accounts of fieldwork* (pp. 9-73). Boulder: Westview Press. [66pp]

Lareau, A. (1996). Common problems in field work: a personal essay. In A. Lareau & J. Shultz (Eds.), *Journeys through ethnography: Realistic accounts of fieldwork* (pp. 195-236). Boulder: Westview Press. [41pp]

Lareau, A., & Shultz, J. (1996). (Eds.), *Journeys through ethnography: Realistic accounts of fieldwork*. Boulder: Westview Press. All other brief summaries at the start of each chapter (i.e., Ch 2: pp. 75-77; Ch3: pp. 111-113; Ch 4: pp. 149-151; Ch5: pp. 177-178). [11pp]

HAVE A GREAT SUMMER!

**Ethnography Resource List**  
**Ethnography of Human Development and Learning**  
**University of Washington and Stanford University**  
**Spring Quarter, 2005**

This list of ethnographies represents a selection of works across educational, developmental, workplace, urban studies, and cross cultural topic areas. The descriptions were collected from various sources (e.g. Amazon, author's web pages, book reviews) and are meant to be descriptive guides to help you pick out works for further exploration. You are free to find others as well. You can most likely find these in the library or through Amazon.

*EDUCATIONAL ETHNOGRAPHIES*

1. Tobin, J., D. Wu, and D. Davidson. *Preschool in three cultures: Japan, China, and the United States*. New Haven, CT: Yale University Press. (Chapters on Japan and China).

Preschool in Three Cultures is an innovative, ethnographic study of preschools in China, Japan, and the United States. The book compares the roles of preschools in child socialization and cultural transmission. This book not only studies the three cultures' preschools but it examines how preschools both reflect and affect the social and cultural change taking place in these countries. The most significant contribution of this book that I find is its approach for a comparative study. Preschool in Three Cultures is an exciting and persuasive study of early childhood education. It is a significant work for people studying these specific cultures, human development, and organizations."

2. Eckert, Penelope. 1989. *Jocks and burnouts: Social categories and identity in the high school*. New York: Teachers College Press.

The fieldwork for this project took place between 1980 and 1982. It involved two years of ethnographic work in one high school in the Detroit suburbs that I call "Belten High", and one to two months in each of four other Detroit suburban schools. In all of these schools, there was a hegemonic opposition between two social categories, referred to as jocks and burnouts. The jocks are a school-oriented community of practice, embodying middle class culture. The burnouts are a locally-oriented community of practice, embodying working class culture. This kind of split occurs in many schools across the country, sometimes corresponding to ethnic group boundaries.

3. Sarangapani, P. (2003). *Constructing School Knowledge: An Ethnography of Learning in an Indian Village*. New Delhi, Sage.

Mention 'government run primary schools in India' to anyone and the immediate response: 'monotony, uninterested teachers, dysfunctionality, rote memorization and little learning'. The author of this unusual book argues that it is important to move beyond these obvious if basically true images, not only to re-examine our common perceptions of these schools but also to respond to and intervene in schools in more appropriate ways. Using the tools of an anthropologist, Padma Sarangapani explores the process and meaning of rural schooling as constituted by the

teachers and children themselves. It is based on a detailed ethnographic study of a village school and draws upon philosophy, epistemology, cognitive psychology, popular folklorist texts and the sociology of education for its interpretive frameworks. The book starts by describing the ethos of the village, particularly the processes of urbanization and occupational diversification, in order to explain the social structure that the children inhabit. The author then discusses a range of issues including: Local conceptions of childhood, of the 'educated person' and of the 'failure'; the teacher-taught relationship and the centrality of authority; the manner in which 'modern' institutional roles are differentiated and elaborated through folk and popular cultural imagery; the way in which teachers and students collectively participate to construct and regulate school knowledge; and Memorisation as a process of learning. Dr. Sarangapani also explores the 'knowledge corpus', epistemic activity such as argument and reasoning, children's understanding of science, and the relationship between schooling and everyday knowledge. The insights drawn from the field study are integrated to develop an understanding of the schoolchild as a learner. The final chapter argues for the need for an education theory in India and for a renewal of the engagement both with ideas and with the present-day reality of Indian schools.

4. Jackson, Phillip. *Life in Classrooms*. 1968. (LB1032 J3)

A classic ethnography of what goes on in classrooms, as timely today as when it was published. Jackson looks at ways in which students and teachers deal with distraction, boredom and stress.

5. PESHKIN, ALAN. *GOD'S CHOICE: THE TOTAL WORLD OF A FUNDAMENTALIST CHRISTIAN SCHOOL*. 1986. (LC562P47)

ETHNOGRAPHIC ACCOUNT BASED ON EIGHTEEN MONTHS OF OBSERVATIONS AND INTERVIEWS, RICH AND OBJECTIVE PICTURE OF AN ALTERNATIVE TO PUBLIC SCHOOLS.

6. Willis, Paul. 1977. *Learning to Labour: An ethnographic study of a working class boys in a British secondary school*.

One of the classics of social reproduction theory, showing subtleties in the way economics and culture shape young people.

7. Rose, M. (1997). *Possible Lives: The Promise of Public Education in America*.

Mike Rose focuses on the positive things going on in these classrooms and, through them, offers hope for the future of public education. "Possible Lives" offers insights into the traits that make for outstanding educational experiences in schools from Los Angeles to Berea, Ky., and from New York City to Missoula, Mt. During four years of visiting classrooms, Rose found that outstanding schools have much in common, including students who feel safe and respected and those who feel challenged and inspired to take part in shaping their own futures. The schools also have caring faculty who feel a calling to teach, and they have administrations that don't allow politics to overshadow the best interests of their students.

### ***CHILD DEVELOPMENT FOCUSED ETHNOGRAPHIES***

8. Mead, M. (1928). *Coming of Age in Samoa: A Psychological Study of Primitive Youth for Western Civilization*. New York: W. Morrow & Co.

This is one of the first ethnographies published, and one of the most controversial. Mead used it to refute biological theories of adolescence (“the ethnographic veto”) and to critique American culture through cross-cultural comparison.

9. Heath, S.B. (1983). *Ways with words*.

Ways with Words is a classic study of children learning to use language at home and at school in two communities only a few miles apart in the south-eastern United States. 'Roadville' is a white working-class community of families steeped for generations in the life of textile mills; 'Trackton' is a black working-class community whose older generations grew up farming the land but whose current members work in the mills. In tracing the children's language development the author shows the deep cultural differences between the two communities, whose ways with words differ as strikingly from each other as either does from the pattern of the townspeople, the 'mainstream' blacks and whites who hold power in the schools and workplaces of the region. Employing the combined skills of ethnographer, social historian, and teacher, the author raises fundamental questions about the nature of language development, the effects of literacy on oral language habits, and the sources of communication problems in schools and workplaces.

10. Whiting, B. B. (Ed.). (1963). *Six cultures: Studies of childrearing*. New York: John Wiley.

One of the first cross cultural ethnographies of child rearing practices. Findings have been followed up recently by other researchers.

### ***OTHER ETHNOGRAPHIES OF INTEREST***

11. Kaberry, M. (1939). *Aboriginal Woman: Sacred and Profane*.

First published in 1939 by Routledge, this classic ethnography portrays the aboriginal woman as she really is--a complex social personality with her own prerogatives, duties, problems, beliefs, rituals, and point of view.

12. Evans-Pritchard, E. (1976). *Witchcraft, Oracles and Magic among the Azande* (Oxford)

This book by anthropologist Evans-Pritchard is best understood as a reaction against the work of the earlier anthropologist Levy-Bruhl. Levy-Bruhl had argued that "primitive" people have a "pre-logical" mentality, in that they are willing to accept worldviews that include contradictions. Evans-Pritchard disagrees, and uses the case study of the Azande, an African tribe, to make his point.

The Azande routinely appealed to "witchcraft" in their daily lives. (I cannot say how accurate Evans-Pritchard's account was of the Azande during his stay, or how much they have changed since the 30's.) For example, the Azande would explain at least some bad events as the result of witchcraft being practiced against them, and would use a "poison oracle" to determine who the witch was. ("Azande" is the noun, "Zande" is the adjective, like "Britons" vs. "British.") At first glance, this all seems irrational. However, Evans-Pritchard sets out the Azande beliefs in a way that shows that they form a fairly coherent system. He also notes that it was possible for him to live according to these beliefs during his stay with the Azande.

This book (and some of Evans-Pritchard's essays) have stimulated an immense amount of secondary literature. Peter Winch (see his articles in Bryan R. Wilson, ed., *Rationality*) argues that Evans-Pritchard did not go far enough, because Evans-Pritchard claims that the Zande beliefs (while not "pre-logical"), are nonetheless unscientific, and mistaken. Winch argues that the test of whether something (e.g., electrons or witchcraft) is real depends on the language and culture within which the judgment is being made. Consequently, it is simply a sort of category mistake to describe the Zande beliefs as unscientific, since "science" is our standard of rationality, not their standard.

13. MacLeod, J. *Ain't No Makin' It: Aspirations and Attainment in a Low-Income Neighborhood*.

With the original 1987 publication of *Ain't No Makin' It* Jay MacLeod brought us to the Clarendon Heights housing project where we met the "Brothers" and "Hallway Hangers." Their story of poverty, race, and defeatism moved readers and challenged ethnic stereotypes. MacLeod's return eight years later, and the resulting 1995 revision, revealed little improvement in the lives of these men as they struggled in the labor market and crime-ridden underground economy. This classic ethnography addresses one of the most important issues in modern social theory and policy: how social inequality is reproduced from one generation to the next. Now republished with a preface by Joe Feagin, *Ain't No Makin' It* remains an admired and invaluable text.

14. Whyte, W. (1955). *Street Corner Society*.

This is one of a handful of works that can justifiably be called classics of sociological research. William Foote Whyte's account of the Italian American slum he called "Cornerville"--Boston's North End--has been the model for urban ethnography for fifty years. By mapping the intricate social worlds of street gangs and "corner boys," Whyte was among the first to demonstrate that a poor community need not be socially disorganized. His writing set a standard for vivid portrayals of real people in real situations. And his frank discussion of his methodology--participant observation--has served as an essential casebook in field research for generations of students and scholars. This fiftieth anniversary edition includes a new preface and revisions to the methodological appendix. In a new section on the book's legacy, Whyte responds to recent challenges to the validity, interpretation, and uses of his data. "The Whyte Impact on the Underdog," the moving statement by a gang leader who became the author's first research assistant, is preserved.

15. Bateson, G. 1936. *Naven: A Survey of the Problems Suggested by a Composite Picture of the Culture of a New Guinea Tribe Drawn From Three Points of View.*

This is a famous, still-enigmatic book that seeks to decipher the meanings and functions of a ritual called naven that celebrates first-time cultural achievement among the Iatmul people of Papua New Guinea. The book was also the first true epistemological ethnography, and focuses on the very same people and ritual studied by your instructor. We will discuss the naven rite and Bateson's analysis as well as other anthropological analysis of the ceremony.

16. Evans-Pritchard, E.E. (1940). *The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People.*

This is a classic functionalist ethnography that encapsulates many of the ideas that shaped British social anthropology in the first-half of this century. The text centers on the question: In the absence of law, how do the Nuer (East Africa) maintain social order?

17. Arensberg, Conrad Maynadier. (1937). *The Irish countryman; an anthropological study.* New York: The Macmillan Company.

Arensberg's subject is the countryman at work. How does he make his livelihood in the Irish countryside? What is the work he does, and what are his incentives and rewards? This classic anthropological study of Ireland is the definitive work on the distinctive Irish peasant, his rural customs, beliefs, and way of life. First published in 1936, this book offers an introduction to Irish life, to Irish rural custom, and to the interwoven causes and effects explaining the cultural system and the values that hold it together.

18. Lewis, Oscar. (1959). *Five families: Mexican case studies in the culture of poverty.* New York: Basic Books.

The author takes the reader into the lives of five different Mexican families for one entire day, so that the reader can see how it is that they live their lives. The families are both rural and urban and represent a cross-section of Mexico at the time that this book was written. All but one of the families portrayed are poor, yet they all share some similar characteristics. Written during the nineteen fifties, this book is, for the most part, a look at a culture of poverty. It is also a look at a culture that is in transition, shifting from rural to urban with its often resulting poverty and pathology. Yet, it is also a culture into which, North American material comforts and influence were making inroads. That then nascent influence is often reflected in even the poorest of the families laid bare here.

19. Geertz, C. (1973). *Deep Play: Notes on the Balinese Cockfight.*

Notes on the work. As much of america surfaces in a ball park, on a golf links, at a race track, or around a poker table, much of bali surfaces in a cock ring. For it is only apparently cocks that are fighting there. Actually, it is men. To anyone who has been in bali any length of time, the deep psychological identification of balinese men with their cocks is unmistakable. The double entendre here is deliberate. It works in exactly the same way in balinese as it does in english,

even to producing the same tired jokes, strained puns, and uninventive obscenities. Bateson and Mead have even suggested that, in line with the Balinese conception of the body as a set of separately animated parts, cocks are viewed as detachable, self-operating penises, ambulant genitals with a life of their own. And while I do not have the kind of unconscious material either to confirm or disconfirm this intriguing notion, the fact that they are masculine symbols par excellence is about as indubitable, and to the Balinese about as evident, as the fact that water runs downhill.

The language of everyday moralism is shot through, on the male side of it, with roosterish imagery. Sabung, the word for cock (and one which appears in inscriptions as early as A.D. 922), is used metaphorically to mean "hero," "warrior," "champion," "man of parts," "political candidate," "bachelor," "dandy," "lady-killer," or "tough guy." A pompous man whose behavior presumes above his station is compared to a tailless cock who struts about as though he had a large, spectacular one. A desperate man who makes a last, irrational effort to extricate himself from an impossible situation is likened to a dying cock who makes one final lunge at his tormentor to drag him along to a common destruction. A stingy man, who promises much, gives little, and begrudges that is compared to a cock which, held by the tail, leaps at another without in fact engaging him. A marriageable young man still shy with the opposite sex or someone in a new job anxious to make a good impression is called "a fighting cock caged for the first time." Court trials, wars, political contests, inheritance disputes, and street arguments are all compared to cockfights. Even the very island itself is perceived from its shape as a small, proud cock, poised, neck extended, back taut, tail raised, in eternal challenge to large, feckless, shapeless Java.

21. Howard Becker, Blanche Geer, Everett C. Hughes, Anselm L. Strauss. (1976). *Boys in White: Student Culture in Medical School*.

A classic study of medical student socialization and culture.

22. Howard S. Becker, Blanche Geer, and Everett C. Hughes. (1995). *Making the Grade: The Academic Side of College Life*.

Some may be interested in reading further this sociological classic on assessment cultures and student responses. Becker found that while 'faculty makes the rules' and students provide appropriate responses, students devote their efforts to achieving 'good grades', neglecting the wider purposes of education. A revised edition of this book was printed in 1995, from which Howard Becker has made available his introduction on his personal web-pages:  
<http://home.earthlink.net/~hsbecker/>

23. Dorinne K. Kondo (1990). *Crafting Selves: Power, Gender, and Discourses of Identity in a Japanese Workplace*. (Chicago: University of Chicago Press).

This work offers a vivid description of a Japan we seldom see in the general literature. . . . It is men and women struggling to 'put fruit on the table' a few times a week. . . . The book is so rich in data and implication it seems unfair to reduce it to one argument, but that is precisely what Kondo herself does. She chooses to emphasize theory and literary form--using the motif of

journey and a personal perspective--over the presentation of raw data. Streamlining her material for a general audience, she ends up merely alluding to many interesting side issues of class, gender and power. . . . {Nevertheless this is} a complex and demanding book, both in terms of the information presented and the theoretical issues raised. From Kate Gilbert - Women's Review of Books.

24. Jan Nesor. (1994). *Knowledge in Motion. Space, Time and Curriculum in Undergraduate Physics and Management*, The Falmer Press, London.

This book is an ethnographic study of two university programs in which education and power come together in crucial ways: physics and management. KIM takes these fields as points of entry into an investigation of how students get connected to core disciplines of modern society, and how they become part of durable and extensive networks of power.

25. Jan Nesor. (1997). *Tangled up in school: Politics, space, bodies, and signs*. Erlbaum Associates Press.

Based on two years of ethnographic fieldwork in an urban elementary school, this volume is an examination of how school division politics, regional economic policies, parental concerns, urban development efforts, popular cultures, gender ideologies, racial politics, and university and corporate agendas come together to produce educational effects. Unlike conventional school ethnographies, the focus of this work is less on classrooms than on the webs of social relations that embed schools in neighborhoods, cities, states, and regions. Utilizing a variety of narratives and analytical styles, this volume: \* explores how curriculum innovations are simultaneously made possible by and undermined by school district politics, neighborhood histories, and the spatial and temporal organizations of teachers' and parents' lives; \* situates the educational discourse of administrators and teachers in the changing economic and political climates of the city; \* analyzes the motivations behind an effort by school and business proponents to refashion classrooms within the school into business enterprises, and of children's efforts to make sense of the scheme; \* examines the role of the school as a neighborhood institution, situating it at the intersections of city planners' efforts to regulate city space and children's efforts to carve out live spaces through out-of-school routines; \* contemplates the meaning of school as a site for bodily experience, and looks at how patterns of space and control in the school shaped children's bodies, and at how they continued to use body-based languages to construct maturity, gender, and race; and \* investigates the school as a space for the deployment of symbolic resources where children learned and constructed identities through their engagements with television, comic books, movies, and sports. *Tangled Up In School* raises questions about how we draw the boundaries of the school, about how schools fit into the lives of children and cities, and about what we mean when we talk about "school."

26. Orr, J. E. (1996). *Talking about machines: An ethnography of a modern job*. Ithaca, NY: Cornell University Press.

Julian Orr, a member of the research staff at Xerox PARC, draws on his background as a technician to study the community of practice constructed by photocopier maintenance technicians at Xerox. Orr describes the nature of copier repair as "a continuous, highly skilled

improvisation within a triangular relationship of technician, customer, and machine" (p. 1). In the process of maintaining and fixing photocopiers, technicians maintain and fix social relationships. To protect machines from abuse, technicians work on changing users, trying to teach correct operating technique and to get customers to describe breakdowns in helpful language.

As Orr relates, technicians' understanding of their job differs from the way supervisors would like them to work. By issuing service manuals intended to direct every step in repair, the corporation effectively moved to locate control at upper levels. To date, copier repair has resisted deskilling, to the extent that technicians must still read subtle clues to locate the source of problems. In trying to diagnose a particular machine's trouble, technicians rely on solutions developed informally in the field. Teammates exchange detailed information about different types of copiers and update each other on the latest problems. That oral system of shared knowledge helps technicians explain copier malfunctions by constructing a "coherent narrative" of machine behavior. By relating accounts of successful repairs, technicians can later help colleagues solve similar problems. Ultimately, such narratives turn into "war stories," the technicians' collective memory. In recounting such tales over lunch and in meetings, repairers celebrate their heroism in solving mysterious technical failures, "restoring harmony to the relationship of customer and machine" (p. 143). Orr's volume proves a rewarding read, one that underlines the importance of understanding the complex interactions of machines and humans, technology and culture in the twentieth-century workplace. " (From [http://muse.jhu.edu/journals/technology\\_and\\_culture/v040/40.4bix.html](http://muse.jhu.edu/journals/technology_and_culture/v040/40.4bix.html))